

Ucwaningo ngeqhaza labesifazane esizweni
samaZulu, kubhekiswe kakhulukazi
kuMkabayi kaJama

ngu

PHUMZILE PRECIOUS PINKY MANYATHI

Umsebenzi owethulwe ukufeza izidingo zeziqo

Ze Master of Arts

EMnyangweni Wesizulu Namagugu

E Nyuvesi yakwaZulu

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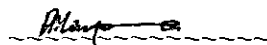
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ISIFUNGO

Mina PHUMZILE PRECIOUS PINKY MANYATHI, ngiyafunga ngiyaqinisa ukuthi wonke lo msebenzi osihloko sawo sithi

“Iqhaza labesifazane esizweni samaZulu, kubhekiswe kakhulu kuMkabayi kaJama”.

umsebenzi ovela ekucabangeni kwami nenqubo yokuwuhlela ngizihlelele mina ngokwami ukucabanga. Ngiyaqinisa futhi ukuthi okusetshenzisiwe ukuthola ulwazi kuvezwe kwaba sobala. Ngiyaqinisa futhi ukuthi mina nje ngingedwa ngikwazile ukuveza ukubaluleka komuntu wesifazane ngaze ngafika esiphethweni salo msebenzi. Ngibheke nje umuntu wesifazane macala onke.



P.P.P. MANYATHI

UMNIKELO

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ISAHLUKO SOKUQALA

UKWETHULWA KOKUQUKETHWE UCWANINGO

1.1 ISINGENISO NGQANGI SOCWANINGO

Lolu cwaningo lubheka iqhaza labesifazane esizweni samaZulu. Kubhekiswe kakhulukazi kuMkabayi kaJama owayengubabekazi kaShaka. Ucwanningo oseluke lwenziwa ngaphambilini ngabacwaningi abanjengo-Nkuna (2001) lapho wayecwaninga khona ngeqhaza labesifazane bamaSwazi kwimidlalo (*dramas*). Uthi likhulu iqhaza elibanjwe ngabantu besifazane nokuba bethathwa njengabantu abangabalulekile nje kakhulu emphakathini uma beqhathaniswa nabesilisa.

Kunenkolelo yokuthi abantu besifazane bangabantu ababi ngoba kwasekuqaleni ibona abaletha isono emhlabeni lapho u-Eva elinga u-Adam ngokumephulisa umyalo kaNkulunkulu owayebayale ngawo ngesikhathi ebabeka ensimini yase-Eden. Baze bathi abanye wake wasilaya u-Eva ngabe asihlupheki njengoba sihlupheka kangaka nje. Konke lokho njalo ubunzima obethweswa umuntu wesifazane.

Ocwanningweni olwenziwayo ngabantu besifazane kuyatholakala ukuthi babukeleka phansi kakhulu. Bathathwa njengabantu abangabalulekile kakhulu nemisebenzi yabo engemikhulu kakhulu. Uma uxoxisana nabantu besifazane uyathola ukuthi abaningi bayayibona nabo le ndlela abantu besifazane abathathwa ngayo. futhi bayakhombisa ukuthi nabo abayithandi. Akukho okuhle okulindeleke kumuntu wesifazane ngoba uke uzwe kuthiwa uma umuntu wesifazane enze kahle "udodile", lokho kukhombisa ngokusobala ukuthi umuntu owenza kahle indoda kuphela.

Ngaso sonke isikhathi umuntu wesifazane uvezwa enezenzo ezimbi. Ngisho ababhali abaningi bathi uma bebhala bamveze umuntu wesifazane edlala indawo yomlingiswa omubi, ongaziphethe kahle, osusa udweshu ngaso sonke isikhathi, okungagcina sekufe nabantu imbala. Umuntu wesilisa yena ngaso sonke isikhathi uvezwa njengeqhawe.

Uvezwa njengomuntu ohlakaniphe kakhulu, ongehlulwa lutho. Uma ngenza ucwaningo ngibheka ukuthi kanti ngempela abantu besifazane banjani, ngithola ukuthi abayona le nto abantu abaningi abacabanga ukuthi bayiyo.

Bakhona abantu besifazane abathathwa njengamaqhawe ngoba baneqhaza elikhulu abalibambayo ekwakhiweni kwesizwe samaZulu. Lapha ngibhekise kubantu abanjengoMkabayi kaJama. uMthaniya intokazi yakwaSibiya eyazalela isizwe samaZulu inkosi uSenzangakhona. Kwathi lapho uMkabayi nodadewabo uMmama bebona ukuthi uyise uJama akabatholi abafana, ngaleyo ndlela isizwe samaZulu sasizofa siphele. bashelela uyise intombi yakwaSibiya uMthaniya.

Iqhaza elikhulu kakhulu lelo lokubumba umbuso kaZulu okungekho omunye owayelicabangile, ngisho abesilisa imbala, bona abathathwa njengabantu abanobuchule obukhulu ekuboneni nasekwenzeni izinto. Kuningi okuzovela uma siqhubeka nocwaningo ngeqhaza likaMkabayi embusweni kaZulu, simbuka njengomuntu wesifazane onekhono elikhulu. Uma sibheka uNandi unina kaShaka simthola naye lilikhulu iqhaza alifaka ekubumbeni umbuso kaZulu. Ngokuzala kwakhe uShaka nje kukodwa, kukhulu nje lokho ngoba akekho ongamazi uShaka nemisebenzi yakhe esizweni samaZulu.

Inhloso yocwaningo iveziwe kahle kulesi sahluko. Lapho sizobheka ukuthi ngempela ngempela yini esihlose ukuyibheka ocwanigweni ngabantu besifazane. Indlela ucwaningo oluzoqhutshwa ngayo nayo iveziwe. Lokho siye sikubize ngokuthi umklamo wocwaningo. Ucwaningo lwami lwehlukaniswe izahluko eziyisithupha. Incazelo magama yethuliwe ukuze ucwaningo lwethuleke kahle lungabi nezihibe, lapho sekunamagama angaqondakali kahle incazelo yawo. Lokho okungagcina kwenze umuntu ofunda lolu cwano ongeseiyena umZulu alahleke.

Inkuthazo yocwaningo nayo iveziwe kulesi sahluko, ukuze kuvele kahle ukuthi ngabe yini lena eyanginika ugqozi lokuba ngicwaninge ngeqhaza labesifazane abamnyama.

1.2 INHLOSO YOCWANINGO

Inhloso enkulu yocwaningo ukuveza obala iqhaza elibanjwa ngabantu besifazane besizwe samaZulu. Lokho kuyovela kahle uma sifunda imibhalo yababhali bakithi abamnyama sizwe ukuthi bona bababona njengabantu abanjani abesifazane. Kufanele sibabheke ukuthi bayakwazi yini ukuveza ukubaluleka kwabesifazane neqhaza abalibambayo ekusimamiseni umbuso kaZulu.

Inhloso yami ukuveza ukuthi abantu besifazane babalulekile futhi babebalulekile nasemandulo futhi bayohlala bebalulekile njalo. Baze baphiwe ngisho izibongo njengamadoda. Kithina maZulu akwejwayelekile ukuba umuntu wesifazane abe nezibongo abantu besilisa ababa nezibongo. Nabo hhayi bonke ngoba izibongo lezi uzithola ngenxa yento enkulu osuke uyenzile wavelela kuyona, okungaba ubuqhawe obukhombisile empini uma ungowesilisa. Nento embi futhi oyenzile iyakunikeza izibongo, okungaba ubugwala obukhombisile empini.

Ngizocaphuna amavesi ambalwa kaKhumalo (1993:82) eqaphuza uMthaniya unina kaSenzangakhona ngento enhle ayenza ukwephula uZulu ezinkingeni ayenazo. Izibongo zakhe zonke eziphelele sizozithola ngokuqhubeka kocwaningo.

Uphithane lukaNdaba
 Uphithane lwendlov' enamandla
 Oluphithanis' amakhosazan' emehlwana
 Luphithanis' uMkabayi kuNobamba
 Lwaphithanis' uMmama eZihlalo.

Umenziwa kakhohlwa nguMenzi,
 Umgoni wezesheli azigonelefuthi,
 Wamgon' uMkabayi wawophalo,
 Wamgon' uMmama wawophalo,
 Nakubaqulusi awuconsi kuSoqili.

Wambek' uMjokwana kaNdaba,
 Umlomo omnandi waseLangeni,
 Wayibek' inkonyane yenkosi,
 Wayibek' insizwa yenkosi,

Uphebez'umkhokha ngomshanelo

Usibongwa ngezenzo,
Abanye bebongwa ngamazwi,
"Nenze ngakhona"
Senzangakhona mntanenkosi,
Wena wakwaNobamba.

Lezi zibongo ziyasinika isithombe sokubaluleka kukaMthaniya neqhaza alibamba ekwakheni uZulu.

Ukuqhubeka ukuveza ukubaluleka kwabantu besifazane ngibheka uNandi kaMbengi unina weSilo "iLembe eleqa amanye amaLembe ngokukhalipha". Naye simthola enezibongo ngokuzalela isizwe samaZulu iqhawe nombumbi wesizwe samaZulu, uShaka kaSenzangakhona. Kulolu cwaningo inhloso ukubheka ubunzima abantu besifazane abazithola sebekubo nabo ngenxa yokuhluphekela ukubamba iqhaza ekwakhweni kwesizwe sakwaZulu.

Uma ufunda incwadi kaGwayi (1976) 'Yekanini' ukuhlupheka kukaNandi ehluphekela umntwana wakhe uShaka, wayebuzwa bonke ubuhlungu obabuzwiwa uShaka lapho ethukwa ngonina abanye kanye nabafowabo. Wagcina ehluhwa ngisho umyeni wakhe uSenzangakhona. Ngokubekezela kwakhe kwaphuma iqhawe lesizwe. Ngakho konke lokhu engikushoyo ngihlose ukuveza ukubaluleka komuntu wesifazane obukelwa phansi. Abanye baze bathi yini yona umfazi? Abanye bathi umsebenzi womuntu wesifazane ukuzala izingane andise umuzi wendoda kuphela. Kuningi okunye angakwenza ngaphandle kokuzala andise umuzi.

Encwadini yezingane kwane ebhalwe uHlatshwayo (1991) sithola umuntu wesifazane edela impilo yakhe ngenxa yomntwana wakhe owayesegwinywe isilwanyana esase siqede abantu besizwe sakhe. UNana Boselesele wasebenzisa ukuhlakanipha okukhulu ukusindisa umntwana wakhe nesizwe sakubo, bonke esasesigwinywe isilwane uSondonzima. Waya kuSondonzima eyofuna umntwana wakhe azi kahle ukuthi uSondonzima naye uzomgwinya.

Nangempela kwenzeka njengoba ebecabangile. Wayesemlindele uNana uSondonzima wukuba amgwinye. Wayephethe ummese uNana ngesikhathi uSondonzima emgwinya. Wathi angafika esiswini sikaSondonzima wabafica besaphila bonke abantu besizwe sakhe. Wamqhaqha isisu ngommese uSondonzima wafa. Baphuma bonke esiswini sikaSondonzima, bajabula kakhulu, bambeka ukuba abe inkosi yesizwe sabo. Bamthanda futhi bamhlonipha. Iqhaza lelo elabanjwa umuntu wesifazane.

Kuyavela njalo ukuthi abantu besifazane bahlakaniphe kangakanani. Kulaba bantu ababedliwe uSondonzima kwakungesibo abesifazane kuphela, kwakukhona namadoda kodwa ahlakaniphile nje impela ladliwa isilwane nakho ukuhlakanipha kwawo.

1.3 UMKLAMO WOCWANINGO

Uma sikhuluma ngomklamo wocwaningo sisuke sibheka indlela ucwaningo oluzohamba ngayo. Sibheka ukwehlukaniseka kwezigaba. Kulolu cwaningo lwami ziyisihlanu izigaba. Ngizothanda sizibheke ngokulandelana kwazo.

1.3.1 Isahluko sokuqala

Isingeniso socwaningo lapho ngibeka khona kafishane ngeqhaza lomuntu wesifazane ekwakhiweni kombuso kaZulu. Ngibheka nokubaluleka kwabantu besifazane njengoba ucwaningo luveza ukuthi babukeleka phansi, bathathwa njengabantu abangabalulekile. Inhloso yami ngalolu cwaningo ukuba kuthi ekugcineni kubonakale ukuthi abantu besifazane abasiyona le nto abantu abaningi abacabanga ukuthi bayiyo, izinto ezingenamsebenzi, nezingacabangi kahle, eziyimibulalazwe. Bayalakha izwe abantu besifazane abalibulali.

Inkuthazo yocwaningo izovela kuso isahluko sokuqala. Ngabe yini ngempela ngempela lena engikhuthazile ukuba sengingaze ngithathe ipeni nephepha ngibhale yonke lento engiyibhalayo ngabantu besifazane? Incazelomagama nayo iyokwethulwa esahlukweni

sokuqala ukuze amagama adidayo asheshe achazwe. Lokho kwenzelwa abangaluqondi kahle ulimi lwesiZulu.

Isiphetho sesahluko sokuqala siyoveza ukuthi kukho konke lokhu osekushiwo ngabantu besifazane mina ngithola ukuthi banjani. Ngabe nami ngibabuka ngalelo so lokungabaluleki yini emphakathini.

1.3.2 Isahluko sesibili

Ngizokwethula izindlela engizoqhuba ngazo ucwaningo. Ngizosebenzisa indlela yencwadi, indlela yemibuzo ebhalwe phansi nendlela yemibuzo yomlomo.

Ngizobheka osekwake kwabhalwa ngalolu cwaningo lwabantu besifazane nokungaphatheki kahle kwabo indlela abathatheka ngayo emphakathini. Sizozwa ukuthi bathini abanye ababhali ngabo. Babaveza bengabantu abanjani.

Esiphethweni sami salesi sahluko ngizoveza ukuthi ngithini-ke mina ngemibhalo yabanye ababhali. Ngabe ngiyahambisana yini nabo noma ngiyaphikisana nabo.

1.3.3 Isahluko sesithathu

Isingeniso sesahluko sesithathu ngizobheka iqhaza labesifazane abalibambayo elakhombisa ukuthi nabo ababancinyane kukhona abakwenzayo ukubumba uZulu. Ngizobhekisa kakhulu kuMkabayi kaJama engimbona sengathi nguyena oneqhaza elikhulu kakhulu kunabanye.

Ngicwaninga ngabesifazane lapho kuthiwa ungumama, ngibheka ukuthi kusuke sekwenzenjani lapho umuntu wesifazane sekuthiwa unobumama. Akusibo bonke abesifazane abanobumama, kodwa bangaba ngomama bonke ngoba bezele izingane. Umuntu wesifazane uma kuthiwa unobumama kusuke kukhona into ethile ayenzayo emenza ahluke kwabanye omama.

Kuyenzeka futhi umuntu wesifazane kuthiwe uyindoda. Ngizobheka ukuthi ngabe yini lena emenza abizwe ngendoda kodwa ebe engesiyona. Kujwayeleke ukuba kube nezinto ezinkulu azenzayo ezingenziwa ngabantu besifazane kodwa ezenziwa ngabantu besilisa. UMkabayi unemibono eminingi eyakhayo. Ubuye abe nayo eminye emibi kodwa uyothi lapho wenza ucwaningo ngaleso senzo sakhe ugcine ubonile ukuthi kwakunesizathu esikhulu esasizobumba isizwe ekugcineni.

Ucwaningo luzobheka abesifazane sibabuka njengamaqhawe omlando wesizwe samaZulu. Kule ndima kuzobe kwesulwa ukubukelwa phansi kwabesifazane ngoba kuzohlaluka obala ukuthi babaluleke kakhulu emlandweni kaZulu. Ukuba babengekho abesifazane abafana noMthaniya, uMkabayi, noNandi, ngabe abukho ubukhosi besizwe samaZulu.

1.3.4 *Isahluko Sesine*

Isingeniso salesi sahluko sizokwethula okuzokwenzeka. Senza uqhathaniso lwabesifazane ababephila esikhathini sasemandulo nabaphila esikhathini samanje. Sibheka okwakungamalungelo abesifazane basemandulo nabesifazane abaphila manje.

Siwabheka siwehlukanise, siqale ngawase-Africa bese silandelisa ngawaseNtshonalanga. Ngenxa yokunganeliseki kwabesifazane, balwile kakhulu belwela ukuba amalungelo abo abhekelwe, nabo bathathwe njengabantu ababalulekile emphakathini, balalelwe nabo abakushoyo.

1.3.5 *Isahluko sesihlanu*

Kulesi sahluko kuzoba umcwaningi uzoqoqa ucwaningo. Kuzoqoqwa lonke ucwaningo olutholakele ngesikhathi kubhekwa ukuthi ngempela qhaza lini elabanjwa ngabantu besifazane ekubumbeni isizwe samaZulu. Ngabe lelo qhaza liyabenza yini babe ngabantu besifazane ababalulekile abadinga ukuhlonishwa?

Kuso lesi sahluko ngiyofaka izincomo zami kanye nesiphetho, ngisho ukuthi sebekhulumile bonke engicwaninge kubo mina-ke ngithini ngeqhaza labesifazane esizweni samaZulu. Ngabe linamthelela muni kwabesifazane abaphila esikhathini samanje iqhaza labesifazane ababephila esikhathini sasendulo. Ngabe liyabanika isithunzi sokuba bahlonipheke bathathwe njengabantu ababalulekile esizweni samaZulu.

1.4 INKUTHAZO YOCWANINGO

Into engenze ngagcwala inkuthalo ukuba ngibone kufanele ngenze ucwaningo ngeqhaza labesifazane esizweni samaZulu kube ukufunda kakhulu izincwadi ezibhalwa ngababhali abehlukene, ikakhulukazi abesilisa. Laba babhali ngiye ngibone indlela abababeka ngayo abantu besifazane ukuthi kwesinye isikhathi iyasilimaza isithunzi somuntu wesifazane.

Uke uthole umuntu wesifazane evezwe njengomuntu ongumthakathi, kwesinye isikhathi avezwe engumuntu ongenasimilo. Konke lokho kuyasilimaza isithunzi somuntu wesifazane agcine ebukeleka phansi engumuntu omubi onemisebenzi emibi yokukhohlakala. Ngisho ibhayibheli imbala liyayiveza le nto engikhuluma ngayo. Umuntu wokuqala owaba namanga nokuba umkhohlisi kwaba ngu-Eva ongumuntu wesifazane owakhohlisa u-Adam owayengumuntu wesilisa.

Ngakho umuntu wesifazane uthatheka njengomuntu ongalungile nonamanga kanti bakhona abesifazane abaqotho nabangenawo amanga. Abesilisa bona bavela njalo bengabantu aboqotho nabathembekile. Lokho ngikubona kucina kunikeza isithombe esibi ngomuntu wesifazane. Ngazibuza imibuzo eminingi ukuthi yini lena eyenza abantu besifazane behlale bevezwa kabi kanje.

Ngibe sengizimisela ukwenza ucwaningo olunzulu ngabantu besifazane ukuze ngithole ukuthi ngabe babi ngempela yini. Uma ngabe bebabi ngabe akukho yini ababaluleke ngakho emphakathini. Ngibone kungcono ucwaningo lwami ngicwaninge ngibheke esikhathini sasendulo lapho ngizothola kahle ukuthi konakalaphi ngempela.

Obekungenzeka ukuthi kwasendulo umuntu wesifazane wayevele engabalulekile kangako, kungekho qhaza alibambayo ekwakheni isizwe.

Ngifundile izincwadi eziningi zomlando wesizwe samaZulu lapho engithole khona ukuthi likhulu iqhaza elabanjwa ngabantu besifazane ekwakhiweni kombuso kaZulu. Ngithole ukuthi kunabantu besifazane abanjengoMthaniya intombi yakwaSibiya eyasiza uZulu yamenyula enkingeni enkulu owayebhekene nayo. Ukukhombisa ukuthi uMthaniya wayebalulekile kuZulu wonkana, sithola abanye ababhali bemupha izibongo okuyinto engajwayelekile ukuba umuntu wesifazane abe nezibongo.

Ngizamile ukufunda nezinye izincwadi ngifuna ukuthola ukuthi ngobani abanye ababhali abakwazi ukuthola abantu besifazane abaneqhaza elikhulu ekwakhiweni kwesizwe samaZulu. Ngimtholile uNandi naye eneqhaza elikhulu ngokuzala kwakhe uShaka nokuzinikela kwakhe ekuhluphekeni ehluphekela umntwana wakhe, ewa evuka naye kunzima ukuphila emzini kaSenzangakhona. Lokho ngikuthola encwadini ka Gwayi (1976) "Yekanini".

Kunginikile futhi ugqozi ukuphuma ngenze ucwaningo kubantu abaningi besifazane lapho bengiqonde khona ukuzwa uvo lwabo ngendlela abantu besifazane ababukeleka ngayo phansi. Bazwakalise ukuthi bayayibona nabo le ndlela yokubukelwa phansi kwabantu besifazane futhi nabo abayithandi. Bakujabulela ukuba kekucutshungulwe ngakho. Kungenzeka ekugcineni kulunge, nabo bathathwe njengabantu abakhulu nababalulekile isizweni sonkana.

Ngilwenzile futhi ucwaningo kwabesilisa lapho ngibabuza khona ukuthi bona bababuka njengabantu abanjani abesifazane? Kungikhuthazile ukuthola ukuthi bakhona abantu besilisa abakubonayo ukubaluleka komuntu wesifazane. Ngithe uma ngifunda ngomlando ka Mkabayi ongumuntu wesifazane, ngabona ukuthi sengingabamela abantu besifazane ngisho ngokungangabazi ukuthi babalulekile, futhi baneqhaza elikhulu ekwakhiweni kwesizwe samaZulu.

Okunye okungifake ugqozi ukubuka indlela abanye abantu besifazane abaphila ngayo emakhaya abo. Abanye baphila impilo ebuhlungu nedabukisayo, ekwenza ugcine usuzibuza ukuthi lwake lwaba khona kodwa uthando phakathi kwabo ngaphambi kokuba bashade noma omunye wakhonjelwa. Baphilisa okwezimbongolo abanye abantu besifazane emizini yabo, bahlukunyezwa ngabayeni babo.

Kungiphatha kabi ukubona umuntu wesifazane esethwele umuzi ondla izingane yedwa engasebenzi ubaba wekhaya ekhona, okungenzeka ukuthi uyasebenza noma akasebenzi naye ufuna ukudla kuye lomama ongasebenzi. Kwesinye isikhathi usembukela phansi ngoba esebona abangcono kunaye. Useqala ukubona ukuthi wenza iphutha ngokuganwa nguye. Uma ufunda incwadi kaGwayi (1976) Yekanini, uthola uSenzangakhona esezisola ngokuganwa uNandi. Usembona esemubi kakhulu kanti uzaciswe ukuhlupheka.

Kungizwisa ubuhlungu obukhulu ukubona ukuthi kunabantu besilisa abangabacabangeli abantu besifazane. Bababona belula kangangoba bangenza noma yini abayithandayo ngabo. Babona ukuba khona kwabo kungabalulekile kakhulu bengenaqhaza abalibambile ekuthuthukiseni isizwe. Bayaphosisa uma becabanga kanjalo ngoba ikhaya liba ikhaya ngoba kukhona umama.

Likhulu iqhaza likamama ekhaya. Ubaba uyinhloko, umama ungumzimba othwele inhloko. Okukhombisa ngokusobala ukuthi indoda ngeke izimele ngaphandle komuntu wesifazane. Uma ngibuka lolu cwaningo ngithola ukuthi baneqhaza elikhulu abantu besifazane, ngakho abadingi ukubukelwa phansi. Kwasemandulo izeluleko eziningi uShaka wayezithatha kumuntu wesifazane uMkabayi.

1.5 INCAZELO MAGAMA

1.5.1 *Ubimama*

Akusibona bonke abantu besifazane abangaba nobumama kepha wonke umuntu wesifazane angaba umama. Umama umuntu wesifazane onengane noma osesebangeni

lokuba nomntwana. Lapho kusuke kubukwa iminyaka yakhe yobudala bese ehlonishwa ngokuthi ngumama.

Ubumama igama elinikezwa umuntu wesifazane onezenzo ezinhle ezikhombisa ukuzithoba. uzwela, inhlonipho, isihe nokunye okuningi ongakulindela kumuntu olungileyo. Umama waziwa njengomuntu olungile nonozwela ngaso sonke isikhathi okusheshe kufike imisiko nemihelo.

UNandi ngimthatha njengomuntu onabo lobu bumama esikhuluma ngabo ngoba wakwazi ukubumela ubunzima bonke ahlangebezana nabo emendweni wakhe ngenxa yothando ayenalo ngomntwana wakhe uShaka. Nakho lokhu kokuba ehamba egana edlula hhayi ngoba wayengaziphethe kahle kodwa wayezamela izingane zakhe indawo yokuhlala. Indlela uShaka ayehlushwa ngayo eLangeni nokuba yena wayehlezi kahle kodwa kwadingeka ahambe eyogana enye indoda ukuze uShaka ahlale kahle.

UMkabayi ungomunye wesifazane obaluleke kakhulu uma sibheka iphuzu lobumama. Wabukhombisa ubumama kuNandi ngokuzama ukumkhulumela kumnewabo uSenzangakhona ukuba amthande naye njengamanye amakhosikazi akhe. Wayemlandela ngisho esexoshiwe uNandi eSiklebheni waphindela kubo eLangeni ukuyombheka ukuthi uhlezi kanjani nezingane zomnewabo.

Ungumama wesizwe samaZulu ngoba unemibono eminingi eyakhayo eluleka ngayo. Kusukela kuyise wakhe uJama, kuze kumnewabo uSenzangakhona kuze kugcine emadodaneni omnewabo oShaka noDingane noMhlangana.

1.5.2 Ubudoda

Umuntu akabi indoda ngoba evathise okwendoda nje kuphela noma elengise amalengiso. Akusiwona wonke amadoda anobudoda, izenzo ezenza umuntu abizwe ngendoda. Uke uzwe kwesinye isikhathi kuthiwa 'akundoda lena' kodwa kube kubhekiswe endodeni yangempela efake ibhulukwe nenentshebe. Leyo ndoda isuke ingenzi kahle bese

ilahlekelwa isithunzi sokuba indoda. Hhayi ngoba isuke isishintshe yaba umuntu wesifazane.

Uma umuntu wesifazane enze kahle kuye kuthiwe udodile ngoba usuke enzise okwendoda yona okunenkolelo yokuthi iyona yodwa ekwazi ukwenza izinto kahle. UMkabayi ungomunye wabantu besifazane ababenobudoda. Izenzo zakhe zonke ziyakhombisa ukuthi wayeyindoda isibili. Wayengubabekazi koShaka bemhlonipha futhi bemesaba bengamphikisi uma esho izinto .

Akagananga uMkabayi ukuze akwazi ukulawula ukuthi kumelwe uphathwe kanjani umbuso kaZulu. Kunenkolelo yokuthi umuntu wesifazane akasondeli lapho kunempi ezophuma iyokulwa funa yehlulwe, kodwa ekaShaka impi yona yayichelwa nguye uMkabayi ngaphambi kokuba iphume iyolwa. Sekubonakele-ke ukuthi kusukwe kuqondweni uma kukhulunywa ngobudoda bomuntu.

1.5.3 *Ukuhlonipha*

Ukuhlonipha akusho ukuthi uhlonipha umuntu ngoba usuke umesaba kodwa kuyisiko lethu thina maZulu ukuthi sihloniphe labo abasuke besiphethe. Umuntu wesifazane uma eyogana uye alaywe kubo ukuthi afike ahloniphe emzini. Ukungahloniphi kwakhe kululaza umuzi wakubo lapho esuka khona. Owesifazane ongahloniphi emzini uyaxoshwa aphindele kubo ayolanda inhlawulo, okujwayeleke ukuba kube isilwane.

Ucwaningo lwamagama luyaveza ukuthi kunamagama amasha avelayo ngenxa yokuhlonipha. Uma ubaba wekhaya igama lakhe kunguBhande, igama elithi bhande angeke lisasetshenziswa lapha ekhaya, sekuyothiwa ibhande 'umchilo' kanti igama elithi ichilo lisho enye into. Uma ubaba kunguNkomo lapha ekhaya igama elithi nkomo ngeke lisasetshenziswa sekuyothiwa inkomo imeshe.

Akuhlonishwa abesilisa kuphela kodwa nabesifazane nabo bayahlonishwa. Isibonelo nje esokuthi ekhaya uma umnumzane ofuna ukuhlaba inkomo yakhe akaveli ayibhokode

ngomkhonto nje engabonisananga nomama wekhaya . Lokho kuwuphawu lwenhlonipho lapho indoda ikhombisa ukuhlonipha khona umkayo. Lokho kukhombisa ukuthi ngisho endulo indoda yayingavele nje izithathele izinqumo iyodwa, okungenani yayivele ithi isayocabanga kanti iyazi yona ukuthi isayothathisela kunina noma kumkayo noma-ke kubantu ebethembayo.

UMkabayi babemhlonipha kakhulu oShaka nabafowabo nokuba wayengumuntu wesifazane. Ingakho nje ngibona kusemqoka ukuba abantu besifazane kahlonishwe njengamaqhawe omlando njengoba nasendulo babehlonishwa. UDingane noMhlangana bamhlonipha uyisekazi lapho ethi ababulale uShaka nokuba babengakabuboni ububi bakhe obukhulu kangako.

1.5.4 - Amadlozi

Amadlozi abantu abangasekho asebashona. Kunenkolelo yamaZulu-ethi amadlozi iwona asondelene noNkulunkulu ngakho simelwe ukucela kuwo bese wona esicelela kuNkulunkulu. Amakholwa ayakuphikisa kodwa lokho, athi uJesu uthi "Akekho oza kubaba ngaphandle kwami, mina ngiyindlela neqiniso. "Ucwaningo luthi indlela yokukhuluma nawo kuye kuthi umuntu omdala emndenini kube nguyena oshisa impepho akhulume nawo.

Akushiwo ukuthi uyakhuluma kuthiwa uthetha nalo idlozi. Amadlozi nawo anendlela ayisebenzisayo uma kukhona afuna ukukusho kulabo abaphilayo. Avamise ukufika ngephupho. Uma akushoyo kungezwakali kulabo abaphilayo abe esebuya ngolaka, lapho asengenza into ebuhlungu kulowo amkhethile. Angavelelwa ingozi alimale noma afe, sekuzothi labo abasele bahambe baye kubantu ababonayo beyozwa noma beyobhula ukuze bezwe ukuthi ingozi ibangelwe yini.

Kuyothi bangezwa bese beshisa impepho emsamo bashweleze bathembise ukuthi bazoyilungisa into abakhala ngayo. Angeke bagcine ngokushisa impepho bazobe sebebulala isilwane okuvamise ukuba kube imbuzi ethetha idlozi nebika umsebenzi.

Inkomo iyohlatshwa uma sekwenziwa umsebenzi. Abantu abakwazi ukuthetha idlozi kuvamise ukuthi kube abantu besilisa emndenini futhi kube ngomdala emndenini.

Isalukazi naso uma ikhehla lingasekho kulowo mndeni siyakwazi ukuthetha idlozi. UMkabayi nguyena owayethetha idlozi kwaZulu njengobabekazi koShaka. Amadlozi ayehlonishwa kakhulu kwaZulu ngoba kwakwaziwa ukuthi anolaka kwakuze kuthiwe ayizilima kuqondiswe ukuthi awabe esacabanga uma esethukuthele. Idlozi like lifune into elafa lingenayo, njengokuthi nje lifune ukwenzelwa umsebenzi kodwa lazi kahle ukuthi lafa lingafuyile futhi kungasebenzi muntu kulelo khaya. Nokuthi likhombise ukuthukuthela kwalo ngokwenza into embi emndenini efana nokubulala ingane encane engazi lutho kukhombisa khona ubulima bese bethi abantu amadlozi 'izithutha'.

1.4 ISIPHETHO

Isahluko sokuqala ngisibona siyihlahla kahle indlela ucwaningo oluzohamba ngayo. Sekutholakele ukuthi abantu besifazane babukelwa phansi, bathathiswa kwabantu abangabalulekile kakhulu ngoba kungekho qhaza elikhulu abalifakayo ekwakhiweni kwesizwe. Mina ngithi lokho kuyiphutha elikhulu ngoba ocwaningweni lwami engilwenzile lapho ngibheka iqhaza labesifazane ekwakhiweni kwesizwe samaZulu ngithole lilikhulu iqhaza elabanjwa ngabantu besifazane abanjengoMthaniya, Mkabayi noNandi.

Esahlukweni esilandelayo sizothola ukuthi bathini abanye asebeke babhala ngalolu cwaningo.

ISAPHLUKO SESIBILI

IZINDLELA ZOCWANINGO

2.1 ISINGENISO

Ngizoqala ngokuveza izindlela engizisebenzisile ekuqhubeni lolu cwaningo, kube indlela yencwadi, indlela yemibuzo ebhalwe phansi, nemibuzo yomlomo. Ngibuye ngasebenzisa amathiyori.

2.2 IZINDLELA EZISETSHENZISIWE EKWENZENI UCWANINGO

2.2.1 Indlela yencwadi

Indlela yencwadi yiyona ndlela engiyisebenzise kakhulu kulo lucwaningo lapho bengibheka ukuthi ababhali abaningi bamveza kanjani umuntu wesifazane. Ngibheka osekwake kwabhalwa ngalesi sihloko ukuze ngiveze ukuthi abanye abantu bakubona kanjani bona ukuthatheka kwabantu besifazane emphakathini esiwakhele.

Ngizobheka izincwadi ngicwaninge ukuthi ababhali babaveza bengabantu abanjani isikhathi esiningi abesifazane, ngibuye ngibheke kumaphephandaba, amaphephabhuku, ibhayibheli, izinkondlo, omasikandi, izinganekwane, izaga, izisho, umsakazo neziqephu, umabonakude imiqingo yocwaningo nokunye okuningi okungasiza ekwenziweni kwalolu cwaningo.

2.2.2 Indlela yemibuzo ebhalwayo

Le ndlela ngiyisebenzise ngenhloso yobuqoqa ulwazi olwehlukene lapho ngisabalalisa amaphepha kwabesilisa nabesifazane abasafunda ezikoleni nakubantu abakhele indawo engihlala kuyo. Bengibheke ukuba bangiphendulele imibuzoebengibabuza yona emayelana nokubaluleka komuntu wesifazane nemisebenzi elindeleke kumuntu wesifazane.

2.2.3 Indlela yemibuzo yomlomo

Le ndlela yasetshenziswa ukuthola ulwazi olungabhaliwe phansi lapha bengihamba ngibheka abantu abangangisiza bangicobelelele ulwazi ngempilo nosikompilo lwabantu besifazane bamaZulu. Abantu abangisize kakhulu ngu-nkosikazi N.R.Ndlela no M.B.Dube. Ngingemlibale uMnumzane F. Mchunu engenze uphenyo kuye ngabesilisa abangamaZulu ukuthi ngabe babathatha kanjani abesifazane nokuthi yini bona abayilindele kumuntu wesifazane njengamadoda.

2.3 AMATHIYORI

Uma kwenziwa ucwaningo kuye kubhekwe amathiyori ayeme kuleso sihloko. Yini yona ithiyori? Ithiyori ifana nohlaka lwemibono noma imiqondo esingase sisusele kuyo uma sichaza into ethile. Lolu luhla kumele lwelekelele ekucubunguleni ngendlela yokuthi uma umuntu esebuye ecwaninga lokho akucwaningayo kamuva lolo hlaka luzolokhu lumesekele. Kungenzeka-ke kuthi ekucwaningeni kwakhe kuvele ukuthi uhlaka abeyeme ngalo alusaqinile, okusho ukuthi ithiyori yakhe ayikwazi ukuyesekela kahle imibono afinyelela kuyona. (Unisa Study Guide 303-S :1990)

2.3.1 Ithiyori ethintana nomlando (Historical-biographical)

EsiZulwini zikhona izincwadi esingazingenela ngale ndlela uma sizihluzi. Nanso nje eka Mkhize E.E.N.T ethi "Inhliziyo ungugo wami" okubonakala ukuthi yayingene emkhankasweni wokulwa nokuphoqelelwa kwamantombazane ukuba agane abantu angabafuni ngoba nje becebile. Isimo esingagculisi sokuphathwa kwabesifazane ngabesilisa lapho abesilisa bezibika ukuba ngabanini bemizi ondlovu kayiphikiswa. Uma sisebenzisa le ndlela siye sibheke isimo sempilo nesenhlalo kulabo bantu esicubungula ngabo. (Unisa Study Guide 303-S:1990)

2.3.2 Ukuhluzi okusha (modernization theory)

Le thiyori iqhathanisa isikhathi sakudala nesamanje sibheka ukuthi babethathwa kanjani abesifazane kudala bese sibuye sibheke ukuthi sebethathwa kanjani-ke manje. Kudala babaziwa ngokuthi indawo yabo isekhaya nje kuphela kepha manje isisabalale kakhulu indawo yomuntu wesifazane akusekhona ekhaya kuphela sebesabalale nezwe lonke

usuyabathola kwezepolitiki, kwezohwebo nakwezinye nje izindawo lapho babengaveli khona. (Unisa Study Guide 305-L:1990)

Nakuba babekhona nasekuqaleni abantu besifazane ababengagxilile kakhulu ekuthatheni indawo yokuba ngabesifazane bahlale emakhaya, abantu abanjengoMkabayi kaJama noNtombazi babenake ukufaka kakhulu iqhaza embusweni wezizwe zabo

Abayazi kahle lenkolelo bathi kungukusuka endleleni endala kuyiwa endleleni entsha yokuphila komphakathi.

2.3.3 The welfare approach

USnyder & Tadesse (1995:9) bathi le ndlela yaqalwa ngabo 1950 kuya ku1960 lapho okwatholakala ukuthi abantu basifazane umsebenzi wabo awubalulekile kangako ngoba ungumsebenzi ongakhokheli wokuzala izingane, babe ngababheki bazo izingane bazikhulise kuphela kanti abesilisa bona bathathwa njengomgogodla wempilo yabo bonke abantu abakhona emndenini. Bathathwa njengamakhanda emizi nemisebenzi abayenzayo iyakhokhelwa ngoba bebephuma baye ezimbonini bayokhiqiza izinto eziwumnotho waleli lizwe.

Okukhiqizwa ngowesifazane akusiwo umnotho wezwe noma angalima amasimu, uzovuna adle nomndeni wakhe akhulise lezi zingane angumbheki wazo. Abesifazane abasanamatele kakhulu kule ndlela manje ngoba, sebevuka ekuseni bayosebenza njengamadoda kanti kwasemandulo bakhona abesifazane abangayisebenzisanga le ndlela abanjengoMkabayi. UMkabayi akakaze abheke bantwana, wayengenasikhathi sokubheka izingane, wayebheke umbuso kaZulu.

2.3.4 Efficiency approach

USnyder & Tadesse (1995) bathi le ndlela iqale ukusebenza ngo1980 ngenxa yokwenyuka kwezinga lempilo nokwanda kwezikweletu kwabesilisa, lapho abesifazane babona khona ukuthi akwenele ukuba bahlale emakhaya benze umsebenzi ongakhokheli wokubheka abantwana, balime amasimu benze nokunye okungumsebenzi wasekhaya.

Baqala babona ukuthi kumele babambe iqhaza balekelele abesilisa ngokuphuma babheke imisebenzi ekhokhelwayo. Okuphawulekayo ukuthi abathanga bangaphuma bayosebenza imisebenzi yabo engakhokhelwa yema kepha bazithole sebebambe yomibili imisebenzi okhokhelwayo nongakhokhelwa.

2.3.5 The empowerment approach

USnyder no Tadesse (1995) bathi le ndlela iqale ukusebenza phakathi no1980. Le ndlela ibheka ukuthi abesifazane bazithola becindezelekile ngokobuhlanga nangokosikompilo. Kule ndlela abesifazane bathola ithuba lokuzwakalisa ukungeneliswa kwabo ngendlela abathatheka ngayo nokulwela amalungelo abo hhayi ngoba befuna ukuba bakhulu kunabesilisa kodwa befuna ukuba bazeke nabo ukuthi bakhona futhi babalulekile ngoba baneqhaza abalibambile lapha emhlabeni wonkana.

Ngokuka Moser (1993) abesifazane banamandla athathwa njengamalungelo okuzithathela izinqumo zempilo ezwana nabo baphinde babe ingxenye yoshintsho endleleni endala ebisetshenziswa kubantu besifazane lapho kade bethatheka njengabantu abangabalulekile kangako.

Uyakugcizelela futhi ukuthi abesifazane kumele babe nezinhlango zabo abazakhayo lapho bezobe bekhuluma khona ngobuntu bomuntu wesifazane, amandla abanawo abesifazane nendawo yabo kulo mhlaba okhula ngokushintshashintsha kwezinto nanokuthi kufuneka bazimele bazithathele izinqumo.

Ukuthatheka kwabesifazane njengabantu abangaphansi kwamadoda kuqaleke ekuthini abesifazane babe ngabantu abangenamandla okuzenzela izinto. Baba ngaphansi kwabesilisa, bangaba namhlaba okungowabo ababananto okungeyabo, zonke izinto zaba ngezabesilisa, kwagcina kwayena uqobo esengowomuntu wesilisa, ngaleyo ndlela bagcina sebengaphansi kwabesilisa. Basengakwazi ukuzimela uma nje benganikezwa umdladla wokuba bafunde ukuzimela bazicabangele bazenzele izinto.

2.3.6 Inkolelo yalabo ababhekele abesifazane (Feminist theory)

USikhosana (1997) uthi le nkolelo ibheke ubudlelwana phakathi kwabesilisa nabesifazane, ibheka ukuthi baphilisana kanjani ngokosikompilo lwabo, ibuye ilungise indaba yokuthi abesilisa bazibona bebakhulu kunabesifazane, nokuthi lokho kungalungiswa kanjani. Ucwangingo luyakuveza ukuthi kuyiphutha ukuthi abesifazane ababalulekile futhi babukelwa phansi kunabesilisa ngoba bayatholakala kuwo wonke umkhakha wempilo.

Siyabathola bengene bethe shi kwipolitiki nakwezamabhizinisi bagcwele, emafemini nakwezinye izindawo ebezaziwa ukuthi zingezabesilisa sebeyatholakala khona. Le nkolelo yenzelwe ukususa abantu ekucabangeni kwabo okudala okwakuthi indawo yomuntu wesifazane isexhibeni. Isikhathi sesiveze ukuthi ayisekho ekhaya isixhante nezwe lonke, lapho kufinyelela khona umuntu wesilisa nowesifazane naye uyafinyelela.

Inhloso yale nkolelo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kungabangwa usikompilo lwakhe okuyilona olulawulayo ukuthi kumele aziphathe kanjani. Kungadalwa ukugqilazwa umuntu othile kepha naye loyo muntu ephoqwa isiko aphila ngaphansi kwalo.

Kwesinye isikhathi kungabangwa ukuba umuntu azitshele ukuthi mkhulu elakhe izwi alibuyi lilambatha futhi ungundlovu kayiphikiswa. Ngaleyo ndlela usethola ukugqilazeka umuntu wesifazane ngoba usephila ngaphansi kwesimo sokuba ngufelaphakathi ibutho lakwaZulu ngoba engenamandla okuzilwela akhombise ukuthi akahambisani nale nto eyenziwa kuye.

Kukhona abakholelwa ukuthi abesifazane abahlakaniphile amadoda odwa ahlakaniphile uke uze uzwe sekukhona abathi yini yona umfazi, ikhona into ehlaniphile ongayitshelwa ngumfazi. Omunye umuntu uma esatshelwa unkosikazi wakhe akayikholwa leyo nto kodwa angayitshelwa indoda ethize uyamuzwa esefika ekhaya esethi "Wawuqinisile masibanibani ngale nto owawungitshela yona, usho ngoba kade

esetshelwa indoda yona akholwa ukuthi ayinamanga futhi izinto izibona ngeso lokuhlakanipha.

Sengathi abantu bonke baphiwe ukuhlakanipha okulinganayo, kungaba owesilisa kungaba owesifazane. Thatha isibonelo seNkosi uDingane (Msimang 1992) ayikho into owayeyazi uDingane wayethi uma embuza uMkabayi ukuthi unacebo lini noma ubona kanjani ngento ethize abayibhungayo impendulo ngaso sonke isikhathi izothi “angazi kubabekazi” okukhombisa ukuthi wayengahlakaniphile kunoMkabayi. NoZwide naye wayengahlakaniphile kunonina uNtombazi wayethembele kunina ngaso sonke isikhathi naye wayehlale engazi uma unina embuza.

Okumangalisayo kodwa ukuthi abesilisa bona bazibona behlakaniphe kakhulu kunabesifazane, thatha isibonelo seNkosi uDingane (Msimang 1982:173) wayekholelwa ukuthi ayikho into ehlakaniphile angayitshelwa umuntu wesifazane yingakho nje wabona kungcono asuke eduze noMkabayi ayokwakha eMgungundlovu. Uzwakala ephimisa la mazwi uDingane:

“Ngamadoda lawo, azomeluleka. Yiwona angaze awethembe kunokuba ethembe umfazi eyindoda. Empeleni yizilima lezi ezazivuma ukubuswa yintombazane zingamadoda. Ngeke abe yisilima sikaMkabayi yena.
(Msimang 1982:173)

NoMpande uzwakalisa khona ukungakwemukeli ukuphathwa ngumuntu wesifazane ubona kungcono amsuse eduze kwakhe ayomakhela ebaQulusini.

“uMkabayi wuhlobo oluthanda ukwengamela izinto, Nguyena okhusela abantu ekhwapheni, hhayi ukuba Bona bakhusele yena.
(Msimang 1982:186)

Ngibona ukuthi abantu abanjengo Dingane ilabo bantu ababukela phansi abantu besifazane babone ukuthi abahlakaniphile futhi abanamandla phezu kwamadoda. Kulolu cwaningo ngibheka ukuthi ngabe kuliqiniso yini ukucabanga kanjalo.

Ababhali abaningi baye bayikhombisa le nkolelo ngokuveza umdlali osuke edlala le ndawo yokucindezelwa imvamisa kuba ngabesifazane becindezelwa ngabesilisa uthole ukuthi noma ngabe bakhona ababonayo lokho kucindezelwa kodwa abanayo indlela yokumelekelela ngoba nabo bacindezelwe kwabona.

Empilweni yomdabu yamaZulu ubaba wayenelungelo lokutshela indodakazi yakhe ukuba iyogana emzini othandwa nguyena. Bangingi ababhali ababhala ngalokho ukukhombisa ukuthi lelo siko seliphelelwe yisikhathi. Enovelini ethi Kungavuka AbeNguni (Kubheka 1988) uGumede ushaya phansi ngonyawo uthi ngeke ingane yakhe igane umahlalela kodwa isiphetho sokwenqaba kwakhe saba sibi ngoba uNomusa wagcina ekhubazekile lagcina ikhehla elinguyise kaGumede selikhuluma amazwi abuhlungu endodaneni yalo lithi:

“Nawoke amaNgurfi asevukile ndodana”

UMsimang (1982) uveza uJama esebenzisa inkolelo ethi indoda insika yomuzi yena njengenkosi uyinsika yezwe, akekho ongamvimba esinqumeni sakhe sokwephula isiko lokwendisa iwele njengokwesiko lamaZulu. Kwala ngisho esekhuzwa ngabafowabo bethi bayambonisa kepha uzwakala ebhavumula ethi:

“Yimina obusayo lapha
ubani lona osengibangisa
esengikushilo ngikushilo.

UMsimang (1982) ukuveza kahle lokhu okushiwo ilenkolelo lapha sithola abesilisa bengahambisani nokuphathwa uMkabayi kaJama ngesikhathi ezibeka njengebamba ebambela uSenzangakhona bakhuzwa umhlola bezwakala bethi:

Pho uJama wayengasitsheli ngani
 ukuthi sesingabuswa intombazana
 kulo leli likaNdaba? Bahhomuzele
 impela abantu kubonakala ukuthi
 abenelisiwe ukubuswa yintombazane
 kukhona amadoda amadala angabusa
 futhi abakaze bezwe ngisho
 emlandweni ukuba intombazane
 ibuse abeNguni. Ngabe khona akuhlolayo uMkabayi?
 Uthi lona izulu lizona nonyaka
 (Msimang 1982:95)

UMkabayi uyalilwela ilungelo lakhe njemgomuntu wesifazane akaboni ukuthi usengenqatshelwa ukubusa ngoba nje engumuntu wesifazane futhi akaboni ukuthi wehluke ngani kwabesilisa osekungaze kumenze angabusi ngoba nje eyintombazane. Uyaliqinisa ikhanda kugcina kwenzeka intando yakhe. Ukholelwa ukuthi zonke izinto zinesiqalo nesiphetho. Ukholelwa ukuthi kumele kube noshintsho empilweni yomuntu kuthi izinto ebezikade zingenzeki zenzeke.

Ukholelwa futhi ukuthi makuthi kwenzeka lolu guquko kube kunokuthula kwenzeka ngendlela eqoqekile engenandluzula ngoba phela umuntu wesifazane akanawo amandla okulwa. Akakukhohliwe lokho ukholelwa ekutheni kufuneka asebenzise umqondo abehlule ngawo. Wawalwela amalungelo abesifazane uMkabayi ukuba bathathwe njengabantu nabo hhayi ukuthi bathathwe njengezinto ezingenamsebenzi walutho kube nemincele nemibandela yokuthi wena ungowesifazane ngakho awufanele ukwenza lokhu nalokhu.

Inkolelo yamafemanisti iyakugcizelela ukuthi kufanele abesifazane bawalwele amalungelo abo emakhaya lapho bangathathwa njengezihambi ngoba abasenakuhamba kule mizi boze bakhishwe ngebhokisi lomngcwabo. Pho bangaphila kanjani impilo yesihambi lokho kusho ukuthi ngabe baphila impilo yokugqilazeka bengakwazi ukukhululeka baphile ngaphansi kwengcindezi yamadoda lapho uke uzwe umuntu wesilisa ethi:

Angeke ngitshelwe umfazi

ngoba yena uyisihambi lapha
emzini kababa, futhi naye
uyakwazi lokho
(Mkhize1966:53)

Abanye besilisa babacindezela abesifazane ngokusebenzisa isiko lamaZulu elithi indoda inhloko yomuzi. Lapho umthola owesilisa esethi ikwami lapha, yimi inhloko yalo muzi ngakho kuzokwenziwa intando yami. Owesifazane ohlezi nendoda enjalo ucindezelekile ngoba akanambono omuhle angawuveza, unjengengane encane, ufa nayo yonke imicabango yakhe ngaphakathi.

Inkolelo yalabo ababhekela abesifazane igcizelela ukuthi ilelo nalelo lunga lomndeni linelungelo elifanayo ekuthatheni izinqumo ngempilo yalo. Lokhu kodwa uthola ukuthi kuyashayisana nokwesiko lethu thina maZulu elithi, umnumzane womuzi nguyena othatha izinqumo anqumele bonke abantu abasemzini wakhe ukuthi mabenzeni.

Isichachiselo semicabango kaMarx ngalaba ababhekele abesifazane ithi ukucindezelwa kwabesifazane kudalwa ukuba kuqale indaba yokuganiselana. Ngokwabo indoda ithi ingathatha izinkomo zayo iziyise kubo kamuntu wesifazane kube sengathi lona wesifazane sekungumuntu wayo emthengile esingenza noma yini ngaye ngoba imkhokhele. Ngakwelinye icala ngasohlangothini lwakowesifazane ukwemukela izinkomo kumuntu wesilisa ngoba efuna ukushintshiselwa ngomuntu wesifazane kuba ukuceba ngoba kugcwala isibaya kusengwe kudliwe amasi kujatshulwe.

Lokho kwenza abesifazane bathatheke njengengebo emindenini yabo kodwa ngakolunye uhlangothi lokhu kuthengwa kwabo ikhona kanye okubenza bathatheke kalula. Uye athi noma esehlupheka abekezele ngoba akakwazi ukubuyela kubo ngoba abakubo bathatha izinkomo zabantu ngaye futhi kuyihlazo ukuphuma kwezinkomo esibayeni seziphindela kubo kwazo. Kuthathwa ngokuthi abazali bentombazane abanayo imfundiso enhle bahlazeke emphakathini.

USkhosana (1997) ukholelwa ekuthini kungenxa yokushintshiselana ngabantu besifazane okwadala ukuthi abesifazane babe izinto zabelilisa.

Leyo nto osuke uzitshela ukuthi ngeyakho ukholelwa ukuthi nguwenona onelungelo lokulawula ukuthi ufuna iphile noma yenze kanjani izinto ngoba uyikhokhele imali. Nabo-ke abesilisa bakholwa ukuthi abesifazane ngababo ngoba babalobolile babathenga ngezinkomo ngoba ayikho into eyigugu kumuntu wesilisa ongumZulu njengezinkomo. Lokho kuyenzeka nakumzali ezele ingane yakhe eyithanda futhi, agcine asenikele ngayo emzini othize ukuba iyomlandela izinkomo engabe esabheka nokuthi yena lomuntu athi ayiyomgana unjani, kuphela nje uma edayise ngayo wathola izinkomo kwanele. (Mkhize 1966)

UGwayi (1974) uthi: Ntombazi wathuma indodakazi yakhe uNtombazane ukuba iyogana uDingiswayo inkosi yakwaMthethwa ukuze athole ikhanda lakhe. UJama uthuma uMkabayi ukuba ayogana uDingiswayo inkosi yakwaMthethwa ukuze akhe ubudlelwano obuhle nabakwaMthethwa njengoba babaziwa ukuthi isizwe esinamandla babengeke besathintwa ilutho uma sebeganiselene kwakheka ubuhlobo. (Msimang 1982). Walimela ilungelo lakhe uMkabayi wagcina enqabile.

Uma ufunda imibhalo enabalingiswa abaxube abesilisa nabesifazane kulapho othola kahle khona ukuthi abesifazane baphila ngaphansi kwengcindezi yabesilisa. Nangendlela nje abathatheka ngayo uvele ubone ukuthi abantu abangabalulekile nhlobo. Izingane zabafana ezifunda le mibhalo zikhula zinakho ukubukela abantu besifazane phansi kuthi ezamantombazane zibe nokuzingabaza ngaso sonke isikhathi ezintweni ezizenzayo ngoba zikhula zazi ukuthi akukho okuhle okulindeleke kuzo. Kufuneka bakulwele abesifazane lokho njengoba noMkabayi wakulwela.

2.3.7 Isichasiselo sokucabanga salaba ababhekele abesilisa (Patriarchy theory)

USikhosana (1997) uthi le nkolelo iveza abesilisa benamandla phezu kwabesifazane, kuyibona abashaya imithetho emizini yabo bengaphikiswa muntu noma sebephaphalaza.

Isiza ukuba abafundi bahlale bazi ukuthi abantu besilisa bayathanda ukuba bakhulu ngaso sonke isikhathi futhi iqwashisa abesilisa ngobungozi bokuba ngondlovu kayiphikiswa.

2.4 OSEKWAKE KWABHALWA NGALESI SIHLOKO

Kuningi osekuke kwabhalwa ngalesi sihloko kodwa konke kuyakuphawula ukuthi indawo yomuntu wesifazane isekhaya. Ukwandisa umuzi womnumzane, akhulise izingane, enze nomsebenzi wasekhaya, alime, avune, adle, adayise okusalayo athole lawo masentshana aphinde afunde nemisebenzi yezandla ukuze akwazi ukuphila ngayo

Nakuba ngingavumelana nalokho kodwa ngithi uma sengibuka le misebenzi engaka esengiyibalile, ngibone ukuthi sengathi isiminingi kakhulu kumuntu oyedwa, lokho sekungukugqilazeka komuntu wesifazane okungabhekelwe muntu. Lokhu engithanda ukuthi sikubheke ukuthi bavezwa kanjani abesifazane, ngabe bathini abanye ngabo.

Uma ubhekisisa, kubukeka sengathi bavezwa kabi kwasekuqaleni beqala ukuvela nje ngokweBhayibheli. Umuntu wesilisa ibhayibheli limveza akhiwa kahle nje lapho uNkulunkulu ethi ezingelosini zakhe: “ Masenze umuntu ngomfanekiso wethu.” Nangempela bahlala phansi bamakha kodwa uthe uma esakha owesifazane, wakhipha ubambo lowesilisa wakha owesifazane. Kungabe uNkulunkulu wayengasenzazo yini izinto zokwakha owesifazane noma wayenqena ukumosa izinto zakhe noma wambona engabalulekile kakhulu?

Kubukeka sengathi kuNkulunkulu wayengabalulekile umuntu wesifazane ngoba lithi iBhayibheli wamakha owesifazane ngoba ebona ukuthi owesilisa unesizungu, hhayi ngoba wayenenhloso ngaye. Wayesenzela lo muntu wakhe amakhile aqede isizungu ngoba wayesembonile ukuthi unesizungu futhi akabuyanga wathi masihlale phansi futhi sakhe umuntu wesibili ngomfanekiso wethu kodwa kubukeka sengathi wayesemakha yedwa engasalekelelwa muntu. Okungenzeka ukuthi ngabe umuntu wesifazane akasikho lokhu ayikho namuhla ukuba wamakha enesineke futhi esizwa nayilaba abamsizayo mhla akha owesilisa. Leso senzo sisikhombisa ngokusobala ukuthi umuntu wesifazane

akabalulekile neze ngoba ukuba umuntu wesilisa akakhombisanga ukuba nesizungu wayengeke abe khona owesifazane. UNkulunkulu wabona kubaluleke ngisho izilwane kunomuntu wesifazane. buka ngoba wathi angakha umuntu wesilisa walandelisa ngezilwane. Nokuba babakhona abantu besifazane zilwane lezo ezasizayo ngokungakwazi ukuqeda isizungu endodeni.

Loyo muntu owakhandwa ngobucayi obunjalo nguye futhi osekhothlisa umuntu kaNkulunkulu owamakha ngoba emthanda, usemfaka esonweni umuntu wabantu. Ngabe u-Adam akasitholanga isijeziso esesithwelwe yibo bonke abantu besilisa namhlanje ngabe amadoda ayazibusela ensimini alaywa umuntu wesifazane

Liphinde iBhayibheli liqhubeke nokuveza abantu besifazane kabi. Lapha kuBehluleli 16 sithola uSamson elingwa ngomuntu wesifazane izikhathi eziningi, waze wagcina efile ngabo njalo abantu besifazane. Izenzo ezinje zibaveza njengabantu abangalungile abesifazane. Isikhathi esiningi eBhayibhelini ububi bomuntu wesilisa budalwa ngumuntu wesifazane, nansi indodakazi kaHerodi ilinga uyise uHerodi ngokucela ikhanda likaJohani umbhabhadisi. Yayifuna ukukala uthando lukayise ngokubulala umuntu eyayazi kahle ukuthi uyise uyamthanda (Mathewu 14:1-12).

IBhayibheli libuye futhi libaveze benjengamaqili abantu besifazane. Uma ufunda indaba yabantu besifazane ababili ababenezingane omunye walala phezu kwayo eyakhe yafa ebusuku, wanyonyoba wathatha ephilayo wathi eyakhe efile wayilalisa eduze komunye. Uma sithi sisalandela ubuqili babo bese kuvezwa owesilisa ohlakaniphileyo ohlulela ngokuhlakanipha okukhulu (I Amakhosi 3) bavezwa behlakaniphile abesilisa kepha abesifazane bavezwa bengamaqili angazikhothi emhlanje ngoba bayabanjwa ngobuqili babo.

Baqhamuka izinkalo zonke abantu beze kuJesu ngenxa yomuntu wesifazane waseSamariya owayeficane noJesu emthonjeni wamanzi. Wacela amanzi uJesu wala ukumphuzisa owesifazane. Emva kwenkulumo yabo baningi abaphendukayo bamlandela uJesu. Ngomuntu wesifazane nje eyedwa baningi abazuza usindiso. (John 4) Waphinda

futhi uJesu wasebenzisa umuntu wesifazane uMatha owayefelwe ngumfowabo uLazaru wamvusa baba baningi abasindiswa ngalesi senzo sikaJesu bamlandela (Johani:11-16)

Ukusindiswa kweza ngomuntu wesifazane ngoba ingelosi kaNkulunkulu yabonakala kumuntu wesifazane ngephupho izombikela ukuthi uzokhulelwa azale indodana ayiqambe igama elithi uJesu. Wayengafika ngenye indlela uJesu kodwa uNkulunkulu wakhetha ukumletha ngomuntu wesifazane ukuze abantu bamamukele (Luke 1:28-35). Ukuzalwa kukaJesu injongo yakho kwakungukuba abantu bathethelelwe izono nokuthi basindiswe emva kokuba yena esebathwalele zonke izono zabo ngokufa esiphambanweni

Ukufa futhi kweza ngomuntu wesifazane ngoba nguye owakhohlisa owesilisa kwase kwenzeka into uNkulunkulu owayeyishilo ukuthi bayokufa nokufa uma bephule umyalo wakhe nangempela wabajezisa ngesijeziso sokufa (Genesis 3:1-13) U-Adam wayemlalelile uNkulunkulu okukhombisa ukuthi bayalalela abantu besilisa kepha abesifazane banenkani.

iBhayibheli liyabaveza abantu besifazane benothando nokunakekela abantwana ngoba sithola uJesu elahlekile abazali bakhe bekhathazekile ngaye bamfuna yonke indawo baze baphindela emuva ethempelini lapho bamfumanisa ehlezi nezikhulu zamaJuda ezilalele ezibuza nemibuzo. Bamangala ukukubona lokho bamtshela ngokukhathazeka kwabo bamthatha bahamba naye ekhaya kodwa unina wakubukisisa lokhu kwenza kukaJesu kwahlala enhliziyweni yakhe njengomzali (Luka 2:41-51)

iBhayibheli liyaluveza uthando lukamama lapho uMariya unina kaJesu ehamba nabafowabo bakaJesu beze kuye kodwa uJesu ezwa ukuthi bayamdinga waphendula wathi umama wakhe nabafowabo ilabo abalalela izwi likaNkulunkulu futhi balenze. (Luke 8:19-21). Konke lokhu kuyakhombisa ukuthi uJesu wayebathanda abantu besifazane futhi kuyafakaza ukuthi kukhona okushiwo iBhayibheli ngabantu besifazane.

UVilakazi (1945:42) eqoqweni lakhe lezinkondlo uveza unembeza enesithombe sokuba ngumuntu wesifazane. Uwuqamba igama unembeza uthi UMAMINA ifundeka kanje

Woza Mamina,
 Woza selul'izinyawo siye laphaya,
 Laphaya la kulihlane khona,
 Lapho kuvuk'imithombo yamanzi
 Ematis'amadwal'aluhlaza
 Abushelelezi ngenxa yesilele.

Musa Mamina,
 Phuma sengathi uyokh'amanzi,
 Uthwal'idobongo wehlis'umfula.
 Uyofika sengiphansi kwezindoni.
 Zithelile sezithe yeyeye,
 Zimnyama zijuz'umpe.

Woza Mamina,
 Uyinkosikazi yenhliziyoyami wedwa,
 Uwedwa ekujuleni komphefumulo
 Wam, okungaziwa; unjengobhaqa
 Olukhanya luxosh,umnyam,exhibeni;
 Uwedwa njengomkhumb,untwel'olwandle.

Woza Mamina ,
 Wangibuka ntomb'enzimakazi
 Ngajiyelw'ukuba ngiyoshonaphi,
 Kwaxeng'amadolo zaw'izikhali,
 Ngangenwa ngumunyu okwesilokazana
 Abasifihl'enhliziyweni bath'uthando.
 (Vilakazi 1945:42)

UVilakazi lapha unembeza uwubona uyinto enothando ehlale inaye ngaso sonke isikhathi, uze agcine esewufanisa nomuntu wesifazane ngoba baziwa njengabantu abanothando abantu besifazane. Bahlale beseduze nomuntu ngaso sonke isikhathi abamshiyi noma esekuhluphekeni okungakanani. Uze athi unjengesiboshwa esikinatelwe enhliziyweni awufanise nowesifazane esemzimba munye nowesilisa lapho sebeshadile.

UNtuli (1982:36) uveza umuntu wesifazane njengevaka lapha ufanisa ilanga neNkunzi ebomvu eqhamuka amavakana akhwise amashobana. Lawo mavaka ubusika, ihlobo nokufa kubonakala ngokusebenzisa isiqalo u-No osho ubulili besifazane. Ifundeka kanje;

INkunzi ebomvu uNompondompondo,
 Oqhamuka amavakana akhwica amashobana,
 Ayosobela kwaSibhakabhaka,
 Ngoba engenakuphika nkani.

Uyakhala uNobusika,
 Uyakhala uyayobayoba
 Uthi yini uhambe lugugumbe,
 Welilahl elikamakhihlika.

Uhleka inhlinini uNomahlobo,
 Ngoba ebona ubaqwala amakhanjana,
 Betatazele beyobhaca kwasihlahlana,
 Bamenze ihawu lokuzivikela.

UNokufa ugijimela emadwaleni,
 Ngoba ekubona umphathele isizenze,
 Ungenakumdedela achachaze,
 Ngoba engezvani nombuso wegazi.

Ilanga ulenza umuntu wesilisa, kuthi ubusika, ihlobo nokufa akwenze umuntu wesifazane, yena ongenamandla okuthi uma sekuqhamuke ilanga kubaleke ngoba engenakumelana nalo.

Kunenkololo ethi abesifazane yibona kuphela abakwazi ukubheka izingane kahle bazikhulise ngendlela okuyiyonayona edingekileyo ukuze ingane ikhule ibe umuntu oqotho. Kunamaculo nemilolozelo aculelwa izingane asaze abhalwa phansi lawo maculo ayeqanjwe ngabesifazane ngoba bethulisa izingane njengoba kwaziwa ukuthi kungumsebenzi wabesifazane ukubheka abantwana noma sebekhala kungumsebenzi wabo ukubathulisa. Bazoziqambela-ke imilolozelo abazobathulisa ngayo. Lelo iqhaza labesifazane abalibambile ekusunguleni. Kunomlolozele othi

Thula mntwana,
 Thula mntwana,
 Mam'uhambile,
 Mam'uzobuya;

Thula mtwana,
 Thula mtwana;

Sodl'uswidi,
 Sodl'ingcumbe;
 Owa mntwana,
 Owa mntwana.
 (Mabuya 1988:25)

Inganekwane kaMbulumakhasana iveza umuntu wesifazane njengesela. Umbulumakhasana wayegane inkosi, enozakwabo agane nabo, wayenenkinga yokuthanda amasi. Umthetho obekiwe uthi umuntu wesifazane akawadli amasi asemzini. Wehluleka uMbulumakhasana ukuwugcina wabona kungangcono awantshontshe ngoba baningi bagane inkosi akulula ukuba bambone ukuthi adliwa nguye, uyovele aphike.

Wawadla ephika uma bembuza, inkosi yaze yacabanga icebo ezombamba ngalo. Yathi makumbiwe umgodi oshona kakhulu bese kufakwa amasi phakathi. Yathi maweqe kulo mgodi amakhosikazi ayo onke nangempela eqa kodwa uMbulumakhasana wehluleka waphoseka emgodini wagqitshwa umgodi. Wafa kanjalo uMbulumakhasana ngokungathembeki kwakhe. (Mabuya 1990:97-100).

Ocwaningweni lukaMathenjwa (1995:14) lapho wayebheka khona umculo womasikandi ucaphune ingoma kaPhuzushukela ethi

Hha wangidumaza MaYengweni x2
 Umfaz'onjani oxabanis'izingane zendoda x2
 Hha wazihlukanis'umfaz'onjena uMaYengweni

Lapha uPhuzushukela abesifazane ubabeka njengabantu abadala udlame ekhaya ngokufika kwabo kuxabana izingane zandawonye ebezizwana.

Encwadini ethi "Bathini Osizwile" ebhalwe uMbatha noZulu (1994:66-73) kunendatshana emfishane ethi ISIFO lapho umuntu wesifazane uvezwe njengomuntu ongalalelisisi, uma kukhulunywa unewala. Kufika ucingo ulufundelwa ingane uMaNdlela ngoba engakwazi ukufunda nokubhala uthembele kuyo le ngane yakwamakhelwane. Ucingo lubika ukuthi kufe uSiphosikababainja yena akasalalelisisi usevele usho ngengila ukhalela ukuthi kufe umfana wakhe osebenza eGoli. Sekuze

kuvele kamuva ukuthiinja lena okuthiwa ifile esekhale waze waba zihlisana uMaNdlela ekhalela into engekho.

Encwadini kaGumbi ethi “ Mubi Umakhelwane” (1977:98) Umbhali usivezela umuntu wesifazane emubi futhi enenhliziyoy elukhuni lapho eveza umona womuntu wesifazane, aze awuthelele umyeni wakhe okade engenawo naye agcine esemzonda umakhelwana wakhe kodwa ebe amsiza wamfunela umsebenzi.

Uyakuveza ukuthi noma umuntu angamubi kanjani kumuntu wesilisa, akamfiseli ukufa kodwa owesifazane unenhliziyoy embi ngendlela yokuthi ukubulala ukubona kuyiyona ndlela elula kunokumxoshisa emsebenzini, lokhu okwakucatshangwa umyeni wakhe ukukwenza kumakhelwane wakhe.

Mabaso: (ababaze) Akekho usathane
odlula umfazi. Lifile izwe
ngenxa yomfazi.
(Gumbi 1977:97)

Ababhali abaningi bamaZulu basenakho ukuthi uma bebhala bambeke umuntu wesifazane njengomuntu ongabalulekile ngezindlela ezahlukene ezenza abafunda imibhalo bagcine nabo sebemthatha njengomuntu ongabalulekile. Kuningi-ke okubhaliwe okuveza umuntu wesifazane abukeke noma athatheke ngezindlela eziningi njengalokhu okulandelayo.

2.4.1 Abesifazane njengabantu abacindezelekile

Incwadi kaMkhize (1966) ethi inhliziyoy ingugoy wami ikuveza kahle kakhulu ukucindezelwa kwabesifazane. Le ndaba yokuthi amadoda ashayeley izingane zawo imithetho indaba endala kodwa usakuthola nanamuhla kusenzeka kulabo abangafuni ukuhambisana nesikhathi. Basekhona abantu besifazane abasahlukunyezwa ngabesilisa ngoba befuna kwenzeke intando yabo.

UKhumalo ungowesilisa ongaphekiswa emzini wakhe kule ndaba unquma uyaqeda nomngani wakhe uNdlovu onesibaya esiqhibukayo ngenxa yemfuyo. Umethembisa ukumganisela ngendodakazi yakhe ukuze athole izinkomo azihalela kuNdlovu. Uzwakala ephendula uNdlovu uma ethi akasale ecubuzisa amagabade uthi:

- Khumalo : Phela kulo muzi kababa uDlothovu ngeyami intando ezokwenzeka.
- Ndlovu : Vele nje igama elima liqokothe emzini womnumzane ngelekhanda lomuzi.
- Khumalo: Futhi mina angizumcela uNtombana
Kulolu daba ngizomane nje ngimtshela engifuna akwenze kuphele ngalokho. Leyonto oyishoyo yokucubuzisa amagabade mina ngeke ngiyenze.
- Ndlovu: Yiqiniso lelo Mtungwa.
- Khumalo: Ngicele amathumbu ami? Yena ubaba uDlothovu angathini? Angangifulathela angitshakele ngamathe uma sengingavuma kube khona abanumzane ababili lapha emzini wakhe!
- Ndlovu: Lisho uliphinde lelo Mtungwa. Yithi amakhosi lapha emizini yethu.
(Mkhize 1966: 17-18)

Akabisani uKhumalo nomkakhe uyamtshela okumele akwenze kwala noma owesifazane ezama ukumbonisa kodwa ukhombisa ukuthi yena akatshelwa nje umfazi.

- MaBhengu: "Ucabanga ukuthi umntwana yena uzolithanda lelifindo?(Khumalo)
- Khumalo: Ukuthanda nokungathandi kwakhe akusho lutho phela MaBhengu. Ngamathumbu ami lawa. Mina ngifuna wena umtshela lenjongo bese ubuya uzongazisa ukuthi uthini.
- Khumalo: Angithandi ukuba umfazi akhulume kanjalo kimi ngiyindoda. Mina lomuzi kababa uDlothovu, ngingewuphathisane nomfazi ngithi uma ngilibeka naye alibeke, loludaba

sengizoziphathela lona mina mathupha.”
(Mkhize1966: 23)

Ukuba nekhanda eliqinile kwesinye isikhathi kwenza ulahlekelwe ukuhlonishwa ngoba nangu noKhumalo ubehlonishwa emzini wakhe kodwa emva kokuphoqa uNtombana ukuba agane umuntu angamfuni ugcine esebona ukuthi akasahlonishwa emzini wakhe. Uzwa amazwi abengawalindele evela endodaneni yakhe athi:

“ubaba ngiyamdabukela ngoba mina
akasoze aphumelela ukungenza ibhayi
lona elithengwayo. Mina nginenhliziyo
yami ethandayo lokho ekuthandayo
uma ingakuthandi akekho umuntu
ongenza ikuthande. UMbadlanyika
mina ngiyomgana sengingamathambo.”
(Mkhize1966:45)

Esekwenze konke waze wamthwala uNtombana ukuyomganisa ngenkani ngoba phela yena engaphikiswa muntu esinqumweni asithathile. Akaphumelelanga wacina esexabene noNdlovu owayeganiselana naye wacina u Ndlovu esemudle inkomo ngenxa yokuhlanjalazwa uNtombana. Wacina ehlulekile ukumcindezela uNtombana wagana lapho akhonjwa khona inhliziyo yakhe.

Isifundo esatholwa uKhumalo esithi kunezimo lapho okufanele bazi khona abazali ukuthi abangeni kuzo empilweni yengane yabo. Bangacabangi ukuthi bangakwazi ukuthatha izinqumo ngempilo yengane, kuphela okwabo ukuba bayiqondise kuleyo ndlela ezikhethela yona hhayi ukuyiphoqa ukuba yenze intando yakho mzali.

Ukucindezelwa kwabesifazane siyakuthola futhi lapho uJama ephoqa uMkabayi ukuba ayogana uDingiswayo. UMkabayi naye ugcizelela ukuthi ngeke ahambe eyogana uDingiswayo. Uze athi “ngiyohamba ngiyisidumbu” (Msimang 1982:49). UNtombazi ephoqa uNtombazana ukuba ayogana uDingiswayo.

2.4.2 Abesifazane njengabantu abanenkani

Kaninginingi kuyavela okubhalwe phansi okugcwalisa ukuthi banenkani abantu besifazane noma bengenamandla okuzilwela kodwa inkani yabo iyabasiza ukuphumelelisa izinhloso zabo. Izintombi zeNgcugce zayikhombisa inkani yazo enkosini uCetshwayo lapho ithi mazigane amakhehla. Zala zaphetha zaqoma ukufa kunokugana amakhehla. Zazisho nokusho ukuthi ucu alulingani entanyeni.

Encwadini kaMkhize (1966) ethi “Inhliziyo ingugo wami” uNtombana wayikhombisa inkani yokuthi akezwani nokushiwo nguyise ukuba ayogana lapho kuthanda khona uyise ngoba nje ehalela izinkomo zomnumzane wakulowo muzi. Kwala esemhlukumeze ngayo yonke indlela ekhona yokuhlukumeza umuntu kodwa wama lapha emi khona, kwagcina kwenzeke eyakhe uNtombana intando wagana umuntu othandwa inhliziyoyakhe.

Iyavela futhi inkani yomuntu wesifazane encwadini kaMsimang (1982) lapha sithola uMkabayi ala ephetha ukuyogana uDingiswayo iNkosi yakwaMthethwa. Kwala ngisho uyise esemphoqa kodwa uyala uMkabayi.

”Malandela omuhle uyohamba nami ngiyisidumbu.
Ngiphila nje ngeke ngilubhade olwami unyawo
oYengweni. Baba angithandi ukuqophisana nawe
kodwa esengikushilo ngikushilo.
(Msimang 1982:49).

Uyakuveza futhi ukuba nenkani uMkabayi lapho ebize imbizo ukuzotshela oyise nesizwe ukuthi nguyena osezobusa njengoba uyise esekhothame nje. Uma bekhombisa ukungahambisani nakushoyo uqinisa ikhanda uvuka ngolaka kuze kugcine eyakhe intando abuse nokuba amadoda engagculisekile.

2.4.3 Abesifazane njengabantu abanothando

Imibhalo eminingi iyakuveza ukuthi ziningi izinhlobo zothando esingazithola kumuntu wesifazane. Kungaba uthando lwensizwa olumsanganisa owesifazane luze lumvale

izindlebe engezwa noma esekhuzwa eboniswa ngalo muntu amthandayo. Uthando luyamenza umuntu wesifazane adele impilo yakhe. Lokho siyakuthola encwadini kaMkhize (1966) Lapho uNtombana eqoma ukufa ngenxa yokuphoqelelwa nguyise ukuba agane umuntu angamthandi ayeke okhethwe inhliziyi yakhe.

Enye inhlobo yothando ongaluthola kumuntu wesifazane, uthando lwengane yakhe. Uyayifela ingane umuntu wesifazane noma adele ubumnandi bempilo ngenxa nje yengane. Lokho kuyabonakala encwadini kaGwayi (1976) "Yekanini" lapho esivezela uthando lukaNandi ngendodana yakhe uShaka. Wamthanda uNandi uShaka wadela konke ehla enyuka naye.

Enye inhlobo yothando engajwayelekile kubantu besifazane ilena evezwe uMsimang (1982) lapho sithola umuntu wesifazane enothando lwesizwe sakubo, edela ukugana okuyinto eyigugu kubantu besifazane. Loyo nguMkabayi kaJama. Omunye wesifazane owaba nalolu hlobo lothando kwaba nguNtombazi owadela igama lakhe wakhetha ukubizwa ngomthakathi ngenxa nje yombuso wendodana yakhe uZwide. (Gwayi 1974)

2.4.4 Abesifazane njengabahlakaniphileyo

Ezincwadini eziningi ezinabalingiswa abaxube abesilisa nabesifazane, kuyavela ukuthi bahlakaniphile abesifazane kunabesilisa. Encwadini kaGwayi (1982) uMkabayi uvezwa engowesifazane ohlakaniphe ukwedlula amadoda ngoba wayengumbeki wamakhosi kaZulu, nguyena futhi owayeneso elibukhali ekuboneni abantu abayisiphazamiso embusweni athathe izinqumo ngokufanele kwenzeke kubo.

Wayehlakaniphile uMkabayi akekho owayengakwazi lokho. Waba ngowesifazane wokuqala kwaZulu ukubusa isizwe samaZulu naso wasibusa ngokukhulu ukuhlakanipha lokhu. Wayebabusela ababebusa ngoba babeleli nje ezihlalweni zobukhosi kodwa imithetho ishaywa nguye, ngisho uyise imbala umbuso wayewubambe noMkabayi. NoSenzangakhona wayehlezi nje esihlalweni sobukhosi kepha owayebusa kwakungu Mkabayi.

UNtombazi ungowesifazane ohlakaniphile encwadini kaGwayi (1974), welekelela indodana yakhe uZwide ngokuba abulale amakhosi amanye ngokuwashumpula izintamo enze umuthi ngawo ukuze kuqine umbuso wendodana yakhe. Ubulala amakhosi ahlakaniphe njengo Dingiswayo, ukhombisa ukuthi okwakhe ukuhlakanipha kungaphezu kokwamadoda.

Nansi indoda enguKhumalo encwadini kaMkhize (1966) ikhombisa ukungahlakaniphi uma iphoqa indodakazi yayo ukugana umuntu engamfuni kwala ngisho umkayo eyibonisa ukuthi le nto azama ukuyenza ngeke iphumelele kodwa uyaphikelela ekugcineni uyehluleka.

2.4.5 Abesifazane njengabathakathi

Incwadi kaGwayi (1974) iyabaveza abesifazane njengabantu abangabathakathi. lapho sithola khona umuntu wesifazane ethakatha ngendlela exakileyo ebulala ngisho amakhosi asatshwa ngamadoda imbala. UGwayi (1974) uveza uNtombazi njengowesifazane owethembele kakhulu emthini. Uthuma indodakazi yakhe uNtombazane ukuba iyogana uDingiswayo iNkosi yakwaMthethwa ukuze imcwiyele insila yakhe, akholwa ukuthi uma eke wayithola kobe sekuphelile njalo ngoDingiswayo.

Encwadini kaNyembezi (1975) kuyavela ukuthi abesifazane bangabathakathi nangu umuntu wesifazane onguSophie igama lakhe efuna umuthi azowufaka otshwaleni bakhe ayebudayisa ukuze buthengwe kakhulu. Ucela abesilisa ukuba bambulalele umuntu ukuze athole izitho zakhe zomzimba azozibhila ngomuthi akhe isibunge esizodonsa abathengi botshwala ukuze athengelwe kakhulu yena kunabanye abadayisi.

2.4.6 Abesifazane njengababulali

Izincwadi eziningi ziyakuveza ukuthi baningi abantu abafa ngenxa yabantu besifazane. UGwayi (1982) uyakufakaza lokho ngoba baningi abantu abafa ngokulawula kukaMkabayi lapho esingabala khona uSojijisa noShaka.

Mkabayi: “Umsebenzi enginjuba wona ukuba
nigoduse uSojiyisa.
(Msimang 1982:106)

Mkabayi: Isizwe sikaNdaba kasisenaNkosi.
Mina njengoyise wesizwe kumele
ngisnikeze iNkosi entsha esizobusa
UShaka makafe Dingane.
(Msimang 1982:143)

Ngasohlangothini lukaNtombazi naye baningi abantu ababulala ngoba efuna amakhanda abo. Singabala lapha oDingiswayo inkosi yakwa Mthethwa namanye amakhosi amakhanda awo ayegcwele elawini likaNtombazi. (Gwayi 1974)

Encwadini kaGumbi (1977) “Mubi umakhelwana” sithola umuntu wesifazane ethenga izigebengu indoda yakhe ingazi ukuba ziyobulala indoda engumakhelwana wakhe. Indoda yakhe ayihambisani nokuthi abulawe umakhelwana kodwa owesifazane ufuna abulawe.

2.4.7 Abesifazane njengabantu abanomona

Encwadini kaGumbi (1977) kuvela umuntu wesifazane kuqala enomona ngomakhelwana wakhe ohlezi kahle emzini wakhe. Lo mona wakhe uze awufake kumyeni wakhe uMabaso ukuba naye agcine esebazonda omakhelwana bakhe bakwaSishi. Ngenxa yomona waze wagcina ekhohliwe ukuthi babasiza kangakanani abakwaSishi ngesikhathi uMabaso umnumzane womuzi engasebenzi.

2.4.8 Abesifazane njengabantu abangenasimilo

Izincwadi eziningi ziyakuveza lokho. Buka incwadi kaMolefe (1985) Ikhiwane elihle lapho sithola uThoko ongowesifazane ongaziphethe kahle. Uqome izinsizwa eziningi ngasikhathi sinye ugcina efa kabuhlungu aze abulalise abantu abanengi ngenxa nje yokungaziphathi kahle kwakhe

2.4.9 Abesifazane njengabantu abanezimfihlo

Encwadini kaZulu noMbatha (1994) "Bathini Osizwile" endabeni emfishane ethi "Umkhwenyana" kuyavela futhi lapho ukungabi nemfihlo komuntu wesifazane lapho unina kaZandi olinde umkhwenyana olobola indodakazi yabo uZandi. Uma sekufika umkhwenyana, sekuvela amahlazo ayefihliwe, ukuthi kanti mkhwenyana ndini uyingane kanina kaZandi ayeyifihlile ngesikhathi ezogana.

2.4.10 Abesifazane njengabantu abanozwela

Encwadini kaNtuli (1978) endabeni ethi "Unyaka Omusha" uveza umuntu wesifazane onozwela ngomntwana womntanakhe lapho indodana yakhe izele amawele inenkinga yokuthi kumele ilendise elinye iwele. Waphuma nalo ubusuku sengathi uyolibulala kanti uyolithukusa esikhotheni. Phakathi kwamabili wavuka wayolithatha waduka nalo impilo yakhe yonke. Waze waficwa ukufa esezintabeni nalo mntwana ngenxa yokumzwela ubuhlungu bokuba abulawe engenzanga lutho futhi engagulanga.

Encwadini kaNyembezi (1975) u-Alice uvezwe wagqama kahle njengentombazane eziphethe kahle kakhulu nenenhliziyi emnene kanye nomqondo obukhali lapho elekelela isoka lakhe uJabulani esesenkingeni.

3. ISIPHETHO

Lesi sahluko sikhuluma ngosekwake kwabhalwa ngabantu besifazane. Sibonile ukuthi kuningi okushiwo ngababhali abehlukene ngabantu besifazane. Babaveza ngezindlela eziningi ezahlukene. Kukhona ababaveza njengabantu ababalulekile emphakathini. Kukhona abababeza njengabantu abangabalulekile kangako, nabadala izinkinga ezweni.

Babukeka bengabantu abanesibindi abantu besifazane. Umuntu wesifazane uyakwazi ukumelana nanoma yisiphi isimo asuke ebhekene naso. Isibonelo nje, noma ngabe akasebenzi, akanandoda ahlezi nayo nemondlayo nabantwana bakhe kodwa ngeke

ahluleke ukuba abantwana badle. bagqoke, bafunde. Uyaphuma alime amasimu, adayise athole imali. Uma ngibabheka abesifazane bangabantu abadalelwa ukuhlupheka ngoba bathwele kakhulu umthwalo osindayo. Umuntu wesilisa akakwazi ukuthwala umthwalo osindayo, angamane abhunguke ekhaya ashiye unkosikazi nezingane uma kunzima ukuphila. Konke lokhu engikushoyo kufakazela okushiwo ngababhali abehlukene ngabantu besifazane kulesi sahluko.

ISAHLUKO SESITHATHU

IQHAZA LABESIFAZANE

3.1 ISINGENISO

Kulesi sahluko ngizobheka iqhaza labesifazane ekuthuthukiseni umbuso kaZulu. Sekuvamisile ukuthi uma kuxoxwa ngomlando wethu thina maZulu kuthiwe, isifazane sakithi esinsundu siyinto engazange yanakwa ngaphandle kokuba ilime amasimu, izale abantwana kuphela. Yebo ngiyavumelana nalabo abangazange bawulandelisise kahle umlando wakithi, balibala ukufunda izincwadi ezabhalwa ngabelungu bokuqala abafika lapha.

Labo abawanakisisayo amasiko akithi futhi bewulandela kahle umlando wakithi, ngeke bakhohlwe ukuthi oKhwini baseNgilandi bebengakaziwa njengamakhosikazi abusayo, thina sase sivele sinabo abesifazane bakithi abamnyama ababusayo nababa namandla okwenza umbuso kaZulu uhambe ngendlela eqondile. Sasinabo oMkabayi kaJama ababengabantu besifazane, abake babusa isizwe samaZulu kaninginingi. Sasinabo oMthaniya intokazi kaSibiya eyabamba iqhaza ngokwephula uZulu wonkana enkingeni enkulu owawubhekene nayo, ngokuyogana inkosi uJama owayengabatholi abantwana babafana, wafike wayizalela indodana abayiqamba ngokuthi uSenzangakhona.

Bakhona oNandi intokazi yaseLangeni, owazalela isizwe samaZulu inkosi uShaka. Sinabo oMkabi owayeyinkosikazi kaSenzangakhona ababeka induku ebandla. UMkabi wenza okuningi abantu abaningi ababengakuboni ukuthi kwenzeka ngenxa yesandla sakhe. Namanje basekhona abantu besifazane ababamba iqhaza elikhulu ekuphumeleliseni izinto eziningi ezenzeka lapha emhlabeni eziye zazo zihle ezinye zazo zimbi. Konke kusuke kubizwa ngeqhaza abalenzile.

Umuntu wesifazane uyakwazi ukuba izinto ezimbili, ethi ebe engowesimame kepha ebe ebizwa ngendoda. Imisebenzi yakhe-ke loyo obizwa ngendoda kodwa ebe

engenantshebe emnikeza lelo gama lobudoda. Abanye banikezwa igama lobumama ngoba akusibo bonke abantu besifazane abanalo leli gama noma bengomama ngokuzala kodwa abanye ababi nayo inhlanhla yokubizwa ngalo.

Kwesinye isikhathi uke uzwe kuthiwa usibanibani akumuntu, umuntu nje phela ngoba akanaboya. loyo muntu usuke efaniswa nesilwanyana uqobo lwaso sona esingenazwela namuntu. Kanjalo nakubantu besilisa uke uzwe sekuthiwa ubani akundoda, yindoda nje phela ngoba ulengise amalengiso. Kowesifazane kuthiwe umama nje phela ngoba nazi izingane uzizele siyazibona.

Abantu besifazane behlukene kaningi, kukhona abesifazane abanozwela kakhulu okungaze kugcine sekumlimazile yena uqobo ngoba ezama ukusiza umuntu othile. Kukhona abangababulali ngezinhliziyi nangezenzo. Kukhona abanamanga, abangathembekile, abangamasela, abathakathayo, abangabazenzisi, abayiziqgila zabayeni babo, abazihluphekelayo bethwele imizi, ngezizathu eziningi ezinhlobonhlobo, ezinye ezemukelekayo ezinye ezingemukeleki.

Kunabantu besifazane abathathwa njengamaqhawe omlando kaZulu. Labo sibabona kalula ngoba baze baphiwe izibongo njengamadoda nabo. Sizobabheka kabanzi sibuke ukuthi yini lena ababeyenza, eyabadumisa kangaka, baze bagcina bengasafani nabanye abantu besifazane.

3.2 IQHAZA LABANTU BESIFAZANE

3.2.1 Iqhaza labesifazane ekhaya

Likhulu iqhaza elibanjwa ngabantu besifazane nokuba beyingcosana abalibonayo. Abantu abaningi babona ukuba khona komuntu wesifazane ekhaya noma emphakathini kungabalulekile kangaka. Abanye baze bamlinganise nje nezingane ezisegcekeni ekhaya, uke uze uzwe kuthiwa umama wekhaya ingane endala. Kuvamise ukusho abanumzane bemizi ukuthi amakhosikazi abo izingane zabo ezindala. Lokho

kukhuluma okunjalo kugcina sekwenza nokukhuluma nokwenza kukamama wekhaya sekulinganiswa nokwengane encane.

Ukucabanga okunjalo akusilona iqiniso ngoba uma ngenza ucwaningo emizini eminingi enobaba nomama, ngiye ngizwe amadoda ethi awakwazi ukuhlala wodwa. Akuhlaleki ekhaya uma umama wekhaya engekho kuba nesizungu umuzi uvele usinde, ukuthi usuke ususindani-ke nami angazi ngingendoda kodwa kuyacaca ukuthi umuzi umuzi ngomuntu wesifazane. Ngaphandle kwakhe uphenduka ihlathi elesabekayo. Buka nje indoda ungayifika ihlezi ilambile ingadlile ngoba ithi ayikwazi ukupheka, ukudla kube kukhona endlini, iyohlala idabukisa ilinde umuntu wesifazane ukuba azoyiphekela.

Indoda iyawakha umuzi kodwa akusiwona owayo igcina ngakho nje ukuwakha isuke iwakhela umuntu wesifazane, okunguyena owazi amakhona awo yona iyogcina isibuza zonke izinto kulo muntu wesifazane ohlala kuleli khaya ethi elayo. Ikhaya ikhaya ngomuntu wesifazane nguyena obhekelele wonke umuntu okulelo khaya. Ogulayo ubonwa nguye kuqala abone futhi ukuthi angamsiza ngani ukuze elapheke, olambile ubika kuye amzamele azokudla, okhathazekile ubonwa nguye kuqala, abheke okumkhathazile azame nokumsiza kulokho kukhathazeka kwakhe.

Umama ubhekeke ukuba akuthwale konke okwenziwa abantu bomndeni wakhe uma kukhona okhathazekile, kumele nomama akhathazeke kanye naye, kuthi uma kukhona ogulayo nomama akhombise ukugula kanye naye, kuthi uma kukhona ojabule nomama kumele ajabule kanye naye, ohluphekile ahlupheke kanye naye. Kanti nhloboni yomuntu lona okuthiwa umama? Umuntu okufanele ashintshashintshe njengonwabu endlini amukele zonke izimo ezikhona.

Likhulu iqhaza lomuntu wesifazane ekhaya, umuntu okwazi ukuthwala umuzi engasebenzi ndawo kodwa kuphilwe nje ekhaya. Kunomama abangomama babuye babe ngobaba emakhaya abo kodwa obaba bekhona bephila bedla amabele. Abanye uye uthole ukuthi sebakhetha ukuyoziphilela engxenye bafune abangenamthwalo osindayo ngoba bengeke bakumele ukondla izingane zabo ezazalwa yibo. Ekujabuleni

kwabo baxolele ukubaleka bashiye abesifazane nomthwalo wezingane ngoba vele abantu besilisa bayawusaba umthwalo onzima.

Umuntu wesifazane engumama uzowa evuka nalo mthwalo wezingane indoda ihlezi kahle lapho ehlezi khona ibe ibeke indlebe ngokwenzekayo emzini wayo ngabe kuhle noma kubi uyozwa isivungama ingemgodoyi ukuthi kwenzekani emzini wayo iphila ingafile. Uma kwenzeka okuhle usuyozwa sekuthiwa ibonakele emagcekeni akwayo ngoba phela ikwayo lapha ekhaya akukho muntu onelungelo lokuyibuza ukuthi iqhamukaphi kodwa kade ehlezi umuntu wesifazane ebambe iqhaza lakhe njengomama ekhulisa echatha uma kugula efunza uma kulambile.

Akekho umuntu ofana nomama noma engahleka noma engakhala. Bangabakhona bonke abantu ekhaya kodwa akekho ongathatha indawo kamama. Umuntu oletha ukujabula ekhaya umama, uma kugula umama kuvele kugule wonke umuntu ubone wonke umuntu eseyolala ungaqondile ngoba ubaba akanaso isikhathi sokuxoxa nezingane uzicabangela izindaba zakhe ezinkulu. Ubaba uza ekhaya ngoba esezophumula emva kokusebenza kanzima imini yonke. Uma esesekhaya usuke esedinga indawo enokuthula.

3.2.2 Iqhaza labantu besifazane emisebenzini

Kuqala bekwaziwa ukuthi indawo yomuntu wesifazane isekhaya kodwa kuhambe kwahamba ngokushintsha kwezikhathi kwabonakala ukuthi sekufanele baphume balekelele abesilisa noma obaba baye emisebenzini. Kuyiqhaza elikhulu ukusebenza komama ekulekeleleni obaba kwehle umthwalo omkhulu lapho ubuthola umama kufanele acele ngisho usawoti kubaba ngoba yena engeke akwazi ukuwuthenga ngoba engenamali. Lokho kufanele kushayelwe ihlombe elikhulu ukuzinikela kwabantu besifazane ukuba baphume balekelele ngokuba basebenze kube khona abakungenisayo emakhaya bangahlali nje bakhangeze balinde ukuphiwa

Ucwaningo luthi baningi abesifazane abasezikhundleni eziphezulu, lokho okulikhuphulayo igama labantu besifazane, kubonakale ukuthi kuyiphutha ukuthi

ababalulekile emphakathini. Uma ubheka ephalamende kunabesifazane abaningi abasezikhundleni eziphakeme. Emisebenzini eminingi ubathola besezikhundleni eziphezulu lokho okukhomba ukuthi balibambile iqhaza kwezemisebenzi

Uma uhambahamba wenza ucwaningo ubheka ukuthi ukhona yini umsebenzi ongeke uthole umuntu wesifazane kuwo ngoba kuthiwa ungowabesilisa kuphela, ngiyehluleka ukuwuthola. Bagcwele yonke imisebenzi abantu besifazane abakhethi noma ngabe muhle noma ngabe mubi kangakanami, bayaziphosa nje kuyo. Ngokwami ukubuka uyefana umuntu wesifazane nowesilisa manje ngeze ngathi umehluko ukuthi owesilisa ugqoka ibhulukwe ngoba nabesifazane sebeyaligqoka. Uma ngithi umehluko ukuthi abesifazane bagqoka iziketi awukho nalapho umehluko ngoba nezangoma ziyazigqoka iziketi. Ngeke kwalunga futhi uma ngithi umahluko intshebe ngoba kukhona amadoda angayibheki nakuyibheka intshebe ala ukuyibona nje kube sengathi abona isitha, ayisuse isidumo ingakabonwa ngabaningi.

Okungenani ngingaze ngithi amadoda abonakala ngokulengisa amalengiso uma ngifuna ukuwehlukanisa ngempela nabesifazane kodwa ngokomsebenzi akulula neze ukuhlukanisa ngoba bangene shi abesifazane emisebenzini futhi bafike babamba elikhulu iqhaza leli. Uma usebenza ungazisebenzeli wena usuke ubambe iqhaza ulekelela lowo osuke ubambisene naye ekwenzeni izinto.

3.2.3 Iqhaza labesifazane entuthukweni yomphakathi

Likhulu iqhaza elibanjwe ngabesifazane ekuthuthukiseni umphakathi. Kukhona izinhlangano zomame ezikhona ezindaweni ezahlukene lapho uye uthole ukuthi bafundisana amakhono athile ukuze bakwazi ukuziphilisa njengoba kulindeleke ukuba umuntu ongumama abonelele impilo nenhlalakahle nemfudumalo yomndeni wakhe. Lokho angeke akwazi ukukwenza uma kungekho akwenzayo unkosikazi ukulekelela umyeni wakhe. Lapho uthola befundisana izinto ezinjengokuthunga, ukupheka, ukubhaka, izingadi, ukufuya izinkukhu nokudayisa ezimakethe nokunye okuningi.

Ocwaningweni kuye kwavela ukuthi kunezinhlango ezibhekele ukuxhasa lezi zinhlelo zomama. Uma sebethungile, bapheka, babhaka, balima, bafuya sebezodayisela umphakathi ngamanani aphantsi lokho okuyiqhaza elikhulu ekwelekeleleni umphakathi ukuba uthole izinto ngamanani aphantsi nabo basizakale bathole imali. Abantu besifazane benza impilo ibe lula ngoba bayakwazi ukuthi lapho kusinda khona baqhamuke baxhase.

3.2.4 Iqhaza labesifazane emabandleni

Ucwaningo luthi baningi kakhulu abesifazane emabandleni kunabesilisa. Uma kungase kuthiwe abayeke ukusonta abesifazane kungake kubonakale umhlola ngoba angawa amabandla amaningi. Nokunikela okukhulu okwenziwa emabandleni kwenziwa yibo abesifazane. Uma ungena endlini yesonto uthola ukuthi amadoda mabili noma mathathu indlu yonke igcwele abesifazane. Uma ubuzisisa kwabesilisa ukuthi kwenziwa yini bangathandisise kahle ukusonta uthola izimpendulo eziningi ezinhlobonhlobo ezinye ezethusayo ngoba kukhona amadoda athi wona ngeke ayeka ukukhonza oyise elibale ukukhonza umuntu angamazi athi ukuthi abantu besifazane bangamathatha kakhulu.

Kunenkolelo ethi abesifazane bayashesha ukuthatheka ezintweni eziningi. Uthola amadoda engemaningi abambe iqhaza ezintweni zikaNkulunkulu ngoba enezinhliziyi ezilukhuni bese uthola ukuthi babambe kalukhuni abantu besifazane ezindabeni zikaNkulunkulu ngoba ngapha emakhaya abanumzane bafuna kuphilwe impilo ephambanayo neyentando kaNkulunkulu. Ucwaningo luthi abesilisa abathanda ukubhekela amadlozi kakhulu kunabesifazane ababambe iqhaza ezintweni zikaNkulunkulu bese kugcina kusebenze amandla okuthi kukwami lapha sekusho indoda, ithi kuzokwenziwa eyami intando imina indoda lapha ekhaya. Kuyiqiniso ukuthi amadoda awayizwisise kahle indaba yenkolo, athatha ngokuthi inkolo yinto yabesifazane yokubeluleka ukuthi kufanele baziphathe kanjani bathanda kakhulu ivesi elithi “bafazi thobelani abayeni benu ngoba bangonkulunkulu benu basemhlabeni.” Kunamavesi abesilisa abawathandayo ebhayibhelini hhayi ngoba bethanda ibhayibheli bathatha ngokuthi inkolo eyabesifazane nezingane kuphela.

Buka ngoba ingane yomfana ithi ingakhulakhula iqale ivilaphe ukuya esontweni isilandela uyise. isiqala ukubona ukuthi ukusonta into yabantu besifazane hhayi yona njengoba ingumfana nje. iyosala intombazane ilandela unina bese kugcina sekwagcwala abesifazane emasontweni engathi isonto ladalelwa abesifazane kuphela kanti injongo kaNkulunkulu kwakungesiyona leyo kwakungukuba abantu bonke basindiswe ngalo. Kuyiphutha elikhulu leli elenziwa ngabesilisa okufanele balilungise. Izibalo zithi ama-95% abantu esontweni abesifazane kuthi ayi-5% kube abesilisa.

3.2.5 Iqhaza labesifazane kwezemidlalo

Njengoba sengike ngasho kaninginingi ukuthi kuqala bekwaziwa ukuthi indawo yomuntu wesifazane isekhishini, bekuba ihlazo elikhulu ukubona umuntu wesifazane lapho kunamadoda khona kodwa. Kuhambe kwahamba kwagcina ukuba kungabi ihlazo ukubona abesifazane behlezi namadoda bebukela ezemidlalo ndawonye komabonakude. Abagcinanga lapho babe sebedlulela phambili batholakala ezinkundleni zemidlalo sebeyobuka bukhoma manje njengawo amadoda. aphawule amadoda baphawule nabesifazane ngabakubonayo nabo lwagcina lubangenile nabo uthando lwezemidlalo.

Akugcinanga lapho ukuba bangenwe uthando nje kuphela babe sebeqala manje nabo ukuyidlala imidlalo, baphuma manje emakhishini baphikelela ezinkundleni zezemidlalo. Bafike badlala bedlula amadoda abanye besifazane. Lokho kufakazelwa iqembu labesifazane abadlala ibhola lezinyawo iBanyana Banyana ngoba kukhona abesilisa abangeke balibone elidlalayo uma kungathiwa abadlale nalaba bantu besifazane. Ngaleyo ndlela kuyaphawuleka ukuthi abesifazane bangene impela kwezemidlalo. Kunombhukudi owaziwa umhlaba wonke uPenny Hayes ongowesifazane oyimele iNingizimu Afrika emidlalweni wokubhukuda.

Kunabasubathi besifazane abavelele abakwazi ukumela amazwe akubo ezingeni lomhlaba lichume izwe ngenxa yomuntu wesifazane kade libukelwa phansi. Ocwaningweni kuyavela ukuthi abanikezwe abantu besifazane ithuba lokuveza amakhono abo kwezemidlalo. Cishe emidlalweni eminingi bayavela abesifazane

bebamba iqhaza ngisho esibhakeleni imbala sebeqalile ukuvela ngiyethemba sizobabona maduze nje nasebholeni lombhoxo ngoba bazinikela kunoma imiphi umdlalo odlalwayo ukukhombisa ukubamba kwabo nokukhombisa kwabo ukubaluleka kwabo ezweni kusukela ekuthathweni kwabo kancane bebukwa njengabantu abangenamsebenzi ezweni.

3.3 UBUMAMA

3.3.0. Ukuvezwa kwabantu besifazane

3.3.1 Abesifazane njengomama

Ubumama butholakala kubantu besifazane abanozwela kokusuke kwenzeka, okusuke kuyisimo esilukhuni esidinga isibindi nokuzinikela okukhulu. Akusibona bonke abantu besifazane ababa nenhlanhla yokubuthola. Bangaba ngomama bonke abantu besifazane ngokuba bezele izingane. Umuntu okuthiwa unobumama osuke enothando lwento ethile, nesineke nokubekezela, ahlupheke kakhulu kuze kube sengathi akasaphili nasekhanda omunye uba nesihe ahawukele umuntu engamazi ngoba nje embona ukuthi udinga usizo.

Asikho isikhukhukazi esingaliphembeli itshwele laso, noma bethi inkwali inyoni engaphandeli ezinye nje kodwa nayo imbala iyaliphandela itshwele layo. Ngumama-ke loyo. Ukuze umlilo uvuthe ube likloba ubonwe noma ngubani kudingeka izinkuni ezizobasela loyo mlilo umama futhi okumele azitheze aphinde abase angagcini nje ngokubasa nje ngoba uzodamba umlilo ugcine usucimile kudingeka ahlale eduze kwawo akhwezele njalo kuze kuvuthwe ibhodwe aliphekile uma lingakavuthwa akakhathali ukukhwezela. Umsebenzi kamama-ke loyo

Umama ngumuntu lapho amathemba abo bonke abantwana bakhe elele khona. Uma kufa umama kusuke sekufe ithemba labo elikhulu baqale baphume basakazeke nezwe lonke kube sengathi ima beqala impilo futhi beyizwe inzima bafane namachwane esikhukhukazi efelwe ngunina. Umama umuntu okwaziyo ukuthwala bonke ubunzima

okuvelela abathandiweyo bakhe. Yingakho amaZulu ethi: "Intandane enhle umakhothwa ngunina.

Uma ngibheka kubo bonke abantu besifazane esengike ngafunda umlando wabo akekho ongizwisa ubuhlungu njengoNandi unina wenkosi uShaka. Ngimthola ehlupheka impilo yakhe yonke ehluphekela umntwana wakhe uShaka. Kusukela eqala ukuhlangana nenkosi uSenzangakhona emkhulelisa kwaba ukuqala kokuhlupheka lokho ngoba wayenze into engenziwa ukuba intombazane ikhulelwe ingashadile. Wathi noma ethumela umbiko wokuthi usekhulelwe umfowabo kaSenzangakhona uMudli wathi uqamba amanga akakhulelwe kepha uphethwe isifo esasibizwa ngokuthi ishaka.

Wagcina ethuthile kubo ngoba wayengeke ahlale kubo naleli hlazo lesisu ayesesithwele kwafanele aye kuSenzangakhona ayomgana. Kwaba nzima kakhulu ukuhlala kwakhe emzini kaSenzangakhona ukuba babengekho abantabakhe owayesebahlalele nokuyibona ababemdalela ubunzima obukhulu kakhulukazi uShaka owayelwa nezingane zozakwabonina azuhlule. Wakuhlalela ukuhlupheka uNandi waze wagcina exoshiwe esiKlebheni okuyigama lomuzi kaSenzangakhona waphindela kubo eLangeni nakhona akahlalanga kahle ngenxa kaShaka owayehlushwa izingane zikaninalume wakhe.

Abanye bangambuka uNandi njengomuntu wesifazane owayengaziphethe kahle kepha mina angivumelani nalokho. Wayenothando olukhulu lomntwana wakhe simthola eseze ezinikela ekuqomeni uGendeyana ngoba enethemba lokuthi uzomakhela umuzi wakhe azohlala kuwo nezingane zakhe lezi ezihletshwa yonke indawo lapho afika nazo khona. Ugcina ezale ingane kaGendeyana okuyinto embi futhi leyo ukuthi azale izingane ezehlukene ngezibongo. Kepha wake wabuthola ubumnandi bokuphathwa kahle ngenkathi esexoshiwe eLangeni nabantwana bakhe walibangisa emzini kaGendeyana lapho owafike wemukeleka kahle kakhulu emndenini kaGendeyana. Buka nje izibongo zakhe ukuthi zimveza engumuntu onjani:

USomnqeni!

UMathanga kawahlangani,

Ahlangana ngokubon'umyeni
 UGedegede lwasenhla nenkundla.
 Uphoko phalala kuMaqh Wakazi,
 Angibonang'uphok'ukuphalala.

UMboni wamabhuzenge uSontanti,
 USontanti onjengowako Gwazana
 USontanti kayidl'inkom'ensizwazana
 Udl'ubisi lwenkom'enezimpondo,
 Ukwesab'abayisengayo.

Intombi kaMbengi weNguga
 KaSoyengwase kaMaqamade,
 UXebe woMhlathuze.
 Mfazi ontongande zingamadoda,
 Oyishaye yanyus'iSabiza.
 UMathanga kawahlangani,
 Ahlangana ngokubon'indoda.
 Obengabafana baseNguga,
 Abeza beluhayizana!
 (Khumalo: 1993)

Uma udalelwe ukhupheka uhlupheka noma kungasafanele. NoNandi kwaba njalo kwathi esazihlalele kamnandi kwaGendeyana uSenzangakhona wathumela ukuba kulandwe uShaka emfunela ukuba azongena emabuthweni akhe hhayi ngoba wayemfuna njengomzali efuna umntwana wakhe kepha wayesezwile ngobuqhawe bakhe abenza kontanga yakhe.UGendeyane wamthukusa enkosini uMacingwane ngoba enethemba lokuthi ngeke amthole kalula. Wathumela nakhona uSenzangakhona esayofuna yena uShaka belu wagcina ngokumxosha uMacingwane uShaka .

Akakutholanga nalapho ukuphumula uNandi, wathatha abantwana bakhe wehla enyuka efuna indawo lapho ayezohlala kahle khona nabo waze wangenisa kuDingiswayo inkosi yakwaMthethwa. Kulapho uShaka wabukhombisa khona ubuqhawe bakhe waze walaywa uDingiswayo ukuba ayothatha ubukhosi bukayise uSenzangakhona esekhotheme. Wathi engabuthatha ubukhosi bukaZulu kwaba ilapho uNandi ezwa khona ubumnandi bokuba umama wesilo samaZulu.

Wabukhombisa ubumama futhi uNandi ngenkathi undlunkulu kaShaka uMbuzikazi esekhulelwe ngoba inkosi uShaka yayingazifuni izingane yayithi azibulawe ngoba zizoyibangisa ubukhosi bayo. Njengomama waba nesifiso sokubona umzukulu wakhe. UShaka wayemthanda umama wakhe nokuba wayesebenzise ukungethembeki wafihla ingane, simthola engamjezisi unina ngokwenza kwakhe. UShaka wayemthanda futhi uMbuzikazi intandokazi yakhe ngoba noma sebebenzile ubugebengu bokufihla ingane akambulalanga uMbuzikazi nomntanakhe kepha wabadingisa.

SHAKA: (Wambamba oqotsheni edlalisa umntwana)
Hawu mame wakwejoyela kangaka lomntwana, nokumphatha kwakho, kukhombisa uthando olukhulu. Okabani lomntwana?

NANDI: (Washo ngokuqunga isibindi)

Yebo mntanami lona ngumzukulu wami.

Umzukulu wami okukade ngangimfuna ngamlinda kwaze kwaphose kwaqhakaza unongidi. Namhlanjena sengize ngamthola ngenkulu intokozo lena.

SHAKA: Kuyingozi kimina uma ngingakuyeka kuze kuthombe. Kuyongicela inselela ngomuso kungibangise ubukhosi bami. Angazi ukuthi ngingenzani ngakho ngoba-ke nonina ngumntwana womuntukazana. Indawo yakho kanye nonina ingaphansi komhlaba.

NANDI: Hhayi mntanami awusoze wayibulala intokozo yobudala bami, umzukulu wami ofana nawe kangaka. Kodwa uyeka ukubulala okuyiyona ngozi yakho enkulu abafowenu uDingane noMhlangana. Kanye naleya nyoka ehuhuluza ngesisu, impungushe enguMbopha Nampo abantu abayingozi, bulala bona, uyeke izinyane lesilo elingenasici elingenacala.

SHAKA: Qha, kulungile mame nxa ngabe lelizinyane liyintokozo yakho njengoba usho lizosinda ngeke ngilibulale kepha ngizojuba izinsizwa ezithile zihambe nabo baphume baphele kwelakwaZulu. Ngizobadingisa bayohlala lena kwelamaThonga ukuze bangabi yisinengiso kimina.

NANDI: Mntanami ngibonga khona ukuba ungabathumeli ngaphansi komhlaba kodwa ubadingise kuphela.

SHAKA: (Wakhipha isandla)

Xhawula ndoda

NANDI: Xhawula mzukulu wami, xhawula kubaba.
 SHAKA: (Wamamatheka kancane wambuka eside isikhathi):
 Sala kahle ndoda
 Wasuka wahamba
 (Gumbi 1984:82-84)

Uthando lukamama luvela kahle lapha ngoba kuyabonakala ukuthi akekho umuntu ofana nomama futhi akekho umuntu okwazi ukuqeda intukuthelo ngaphandle kukamama futhi akekho umuntu othembeke njengomama. UShaka akekho umuntu owayemgoba inkani njengomama wakhe uNandi Wayedume njengomuntu ongaphikiswa kepha uNandi wayemphikisa emthanda futhi umntanakhe embonisa ubungozi babafowabo kanye nenceku yakhe uMbopha.

Uthando uShaka ayenalo ngentandokazi yakhe uMbuzikazi lwamthena amandla wehluleka ukumbulala kanye nomntwana wakhe lokho okuveza ngokusobala ukuthi umuntu wesifazane unamandla angakanani okunqoba umuntu wesilisa ngothando.

Intandane enhle ngumakhothwa unina sithola impilo ishintsha kakhulu kuShaka lapho unina eseshonile engasenamuntu onozwela ngaye. Nginethemba lokuthi ukuba uNandi wayesekhona ngesikhathi kwakhelwa uShaka itulo lokuba abulawe wayeyozwa uNandi amhlebele. Ngabe akafanga uShaka ukuba unina wayekhona ngoba indaba yokususwa kwakhe kubekwe uDingane yayisematheni izwe lonke akekho owayengayi ngqumuzi indlela uShaka owayebusa ngayo okwakungukubusa ngegazi labantu.

Umama uneso elibanzi nelisheshayo ukuzibona izinto. UNandi wababona oDingane noMhlangana ukuthi bayingozi kumntanakhe kodwa yena uShaka engababoni. Wabona futhi uMbopha inceku kaShaka ukuthi akalungile. Wazama njengomama ukuyeluleka indodana yakhe ukuba imbulale kepha lutho uShaka ukumlalela unina egcwalisa khona njalo ukwedeleleka kwabantu besifazane wabona unina ebheda nje.

Buyatholakala futhi ubumama kuMkabayi kaJama lapho emgona ngezandla ezifudumeleyo uNandi esiKlebheni ejikelwe ngabantu bonke ngisho uSenzangakhona

imbala esevuna amakhosikazi akhe ayehlolisa uNandi. Akekho umuntu owayesaxoxa naye esiKlebheni nowayesamzwela njengoMkabayi. Wayemgonile njengonina isibili wayemlandela ngisho esaxoshwa esiKlebheni ukuyombheka ukuthi uhlezi kanjani nabantwana bomnewabo.

Wayemthanda uMkabayi uNandi lolo thando waze waluthelela uMkabi inkosikazi kaSenzangakhona nayo eyayimgonile ngothando lukamama uNandi lolo thando olwaze lwakapakela nakuShaka. Wayemthanda uMkabi uShaka. uMkabayi kaJama akagcinanga ngokuthanda amakhosikazi omnewabo kepha wasithanda isizwe samaZulu sonkana.

Nasebhayibhelini siyathola uSamson indoda kaNkulunkulu eyayethembekile kuye ilingwa indodakazi yamaFilisti uDilayila lapho ayefuna ukwazi amaFilisti ukuthi amandla kaSamson akuphi njengoba engahlulwa muntu nje. Akekho noyedwa owayewazi ukuthi akuphi kepha intokazi yamaFilisti uDilayila wamnqoba uSamson ngoba wagcina emtshelile ukuthi asezinweleni, nangempela wamgunda ebusuku aseyamhlasela amaFilisti amnqoba. Konke lokho kusaveza amandla abantu besifazane neqhaza abalibambayo ekwenzeni izinto.

UDilayila walibamba iqhaza ekulekeleleni isizwe sakubo samaFilisti ukubulala uSamson (Abehluleli 16:4-31). Lelo iqhaza elibanjwa ngabantu besifazane ekubulaleni ngenxa yokuthi abantu besifazane bathatheka njengabantu abangenabungozi isikhathi esiningi kanti ababulali abakhulu. UDilayila kwakufanele azokuba umama wesizwe sama-Israyeji kepha waba ngumbulali.

3.3.2 Abesifazane njengabantu abangathembekile abanobugebengu

Kuqala bekwaziwa ukuthi abantu besifazane ngabantu abalungile, babunene futhi bathembekile abanabungozi nakancane. Uma ufuna ukubuza ngokukhululeka kumuntu wesifazane unethemba lokuthi ngeke akudukise kepha akusenjalo manje usuxolela ukubuza kumuntu wesilisa ngoba usaba ukuthi owesifazane uzokugebenga. Emakhaya kungqongqoza umuntu wesifazane ezibika ukuba nenkinga ufuna usizo nani

nize nivule ngoba ninozwela ngomuntu wesifazane ongenamandla okuzisiza kanti nikhohliwe nithi ningavula memfu isidlakela sendoda sinibhdukeze sesiniqola.

Esikhathini samanje uthola abantu besifazane bengene shi ebugebengwini bokuqola izimoto zabantu emigwaqeni ubafica bemisa izimoto njengabantu abafuna usizo, ame umshayeli ethi uyamsiza kanti sekuzovele kuvumbuke izikhondlakhondla ezinamandla zimbambe zimphuce imoto yakhe umuntu wabantu engone lutho kade ethi usiza umuntu wesifazane kanti isigebengu uqobo lwaso. Sebeyizigebengu manje abantu besifazane abasenabo ubumama lobu abebaziwa ngabo.

Emabhange ufica kumi umuntu wesifazane ukhiphe imali yakho ngokukhulu ukukhululeka kokhu kanti awubuzanga elangeni ukuthi ngumuntu wesifazane ngempela noma ilona ongowesifazane ngoba enamabele akhomba ubulili bakhe. Umuntu wesifazane onobumama ubonakala ngezenzo ezinhle ngoba abantu besifazane badume ngezenzo ezinhle banesihawu imvamisa yabo ababhaliwe ebusweni ukulunga nobubi.

3.3.3 Abesifazane njengezimbali zesizwe

Kwasendula kwakwaziwa ukuthi abekho abantu abahle njengabantu besifazane, babethandwa behlonishwa kwakuthi noma inkosi ivakashelwe ikhiphe undlunkulu wayo izokhangisa ngayo ezivakashini zayo ilapho yayizikhombisa khona ubukhulu bayo. Buka isenzo sikaDingiswayo sokuthatha ondlunkulu bakhe elibangise kwaZwide wayeqonde ukuyodlisela ngabo ukuze bambone ukuthi uyinkosi enkulu kanjani ngoba elayishe izimbali zodwa embusweni wakhe (Gwayi 1974)

Babethathwa ngokuthi bahlobisile ezweni abantu besifazane ngakho babephathwa kahle benjengamaqanda wona okwesatshwa ukuthi azophihlika uma enganakekelwe ephethwe budedengu kodwa akusenjalo manje sekuphelile lokho usuke uhlangane nomuntu wesilisa ehlukeleza umuntu wesifazane ngendlela enyantisa umzimba ungazi ukuthi sekuphelelephi ukuhlonishwa kwabantu besifazane.

Kunenkolelo ethi abesifazane bathathwa njengezimbali ezihlobisa izwe, lokho kufakazeleka ngokuthi abantu besilisa babehamba umazwe ngamazwe bebabele ukuyokha imbali yasesizweni ababeyizwa inuka amakha amnandi bengazange abanye bayibone kwakuyibona kodwa lokhu. Kwakuye kujatshulwe uma insizwa iqonyiwe iqonyiwe ngoba kwakuthiwa ikhe imbali enhle ezohlobisa ngayo emagcekeni oyisemkhulu. Ayikho into eyayijatshulelwa njengomuntu wesifazane endulo, babeyizibuko zezwe beyizimbali eziqhakazise izwe.

Bahle abantu besifazane. Bahle bethule, bahle bekhuluma, bekhala, belele, bemile, behamba imizimba yabo ethambile ezibutubutwana isanganisa ingqondo yomuntu wesilisa aphithane unomphelo afane nohlanya abhede uma ethi uyakhuluma. Angiphathi amehlo akhona abika uxolo ngaso sonke isikhathi abuka ayethe kuhle komuntu ephethwe isisu. Ungabe usenzani uma esekubukile umuntu wesifazane ngaphandle kwakho ukuphithanelwa ingqondo udele umhlambi wezinkomo ogcwele esibayeni sikayihlo uyozithululela esibayeni senye indoda ngenxa nje yomuntu wesifazane.

Bakhuluma kahle abantu besifazane basho ngamazwana abo aphantsi aphilile anosizana oluncane ongalwazi ukuthi ngolwani, amazwi ahlale ecela uxolo, amazwi ahlala kudabuke inhliziyi kumuntu wesilisa noma ngabe ubethukuthele kanjani kodwa uma sekukhulume owesifazane uyathonyeka ehle kulokho kuthukuthela. Uyimbali ehlale iqashiwe umuntu wesifazane ukuba ithi ingaqhakaza isheshe ikhiwe ingaze ibune noma ikhiwe ngabanye asebeyibonile. Uyimbali enoju olumnandi lapho zonke izinyosi zithe bu kuyo ngamehlo zilindele ukuyotapa lolo ju.

3.3.4 Abesifazane njengabantu abahlakaniphileyo

Iqhaza lika Nana Bosele (Hlatshwayo 1991:5) encwadini yezingane kwane lapho sithola khona uNanana Boselesele engumuntu wesifazane owaba nokuhlakanipha okukhulu lapho bonke abantu besizwe sakubo sebegwinywe isilwanyana okwakuthiwa uSondonzima igama laso. Waba nesibindi esikhulu uNanana Bosele kwathi lapho

sesibagwinye bonke sekusele yena nomntanakhe kuphela kepha akacabanganga ukubaleka wahlala nje saze samgwinya umntanakhe wasala yedwa . Nalapho futhi esesele yedwa akacabanganga ukubaleka wahlala nje yedwa wacabanga isu lokubulala uSondonzima.

Wafika uSondonzima esezogwinya naye uNanana Boselesele akabalekanga wama nje wamgwinya. Kuba bonke abantu ababegwinywe uSondonzima akekho owakhombisa ukuhlakanipha njengoNanana Boselesele okwathi ngesikhathi eselindele ukugwinywa nguSondonzima wahlale ehamba ephethe ummese . Nangempela wathi angamgwinya uSondonzima wafika ngaphakathi esiswini sikaSondonzima wabafica banke abantu besizwe sakhe besaphila .

Babenenkinga yokuphuma esiswini sikaSondonzima kepha uNanana Boselesele ngoba wayephethe ummese wavele wasisika isisu sikaSondonzima wawa phansi wafa, baphuma bonke abantu bephila. Bajabula kakhulu bamenza inkosi yabo. Lesi isibindi nokuhlakanipha komuntu wesifazane. Bahlakaniphile kakhulu abantu besifazane abakhathaleli noma impilo yabo ingaba sengcupheni nasengozini noma ngabe inkulu kangakanani. Ngenxa yokuba nobumama kukaNanana Boselesele wazimisela ukusindisa ingane yakhe kanye nesizwe sakhe ngenxa yothando olukhulu ayebathanda ngalo.

3.3.5 Abesifazane njengabantu abanobubele

(Nyembezi:1975) Kuneqhaza elikhulu elibanjwa ngu Alice intombi kaJabulani ngesikhathi uJabulani esenkingeni yokudliwa ngunembeza emva kokujutshwa uMwelase ukuba abulale umfana omncane owayengenze lutho ngenxa nje yokuthi kunonkosikazi owayefuna isitho somuntu ezosifaka etshwaleni bakhe owayebudayisa ukuze kube newozawoza buthengwe ngokushesha.

Esembulele umfana akakutholanga ukuphumula emphefumulweni kwaze kwaba umuntu wesifazane owambona ukuthi unenkinga njengoba ngike ngasho phambilini ukuthi umuntu wesifazane unomqondo osheshayo ukuzibona izinto no-Alice washeshe walibona isoka lakhe ukuthi kukhona okungahambi kahle kulo wazimisela ukulisiza. U-Alice waba seduze kwakhe njalo akazange amshiye ngoba nakhu uJabulani esebulele umuntu futhi akazibonanga engasafanele ukuphila naye ngoba eseyisoni kepha wasondela kuye kakhulu kunakuqala wameluleka ukuba aye kumfundisi ayomlandisa yonke inkinga yakhe wayenethemba lokuthi uzosizakala nangempela kwaba njalo.

Wathi angamlandisa konke umfundisi wezwa sengathi kukhona umthwalo osuphungukile emahlombe akhe. Wabhaleta abazali bakaJabulani incwadi ebazisa ngenkinga umntwana wabo abhekene nayo. Ukuba wayengekho u-Alice nginethemba lokuthi uJabulani kwakungenzeka agcine ethathe isinqumo sokuzibulala. Umfundisi wameluleka uJabulani ukuba azinikele emaphoyiseni.

UJabulani base beqalile ukumsola abangani bakhe ukuthi uyinkinga uzobabambisa ngamaphoyisa bazama izindlela zokumbulala kepha ababange besamthola wayesetholwe u-Alice kuqala. Wazinikela amaphoyiseni wahlala khona isikhathi iside egcinwe endaweni yokulungisa izigwegwe ngoba wayesemncane. Ubumnene nobubele buku-Alice bayisindisa impilo kaJabulani eyayisilengela egodini.

UNtombazane wayengumuntu omnene ngakho wayengahambisani nezenzo zikanina wayeze afise ukuthi ngabe kungcono ukuba akazalwanga kulo muzi ogcwele ukuthakatha okungaka uze athi yena akahambisani nezindaba zombuso ngoba

zihambisana nokuchithwa kwegazi labantu abangenacala yingakho nje yena ethanda umbuso wakwaMthethwa ngoba umbuso woxolo. Ukuthi umnene uNtombazane umnene kubonakala ngoba ala ukuhambisana nonina ngokubulala uDingiswayo uze aye ngoba bemkhohlisa bethi abazukumbulala kepha baqonde ukuba athande uDingiswayo ukuze ambeke esicongweni sikazwelonke uma esekhotheme. (Dladla 1979:22).

3.3.6 Abesifazane njengabantu abanesibindi

Uma umuntu ephokophelele into ethile uye abe nesibindi esesabekayo azizwe engasesabi ngisho ukufa. Nabo-ke abesifazane bayakwazi ukudela ukuphila kwabo bazizwe sebegcwele isibindi esesabekayo lokho kufakazelwa isibindi sikaNtombazi engumuntu wesifazane ozinikela ukuphila impilo yokunquma amakhanda amakhosi ngenxa nje yombuso kaZwide indodana yakhe.

UNtombazi akakwesabi ukufa nokuba uZwide emncenga ethi ababaleke ngoba impi yakhe isihlulwe impi kaShaka futhi nangu uShaka eza emlandela ezoqotha imbokodo nesisekelo kodwa lutho uNtombazi ukubaleka. Wakhombisa isibindi esiyinqaba. Kwabaleka uZwide eyindoda ebalekela ukufa, ushiya unina engumuntu wesifazane. Uzwakala uNtombazi ethi kuZwide:

Woza Shaka uzongibulala uma ungangibulala
 Angikwesabi ukufa obulala akesabi ukubulawa
 Nawe ngiyethemba awukwesabi ukubulawa
 Ngeke wakwesaba namhla ubulawa.
 Ilawu lami ngiyofela kulo.
 (Dladla 1979:84)

Unesibindi umuntu wesifazane onguNtombazi akesabi ukufa, uphendulana namabutho kaShaka ayethunywe nguShaka ukuba azomlanda, uwaphendula ngenkulu indelelo lena uthi:

Mina ngiyinkosikazi uma ningazi
 ningangithathisi okomuntukazana
 ngani ngenkathi nifika lapha
 (Dladla 1979 : 86)

Uyaphinda futhi ukhuluma nawo amabutho kaShaka ngokukhulu ukwedelela lokhu uthi:

Nicabanga ukuthi mina ngiyigwala
njengani enize nabane nihlome
niphelele nihlomele isalukazi
esinguNtombazi
(Dladla 1979:87)

Wafa njengeqhawe uNtombazi akakwesabanga ukufa wakumela wakulinda kwaze kwafika kuye wasivuma nesigwebo sakhe asinikezwa nguShaka wathi noma esevalelwe nempisi endlini waba nesibindi ukubhekana nayo kwaze kwafila ilanga lokuba iyamudla iyambulala.

Ngiyasithola futhi isibindi kuMkabayi kaJama asikhombisa ukuphatha isizwe sikaZulu wayengesabi lutho, ngisho inkosi uShaka owayesatshwa umuntu wonke yena wayengamesabi. Umehluko kaMkabayi noNtombazi ukuthi babethembele ezintweni ezimbili ezechukene. UMkabayi wayethembele kwabaphansi ukuthi amandla uwaphiwa ibona kepha uNtombazi wayethembele emithini kodwa bobabili babengabantu besifazane abanesibindi sokwenza izinto ezinkulu ezingaphezu kwabo.

3.3.7 Abesifazane njengabathakathi

Abesifazane kuthiwa bathembele kakhulu emithini kunabesilisa. abantu abaningi abafayo kuyavela ukuthi basuke bethakathwe ngabesefazane. Abesilisa nabo bangathakatha kodwa ucwaningo luthi ukuthakatha kusuka emoneni ngakho abantu abajwayele ukuba nomona kuba abesifazane bona abaneso ezintweni isikhathi esiningi aqale athakathe ngenhliziyo amfisela into embi omunye umuntu agcine abone ukuthi kungcono ambulale.

UNtombazi uyakufakazela lokho ngoba simthola ethembele emthini ukuthi yiwona ozosiza indodana yakhe uZwide ukunqoba amakhosi aphenduke inkosi enkulu yezizwe.

Uthi ukuze athole uDingiswayo kuhle athole izicwiyo zakhe ukuze atheneke amandla bese ezizela lapha kuye esebizwa umithi yakhe ukuze akwazi ukuthola ikhanda lakhe futhi uyakholwa ukuthi angamthola ngempela ngaleyo ndlela. (Dladla 1979:4)

UZwide uhlezi nje ulinde ukuba unina amnike amakhambi nezintelezi ukuze akwazi ukuzuzisa uDingiswayo. Wayethakatha uNtombazi, umbuso kaZwide wawudume ngokuthakatha kukaNtombazi. Wayazi uDingiswayo ukuthi uNtombazi ngumthakathi kodwa ngenxa yenhlansi yothando eyayisiyokhelekile ngendodakazi yomthakathi wavaleka amehlo wangabe esabona bungozi kuNtombazi wanikela khona evathazela eshiye amabutho akhe onke ngemuva.

Bayingozi abantu besifazane babulala ngisho izidlakela ezingakanani ezesatshwa ngisho amadoda kodwa bona uthole ukuthi ababesabi.

3.3.8 Abesifazane njengabantu abanezimfihlo

Abantu besifazane baziwa njengabantu abanobuqili obuyisimanga. Banezimfihlo ezinkulu abanazo ezifubeni zabo. Akekho umuntu onesifuba njengomuntu wesifazane. Omunye uthola ukuthi ufihle into eyenzeka eminyakeni eminingi eyedlula. Eseyintombazane, uthola ingane ayifihle aze ayogana ingaziwa. Ekugcineni isenzo sakhe sivele sesivela kabi ngoba sesilimaza izingane zakhe azizale emshadweni nalezi ezitshela ukuthi izona ngane zakhe azithandayo ngoba akazifihlile zona

Hhawu! Hhawu! Kubabaza unina
kaZandi. Ngiyaphupha ngilele yini,
kusabelesele yena belu unina
kaZandi. Axakeke impela manje
uZandi. Unina ngabe wenzani.
Azitshela ukuthi kokunye unina
Ujabulela abakhwenyana.
(Mbatha & Zulu 1994:31)

Isenzo esinjalo sibi ngoba uma umuntu ekuthanda ngeqiniso uzokuthanda umtshelile ukuthi unengane noma izingane owazitholiswa ngomunye umuntu wesilisa owawuthandana naye nowayekutshela ukuthi uyakuthanda njengoba naye ekutshela ukuthi uyakuthanda. Alikho icala lapho ngoba umuntu akakwazi ukungena enhliziyweni yomunye umuntu ukuze ubone ukuthi uqinise kangakanani uma ethi uyakuthanda

Uma-ke wayekukhohlisa akucala lakho leli ukuba usungaze uhlale netshe lamanga enhliziyweni yakho impilo yakho yonke ungakutholi ukujabula uhlale wethukile wesaba ukuthi amanga akho azobanjwa nokuthi uma usubanjwe kuyokwenzakalani noma indoda iyokuxosha noma iyokubulala awazi, kodwa imibuzo lena ehlale ikhathaza inhliziywo yakho ukuba ingakutholi ukuphumula.

Ngineqiniso ukuthi uma umuntu wesilisa ekuthanda ngeqiniso uyokuthanda nabo bonke ububi bakho akuthwalise bona ngoba kanjalo nawe ulindeleke ukuba nawe umthwalise naye obakhe ngoba nabo abantu besilisa abangcwele banezingane ezikhala amaqele onke. Ngakho bantu besifazane musani ukuzikhathaza ngezinto okungafanele nizikhathaze ngazo seningaze nazeke njengabantu abangathembekile nabanezimfihlo ezinkulu abanye abaze bafe nazo abanye baqome ukweqa bangaziwa lapho abashona khona

Ntombizodwa: Awu ngeke usambona uFikile kuleli
 Simangele : Weqe nobani kodwa uma nisola
 Ntombizodwa : Njengoba umazi nawe uFikile
 uthi ukhona ongase azi ngoba
 ezakhe izindaba zaziwa uye.
 Ukhona owayeke axoxe izindaba
 ezinkulu noFikile? Angisazibali
 phela mina wakwabo endlini.
 (Bloese 1974:42)

Omunye ugana nengane yenye indoda esiswini ingazi indoda ayiganile ukuthi kanti ingane akusiyona eyayo. Omunye ukhuleliswa ngenye indoda eganile ayifihle le ngane kube sengathi eyakhona lapha ekhaya useyodane ephuma phandle eyithulisa eyithopha ngezithakazelo zakubo kuyothi ingane isikhulile isiba nezinkinga empilweni yayo

sekufuneka isibongo sayo sangempela kuvele amahlazo esalukazini esingumama wayo. Buka nje ukufihla indaba enkulu kangaka uze uguge noma ufe ungazange uyikhiphele ngisho koyedwa umuntu lona. Eyi banezimfihlo abantu besifazane. Endabeni emfishane ethi “umkhwenyane”

Ababaze unina kaZandi, Nkosi yami
kodwa ubekwa yini lapha Bheka!
Kukhuluma unina kaZandi eqonde
kumkhwenyana.

Hhawu mama kanti ulapha sesakufuna
kangaka, kwakuwuS’ dumo lowo
egijima eqonde ngqo kunina kaZandi.
Babambana kwathula umoya .

Ngaze ngajabula ngokukuthola mama.
Amagama kaS’ dumo lawo.
Kanti ingane yakho le?
Ingami wawuthena wena
ingane kadadewenu omdala le?
Kwathuleka du. Bonke babhekana
ngamehlo agcwele izinyembezi. Chitha amanzi
mntanami, ayikho le nkukhu kwasho
uNomndayi kuZandi owayeseyisithithibala.
(Zulu & Mbatha 1994:31-32)

3.3.9 Abesifazane njengabantu abangenamandla

Abantu besifazane nokuba bethathwa njengabantu abangenamandla uma beqhathaniswa nezidlakela ezingamadoda kodwa bayakwazi ukubamba iqhaza ekulekeleleni nasekusindiseni indoda lapho isisenkingeni amanye amadoda ehluleka ukuyisiza. Noma ngabe indoda ingazibona inamandla angakanani ukuvikela umuzi wayo, isizwe sayo noma umhlaba wonke kodwa kufanele yazi ukuthi noma imaphi amandla enawo aqhamuka ezithukuthukwini zikamama wayo. Kunesisho esithi:

Emva kwayo yonke indoda ephumelelayo
kwekwenzayo kukhona umuntu wesifazane
okhuthazayo nongumgqugquzeli.

Indoda iyilokhu eyikho kungenxa kamama wayo. Iyinyama negazi likamama ngisho nengqondo yayo ingxenye yawo ingekanina. Abantu basifazane bavamise ukuzibona kuqala izinto zingakenzeki futhi uyakwazi ukuzwa into ngegazi kakhulukazi uma izothinta ingane yakhe uhlale engakhululekile kube khona okumtshelayo ukuthi kukhona okungahambi kahle enganeni.

Uma ubheka unina kaJeqe wayengahleli emzini wenkosi uShaka kodwa wayebeke indlebe njalo ngokwenzekayo khona ngenxa yokuthi kwabe kunomntanakhe. Bahlala bengakhululekile omama ngabantwana babo kodwa obaba bona abanandaba lolo uthando lukamama kumntwana wakhe. Unina wenza icebo ukuba eqe uJeqe.

“ Mntanami yini ungeqi uye emaMpondweni
noma eSwazini njengoba ukubulala nokweba
izinkomo zabantu awuzwani nakho?”
(Dube 1976:27)

Wayengenamandla okusiza indodana yakhe uNandi ngobungozi babafowabo.
Wazama ukumbonisa uShaka.

Nandi : Lenduna yesigodlo sakho angiyethembi
futhi angiyithandi .
Shaka : Usho yiphi mame?
Nandi : Ngisho yena uMbopha uqobo lwakhe.
Shaka : (Emangala) Hawu mame wenzeni uMbopha
kaSithayi
Nandi : Izenzo zakhe ziyangisolisa kakhulu
unobunyoka obukhulu lomfokazana
osewamfaka ekhwapheni.
Uhamba ngokunyanya anyelezele umbone
eselapha nje. Nxa exoxa nabantu
uyanyenyeza ungamuzwa ukuthi uthini.
Osekungiqeda du manje ukuthi indlela yakhe
eya emalawini oDingane noMhlangana
isibhudukile. Umbuzo wami uthi uxoxani
nabantwana noma zungu luni olwakhiwayo?
(Gumbi 1984:75)

Umama umuntu wokuqala ozwa ingane esiswini bese etshela uyise wayo uma ethanda, okungenzeka angamtsheli uma engathandi avele asikhiphe isisu.

Ngala mazwi ngizama ukukhombisa ukuthi kuyiphutha ukuba abantu besilisa bathathe abantu besifazane njengabantu abangenamandla ngoba ukuphila kwabo kusezandleni zabantu besifazane kusukela beseziswini zonina kuze kube sebeganiwe lapho izimpilo zabo ziphethwe ngamakhosikazi abo. Udla ukudla ongakwazi nokuthi kunani kade ukuphekelwe umuntu okholwa ukuthi uyakuthanda ube ungenalo iqiniso lalokho ngoba angakudlisa ushevu uma ethanda.

Lapha kwenziwe ucwaningo ngokuziphatha kwabantu besifazane abadala nabancane kwabuye kwabhekwa imbangela yokuziphatha kwabo ukuthi kunamthelela muni emphakathini.

3.3.10 Abesifazane njengabantu abangababulali

Nokuba abantu besifazane beyizinzalabantu, bezwa ubuhlungu bokuletha umuntu emhlabeni kepha bayakwazi futhi ukumgodukisa kalula umuntu kuphele izinseka zobumama. Abesifazane banenkinga yokuthi uma esezinikele entweni ethile angayifela futhi angayikhiphela isidumbu uma kungase kube khona okumphazamisayo.

UMkabayi baningi abantu abathumela kwagoqanyawo. Wayengaquli, wayenenkolelo yokuthi umuntu owonile nambonayo ukuthi uyisiphazamiso embusweni kaZulu wayelawula ukuba abulawe. Umuntu wokuqala owafa ngomlomo kaMkabayi kwaba uSojjiyisa okwathi angabona uMkabayi ukuthi ubangisa uSenzangakhona wathumela ukuba abulawe. Akagcinanga ngokubulala uSojjiyisa walandelisa nge "Lembe eleqa amanye amaLembe ngokukhalipha" uShaka kaSenzangakhona. Banningi abalandela uShaka ngoba esesaba ukuthi bazophazamisa uDingane.

Wayalela uDingane ukuba abulale uMhlangana ngokumuminzisa emfuleni kade bayogeza ngoba ekholelwa ukuthi okuphazamisa umbuso kaZulu kumelwe ukususwa. Wabuye wathi mazibulawe izinceku zakhe owayezikhiphe nabantwana oDingane noMhlangana ukuba zibaphelezele bayogeza kanti usenze itulo nazo ukuthi bayothi besageza bambhudumeze uMhlangana bamkwilizise emanzini. Wazibulalela into

engekho ngoba efuna ukutshala ezinhliziyweni zabantu ukuthi iphutha lazo leli elibulale uMhlangana kanti udlala ngazo uzibulalela into engekho.

Akagcinanga ngokubulala uMhlangana wabuye wathumela uMbopha nebutho labafana ababelusa izinkomo zikaShaka ukuba lihlasele libulale uNgwadi umfowabo kaShaka owayezalwa nguNandi kuGendeyana ngoba ebona ukuthi uzoba yingozi aphindiselele umnewabo. Waphinde wakhumbula ukuthi nguye lo Ngwadi owabulala uSigujana owayebekwe sekukhotheme uSenzangakhona ukuze kubuse umnewabo uShaka ngakho wambona eyingozi enkulu uNgwadi.

Wabuye wathumela iqhawe lakhe uNozidumo ukuba libulale uMbopha kaSithayi ngoba embona eyingozi enkulu kuDingane. Wayethi umuntu okwazi ukubulala inkosi yakhe obethembeke kakhulu kuyo uzokuba ingozi kuDingane. Akagcinanga lapho wabuye wacela kwabaphansi ukuba uDingane anqotshwe nguMpande nangempela kwaba njalo maqede wabaleka uDingane wangena eSwazini lapho abulawa khona ngamaSwazi.

Baningi abantu abafa ngomlomo kaMkabayi wayengacabangi kabili. Wake wazama ukubulala amadodana kaSojjiyisa aze alanyulelwa nguSenzangakhona sekuthi akawaqede uMkabayi okunguyena owawacelela uxolo kuMkabayi. Wayebusa ngegazi uMkabayi waba ngowokuqala kwaZulu owabusa ngegazi lasebukhosini bukaZulu. Wayebathanda ababebusa njengaye ababazi ukuthi umuntu oyingozi novimba ukubuseka kukaZulu kumela agudluzwe endleleni ngokushesha okukhulu.

Baningi abantu ababulawa uNtombazi kodwa ebe engumuntu wesifazane. Wayesebulale amakhosi amaningi wabulala ngisho noDingiswayo inkosi yakwaMthethwa ngoba nje ephendlela uZwide isikhundla sokuba aqhwakele esicongweni sokuba inkosi kazwelonke. Amabutho ayegade uNtombazane indodakazi kaNtombazi eyazibulala ngoba inothando lukaDingiswayo emva kokufa kukaDingiswayo walawula uNtombazi ukuba abulawe ngoba ehlulekile ukwenza umsebenzi ayewuthunyiwe.

UMalusi umkhwenyana kadadewabo kaDingiswayo naye wambulala uNtombazi. Ondlunkulu abayishumi ababehamba noDingiswayo nabo bafa ngomlomo wakhe uNtombazi. Wayengenandaba nokufa uNtombazi kuphela nje uma ezofa esezifezile izinhloso zakhe.

“ngifisa ukuthi ngithi ngihamba ngiya
lapho sengihambise abaningi khona
ngikushiye Zwide usuqhwakele
esicongweni sombuso kazwelonke.”
(Dladla 1979:16)

3.3.11 Abesifazane njengabantu abanamaphutha

Bayawenza kakhulu abantu amaphutha kodwa akekho owenza iphutha elikhulu njengoMkabayi kaJama iphutha elabulala isizwe sasala dengwane. Wenza iphutha elikhulu uMkabayi ngokubulala inkosi uShaka. Amaphutha amanye ayalungiseka ngoba okoniwe ngomlomo kulungiswa ngawo futhi umlomo kodwa lokhu kukaMkabayi akulungisekanga ngisho esezisola kanjani. Isizwe sonke sikaNdaba sasala nesiqalekiso senkosi uShaka lapha ethi nibulala mina nje ngeke nilibuse liyobuswa izinkonjane zezulu nangempela nampa abelungu bayalibusa. Hho-hhe wasilaya Mkabayi wabulala inkosi uShaka inkosi eyayinamandla neyayihlakaniphile, inkosi eyayiyinsika yombuso kaZulu.

3.3.12 Abesifazane njengamaqili

Abantu besifazane bathathwa njengamaqili akwazi ukuqamba amanga akholeke, lokho kufakazelwa nguNtombazi unina kaZwide lapho ekhohlisa uNtombazane ngenkathi emthuma kwaMthethwa ukuyocwiya uDingiswayo lapho uNtombazane yena akezwani nokwenza izinto ezingalungile ngoba uMvelinqangi wamdala ngesihawu kodwa unina wakwazi ukusebenzisa ubuqili ngokumkhohlisa wathi angethuki ngoba lokhu ukufunela ukuba enze uDingiswayo akhonze uZwide ukuze kuthi lapho esekhotheme akhweze uZwide asihlalweni sakhe sobukhosi bezizwe zonke.

Nangempela uNtombazane wakhohliseka ngoba ekholwa ukuthi unina akanamanga akukho bubu kulesi senzo wazimisela ukumelekelela unina. Wayeyiqili uNtombazi wayekwazi ukuwayenga lamakhosi ayewabulala ewayengela emzini wakhe awamemele ijadu kanti uyazi ukuthi usezobabulala. Akukho qili lazikhotha emhlane ngoba nangu noNtombazi efelwa ingane yakhe ngenxa yobuqili bakhe bokunususela ingane yakhe ngenkosi uZwide kanti kuzokokheleka inhlansi yothando ngempela (Dladla 1979)

3.3.13 Abesifazane njengababheki babantwana

Njengoba bese ngike ngasho phambilini ukuthi kwasekuqaleni kwakwaziwa ukuthi umsebenzi wabantu besifazane usekhaya, ukuba babheke abantwana. Kunenkolelo ethi abesifazane ibona bantu abakwazi ukukhulisa abantwana kahle. Kuze kube nesisho esithi “intandane enhle ngumakhothwa unina”. Kunamaculo nemilolozelo okubizwa ngokuthi izithulisa bantwana, aqanjwa yibo njalo abantu besifazane lapho bethulisa ingane uma ikhala ngoba kunenkolelo ethi umlolozelo uyayithulisa ingane noma isikhala kangakanani, uma nje usuthe:

Lolo malolo
 Lolo malolo
 Owa owa
 Owa owa
 Oya oya
 Oya oya
 Thshwu thshwu (x2)
 Thshwu thshwu (x2)

Angeke uphinde uyizwe ikhala, okungenani ungayibona isiyethisa ikhanda ngoba isilala bese umama eyilalisa aqhubeke nemisebenzi yakhe yasekhaya. Leyo milolozelo isuke iqanjwe yibo njalo abantu besifazane okuyiqhaza elikhulu ekwandiseni iqoqo lezihayo zabantwana.

Akekho ongakwazi ukuthi ikhaya lonke libhekwe umuntu wesifazane. Uma ingane ilimele ekhaya ubaba uye athethise umama athi ubebhekeni ingane ingaze ilimale nje ekhona, esho azi kahle ukuthi umama akadlali nezingane phandle, kunemisebenzi eminingi ayenza endlini. Uma ingane yentombazane isikhulelwe lapha ekhaya, umuntu

othwala icala kuvama ukuba umama. Umbuzo uthi yini umsebenzi wakhe lapha ekhaya uma kungesikhona ukubheka izingane kodwa kube kwaziwa kahle kamhlophe ukuthi akahambi nayo emhlane futhi akalali nayo embhedeni.

Uma ingane inezenzo ezimbi kuye kujikwe kuthiwe “ imfundiso kanyoko” noma kuthiwe ifuze unina le ngane kodwa isimanga ngoba uma ingane yenza izinto ezinhle uzwa kuthiwa “ awuboni-ke ntombazane kababa noma mfana kababa.” Bakhona kodwa abesifazane abangazange bayingene indaba yokuba ngababheki babantwana. abakhetha ukubheka okunye kunokubheka abantwana ngisho lapha abantu abanjengoMkabayi kaJama owayengowesifazane owehlukile kwabanye.

Yena wakhetha ukubheka umbuso woyisemkhulu kunokugana azale izingane agcine esebheke zona njengomsebenzi wabantu besifazane. Umama uyayibhekela impilo yengane yakhe kusukela isesiswini sakhe aze ayizale, ayikhulise. Angagcini lapho uyayihlenga ngisho isindala, aze angene egodini elokhu eseduze kwayo, ebhekele ukuphepha kwayo nokuphumelela kwayo njengoba kwenza uNandi unina wenkosi uShaka noNtombazi unina wenkosi uZwide, owadela igama lakhe elihle wagcina esebizwa ngomthakathi izwe lonke. Ngizomcaphuna lapha ethi:

Ngenxa yokuthanda ubukhosi bukaZwide
ngancamela ukubizwa ngomthakathi
ngadela konke negama elihle imbala
enganginalo ngoba ngifuna ukusiza
uZwide indodana yami ukuze ubukhosi
boyisemkhulu bakaZwide bungathathwa
ngabakwaMthethwa.
(Gwayi 1974:105)

UNtombazi lapha ubheke umntwana wakhe, ulibambile iqhaza lakhe lokuba ngumama Akafuni lutho oluphazamisa umntwana wakhe uZwide, akubona ukuthi kuyaphazamisa ukushumpula ikhanda ngokukhulu ukushesha lokhu, akudlalelwa kuNtombazi akafuni lutho olusondela kumntanakhe. Uneso elibukhali njengelokhozi lubona itshwele phansi lona lundiza phezulu. Ziningi izimpilo zabantu azithathayo uNtombazi ngenxa nje yombuso kaZwide. Wayesezikohlwe ngisho ukuthi ungumuntu wesifazane, umuntu

owaziwa ngokuba mnene nesihe kodwa yena wayedume ngokuthi akuyi lubuyayo elawini lakhe. ushumpula kwasani eqhamukayo.

Wayembheke ngempela uNtombazi uZwide ngoba akukho uZwide owayekwazi uma unina ekubuza kuye impendulo yakhe ngaso sonke isikhathi yayithi: "angazi kuwe mama". Amathemba akhe onke ayekunina njengomntwana omncane ongenakuzenzela lutho ngaphandle kombheki wakhe ongunina. Namanje kusenzeka lokho uthole umama ethwele isiqhoqho sezingane zakhe ezingasebenzi zimbheke emehlweni zilindele ukuthi njengoba wazizala nje uyena futhi ozobona ukuthi ziphila kanjani. Zize zimtshele ukuthi phela thina asizizalanga futhi asikaze sicele ukuzalwa. Uyozithwala umuntu omdala esepatalele esezondla ngemali yempesheni uyoze aphunyuzwe ukufa kube ima ziqala ukuzibhekela zona izimpilo zazo ngoba sekuhambe lo mbheki wazo ebezethembele kuyena.

3.3.14 Abesifazane njengamaqhawe omlando

Ubuqhawe akuyona into ekwehlelayo nje esikhaleni, esuke ikade ingekho kuwe kuphela nje ukuthi isuke ingakabonakali. Izenzo ezenza kubonakale ubuqhawe bomuntu kodwa khona usuke ezalwe nabo. Baze bathi abanye isiphiwo osiphiwe ngabaphansi kulabo abakholelwa emadlozini kuthi kulabo abakholelwa kuMdali bathi isibusiso sakho esivela kuMdali wakho.

Usuke ungaphelele umlando kaZulu uma lingekho igama lenkosazane kaZulu uMkabayi kaJama. Kuningi akwenza ekuguquleni isimo sempilo yabantu nokubuswa kwabo kwaZulu. UMkabayi wayeyinkosazane kaJama owayeyizala endlovukazini yakhe. Wabe engudadewabo kaSenzangakhona uyise wenkosi uShaka. Waziwa kakhulu ngokuthi wake wabusa uZulu izikhathi eziningana impela. Waziwa njengombeki wamakhosi kaZulu.

Bakhona abanye abesifazane ababa amaqhawe emlandweni kaZulu njengoMthaniya unina wenkosi eSenzangakhona. Ubuqhawe ahlabana ngabo ukwephula uZulu

enkingeni enkulu owayebhekene nayo ngokuzalela inkosi uJama indodana uSenzangakhona lapho uZulu ekhathazekile ebona ubukhosi bukaZulu buzowela ezandleni zenkonyane yeThonga uSojijisa. Ukubonisa ubuqhawe bakhe uMthaniya izimbongi zaze zametha izibongo okuwuphawu lokuhlonipha kithina maZulu.

UNandi waseLangeni naye ungomunye wabesifazane ababamba elikhulu iqhaza ekunikezeni isizwe sakwaZulu isithunzi njengoba sasaziwa njengesizwe esingahlaseli muntu. Isizwe-ke uma singahlaseli sasithathwa njengesizwe esingenamandla. Zikhona izizwe ezazesatshwa nezazidumile njengesizwe sakwaButhelezi nesakwaMthethwa, uZulu wayengadume ngalutho kodwa uNandi walibamba iqhaza ekwenzeni uZulu aziwe umhlaba wonke okunamanje akekho umuntu ongathi akasazi isizwe sakwaZulu neqhawe laso okwakuyi”Lembe eleqa amanye amaLembe ngokukhalipha.”

Wayibeka induku ebandla uNandi waba umama wesizwe samaZulu wazala iqhawe elalingazange lababikho elingalinganiswa nalo. Wazinqoba zonke izizwe wazihlanganisa ndawonye wadlondlobala umbuso kaZulu. Akekho futhi owake wakhalelwa njengoNandi, ukhale ngisho ungasathandi ngoba nje usaba ukuthi uma eke wakubona uShaka ukuthi awumlileli unina kuphelile ngawe uya kwagoqanyawo. Akekho futhi owake wazilelwa isikhathi eside njengoNandi, okwafa abantu bebulawa indlala ngoba kuthiwa akuzilwe kungalinywa kuzilelwa indlovukazi yamaZulu. Waba iqhawe uNandi wafunzwa indodana yakhe uShaka ngoba akukho lapha okubonakala khona ukuthi lobu buqhawe nokuhlakanipha uShaka owayenabo kwakufuze obukayise uSenzangakhona kusobala ukuthi wayekuthathe kunina ngoba unina wakhombisa okukhulu ukuhlakanipha lokhu ngokuhluphekela abantwana bakhe njengomama.

Baningi abantu besifazane abangamaqhawe omlando kaZulu kodwa ngizothanda ukugxila kakhulu kuMkabayi kaJama ngoba yena obakhe ubuqhawe bukhulu kakhulu futhi ubukhombisa ezelwe nje ngakho kodwa. Kulolu cwaningo ngizoqala ngokubheka ukuzaleka kwaleli qhawekazi okwaba ukuzaleka ngendlela engejwayelekile, bese ngilandelisa ngokukhula kwakhe nakho okwaba indida kwabaningi, kakhulukazi kuyise walo uJama. Ngizobuveza futhi ubuqhawe balo nokuhlakanipha elakwenzayo

ekwephuleni isizwe sikaMalandela enkingeni esasibhekene nayo. Angeke lasala iqhaza eyalibamba le ntokazi enguMkabayi ekubuseni uZulu kaninginingi.

3.4 UKUZIPHATHA KWABESIFAZANE ABANCANE NABADALA

Ngabesifazane abadala ngiqonde umuntu wesifazane osedlulile ezingeni lokuba ngumntwana wangena ezingeni lokuba ngumama (inkosikazi), isalukazi, u-anti noma umuntu wesifazane osedlule ezimeni eziningi zempilo. Lolu hlobo lwabantu sizolwehlukana kabili. Owokuqala kuzokuba umama nje ngoba eseshadile ephethe umuzi wakhe onezingane nobaba wekhaya. Umuzi uthi yena nguyena obhekele zonke izidingo zomuzi wakhe azihlelele.

Olunye uhlobo lukamama umuntu wesifazane ongashadile kodwa ongumholi ngandlela thize angaba umthandazi, inyanga, umprofethikazi asize abantu abaningi endaweni. Lowo muntu uthathwa njengomama nokuba engaganile. Ukuze abe umama akudingi ukuba aze azale izingane, izenzo zakhe eziwusizo ezizomnika igama lobumama.

To bring eight or ten children
into the world does not
imply true motherhood.
(Brydon & Chant 1989)

Ukuletha izingane eziyi-8
noma i-10 emhlabeni lokho
akusho ukuthi usungumama
wangempela.

Eseqile uJeqe wangena eSwazini wagula amadoda endawo athi kungcono abulawe ngoba uzobathelela ngokufa kwezwe lakubo afika nakho

Asimbulale lomuntu usilethela
ukufa kwezwe lakubo
(Dube 1976:48)

Esegula uJeqe umuntu wesifazane owafika wamhlenga impilo yakhe. Wakubona lo muntu wesifazane kungumthwalo wakhe njengomama ukuhlenga lo muntu wesilisa

angamazi nokuthi ungowaphi. Akakhathalelanga nokumazi ukuthi ungubani wakwabani kepha wambona ukuthi ungumuntu wezizwe odinga usizo. Wamnika ukudla nendawo yokuhlala waze wasimama emkhuhlaneni owawumphethe.

Wathatha iyambazi ngesicathulwana sokhamba
wasifaka phakathi embizeni yamanzi, waba
njengomuntu oya kokukha amanzi. Wambona
esevukile eqojeme wafika wathi kuye: Muntu
wezizwe ngisuswa ukukuhawukela ulahlwa uzwa.
(Dube 1976:49)

Kumuntu wesifazane ongumama impilo ibalulekile futhi iyigugu, uyajabula uma ebona abantu bephila kodwa uma abantu besebuhlungwini kuyuka izinseka nemisiko yokubeletha kepha kumuntu wesilisa ukubulala umuntu kuyize leze, yinto elula nje ukwenzeka

Jeqe ake uqhaqhe lomuntu wesifazane
isisu ukuze sibone ukuthi ihlala
Kanjani ingane esiswini.
(Dube 1976)

Ingxoxo yowesifazane noJeqe yakhombisa ubumama obukhulu kulo muntu wesifazane. Wabona kufanele amsize futhi amphephise nasezilwaneni eziyingozi. wazimisela nangokumfunela amakhambi azowaphuza ukuze kuphele umkhuhlane.

Ngikuphathele nanti iyambazi
Yidla ngizokufunela amakhambi
ozowaphuza omkhuhlane wakulelizwe
nathi singabakhona nje awusishiyi.
Unawo amandla okufinyelela kulowa
mkhiwane omkhulu ikhona kothi
nxa selishona ilanga ukhwele phezulu
ulale ngoba izilwane zalapha ziyesabeka
unenhlanhla ngoba ulale lapha kwaze
kwaswa zingafikanga .

Uthe angabona ukuthi akakwazi ukuhamba uJeqe wambeletha okuyindlela esetshenziswa ngomama ukuphephisa izingane zabo ezisezincane nezingakwazi ukuhamba.

Woza ngikubelethe. Waguqa eduze
kwakhe wambeletha waye wambeka
phansi eduze nomkhiwane.
(Dube 1976: 49)

Umuntu wesifazane uyaqikelela uma enza into uye abheke ukuthi le nto ayenzayo ayinabo yini ubungozi kuye ngoba phela akanawo amandla okulwa uma sekuvele ingozi. Ngakho kufanele ayigweme ingakenzeki ingozi. Owesifazane owayesiza uJeqe wabona ukuthi akwenele nje ukuba uJeqe amsondeze eduze kwesihlahla ebe engaziphethe izikhali zokuzivikela.

Wabuye walanda izikhali zakhe
wazibeka eduze kwakhe.
Wathatha imbiza wayigcwalisa
amanzi wagoduka.
(Dube 1976:49)

Umbhali lapha usikhombisa ukuthi umuntu wesifazane akabi umama ezinganeni zakhe azizele kuphela kodwa umama wangempela uba umama wawo wonke umuntu odinga usizo ngoba kwasekuqaleni ngesikhathi uNkulunkulu edala u-Eva wayethembise u-Adam ukuthi umakhela umsizi wakhe ngakho abantu besifazane bangabasizi lapha emhlabeni.

Simthola ekuqaleni lo muntu wesifazane uJeqe embiza ethi

“Muntu wezizwe”
(Dube 1976:49)

Ekugcineni usethi “Mntanami” (Dube 1976:50)

Ugcina ekhathazeka ngempilo nokuphepha kukaJeqe, njengabo bonke omama beshisekela ukuphepha kwezimpilo zabantababo. Simthola ethi kuJeqe:

“Hamba uqinise ungaze ubonwe ngabakini”
(Dube 1976:51)

Ukukhombisa ukuthi umuntu wesifazane udalelwe ukuba nozwela uJeqe akahlengwanga umuntu wesifazane oyedwa empilweni yakhe yonke. Kunomama ogama lakhe uSithela owayenesiphiwo asiphiwe ngabaphansi sokubona izinto (isangoma) Simuzwa esethi:

Gwedlani niqinise, kukhona umuntu
osebunzimeni, amakhosi athi angiyiye
komsiza.
(Dube 1976:66)

Bamfica esebunzimeni obukhulu bamlekelela baye bambeka endaweni ephephile wamshiya namathwasa amabili ukuba ambheke waqhubeka nokwenza ayekuzele. Sebeqedile bamthwala bahamba naye ekhaya bayomelapha waze wasinda. Wagcina esefunde ukwelapha naye uJeqe. Kwakumethusa uJeqe ukubona ukuthi babemhlonipha kangakanani abantu besilisa lo mama.

Khanya nkosazana, wena owathola
imfihlo eyehlula amadoda. Khanya
mame, mame wethu
(Dube 1976:69)

Ucwaningo luthi isikhathi esiningi into esuke ishiwo ngumuntu wesifazane amadoda awathandisizi ukuyikholwa nokuyenza. Thatha isibonelo ngoJeqe owathi unina embonisa ukuthi makeqe aye eSwazini kodwa wakhombisa ukungakunaki lokhu akutshelwa ngunina wanaka lokhu akutshelwa nguyise

Vuka kusasa uhambe uye lapho
nithunywe khona uShaka
ngoba uma kuke kwafika kuye
ukuthi nihleli lapha niyokufa
nokufa
(Dube 1976)

Wavuka ngabo lobo busuku wahamba engazange akuphikise nakancane okushiwo uyise kodwa kunina wephendula wathi:

Mame, izwe lakithi nenkosi yakithi ngiyakuthanda
(Khumalo 1987)

Kubonakale ngesikhathi eseqa uJeqe komkhulu futhi elibangise eSwazini laphe vele unina owayethena makabalekele khona kwasekuqaleni ukuthi amazwi abantu besifazane awalalelwa ngabesilisa bawabukela phansi kodwa ubone ngezenzo ukuthi uwezile. UJeqe uthi kunina:

Ngiqoma ukuba umbulali kunokuba
ngikhonze kwelinye izwe nokubuswa
amanye amakhosi.
(Khumalo 1987)

UMkabayi uthi wambulala uShaka hhayi ngoba wayengamthandi kodwa wambulalela ukuthi wayekhohliswe uDingane wathi uNandi ubulawe nguShaka wangwaza ngomkhonto kwathi ngoba yena Mkabayi wayemthanda kakhulu uNandi wabona kumfanele ukufa uShaka ngoba esenze isenzo esibi kumuntu owayemkhonze kakhulu. Waba nothando lobumama wazwela uNandi waba nesifiso sokumphindiselela kuShaka. Uthi wacabanga ngothando olukhulu lukaNandi ehluphekela uShaka kwavuka imihelo kuye uMkabayi wabona ukuthi umuntu obulale unina akakufanele ukuphila. (Msimang 1982:197)

UMkabayi waba umama esizweni samaZulu wakhetha ukudela ukugana waqoma ukuhlala abheke umbuso kaZulu. Uthando lwakhe lokuthanda isizwe sakhe lwalulinganiswa nothando lukamama ethanda ingane yakhe ehlala eyigonile naye-ke wawugona umbuso kaZulu. Wayimela indawo kanina ngokufunela uyise intombi okuyisiko lesiZulu ukuthi inkosikazi iyayifunela indoda yayo intombi uma kunesidingo zathi sezingena izintombi zizoqoma kwakikiza yena kuqala ngoba wayengekho unina okwakufanele akikizele kwagcina kukikiza yena eyingane. (Msimang 1982 :87)

3.4.1 Ukuziphatha kwabesifazane abancane

Ucwaningo luyakuveza ukuthi kuningi ukungalungi okudalwa ngabesifazane abancane okungagcina sekudale ukuba kufe abantu. Bafike bathande lo mfana kuyasa kusasa sebezithanda lona. bayasuka bayalwa kwenzeke bagcine sebulalana ngenxa nje yomuntu wesifazane okungadala ukuthi kugcine kulwe imindeni kudlule lapho kulwe isigodi kuze kweqele esizweni sonke kodwa isisusa kungumuntu wesifazane.

3.5 UBUDODA

Kukhona abantu besifazane nabo abangabizwa ngabantu besifazane kodwa okuthiwa ngamadoda. Nabo imisebenzi yabo ebona bafane namadoda. Uye uzwe abantu bethi usibanibani indoda. Bangingi abantu besifazane abangamadoda ngezenzo. Kwamanye amakhaya uthola ukuthi ubaba akasebenzi umama yedwa owondlayo, afundise izingane, athwale zonke izindleko zekhaya aze athwale naye ubaba uqobo. Lolo hlobo lomama alwehlukene nokuthi lungamadoda emizini yalo kodwa lube lungomama ngaphandle kodwa ezinganeni zakhe ungumama ungubaba.

3.5.1 Abesifazane njengamadoda

UMkabayi uyilolo hlobo lomuntu, kwasekukhuleni kwakhe wayenesibindi esesabekayo, enesithunzi esedlula esikayise uJama, esedlula nesenkosi uSenzangakhona, esedlula ngisho nesenkosi uShaka. Bangingi abasiwa kwagoqanyawo ngezwi nangesinqumo sikaMkabayi. Ekugcineni wakha uzungu lokubulala inkosi uShaka. Wayehlonishwa kakhulu uMkabayi, wahlonishwa ngisho uyise imbala.

Ubudoda bukaMkabayi bubonakala ngokuthi ethi engumuntu wesifazane ebe enomuzi omkhulu inxuluma uqobo lwalo. Unezinduna, izinceku, inyanga, isangoma esinamathwasa kuyaphithiza emzini wakhe wena owabona koMkhulu emzini kaShaka. Uthetha amacala wenza zonke izinto lapha emzini wakhe abalahlwa ngamacala baya kwagoqanyawo uyakhulekelwa futhi, indoda impela, uzwa amadoda ethi:

Wena wohlanga lukaZulu!
 Intando yakho mayenziwe!
 Khanya njalo Mkhanyile!
 (Mbatha 1971:4)

UMkabayi ukhombisa ubudoda ebe engumuntu wesifazane ulwela uDingane, yena uDingane enganake nakunaka futhi ebona nje ukuthi angeke akwazi ukubhekana noShaka ethanda engathandi kodwa uMkabayi yena engumuntu wesifazane akanandaba noShaka akamesabi nakancane, ukubona kulula nje ukumbulala. Akekho umuntu owayengamesabi uShaka ngisho amadoda imbala ayeqhaqhazela uma eqhamuka kepha uMkabayi kuphela owayengamesabi uShaka.

Ngithi ngiyalwa ngilwela umuntu
 yena kanakile. Kodwa lobukhosi
 ubufuna ngempela nje Dingane?
 (Mbatha 1971:4)

UMkabayi uyambona uDingane ukuthi ulivaka, uyesaba ukubulala uShaka, uzama ukumqunga isibindi amnike namandla okuthi akwazi ukubhekana noShaka. Uzikhumbuza ngesikhathi sakhe esalusa elwa nezinsizwa ezixosha.

Mkabayi : "Mina ngiyinsizwa . Umsebenzi
 wezintombi angizange ngiwenze
 induku mina ngayishaya
 ngazixosha izinsizwa eselusa nazo
 (Mbatha 1971:5)

Uma uMkabayi ebuka ubugwala bukaDingane ebe eyisidlakela sensizwa, uzizwa efikelwa ukuthukuthela okwesabekayo uze athi amathanga ahlanzela abangenamabhodwe. Uyaqhubeka nokumqunga isibindi ngoba uyambona ukuthi uyesaba.

Zonke izinsizwa eselusa nazo
 mina ziyangazi ukuthi ngangiyinsizwa
 ehloniphe ngomutsha
 (Mbatha 1971:6)

UMkabayi yindoda uyakwazi ukweshela intombi ize imqome, wamshela noMthaniya emeshelela uyise. Wayemisile uMthaniya engazimisele ngokuqoma sekuze kwaqoma ingane emelamayo, esehlule izinsizwa eziningi kodwa waqhamuka uMkabayi wakhipha bonke ubugagu bakhe wayithatha intombi engumuntu wesifazane. Simuzwa ethi kuMthaniya:

“Qha mntakwethu zona zimnandi
izandla zakho.”
(Msimang 1982:79)

Nangamhla eshela uDingane emeshelela ukubulala uShaka, uthi kuDingane, akathathi ngani isidwaba lesi asigqokile yena Mkabayi bese uDingane enika yena ibheshu kepha uDingane uyazilandulela uthi isibindi sokubulala uShaka angasithola kuyena Mkabayi kuphela. Uthi kuDingane akaqine abe indoda azilwele yena noShaka amchithe wonke umswani lona ogcwele isisu ayeke ukuthi uzongena ngoMbopha induna yakhe ukuze kube lula. Uthi ubukhosi bukaZulu buyalwelwa. UMkabayi ukucabanga kwakhe kujulile uyamakhisa itulo lokuthi akakwazi ukuvele abhozomele uShaka kufanele ameme uMhlangana ukuba amelekelele. Uma esemelekelelele ambulale naye uMhlangana ngoba uyoba ingozi kuye.

Kukho konke ukucabanga kwakhe uMkabayi ucabanga ngombuso kaZulu ukuthi kufanele ume kanjani. Akabaceli oDingane ukuba babulale uShaka kepha uthi ingane uma ithunywa nguyise ayize ingenqaba. Simuzwa ethi:

Bantwana niyizingane zami
nginguyihlo mina, isizwe
sami siyafa nikhona nibhekile.
(Mbatha 1971:13)

Bayamlalela uMkabayi oDingane noMhlangana ngisho nangemuva kokuba sebembulele uShaka usaqhubeka uyalawula ukuthi kuzokwenzeka kanjani uma esengcwatshwa uthi kuzofanele endlalelwe ngogqayinyanga bakhe nalapho abamphikisi.

Mhlangana : Ndabezitha akekho omunye
onamandla okuvula umlomo
wakhe ngaphandle kwakho
ndaba omkhulu.
(Mbatha 1971:53)

Dingane : Ndabezitha ! Kolawula wena
njengoyise wenkosi ekhothame
(Mbatha 1971:53)

UMkabayi uyaqhubeka uyalawula ngombuso kaZulu nokuba uShaka esefile uqale watshela uDingane ukuthi makabulale uMhlangana noNgwadi umfowabo kaShaka ngoba bazombangisa. Uthe esekwenzile lokho wathi makabulale uMbopha. UDingane ukuzwa kulukhuni kakhulu ukukwenza lokhu uze abize uNzobo induna yakhe ukuba imbonise ngoba uMkabayi uthi uMbopha unesinyama abantu bathi uma bembuka bakhumbuje uShaka. UNzobo uthi:

Ndabezitha ! amazwi endoda lawo
ashiwo uMkabayi
(Mbatha 1971:61)

UMkabayi akazange agane wahlala ebhekele umbuso kaZulu ukuthi ubuseka kanjani . Uyena owayebeka amakhosi awasuse uma esebona ukuthi awasabuşi kahle. Impi yeNkosi uShaka yayithi uma izophuma iyokulwa idlule emzini kaMkabayi .

...Kubizwe isalukazi esidala
ithi kuso asichele impi, siqale
ngebutho elikhulu eliyintanga
yenkosi, sihambe sifafaze intelezi
side siyikha ezimbizeni ezinkulu.
lapho bikade ithakwa khona inyanga
(Dube 1976:10)

Uyindoda ngempela uMkabayi, ngimthola ekhuluma noMbopha inceku kaShaka lapha emthuma ukuba alekelele oDingane ukubulala uShaka kodwa uMbopha ukhombisa ukungahambisani nhlobo naleto eshiwo uMkabayi. Nangu lapha ethi,

Mbopha uzojutshwa yimina
 uyise wesizwe, akekho omunye.
 Izwi lami alibuyi lilambatha.
 Nxa wenze lokhu engikulayela
 khona umvuzo wakho uyoba
 mkhulu kakhulu nesikhundla
 sakho engizokunika sona
 azonethezeka isibili.
 (Gumbi 1984:116)

UMbopha uyaphikisana nalokho uthi nxa ekhumbula ukuthi iZulu eliphezulu lameleka
 ngesithunzi nje uPhakathwayo wasonteka intamo wafa . Uthi wayeyinkosi enkulu
 uPhakathwayo eyesatshwayo yena-ke Mbopha ubeyini eyinja nje. (Gumbi 1984:117)

(Ekhuluma ngolaka):Mbophainja ayiqakisani
 nomniniyo ngamagama
 yona yenza lokho ekutsheliwe
 kuphela ! Jama !
 (Gumbi 1984:116)

Uyaqhubeka uMbopha uyazikhalela uyazincengela kumuntu wesifazane kuhle
 kwegwala lisaba ukufa uyabona ukuthi uphakathi kokufa nokuphila lapha
 kuMkabayi, angase amuse kwagoqanyawo khona manje uma elokhu ephika inkani.
 Uthi uMbopha kodwa angayigasela kanjani ingonyama yakwaBulawayo? Engubani
 yena ongabeka isandla kokaSenzangakhona kaJama? Uthiinja yake yambulala yini
 umniniyo Nkosazana?

Mkabayi (Ngolaka olwesabekayo): Jama !
 Ngingase ngife khona manje.
 Ngilibeke nawe ulibeke,
 nansi imihlola kaNdaba.
 Ngingase ngikunike
 amankentshane khona manje.
 (Gumbi 1984:117)

Uma esekhulumile uMkabayi izwi lakhe alibuyi lilambatha noma uyathanda
 ukukwenza noma awuthandi awukwazi ukumphikisa. Umuntu wesifazane olalelwayo
 lona, umlomo ongathethi manga uyaquleka uma kungenzeki akufunayo.

Mbopha: Shwele baba wesizwe, iNkosazane
 ayidle izishiyele ngiyinja yakho.
 Baba ngizokwenza konke okushoyo
 Izwi lakho ngeke libuye lilambatha.

Mkabayi : ukhuluma njengendoda manje
 Mbopha ngiphose ngakunika
 amankentshane, isethembiso
 sami engisenzile kuwe ngiyosifeza.
 (Gumbi 1984:117)

Akujwayelekile ukuba umuntu wesifazane ahlale ecabanga ngokuchitha igazi kodwa uMkabayi uyilolo hlobo lomuntu olwalubhekele isizwe kakhulu asheshe amsuse lowo abona ukuthi uyinkinga embusweni kaZulu. Uma wayengendoda uMkabayi wayengeke akwazi ukusho la mazwi alandelayo kuDingane ngenkathi uDingane enqaba ukubulala uMbopha kaSithayi:

- Kulungile-ke mina ngizombulala
 ngezami izandla, ngedlule ngibulale
 wena buphele ubuhlobo kithi sobabili
 (Mbatha 1971:60)

3.6 UKUZALWA KUKA MKABAYI

UMsimang (1982) uthi kuthe ngobusuku lapho indlovukazi izibika ukuthi isiyasikwa kwaze kwasa uJama engalele enokukhathazeka emoyeni wakhe, ezibuza imibuzo uma indlovukazi ingase ithole intombazane uyokwenzenjani ngoba yena ulangazelela umfana ngoba izibulo lakhe elalingumfana lashona, uyokwenzenjani?

Esikhundleni sokuba ajabule ukuthi indlovukazi isikhululekile wazizwa egcwala intukuthelo yokuthi abaphansi bamnunusela ngezingane bese bebuye bemephuca nakhu manje sebemnike amawele bazi kahle ukuthi kuzofanele alendise elinye kanti nomfana wakhe bamthatha wanganeliseka indlela ahamba ngayo. Kusukela ngosuku azalwa ngalo la mawele akazange akuthole ukuphumula uJama. Wazimisela ukuwephula umthetho wokwendisa elinye iwele ngoba kukhona okwenzeka empilweni yakhe ngokuzalwa kwalamawele.

Mhla uJama eqala ukubona amawele akhe waphawula ukuthi awefani, kukhona elalimnika umfanekiso kayise uNdaba uma elibuka ngoba uNdaba wayenamehlo akhanya inhlansi yomlilo. UJama wakuphawula ukuthi amehlo alo ayexoxa indaba nje lizelwe ngakho kodwa waliqamba igama wathi uMkabayi. Okwakusilele ukuthi ubani owayezomxoxela leyo ndaba eyayixoxwa ila mehlo engane.

Wathi uma embamba wezwa ukufudumala kwegazi kugijima ngemithambo yonke yomzimba. Walizwa nelakhe igazi lifudumala inhliziyi yakhe yaduduza ngamandla, izingalo zakhe zaqhaqhazela zangenwa idumbe. Wakuphawula uJama ukuthi lokhu akuzwa kuMkabayi akufani nakuzwa uma ethatha iwele elinye. Akaze akuzwe ngisho endodaneni yakhe eyashona eyelanywa yiwo la mawele asezomdalela inkinga okaNdaba. Waphawula isibindi esisabekayo kuMkabayi owayembuka amgqolozela angafani noMama owayenamahloni ebuka akhophoze uma amehlo akhe ethuke ehlangana nakayise futhi wakhala wakhombisa ukwesaba lapho uyise emphatha okokuqala esandleni sakhe.

Sekufanele uJama enze isiko lokwendisa elinye iwele wavele wajiyelwa nje ukuthi uzokwendisa liphi ayeke liphi ngoba lona linjani. Kwamkhathaza kakhulu uJama lokho kwaze kwamehlisa nesithunzi sakhe esizweni sakwaZulu ngesikhathi enquma ukuthi uzowephula umthetho akazukulendisa iwele lakhe wathi isizwe siyazikhohlisa uma sithi impilo yakhe inkulu kuneyomntwana ngoba emathanjeni kaMkabayi nasemathanjeni kaMmama kugobhoza igazi lakhe.

Kusukela kuzelwe la mawele uJama akaphindanga wakuthola ukuphumula empilweni yakhe isizwe sasimphendukele, undlunkulu wakhe egula, abanewabo bengenazeluleko bemnyonkoloza kabi engenakuxoxa lutho nezingane zakhe ngoba zisencane azinakumduduza. Wayesehlala edliwa ngumzwangedwa ezibuza eziphendula ngoba engenakuphendulwa ngumuntu ukuthi kungani abaphansi bamzwise ubuhlungu obungaka bokumupha izingane babuye bamephuce. Wayazi kahle ukuthi uma ezivikela lezi zingane kuyohamba omunye phakathi kwakhe nomkakhe kodwa wazimisela ukuqhubeka nokuzivikela.

3.7 UKUKHULA KUKA-MKABAYI

UMsimang (1982) uthi ukukhula kukaMkabayi akufananga nokukaMmama ngoba yena wakhula enenhliziyi elukhuni ngenxa yokuthi babengamukeleki nhlobò bethathwa njengezilwane ezilethela isizwe umkhokha ngoba kwakufanele ende omunye wabo. Wayengahlekaheki nje uMkabayi kalula, izinyo wayelivezela abazali bakhe kuphela okuwuphawu lwenhliziyi elukhuni. Wayengenabangani ngoba babengafunwa muntu naye wazitshela ukuthi akafuni muntu eduze kwakhe. Wawungeke umfice edlala, wawumfica eduze kukanina ngaso sonke isikhathi kanti iwele lakhe lona lalingenandaba nokuthi zilikhipha inyumbazane ezinye izingane laliphuma liyodlala libuye selikhala njalo lokho kwakumcasula uMkabayi.

Waze wazibuza uJama ukuthi nhloboni yengane lena engakhali ngisho ishaywa. Wabukhombisa futhi ubuqhawe uMkabayi ebuncaneni bakhe lapha etholakala ehlezi nonina endlini esefile futhi wayekade ehlala ehamba naye ngaso sonke isikhathi njengombheki wakhe. Wayenakho engqondweni yakhe uMkabayi ukuthi nguyena okwakufanele. endiswe kodwa ngothando lwabazali bakhe bamvikela. Ukuthi wayekutshelwe ngubani lokho akekho owayazi, ngisho uyise imbala kwakumdidida, kwase kumkhathaza nokuhlala nengane angayiqondisisi kahle ukuthi nhloboni yengane kodwa wayesekuphawulile ukuthi ayifani ngisho nabafana ngisho namadoda imbala.

Bakhala bonke ngokufa kwendlovukazi besola ukuthi ibulawe yilo mkhokha owenziwa uJama. Kwamethusa uJama ukubona ukuthi uMkabayi akakhali unesibindi, esikhundleni sokuba alibale ukukhala wabona kufanele ayobhunga noyise ngokufa kukanina. UJama wathi uma ebuka uMkabayi engena elawini lakhe wavele washaywa uvalo angalwazi ukuthi olwani kungena ingane encane kangaka. Wakuphawula futhi ukuthi le ngane inesithunzi emeleka ngaso. Wayeseqala ukuyesaba naye esephawulile ukuthi le ngane inezinto eziningi eyehluka ngazo kwezinye izingane ngisho eweleni layo imbala.

Ingane enamehlo ahlabayo sengathi akusiyo intombazane, ngisho yena uqobo ike imjamele sengathi isikhohliwe ukuthi unguyise imqolozele kuze kukhophoze yena

abheke phansi. "ntombazaneni lena engadlali ngisho newele layo" akasaphathi-ke amanye amantombazane. Wayesefikelwa ukuyesaba naye manje le ngane. Amazwi eyawakhuluma kuye ngokufa kukanina ayemesabisa uJama, amenza wasola ukuthi umuntu phaqa lona noma yithongo elithile elikwazi ukufunda imicabango yomuntu. Yini kuthi kade ecabanga ukuthi ukuba wamendisa uMkabayi ngabe indlovukazi ayifanga uyasuka uMkabayi ukhuluma amazwi athi nguyena obulele unina. Kwaqhubeka ukumesaba kuJama uMkabayi.

UJama eqala ukuzwa uMkabayi ekhala wezwa ekhala ngezwi elikhulu lempongo kwaduma umuzi wonke wangaqonda uJama noma uyaphupha ulele noma ubhekile uzwa kahle lokhu okwenzekayo. Izwi lika Mkabayi lalidabula izibilini kuJama naye wazizwa zigeleza wadideka wangazazi ukuthi ukhaliswa yini phakathi kwezinto zizonke noma ukhaliswa ukushiywa ngowakwakhe noma ngamazwi kaMkabayi ukuthi nguye obulale unina ngoba engendiswanga. Le ngane yamkhathaza kakhulu uJama yangamnika ukuphumula enhliziyweni yakhe. Kwamkhathaza ukuthi kwenziwa yini ukuthi aze eqe isiko angayendisi le ngane.

Waba nogazi olwesabekayo ezinsizweni uMkabayi nokuba wayenolaka engahleki nhlobo eyinto ehlale ihwaqabele. Zaqhamuka amaqele onke izesheli zikaMkabayi kodwa akekho noyedwa owake wamthanda, wehlula ngisho uJobe inkosi yakwaMthethwa. Isimo sokwakheka komzimba wakhe weyemude elishiyile igabade wayethi noma ekhuluma kuphawuleke ukuthi kukhuluma inkosazane uqobo lwayo. Wawuthi uma umbuka uzwe inhliziyi ishaya mawala ungazi ukuthi kwenzekeni angiphathi phela uma nje eke wakubuka ngala mehlo akhe akhanya inhlansi yomlilo uvele uzibone usukhophozela

Ngisho uJobe unkosi yakwaMthethwa yakuphawula lokho ngoba yathi uma zingena izintombi wathi uma ebuka uMkabayi wezwa kwenzeka into angayazanga ukuthi kwenzekani emzimbeni wakhe, inhliziyi yashaya ngamandla, wezwa engenwa ngamakhaza ayinqaba, amakhaza ehla ngomgogodla umzimba wonke waqubuka uhlevane wazizwa engenwa umkhuhlane woqhuqho. Ngisho esekhuluma nayo uJobe

eshela akakaze ayibone into enje selokhu wazalwa njengoba esegugile nje intombazane eyishinga njengalena akakaze ezwe ngisho ngayo emilandweni.

UMkabayi wayexaka bonke abantu wayengesabi muntu ngisho ebuntombini bakhe wayeyibheka insizwa kuxege amadolo. Wayengezwa ngisho ubulawu bensizwa ibuthakelwe ukhokhovula lwenyanga. Wayeyisijaka uqobo lwaso, eyishinga lamashinga. Wayekhuluma noma yini kumuntu enganendaba namuntu ngisho uyise efuna ukubuza into wayesaba ukuyibuza kuMkabayi wayeze ayibuze kuMmama iwele lakhe noMmama naye wayemesaba uMkabayi. Eqinisweni nje akekho owayenesibindi sokubhekana noMkabayi eyingane enjalo, wayezichachazela nje emzini kayise enza umathanda ngoba ukuba wayengenzi umathanda wayeyomjuba uyise ukuba ayogana uJobe kodwa wesaba ngisho ukuyiphatha leyo kuMkabayi. Waze wanikela ngomhlambi wezinkomo zakhe kuJobe ngoba ethi uzama ukwakha ubuhlobo.

UMkabayi akagcinanga nje ngokujivaza inkosi yakwaMthethwa uJobe ngokungayiqomi, futhi hhayi ngoba wayengenayo into okuthiwa uthando wayenalo uthando uMkabayi abantu owayebathanda kakhulu ngabazali bakhe. Unina eseshonile uthando lukanina walunikeza uyise, nguyena muntu owayesebone kahle ukuthi uphilela yena. Kukhona into ayeyithanda kakhulu futhi okwabe kuyizwe lakubo kwaZulu. Wayengaziboni engazicabangi eseshiye izwe lakubo esesemazweni eyogana khona. Empilweni yakhe yonke yobushinga ezeshelini zakhe asikho isesheli esake samehlula njengensizwa yakwaNgcolosi eyakwazi ukumgoba inkani ayenayo ezeshelini. Wayeselwakhile ucu esezimisele ukuyigaxa insizwa kodwa wathi uma ecabanga ngezintaba zakubo kwaZulu wahwaqabala wezwa efikelwa isifithifithi wasibona isesheli sakhe sifiphala phambi kwamehlo naphambi kwenhliziyo yakhe.

Nanxa uJama wayeyinkosi yesizwe sonke sakwaZulu wayekwazi kahle ukuthi akasoze waba inkosi phezu kukaMkabayi. Wayekubone lokho wakusho ngisho kubanewabo ngesikhathi bethi makalendise iwele elilodwa futhi elazi kahle iwele okwakufanele alendise kodwa wehluleka, ukuthi wehlulwa yini naye imbala akazi kungenzeka ukuthi kube uMkabayi owayazi ngoba simthola ebuka uyise ngamehlo axoxa indaba ezelwe nje ngakho kodwa.

Wayenesifiso sokuyizwa indaba uJama eyayixoxwa ngamehlo kaMkabayi. Kuthe ngelinye ilanga kwangena uMmama ekhala ekhaliswe ukuthi bayamethuka bathi wabulala unina kodwa uMkabayi akumethusanga lokho ngoba kwakuyinto ayeyazi leyo. Yayinesibindi le ntombazane ingafani nodadewabo owayekhaliswa ukwethukwa, wazama ukumqunga isibindi uyise ukuba ayilande kahle indaba yokushona kukanina ukuze bazi ukuthi kungani behlale bethukwa kuthiwa babulala unina kodwa uJama wehluleka ukubaxoxela

Waqala-ke ukuyixoxa yena uMkabayi indaba ongafunga ukuthi wayekhona yenzeka. Kwamethusa kakhulu kunakuqala uJama ukukhuluma kukaMkabayi. Wamqunga isibindi ngokuthi alikho iphutha kokwenzeka kuphela nje bakhombisa uthando olukhulu olungakaze lukhonjiswe ngumzali kumntanakhe. Wamqinisa nodadewabo ukuba angalokhu ekhaliswa ngabantu ngento engenaphutha eyenzeka. Wayeyigagu uMkabayi lokukhuluma, inkulumo yakhe yayimqinisa imnike isibindi uyise iphinde imxazululele izinkinga ayenazo enhliziyweni yakhe.

Inkinga enkulu kakhulu ayesebhekene nayo manje uJama nguye uMkabayi qobo ukuthi uzazi kanjani izindaba ezingaphezu kwakhe ngalolu hlobo eyintombazane. Yini lena eyazi izindaba ezinkulu neziyimfihlo ezingaziwa ngisho amadoda, nokuhlakanipha kwayo kuyamxaka, ngisho isithunzi sayo sixaka amadoda uwabone ekhophozela uma isibajamele ngala mehlakazi ayo alokoza inhlansi yomlilo. Uma embuza ukuthi uzithathaphi uyamziba ukumtshela, uze acabange ukuthi kukhona omhlebeli zona kodwa ubuye awuphebeze lowo mqondo azitshele ukuthi kungenzeka le ntombazane mhlawumbe inedlozi izinto iyazibhula njengesanusi.

Njengoba sengike ngasho ukuthi wayengenamngani uMkabayi, umngani omkhulu wakhe kwabe kunguyise, uyena muntu owayexoxa naye ambonise ngokufanele akwenze ukusimamisa umbuso kaZulu. Ngelinye ilanga wathululela uyise isifuba sakhe esasigcwele izifungo azenzayo eyedwa. Wayefungile enhliziyweni yakhe ukuthi uyobudela ubuntombi bakhe nenjabulo yobusha bakhe ahlale ekhaya likayise abe ngumlindi kayise nomlindikazi wesizwe sakwaNobamba, njengoba nabo abazali bakhe

badela impilo yabo nenjabulo yabo ngenxa yakhe. Ngakho ngeke agane uyohlala noyise kuthi lapho uyise eseye kwelamathongo ahlale agade umuzi kayise abhekele ukusimama kombuso kaZulu.

Kwamkhathaza uyise lokho kanti noMkabayi ngakolunye uhlangothi ukhathazekile ngokubona ukuthi uma uyise esendele koyisemkhulu kosale kwenzakalani esizweni samaZulu esithanda kangaka yena, eseze wenza nezinqumo zokungagani ahlale agade umbuso kayise. Uzibuza nokuthi uyowugada kuze kuḅe nini. Wabona kungcono azamele uyise intombi yendawo eyayizozalela uyise indodana eyayizobusa emuva kukayise. Wahlala phansi wambonisa uyise wagcina ewemukela umbono wakhe wathi uphusile njengowendoda.

3.8 UMKABAYI USHELELA UYISE INTOMBI

UMsimang (1982) uyakuveza ukuthi wayehlakaniphe ngendlela exakayo uMkabayi futhi eyigagu lokukhuluma, ekhuluma ngolimi lwesoka. Wayekhathazekile ngombuso kaZulu ofayo ngoba uyise engenankosana. Wakha intombi ka "Sibiya ngenkomo abanye bebiya ngamahlaha" wayibona ikufanele ukuvusa umuzi kayise ofayo. Wayeshela ngobukhulu ubusoka lobu ngoba yayimisile ingaqomile futhi ingazimisele nje ngokuqoma seyehlule eziningi izesheli kodwa uMkabayi engumuntu wesifazane wakwazi ukumehlula wawudla umhlanganiso yangena emagcekeni akwaNobamba yazogana.

Wawuhlanganisa okokuqala uMkabayi uZulu kwamangala amadoda eza egijima ngoba ethi abizwa inkosi yesizwe uJama kanti abizwe ingane uMkabayi. UMKabayi wayewuphethe umuzi kaJama, akenqenanga ukuvele athume izinceku azikhiphe ngemizila yonke ukuba ziqoqe uzalo lwakwaZulu kanye nezinsika zombuso ngaphandle kokubonisana noyise. UJama wayehlezi phansi engazi lutho ukuthi uMkabayi usebize isizwe. UMKabayi lapho wayengasahleli phansi ehla enyuka egcekeni eselawula ukuthi kumele kwenzekeni njengoba abantu sebegcwele igceke nje.

Wethula inkulumo yakhe uMkabayi ngelikhulu ikhono leli nobugagu obenza amadoda onke asendlini athula alalela angathi khwasha. Alalela umuntu wesifazane nokwenza ingane encane nenengekayo emphakathini ebe eyizintshebe nabanumzane bemizi. Uthe uma uMkabayi esekhuluma afikelwa ukwesaba aqala aqhaqhazela, agodola, anxothozela engasambheki ngisho emehlweni engasaqondi ukuthi uzobenzani uMkabayi uma eqeda ukukhuluma. Uyawutshela uZulu uMkabayi ukuthi uyazi ukuthi awubanambithisi ngenxa yesenzo sikayise kodwa yena akababambeke magqubu ngakho njengoba emi lapha nje ubababikela ukuthi uzoletsa ukuxolelana phakathi kwakhe nesizwe ngoba sikholelwa ukuthi uyise wenza iphutha ngokungamendisi omunye phakathi kwakhe noMmama kepha yena akaliboni icala kulokho.

Uyasibikela isizwe ukuthi uselethele uyise undlunkulu ukuze alethe uxolo emaphutheni kayise omabili awenzayo athukuthelisa isizwe. UJama wathi esenze iphutha lokuyeka amawele akhe aphile womabili, wabuye wenza elesibili lokuganwa intombi yeThonga eyayisisoleka ukuthi imumethe, sathi uma isizwe simkhuza waphika inkani wathi yena ujiyisile obese kuvele kusesiswini. Isizwe sakhononda ngokuphatha ivezandlebe lokho kwasinezela ukuthukuthela ngakho yena Mkabayi uzoqeda lokho kuthukuthela esizweni ngentombi kaSibiya uMthaniya.

Wathi unethemba lokuthi ukuthelelana kwakhe nesizwe amanzi ngokuletha undlunkulu, kuyoba isibusiso esikhulu kwabaphansi kulethe isibusiso kuyise bamuphe indodana eyobusa isizwe sakwaNobamba uma inkosi seyendele koyisemkhulu. Emva kwale nkulumo kaMkabayi kwaba khona ukujabula okukhulu okungazange kwabonwa kwaNobamba. Kwasinwa kwanjeya ngenxa yentombazane nje eyakwazi ukuhlanganisa isizwe esasibukana ngeziqu zamehlo. Samjabulisa kakhulu uJama isenzo sikaMkabayi wabona ukuthi uzele indoda uqobo.

Wazibula ngendodana uMthaniya, uyise wayiqamba igama wathi uSenzangakhona ngoba ethi benze ngakhona abantabakhe bavusa umuzi kaNdaba obusibekelwe ifu elimnyama lokushabalala kombuso kaZulu ngoba kungekho nkosana eyobusa emva kwenkosi uJama kodwa ngoMkabayi nje eyedwa isizwe sikaZulu sambuleka efwini

elimnyama elalisigubazele sabuya saba nokukhanya nenjabulo okwase kuneminyaka yashabalala.

Likhulu iqhaza elabanjwa nguMkabayi lapha kwakumnyama wakhanyisa, kwakufiwe wavusa. Likhulu futhi nelikaMthaniya ngokuzala kwakhe uSenzangakhona nje kukodwa, wenza into engelibaleke emlandweni. Ngabantu besifazane lapha bobabili ababamba iqhaza lokukhanyisa kwaZulu ngakho ngithi likhulu iqhaza labantu besifazane ekusimamiseni umbuso kaZulu. Ayekhona amadoda kepha awamsizanga uJama ngoba uJama wayeyinkosi eyayingafuni ukuboniswa yayivele ivuke ngolaka ithi izwi layo lingujuqu nguyena inkosi ebusayo. Kepha munye umuntu owayemthena amandla nowayemesaba avele aphenduke inkukhu enqunywe umlomo, aphenduke uvuma zonke uma sekukhulume yena, uMkabayi.

Wamumela unina uMkabayi kuyise, wahlala njalo eseduze kwakhe engumduduzi wakhe impilo yakhe yonke isizwe sakwaZulu singamthandi nokubusa kwakhe singakuthandi, nabantwana bakhe abayigugu kuye singabathandi kodwa ekugcineni wabahlanganisa uMkabayi waludala uxolo kuyise nesizwe. Ukubonakalisa iqhaza likaMthaniya nokubaluleka kwakhe esizweni sakwaZulu izimbongi zamnika izibongo okuyinto engajwayelekile ukuba umuntu wesifazane abe nezibongo ngoba izibongo zinikwa amaqhawe ngoba nawo ehlabene empini. Kusho ukuthi naye uMthaniya wahlabana empini eyayiliwa uZulu wonkana walikhama ithumba elase lineminyaka labhibha kuZulu. Nazi-ke izibongo zikaMthaniya njengoba zivezwa uKhumalo (1993) encwadini u "Zwathi LwaBenguni".

Uphithane lukaNdaba!
 Uphithane lwendlov' enamandla,
 Oluphithanis' amakhosazan' emehlwana,
 Luphithanis' uMkabayi kuNobamba,
 Lwaphambanis' uMmama eZihlalo.
 Alal' engalel' ubuthongo.
 Uphumo lubanzi luyesabeka!
 Uyadela yebuya Shonkwani kaNdaba,
 Obiye ngenkom, isigodlo seSilo,
 Abanye besibiya ngamahlaha.
 Wambiy, uNobamb' obamb' amadoda

Umbiye ngenkomo Manyelela
 Abanye bembiya ngaminyane!
 Usibindi gidi!
 Usibind'uyabulal'uyaphilisa
 Oxak'amaphahla nangobisi
 Oxak'indelandab'umahlanzangedela.
 Umenziwa kakhohlwa umenzi,
 Umgoni wezesheli azigonelefuthi!
 Wamgon'uMkabayi wawoPhalo,
 Wamgon'uMmama wawoPhalo.
 NakubaQulusi awuconsi kuSoqili,
 NaseNtonteleni awuconsi kuMnene.
 Insik'ugxamama kweziluphahla lubanzi.
 Wamphasa wama uNobamba,
 Wambamba wama uZulu

Wazintaba zezulu!
 Mvusi wesixhumo nesinyamu,
 Abanye bevus'amaphuph'ezagwaca.
 Mvusi wenyamazan'emagoso'
 Abanye bevus'amashoshaphansi,
 Ngawamathendele nezimpungushe.
 Mvusi wendlu kaPhunga noMageba,
 Ovunywe ngabaphansi nabaphezulu.

Uvunywe nguNkosinkul'eGazini,
 Wavunywa yiSithuli sikaNdaba
 Phakathi kwemiful'emibili,
 Impembeni neNzololo.
 IMfoloz'emhlophe ingakhuz'ihhule!
 Ithi "Okumhlophe!
 Kufana nezihlabathi zolwandle!"

USimisa ngoMenzi kithi kwaMalandela,
 Ubhejan'amisa ngophondo nenkonyane.
 Umabeka ngenduku yoMsimbithi,
 Izintombi zonke zibeka ngezihlandla.
 Wayibek'induk'ebandla,
 Ubuhle buyeza eBuNguni,
 Izithebe zingenendawo yokusolwa.
 Wambek'uMjokwana kaNdaba,
 Umlomo mnandi naseLangeni.
 Wayibek'inkonyane yenkosi!
 Wayibek'insizwa yenkosi!
 Uphebez'umkhokha ngomshanelo,
 Uphung'umswazi ngezithebe kuZingelwayo,
 Onyangankulu bekhwifa beshunqisa bephephetha,

Uhlanganisa izihlandla kuManyelela,
Amadoda ehlanganisa ngezihlangu.

Usibhula mlilo wequbula,
Uthungwe iQili lakwaHoshoza,
Wathungwa nguMudli wezindlumbu,
Ukub`uyakuhangul`inkungu
Uyawuhangul`inkwezane.
Phubuz`isiceph`uphothule!
Lomil`udiwo lweZinyandezulu,
Lungaqhilik`amafuth`ezimagqegqewane,
Awaconsa phansi kwaMalandela.

Usibongwa ngezenzo!
Abanye bebongwa ngamazwi,
“Nenze ngakhona”
UBhuku lukaMenzi luzishay`isifuba,
“Senzengakhona mntanenkosi”
Nakuba siyayivul`imilomo kwaZulu
Siyivulela imbali yakho Ndaba!
Indlovukazi yakithi kwaLuzumane.
Inzalabantu yakithi eBuNguni!
Wena wakwaNobamba!
(Khumalo 1993)

Lezi zibongo ziyasinika isithombe sokubaluleka kukaMthaniya neqhaza alibamba ekwakheni uZulu.

3.9 UMKABAYI UBUSA UZULU

UMsimang (1982) uyasicacisela kuthi kuthe isizokhothama inkosi uJama yabiza uMkabayi yamnxusa ukuba amkhusele ngaphansi kwephiko lakhe umntwana uSenzangakhona. Wazimisela ukusigcina isethembiso wabona kufanele abize imbizo atshele isizwe ukuthi uyena ozobambela umntwana uSenzangakhona. Sathi noma isizwe sivungama singayemukeli indaba yokuphathwa intombazane kodwa kwagcina elakhe izwi uMkabayi. Wabubona ubungozi bukaSojijiyisa washeshe wamgudluzela endleleni yakhe.

Ngesikhathi uMkabayi esebusa washintsha kakhulu, wabonakala esenesinye isithunzi esesabekayo engasabhekeki amehlo akhe esehlala elokoza inhlansi yomlilo engasenawo umusa oqhwebayo owawusanganisa izesheli newozawoza elalimhungulela izesheli alisekho, nezesheli seziyindlala. Izinsizwa ezazingontanga yakhe kazisenaso isibindi sokugasela intokazi ehlala enkundleni ibhekene nezinduna namadoda kuthethwa amacala.

Wayethi uma esekhulumile uMkabayi kudlale amadolo endodeni. kudume uBayede! Alawule asho ukuthi ufuna kwenziweni futhi yenziwe kanjani. Wayeyinkosi ekhaliphe kakhulu wayengabusi njengoyise owayethatha izinqumo yedwa kepha wayebonisana noMudli induna yakhe bese ethumela kuqoqwe isizwe asibikele ngakucabangayo ezwe uvo lwaso. Umsebenzi owawenziwa uMkabayi wawungengangantombazane kepha ungangamadoda. Sasithi uma sesihlezi isiqhoqho sebandla lamadoda, owesifazane kube uMkabayi kuphela futhi nguyena okhulumayo nolawulayo okumele makwenzeke. Amadoda ayemesaba uMkabayi ayevele athule emukele lokho athi makwenziwe ayelokhu amesaba mhla ewaphinqela amehlo ewatshela ukuthi uyena ozobusa.

Nokuba emesaba kodwa ayeneliseka indlela ayebusa ngayo uMkabayi. Wakubeka emadodeni ukuthi uSojiyisa ubangisa uSenzangakhona ngakho mawamuphe ikhambi lokwelapha lesi senzo sikaSojiyisa kepha athi kungcono amdingise lokhu ayengakufuni uMkabayi kwagcina kwenziwe intando yakhe uMkabayi yokuthi makabulawe kanye nendlu yakhe yonke. Yayiphaka okokuqala inkosazane yamaZulu ngisho uyise aze akhothama engakaze ayiphake eyokuyobulala. Inkosi uJama wayeyiphake kanye impi selokhu abusa nayo kwakungeyona eyokuyobulala kwakungeyokuyofuna imbewu kwelasebuThonga ngoba befuna ukulima.

UMkabayi inkosi yokuqala kwaZulu eyabusa ngegazi laboselwa ngoba uyisemkhulu uNdaba wabusa naye ngegazi kodwa hhayi ngegazi likaZulu kepha ngelabafokazana. Wayekwazi ukuyiphaka impi asho izindlela ezohlasela ngayo ayiqunge nesibindi ayethembise okuhle kodwa uma inqobile kodwa uma yehluliwe ayibuze ukuthi iyobuyelaphi, iyobe isiyizinto zokusiwa kwagoqanyawo. Ithi ingacabanga ngalawomagama kaMkabayi ilwele ukufa nokuphila. Wayenekhono lokukhuluma

uMkabayi, wabachazela ukuthi le nto ayenzayo akazenzeli yena kepha uthunywe ngabaphansi

Wambusa uZulu ngokukhulu ukuhlakanipha waphenduka iqhawekazi elanikeza amabutho kaZulu amaqhinga okulwa. Wayephuma angene esibayeni ayibone kahle isiphuma ihlasela lapho kuthi makahlanye injabulo yokubona isizwe sakhe sidlondlobala. Wayengayenzi into angayitshelwanga idlozi wayebusa ngokulalela amathongo. Ukufakazela lokho akawabulalanga amadodana kaSojijisa waba nenkolelo yokuthi asindiswe idlozi. Wabamela abantu besifazane uMkabayi wakhombisa ukuthi bayakwazi ukuba abaholi abanamandla ukwedlula amanye amadoda, bahlakaniphile. Wawubamba umbuso wakwaNobamba wama nse engumuntu wesifazane.

3.10 UMKABAYI UBEKA USENZANGAKHONA UKUBA ABE YINKOSI

KuMsimang (1982) kuyavela ukuthi safika isikhathi sokuba uMkabayi amdedele uSenzangakhona ukuba athathe ubukhosi bakhe obekade embambele bona. Isizwe sonke sasimthokozela uSenzangakhona ngenxa yobumnene abukhombisa ngesikhathi uMkabayi efuna ukubulala amadodana kuSojijisa kodwa wathi uSenzangakhona makangawabulali, nangempela wamlalela uMkabayi wazakhela ugazi ngalokho uSenzangakhona. Wayehlezi nje esihlalweni sobukhosi uSenzangakhona kodwa owayephethe izintambo zombuso nowayebusa kwakunguMkabayi ngoba uSenzangakhona wayengakukhathalele ukotha ibandla kuphela nje wayelibele isifazane owayesithanda nesisimsanganisa.

Wayemuhle phela umntakaJama izintombi zazizizela nje lapha kuye weyenganqamuli amazwe ngamazwe eyokweshela njengoba kwakwenza ezinye izinsizwa. Kwakuthi kuhleziwe kuzwakale ukuthi isiqonywe ngeyasekuthini. Phela azizenzi izintombi lezi zidonswa ubuhle bento kaJama. Yayiyinde ilaphaya phezulu, uswahla uqobo lwalo, isho ngamehlo athambile okungathi awejuba akuqhweba uzihambela ngendlela. Ukufakazela lokho sithola uNandi ephlekezelwa izintombi ezobona le nsizwa kaZulu edume izwe lonke ngobuhle bayo. Zazithi uma seziyihasha zithi:

Obemzimba muhle nangendlal'enkulu;
 Obebuso bungenandawo yokusolwa;
 Obemehlo engenandawo yokusolwa;
 Obemlomo ungenandawo yokusolwa;
 Obezandla zingenandawo yokusolwa;
 Obenyawo zingenandawo yokusolwa;
 Obezitho zingenandawo yokusolwa;
 Obesiphundu singenandawo yokusolwa.
 (Msimang 1982:113)

USenzangakhona wayemthanda futhi emhlonipha udadewabo uMkabayi nanxa esesithethe isikhundla sakhe sobukhosi akathandanga ukuba udadewabo alahlekelwe isikhundla sakhe. Wayelokhu emphakamisile njalo wagcina enqume ukuba adede yena kwaNobamba akhe owakhe umuzi engxenye ukuze udadewabo uMkabayi asale ebusa inxulumana lakwaNobamba yena wehlela ngezansi komuzi kayise wakha isigodlo esikhulukazi wathi kuseSiklebheni lapho afike wawola khona amakhosikazi amdida ikhanda.

Ukuganwa kukaSenzangakhona ngamakhosikazi amaningi kwamkhathaza kakhulu uMkabayi ngoba wazala izingane eziningi kwaqala kwangababikho ukuthula eSiklebheni. Uvalo kuMkabayi lwaludalwa ukuthi undlunkulu kaSenzangakhona uMkabi wathi ezibula ngomfana washona manje umfana okhona ilona ozalwa nguNandi ongunkosikazi wesithathu kodwa okubuhlungu kakhulu indlela azaleke ngayo uShaka, eyenza uMkabayi yamenza wakubona bungamfanele uShaka ubukhosi ngoba benza iphutha lokuthi bethi beyizihlobo bese benza ihlazo elingaka lokukhulelisana.

Indlela ayephethe ngayo umuzi wakhe uSenzangakhona yahle yamcacisela uMkabayi ukuthi kuzoba nenkinga uma abaphansi bengase bambize uSenzangakhona kuyosuka umbango omkhulu. UMkabayi ngumuntu wesifazane owayewuthanda umbuso kaZulu ngakho wayekhathazeka kakhulu uma kukhona ukungahambi kahle wayevele agule engakutholi ukuphumula ehlale eninga ngombuso kaZulu. Wayemthanda uMkabayi uNandi wakukhombisa ukuba ngumama kuye ngesikhathi uSenzangakhona engamfuni nokumbona kanye nezingane zakhe ikakhulukazi uShaka.

Kwakumzwise ubuhlungu uMkabayi njengomuntu onozwela nonobumama uma efika eSiklebheni uSenzangakhona egijimisa uNandi ngesiqwayi. Wezwa ubuhlungu obukhulu lapha efika eSiklebheni uSenzangakhona esemxoshile uNandi kanye nabantwana bakhe. Ngelinye ilanga wahamba kanye noMkabi undlunkulu kaSenzangakhona bayovakashela uNandi nabantwana lokho okwamkhombisa uNandi noShaka ukuthi bakhona abantu ababebathanda kwaZulu.

Wayesehlale enovalo njalo uMkabayi ngombuso kaZulu ngesikhathi kubusa uSenzangakhona ngoba wayesebonile ukuthi kuzowuphinda uZulu osekwake kwamehlela Wayenesilonda ngoShaka saze saziphelela nje ngokuhamba kwesikhathi wacina esamukhohlwa wabhekana nomfowabo lona owayehlulwa ukuphatha isizwe yena Mkabayi asihluphekela kangaka wazama ukumphathela sona ngesikhathi uSenzangakhona elibelwe isithembu sakhe esasimehlula simsanganise ikhanda.

Kuhambe kwahamba waxinwa ukugula uSenzangakhona ngoba esemdala emva kokuvakashela kwakhe uDingiswayo inkosi yakwaMthethwa kwamnqoba. Ngalesi sikhathi edidizela emqondweni ukuthi uzobeka bani ukuba abe inkosi uma yena esekhothame ngoba wayesethembise unina kaSigujana ukuthi uzobeka ingane yakhe. Wayengabuki ukuhlakanipha nobuqhawe bomuntu uSenzangakhona kepha wayebuka ukuthi izalwa ngubani leyo ngane njengoba uSigujana lona owayefuna ukumbeka wayezalwa intandokazi yakhe yesikhashana.

Kwamkhathaza uMkabayi lokho kodwa ngoba naye wayesekhathele ekade awubamba umbuso kaZulu eyintombazane waze waguga egugela kuwo wayesethi akusigxobo saguga namagxolo aso kwase kusele inhliziyo kanye nengqondo kuphela owayesalawula ngayo.

3.11 UMKABAYI UBEKA USIGUJANA UBA INKOSI

UMsimang (1982) uthi lathi lingakenziwa nehlambo likaSenzangakhona uMkabayi njengombeki wamakhosi babhunga noMudli babonisana ngokugcoba uSigujana ahlale

esihlalweni sobukhosi Wambeka uSigujana kodwa enokukhathazeka emoyeni wakhe ngoba wayengamethembi ukuthi angakwazi ukuphatha kahle isizwe sikaNdaba. Wayengekho owayengcono phakathi kwamadodana kaSenzangakhona wabona kungcono yena uSigujana.

Ngalolo suku lokubekwa kukaSigujana akakhulumanga kakhulu uMkabayi ngoba umoya wakhe wawunosizana angalwazi ukuthi ludalwa yini wezwa nethemba liba lincane ngombuso kaZulu. Wayenesiphiwo sokubona izinto zingakenzeki uMkabayi wakwazi ukubona ukuthi ngeke akwazi ukuphatha uZulu uSigujana. Wezwa umzimba wakhe udungeka washeshe wavalelisa wakhuphukela kwaNobamba emzini wakhe.

3.12 IQHAZA LIKAMKABAYI EKUBUSENI KUKASHAKA

UMsimang (1982) ukuthi uDingiswayo inkosi yakwaMthethwa yenza itulo noShaka nomnewabo uNgwadi ukuba kubulawe uSigujana awayesebekwe nguMkabayi noMudli ukuba abuse. Wathi engafa uSigujana uDingiswayo wathumela uNgomane undunankulu wakhe ukuba ahambe ayobeka uShaka njengenkosi nombusi kaZulu. Akekho owakujabulela lokho ngaphandle kukaMkabayi ngoba wabona kukhanya phambili wabona ukuthi selibuyile izwe likaNdaba abeselibona lifiphala.

Kwamthokozisa uMkabayi ukubekwa kukaShaka. Kuthe lapho eseyibona insizwa kamnewabo ingumqangabhodwe, ilaphaya, isho ngomzimba wayo oluketshezi, isho ngezidlakela zamahlombe nezingalo nemilenze, avele abone ukuthi seliyabuya elikaPhunga noMageba. Okwamjabulisa kakhulu ukuthi uShaka uhlobene nenkosi uDingiswayo okuyinkosi ehlananiphile nenamandla wabona ukuthi naye uShaka uzoliphatha ngokuhlakanipha lelizwe likaZulu.

Kuningi okwakumjabulisa uMkabayi ngoShaka ngoba wayeyilolu hlobo lwabantu yena Mkabayi aluthandayo. Wabona ukuthi uyindoda enesibindi uShaka ngoba uyakwazi ukuzolwela ilungelo lakhe nezithiyo ezimvimbelayo uyazidedisa akakhathali ukuthi zinkulu kangakanani futhi akavinjwa ngaphambili uShaka. Wayethi kuyaqala ukuthi kuphathe umuntu ofuze yena uMkabayi. Wabona ukubekwa kukaShaka

kunjengokuphuma kwelanga kanti kuMudli akunjalo kuye kunjengokushona kwelanga ngoba wayecabanga ngezinto zonke ezimbi ayezenze kuNandi nakuyena uShaka luqobo. Akakuthokozelanga ukubusa kukaShaka uMudli noShaka waqala ngaye ukuchitha igazi lasebukhosini.

Wazimisela ukubagudluza bonke ababemhlupha nabona ukuthi bazoba isiphazamiso ekubuseni kwakhe uZulu. UShaka wayefana nse noMkabayi, enamehlo ahlabayo ayizinsungulu, enesithunzi esabeka konke lokho kwakumjabulisa kakhulu uMkabayi. Wayemthanda uShaka uMkabayi ngoba wayazi ukuthi wayemkhonzile unina kanye naye ngesikhathi bebahlupha eSiklebheni wayezama ukubavikela ngaso sonke isikhathi. Wazimisela ukumhlonipha njengobabekazi wakhe, simuzwa ethi uShaka kuMkabayi :

“Wena ungubaba uSenzangakhona
kanti futhi ungubabomkhulu uJama.
Empeleni ungukhokho wami uNdaba.
Nguwena ongibeke ebukhosini
ngokubeka ubaba uSenzangakhona
nanxa okuningi owakwenzela isizwe
wakwenza ngingakaliboni ilanga
okunye wakwenza ngingekho
kwelakwaZulu ngindinda ezintabeni
konke ngiyakwazi futhi kusemqondweni
nasekucabangeni kwami njalo. Ngilapha
nje ngizobonga lokho, Jama ngithi kuwe
nguwena uyise wesizwe, nami
ngethembele kuwe”
(Msimang 1982:132)

UShaka wamnxusa uMkabayi ukuba ahlale eyiso lakhe njalo lapha kwaNobamba ngisho eSiklebheni imbala noba yena wayezohamba ayokwakha owakhe umuzi ezansi ngasolwandle. Wamthshela ukuthi ukusuka kwakhe emanxiweni okhokho ukwenzela ukwandisa umbuso kaNdaba, lokho kwamjabulisa kakhula ukubona ukuthi ayikho into engangombuso kaNdaba kuShaka wazimisela ukumsiza ngawo wonke amandla anawo, wakubona ukuthi uma azi lokho wazi amaqiniso amakhulu kakhulu nokuthi umuntu onjalo umuntu wokwesekwa. Wajabula kwathi akahlanye uMkabayi wazikhumbula ngesikhathi sakhe naye esabusa uZulu ebambebe umnewabo uSenzangakhona.

Wakhohlwa ngisho into ebuhlungu eyenziwa uShaka ukubulala uMudli owayemkhonze kakhulu nowayemlekelela ekubuseni uZulu.

Wayenesibindi esesabekayo uMkabayi wawungeke uthi umuntu wesifazane wayekujabulela ukubusa kukaShaka noShaka akekho umuntu owayethembela kuye njengoyisekazi wakhe uMkabayi. Simuzwa ethi

“Jama , ngilapha nje ngizonxusa, baba
ukuba ungibeke emathongeni akwaZulu
njengoba sengibhekene nabafo nje.
Jama ngizokumisa isibindi, noma ngazi
ukuthi awukaze ube nenyoni unesibindi”
(Msimang 1982:135)

Wayemazi uShaka ukuthi uMkabayi unosinga lwempi futhi azi ukuthi izibusiso uzozithola kuye. Wayehlonishwa uMkabayi wangena kwaBulawayo ezohalalisela uShaka ngokunqoba uZwide kwanyakaza isigodlo sonke ngoba kwakungangeni inkosazane yesizwe nje kuphela kwakungena uyise waso uqobo. KuShaka kwakungathi kungena uJama nezingqotho zakhe. Yaba nkulu injabulo sekuhlangene uNandi indlovukazi, uMkabayi unina wesizwe kanye noMthaniya indlovukazi enkulu. Bonke basebeyizikhulu embusweni kaZulu.

UMkabayi nguyena owayenquma izindaba eSiklebheni uNandi wayengamele eMkhindini umuzi wakhe ayewakhelwe nguShaka kuthi uMmama yena wayebusa oSebeni. UMawa yena wayebusa eNtonteleni esizwa induna enkulu yeNtontela, uNdlela kaSompisi. Zonke lezi zikhundla nawo wonke lo mbuso babewethweswe uShaka bonke babekhomba ngophakathi. Laba yibo laba abesifazane ababamba iqhaza ekusimamiseni umbuso kaZulu.

Kwamhlaba umxhwele uMkabayi ukubona ukuzinikela kukaShaka ezindabeni zombuso. Wayengenaso isikhathi sokunye ngaphandle kokotha ibandla Wayenesineke uShaka sokuthetha amacala ewacubungula kahle ngaphambi kokuba athathe akhiphe isinqumo kuthi olahlwe icala angathethelelwa ayiswe kwankatha abe ukudla kwamanqe. Kwakumjabulisa kakhulu uMkabayi ukuthi kanti noShaka uyalazi leli

qiniso lokuthi uma ubhekene nobukhosi kumele ukhohlwe ukuzilibazisa ngabantu besifazane.

Wayebona ukuthi uShaka ufuze yena owadela umendo ngenxa yokukhonza ubukhosi ngoba naye uShaka wayengayingeni eyabantu besifazane wayebabiza ngodadewabo nje kwaphela engayingeni eyokuganwa. UMKabayi nguyena owayethetha amadlozi awabize onke kuthule umoya. Wayenelisiwe ukubusa kukaShaka.

3.13 UMKABAYI WAKHA ITULO LOKUBULALA USHAKA

UShaka wabusa ngegazi ehlasela izizwe saze sakhala isizwe sikaZulu. Wakubona uMKabayi njengoyise wesizwe ukuthi nguye onamandla okusephula kuShaka owayesevuke uhlanya lwakwaMthethwa. Wajuba oDingane noMhlangana ukuba bambulale uShaka kepha kwaba lukhuni koDingane ukukwenza lokho ngoba- babemazi kahle uShaka ukuthi akudlalalelwa kuye kodwa wabaqunga isibindi wathi

“Dingane, isizwe sikaZulu kasisenankosi.
Mina njengoyise wesizwe kumele ngisinikeze
inkosi entsha ezosibusa. Bangingi abafana
bomfowethu uSenzangakhona abangasithatha”
(Msimang 1982:143)

Uma kunezinkinga umuntu okubikwa kuyena nguMKabayi futhi banethemba lokuthi uzoyixazulula ngoba uyithemba likaZulu. UMKabayi ngoba wayehlakaniphe edlula amadoda wesheshe walithola isu elizosetshenziswa ekubulaleni uShaka. Nangempela baphumelela kalula ukumbulala kodwa kwasuka omkhulu umbango phakathi kukaDingane noMhlangana ngenxa yobuqili bukaMKabayi awayesephula izethembiso owayethena uDingane makahehe ngazo oMhlangana noMbopha ukuze bamelekelele kanti uyazi uMKabayi ukuthi ekugcineni uzothi uDingane akababulale ukuze bangambangisi. Alikaze libe bikho iqili kwaZulu lomuntu wesifazane elalifana noMKabayi.

3.14 UMKABAYI UBEKA U Dingane

UMsimang (1982) uthi uMkabayi wathi esephumelele etulweni lokususa iNkosi uShaka kwafika isikhathi sokuba abeke uDingane kodwa ngoba wayehlakaniphile uMkabayi, wakubona ukuthi kuzokuba nombango uma ebeka uDingane esaphila uMhlangana ngakho kungcono aqale ngokubulala uMhlangana. Wenza itulo lokumbulala nangempela laphumelele ngoba akukho okwakwehlula uMkabayi. Wayenganeme nokho enhliziyweni yakhe selokhu kwafa uShaka, ukhathazwa ilo mbango ophakathi kwabantwana bomnewabo, kukhona nokunye okwakumkhathazile okwakungaziwa muntu okwakwaziwa nguye yedwa kuphela, umuntu wayekubona ebusweni ukukhathazeka kuye.

Emva kokumbeka kwakhe uDingane esihlalweni sobukhosi wezwa umzimba wakhe ungenwa ukukhathala okungajwayelekile. Kwakhathala amalunga omzimba onke kwangathi kukhona obewaqoba kwaze kwakhathala ngisho inhliziyo imbala. Ngoba wayengaphathekile kahle akuvumanga ngisho ukuba akhulume kakhulu njengokwejwayelekile lapho ethula inkosi entsha esizweni wabe esevalelisa waphindela emzini wakhe kwaNobamba.

UDingane akafananga noShaka owayemthanda uMkabayi, into yokuqala acabanga ukuyenza ukuba asuke aphele eduze noMkabayi ayokwakha kude naye lapho babengeke bakwazi ukubonana kalula khona. Nangempela waya eMgungundlovu wafike wakha inxulumakazi lomuzi kanti injongo kaShaka kwakungukwandisa isizwe sikaZulu hhayi ukubalekela uMkabayi, vele kakadeni inkosi ayibusi nombeki wayo. uShaka wabusa noMkabayi ngoba wayengabekwanga nguye wayebekwe nguDingiswayo inkosi yakwaMthethwa.

Wayemesaba uDingane uMkabayi ebona kahle ukuthi angeke akwazi ukumelana nomuntu ohlakaniphe njengoMkabayi azi kahle ukuthi uma eseduze kwakhe, kuyophinda esoyise noyisemkhulu ababebusa ngegama nje ngoba behlezi esihlalweni sobukhosi kepha obusa ngemithetho kube kunguMkabayi. Wayengakufuni lokho kwenzeke kuyena. Wabusa ukubusa kokwesaba uDingane engesabi Mkabayi nje

kuphela kodwa esaba nesizwe ngoba engenaqiniso lokuthi siyamemukela njengenkosi yaso emva kokubulala inkosi yaso ebesiyithanda kangaka.

Ukubusa kwakhe esehlala kude noMkabayi akubanga kuhle kwaba nezinkinga ezinkulu ngoba wayengasazitholi izeluleko zikaMkabayi ezazisimamise umbuso kaZulu. Wathi esesenkingeni enkulu sezingenile izinyoni zezulu ezazishiwo uShaka ukuthi izona ezizobusa le lizwe likaPhunga noMageba waqala ukumkhumbula uMkabayi wezwakala esekhuluma yedwa ethi,

“NguMkabayi kuphela ongaqhamuka
nesu uma sekunje. Akehlulwa lutho
uMkabayi futhi akadidwa yilutho
ngisho okudida amadoda kakumdiri
uMkabayi.”

(Msimang 1982:172)

Wayengathathiseli lutho uDingane kuMkabayi yikho nje wayenezinkinga ekubuseni kwakhe selokhu wayethathe ubukhosi wahamba wayokwakha inxulumakazi lakhe eMgungundlovu. Wayengakaze alugcobhe olwakhe unyawo kwaNobamba kanti noMkabayi naye akakaze alugcobhe nolwakhe unyawo eMgungundlovu. UMkabayi uyinsika yombuso kaZulu ngaphandle kwakhe umbuso ungeke ume, uyontengantenga ugcine uwile. UDingane wayekholelwa ekutheni yena uyindoda futhi izeluleko uzozithola kwamanye amadoda yiwona angaze awathembe kunokuba ethembe umfazi eyindoda.

“Empeleni yizilima lezi ezazivuma ukubuswa
yintombazane zingamadoda. Ngeke abe
isilima sikaMkabayi yena”

(Msimang 1982 :173)

Ukubusa kukaDingane akumnikanga ukuthula uMkabayi izenzo zomntanomnewabo zazingamthokozisi neze zazimthuthumelisa umzimba, wagcina esekhumbula uShaka. Ayikho into eyayimphatha kabi njengokubona umbuso kaZulu ushabalala phambi kwakhe phezu kokuba wayewubumbe kabuhlungu kangaka, wanikela ngentokozo yakhe, wadela konke ngenxa nje yombuso kayisemkhulu uNdaba. Waqala ukuzwa

ukwehlulwa kwempi kaZulu yakwaZulu ngoDingane into owayeyigcine eseyintombazane kusabusa umfowabo uSenzangakhona ngenkathi abakwaZulu behlulwa abakwaButhelezi.

Ukuba umuntu uyafa ngovalo ngabe uMkabayi wafa ngendlela athuka ngayo mhla ezwa ukuthi amaBhunu ayesengene emzini kaDingane athungela ngomlilo umuzi kaDingane maqede wabaleka uDingane wayocasha. Uvalo olwalumphethe uMkabayi kwakungelona olokwesaba ukufa kepha wayenovalo ngombuso woyisemkhulu ukuthi uyofika ababhekelle ngubani nje nempela mhla efika kubo ngoba enhliziyweni yakhe kwase kukhona ukuzisola ngokubulala uShaka, inkosi ayesebona kahle yayibekwe ngabaphansi hhayi lo Dingane osedingile wabaleka washiya izwe loyisemkhulu.

Wayengasenakho ukuthula emphefumulweni wakhe, wayecabanga imihla namalanga ngesenzo sakhe esibi asenzayo, nangalo Dingane ohluleka ukubusa isizwe asihluphekela kangaka. Wayengazithethelela ukuba uShaka lona obulala izwe ngoba yena Mkabayi ubezothi vele uShaka akabekwanga nguye wabekwa uDingiswayo, kepha manje umuntu obulala izwe wabekwa isandla sakhe, nowayephethe ebusa kahle wasuswa nguye. Wafisa ukufa kwayilapho ukufa kwathi qha hlala ubone imisebenzi yakho emibi, wafisa ngabe kungcono ukuba akazalwanga noma ngabe wendiswa njengawo onke amanye amawele azalwa njengaye, waqala manje wasola uyise uJama ukuthi ngabe kungcono ukuba akalephulanga isiko wamsindisa.

Wayengenazo izinyembezi eziseduze uMkabayi, ngisho esakhula kwakusuke kukukhulu okwakukhalisa yena. Inye nje into eyayize imkhalise kwakuwukubona umbuso kayisemkhulu uNdaba ushabalala ngenkathi uyise uJama engenaye umfana oyoba ngumbusi wesizwe kodwa mzuwane kuzelwe uSenzangakhona akaphindanga wakhathazeka nakhu manje esegugile sekubuya lokhuya kukhathazeka kwasebuntwaneni. Wayesehlala ngokuchiphiza njalo uMkabayi. Kwakukukhulu lokhu okwakukhalisa uMkabayi kwakungaba yini ngaphandle kombuso kaZulu owayewuthanda ngaphezu kwezinto zonke ezikhona ngaphansi komthunzi welanga.

Ukuba uDingane wayesondelene noMkabayi ngineqiniso lokuthi kukhulu owayeyomeluleka ngakho kodwa ngoba wabona uDingane ukuthi yena ngeke athatha izeluleko zomuntu wesifazane eyindoda uyolulekwa ngamanye amadoda. Wakhohlwa ukuthi okaNdaba umbuso ulawulwa ngumuntu wesifazane wafuna ukushintsha izinto kubuswe ngeyakhe indlela ethandwa nguye engenabantu besifazane phakathi kwamadoda kodwa konke lokho akwenzekanga ngoba umbuso kaZulu wawungafani neminye imibuso wona wawulawulwa ngabaphansi, wawungabuswa ngabuthakathi njengokaZwide owawubuswa uNtombazi ngokuthakatha.

UMkabayi njengombeki wamakhosi nomgudluzi wawo waphinde futhi waba nesifiso sokugudluzisa uDingane, kuyilapho wayengasazi ukuthi uzobeka bani ngoba wayesebabulale bonke uDingane abafowabo sekusele uMpande owayaziwa ngokuthi isilima nomunye okuthiwa uGqungqu. Wawubona umbuso kaZulu uqhekezeka phakathi uMkabayi, lo mbuso owayewubambe kanzima wezwa sengathi inhliziyo yakhe nayo idabuka phakathi izingxenye ezimbili. Wafisa ukufa ngenxa yobuhlungu owayebuzwa.

Wayekwazi ukucela kwabaphansi kwenzeke lokho akucelayo. Wacela ukuba anqotshwe uDingane ngesikhathi abantwana bomfowabo belwa oDingane noMpande. Nangempela wanqotshwa uDingane wabaleka waweleta eSwazini lapha afike wabulawa ngamaSwazi khona. Akabange esabeka muntu uMkabayi, wazibeka uMpande wayengesenamlomo uMkabayi wayesehlale elusizi njalo.

3.15 UKUBUSA KUKAMPANDE

Wayemesaba naye uMpande uMkabayi, wabona ukuthi angeke akwazi ukubusa kahle kusekhona ubabekazi wakhe eduze kwakhe, ngakho wacabanga indlela ayengamqhelisa ngayo eduze kwakhe. Wake wacabanga ukumbulala kodwa wabuye wawuphebeza lowo mqondo wagcina wabona kungaba iphutha ukubulala okaNdaba umntwana ngakho kungcono amsuse eduze kwakhe ayomakhela kude le kwelabaqulusi izwe labaQulusi ezweni elaliwugwadule nezwe elalimxaka uMkabayi. Wakubona kuyisijeziso sabaphansi konke lokho kuhlala kwakhe lapho. Noma abantu babethi

uMpande wayeyisilima nje kodwa uyakuveza ukuthi wayengeyisona ngoba simcaphuna ethi:

“Inkosi eyabusa uZulu ileyo eyabusa engakazalwa uMkabayi. Lokhu kusho ukuthi ukubusa kwaZulu kwagcina ngenkosi uNdaba. Ubabamkhulu uJama ufa nje sekubusa uMkabayi, ngokunjalo futhi yigama nje ukuthi ubaba uSenzangakhona wayebusa. Yebo wayehlezi nje esihlalweni, okunguyena owabe ebusa izwe kwakunguMkabayi. UShaka owazama ukuphuma ngaphansi kwesidwaba sikaMkabayi kazangé alibuse. (Msimang 1982:185)

3.16 UKUFA KUKAMKABAYI

Ukubulala kwakhe uShaka uMkabayi akumnikanga ukuphumula enhliziyweni, wahlala enokuzisola njalo ngesenzo sakhe, kodwa okuphawulekayo ukuthi walibona iphutha lakhe walivuma ngaphambi kokuba agoduke aye koyisemkhulu. Walala ngokuthula okukhulu, akazange akhathaze muntu wathulula konke okwakusesifubeni sakhe maqedane wazilalela. Okwaba kubi nje ukuthi akabange esalala ezweni lakubo kwaZulu, izwe owayelisebenzele kanzima, wanikela ngaye uqobo ngenxa yokulithanda kodwa lona langamthanda ekugcineni.

Kodwa okumnandi okuphawulekayo ukuthi wahlala wawenza wonke umsebenzi ayewulethelwe ngabaphansi ngaphambi kokuba bamthathe.

Abantu abaningi uMkabayi babemthatha njengomuntu onenhliziyu yetshe nomuntu ongenayo imizwa yomuntu wesifazane kepha akunjalo, kimina uMkabayi wayengumuntu onothando olukhulu lwesizwe sakhe, uthando lweqiniso, uthando olwamenza wabaluleka kakhulu esizweni samaZulu, njengabanye ababamba iqhaza ekusimamiseni umbuso kuZulu. Wabongwa ngesenzo sakhe wabongwa ngezibongo zobudoda. Uthathwa njengendoda ngoba izenzo zakhe zonke ezobudoda, bambiza ngoSoqili abasho ukuthi uNoqili basebenzisa isiqalo u-So osho ubulili besilisa.

USoqili!
 Iqili lakwaHoshoza,
 Elidl'umuntu limyenga ngendaba;
 Lidl'uBhedu ngasezinyangeni,
 Ladl'uMkhongoyana ngasemaNgadini,
 Ladl'uBheje ngasezanusini,
 UBhuku lukaMenzi,
 Olubamb'abantu lwabenela;
 Ngibone ngoNohela kaMlilo,
 Umlil'ovuth'intaba zonke,
 Ngoba lumbambe wanyamalala.

Inkom'ekhal'eSangoyana,
 Yakhal'umlomo wayo wabhoboz' izulu,
 Iye yeziwa nguGwabalanda,
 Ezalwa nguMndaba kwaKhumalo.

Intomb'ethombe yom'umlomo
 Zase ziyihlab'imithanti ezawonina
 Umthobela-bantu izinyoni,
 Bayazibamba usezibuka ngamehlo.

UVula-bangene-ngawo-onk'-amasango.
 Abanikazimuzi bangene ngezintuba.
 UMncindela kaNobiya,
 UMhlathuz'uzawugwal'emini.

Imbibakazan'eyaqamb'imingqa kwaMalandela,
 Yathi ngabakwaMalandela,
 Ithi yikhona bezoqananaza ngazo zonk'izindlela.

(Khumalo 1993)

4. ISIPHETHO

Okuvezwayo ocwaningweni kuyatholakala ukuthi iningi labantu besilisa libathatha njengabantu abangabalulekile abesifazane ngoba indlela ababaveza ngayo ikhombisa ukuthi babukeleka phansi kodwa bakhona ababamba iqhaza elikhulu, lokho okwenza lakhuphuka izinga lokubaluleka kwabesifazane bathathwa njengabantu ababamba iqhaza ekuthuthukiseni umbuso kaZulu. UMkabayi kaJama ungomunye walabo besifazane ababamba iqhaza nami ngiyavumelana nalabo abathi wawumisa umbuso kaZulu uMkabayi futhi wayenesibindi esesabekayo.

Waba ngomunye wesifazane ovelele uNandi ngokubamba kwakhe iqhaza ekukhuliseni umntwana wakhe uShaka noNtombazi naye walibamba iqhaza lokwelekelela umntwana wakhe uZwide ukuba athole ubukhosi bombuso wakwaNdwandwe. Kuyiqiniso ukuthi bahlakaniphile abantu besifazane futhi bayayimela into uma sebeyiqalile banenkani bayaphokophelela ezintweni abazenzayo.

ISAHLUKO SESINE

UQHATHANISO LWABESIFAZANE EMANDULO NAMANJE

4.1 ISINGENISO

Kulesi sahluko ngiziqhathanisa abesifazane ngesikhathi sasendulo nangesikhathi samanje ngibheke ukuthi babeziphethe kanjani endulo nokuthi baziphethe kanjani manje. Ngizobheka futhi amalungelo abesifazane ngokwase-Afrika nangokwase Ntshonalanga.

Impilo yomuntu incike kakhulu kusikompilo lwesizwe sakhe. Ukuze umuntu amukeleke emphakathini awakhele, kubalulekile ukuba awagcine amasiko amisiwe. Kithina maZulu amasiko amaningi sengathi amiselwe abesifazane noma nabo abesilisa bemiselwe amasiko kodwa ucwaningo luthi abesifazane abathinteka kakhulu. Ukwesekela lokhu engikushoyo u Trudgill (1974) uthi:

“Although men use the “hlonipha” language it is true for the Zulu culture that women have a great load to carry”.

Nokuba abesilisa belusebenzisa ulimi lokuhlonipha Kuliqiniso ukuthi ngokosiko lwamaZulu ukuthi Abesifazane banomthwalo omkhulu abawuthwele.

Trudgill again says:

“Boys stop the “hlonipha” custom as soon as they mix with other boys and cease using the mother language”.

Abafana bayeka usiko lokuhlonipha uma sebehlangene nabanye abafana.

Lapha uTrudgill ucacisa ukuthi bathi bangaqala ukuhlakanipha abafana bayeke ukukhuluma nokulandela imfundiso yonina emakhaya, baqale ukukhuluma olobaba ulimi lona olungenakho ukuhlonipha okukhulu njengolomama.

Amantombazane wona ahlonipha impilo yawo yonke, akukho lapho okuzoke kuthiwe khona aselehlisile izinga lokuhlonipha. Bangingi kakhulu abantu okulindeleke ukuba abahloniphe umuntu wesifazane. Lokhu uthi uma ukubuka ubone sengathi babegqilazekile endulo abesifazane kodwa sebekhululekile manje ngoba sebesebenzisa amalungelo abo.

4.2 UQHATHANISO LWABESIFAZANE EMANDULO NAMANJE

4.2.1 Izingane zamantombazane

Abesifazane ngesikhathi sasendulo babemiselwe isiko lokuhlonipha. Umuntu wesifazane ongum-Afrika ubeqala esemncane afundiswe indlela yokuziphatha. Ingane yentombazane yayifundiswa ukuthi ayiqoshami intombazane. Uma ihlezi ihlanganisa imilenze, uma ithuke yaqoshama ngephutha kuzothi uma kuqhamuka umuntu omdala isheshe yethuke ibuyise imilenze masinyane, okukhombisa ukuthi iyabona ukuthi yenze iphutha. Uma igoba icosha into phansi ayigobi kepha iyakhothama ngamadolo. Bekuthi uma ingane yentombazane ihlezi kabi yesatshiswe ngokuthi izovalwa imilenze ngesikhuni somlilo esivuthayo.

Izingane zamantombazane zesikhathi samanje sezihlala noma kanjani ngoba sezafaka amabhulukwe noma zingaqoshama akekho okusakubhekile lokho ngoba akuveli lutho. Nezingawafakile amabhulukwe zifake amaphenti lana ayengafakwa endulo. Uthola ingane yentombazane ihlezi ingayigoqile imilenze kungashiwo ukuthi igovozile futhi izoshiswa ngesikhuni somlilo ngoba akusekho kwawona lowo mlilo, sekwaphekwa ngogesi emakhaya. Asehlala ngokufana amantombazane nabafana ngoba sebegqoka ngokufana, awusakwazi ukwehlukanisa intombazane nomfana.

Ibithi ingangena esigabeni sobutshitshi ingane yentombazane isiqala ukuhlosa iphinde ifundiswe imithetho yakhona njengokuthi nje amabele ayahlonishwa, ilapho ubuntombi bomuntu wesifazane babulele khona. Kwakufanele amabele entombi ame athi mpo. Kwakuyihlazo uma amabele ewile kuthathwa ngokuthi awusaphelele ebuntombini bakho.

Ikhula nje intombazane iyazi ukuthi amabele ayigugu awathintwa noma ngubani, imelwe ukukhangisa ngawo uma zihlangene izintombi kubonakale ukuthi ayincelisi imikhovu ngawo kepha ilinde ukuncelisa ingane mhla yagana.

Manje amabele awaselona igugu ezinganeni ezizalwa manje, sezikhula zingakuboni ukubaluleka kwawo ngoba seziyawafihla ezisawavezi obala. Asisekho isikhathi lapho zazi khona ukuthi koke kuthiwe azikhangise ngemizimba yazo ukuze kubonakale ubuntombi bazo. Uthola ingane yentombazane esihlosa ixolela ukufihla amabele uma ingagqokile kunengezansi layo bese kuba sengathi amabele asaphenduka into embi neyihlazo ukuba nawo kungcono afihlwe.

Ingane kudala ibishaywa noma imuphi umuntu omdala uma eyithola yenza okungalungile ngoba ethi ulungisela umzali wayo, kodwa manje umuntu akasalokothi ashaye ingane angayizali, sekuyicala angangena ejele ngenxa yamalungelo esezinawo izingane. Sekungavele kuthiwe uyayihlukumeza ingane uma eyishaya. Ungathi ngisho umzali wayo naye eboshwa uma eyishayile, ubuyini-ke wena ungayizali. Usuhlangana nengane encane yentombazane imi noma ihamba nomfana kungabi ndaba zalutho, izihambe nje ngokukhulu ukukhululeka ngoba yazi ukuthi awusiyena umzali wayo. Noma umazi umzali wayo ngeke uze umtshale, kumele unake ezomuzi wakho ngoba ugcina usuthola amazwi angemnandi aqhamuka kuye kanye umzali wengane, athi angikaze ngikuthume ukuba ungigadele ingane yami.

Yingakho nje namuhla usuthola izingane ezincane zenza izinto ezishaqisayo ngoba azisaphili ngaphansi kweso elibanzi lawo wonke umuntu omdala omelele umzali. Izingane zethu sesahlala nazo ezindlini sixoxe izindaba phambi kwazo zilalele, kwesinye isikhathi zize ziphendule. Into enjalo yayingenzeke endulo, izingane zazihlala zodwa zixoxe izindaba ezingangazo. Zazihlala emaxhibeni nonina nogogo bazixoxele izinganekwane kusihlwa hhayi izindaba zabantu abadal. Namuhla kunabantu abangakhulumisani ngenxa yezingane ezithutha izindaba.

Kuqala ibishaywa ingane enezindaba ukuze ikhule yazi ukuthi akumele ikhulume izindaba zabantu abadala, kepha namuhla sesibonga sinconcoze ezinganeni zethu ngokusithuthela izindaba. Kudala bekwaziwa ukuthi ingane ayiwaqambi amanga, into uma iyisho isuke iqinisile kodwa sekushintshile manje sezivele ziqambe amakhulu amanga lawa zenzela khona wena mzali uzothola into ozokhuluma ngayo uma usuxabana nabantu.

4.2.2 Izintombi

Endulo izintombi zaziba neqhikiza lazo okuyilona elaligada liqaphele izintombi kusuka zingena ebutshitshini, ligade izimilo zezintombi. Uma isizoqoma yayiye ibike eqhikizeni ukuthi uthando lwenziswa ethile seluyehlule bese ilungisa ucu ezolugaxa insizwa, okuwuphawu lokuthi isingeyayo insizwa intombi. yAyingayitsheli ngomlomo ukuthi isiyayithanda kepha yayithumela eqhikizeni ithi ayiyolanda impahla yayo.

Yayingaveli iqome nje intombi endulo kungazi muntu. Uma isiqomile kwakwazi wonke umuntu ukuthi intombi yasekuthini isiqome insizwa yakwabani ngoba kwakufanele kumiswe iduku elimhlophe kubo kwenziswa, kubone wonke umuntu liphephezela ukuthi kuqonyiwe kulo muzi. Zazithi uma zingena izintombi kukikizelwe kwenanelwa ukungena kwazo emagcekeni omuzi. Zangena nezakwaSibiya izintombi ziphelezele uMthaniya ezoqoma uJama uyise kaMkabayi. Wakikizela umntakaJama waze wakhasa ngesifuba phansi.

Lokho akusenzeki manje, sezivele ziqome nje kungazi noyedwa umuntu ukuthi intombazane seyaqoma. Ukwenza njalo kugcina kubangele ukuba iqome abafana abaningi ngoba yazi ukuthi akekho ozokwazi ngokukhohlakala kwayo. Kuqala ibithi noma isiqomile, iqhikiza liyeluse ngaso sonke isikhathi liyifundise ukuthi kumele iziphathe kanjani njengoba isiqomile. Kuze kufike isikhathi sokuba iyogana bese liyidlulisela ezalukazini ukuba ziyokwenza umsebenzi wazo, okungukweluleka nokunikeza iziyalo ukuze yazi ukuthi kufanele iziphathe kanjani emzini.

Izintombi zamanje azisenamelusi ozibhekayo ukuthi ziziphethe kanjani noziqondisayo ukuthi kufanele ziziphathe kanjani. seziyazenzela nje, sekukwamachanca kwampunzi idla emini ngoba uma kuthi ayiqome iyaziqomela nje kalula ngaphandle kokukhathazeka ngokubikela umuntu othile. Akuhlazo ukwala isoka ngoba kusuke vele kungekho muntu onendaba ngokuqoma kwayo nokwala futhi akekho ozokhathazeka ngakho.

Azisenamaqhikiza ziqoma noma kangaki. Ziyapheka ziyathulula izintombi zamanje. Namuhla iqoma lona, kusasa iyamala iqoma loya, ibuye iqome naloya futhi ingakamali emqome kuqala. Silahlekile isimilo ezintombini zanamuhla. Ziphelelwe isithunzi ngenxa yendlela eziziphethe ngayo. Azisenakho ukuziqhenya ngobuntombi bazo.

Kudala insizwa ibihamba kuze kuvuthwe indlela eya kubo kwentombi iyozi bika ukuhlupheka kwayo kokungaphekelwa muntu ngoba unina esegugile. Ibiyazi kahle ukuthi izoyoyilinda emfuleni lapho ekha khona amanzi futhi yazi kahle ukuthi noma kanjani izoqhamuka izokukha amanzi ngoba zazikhuthele izintombi zakuqala. Insizwa yayiye icashe eduze nomthombo lapho ikha khona amanzi intombi, iyothi ingaqhamuka ukuzokha amanzi ivukise okwenyamazane insizwa iyivimbele icele uthando isho ukuthi ngeke iyidedele uma ingasivumi isicelo sayo.

Hhayi lezi zanamuhla esezabuka amathelevishini nesezakha empompini amanzi, azisakwazi ukweshelwa lapho insizwa iyohila ngamazwi uma yeshela. Ibiyaye ibuze insizwa entombini ukuthi iyayikhipha noma iyayifaka. Uma ithi iyayikhipha ijabule igiye insizwa ithi "ngiyabonga mntanethu ukungikhipha osizini". Ithi ingabona intombi ukuthi sengathi isiyeze iphutha ijike masinyane nenkulumo ithi, "cha ngiyakufaka" icabanga ukuthi imfaka osizini kanti cha izothi isuka insizwa ibe ithi "ngiyabonga ukungifaka enhliziyweni yakho". Ngaleso sikhathi intombi isidideke yaphela inkani ngoba ayisazi ukuthi kumele iphendule ithini.

Abafana bamanje abasenasikhathi sokweshelana namantombazane, kumele isheshe icacise intombazane ukuthi ithini ngoba kusasa ngeke esabuya kuyo, useyodlulela kwabasheshayo abangathi kusasa. Nayo-ke ukuze ingalahlekelwa insizwa kumele

isheshise ingalokhu ibhala icima. Ishelwa manje ivume manje ngoba kusasa ngeke iseshelwa sekoshelwa omunye phambi kwayo.

Endulo bekuthi intombi noma isizwa ukuthi isiyehlulekile uthando lwenziswa kodwa ihlale nje ithule ingasheshi ivume ngoba kwakuba ihlazo ukusheshe ivume. kukhombise ukuba lula kwentombi. Kwakuba iqholo entombini ukuthi zingaki izinsizwa esizehlule. Nakuyo insizwa kwakuba iqholo ukuthi yehlule intombi ebisiyehlule izinsizwa eziningi ezaziwayo.

Nezintombi nazo zazizisonta izinsizwa ngenkulumo uma insizwa ithi "ngiyakuthanda ntombi", ivele ihleke uhleko lokubhuqa ithi "gqwe", gqwe, gqwe", ungithanda ngiyinkatha yini. Isho yona ibhekise etshanini bokuthwala obabuthandelwa kwenzelwa ukuba uthwale kahle. Uma ithanda intombi ikhulume amagama aziswana lapho yenzela ukubona ukuthi izokwazi yini ukubekezela insizwa iqhubeke nokweshela. Lapho yayisuke ikala uthando lwenziswa.

Ezamanje izintombi seziyacwecwa uma zikhuluma nenziswa ngoba izosuke idikile ihambe ingaphndi ibheke emuva, uma nje ike yakhombisa ukwedelela intombi eshelwayo. Zazikhophoza zingayibuki insizwa emehlweni, uyibone ngokuba ibhale icime ngobhozo phansi intombi ukuthi isithanda ukunqobeka uthando kodwa ingakusho ngomlomo ubone ngezenzo. Lapho insizwa iqinise kakhulu ngobulawu bayo obuyelekelelayo ukuthambisa intombi.

Lezi sezashelwa ngezingcingo futhi abafana bamanje abasenaso isikhathi sokweshela sebalibala utshwala, sebevele babuze ukuthi ngingakubona nini, kuphi, kanjani. zilahlekelwa isimilo izintombi eziningi zanamuhla. Zidayisa imizimba ngenxa nje yokuthanda imali. Azisenandaba nobuntombi bazo ngoba abuzukuzisiza ngalutho lobo buntombi, zifuna imali nje kwaphela ngoba ziphila emhlabeni wemali, hhayi emhlabeni wamagugu (Molefe 1985).

UMkabayi ungenye yalezo zintombi ezabumela ubuntombi bazo. Wayeyishinga lentombi, izinsizwana nje zazingadlaleli lapha kuye. Wayehlula ngisho amakhosi aziwayo imbala. NoDingiswayo wabuya kuye, naye ethi uzozama ngesithunzi sakhe sobukhosi nobulawu bakhe ayebethemba kakhulu. Izintombi endulo bezaziwa ukuthi ziyaziqhenya ngobuntombi bazo (Msimang 1982).

4.2.3 Umakoti

Endulo uma intombazane iyogana, yayihlaliswa phansi ilaywe izalukazi nomama. Babeyilaya ngokuthi ukuze ihlale kahle, yini elindeleke ukuba iyenze emzini, bayixwayise nangezinto ezimbi okungafanele izenze emzini, ezingalulaza umuzi wakubo lapho ezalwa khona. AmaZulu ayelazisa ihlazo nokuphoxeka ngakho babezama ngayo yonke indlela ukuligwema. Omama babazi ukuthi uma intombazane ingahloniphanga emzini, abanumzane babesola bona ngokuthi behlulekile ukwenza umsebenzi wabo enganeni ngaphambi kokuba ihambe iyogana.

Emzini iyaxoshwa kuthiwe ayiphindele kubo iyolayisiswa ngoba kungenzeka ukuthi ayilaywanga kahle. Lokho kwakuba ihlazo elikhulu, ukwehlulwa umendo uze uphindiselwe ekhaya ngoba kwakufanele uma usubuyela khona uphindele usuphethethe inhlawulo yokuzogeza amagceke omnumzane owangcolisile. Umuntu ozokhophela leyo nhlawulo ngubaba wentombazane ngoba phela uzele ingane eyihlongandlebe, engalaleli nengahloniphi.

Akusekho ukulaywa okungako emantombazaneni agana manje ngoba njengoba eyogana nje awasayi kohlala nabazali bomfana sebeyohlala emizini yabo nabayeni babo. Akusekho muntu ozolindelwa ukuhlonishwa umakoti ngoba umakoti uhlezi kwakhe nomama nobaba bahlezi kwabo sebeyavakashelana nje uma bekhumbulene noma kunesidingo sokuba babonane.

Akusekho futhi ukuphindiselwa komuntu ekhaya kuthiwe akalaywanga ngoba umuntu usephila impilo ayithandayo hhayi ethandwa ngomunye umuntu. Abasaphili ngaphansi

kokucindezeleka becindezelwa imithetho yemizi abagana kuyo. Sebephila ngaphansi kwamalungelo abesifazane. Akuselona ihlazo futhi ukubuya kwentombazane emzini uma nje kukhona engahambisani nakho, iyakwazi ukuzithathela izinqumo zokuthi iyawushiya umuzi wayo iyozihlalela engxenye noma izithengele owayo umuzi othi yona.

Kunesiko eligcizelelwayo kakhulu kubantu besifazane okuyisiko lokuhlonipha. Ukuze umuntu wesifazane abe ngumama wangempela, kumele alilandele kahle leli siko.

Kuhlonishwa kakhulu abantu basemzini nezinto zakhona. Kuzothi uma isiganile intombazane, odadewabo kamyeni wayo bahlale nayo phansi bayifundise indlela entsha yokukhuluma kwalapha ekhaya layo elisha. Bayitshele nangabantu ababalulekile emndenini, abadinga ukuhlonishwa. Lokho kuzomsiza ukubazi kahle abantu basemzini nokubaluleka kwabo.

Konke lokho kwakwenzeka emandulo. Umuntu wokuqala okwakufanele amhloniphe umakoti emzini, umyeni wakhe. Uzothi angagana kuphele ukumbiza ngegama njengoba babebizana besaqomene. Uma bengakabi nangane uzothi okungenani umalume noma ubaba omncane noma omdala kasibanibani, asho igama lengane ekhona lapha egcekeni. Kuyothi angathola ingane umakoti uma igama layo kunguNhlosenhle aqale manje athi ubaba kaNhlosenhle. Akakwazi ukumbiza ngokuthi "baba" uma bephila ngaphansi kwabazali. Umuntu azombiza ngobaba, ubabezala wakhe. Kuyothi angaphuma umuzi wakhe, usengambiza umyeni wakhe ngobaba.

Omakoti bamanje bona basaqhubeka nokubabiza ngamagama abayeni babo, kabayingeni indaba yokubabiza ngamagama ezingane zabo. Uma umyeni wakhe kunguSihle, uyohlale enguSihle njalo je ngisho nezingane zabo zizokhula zilazi igama lakhe okungafana nasendulo ingane yayize ibe ndala ingalazi igama likayise. Uma uyibuza ukuthi ubani igama likababa wakho ivele ithi "ubaba" noma isho isibongo sakhe kodwa wena ube ubuze igama lakhe. Lokho kwakwenziwa ukuthi zazikhula zingawazi amagama oyise ngoba ayengasetshenziwa.

Umuntu wesifazane kwakulindlele ukuba akukhombise lokhu kuhlonipha akwenza kumyeni wakhe nakubafowabo bomyeni wakhe. Kubo uyothi ubab' omdala noma omncane kaNhloosenhle. esababiza ngalo igama lomntanakhe. Kanjalo nakudadewabo wendoda uyothi babekazi omdala noma omncane kaNhloosenhle. Konke lokho kwenza kwaku khombisa inhlonipho yomuntu wesifazane ehlonipha emzini lapho agane khona.

Omakoti bamanje abasalilandeli leli siko sebebabiza ngamagama abafowabo nodadewabo babayeni babo noma mncane noma mdala kuyefana nje uzombiza ngegama lakhe. Uma igama lakhe kunguMsizi, izingane zabo ziyothi ubab' uMsizi. Uyohlala ebizwa ngegama lakhe impilo yakhe yonke ngisho esegugile uyoba umkhul' uMsizi. Lokho kuwuphawu lokulahleka kosiko lokuhlonipha.

Ubabezala wayehlonishwa kakhulu endulo, kwakungenzeki nje ngisho ngephutha ukuba abizwe ngegama emzini wakhe. Kukhona ngisho amagama amasha avelayo ngenxa nje yokuhlonipha kugwenywa ukubiza igama lakhe. Uma igama lakhe kunguNkomo, ngeke lisasetshenziswa igama elithi "inkomo" lapha ekhaya sekungamane kuthiwe imeshe esikhundleni senkomo. Uma isibongo salapha ekhaya kukwaManzi, igama elithi "manzi" ngeke lisaphathwa nokuphathwa lapha ekhaya sekuyothiwa amanzi, amacubane.

Esikhathini samanje ayisasetshenziswa nje yonke leyo nto. Uma kusekhona izindawo lapho isasebenza khona, sezizincane kakhulu futhi akusezona zonke izinto ezisahlonishwayo. Uma ubaba wekhaya enguNkomo igama elithi nkomo liyosetshenziswa nje ngaphandle kokulizila noma kokulihlonipha. Lokho kwenza ukuba angabe esaba maningi amagama amasha avelayo ngoba amagama ayevela ngakho ukuyekwa ukubizwa kwamanye amagama ngenxa yokuhlonipha abantu abathile.

Endulo ubengenwa umakoti uma eshonelwe umyeni wakhe kwenzelwa ukuba kungabi bikho amavezandlebe ekhaya. Bekuthi uma umakoti ethuke wathola ingane okungesiyona eyalapha agane khona, kufihlwe kube ihlazo lasekhaya, ikhulunyelwe phansi leyo ndaba. Leyo ngane bekuba ngeyalapho ekhaya, kube ukwazi kwezalukazi ikhule yazi isibongo salapho kugane khona unina.

Kodwa manje akusenzeki lokho ngoba azisekho izalukazi ezazineso elibukhali lokufaniswa kwezingane. Umuntu wesilisa akakwazi ukubona ingane ukuthi ifana nobani. Angazalelwa nje ngenye indoda ayondlele izingane zayo kumkakhe engaboni ukuthi akusizona ezakhe. Nendaba yokungenwa ayisekho manje uma owesifazane eshonelwe umyeni wakhe.

4.2.4 Umama

Ayikho imisebenzi ebekelwe omama kuphela, basebenza yona le misebenzi esetshenzwa ngobaba noma ngabe inzima kangakanani, ababonelelwa. Uke uthole umuntu wesifazane eqhuba ibhala eligcwele ukhonkolo noma egibele phezulu ngesitebhisi ependa enza umsebenzi okwakwaziwa ukuthi ngowamadoda. Ubathola begqoke ama-ovaloli nomakalabha ungafunga ukuthi amadoda.

Kubonakala ukuba umama sekuyinto elukhuni kakhulu ngoba kumele babhekane nomsebenzi obangenisela imali emini, kuthi ntambama babhekane nokuba ngomama emakhaya. Uthi ebuya emsebenzini ekhathele ebe ebhekwe amabhodwe ngoba wonke umuntu ulambile lapha ekhaya. Ucwangingo luthi baningi abantu besifazane abenza izifundo zabo zangasese kunabesilisa. Umuntu wesifazane uhlale exakekile kakhulu ngoba kuningi okubhekwe kuye. Ungumama, ungumsebenzi, ungumfundi, ungunesi uma sekugulwa ekhaya.

Kufanele ahlale ekhaya uma esegulelwa ingane noma umyeni wakhe, athobe, achathe, aphuzise imithi, uma ehluleka athwale ayise esibhedlela. Nakhona esibhedlela agqigqe aze alulame obegula. Abaqashi abathandisisi kahle ukuqaha abantu besifazane ngoba bebalekela leyo nkinga yabo yokuthi bagulelwa njalo bese kuma umsebenzi.

Kudala babengaxakekile kangaka ngoba babenza umsebenzi owodwa nje wokuba umama. Umakoti ubengakwazi ukucela into kumyeni wakhe aqonde kodwa bekufanele acele kumamezala kube nguyena omcelelayo endodaneni yakhe. Noma esehlubule, bekuba nguyena omcelela endodaneni yakhe ukuba imthengele izingubo. Imali ekhaya indodana esebenza eGoli ibiyithumela kuyise kube nguyena obona izidingo zekhaya.

Umakoti ubephiwa nguninazala kodwa lokho kwakungasho ukuthi abawathandi amakhosikazi abo kepha kwakuyisiko.

Namuhla akusasebenzi lokho omakoti abahlali nomamezala sebehlala emizini yabo bodwa lapho abangomama khona nalapho benza izinto ngendlela abathanda ngayo. Akusekho muntu ongaphansi komunye, wonke umuntu uzimele. Akasekho umuntu obheke imali yomunye umuntu ngoba wonke umuntu useyasebenza. Sekuyibona omakoti asebepha omamezala imali ethandwa yibo manje.

Endulo akekho umuntu owayebaluleke njengomama wekhaya. Amadoda ayewahlonipha amakhosikazi awo ewazisa. Yayingenzi lutho ingabonisananga nonkosikazi wayo. Yayingamane iqambe amanga uma kufanele ithathe isinqumo ithi isayocabanga kanti isayobonisana nonkosikazi ekhaya. Uma ifuna ukuhlaba yayingakwazi ukuvele ihlabe ngaphandle kokubikela unkosikazi. Uma inkosikazi yala ukuba ihlabe leyo nkomo yayingeke iyihlabe ngenkani. Lokho kukhombisa ukuthi amadoda asendulo ayewahlonipha amakhosikazi awo.

Amakhosikazi amanje aseshweni lokugana amadoda angenandaba nokuwahlonipha. Kulula nje indoda ishaye inkosikazi yayo phambi kwabantu ngoba inethemba lokuthi izohlonipheka kwaziwe ukuthi iyashaya kanti ishaya amakhosikazi wona angenamandla okuzilwela. Kudala indoda enjalo yayithukela kuthiwe isaba amanye amadoda bese iqinela abafazi. Amadoda amanje uwezwa ethi yini yona umfazi, yini angangitshela yona emzini wami. Awasabonisi namakhosikazi awo uma enza njalo.

Kudala bekungelona ihlazo ukuthi indoda iganwe amakhosikazi amaningi lokho bekukhombisa ukuthi iyasutha inezinkomo eziningi. Manje akusavamisile ukuba indoda iganwe amakhosikazi amaningi, isiganwa unkosikazi oyedwa ngenxa yezincwadi zomshado ezakhishwa uhulumeni ezithi indoda imelwe ukuba nonkosikazi oyedwa. Lokho kuyawakhathaza amadoda aze athi umfazi ogane yedwa uyedelela.

Omama kudala babehlukaniseka kalula nezintombi ngoba bona babegqoka izidwaba kuthi izintombi zigqoke onomndindi. Ekhanda babefaka izinhloko ukuthi izintombi zingathwali ngoba zazingahloniphi muntu ngoba zingakaqomi. Umuntu ubethwala ekhanda ngoba eseqomile. Ukuthwala ekhanda kwakuluphawu lwenhlonipho. Laba abasalilandela leli siko lokuthwala sebathwala amaduku.

Manje akusenjalo ngoba awusakwazi ukwehlukana umama nentombi. Bahamba ngamakhanda, bafaka amabhulukwe, bapenda imilomo, bapenda izinzipho, bagqoka izingubo neziketi ezimfishane. Bazijabulisa ngayo yonke indlela abangase bazijabulise ngayo omama banamuhla, akukho okuyihlazo kubo. Ezindaweni zokungcebeleka uyabathola, uma kuthi makaphuze utshwala ubuphuza ngokukhululeka, uma kuthi makabheme ugwayi ubhema ngokukhulu ukukhululeka angesabi lutho.

4.2.5 Isalukazi

Isalukazi sasendulo asifani nesalukazi samanje. Zehlukene kakhulu ngezinto ezizenzayo nangendlela eziziphethe ngayo. Endulo bekwaziwa ukuthi umsebenzi wezalukazi ukuba ngabalondolozisi nabagcini bosiko. Bebegada izintombi ukuthi zisabalondile yini ubuntombi bazo, zisagcwele, zisaphelele, zisemsulwa, zisengcwele, zisahlanzekile yini.

Endulo kwakunesiko lokuhlolwa kwezintombi. Izona izalukazi ezazilenza leli siko lapho ezazihlola khona konke lokhu esengikubale ngenhla. Uma intombazane ithomba, yizona izalukazi ezaziyibonisa ziyitshela ngesigaba esingena kuso nobungozi baso nokuthi kufanele iziphathe kanjani. zaziqapha futhi zeluse ukuthi ingalahlekelwa yigugu lobuntombi bayo singakafiki isikhathi. Ibithi uma intombazane ifikelwa isikhathi sokuthomba, izalukazi ziyingenise endlini igonqe isikhathi esingangesonto. Ilapho ebithola khona iziyalo zokuziphatha, ilaywa izalukazi. Ibikhishwa ngembuzi endlini lapho isisihlomele isimo sayo esisha ngezeluleko zezalukazi.

Izalukazi endulo izona ezazixoxa izinganekwane okuyizinto ezazithathwa ngokuthi zinesifundo ekukhuliseni nasekuziphatheni kwabantwana. Akekho umuntu owayaziwa ukuthi unekhono lokuxoxa inganekwane njengesalukazi. Bekuthi ngezikhathi

zakusihlwa uthole izingane sezoqoqene exhibeni ziyolalela izinganekwane kugogo. Bezikujabulela ukushona kwelanga ngoba sezazi ukuthi sezizoyokuzwa izinganekwane ezimnandi.

Azisekho izalukazi manje sekuguga othandayo. Akekho osafuna ukubizwa ngogogo, uzwa isalukazi uma uthi sawubona gogo sithi: "ugogo wakho ungangami?" Abasekho abantu abazokwenza la masiko ayenziwa kudala njengesiko lokuhlola izintombi. Izintombi seziyaziqomela nje ngokuthanda, azisesabi ukuthi zizohlolwa zitholakale ukuthi azisaphelele.

Ibithi noma ithomba, kungabibikho muntu oyibonayo, ngisho unina imbala akayiboni noma eseyibonile akasho lutho kuyo ngoba kadeni kwakungumsebenzi wezalukazi lowo, omama abakwazi ukukhuluma nezingane zabo izindaba ezinjengalezi ziyabesinda. Ingane ikhula ingabuboni ubungozi engabhekana nabo emva kokuthomba.

Akusekho okungenza izingane zijabulele ukushona kwelanga ngoba akukho muntu lapha ekhaya onesikhathi sazo, wonke umuntu ukhathele uphuma emsebenzini ujahe ukuphumula alungisele usuku lwakusasa lomsebenzi. Ngaleyo ndlela izingane zigcine sezizifunela eyazo indlela ezizozijabulisa ngayo, okungaba ukuphuza utshwala noma ukuqoma uma kungamantombazane, kube ukuqonywa uma kungabafana. Akukho nje ezikujahe ekhaya, zihlala emgwaqeni kuze kuhlwe.

Ngokuphela kwezalukazi kuningi okonakalayo. Kwagcwala izingane ezizalelwa emakhaya, imilanjwana, kwagcwala izingane ezingondingasithebeni ezitshingwa emigwaqeni zikhule zizibonela njengamachwane enyoka. Izingane ezinjalo zigcina seziyizigebengu, zandisa futhi nezigebengu ezweni. Izifo eziningi kangaka ezweni zidalwa yikho njalo ukungalulekeki kahle kwezingane, zikhule ziziphethe ngendlela ebudedengu.

Namhlanje iningi imali ekhishwa uhulumeni eyondla izingane ezizalwe kungashadiwe. Le mali ingabe yenza ezinye izinto ezibalulekile. Abesifazane endulo bebengahambi

noma ikuphi nendlu kepha bebenohlangothi lwabo endlini abebhamba noma behlala kulo. olubizwa ngokuthi isilili sabesifazane. Lokho babekwenza ukuhlonipha abesilisa ngoba abantu besifazane babuye bangene esikhathini.

Umuntu wesifazane osesikhathini wayengasondeli nangengozi lapho kukhona abesilisa. Ukuvikela lokho kwabonakala kungcono bavele babe nendawo yabo bodwa ezobaqhelisa kwabesilisa. Wayengaphekiswa ngisho ukudla uma esesikhathini umuntu wesifazane. Kwakukholelwa ukuthi uzokwehlisa isithunzi sendoda yedeleleke kwamanye amadoda, yehlulwe ngamanye amadoda uma kuliwa.

Namuhla akusekho konke lokho sebhala noma bahambe yonke indlu ngokukhululeka, abasenamkhawulo noma ngabe indlu ingeyesizulu. Umlobokazi wayengangeni elawini likayisezala, wayema emnyango akhothame njalo uma kufanele ame. Wayengaphumi noma angene ngentuba emzini. Wayengena noma aphume ngesango futhi agudle emuva kwezindlu uma ehamba egcekeni. Kwakuthi uma ephuma ukuykha amanzi awethule ngaphandle kwesango ngoba engeke angene ethwele emzini, kusuke izngane zizowangenisa amanzi.

Ngenxa yokuthi abantu sebazihlalela ngabodwana emizini yabo, akusekho ukuthi uzothi angangena esikhathini umuntu wesifazane bese engapheki lapha ekhaya ngoba kuzolanjwa ekhaya. Sebeyapheka nje bakwenze konke badlule phambi kwabo abesilisa besesikhathini ngoba uma bezobazila abazukunakwa muntu abantu besilisa abavakashile kulowo muzi.

Emisebenzini kungasho ukuthi akuzusebenza uma befikelwe ileso sikhathi sabo ngoba phela basebenza nabo abesilisa abazolokhu behla benyuka phambi kwabo. Abantu besilisa abaningi bakholwa ukuthi ngempela kwakuliqiniso ukuthi owesifazane osesikhathini wayebanga amabhadi kwabesilisa, kwenzeka uthuke usushaywa ngabantu nje ngaphandle kwesizathu ngoba uhaqwe owesifazane osesimeni esingalungile.

Kunokudla ababengakudli emzini abantu besifazane, njengenyama yenkukhu, amaqanda namasi. Amasi wona kwakuhamba kuhambe umakoti eganile kufike isikhathi lapho sebezomnika khona imvume yokuthi usengawadla. Iyama yenkukhu namaqanda khona wayengakulokothi nangebhadi. Izingane zamantombazane eziningi zazikhula zingakudli nhlobo ngoba zazibona onina bengakudli bese zithatha ngokuthi akudliwa ngabesifazane kanti cha akunjalo akudliwa omakoti.

Esikhathini samanje akusekho konke lokho sebedla noma yini abantu besifazane. Abakuyekayo bakuyeka ngoba bengakuthandi bona hhayi ngoba kukhona okubavimbayo. Azisekho nezinkomo ezazisengwa, amasi asethengwa esitolo. Ngaleyo ndlela akekho umuntu ongaba namandla okuvimbela ukuthi umuntu wesifazane adle amasi nyama yenkukhu namaqanda akuthenge ngemali yakhe.

Kudala wawuhlangana nomama ebelethe ingane emhlane nyanda yezinkuni noma nomgqomo wamanzi ekhanda. Kwesinye isikhathi umthole elima nengane emhlane noma eguqe ngamadolo phansi ziphenduka ephethe imbokodwe netshe egaya ummbila. Utshwala emzini wendoda kwakuyinto yokucima ukoma uma ilanga libalele ngakho kwakuyinto okufanele ihlale ikhona ngaso sonke isikhathi. Kwakungumsebenzi wabesifazane ukuqikelela ukuthi bukhona.

Kwakufanele behlale bebugayile ngoba umnumzane oweayengakwazi ukucima ukoma kwabanye abanumzane wayesuke engemnumzane walutho. Ukugaya utshwala kwakungesiyoa into elula. Kwakungumsebenzi onzima impela okwakufanele bawenze ngokukhulu ukuzimisela lokhu ngoba uma kuke kwaphunyuka ngeke babuphuze abantu bayobeka imilomo nje kuphela kuze kutshode kugcine sekuchithiwe. Kuba ihlazo ukupheka into engezudliwa ngabantu echithwayo. Kwakudinga ukuthi owesifazane ahambe ayotheza izinkuni ukuze apheke utshwala, okungeyona into elula ukutheza lokho.

Abamanje abasayenzi yonke leyo nto ngoba abasakwazi ukuphisa utshwala, sebephila impilo enofonofu. Utshwala sebuthengwa ezitolo. Abasenawo namabhodwe amakhulu okupheka phansi. Abasathezi zinkuni sebepheka ngezitofu zikagesi.

Sebepathwa nangamehlo abasezwani nentuthu nelanga sebakafa izibuko zamehlo. Sebesebenza imisebenzi elula yodwa manje, abasakwazi nokubeletha izingane sebeziquhuba ngezinqodlana zazo, amanzi bawakhe empompini, ukudla sebekuthenga ezitolo nasezimakethe.

Uma ngibheka ukuthi kudalwa yini konke lokhu, ngithola ukuthi kudalwa ukuthi sebeyasebenza, abasenaso isikhathi sokwenza zonke lezi zinto. Okunye futhi ukuthi sebehlela emadolobheni iningi labo, lapho okunezindawo ezincane khona, abasekho odeda ngendlale bamasimu ababelinywa kudala. Izingane ezazilekelela onina seziyafunda manje ukuze zihlomele ingomuso ngoba impilo esikhathini samanje ayisalele emasimini nasemfuyweni isilele emfundweni.

Umuntu wesifazane kudala wayengabonelelwa, wayenziswa ngisho umsebenzi okwakufanele wenziwe izingane zabafana ekhaya. Kwakulula nje ukuba umbone elusa izinkomo nezimbuzi, kwesinye isikhathi aze azilande edlelweni izinkomo azosenga aphinde adibhise uma umfana enekho lapha ekhaya. Uthi enza konke lokhu njalo ube umlindle umsebenzi wakhe wobumama ekhaya. Akekho ngisho noyedwa omdabukelayo kukho konke lokho kwenza kwakhe.

Abesifazane bamanje sebeyashasha ukubona ukuthi bayaqilazeka umsebenzi bese befuna abazobalekelela babaholele imali. Bayakudinga ukuphumula abesifazane bamanje, abayingeni indaba yokugqilazeka. Bayakuqikelela ukuthi uma beya emisebenzini kufanele bahambe kahle ngezindlela eziphephile. Iningi labo lihamba ngezimoto zalo hhayi amabhasi.

Kudala umuntu wesifazane ubengenayo into yakhe, zonke izinto bekungezendoda ngoba iyona ebisebenza. Muva nje akusunjalo, usuthola abesifazane sekuyibona abanezinto eziningi ezinhle kunabesilisa. Abasizibeki phansi abesifazane ngisho emisebenzini abanye basezikhundleni eziphezulu, baphethe bona abesilisa. Nasezikhungweni zemfundo ephakeme izibalo zikhombisa ukuthi baningi abesifazane kunabesilisa.

Endulo abesifazane babengavunyelwe ukumela abantu besilisa, kwakufanele baguqe phansi uma kukhona umuntu wesilisa phambi kwakhe. Uma kukhona into ayilethe kumuntu wesilisa, wayeguqa ngamadolo eseza kude nje lokho okwakuwuphawu lwenhlonipho. Umuntu wesifazane wayengambheki emehlweni umuntu wesilisa. Lokho kwakuluphawu lokuhlonipha. Wayengahlali futhi lapho kuhlezi khona abesilisa, angisaphathi ukuphawula enkulumweni yabesilisa.

Namuhla umakoti usehlala nobabezala nomamezala tafuleni linye badle kanye kanye. Abasaguqi ngoba sekwendlalwa amatafula, ungena into eyiphethe ngesandla ayibeke etafuleni qede aphume futhi. Amakhishi asesendlini, akusambozwa ukudla uma kulethwa kumnumzane. Isilungu sesathi kufanele umbuke emehlweni umuntu uma ekhuluma nawe, ngakho ukukhophoza abasakwenzi abantu besifazane sebekubuka nje emehlweni.

Endulo utshwala babungaphuzwa ngabesifazane abancane, babuphuzwa ngomama nezalukazi kodwa manje amantombazane asephuza edlula abafana. Asebhema ngisho ugwayi amantombazane anamuhla, into eyayingenzeki kuqala. Kwakuyizalukazi ezazibhema ugwayi nawo owamakhala.

4.3 AMALUNGELO ABESIFAZANE

Kuyilungelo lomuntu wesifazane ukuba nekhaya nomyeni kanye nabantwana. Kuyilungelo lakhe futhi ukuphila kahle emzini wakhe angahlukunyezwa umyeni wakhe ngokumshaya. Ukuhlukunyezwa kukamama ekhaya kugcina sekuhlukumeza izingane ekhaya nazo okuyilungelo lazo ukuba zibe nekhaya elinomama nobaba ababambisene ekuzikhuliseni. Kumuntu wesilisa kulula nje ukuthatha isinqumo sokushaya umuntu wesifazane ngoba enenkolelo yokuthi induku iyamqondisa umuntu.

Kunezizathu eziningi ezenza umuntu wesifazane ahlale nokuba ephila impilo enzima yokuhlukunyezwa. Basuke besaba ukuthi ima babeshiya bazobalandela babahlukumeze kakhulu noma bagcine sebebabulele okukanye babulale izihlobo zabo ukubazwisa

ubuhlungu. Umuntu wesifazane unelungelo lokuphepha nokukhululeka kuyo yonke inhlobo yodlame okukhona.

4.3.1 Amalungelo ngokwase Afrika

Babengenawo kakhulu amalungelo abantu besifazane kudala. Babephila ngaphansi kwemithetho yabantu besilisa. Zonke izinto ekhaya indoda yayivele ithi ngezayo ngoba kukwayo lapha ekhaya. Ngisho abantu imbala yayithi bangabayayo. Into kahle hle inkosikazi eyayikwazi ukuma ngayo ithi ngeyayo, inkomo ekhishwa uma kulotsholwa noma kuhlawulwa intombazane, inkomo ebizwa ngokuthi inkomo yengquthu. Leyo nkomo ngeyokuzala kwakhe umama.

Wayeyifuya le nkomo ingahlatshwa izale zande esibayeni. Wayengagcina esenezinkomo ezingagcwala isibaya uma zimthandile. Ilapho wayesenga ngokukhululeka khona agcwalise amagula akwakhe. Wayenelungelo futhi lokuthola uchatho lwakhe uma kulotsholwa. Lokho kwakukhombisa ukuthi wazala, wachatha uma kugulwa wakhulisa. Wayenelungelo lokuthola ibhodwe elikhulu lesiZulu uma kulotsholwa ukubuyisela ibhodwe lakhe ayephekela ngalo umalokazana wabo.

Kudala umuntu wesifazane ubengakwazi ukuma phambi kwebandla ashumayekele noma ashadise, angisaphathi ukuphatha uhlelo lomngcwabo. Ngenxa yamalungelo abesifazane sebenza bafane nabesilisa, akusekho konke lokho. Useyashumayela, ashadise, angcwabe uma kufanele akwenze lokho ngoba kuyilungelo lakhe lelo.

Endulo abantu besilisa bekwaziwa ukuthi baye bahambe bayosebenza kude namakhaya. Kwakuba ilungelo likamama ukusale egada ekhaya eshayo imithetho ukuthi izinto zizokwenziwa kanjani. Kwakuyilungelo lakhe njengomama ukubona ukuthi angamlekelela kanjani ubaba osemsebenzini. Wayengadayisa izinkukhu lapha ekhaya athenge imbuzi ngemali yezinkukhu.

Zingaba zine izimbuzi aphinde azidayise athenge inkomo. Uyothi ebuya umnumzane zibe sezizalene zagcwala isibaya ngaphandle kokubonisana naye. Lokho ukwenza

ngokwelungelo lakhe lokuba umama, ukucabangela umyeni wakhe ukuba amenzele into ezomjabulisa abone naye ukuthi waganwa, akazilahlanga izinkomo zikayise.

Kudala bekudume ukuthi akufanele ufundise ingane yentombazane ngoba uzoyenza ukuba iphenduke unondindwa ongezukugana ozophelela esilungwini uyise angatholi lutho ngayo. Kodwa kuhambe kwahamba balithola ilungelo labo lokuthi kumele bafunde nabo njengabafana bagcine lapho bethanda khona bangavinjelwa muntu.

Kudala intombazane bekulula nje ukuba ikhonjelwe uyise lapho izogana khona, ukuze iyomlandela izinkomo emzini womnumzane othile ibinalo ilungelo lokuvele iyogana insizwa ngisho ingazange iyeshela, ifike iyigane ngesidwaba. Ngaleyo ndlela kwakungukugqilazeka lokho uphucwa ilungelo lokuzikhethela umuntu omthandayo nolawulwa inhliziyo yakho ngaye.

4.3.2 Amalungelo ngokwase Ntshonalanga

Ngokomthethosisekelo waseNingizimu Afrika abesifazane bamanje sebenamalungelo alinganayo nabesilisa. Abesifazane bamanje banelungelo lokuphila impilo abayithandayo, impilo engenancindezi. Banelungelo lokuphepha nokukhululeka kuyo yonke inhlobo yokuhlukunyezwa. Umthetho kumele ubavikele ukuba bangazitholi sebhulukunyezwa. Uma umuntu wesifazane ehlukunyezwa kuyilungelo lakhe ukubikela umthetho ukuba umvikele. Uhulumeni kumele ahlinzeke ngezindawo lapho bezobikakhona noma iluphi uhlobo lokuhlukunyezwa abesifazane ukuze bathole usizo.

Kumele kube nezindawo eziphephile lapho bengahlala khona uma behlangabezana nokuhlukunyezwa. Kufanele kube nezindawo zokwelulekwa kwabantu besifazane abasuke behlukunyeziwe. Kuyilungelo labo ukuthola ukwelulekwa emva kokuhlukunyezwa ngokocansi.

Elungelweni lokugqoka, kuyilungelo lakhe owesifazane ukuba agqoke ngendlela. Njengoba ngakuphawula ekuqaleni ukuthi abantu besifazane bayalilandela kakhulu isiko lenhlonipho. Kunezitho zomzimba kumuntu wesifazane eziyigugu okumele azihloniphe.

Akuve kungabukeki ukuthola umuntu wesifazane omdala egqoke isiketi esifishane ngendlela yokuthi akasakwazi ngisho ukugoba acoshe into phansi. Kwesinye isikhathi uthole umama omdala egqoke isiketi esivuleke phakathi nemilenze senyuka saze sayofika phezulu nokuvuleka, ithanga lonke livele ngaphandle. Usezama ukusihlanganisa manje ngoba esenamahloni phakathi kwabantu. Lutho ukuhlangana ngoba phela sithungelwe khona ukuthi siqhephuke uma ehamba.

Nokuba wonke umuntu enelungelo lokugqoka ngendlela athanda ngayo, kepha kubalulekile ukuba ugqoke ngendlela ezokwenza uhlonipheke emphakathini ophila kuwo. Akuve kungabukeki ukuthola umuntu wesifazane esezikale ngebhulukwe, esekhushuza phakathi kulo, kwesinye isikhathi likhanye uze ubone okungaphansi. Okugqoke ngaphezulu makube yinto ezokwenza uvaleke kahle kube sengathi ugqoke ingubo. Kakhulukazi kungaveli okungaphansi kwebhulukwe. Abantu abangaphenduki nawe uma udlula ngoba belangazelela ukubona izitho zomzimba wakho eziligugu kuwe noma ukuthi ukaleke kanjani ebhulukweni.

Abantu besifazane mabazihloniphe bagqoke ngendlela ehloniphekile ukuze bahlonishwe emphakathini ngoba bayizimbali zezwe. Yilapho izwe lizibuka khona. Izwe lihlobe ngabo abesifazane. Akubukeki kumuntu wesifazane omdala esegqoke into eveza isisu sonke ngaphandle.

Abanye besifazane baze bathole ukudlwengulwa ngenxa yendlela abagqoka ngayo. Umuntu wesilisa obuthaka uvele ezwe esemlangazelela ngoba kunguyena owesifazane ogqoke eheha abesilisa.

Uma ekhulelwe kuyilungelo lakhe ukuzicabangela ukuthi ngabe uyayidinga yini leyo ngane noma cha. Uma engayidingi leyo ngane kuyilungelo lakhe ukusikhipha lesu sisu, futhi akekho ongambopha ngaleso senzo. Kunemitholampilo kahulumeni lapho kukhishwa khona izisu. Sekuze kwaba nezindawo futhi lapho kubekwa khona izingane onina abangazidingi ngoba kuyilungelo lakhe ukuyisusa eduze kwakhe uma engayidingi.

Abantu abangaphezu kwezinkulungwane emhlabeni wonke bayahlukunyezwa. Ukuhlukunyezwa kwabantu besifazane kudalwa izinto eziningi. Abantu abaningi besilisa bakholelwa ukuthi abesifazane izinto zabo abazithengela zona ngelobolo. Bakholwa ukuthi umsebenzi wabesifazane ukuba babenzele zonke izinto ezidingwa abesilisa, njengokubaphekela, bebawashele, beba-ayinele, bazenzele nokuye okuningi. Ngokwenza njalo kwabesifazane babe sebekholwa ukuthi abesilisa banelungleo lokubaphoqelela abesifazane ukwenza lezo zinto.

Abantu abaningi bakholwa ukuthi abesilisa banamandla okuphatha abesifazane. Bakholwa ukuthi kuyilungelo lowesilisa ukushaya umuntu wesifazane. Abantu abanjalo basalibele ngoba abakayazi imithetho emisha kahulumeni othi wonke umuntu unelungelo lokuphila impilo ekhululekile ngaphandle kokuhlukunyezwa ngomunye.

Ziningi izinhlobo zokuhlukunyezwa. Kukhona ukuhlukunyezwa ngokushaya, ukuhlukunyezwa ngokocansi, ukuhlukunyezwa ngokwemali, nokuhlukunyezwa ngokomoya. Kuyilungelo lowesifazane ukungahlukunyezwa ngakho konke lokhu. Uma ethuke wahlukunyezwa ngokukodwa kwalokho kumele abikele umthetho wona usuzothatha indawo yawo wonke ujezise lona omhlukumezayo.

Kuyilungelo lakhe umuntu wesifazane ukungacwaswa ngokobulili uma kuvela amathuba emisebenzi. Kayisekho imisebenzi okuthiwa ngeyabesilisa kuphela. Wonke umuntu uyefana futhi nemisebenzi ifundelwa endaweni eyodwa. Kubalulekile ukuthi umuntu afundele noma imuphi umsebenzi awuthandayo. Abesifazane njengamanje sebeyakwazi ukuba amaphoyisa nojele, obekwaziwa ukuthi lowo ngumsebenzi wabesilisa kuphela kudala.

Kudala bekwaziwa ukuthi amabhanoyi, amabhasi, amaloli, izitimela, imkhumbi nokunye okungajwayelekile yizinto ezingaqhutshwa ngabantu besilisa kuphela hhayi abesifazane. Emva kokuthola amalungelo kwabantu besifazane nabo sebengakufundela ukuziqhuba.

Abesifazane ngendlela ababaluleke ngayo sebaze banikwa usuku lwabo oluyiholidi lapho besuke begubha khona lolu suku lwamalungelo abo. Bakhumbula usuku abathola ngalo amalungelo abenza balingana nabantu besilisa emva kokugqilazeka kwabo begqilazwa yibo kanye abesilisa. Lolo suku lubizwa ngokuthi "Usuku lwamalungelo abantu besifazane". Uhulumeni walubona lubalulekile lolu suku waze walwenza lwaba iholide.

Abesifazane babephila kanzima ngesikhathi kusaphase umthetho kahulumeni wakudala lapho wayethi onke amadoda mawaphathe amapasi. Uma itholakale ingaliphethe indoda yayiboshwa ngaso lesi sikhathi. Ukuboshwa kwabayeni babo kwakubahlukumeza kakhulu abesifazane, bazithole sebethwele kanzima bondla izingane bengasebenzi ndawo.

Abesifazane bahlala phansi babonisana ngale nkinga yokuhlukunyezwa kwabo. Babhikisha baqonda e-Union Buildings ngonyaka ka 1956 beyolwela amalungelo abo. Lokho kwakwenziwa kubantu besilisa abamnyama kuphela, abamhlophe babengawaphathi bona amapasi. Babexoshwa noma kanjani emisebenzini futhi kunemisebenzi abanganikwa yona nemali ababeyihola yayingalingani neyabantu besilisa.

Namuhla sebenamalungelo abawanikwa emva kokubhikisha. Babenesiqubulo sabo esithi "Wathinta abafazi, wathinta imbokodwe". Lokho kwabasiza ngoba bakhululeka emithethweni eminingi ababephila ngaphansi kwayo eminye kungukucindezelwa ngabesilisa nabasemzini lapho begane khona.

Usenelungelo lokuzikhethela ngazokwenza ngempilo yakhe uma eseshonelwe umyeni wakhe. Kudala ubetshelwa nje ukuthi uzongenwa umfowabo wendoda yakhe ukuze agadele umfowabo izingane nomuzi wakhe. Lokho bekubahlukumeza abantu besifazane, ukugana umuntu angazange amthande, emgana ngempoqo yabasemzini.

Nonkosikazi walona ongena omunye naye ngakolwakhe uhlangothi uyahlukumezeka ngoba phela usuke esazihlalele kahle nomyeni wakhe, noseshonile usuke engabulawanga nguye ngakho asikho isidingo sokuba ahlukunyezwe ngokulethelwa uzakwabo.

Ngamanye amazwi bahlukumezeka bobabili abesifazane ngalesi senzo sokungena. Oshonelwe umyeni wakhe uphenduka unkosikazi omncane aphathwe ngomdala into abengeyiyo kusekhona umyeni wakhe.

Zonke izinto obekungezakhe nezingane zakhe sezilawulwa umfowabo wendoda omngenile. Konke njalo lokhu kusengukumhlukumeza umuntu wesifazane. Bakulwela ukungahlukunyezwa kwabo ngoba bekuthi uma indoda isishonile umakoti aphucwe zonke izinto ezifana nezimali ezitholakala emsebenzini nezinkomo kuthiwe makangatholi lutho ngoba vele usazohamba ayogana engxenye. Lokho kwabe kuliphutha elikhulu ngoba kuyilungelo lakhe lokuzithatha zonke izinto zomyeni wakhe.

Unkosikazi endulo wayethi uma eshonelwe umyeni wakhe ambozwe ngetshali kusuka mhla eshonayo kuze kube uyabekwa endaweni yakhe yokugcina. Lokho ngokubuka kwami kwakungukumhlukumeza oshonelwe. Uyohlala phansi kwetshali kungabhekwa nokuthi ilanga libalele kangakanani phandle. Uthola omunye esequleka bese kuthiwa uqulekiswa ukushonelwa kanti cha akunjalo uqulekiswa ukushisa kwetshali ambozwe ngalo.

Owesilisa yena oshonelwe unkosikazi wakhe akahlaliswa phansi futhi akambozwa ngalutho. Ngeke umhlukanise nabanye besilisa abasegcekeni uma ungamazi ngeke umbone. Noma esengcwabile ngeke umbone kalula ukuthi ufelwe kodwa owesifazane uyogqokiswa izingubo ezimnyama izinyanga eziyishumu nambili uma egulile umyeni, zibe isithupha uma kuyingozi. Zoze zidabukele emzimbeni wakhe engazishintshi ezigqoka imini nobusuku. Manje sebenalo ilungelo lokuzikhethela ukuthi bayazila noma cha.

Sekuyaboniswa ngokuzila komuntu wesifazane ngoba abanye basebenza imisebenzi engabavumeli ukuba bazile futhi bengeke bayeka ukusebenza ngoba beshonelwe. Kuyilungelo lakhe ukuba angazili uma kukhona lapho kumkhinyabeza khona ukuzila.

Endulo wayegundwa umakoti uma eshonelwe kodwa manje kuyilungelo lakhe ukungagundi uma ethanda. Kuyilungelo lakhe umakoti ukuzaba izingubo zomyeni wakhe emva kwehlambo. Uma engathandi angeke azabela muntu angenza noma yini ngazo. Kudala zazabiwa ngabasemzini yena ehlezi ebukela engenakusho lutho.

4.4 ISIPHETHO

Uma ubheka ebhayibhelini liyakuveza ukuthi umuntu wesifazane ohlakaniphile uyayakha indlu yakhe kepha oyisiwula uyibhidliza yena ngezandla zakhe. Kuyilungelo lakhe umuntu wesifazane ukwakha umuzi wakhe. Ngisho endulo kwakwaziwa ukuthi umuzi ungumuzi ngomuntu wesifazane.

Noma babephila ngaphansi kwengcindezi yabantu besilisa kodwa nabo abesilisa babekwazi ukuthi akukho abangakwenza bebodwa bengabonisananga namakhosikazi abo noma bengathandi ukukuveza kahle ukuthi basuke bebonisana nabo kube sengathi bayabaxoxela nje kanti ngaphakathi ezinhliziyweni zabo bazi kahle ukuthi balinde impendulo noma umbono wabo.

Ngiyafisa ukuba kuthi labo besilisa abakubuka ngeso lokuthi kukhweza abesifazane emakhanda abo uma benikwa amalungelo bakulungise lokho ngoba uhulumeni uqonde ukuba wonke umuntu aphilile ngenkululeko ezweni. Abantu besifazane bahloniphekile manje sebeyaziwa ukuthi nabo banezinto abazithandayo nabangazithandi. Iphelile iminyaka eyisishiyagalombili kusekhona abesifazane abasavumela ukuxhashazwa. Kunomthetho wakuleli zwe onikeza abesifazane inkululeko.

Banengi kakhulu abesifazane abahlukunyezwa ngabesilisa abanegciwane lengculaza ngoba benenkolelo yokuthi bazosinda uma behlangana nezingane zamantombazane ngokocansi. Umuntu wesifazane ohlukunyezwe ngokocansi ukhubazeka impilo yakhe yonke ngokwengqondo ngoba ngisho noma ngabe umyeni wakhe ubemzwela ngokumehlele kodwa kuhamba kuhambe agcine esemphendukela esemlahla ngecala lokwenzeka, kwesinye isikhathi bagcine sebehlukene.

Kuyamhlukumeza owesifazane ukudlwengulwa ngoba ugcina ehamba izinkantolo echaza phambi kwenqwaba yabantu ngokwenzeka. Uchitha izimali eziningi ehamba odokotela bengqondo ukuzama ukwedlulisa okwenzeka. Uhamba nodokotela behlola izifo ezahlukene ezitholakala ngocansi.

IS AHLUKO SESIHLANU

IQOQA, IZINCOMO NESIPHETHO

IZINCOMO NESIPHETHO

5.1 ISINGENISO

Lesi sahluko sinikeza isiphetho nesincomo salo lonke ucwaningo olwenziwe lapho bekubhekwa khona iqhaza labesifazane esizweni samaZulu. Abantu abaningi ikakhulukazi abesifazane bayavuma ukuthi bavezwa kabi isikhathi esiningi abantu besifazane uma kubhekwa imibhalo ebhalwa ngababhali abaningi besilisa.

5.2 IZINCOMO

Kuyancomeka ukuthi bayakuveza abesifazane ukuthi abahambisani neze nendlela abavezwa ngayo ngoba ekugcineni kwakho konke kuyazilimaza izingane ezisakhulayo ngoba zikhula zinokunye ezingqondweni zazo ngomuntu wesifazane. Ezamantombazane zikhula zinokuzingabaza nokungazethembi ngezikwenzayo ngoba zikhula zazi ukuhi umuntu wesifazane akabalulekile, uma ukhuluma ngomuntu wangempela usuke usho owesilisa.

Kwesinye isikhathi uke uzwe ingane yentombazane ithi ngabe kwaba ngcono ukuba yaba umfana. Uthi uma uyibuza ukuthi ikusho ngani lokho, ithi umfana akahlupheki njengentombazane. Lapho izobala izinto eziningi ezibona zingukuhlupheka ezenziwa ngabantu besifazane. Ikhule nje yazi ukuthi kunzima ukuba umuntu wesifazane. Ngalokho nje kusho kwayo ukuthi ayithandi ukuba intombazane isuke isikhombisa ukungazithandi nokuzeya nokuzingabaza ukuthi kukhona nje engakwenza kwenzeke kahle njengoba iyintombazane.

Isiyokhula ikungabaza konke ekwenzayo nekushoyo uma ihlanganye nezingane zabafana kugcine sengathi abafana abangenza noma basho into enomqondo ophusile kunentombazane. Impilo yayo yonke leyo ngane isuke isilimele isiyohlala ingaphansi kwabantu besilisa njalo ngoba ikholelwa ukuthi bangcono kunabesifazane. Noma isingumama iyoba ilo mama ongazethembi ophila ngaphansi kwemibono nezinqumo zabantu besilisa. Uyohlala azi ukuthi ukuphila kwakhe kweyame kumuntu wesilisa, okuyiphutha ngoba wonke umuntu useyalingana manje akasekho omkhulu nongcono kunomunye.

Izingane zabafana zona zikhula ziwabukela phansi amantombazane ngoba zinenkolelo yokuthi yizo ezingcono nezihlakaniphile kunamantombazane. Lokho zikubuka koyise bengcono kunonina. Zithi zifika ezikoleni zifice nakhona kufundwa izincwadi ezisasho khona ukuthi zinkulu futhi zingcono kunamantombazane. Zizwe nangendlela ababhali ababadakaza ngayo abesifazane, zikhule zazi ukuthi kushiwo noma yini kumuntu wesifazane. Zikhule zazi ukuthi abekho abangalungile njengabesifazane ngoba zifunda imibhalo eminingi ekhuluma kabi ngabesifazane.

Lokhu kubukelwa phansi kwabantu besifazane kungaphela uma ababhali abasha ekubhaleni bengathi uma bebhala babe neso nokucophelela bababeke kahle abantu besifazane. Akukuhle ukuthi uma umbhali efuna ukuphumelelisa umbhalo wakhe ukuze uthandeke kwabawufundayo bese esebenzisa umuntu wesifazane kabi amveze engumlingiswa omubi nonezenzo ezimbi.

Ngokwenza njalo uyobe enamathelisa isithombe esibi ngomuntu wesifazane ezingqondweni zezingane ezisakhula. Zikhule zazi ukuthi mubi umuntu wesifazane, ngakho zonke izinto ezimbi zifaniswa naye. Uma kucingwa umlingiswa ongadlala indawo yomthakathi kuthathwe umuntu wesifazane. Sekuyothi njalo uma ucabanga ngomthakathi uvele ubone isithombe somuntu wesifazane.

Bakhona nabanye abesifazane ababaveza kabi abanye besifazane. Kwesinye isikhathi basuke bebeka amaqiniso njengoba enjalo. Uma ubheka incwadi kaGwayi ethi

“Shumpu”, uNtombazi uvezwa engumuntu wesifazane othakatha ngendlela exakile. Umdlalo kumabonakude othi “Kwakhala Nyonini”, kwakunonkosikazi kaMadlanduna owayethakatha efuye imikhovu wabulala inkosana kaMadlanduna.

Izingane ezincane ezawubukela lo mdlalo zinesithombe somuntu wesifazane othakathayo ofana nalo mlingiswa kulo mdlalo. Lokho akusilona iqiniso ukuthi umthakathi umuntu wesifazane ofuye izilwane ngoba nomuntu wesilisa angaba umthakathi. Lokhu indlela nje yokuveza abantu besifazane kabi. Kujwayelekile ukuthi abantu besilisa bangakwazi ukuncoma umsebenzi owenziwe umuntu wesifazane, kunokuba babancome bavele bakhombise ukuthi abanandaba nawo.

Ucwaningo luzamile ukubheka izizathu zalokhu okwenza abanye besilisa bathi uma ukhombisa ukumncoma umuntu wesifazane uye adelele azibone esemkhulu kunendoda. Kwasendulo babengabongwa abantu besifazane ngezenzo zabo ezinhle ababezenza. Isibonelo nje uMkabayi kaJama, kunokuba oDingane noMpande bambonge ngesenzo sakhe esikhulu kangaka sokusimamisa umbuso kaZulu, bazama izindlela zokumqhelisa eduze kwabo wagcina efele ezinkalweni zaseNkandla lapho wayehlezi ngokungenami khona (Msimang 1982).

UMkabayi wamsebenzela uZulu ngokwami ukubona kwakungafanele afe ngendlela afa ngayo ngoba akafisanga okweqhawe. Wafa engasanakwe muntu ngoba akekho owayesafisa ukuba seduze naye, wonke umuntu wayezama ngayo yonke indlela ukumqhelisa eduze kwakhe. Ubuqhawe bakhe bebuyovezwa ngokuba luhlonishwe usuku ashona ngalo njengoba kwenziwa nakwiLembe iNkosi uShaka.

Ngisho izingane ezincane zikhula zibuka komabonakude ukuthi umthakathi umama ofuye izilwane lokho okungesilona iqiniso nabesilisa bayaba ngabathakathi kodwa okwabo ukuthakatha abuqhakambiswa, kuqhakambiswa okwabantu besifazane. Bona bavezwa bengokhokhovula lwezinyanga ezelapha abathakathwe abesifazane. Konke njalo lokhu kuyiphutha eliveza kabi abantu besifazane liveze kahle abesilisa. Ngingeze

ngaziqeda izincwadi nemidlalo yomsakazo nekamabonakude eveza abesifazane njengabathakathi.

Uma kucingwa umuntu onamanga kuvela isithombe somuntu wesifazane. Uma kucingwa umuntu onesimilo esibi kuvele umuntu wesifazane ekubeni nomuntu wesilisa angalahlekelwa isimilo naye enze izinto ezimbi ezigcina sekuze kwafa abantu ngenxa yakhe nokungathembeki kwakhe.

Uma ubheka inoveli kaMolefe (1985) lapho kuvezwa intombazane engenaso isimilo egcina ngokubulalisa abantu abaningi ngenxa yokungaziphathi kahle kwayo. Umbhali wesilisa lona obhale le noveli. Usishiya nesithombe sokuthi umuntu wesifazane omuhle akanasimilo, wasiqwashisa ukuba simbhekisise ngoba uyingozi. Ubengasinika futhi isithombe somuntu wesilisa oyisoka abathi ngesiZulu isoka lamanyala ukuthi uyingozi kangakanani, kepha akathandanga ukhethe ukusebenzisa igama lomuntu wesifazane ngento embi kwagcina kulilimazile futhi kwehlisa nesithunzi somuntu wesifazane wabukeleka phansi.

Usuthi noma ubona intokazi iyinhle ushaywe uvalo wesabe ukuthi nawe ungase wehlele okwehlela abalingiswa bakaMolefe enovelini lakhe elithi "Ikhiwane elihle". Bangingi abesifazane abalahlekelwa nabasazolahlekelwa umendo ngenxa yababhali besilisa abababeka kabi uma bebhala.

Bavezwa kabi ngempela abantu besifazane isikhathi esiningi. Mina bengingathi ukuze kubuyiswe isithunzi sabantu besifazane kuzofanele kushintshwe indlela okubhalwa ngayo izincwadi bavezwe kahle nje nabo abesifazane. Uma kunesidingo sokuveza umuntu owenza into embi naye umlingiswa wesilisa asetshenziswe ukuze kwazeke ukuthi noma ngubani angayenza into embi hhayi ukuthi kube sengathi ngabantu besifazane kuphela abenzi bokubi.

Bakhona bona ababhali abathi, uma bebhala bababeke kahle abesifazane kodwa ababaningi. Abesilisa abaningi bayakuphika ukuthi bavezwa kabi abesifazane

emibhalweni ebhalwa ngababhali abaningi besilisa. Bancane kakhulu abesilisa abavumayo ukuthi bavezwe kabi abesifazane uma kubhalwa.

Lokho kungenzeka kuphela uma kuzoba khona ithimba labesifazane elibhekele ukuxhashazwa kwabantu besifazane ngababhali. Ngeke kusalunga ezincwadini esezabhalwa kudala kepha kufanele kubhekewe kwezintsha ezisazobhalwa nezibhalwayo kumanje.

Ababhali abaningi abanandaba nesithunzi somunye umuntu kuphela nje babheka ukuthi iyaphumelela incwadi yakhe ukuba ifundwe athole imali. Imiphefumulo nezithunzi zabantu azilimazile ngenkathi ebhala lencwadi akanandaba nayo.

Babekhona nasendulo namanje basekhona abesifazane abakwazi ukubamela abanye besifazane ekubukelweni phansi ngabesilisa. Lapha ngingabala abantu emlandweni wamaZulu abanjengoMkabayi kaJama. Wakuveza kwaba sobala ukuthi kuyiphutha ukuba kuthiwe indawo yomuntu wesifazane isekhishini nasekubhekeni abantwana. Akazange akuvume lokhu uMkabayi wafuna ukubakhombisa ukuthi umuntu wesilisa nowesifazane bayalingana (Msimang 1982).

Nowesifazane angakwenza konke okwenziwa umuntu wesilisa. Wayeqonde ukucacisa ukuthi akukho okwenziwa umuntu wesilisa angeke akwenze owesifazane. Wakhombisa futhi uMkabayi ukuthi umuntu wesifazane bangameyi bamedelele ngoba engowesifazane.

Wakuqeda okwakugcwele ezingqondweni zabantu besilisa ukuba babukele phansi abesifazane babathathe njengabantu abangenayo imiqondo ephusile nabangeke bangene kwezombusazwe. Namuhla sinabantu besifazane abaningi abahlezi ezihlalweni eziphakeme zasePhalamende abasingethe ezombuso.

Kudala abesilisa babengacabangi nje futhi bengafuni nokuyizwa indaba yokuthi kukhona into abangayitshelwa ngumuntu wesifazane. Kodwa namuhla abesifazane basezihlalweni

eziphezulu emisebenzini, baphethe bona kanye abesilisa. Lokho akuseyona inkinga kubantu besilisa sebakwejwayela. Izingane ezikhula manje ngeke zibe nayo inkinga yokuphathwa abesifazane emisebenzini.

Amadoda amaZulu kwawathatha eside isikhathi noma ngithi kwamanye kwamanje kuselukhuni ukuba bakwemukele lokho kushintsha kwesikhathi. Ubezwa sebethi kukhwezwa abesifazane phezu kwamakhanda ethu, kanti chabo, akukho ukukhwezwa komunye phezu kwekhanda lomunye, amalungelo nje kuphela abawanikiwe ukuba baphile nokuthi benze izinto nabo ngendlela abathanda ngayo.

Amadoda ayekubona kungukwehliswa isithunzi ukuphathwa kwawo abesifazane. Angiwasoli kodwa ngoba lawo ajwayele isiko lamaZulu lasendulo elithi indoda inkulu kunomuntu wesifazane. Umfazi ufana nengane endodeni. Kwakuvele kuzowathatha isikhathi eside ukushintsha. Lokhu kulinganiswa kwabesilisa nabesifazane kudala enkulu inkinga kulawo madoda angafuni ukushintsha ekwenzeni kwawo izinto ngoba amanye awo azithola esenza izinto eziwukhukumeza amalungelo abesifazane, akhohlwe ukuthi sekukhona umthetho ovikela abesifazane ekuhlukunyezweni abesilisa. Lawo madoda agcina esengene ejele, ajeziswe kanzima ngoba siqinile isigwebo sokuhlukumeza umuntu wesifazane.

Liselikhulu namanje iqhaza lomuntu wesifazane, akufanele abantu bazikhohlise ngokuthi ababalulekile. Konke abakwenzayo manje bakwenza bevunwa umthetho namalungelo abo. Babevele behlakaniphile abesifazane kwasendulo, kuphela nje babecindezelwe ngamasiko bengakwazi ukuzimela, bengaphansi kwabesilisa.

Lokho kuvela uma ubheka abantu abanjengo Mkabayi kaJama, Ntombazi, unina kaZwide, Nandi intokazi yaseLangeni, unina weNkosi uShaka noMthaniya intokazi kaSibiya, unina kaSenzangakhona. UMkabayi kaJama ngingathi wayibeka induku ebandla ngokuba ngowesifazane wokuqala wesizwe samaZuu ukubusa isizwe samaZulu. Okunamuhla sinabo abesifazane abake baba ngamakhosi babusa isizwe. Ngingabala uDokotela Zungu owayengowesifazane omncane owayebusa isizwe sakwaZungu

eMevamhlophe Empangeni. Ngibale iNkosi uMpungose engeyesifazane eShowe obusa phesheya koMlalazi.

Bekungeke kuthiwe sineNingizimu Afrika ekhululekile uma kusekhona abantu abangakhululekile abaphila ngaphansi kokucindezelwa ngabanye. Ngisho izingane imbala zinamalungelo azo okumele abhekelle ngaso sonke isikhathi. Manje sesingasho kugcwale umlomo ukuthi siphila ezweni elikhululekile. Kubabhali abasha kuyinselelo ukuwabhekela amalungelo abo bonke abantu abafisa ukubhala ngabo.

Ngiyabancoma kakhulu abantu besifazane ngokuba abantu abanesibindi kukho konke abakwenzayo. Ucwangingo luyaveza ukuthi umuntu wesifazane uyakwazi ukudela konke uma nje kukhona into azimisele ngayo. Angadela ubumnandi abezobuthola axolele ubunzima, nobuhlungu, nokuhlupheka, inqobo nje uma lobo bunzima buzomphumelelisa ezinhlosweni zakhe.

Bheka uthando lukaMkabayi ethanda izwe lakubo kwaZulu. Waxolela ukuhlala engagani ngoba ezimisele ukuba iso lombuso kaNdaba. Wadela injabulo yobusha bakhe okwakuyigugu kumuntu wesifazane ukugana (Msimang 1982).

Uthando lukaNandi, ethanda indodana yakhe uShaka kaSenzangakhona exolela ukuba ngumhambuma ngenxa yokubhekela indodana yakhe inhlalakahle nokuba kwesinye isikhathi yena wayesuke ehlezi kahle kepha kwakungamkhululi ukuhlala kahle kwakhe indodana yakhe ihluphekile. Washiya ukugana uGendenyana lapho ayehlezi kahle khona ngenxa yokuthi uShaka wayesefunwa uyise uSenzangakhona, wabaleka wayocasha naye (Msimang 1982).

5.3 ISIPHETHO

Bakufanele ukuhlonishwa abesifazane futhi bathathwe njengabantu ababalulekile ngoba ngaphandle kwabo kuningi okungonakala emhlabeni wonkana. Banemibono emihle, esheshayo neyakhayo abantu besifazane. Baphiwe ukucabanga ngokushesha.

Thatha isenzo sikaMkabayi esiza isizwe samaZulu esabe silengela eweni lokufa ngoba uyise uJama engenaye umfana owayezobusa emuva kwakhe. Ngokuhlakanipha komuntu wesifazane wawuvusa umuzi kayise uMkabayi ngokuletha uMthaniya ukuzogana uyise, uJama wazala uSenzangakhona. UNkulunkulu nokuba engabaphanga amandla abesifazane kepha wabapha umqondo okhaliphile nosheshayo.

Kuningi esengikushilo ezahlukweni ezedlule ukukhombisa ukubaluleka komuntu wesifazane, ngingekuphinde kodwa ukuphetha nje ngingathi kumele bahlonishwe futhi bathathwe njengabantu ababalulekile abesifazane ngoba mkhulu umsebenzi wabo. Ngaphandle kwabo ngabe kuningi okonakalayo.

Ngiyasincoma kakhulu isenzo sikahulumeni sokunikeza abesifazane amalungelo nokubavula imilomo ukuba basho abakuthandayo nabangakuthandi okwenzeka kubo. Bebegqilazwe kakhulu ngamasiko abebephila ngaphansi kwawo.

Ukulingana kwabesilisa nabesifazane kuzoletha inqubekelaphambili nentuthuko esizweni ngoba nabesifazane sebezofaka esivivaneni semibono eyakhayo.

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UHLA LWEMIBUZO EBHALWAYO

1. Ngokubuka kwakho, ibaphi ababaluleke kakhulu abantu besifazane nabesilisa?
Usho ngani?
2. Kulindeleke ukuba baziphathe kanjani abantu besifazane kulezi zigaba.
 - 2.1 izingane
 - 2.2 izintombi namatshitshi
 - 2.3 omakoti
 - 2.4 omama
 - 2.5 izalukazi
3. Ngokuba kwakho indlela abaziphethe ngayo abesifazane besikhathi samanje isafana nesikhathi sasendulo.
 - 3.1 Uma ifana uthi ifana ngani?
 - 3.2 Uma ingefani uthi yehluka ngani?
4. Uma ufunda izincwadi ezibhalwa ngababhali abehlukene abahlanganise abesilisa nabesifazane ngabe ukhona umehluko owubonayo ekubhaleni kwabo?
5. Ngabe ucabanga ini uma uzwa igama elithi "ubumama noma mama"?
6. Ucabanga ini ngegama elithi "ubudoda"?
7. Awungibalele izinto ongathi zingumsebenzi womuntu wesifazane ozaziyo wena ngokwakho.
8. Ungabathatha njengabantu abanjani wena abantu besifazane?

9. Ngokubuka kwakho likhona yini iqhaza elabanjwa umuntu wesifazane esizweni samaZulu kusukela emandulo kuze kube manje.

10. Ngokwamalungelo abesifazane sebeyalingana manje abesifazane nabelisisa. Ngabe wena uyavumelana nalokho? Uma uvuma, uvuma ngaliphi? Uma uphika uphika ngaliphi? Sekela okushoyo.

