UKUBALULEKA KWENHLANZEKO EKUPHATHWENI KOMSEBENZI WABADALA

(THE IMPORTANCE OF RITUAL PURITY IN ANCESTRAL CEREMONIAL PERFORMANCE)

RICHMAN THULANI BLOSE

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NGU

RICHMAN THULANI BLOSE

Ucwaningo olwethulwe ukufeza izidingo zeqhuzu lobudokotela kwinjulalwazi

E

Nyunivesithi YakwaZulu

Umeluleki: Solwazi Z.l.M. Khumalo
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(THE IMPORTANCE OF RITUAL PURITY IN ANCESTRAL CEREMONIAL PERFORMANCE)

BY

RICHMAN THULANI BLOSE

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Isifungo

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi:

Ukubaluleka kwenhlanzeko ekuphathweni komsebenzi wabadala

(The importance of ritual purity in ancestral ceremonial performance)

ngumsebenzi ongowami.Ucutshungulwe ngokusebenzisa imithombo yolwazi ehulukahlukene. Imithombo yolwazi esetshenzisiwe necashunwe ngqo ikhonjiswe ngendlela epheleleyo ekuphethweni kwalolu cwaningo

R. T. Blose

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Lo msebenzi ngiwethula ngenhlonipho, ukutusa nokuthokoza ku – Africa, Vikinduku Qedicala kaJakobe benentombi kaMbhota u-Ellie, ikhehla elingizalayo:

U Mthof' ozigidi,
Uqolotha kammango
Ummango ongadliwa zinkomo
Ziyawudla ziyawubalekela

Okuthe ngisephezu kwawo lo msebenzi bambiza obabamkhulu wasabela ukuze *ayobukela nabo ziwugikla aphinde abe lubhaqa lokukhanyisela abanganeno* kuze kuthi nalabo abasemadolonzima bavuke bazithathe bathi:

nansi indlela eya ekukhanyeni.

Ngithi kuwe: Shinga kungashinganga wena kwashing' isibongo.

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Iqoqa

Ukubaluleka kwenhlanzeko ekuphathweni komsebenzi wabadala wucwaningo olumpande zalo ziphuza emajukujukwini empilo yomuntu ongum-Afrika nesiko lakhe kanjalo futhi zibe zilunguza esikweni lomZulu phaqa. Ukulondolozwa kwamasiko omdabu yiwona mthambo ongumnyoluka wempilo noyinjulalwazi ngemvelaphi yomuntu nomuntu njengoba edaliwe wabekwa echosheni elithile lomhlaba ngoPhezukonke.

Ukugudluka kwezinsika zokugcinwa kwamasiko omdabu ikakhulukazi ukubukelwa phansi kwephuzu lenhlanzeko lapho kuphathwa imisebenzi yasebalala yikhona kanye okususe usinga lokuba kwenziwe lolu cwaningo. Sekuhambe ibanga ukugcinwa kwamasiko kodwa le ngxenye yesiko ibinganakiwe ngokungako.

Lolu cwaningo luyimizamo yokubuka ngeso elijulile ukubaluleka kwezinsika zokugcinwa ngokuyikho amasiko eSintu ngoba aphethe injulalwazi yempilo yomuntu emenza ehluke kwabanye kanjalo nomlando wakhe. Lolu cwaningo ngumkhombandlela ekugcinweni ngokuyikho komsebenzi wabadala ngenhloso yokuphephisa leyo nzika esasele njengoba izivunguvungu zokushabalalisa amasiko omdabu zilwa impi yansukuzonke.

Esokuqala isahluko sethula indikimba ngalokho ucwaningo oluphokophelele ukukuhlaziya. Ngaphezu kwalokhu, isahluko siphinde siveze lokho okube yilahle eliyimbeleselane elisuse ugqozi lokuhlwaya ngalesi sihloko. Kuyavela futhi ukuthi lolu cwaningo lunemincele ngenxa yokuba ngudedangendlale kwesihloko salo yingakho nje lona lucubungule esingakubiza ngokuthi yiwona mongo walesi sihloko, inhlanzeko. Esokugcina sona siqoqa amaphuzu adingidiwe ngenhloso

yokuphetha imbenge kanjalo nokuveza izincomo okungathi ngokulandelwa kwazo ngokuyalela kocwaningo kube khona izinguquko endleleni isiko elibukwa ngayo kanjalo nasendleleni abantu abagcina ngayo imisebenzi yabakubo asebalala.

Indikimba yalolu cwaningo yona yakhiwa yizahluko eziyisithupha ezidingida izigaba zokukhula komuntu kusuka ezalwa, egana / eganwa kuze kube wendela koyisemkhulu. Isahluko sesibili siyinjulalwazi ngenkolo yomdabu ikakhulukazi kugxilwa kwinhlanzeko efundiswa abantwana lapho befika kulo mhlaba bese leyo mfundiso beyigwinya, bayiphile nokuyikona okubalungiselela ikusasa elifika nezingqinamba zalo.

Isahluko sesithathu sona sibuka ukugcinwa kwamasiko endabuko ikakhulukazi lawo agcinelwa abantwana besebancane kuze kuyofika lapho bethomba khona. Ukubaluleka kwawo kanjalo nophawu oluhambisana nawo yikona olugcizelelweyo. Inhloso kuseyiyona leyo yokubuka ngeso elinzulu iphuzu lenhlanzeko njengesinongo esingugo ekuphumeleliseni la masiko kanjalo nokwedlulisela ngempumelelo umntwana emabangeni ahlukahlukene.

Isahluko sesine sona sibheka umemulo nenhlanzeko egcizelelwa yileli siko. Lesi sahluko sibheka ubuntombi nto njengesizathu sokugcinelwa leli siko. Uphawu ngezinto ezisetshenziswayo lukhuluma buthule nezethameli kuleli siko. Lesi sahluko sandulela futhi sishanela amabala aleso sokuganana leso okuxoxwe ngaso kwisahluko sesihlanu. Ubumsulwa bentombi / bensizwa yibona obudlulisela ngesinono umuntu kuleli banga. Umlobokazi ukufakazela ngokufaka imvakazi lobu bumsula ngosuku lodwendwe.

Isahluko sesithupha sibheka ibanga esingalibiza ngebanga eliyisiphetho sempilo yomuntu yakwamhlaba izinga lokufa. Lesi sahluko sicubungula injululwazi ngokufa qobo kanjalo namabanga ahanjwa ngumphefumulo womuntu, uhlanzwa

ngemisebenzi egcinwayo enhlobonhlobo ukuze ubuye uzongena ebudlozini bekhaya.

Isahluko sesikhombisa sibuka izinguquko ezikhona ekugcinweni kwawo wonke la masiko okuxoxwe ngawo ezahlukweni ezidlule. Izizathu ezidala izinguquko ekugcinweni kwala masiko zibekwe obala. Kuphawuliwe futhi kulesi sahluko ngobunjalo bamasiko kanjalo nokuhambelana kwawo nesikhathi okuphilwa kuso. Ubunjalo bezinguquko bushiyelwe umfundi ukuba kube nguyena owehlulelayo ngobuhle nobubi bazo. Umcwaningi ushiyele ofundayo ukwahlulela ngobuhle nobubi bezinguquko zesikhathi emasikweni endabuko.

Isahluko sesishiyagalombili sona siqoqa amaphuzu okuxoxwe ngawo ezahlukweni ezingaphambi kwaso.Okubalulekile ngalesi sahluko wukuthi sithi siyiqoqa kanjalo futhi sibe siyinkombandlela yalokho okubukwa ngeso lomcwaningi ukuthi kungaholela ekugcinweni ngendlela eyamukelekileyo kwamasiko omdabu.

ABSTRACT

The importance of ritual purity in ancestral ceremonial performance is a research on one of the central themes in African heritage generally and also particularly in Zulu culture. Ritual ceremonial performances constitute a significant life blood and a philosophical outlook of life of a people as they take their rightful place in the cosmos accorded to them by the Almighty.

A shift in the attention paid to ritual ceremonial performances and especially less attention paid to ritual purity per se and adverse consequences thereof has prompted this kind of research. The subject has been taken for granted for too long in spite of daily performances by the traditionalists.

The research attempts to explore and deeply analyse the fundamentals that underlie the very basic functionality of such performances, as they are an artistic reflection of a people's culture and its history. The research purports to present, in a persuasive manner, the proper foundations and characteristics of these performances especially as it is observable that although acculturation strives it is not too powerful to an extent of bringing such practices to extinction. In short, little systematic research has been carried out in this specific field and thus the research pays attention to the procedures of handling these ritual performances.

The first chapter of the research tries to introduce, explore and of course analyse the theme, ritual purity. In addition, it reveals the driving force behind the researcher's desire to do this kind of research. It is apparent that research of this kind is very broad hence the subject has been limited to one central theme, which is ritual purity. The last chapter is a conclusion of the study undertaken with the sole aim of re-directing a people's thinking and thus their actions. It is believed that the exposure of a people to this research might help restore correct traditional practices.

The content of the research has been divided into six chapters each of which dealing with a certain development in the life of an individual. Chapter two is a philosophical background to the study of African Religion. It focuses on ritual purity that is inculcated in the minds of infants which they in turn internalize in order to arm themselves for future uncertainties.

The third chapter has as its focus the restoration of traditional practices with special reference to those rituals that commence at birth and extending right up to puberty stage, their importance and the symbolism attached to them. Basically, ritual purity is a central theme in the above customs that ensures unquestioned qualification from one stage to another in the development of the individual.

Chapter four focuses on the performance of the umemulo ceremony and the ritual purity attached to it. It stresses the importance of virginity to young women as such is the basic reason for such a ceremonial performance. Symbolic actions that are characteristic of this ceremony convey visual images and a clear message to the audience. The performance of the umemulo ceremony is in preparation of the next stage, which is marriage, which is discussed in chapter five. Virginity is also held in high esteem during marriage. This culminates in the wearing of a veil during the actual ceremony which is proof of virginity of the bridegroom.

Chapter six deals with the stage that can be regarded as the last stage in the life journey of a person. It looks at the philosophical background regarding death and processes that follow after death, stages that the soul is expected to undergo following its cleansing and ultimately its return into ancestorship of the family.

Chapter seven focuses on the changes that are perceptible in the customs discussed in previous chapters. This chapter also looks into causes of such changes. The nature of traditional customs as well as their relevance with respect to recent developments in people's lives is also described in this part of the research. However, it must be pointed out that the researcher has left to the reader to decide on the good and the bad of such changes.

Chapter eight is a summary of all chapters dealt with in this research. Of paramount significance about this chapter is that whilst it summarises other chapters it also tries to re-direct a people's thinking with respect to the manner in which they conduct their traditional practices.

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ukukhula komuntu ongumZulu, kusuka ebuntwaneni kuya ebudaleni kuze kuyophetha ngokuba endele koyisemkhulu, kuncike ezigabeni ezithile zokukhula ezilandelana ngononina zonke zisingethwe ngabadala, izinyanya. IsiNtu sinenkolelo yokuthi umuntu uyazalwa, akhule, aguge, ashone kodwa kuthi ekuboleni, kuhlume okungaseyukubola futhi okuyikhona okuxhumanisa inganeno nengale kwaNtabakayikhonjwa. Inhlonipho yabadala yenza isiNtu sazise ulwazi lwawokhokho lwenjula yolwazi lukaKhulukhulwane, ulwazi lokufinyelela kuMvelingqangi omKhulu, kakhulu okunguyena owavela kuqala, wadabula isiNtu oHlangeni.

Ucwaningo oluzokwenziwa kulo msebenzi lubhekene nengxenye ebaluleke isibili uma kuthintwa abadala, inhlanzeko. Ubudlelwano phakathi kwabasawadla anhlamvana nasebengale kwelobabamkhulu buncike ekuqikeleleni ukwenza izinto ngobunono. Kungelitshalwe ukuthi amadlozi amanono isibili. Ngakho-ke umuntu noma abantu abasuke bezosingatha umsebenzi wabadala kufanele baqaphele iphuzu lenhlanzeko.

1.2 Iziko locwaningo

Iziko eliphembe lolu cwaningo wukugudluka kwesiNtu ezinsikeni zokulondolozwa kwamasiko ezigaba zokukhula komuntu, lokhu bese kudala okuningi okuyizingqinamba isiNtu esihlangabezana nazo. Izimiso zalabo asebemathambo amhlophe, ukuthi ukuze balethe impilo nokusimama kwemindeni bafuna ukukhunjulwa njalo-nje ngokwenzelwa imisebenzi eyahlukahlukene, zingelahlwe phandle kuhle kwenyongo yenyathi ngoba kakadeni ingcabhayi yokugcina isiko sayibekwa izizukulwane ezisandulelayo.

Elinye iziko eliphembe le nkuthalo wukubuka amasiko esiNtu aseqhelukiswe eziko kuhle komceko wona osuke ubanga intuthu exhibeni. Uyanda lo mkhuba wokubukela phansi okwabomdabu, kudunywe nokwabezizwe. Akugcini ngokuphinyiswa kwamazwi kuphela adicilela phansi isithunzi sesiko kepha nazo izenzo zokweqisa amehlo-nje lapho kwenziwa amasiko, kudala ukuba amasiko esiNtu abukeke njengomceko. Inhlanzeko yalabo abasingatha umsebenzi wabadala ngelinye lamaphuzu okuthi nxashana lingaqikelelwanga, isizukulwane sihambe sizincinza inqulu sithi hhiya, isiko ebelikhaleleka ligciniwe kanti phinde, bekufane kusiniswa amahleza-nje. UMsimang, (1975: 12) uthi:

> *Isiko lisho umkhuba noma ukwenza okuthile osekujwayelekile kubantu abaningi bamaZulu futhi osekunesikhathi eside kwenziwa, osekuze kwamukeleka njengomthetho, futhi okukholelwayo ukuthi uma kungenziwanga noma kungaphethwanga ngemfanelo izelelesi lezo zokwehlelwa imiswazi emibi nemikhokha namalumbo.*

Kungalesi sizathu-ke lolu cwaningo lubheka inhlanzeko njengesinongo sokuqala esikhomba ukuhlonipha ukugcinwa kwesiko. Abantu abathathwa njengabantu abangahlanzekile nabangenakusondelana nomsebenzi wabadala, ngokuka-Krige, (1936: 82) yilaba:

> *"Unclean" people include menstruating women, pregnant women, women with young children (abadlezane), people who have had sexual connection (abanentsukwini), people who have recently been to a burial, have handled a dead body or had anything to do with a corpse.*

Lolu cwaningo luzobheka amasiko abhekene nokukhula komuntu esuka kwelinye izinga, engena kwelinye, kusuka ekuzalweni kuze kube uya koyisemkhulu. Izingqinamba okuhlangatshezwana nazo uma isiko lingalandelwanga ngendlela yakhona zingagwemeka uma kungaqashelwa ikakhulukazi iphuzu lenhlanzeko.

1.3 Ucwaningo nenjulalwazi yamadlozi

1.3.1 Idlozi

Igama idlozi lingelinye kwamaningi achaza umoya womuntu ongasekho. Kulolu cwaningo la magama azosetshenziswa asho into eyodwa. Nokho kulawa amaningi kuzogxilwa kwamabili, abadala / amadlozi. Amanye amagama ancikene nale ncazelo nakuba enazo izincazelo ngqo zawo yilawa: amathongo, izinyanya, izithutha, abaphansi, izinyandezulu, njalonjalo. Ukuthi umoya wongasekho uthole umqhele wokubizwa ngedlozi kungaphezu kwencazelo

yamagama abalulwe ngenhla. Idlozi wumoya womuntu osubuya ezweni lamathongo ngokwenzelwa umsebenzi ofanelekile. AmaZulu anenkolelo yokuthi uma umuntu edlula kulo mhlaba wanganeno udlulela koyisemkhulu.

Ukugcinwa kwamasiko ezigaba zokukhula komuntu kudinga ukuphathwa ngobunono. Isizathu salokho wukuthi amasiko ayisendlalelo sempilo umntwana asuke esazoyihamba esekulo mhlaba. Umntwana uyisibusiso kubazali, emndenini nakumphakathi wonke. Kulindeleke ukuba akhule, kuthi ekukhuleni kwakhe naye aphinde athole abantwana. Ziningi izingqinamba ezingamvelela umntwana ekukhuleni kwakhe. UZulu unenkolelo yokuthi idlozi lingazivika uma lenzelwe amasiko afanele, enziwa ngendlela eyamukelekile emhlabeni wabadala.

Ukungabatholi abantwana lapho umuntu esefike ezingeni lakho yiyona ngqinamba edala isigcwagcwa esingayiwa. Ukungabatholi abantwana kufana nokujuqula intambo yolibo lozalo lolo. Ngakho lowo osuke engabatholi abantwana uba nenkinga. Icala lokungabatholi abantwana lithwalwa ikakhulukazi ngowesifazane. Yihlazo kumuntu ongumZulu ukungabatholi abantwana ngoba lokho kuchaza ukuthi ekudluleni komnumzane igama lomuzi seliyoshabalala. Yingakho-ke kufanele kuqashelwe ikakhulukazi izinto ezingadala imiswazi nemikhokha uma isiko lingagcinwanga noma kube nezithinzana ekugcinweni kwalo.

UMsimang, (1975: 22) uyichaza kanje imikhokha nemiswazi , uthi:

> *............... umkhokha singawuchaza njengesijeziso sabaphansi kulabo abalelesile. Lokho kwakuvama uma kukhona iphutha elibi elenziwe ekhaya bese kuthiwa lokhu kuhlupheka kungumkhokha, Imiswazi .... ingukwenza izinto ezingafanele ngokungaqondi, noma ukwenza izethembiso ezingenakufezeka. Sebezofaka uswazi-ke abaphansi bese kuthiwa lento ingumswazi wokuthi.*

1.3.2 Ukubaluleka kwedlozi

Inkolelo kumadlozi inezimpande ezijulile kumaZulu. AmaZulu akholwa wukuthi umuntu uyafa kulo mzimba wenyama kodwa umoya wona kawufi. Okwesibili, abantu abangamaZulu abahlukanisi njengamakholwa inyama nomoya ngoba bakholwa ukuthi uma umoya usubuya uzoba idlozi ekhaya, usuke unazo zonke izimpawu zalowo osuke ukade uphila kuye. Uma kuwukuthi lowo odlulile emhlabeni ubenolaka nedlozi lakhe lizibonakalisa ngalo ulaka. Uma kuwukuthi ubenenhliziyo embi, uzoletha imikhokha ekhomba ukuba nhliziyombi kwakhe.

UMtimkulu, (1993: 18) ufakaza uthi:

> *There is no conception at all that the spirit in any way suffers after death for actions in its bodily life. It is thought however, to leave the body with a large part of its personality intact. If there is a fractious, angry father who dies, one experts him to be a rather fractious angry ancestor.*

Idlozi liba yidlozi ngoba selenzelwe umsebenzi, ihlambo, kuthiwe liyabuyiswa ukuba lizoba yidlozi lasekhaya. Yingakho-nje sekwaze kwaqhamuka nesaga

ngalesi senzo esithi "Akudlozi lingayi ekhaya" ngoba kunenkolelo yokuthi uma umuntu esegcinelwe umsebenzi, usezobuyela ekhaya, azoqapha impilo yomndeni. Noma ngabe uthukuthele kangakanani akanakudubela kweminye imizi. Okungenani angaphoqoza bona abomndeni . Yingakho nje kwenye inkathi amadlozi abuye aziwe ngelezithutha ngoba nakhona ekhaya lapho kokunye akazuqondana nalowo olelesile. Kokunye avele aphoqoze ebantwaneni, ezwisa abanikazi ubuhlungu.

UMalinowski, (1975: 48) efakaza ngolwasemzini uthi:

> *In all the facts of animism and ancestor worship, of the cult of the dead, and the communion between them and the living, we see a constructive, pragmatically valuable denial of death, and affirmation of the permanence of human values and the reality of human hopes.*

Abantwana uma beshona bese benzelwa imisebenzi nabo bayabuya bazoba ngamadlozi asekhaya kodwa kungaphawulwa nje ukuthi njengoba phela bona bebhubhe bebancane, abanawo amandla angaqhathaniswa nawabadala ebudlozini bekhaya.

1.3.3 Ukuthethwa kwedlozi

Okuyilona dlozi elikhulu kunawo wonke nguMvelingqangi. AmaZulu yisizwe esiyazisayo inhlonipho ngakho umuntu osaphila kulo mhlaba wanganeno, akakwazi ukucela ngqo kuMvelingqangi. Kusemithanjeni yakhe umZulu

ukuhlonipha. Ingane ekhaya ayikwazi ukucela ngqo kuyise kodwa kufanele kube khona umxhumanisi, okuba unina. Noma-ke umuntu ongumZulu esemdala le nsila yenhlonipho kayipheli. *Uma ecela kuMvelingqangi usebenzisa idlozi njengomxhumanisi. Idlozi lisuke selinambithe impilo yasemfihlakalweni* kaMvelinqangi. Uma kuthethwa idlozi, kuqalwa ngalowo oseduzane nomndeni kuqhutshekwe njalo kuthintwa labo abasaziwa yilowo othetha idlozi kuze kufike lapho sekufiphala khona ulwazi lwakhe lokulandelana kwawo amadlozi abese ecela ukuba kuthi lowo agcine ngaye abese emdlulisela kwabanye njalo njalo kuze kuyofika kuMvelingqangi.

Bayahlonishwa abadala. Isizukulwane sanganeno sibakhumbula ngokubenzela imisebenzi. Ngenxa yokuhlonishwa nokukhonzwa kwabo imisebenzi abenzelwa yona idinga inhlanzeko isibili. Kufanele inhlanzeko ihambe phambili ekugcinweni kwemisebenzi yabadala ngoba imisebenzi lena ithinta izinto ezingamagugu empilweni yomZulu ephila noma engasekho. Utshwala nenyama, kungethintwe ngumuntu ongahlanzekile.

Ukudla okuligugu kwabadala kuhlala emsamo. Uhlanzekile umsamo. Abadala babekelwa ukudla kwabo emsamo wasendlunkulu. Ihlanzekile indlunkulu ngoba yindlu yesalukazi. Sihlanzekile isalukazi ngoba sesidlulile ezigabeni zokukhula sesisondela emadlozini ngakho sesinobumsulwa obuhambisana nobumsulwa bamadlozi. *Ahlanzekile amadlozi ngoba izigaba* zokukhula, okungcola nokuhlanzwa asedlulile kuzo.

Imisebenzi eyenzelwa abadala yehlukene. Kukhona egcinwa ngokuba kuhlatshwe imbuzi. Eminye igcinwa ngokuhlatshwa kwenkomo. Kokubili lokhu, imbuzi nenkomo kuhlatshelwa esibayeni. Isibaya uma singathekela kolwasemzini, singasibiza nge - "thempeli" lomuzi wesiZulu. Kuleli thempeli kulele izinsika zomuzi. Siyahlonishwa isibaya. Akungeni noma ngubani esibayeni. Isibaya nomsamo izindawo ezimbili lezi emzini wesiZulu ezihlanzekile isibili nezidinga inhlanzeko kulabo abasondelana nazo uma kwenziwa imisebenzi.

UMbiti,(1975: 148) ufakaza kanje ngephuzu elingenhla:

> Family and personal shrines are used for pouring libations, placing bits of food, performing family rituals, sacrificing and saying prayers. They are the centre of the religious life. They symbolize the meeting point between the visible and the invisible world.

1.3.4 Ukuhlatshelwa kwabadala

Ziningi izimo ezidinga kukhunjulwe abadala ngokubagcinela imisebenzi. . Abadala ngabantu abanesikhwele sokufuna ukuba belokhu bekhunjulwa njalo nje. Uma kungasenzeki lokho, bayaduba bese beyawufulathela umndeni lowo. Ukufulathelwa yidlozi yinto embi kakhulu kumuntu ongumZulu. Ukuze kulungiswe isimo esinjalo, kudinga kwenziwe umsebenzi, kushwelezwe ukuze

babuye babheke emndenini, balethe izinhlanhla futhi. Uzwe sekuthiwa "Babhekwe elakubo" ngoba sekubonakala sekuchuma izinhlanhla.

Okwesibili, kukhona amasiko agcinwayo kulandelwa izigaba zokukhula komuntu kusuka ekuzalweni kuya ekushoneni. Ukusuka kwelinye ibanga komuntu, eya kwelinye, *kuhambisana nokwenziwa* kwemisebenzi yabadala. Ucwaningo lubhekene ikakhulukazi nokugcinwa kwamasiko aphathelene namabanga okukhula komuntu. Okwesithathu kukhona amasiko akushweleza emadlozini aphathelene ikakhulukazi nokubhubha kwesizwe.

Uma kuzogcinwa umsebenzi wabadala umuzi nabomndeni bachelwa ngezintelezi ezithile ngabakuqeqeshelwe ukwenza lokho. Kungaba ngabesilisa noma ngabesifazane. Kungaba izinyanga noma izanusi. Kungaba futhi inhloko yomuzi uma ikwazi ukuzigxobela amakhambi okwenza izintelezi lezo. Kunezinto ezidinga ukuqashelwa lapho kuzophathwa khona imisebenzi yabadala. Kuzoxoxwa kabanzi ngephuzu lenhlanzeko *ezahlukweni ezilandela* lesi.

Kungaphawulwa futhi ukuthi ukugcinwa kwamasiko akumile ndawonye ngenxa yokuguquka kwezikhathi.

UNyembezi no Nxumalo, (1966: 106) baphawula *kanje ngaleli phuzu:*

> Khona kuliqiniso ukuthi kukhona amasiko okuthi *ngokuhamba* kwezikhathi angabe esaba mahle noma angabe esafeza injongo leyo ayemiselwe yona.

Ukusuka kwabantu ezindaweni zasemakhaya, beyokwakha emadolobheni kunawo umthelela omkhulu ekuphathweni kwemisebenzi yabadala ngendlela yesimanje. Abanye abantu kuthi makufika isidingo sokuba bagcine amasiko abo, bakhethe ukuhamba bayowenzela amakhaya abo endabuko uma besenawo. Abanye bawagcinela khona emadolobheni lapho behlala khona. Abanye sebawafuqela le emuva, bathi yinto yobuqaba ukugcina amasiko.

Kukhona abantu abakuqeqeshelwe ukuphatha imisebenzi yabadala. Nokho ngenxa yezinguquko ezimpilweni zabantu, sebeyatholakala futhi nowaka abakhohlisa abantu ngoba befuna ukubaqola imali yabo.

UMbiti, (1975: 157) uxwayisa kanje ngalabo waka:

> *Today we find many medicine men in or near the big cities. Unfortunately some of these have no training or skill as medicine men and are only out to cheat their fellow men for the sake of quick gain.*

1.4 Izinhloso Zocwaningo

Ngalolu cwaningo kuhloswe ukuba kuqondiswe lokho okungamaphutha enziwa yisizukulwane sanamuhla uma sithi sigcina imisebenzi yabadala. Lokhu kuphunduleka kudalwa yindlela yokungaqondi inqubo okuyiyonayona ngenxa yesikhathi isizukulwane samanje esiphila kuso noma kudalwa ukulahleka kweqholo lokuziqhayisa ngobusona, sidume nehlombe lempucuko yaseNtshonalanga. Umongameli wezwe, uMnumzane uThabo Mbeki kuthe

lapho ethatha isihlalo sokwengamela umbuso, washaya ikhwela elibhekise ikakhulukazi kwabomdabu ukuthi " azibuye emasisweni". Kungalesi sizathu-ke kufanele isiNtu sibheke ukuthi lesi siziba ekade sidungekile kuthe uma sicweba kwase kusalani enzikeni yezibhidi zaso.

UNdelu, (1962: 25) uphawula ngokuthi ukwazisana kwabomdabu nokugcina kwabo amasiko:

> ....kuyohlala kuwumbaso wezinkuni zembondwe lapho imizi nemizi, omakhelwane, nomakhelwane bomakhelwane nezizukulwane zoHlanga zodimane ziyokokha ilahle lokuphemba.

Lolu cwaningo luhlose ukuveza ubuchwepheshe ekugcinweni kwamasiko esiNtu. Ukuze ucwaningo lochwepheshe baseNtshonalanga luphumelele yingoba bathaka ngendlela zonke izithako. NesiNtu naso uma sifuna ubuchwepheshe ngamasiko aso buphumelele, kufanele kungaphuthi nduku hawini uma kugcinwa imisebenzi yabadala , inhlanzeko kube yisona sithako-ngqangi. Ngaleyo ndlela-ke singalindela imiphumela emihle uma kugcinwa imisebenzi yabadala ngendlela. Ukugcina icala nje lapho sigcina amasiko aso, kusibuyisela emuva isiNtu nalokho ebesithi siyakwenza kugcine kuwumsanka? nje, kungamukelekanga kulabo obekubhekiswe kubona.

Enye inhloso enkulu yalolu cwaningo wukujikijela itshe esivivaneni samasiko esiNtu kungaze kushabalale okungamagugu aso. Lolu cwaningo lwenzelwa ukuthi kuthi nxashane uZulu wanamuhla enhlanhlatha angasho ukuthi hhiya

wayengaqondi .Bekungamfanela uZulu wayizolo ukukhuluma kanjalo ngoba nalabo abekade bejikijela esivivaneni bebejikijela ngezinguzunga zamatshe ebezingaqondwa nguZulu obengafunde kuyaphi. Singasho kugcwale umlomo manje sifakazele ikhwelo likaMongameli ukuthi ngempela kazibuye emasisweni ngoba nantu nocwaningo wakwaNgqondonkulu seluphathwa ngobunono bekati kusetshenziswa ulimi lomdabu.IsiNtu siyobe sizigwaze ngowaso uma imisebenzi efana nalona neminye eminingi ekhona nesazoqubuka, ingeyukusetshenziswa njengesisekelo. Sokugcinwa kwamasiko, agcine amasiko esiNtu esegwinywe lumonya lokuhlwa .

1.5 Umklamo

Ucwaningo luzogxila kakhulu ephuzwini lenhlanzeko lapho kugcinwa khona imisebenzi yabadala ephathelene nokukhula komuntu.Inhloso yocwaningo wukuphosa esivivaneni sokuqwashisa kwesintu lapho siphatha imisebenzi yabadala.Abomdabu ikakhulukazi bexwayiswa ukuba baziqaphele izinto ezingadala umsanka kwabalele nalokho okukade kuthiwa baphiwa khona bakudube.Ucwaningo lubuka ukugcinwa kwamasiko aphathelene nokukhula komntwana kusuka ezalwa, akhule kuze kube uyadlula kulo mhlaba.Nakuba ethinteka amachopho okugcinwa kwesiko jikelele okuyilona phuzu okubhekwene nalo kulolu cwaningo yilolo lwenhlanzeko.

Nakuba kungelula kangako ukuqhathanisa ukugudluka kwesiNtu ekugcinweni kwesiko – jikelele kepha kuzothintwa lokho okwenziwa ezikhathini zanamuhla, lapho abantu bephatha khona imisebenzi yabadala.Ukuhlangana kwamasiko ezizwe ezahlukene kunomthelela omkhulu ekugcinweni kwamasiko omdabu.Yile nguquko-ke ezobhekwa wucwaningo oludingidwa lapha.Ucwaningo luyobe seluthinta lokho okubukeka kungaphumelelisa inkolo yokuhlabela abadala ukuze bakwazi ukubhekela izimpilo zezidalwa ezisadla anhlamvana.

ISAHLUKO SESIBILI

2. 0 INJULALWAZI NGENHLANZEKO

2.1 ISINGENISO

Igama elithi inhlanzeko lijule isibili ngokwencazelo yalo. Lisho ukuhlanzeka kwengaphandle lomzimba okukhongwa yiso lenyama. Iso lenyama liphakela iso lengqondo lona elininga kabanzi ngobumsulwa bengaphakathi lomzimba. Lokhu kuninga ngobumsulwa bengaphakathi buhamba buze buyophonsa iso elibanzi ezenzweni ezifukanyelwa umphefumulo wesidalwa esingumuntu. Ucwaningo okubhekwene nalo lapha lukubuka ngeso elibanzi bobubili lobu bumsulwa bomzimba kepha bese luncika kakhulu kulobu bumsulwa obungabonwa iso lenyama, inhlanzeko yengaphakathi lomuntu, umphefumulo. Izenzo ezinhle zikhomba ubumsulwa bengaphakathi lomuntu. Lobu bumsulwa bengaphakathi buhamba bube nomthelela omkhulu ekuziphatheni kweSintu nokuphatha kwaso imisebenzi yasebekwelokhokho. Izenzo zobuntu zihluma kulobu bumsulwa. Ubuntu besidalwa esingumuntu buhamba ibanga elide, buqala mhla umuntu efika kuleli lengabade kuze kube uyalifulathela.

2. 2 Amanzi nosikothi lwenhlanzeko kumZulu

Abantwana bayigugu kubazali babo kanye nasesizweni sonkana. Bayathandwa abantwana. Bakhuliswa ngaphansi kwemfundiso ethile ukuze babe qotho. Balindeleke ukuba baqhubele phambili ezizukulwaneni ezibalandelayo lokho iSintu esikubuka njengokufanelekile enhlalisweni yabantu. Imfundiso yokuqala umntwana aphaphamela kuyona, yinhlanzeko yomzimba wakhe nokwazisa

inhlanzeko yesinye isidalwa esingumuntu. Efika nje kulo mhlaba, ufundiswa okokuqala ukuthi umuntu akadli engahlambanga ubuso nezandla. Uyababingelela labo abasendlini abakhinikele nezasemaphusheni. Useqala ukuqwashiswa ngephuzu lokubaluleka kwamaphupho. Kokubili lokhu, ukubingelela nokuxoxa amaphupho, kuhamba ibanga elide kakhulu futhi kusazophonswa iso elibanzi ngasokhalweni lwakho ezingxenyeni ezilandelayo zocwaningo.

Eninga ngemfundiso uVilakazi (1962:123) uthi ngolwasemzini:

> The puporse of inkuliso is to bring the child to accept and live by the values of its society; to accept its law, its religion, its tradition and all its cultural heritage.

Amanzi angenye yezinto eziyinsika yempilo yesidalwa esingumuntu. Umntwana ufukanyelwa kula"manzi" kusukela eselihlule kuze kube uyobelethwa. Nangaphambi kokuba afukanyelwe esizalweni sikanina, umntwana uhlanzelwa isibeletho ngezihlambezo ezigeqa isibeletho sikanina ukuze akheke. Izihlambezo zakhiwa ngamanzi. Kusukela bezalwa-ke abantwana bayafundiswa ngenhlanzeko yemizimba yabo kanye nenhlanzeko yalokhu okubazungezile.

Uma sibuyela ephuzwini lezihlambezo, singaphawula nje ukuthi uZulu unenkolelo yokuthi ukuze imbewu ikhule ngokulindelekile, kufanele itshalwe emhlabathini okulungiselelwe lokho.Ngakho-ke isibeletho somlobokazi kufanele siwulungele umsebenzi wokuthwala umntwana. Izihlambezo zokugeqa

isibeletho zigeqa insila esibelethweni nasemzimbeni nje wonke ukuze umlobokazi abambe. Nalapho esebambile, uyaqhubeka nokudla ezinye izihlambezo ezigeza umntwana esengaphakathi ukuze abe nogazi, angabi nesigcwagcwa lapho ekhula.

UMsimang, (1975:47) uthi:

> Isihlambezo lesi njengegama laso sisho umuthi wokuhlamba insila esiswini nasesibelethweni sowesifazane ukuze athathe isisu. Kanjalo futhi ubethi angedlulwa yinyanga noma ezimbili enzelwe esinye futhi isihlambezo sokuhlela kahle kuhlelelwa umntwana lowo empeleni oselihlule.

Kuthi nalapho umntwana esebelethwe impilo yakhe incike emanzini. Uyagezwa asuswe insila ngawo amanzi lawa. Okubalulekile ngale nsila yakhe wukuthi iyona emhlanganisa nasebelele bozalo. Amanzi agezwa ngawo athakwa nezintelezi, achithwe emsamo lapho kusuke kugujwe khona isisedlana, sasindwa ngobulongwe. Abanye-ke bamgezela phakathi kuso lesi sisedlana, bangagcini nje ngokuchitha amanzi kusona.

UKrige, (1936:65) yena uwuchaza kanje lo mkhuba, uthi:

> When the child is born, a small hole is made on the umsamo of the hut, and this is smeared over with dung to form a basin in which the baby is bathed.

Kuningi okugcinwa ngamanzi ezimpilweni zabantu. Amanzi ayaphuzwa, kuphekwa ngawo nokunye okuningi okungebalwe konke lapha. Ngakho-ke kuthi lapho abantwana bekhula, baxwayiswe kakhulu ngokungcolisa amanzi. Ukuze kunqandwe le simo, baxoxelwa izindaba ezesabisayo ukuze besabe ukungcolisa amanzi, isenzo esinomphumela omubi ezimpilweni zabantu. Iyamangalisa

indlela umZulu afundisa ngayo abantwana bakhe. Izibonelo ezisetshenziswayo kuba yilezo ezibonakalayo nezigqama zithi nje bha engqondweni yomntwana. *Lezi zibonelo ezigqamile zenza abantwana basabele kude ukulokotha* lokho indaba exoxwayo ethi kakulokothwa.

Ake silinganise ngesaga esithi: imbila yeswela umsila ngokulayezela. Isilwane imbila asinawo umsila nezingane ziyakwazi lokho. Ukuxoxwa kwale ndaba kuyenza "iphile" *ezingqondweni zabantwana. Kuthi mangabe abadala* sebexoxa indaba yokulandwa kwemisila komkhulu, isimo samakhaza ayeshubisa umnkantsha ngalelo langa nenjabulo eyayitholwa izilwane emva kokuba sezizikhethele eyazo imisila, ukukhohlwa ukuphathela imbila owayo ngenxa yokugajwa yinjabulo, konke lokhu kuwubeka obala umfanekiso wesithombe esidwetshwa *umZulu ngemiphumela yobuvila. Kuthi lapho abantwana* enkulumeni yansuku zonke sebehlangana nenkulumo efana nokuthi ubuvila abukhokheli noma ivila lidla ubuvila balo, baxwaye kakhulu, bazimisele ukukhuthala. Ukukhuthala kuzala inhlanzeko, ubuvila buzala ubunuku.

Abantu abadala bayazi ukuthi kuthi ngokukhula kwabantwana, kukhule futhi nezinga lokuganga. Bayazi futhi ukuthi abantwana ngesikhathi bekhula nezinga lokuziqhayisa ngobulili babo liyakhula. Umfana ufisa ukuba wumfana nje futhi uyakujabulela lokho, kanjalo nentombazane kunjalo nakuyona. Ukuchamela *amanzi kuwubunuku. Abantwana bona basuke* besaqhuba khona lokho okuphawulwe ngenhla, ukuganga. Abantu bakithi abangakaze balunguze nangomnyango wesikole babazi ukuthi uma bethi kubantwana,. Ningawachameli

amanzi, kuyofana nokusinisa amahleza nje. Babenalo ulwazi lokuthi izingqondo zabantwana zihlale ziphokophelele ukwazi ukuthi kwenzakalani uma umuntu eqa umyalo osuke ubekiwe. Bebengasho-ke abadala ukuthi, Ningakwenzi ukuthi, kodwa bebexoxa indaba ethinta lokhu okungamagugu kubona, ubulili babo.

Emanzini kuhlala izinkalankala, abantwana bayazesaba izinkalankala. Ukuze bangawachameli-ke amanzi baxoxelwa indaba yokuthi emandulo abantwana ababedlala emanzini begxumbuza izinyawo zabo phakathi kuwo baphinde futhi bawachamele, balunywa ubulili babo izinkalankala. Abafana baphenduka amantombazane kanjalo amantombazane aphenduka abafana. Enye indaba encikene nalena yileyo exoxa ngokuthi abantwana ababechamela amanzi bavele baphenduka izinkawu. Abathandi abantwana ukuguquka ububona noma ubulili babo.

Isizathu sokuthi abantwana baxwayiswe ngale ndlela imqoka. Emakhaya kusetshenziswa umfula owodwa. Kuphuzwa wona, kuhlanzwe imizimba kuwo lo mfula, izilwane nazo, imfuyo, iphuza wona lo mfula. Ukuze agcineke ehlanzekile la manzi kudingeka uhlelo lokwehlukanisa umfula ukuze ukwazi ukwenelisa izidingo zemvelo. Abantwana bexwayiswe futhi ngokungcolisa amanzi. Abathandi abantu ukuphuza amanzi angcolile, angaze ababangele izifo ezinhlobonhlobo. Isifo yisitha somuntu ophilayo. Le nhlanzeko yamanzi aphuzwayo idluliselwa ngale ndlela ezizukulwaneni nezizukulwane. Kubalulekile

ukwazisa le nhlanzeko ngoba amanzi omfula awasebenzisi izihlanzi zamanzi ezisetshenziswa emadolobheni.

Ukubaluleka kwephuzu lenhlanzeko kufakazelwa izinganekwane eziningi ezixoxelwa abantwana. Abantwana uma betshelwa ngemiphumela yokuchanyelwa kwamanzi, okunye kwakho okuwukuphenduka izinkawu, bayabona ukuthi bona bayobe sebephambene nenkambiso yeSintu yokuthi nabo kufanele bakhule, bathole abantwana. Izinganekwane-ke zona ziligqamisa ngenye indlela iphuzu lokubaluleka kwamanzi ezimpilweni zabantu. Nakuba ezingqondweni zabancane kusuke kungakahlumi kangako ukucabanga ngale ndlela kodwa kuyaye kucacele nomncane ukuthi umlingisi othile enganekwaneni uma beke bamgxumbuza emanzini, uyavuka aphile nakuba kade efile. Ngakho-ke amanzi abalulekile ngoba kanti avusa nasebefile.

Uchakijana, emisebenzini yababhali abaningi bezinganekwane uphumelela emaqhingeni akhe ngokuba aziguqule abe yimbokodo. Le mbokodo ithola impilo entsha uma unkosikazi wezingane eziphekwe uchakijana lo eseyiphonsa ngaphesheya komfula, ezama ukukhombisa ukucasuka kwakhe nanokuthi ubeyomenza njani ukuba ubemtholile uchakijana lowo. Ukweqa kwale mbokodo amanzi kuyinika "impilo" entsha. Uma sibheka enye inganekwane kwezinigi ezigqamisa leli phuzu lokubaluleka kwamanzi, leyo kaNkombose noSihlangusabayeni, kuyacaca ukuthi nakuba bejeza kabuhlungu abantwana abaphula umyalo wabadala kodwa uma beke bangena emanzini ngamlingo thile

bayavuka. Kafushane nje, uNkombose owayezondwa yena ngunina, washaywa, waphanyekwa emthini ngenxa yokudedela izinkukhu zidle amabele kanti *nhlanhla thize uzopheshulwa ngumoya, wavele wawela emanzini, wavuka,* esethole "impilo" entsha.

2. 3 Izexwayiso kumantombazane nosikothi lwenhlanzeko

Abantwana abatholwa ngabaganene babaluleke ngezindlela ezahlukene okobulili babo. Umntwana womfana, ikakhulukazi izibulo, ubaluleke kakhulu kuyise ngoba uyithemba lokwakhela uyise umuzi. Ngisho umlobokazi wakhe wokuqala uma enawo amandla okuthatha abanye, uba ngokayise. Umuzi awakhayo umfana lowo akuwona owakhe kodwa ungokayise naye owakhe uyowakhelwa indodana yakhe. Umntwana wentombazane yena ulithemba lokuletha umnotho wezinkomo kuyise *ngoba yena uzolotsholwa, agane komunye umuzi.*

Ukubaluleka kwabantwana kugcizelelwa nayimikhutshana abafundiswa yona lapho bekhula ukuze bakhule ngenhlonipho kanjalo nenhlanzeko ekwenzeni yonke into elindelwe kubona. Inhlanzeko iyodwa nje imakhela ugazi umuntu. Abantu bakhuluma kahle ngomuntu ozithandayo, uzwe sebembiza ngeqhathanzipho lakwabo. Ubuvila buyazondwa kwaZulu ngoba buhambisana nobunuku.

Imisebenzi eyabelwe amantombazane lapho ekhula iligqamisa kakhulu iphuzu lenhlanzeko. Okuyiyona misebenzi ebalulekile kakhulu entombazaneni ukukha amanzi nokutheza izinkuni. Uma sibheka ephuzwini lokukha amanzi, amantombazane akhuliswa ngokuthi axwayiswe ukuba angalinge agovozele amanzi. Uma ukha phezulu nje ngephuzu elingenhla, ungesibone isidingo salokhu uze ukubone sengathithi kwakusamdlalo nje kanti usithwe yisithupha, kuningi okuqukethwe isexwayiso sokugovoza.

Umntwana wentombazane ulindeleke ukuba impilo yakhe yonke ahlale ngokuziqoqa. Impilo yakhe incike enhlanzekweni yengaphakathi lomzimba nobumsulwa bengaphakathi lakhe. Kungesize ubuhle bengaphandle kodwa indeni ibe ibolile. Ukuze lobu bumsulwa bengaphandle nengaphakathi buthelelane, kufanele aziqoqe, azithibe ezintweni eziningi. Usazoqoma lo mntwana. Ezoqoma nje ulindeleke aziqoqe, azithibe ezintweni eziningi. Uma sekufike lelo zinga lokuqoma. Iphuzu lokuziqoqa alifundiswa kusathiwa angawagovozeli amanzi, lisuke selidlala indima yalo. Usengena phela esikoleni samaqhikiza manje, utshelwa ngokubaluleka komzimba wakhe. Utshelwa ngokusoma. Uxwayiswa ukuba angalinge aneke izinkomo zikayise. Ihlazo liyasatshwa kithi kwaMalandela. Isoka alidedelwa lizenzele umathanda nje, intombi ingaganile, yasina esigcawini, yaba umlobokazi.

UKhumalo, (1977:54) uphawula kanje ngephuzu lokusoma:

> Phela intombi iyasoma nje kuthule kuthi du. Uma isoka lifuna ukwedlula lapho, intombi incamela nokulala ngoba lisikaza isitsha sikayise ngomkhonto.

Uphawu oluhle lolu olusetshenziswe lapha lomkhonto. Umkhonto uyagwaza ulimaze, kufe abantu. Kunemiphumela emihle ukulalela iziyalo zabadala. Kwakuyihlazo elikhulu kwelikaMalandela ukuba intombi ilahlekelwe ubuntombi bayo, ayisaphathwa nokuphathwa eyokukhulelwa kwentombi engasinile esigcawini. Ingcolisa igama lomuzi wonke intombi ekhulelwa ingaganile. Ingcolile kwayona ngakho kufanele ukuba isenzo sayo siyilethele isimuncwana samagama ebizwa ngawo ngaleso senzo. Ingabizwa ngeqhashamlenze namanye amagama anezici nanganambitheki amaningi. Uyise womntwana uyaziqhayisa ngentombi yakwakhe egana ingenabala. Ingakho nje uyise wentombazane ezibonga zonke izigaba zokukhula kwentombi yakhe ngokuyihlabela, ebonga kwabaphansi ngokudlula ngempumelelo ezigabeni ezithile zokukhula kwayo. Ukubongwa kwayo ngalolu hlobo kunomthelela omkhulu ekuziqoqeni kwayo okwagcizelelwa isafunda okokuqala ukuyokha amanzi ukuthi ingawagovozeli. Kuzophonswa iso elibanzi kulezi zigaba zokukhula kwabantwana nenhlanzeko ekuphathweni kwemisebenzi yabadala ezahlukweni ezilandela lesi.

U-Oosthuizen njengoba ecashunwe ngu De Jager, (1971:67) ubeke kanje ngephuzu elingenhla:

> There are rewards and punishments and other social and psychological conditions which induce conformity to custom or rules of conduct.

Uqhubeka athi:

> *Social ostracism is one of the things most feared in the traditional community . When this is no longer feared traditional morality is undermined.*

Ukuhamba emazwini akhe nje, kuliqiniso elingephikiswe ukuthi uma izimiso zesiko zingasashaywa mkhuba, iSintu sizithola sesisezinkingeni ezingayiwa. Ukusika elilengayo nje, ngelinye iphuzu lenhlanzeko ephathelene namanzi, sizoke siphose iso emkhubeni obufakwa ezingqondweni zabantwana nxashana bekhula mayelana nenhlonipho efanelwe amanzi uma umuntu enesilonda. Bekhula abantwana bebetshelwa ukuthi umuntu kaweqi umfula uma enesilonda. Kuzichaza khona lokhu. Ngokweqa komuntu amanzi, uhluzi lwesilonda luzoconsela khona bese lowo onesilonda ephuzisa abantu amanzi angcolile.

Umkhutshana wokubekelela izinkuni ungabukeka uyinto engelutho nje kanti nawo uhamba ibanga elide kakhulu. Ukubekelela izinkuni kukhonga ikhono lolwazi lokwenza lokhu. Akunoma ubani nje ongabekelela inyanda ithwaleke. Ukweluka isibopho sokubopha inyanda kukodwa nje kudinga ikhono. Ulwazi lokwenza inkatha yokuthwala inyanda lokhu kwenzeke ngendlela ekhomba inhlanzeko ekwenzeni izinto, kukhuluma kakhulu ngomuntu wesifazane. Ukuze inyanda yezinkuni inganyibi ekhanda, intombazane iyafundiswa ngokulandela okwenziwa abadala kunayo lapho kuthezwa. Ihlanganisa ngekhono inyanda, bese ifunda ukweluka isibopho kanye nokwenza inkatha.

Uma sibheka sigxila kulo mkhutshana wokutheza, kuyacaca ukuthi kukhulu okusuke kufundiswa umntwana wentombazane lapha. Intombazane ifundiswa iseliklume ikhono lokwenza izinto ngobunono, kwazise lubunjwa luseva. Ukuze

inyanda ithwaleke kahle ekhanda kudinga ukuba ibe ibekelwe ngobunono. Inyanda enyibayo ekhanda, ikhomba ubunuku kulowo oyithwele. Lobu nuku bumneka ingaphakathi lakhe lowo othwele inyanda leyo. Inhlanzeko kwaZulu isona sithako sonqambothi lwephunga *olunewozawoza* kumuntu *ikakhulukazi* osuke *esafuna* umendo. Ekukhiweni kwamanzi nasekuthezeni, kulapho izesheli zicupha khona ukuze ziqomise. Intombi ehlulwa ukubopha inyanda izesheli ziyayinyundela ngoba lokhu kuzona kuyinkomba yokuthi iyohlulwa ukuthwala izinkinga zasemendweni ngoba iyobe ingenalo ikhono lokwenza izinto ngobunono bekati okuyisona sithako ngqangi somendo.

Ukuphosa iso ekhonweni lokwenza inkatha yokuthwala izinkuni, inyanda sithola ukuthi lokhu kuhamba ukhalo olude. Inkatha iwuphawu lwamandla avela kuMvelinqangi olunikwa inkosi yesizwe ukuba ikwazi ukuthwala izinkinga zesizwe leso esiholayo ngobunye futhi sibumbene siyimbumba. Inkatha iwuphawu lokuthwala. Intombazane isazothwala *umyeni kanye nomndeni wakubo* kanye *nezinkinga zomndeni wonkana*. Ungabezwa bethi umendo ngumkhumula nsika nje, kusuke kusukela khona la ekhonweni lokwazi ukuthwala izinkinga zomendo.

Esinye isexwayiso kumantombazane asakhula yileso esibhekiswe ekudleni kwentombazane. Okokuqala nje, umntwana wentombazane ukhuliswa ngaphansi kwesandla senkuthalo. Le nkuthalo uyifunda ngokulandela abadala kunaye uma benza imisebenzi eyahlukahlukene. Uthi umntwana wentombazane eyifunda le misebenzi iphuzu lenhlanzeko libe lingaphuthile nakancane nje.

Intombazane ngokwesiko lesiZulu ayidli ilele. Kuthiwa uma intombazane idla ilele kanjalo nezinkomo zayo ziyolala. Lokhu kuchaza ukuthi kuyothi noma ngabe sekufanele ilotsholwe, umkhwenyana abe mathintanyawo. Akekho umntwana wentombazane ofuna ukugugela ezinsisheni aze ethiwe amagama amenza abe yinhlekisa kontanga yakhe. Amagama ayizicana njengokuthi umuntu abizwe ngomjendevu noma uzendazamshiya anesimuncwane kulowo osuke ehlelwe yilesi siga.

Kuwubunuku kakadeni ukuthi umuntu adle bulala. Wubuvila obungathandeki nje lobu ngakho-ke uma intombazane ikhula iyaxwayiswa ngalo mkhuba ngoba akekho othanda ukulobola ivila abulale umuzi kayise. Ngisho umhayo uyakufakazela lokhu:

> Walobol'ivila
> Walobol'ubala
> Waze wawubulal'umuzi kababa
> (Khumalo, 1993).

Zikhona izintombi ezikhuthele lapha emnyango, ezithathelwa khona lokho asale amavila.

Esinye isexwayiso esiye sibhekiswe kumantombazane asakhulayo ileso sokuthi intombazane ayizidli izinkobe uma iyokukha amanzi. Abadala bathi umphumela walokhu wukuthi kuyothi lapho sekufanele ziwushaye, line umvimbi izulu. Akumnandi ukuhambela ijadu elinjalo ngoba odwendweni sisuke siyophakela amehlo ngomdlalo womthimba nekhetho, kukhethe ukhethi. Ukuqhudelana

ngokusina kwekhetho nomthimba iyona nsika yaleli jadu. Ngale kwalokho nje, umuntu wesifazane uma edla kufanele aziqoqe. Kukodwa nje lokhu, kusakhomba khona ephuzwini lenhlanzeko. Akubukeki ukudla bume kunoma yimuphi nje umuntu. Kwedlulele kakhulu uma sekuzoba ngowesifazane owenza lokhu. Ukhombisa ubunuku nobudlabha. Umendo awusondeli enukwini nasedlabheni. Sengathithi nabanikazi bamathilomu kamuva nje sebawubona lo mkhuba wokudla bume ukuthi awuhambelani nemfundiso yabansundu, bagcina sebefaka amatafula okudlela la kuhlalwa khona phansi, abantu bangadli bemile.

2. 4 Izexwayiso kubafana nosikothi kwenhlanzeko

Lesi sexwayiso ngamanzi sasingaqondisiwe kuphela kumantombazane kodwa nakubafana. Abafana bona bajwayele ukwenza imidlalo enobungozi kubona nakulokho okusukwe kudlalwa ngakho. Abafana bathanda ukuthi kuthi lapho bekhula bakhombise isibindi ngokuthi benze izinto ezinjengokubulala izilwane. Ukubulala kwabo lezi zilwane kuwukukhombisa ukuthi bona bayizidalwa ezingenalo uvalo. Ukubulala kuwubunuku nesihluku. Kwenye inkathi uthola ukuthi nakho lokho okubulewe bekungenangozi netheni esidalweni esingumuntu. Uma sibheka ishongololo nje, licaca kahle iphuzu okukhulunywa ngalo ngenhla. Alinangozi ishongololo. Ngenxa yokwazi kwabadala ukungabi nangozi kwalo, abantu abadala baxwayisa ngokuthi uma umfana ebulele ishongololo, kufanele abale zonke izinyawo zalo, kungenjalo uyokufa nokufa noma ehlelwe amashwa njalo nje, izinto zakhe zingamlungeli. Ziningi izinyawo zeshongololo. Kulukhuni satshe ukuzibala zonke. Abadala basuke benqanda umkhuba wokubulala isilwane esingenangozi kubafana ngesexwayiso esingenhla.

Esinye isilwane abafana abaxwayiswa ukuba bangasibulali, iselesele. Abantu abadala bathi uma umfana eke wabulala iselesele nje, imilenze yalo iyagxuma inamathele ebusweni bombulali lowo. Akekho-ke othanda ukuba nobuso obumile imilenze yeselesele. Uma ukubhekisisa lokhu, uyathola ukuthi iselesele ngaphandle nje kokuthi alinabungozi obutheni kumuntu, liphinde libe usizo ngoba lidla izinambuzane ezìletha ukungcola ekudleni kwabantu. Ngakho ke uma abafana bengenakuxwayiswa ngalesisenzo, bangawabulala wonke amaselesele, kugcine abantu sebehlaselwa izifo ezinhlobonhlobo. Nawo amanzi aphuzwayo lawa, angagcina esengcolile ngoba akhona amaselesele ahlala emanzini. Lo mkhuba wokubulalela amaselesele emanzini mudala. Bathi osibhincamakhasane endulo izilwane zisakhuluma, elinye iselesele lagcina ngokuzijuba, ladlulisela isikhalo salo kubafana ngalesi senzo libona kuqothwa imbokodo nesisekelo kozakwabo. Kuthiwa lezwakala limpompoloza khona emanzini lithi: " Kuwumdlalo lokhu enikwenzayo kinina kodwa kuthina kuwukufa!"

Enye indaba eyisexwayiso eyayixoxelwa abantwana abasakhulayo yileyo yesithwalambiza nonwabu. Kuthiwa lezi zilwane zazihleli zizidlela izinambuzane izingane zona zidla amasi, isithandwa sazo. Kwakulukhuni kulezi zilwane ukubamba izinambuzane. Kuthe izingane sezidelile amasi ezaziwadla, zacosha izinti, zazifaka emasini ukuze izinambuzane zinamathele ezintini lezo. Kuthiwa isithwalambiza nonwabu kwakuthi uma kuthi kubamba isinambuzane leso okwakugatshiselwa ngaso, abantwana bagodle izandla zabo ngemuva izilwane

lezi zehluleke ukuthola ukudla lokho. Kuthiwa lokhu kwenzeka isikhathi eside zaze zadinwa izilwane lezi, unwabu lwaguquka umbala kanjalo nesithwalambiza saguquka saluhlaza cwe. Kuthiwa isithwalambiza sazithwala izingane sazibamba ngamakhanda sayoziphonsa olwandle.Nanamhla lokhu izingane zizesaba kabi lezi zilwane zombili.

Kuthi kunesifundo kule ndaba engenhla sokuthi abantwana bangadlali ngezilwane, kubuye kube nesinye futhi isifundo sokuthi kungathi ngoba abantwana sebesuthi wukudla ebese bekungcolisa. Lokhu kudla bekusengadliwa nangomuso. Izilwane lezi abazichukuluzayo zenza omkhulu umsebenzi ngoba zibulala izinambuzane ebezizongena emasini azo ebese ziwangcolisa zigcine izingane seziphethwe yizifo.

Abafana bayaxwayiswa futhi ngokuhlala phakathi nendlela kuthiwa uma behlala endleleni noma okanye uma bechamela endleleni bayomila amathumba. Uma kwenzekile umfana wachama endleleni kufanele akwapune ngomunwe udakana lolo, aluninde enkabeni ukuze angamilwa ngamathumba. Ukufaka udaka lolo enkabeni sekusho ukungcolisa umzimba wakhe lokhu umfana azama ukukugwema. Khona futhi lapho, ephuzwini lenkaba ngesikhathi bekhula abantwana bayaxwayiswa ngokukopolota nokuhlala bethinta inkaba ngoba kuthiwa bazolunywa yizisu. Kuyacaca -ke ukuthi kungcono avele angachameli endleleni ngoba kanti nokuthinta inkaba kunemiphumela engemihle.

Uma ukuhlolisisa lokhu okuphawulwe ngenhla, kuvela obala ukuthi abafana basuke benziwa ukuthi bayihloniphe indlela ehamba abantu. Bayaziwa onkabi ukuthi izigangi uqobo.Abagcini ngokuhlala endleleni noma okanye bayichamele kodwa bagcina sebebopha amafindo ngotshani obulengela endleleni leyo bese kuthi abantu abahambayo bengazelele lutho, bakhubeke, bawe okungagcina ngokuthi balimale kabi.

Ngokuxwayisa kanje sekuqala sona njalo isikole sokufundiswa komfana ukuthi yena uyisidalwa esidalelwe ukuphephisa izimpilo zalabo abangaphansi kwakhe kunokuba kube nguyena obalimazayo ngokubakhuba ngamafindo endleleni. Usefakwa esikoleni esikhuza umhlolo wokuboshwa kwamafindo yisidalwa esingumuntu. Umuntu onobuntu akambopheli omunye umuntu ifindo empilweni yakhe. Lokhu kungaba ngamafindo lawa abonwa ngeso lenyama noma kube ngamafindo obuthakathi. Akusaphathwa uma ngabe ifindo lelo lobuthakathi liboshwa ngumuntu wozalo:

> Ifindo nje eliboshwe ngumuntu ongafanele (igazi lakho) *alithukuleki. Ngisho ababonayo bagcina nje ngokuthi* bababaze bethi ngeke sakwazi ukungena ngoba lokhu kwenziwa yisandla esingafanele.
> (Khumalo, 1997:32).

Kubalulekile kumuntu ongumZulu ukukhulisa umntwana ngaphansi komthetho ukuze naye kuthi lapho esekhulile abe yilunga eliqotho lomphakathi. Ukuthakatha yisenzo esingakaze sethulelwe isigqoko kwaZulu. Umthakathi wayejojwa nje kuphela ngoba kwakukholelwa wukuthi ukwanda kwabo kusho

ukuncipha kwabantu. Yingakho nje-ke uyaye uzwe umuntu owaluncelayo ulimi uma ebonga athi, ukwanda kwaliwa ngumthakathi, ngoba umthakathi uyabulala, unciphisa isizwe. UZulu wakuthangi ubekholelwa ukuthi izifo bezidalwa yizinto ezimbili ubuthakathi nokungaphathwa ngenhlanzeko kwemisebenzi yabadala, okwenza amadlozi adinwe ebese eletha imiswazi nemikhokha. Ukufika kwemfundo nempucuko yaseNtshonalanga kube sekugudluza le nkolelo yomZulu, angithi abantwana bese befunda ngezempilo ezikoleni.

UVilakazi, (1962:132) ubeka kanje ngale liphuzu:

> In matters of health, for example , the school teaches the germ theory of disease. This discredits the ideas of causation of disease which the child has received *from its parents and the culture that diseases are* caused by sorcery and witchcraft, ritual impurity or by ancestral anger.

UNtuli noNtuli, (1986) emsebenzini kaNtuli, C.S.Z. othi " Amasi Nenyama " liyagqama leli phuzu lenhlanzeko okukhulunywe ngalo ngenhla lamagciwane afika nemfundiso yesikole. Uphawula ngentshumayelo yabefundisi egcizelela iphuzu lokubumbana kwemindeni kodwa okuthi eqeda nje uMfundisi leyo ntshumayelo, abe eyohlukanisa izingane zakhe ngokuziphakela emapuletini ehlukene ukuze omunye angadli amathe omunye, lokho okungamdalela umkhuhlane ngokudla amagciwane amathe omunye. NgokukaNtuli, (1986)

ukudla amathe kamfowenu yikhona kanye okwenza ubumbano ezinganeni zomndeni, zikhule zinokwazisana nokuzwelana lapho omunye kukhona okumvelele:

> Umfowethu wakha lapho kade ngikha khona ngokhezo ekade ngilufake emlonyeni. Wadla amathe ami. Nami ngakha lapho ekade ekhe khona. Sadlelana amathe. Ngakho nanamuhla lokhu awungifikeli umcabango othi umfowethu angase abe namagciwane angangigulisa.
> (Ntuli no Ntuli, 1986:97)

Yile nqubo yokudla ndawonye kwabantwana bomndeni owodwa ezala lesi sisho sokwazisana esithi, izingane zomnumzane zicosulelana ikhanda lentethe. Lokhu kuchaza ukuthi noma ngabe kuthiwa ukudla kuncane kangakanani kodwa abantwana abakhuliswe ngokwazisana bayazwelana lapho kukhona okuncane abakudlayo. Uma siphinda siphosa iso ephuzwini elingenhla, kufakazeleka isibili ukuthi uZulu akamcabangi umfowabo njengonamathe angamdalela ukugula. Uma nje kuphuzwa utshwala besiZulu, buphuzwa ngokhamba olulodwa, akekho ocabanga ngamathe omunye. Ophuzayo ubeka umlomo wakhe okhambeni, aphuze, adlulisele komunye ngokusula ngesandla lapho bekuthinte khona izindebe zomlomo wakhe. Umkhuba wokuphuza ngezingilazi, umuntu abe neyakhe kufakazela lona lolu qhekeko uNtuli noNtuli (1986) abakhuluma ngalo.

Ukusika elilengayo ngalesi sihlokwana, singaphonsa nje iso okhalweni lwesinye sesexwayiso esibhekiswe kubafana esibenza bakhule belesaba idlozi. Alishaywa ikhwela endlini ngoba kunenkolelo yokuthi lowo oshaya ikhwela endlini ubiza abalozi. Indlela abakhuluma ngayo nabakulo mhlaba, yileyo yekhwela. Uma-ke umfana eshaya ikhwela endlini, kuthiwa ubiza abalozi.

Ngaleyo ndlela-ke sekuyofanela abaphe ukudla kwabo abakukhonzile njengoba esebabizile nje.

Esinye isexwayiso esincikene nokutholakala kwabantwana yileso sokuthi umfana *akadleli ebhodweni. Kuwubunuku ukudlela ebhodweni. Abafana baxwayiswa* ngokuthi uma bedlela ebhodweni bayomila isisende. Umuntu onesisende akabatholi abantwana. Ngisho egawula induku ehlathini, akalinge agawule umuthi onesisende. Inhlanzeko ifundiswa abafana uma bekhula ihamba ize iyokapakela emvunulweni nasekwenzeni amahawu. Ake ubheke nje amagabelo ehawu, ukuthaka ngobunono imibala yamagabelo ehawu kusakhomba khona enhlanzekweni yomphefumulo womZulu.

2.5 Ukukhuleka nosikothi lwenhlanzeko kumZulu

Ukuhlelwa komuzi wesiZulu kukhomba izinga eliphezulu lenhlanzeko yomZulu. Ngasekungeneni komuzi wesiZulu kukhona isango. Eduze kwesango izala. Ngaphandle nje kokuthi izala indawo lapho kuqoqelwa khona umlotha ndawonye ukuze kugcinwe umuzi uhlanzekile, liphinde libe wumquba wensimu ebizwa ngokuthi yizala ngoba kuthi ngokugcwala kwalo, litatshwe lichithelwe kuyo le nsimu. Ngenxa yalokhu, le nsimu ikhiqiza ukudla okunothe cishe ukuwedlula wonke amanye ngoba okuningi kuqala kuyona. Umquba osuke usazothelwa kwamanye amasimu uqala uqoqelwe kuyo le nsimu. Ngenxa yalokhu, le nsimu ihlale inakekelwe ikakhulukazi ngoba isekungeneni komuzi.

Zimbili izindawo lapho kukhulekwa khona emzini wesiZulu. Kukhulekwa esangweni nasekhothameni lendlu ngaphambi kokuba isihambi singene ngaphakathi. Esangweni lapho isihambi esikhuleka khona okokuqala nje yindawo ehlanzekile. *Ihlanzeke noma ngabe yisikhathi sokudla noma ngabe akusona. Insimu eseduze kwesango ihlale inakekelwe* njalo ngabomuzi. Izala likhuluma kabanzi ngengaphakathi lomuzi. Ukuhlanzeka kwezala kukhomba inhlanzeko yomnumzane nomndeni wakhe wonkana.

Uma silunguza ngasokhalweni lokukhuleka esiZulwini, sithola ukuthi ukukhuleka lokhu kuhamba ibanga elide kakhulu ngoba lowo osuke ekhuleka, akakhuleki kulabo abaphilayo kuphela kodwa uthinta nalabo abangasekho kepha abaseyizinsika zekhaya nomndeni wonke. Ukukhuleka ngumkhuleko weSintu okhomba ukuxhumana kulabo abangakwelanganeno nalabo abangakwelabamathongomhlophe. Ukukhuleka kusho ukwazi isibongo somndeni lowo nokhokho wawo. Umndeni lowo uzibiza ngegama likakhokho lowo. *Uyahlonishwa ukhokho yingakho nomndeni uzibiza ngegama* lakhe ukhokho lowo. Okhuleka esangweni akagcini ngesibongo sikakhokho leso kodwa uthinta nezithakazelo zomndeni lowo. Izithakazelo zona zihlanganisa izibongo eziningi ezahlukene kodwa ezinokuncikana nalesi sikakhokho Ukukhuleka sithi umkhuleko nje ngoba okhulekayo usuke esethinte ukhokho nosendo lomndeni.

Usekhombisa ulwazi lokuxhumana kwabo ngokubathakazela. Usengaze afike nasebuqhaweni babo abahlabana ngabo besekwelengabadi. Ukukhuleka esangweni lomuzi wendoda kukhombisa inhlonipho. Inhlonipho incikene nenhlanzeko. Lowo okhulekayo usuke ethwele ngeqoma abaphilayo nabangasekho bakubo. Indawo lapho kukhulekwa khona kubalulekile ukuthi inhlanzeke isibili. Yindawo lena ehlanganisa abaphilayo nasebalala bakulo muzi lapho kukhulekwa khona nabakulo mndeni okhulekayo.

Lesi sithombe senhlanzeko yezala lomuzi sinamathela emphefumulweni wokhulekayo, simnakashele njalo kuze kube uyongena ngaphakathi komuzi nasendlini lapho engeniswa khona. Usazophinde akhuleke futhi emnyango ngaphambi kokuba angene. Ungena ngaphakathi nje usekhothiwe ngamadlozi alapha ekhaya ngesikhathi ewabiza. Ungena ngaphakathi nje naye usebuswa yilolu lozolo lomoya wenhlanzeko omhunge eselaphaya esangweni. Izala lomuzi seliwudlulisele umyalezo buthule kuyena ngenhlanzeko yekhaya elisingethwe ngababaphilayo beliphathele abangasekho.

Uma lona okhulekayo esengeniswe ngaphakathi endlini usuke esengena nabo labaya akhulume ngabo esangweni. Yingakho nje ekubingeleleni kwesiNtu kugqanyiswa iphuzu lobuningi kunobunye. Obingelelayo uthi:

> *Siyanibona, nina basekuthini thini:*
> Ninjani empilweni?

Abaphendulayo baphendula ngokusebenzisa nabo ubuningi ukukhomba ukungaziphatheli impilo kwesidalwa esingumuntu. Obingelelayo ubingelelela

nabomndeni wakubo abangekho lapha. Ukwenza kahle nobubi bomuntu bubhekwa emuva emndenini wakubo. Ngokwesiko lesiZulu, ongena ngaphakathi endlini nguyena obingelelayo, angaze alindele ukubingelelwa kuqala.

UKhumalo, (1997:50) uthi:-

> NgokweSintu ijwayezi lithi ungena endlini ufike ubingelele. Awulindeli ukuba uze ubingelelwe yilabo osuke ubafica endlini ngoba uyovuma uyoze uwukhombe onotshwala. Kubingelela wena kuqala ngoba ubabhanqa bonke ngasifociya sinye esithi:- Sanibonani. Ninjani?

Ubugagu bale nkulumo nesenzo sobingelelayo nababingelelwa sikhomba inhlanzeko engayiwa yemiphefumulo yabo. Ukubingelela okunje nokwamukelwa ngenhliziyo emhlophe kuyisendlalelo senkulumo okuziwe ngayo. Kwaziswa kakhulu kabi ukubingelela kumaZulu. Enye yezimfundiso ebaluleke ukuzedlula zonke efundiswa abantwana uma bekhula, yileyo yokubingelela.

Ukubaluleka kwesango emzini wesiZulu ukugcizelela kanje uMsimang (1975:13)uthi;

> Noma ngabe usuficwe yizulu noma ngabe ulunywa izitha ngeke wangena ngenhla noma ufohle uthango kepha ungena ngesango.

Kukodwa nje ukungena ngesango kuwumkhuba okhombisa isizotha nokuhlonipha umuzi womnumzane. Abantwana bafundiswa bebancane ukuhlonipha inhlanzeko yesango. Amantombazane athi ekhula nje ebe etshelwa ukuthi amanzi awangeni ngobumnyama ekhaya. Amanzi awangeni futhi

ngesikhala kodwa angena esangweni. Uma engene ngesikhala, amanzi aletha umkhokha womphezulu. Uma kwenzekile amantombazane agajwa yimisebenzi kwaze kwadinga ukuba amanzi angene sekuhwalele esangweni, sekuyodinga amemeze ngaphambi kokungena, alethelwe isikhuni esivuthayo, sihlokozwe, kushwelezwe emadlozini ekhaya ngaso, amadlozi ehliswe ulaka. Njengoba isango kuyilapho kukhulekwa khona kuthintwe asebelele, abantwana bayakufundiswa ukuhlonipha isango ngokuthi kwawona amanzi uma sebefike nawo esangweni bayawethula bangangeni bewathwele, bekhombisa ukuhlonipha asebelele.

UMkhize, (2000) uthi:

> *Lo mkhuba wokwethula izimbiza esangweni wenzelwa ukuthi amanzi azophuzwa laph' ekhaya abe eseke aqhatshulwa zinyanya zakhona.*

Amanzi ahlanzekile, ukuhlanzeka kwawo kubonakala ngokuthi izitsha zawo zihlale emsamo. Umsamo indawo ehlanzekile ehlala izitsha nezinto eziligugu kwasebalala, utshwala namasi. Umuntu wesifazane ogezile nje kanakulinga asondele emsamo. Uma intombazane ifika ezingeni lokuthomba, iyexwayiswa ngephuzu lenhlanzeko nomsamo. Uma igezile nje icela odadewabo ukuba bayenyusele imbiza yamanzi bayoyibekela emsamo.

2.6 Izaga, nezisho nosikothi lwenhlanzeko

Izaga nezisho njengenkulumo ehlwabusisa ulimi, ilwenze luyole, ziyaliqhakambisa iphuzu lenhlanzeko kumaZulu. Izaga nezisho ziwumgogodla wosikompilo lwesidalwa esingumuntu. Ziyinkulumo ewubuhlakani bezazi zakudala, uZulu wakuthangi. Zinothisa ulimi ngoba zicebe ngezifenqo ezisikizela ngemifanekisomqondo ethe nje bha. Inqubo yabantu ifukanyelwe yizaga nezisho abazisebenzisayo. Abantu bakudala banenhlakanipho ewummangaliso. Babekuqaphela ukwenzeka kwezinto bese beqamba isaga noma isisho ngalokho abakubonayo. Kade kwabonakala ukuthi " Isalakutshelwa sibona ngomopho" futhi lokhu akusoze kwaguquka nakuba izimo abantu abaphila ngaphansi kwazo zishintsha. Kusayoba njalo nanini ukuthi " ijuba balichutha phambili" uma lingafuni ukulalela, lidlubundela ngenkani, isiboniwe ingozi phambili.

Ukubuyela ephuzwini lenhlanzeko elesekwe yila mazwi ezazi zokukhuluma singathatha inkulumo ejwayelekile yesenzo somfo waseMahlaseni owayeyinono isibili. Kuyaye kuthi uma umuntu ehamba ekhetha amabala, uzwe kuthiwa ushaya umcathu kaBhovungana. UMbatha, (2000) uyilanda kanje indaba ka-Bhovungana, uthi:

> UBhovungana lona kwakuyinsizwa yaseMahlaseni okwakuthi njalo uma iphuma emfuleni kade iyohlamba ihambe ibeka amahlamvu endleleni lapho izonyathela khona ngoba yesaba ukuthi kuzothi isichophe yayinhle yanje iphinde ingcoliswe ukunyathela umhlabathi.

Kuyazisho-ke ukuthi le nsizwa yayingenakwazi ukushesha lapho ihamba ngoba kwakudinga ukuba iqale ibeke amahlamvu lapho izonyathela khona. Uma-ke

umuntu ehamba kancane ngobunono, enza into kahle ngaphandle kokujaha kuthiwa ushaya umcathu kaBhovungana.

Ukudla okwakukhonzwe kakhulu kwaZulu kwakungamasi nenyama. Kokubili kwakwehliswa ngotshwala. Izaga nezisho ziyakufakazela ukukhonzwa kwalokhu okungenhla. Uma kuthuke kwaba khona ukungcola okuthintana nalokhu kudla, kwakusetshenziswa inkulumo egigiyelayo ukuze kungalahlwa. Uma kwenzekile kwathi kuqotshwa inyama esithebeni, kwakhona ewela enhlabathini, umZulu akasho ukuthi inyama iwile, yangcola kodwa uthi ikhokhobile okanye uzwe ethi iwe ngoboya. Kakadeni ibikade isongwe ngaso isikhumba soboya. Ayinakukwazi ukuhlalwa wumhlabathi. Okuqondwe yile nkulumo wukuthi kulowo ewe yaqondana naye, akayithintithe inhlabathi inyama leyo adle kuphele ngeswayi.

Mayelana nephuzu lenhlanzeko yamasi, ungezwa abantu bethi" usibanibani ukhetha iphela amasini". Basuke beqonde ukuthi usibanibani lowo uyenzelela. Imvelaphi yenkulumo efana nalena isancike khona ephuzwini elingenhla lokuthi ngenxa yokukhonzwa kwawo amasi lawa, abengenakuchithwa ngenxa nje yokuthi sekungene iphela kuwona. Akukhethwe lokho okuyisici emasini kuphela nje kudliwe amasi. Akekho ozofa ngokwenza njalo. Uma sibheka isaga esincikene nokuthandwa kwamasi kwaZulu esithi:

"Indlezane kayisengelwa thungeni"

(Nyembezi noNxumalo, 1966:174)

Kuyacaca ukuthi ngokwalaba babhali, into entsha kumele ihlolisiswe kuqala ngaphambi kokuba ithathwe njengeyiyo. Esibonelweni esingenhla amasi endlezane asuke engakaziwa ngakho-ke kungaba wubuwula ukuxuba amasi *endlezane nawenkomazi eyaziwayo.*

Ayathandwa amasi kwaZulu. Ukufakazela lo mbono, ziningi izaga eziqanjwe ngesenzo sezinambuzane ezithile ezithatheka njengezingcolile sokugxambukela egugwini lesizwe, amasi. Ukwenza okunje kuze kufaniswe nesenzo sabantu abathanda ukugxambukela ezindabeni zabanye abantu, bangene izindaba ezisuke zingabafanele.

NgokukaNyembezi noNxumalo, (1966:175) lezi zaga ezilandelayo zisakhomba esenzweni esisodwa:

> Impukane ingena emasini
> Impukane ingena obisini
> Iphela lingena emasini
> uMasogaxekile inyama yomsipha

Impukane nobunono iMpumalanga neNtshonalanga. Uma umuntu kuligcokama, uzwa kuthiwa usibanibani akahlalwa mpukane. Uyathandwa umuntu ongahlalwa mpukane, unogazi. Ubunono buyathandwa ngamaZulu. AmaZulu ubunono awabufundanga ngokufika kwempucuko yabezizwe. Ubunono bamaZulu buhamba ibanga elide kakhulu ngoba obawo abupheleli kuphela kokukhongwa yiso lenyama kepha bugxile nasekuphathweni ngobunono bimisebenzi yabadala.

UMbatha, (2000) uthi: Uma umuntu ezophatha ukudla kwamadlozi, inyama notshwala, kudinga ahlanzeke isibili. Utshwala abulungi mpela mpela uma buthintwe ngumuntu wesifazane ongcolile. Ubumnandi botshwala besiZulu buya nobumnandi bomphefumulo womgayi, ukuzila kwakhe ucansi ngaphambi nangesikhathi sokuvubela kuze kube kuyofika lapho buhluzwa khona, buphuzwe. Inhlambuluko kufanele ukuba wedlulile kuyona ngaphambi kokuthinta izimbiza zotshwala uma kukhona aphambene naye emndenini. Bubamnandi-ke utshwala obugaywe kuqashelwe la maphuzu.

UKhumalo, (1997:155) uligcizelela kanje iphuzu elingenhla:

> Utshwala ngisho ngabe buzoba ngangamanzi okuphala izikhumba, kumele kube yubisi uqobo lobisi, into ethi letha nje emphinjeni.

Ukugana noma ukuganwa yisigaba esibalulekile kakhulu kunoma yimuphi umuntu. Osefuna ukuthatha kufanele ahlolisise isimo sezinto ngaphambi kokungena kuleli zinga. Ubunuku njengobuthakathi, isenzo esingamukelekile nakancane nje. Umnumzane osolwa ngobuthakathi uyazinyundela izintombi zakwakhe ezinsizweni. Abadala banesexwayiso esiyisaga esibaluluke isibili abasibhekisa ikakhulukazi kulowo osuke ezothatha.Ungezwa bemxwayisa bethi:

> Umswani wembabala kawungeniswa ekhaya.

Lesi saga esingenhla sexwayisa lowo osuke ezothatha ukuthi angalingi abagile abakubo ngokuba ayobalandela intombi yasemzini lapho kuthakathwa khona. UZulu unenkolelo yokuthi uhlanga lokuthakatha alupheli, luhlale lutshikiza njalo nje noma ngabe umuntu usesemzini. Insizwa esuke iganwe intombi ezalwa umthakathi isuke isiwubhubhisile umuzi kayise.

Egcizelela iphuzu elingenhla uGluckman, (1955:66) uthi:-

> There are every African society elaborate rules defining the women whom a man can and cannot marry.

UKhumalo, (1994) endabeni yakhe ethi "Ukhuni" uveza isithombe esiligqamisa ngokusobala iphuzu lokukhetha ngobunono bekati umlobokazi okusuke kufanele azokwakha umuzi.Udweba isithombe sobulukhuni bokhuni okuthi ngobulukhuni balo kuchamuseleke ubulomo balo.Kunemibuzo eminingi evuka engqondweni yalo mbhali ngokutheza kwamakhelwane kube kwaziwa ukuthi kufanele kuthezwe ehlanzeni:

> Kungokunye uma uthi noma usutheza kwamakhelwane lapho utheze esezishe izihloko. Zazishaphi? Lapha zasha khona bayekelani ukuzibasa, zibazalela umlotha wezala lakhona? Utheze izikhuni ongazi ukuthi sezajikijela izikhova ezingaki,kangaki? Mhlawumbe wena nje usuyisikhova umandukulu wesithi, sekunezinti ngaphambi kwakho.
> (Khumalo,1994:17).

Imibuzo engenhla ifanele ukubuzwa ikakhulukazi uma ubugugu besizwe sebuhudulelwa phansi, sekudunywe "nobulahle kunobukhuni".Konke lokhu kusakhomba khona ekugudlukeni kweSintu ezinsikeni zenhlanzeko nobumsulwa okuchamusela ubulukhuni bokhuni obufundiswa esikoleni samaqhinga.
Ukuwa kwalesi sikole yikho lokhu okubanga umuntu abuze imibuzo efana nalena engenhla.

ISAHLUKO SESITHATHU

3.0 INHLANZEKO EKUSINGATHWENI KWEMISEBENZI YOKUKHULA KWABANTWANA

3.1 Isingeniso

Izimpande zosikompilo lomZulu zigxile futhi ziphuza emachibini amabili ahlanganisa abasekulo mhlaba wanganeno, ababuka izinto kaluvindi nabangale kwelamathongo, bona asebekhanyiselwe ngemfihlo yemfihlakalo eyisidalwa esingumuntu. Umuntu ongumZulu uqhathanisa ukukhula komuntu nemvelo emzungezile. Ukukhula komntwana kufaniswa nokukhula kwesitshalo. Isitshalo, noma yisiphi siqala ubusona ebumbewini baso. Imbewu igqitshwa emhlabathini ukuze iqhume, iveze isitshalo esikhula ngamabanga athize kuze kube kufika la kuvunwa khona izithelo zokutshalwa kwaso. Ukuze isitshalo sikhule ngokulindelekile, sinakekelwa ngezindlela ezahlukene. Ukunakekelwa kwaso kwehlukile ekudluleni kwesigaba nesigaba sokukhula kwaso.

Ukukhula kwesitshalo akuzenzakaleli nje kodwa kuncike ekuphathweni ngokuyikho kwabangasekho. Kunenkolelo yokuthi ukusimama kokudla emasimini kuncike ekwaziseni komuntu ongumZulu idlozi okuyilona eliletha lo mnotho ngokucelela abaphilayo kuMvelinqangi. Ukutshalwa kwensimu kaNomkhubulwane, etshalwa yisizwe sonkana, yisibonelo esihle sokuncika kwenkolo yeSintu emadlozini nenkolelo yaso ukuthi amadlozi anawo amandla okuhlomulisa abasaphila ngomnotho wokudla emasimini. Inkolelo efana nalena

iyafakazeleka lapho kuhambe khona insika yomuzi ngokuthi ifumbathiswe imbewu, ingene nayo elibeni ukuze ifike icelele abasekulo mhlaba umnotho koPhezukonke.Ukuthola abantwana kunomfuziselo ofana nalona okuxoxwa ngawo ngenhla. Ukuthola abantwana yigugu elikhulu kubantu futhi eligxile ezimpandeni zenkolo yeSintu yokuqhubela phambili uzalo ukuze iSintu singashabalali. Abantwana bayisibusiso esivela kuMvelinqangi. Isidalwa sakulo mhlaba asikwazi ukuxhumana ngqo noMvelinqangi kepha kuba nezithunywa ezedlulisa imiyalezo yabaphilayo, amadlozi. Ngakho-ke ukutholwa kwabantwana kuncike ekuphathweni ngokuyikho kwamadlozi. Amadlozi amsingatha eselihlule umntwana kuze kube uyakhula, uyagana / uyaganwa aze endele koyisemkhulu. Kungalesi sizathu-ke kuqashelwa ngeso lokhozi amazinga okukhula komntwana ngoba kunesazelo sokuthi ukuphunduleka kwabaphilayo ngandlela thize, kungaletha umkhuhlane omubi kumntwana nongagcina ngokumdalela izingqinamba ezingayiwa empilweni yakhe.

UKrige, (1936:81) uphawula kanje ngokukhula komntwana womZulu:

> *The development of the Zulu from childhood to manhood or womanhood is not, as among Europeans, one of gradual, almost imperceptible change, but consists rather of a series of clearly marked steps, each of which brings with it increased status and greater responsibilities.*

Kuzophonswa iso elibanzi ngezansi kulezi zigaba zokukhula komntwana nokuphathwa kwemisebenzi yabadala ngenhlanzeko ekugcinweni kwalelo nalelo banga.

3.2 Ukutholwa Kwabantwana

Abantwana bayizithelo eziwumvuzo wokuganana kwabantu. Kuyisibusiso esikhulu ukuthola umntwana, kuyisethembiso nenkomba yokuqhubela phambili igama lomuzi. Ukungabatholi abantwana kuletha izingqinamba eziningi ezimpilweni zalabo abaganeneyo. Kulesi sikhathi sanamuhla, ukungabatholi abantwana kunomthelela omkhulu ekukhuphukeni .kwezinga lezehlukaniso kubantu abaNsundu. Abazama ukugwema izinkantolo zezehlukaniso, bakhetha yona indlela yesithembu esifihliwe nayo enezinkinga ezingayiwa emindenini, egcina iholele nasekufeni imbala. Esikhathini sanamuhla sekwande imingcwabo yabaganene ngenxa yokufuna ukugqiba ihlazo lokungabatholi abantwana ngokubafuna engxenye kanti sebegcobhoza koKalufakwa lwezifo ezibhubhisa isizwe muva nje.

Ngenxa yokubaluleka okungaka kokutholwa kwabantwana, kunezinto ezidinga ukuqashelwa, ziphathiswe okwezikhali zamaNtungwa lapho umntwana esetholakele nalapho esekhula edlula emabangeni ahlukene okukhula kwakhe. Ukubeletha kowesifazane kuncikene nenkolelo yokuthi okulesi simo akahlanzekile, ungcolile. Ziningi izinto okufanele azigweme nangaphambi kokuba abelethe. NgesiZulu phaqa izibulo lizalelwa kubo. Libuya selenzelwe ngisho imbeleko ekhayakonina. Lihlatshiswa ekhayakonina kuqala kuma liyohlatshiswa kubo emva kwezinyanga,sekuwe ngisho inkaba. Uyise womntwana ozelwe

akanakuhlala ndlininye nomdlezane ngoba umdlezane usuke esethathwa njengongcolile okufanele adlule kulesi sigaba, agezwe ngesiko lakhona.

UMbiti, (1975:90) uwubuka kanje umkhuba wokungcola ohambelana nokuzala nokuhlanzwa komdlezane, uthi:

> *It is held in many parts of the continent that childbirth is in some sense an impurity, which is then cleaned by rituals.*

Umdlezane akaphumi endlini lapho ebelethele khona kuze kube kuwa inkaba yomntwana, okuyothi ingawa bese esinda, esephuma-ke. Ukusinda ixhiba kusho ukugudluka esimweni sokungcola nokungena enhlanzekweni. Insila yokungcola kwasexhibeni iqashelwa kakhulu ngoba ngayo nje nezibi zexhibi kungabhubha umuzi.

Yingakho-ke nje le nsila ingagqitshwa ngisho emini kodwa igqitshwa ebusuku ngoba kubalekelwa abathakathi. Ngesikhathi esexhibeni umdlezane nangesikhathi sokuphuma kwakhe, kuningi okugcinwayo njengokuthi nje:

> *Ngenkathi ebelethe uyayiqaqa inhloko lena kothi emva kwezinyanga eziyisithupha esema umntwana, bese egaya utshwala umfazi lowo. Kothi mhla buvovwayo athathe ukhamba lube lunye emveni kokuba esethunge inhloko entsha waphuca. Lolu khamba ulusa kowakwakhe belethe umntwana lowo embhincise ucu lobuhlalu obumhlophe okhalweni nasezihlakaleni.*
>
> *(Msimang, 1975:51).*

Abanye bathi yilona thuba leli lokuba uyise womntwana agone izibulo lakhe okokuqala ngezakhe izandla, aphinde futhi amethe igama umntwana lo. Uma

siphinda siphosa iso ngasokhalweni lokuqaqa nokuthunga kabusha inhloko, iphuzu lenhlanzeko okuxoxwa ngalo lapha ligqama lithi bha. Ngesikhathi engcolile, ngenxa yokubeletha, uyiqaqile inhloko, usethunga entsha ngoba usedlulile ebangeni lokungcola kodwa usehlanzekile. Ukuphuca kwakhe kusho ukungcwaba izinga lokungcola nokuwelela ebangeni elisha lenhlanzeko .

Ukuphuma kwakhe exhibeni sekusho ukuzalwa kabusha. Uphuma "nempilo entsha", ubengene esikwa ngoba ekhulelwe kodwa usephuma usengunina womntwana. Yizinga elisha leli angena kulo. Leli zinga limnikeza ukuhlonipheka nesithunzi lapha emzini. Abaphilayo nabangasekho sebenaso isiqiniseko sokuthi akudlalwanga ngezinkomo zomuzi kwayolandwa inyumba. Yingakho-ke nje naye eseneqholo lokuthinta izimbiza zotshwala, ukudla kwamathongo ngoba uhlanzekile manje. Ubengeke alinge athinte okuncikene namadlozi, utshwala, engcolile. Iphuzu lokuphuca lizolokhu livela engxoxweni elandelayo lapho sekubhekwa amabanga okukhula kwabantwana.

Ngesikhathi umdlezane esexhibeni abelethele kulona, ubebonwa ngabesifazane kuphela ngoba abesilisa bengelinge basondelane naye, Ngamafushane nje abesilisa bebemzila ngenxa yokungcola. Ekuphumeni kwakhe akasazilwa muntu. Uma sibuyela kumntwana, ngesikhathi esexhibeni, sithola ukuthi naye ubelungiselelwa lesi sikhathi sokuphuma ngokushunqiselwa ngezinyamazane ezinhlobonhlobo zokumqinisa, zimakhele nogazi, athandeke futhi ahlakaniphe. Uma ubezwa bethi kumuntu "sengathi kaziphelelanga lapha", bekhomba

ngenkomba ekhanda, basuke bechaza khona ukuthi umuntu lowo akashunqiselwanga zonke izinyamazane, kukhona ezasala. Umuntu onjalo uba nezinkomba zokungathi chi ekhanda

Emva komsebenzi wokugezwa ngezintelezi exhibeni nokushunqiselwa ngezinyamazane, umntwana usuke esekulungele ukwenzelwa umsebenzi omhlanganisa ngesilwane namadlozi akubo. Lokhu sikusho ngoba usuke esehlanganisiwe nedlozi ngokushunqiselwa ngezinyamazane ezisuke zixutshwe nensila yomzimba kayise. Yikho kanye lokhu okumhlanganisa namathongo akubo.Okulandela lapha, sekuwukumhlanganisa nedlozi ngesilwane. Leli siko lokumhlanganisa nabakubo libizwa ngokuthi isiko lembeleko.

3.3 Isiko Lembeleko

Isidingo-ngqangi sokugcinwa kwaleli siko wukuhlanganisa umntwana ozelwe nabakubo abalele. Abalele bayanxuswa ngaleli siko ukuba bamsingathe umntwana, bamkhulise futhi bamvikele nasezingozini eziningi ezingase zimehlele njengoba ekhula nje. Ngaphezu kwalokhu, isiko leli ligcinelwa ukukhombisa ukubonga kwabaphilayo kwabangasekho ngokwenza umlobokazi ukuba abambe, baphinda bamsingathe kuso sonke isikhathi ezithwele kuze kube uyabeletha ngempumelelo. Kubongwa ukutholwa komntwana, izibulo labaganene uma kuse ngowokuqala. Kunxuswa kwabalele ukuba kuphinde umansumpa kulabo abaganene, kungagcini ngalo otholakele kodwa bazale, kwande umndeni. Kuyenzeka ngezizathu ezithile abaganene bazibule bagcine

ngaye uzinyobulala. Ngaphezu kwakho konke lokhu, kugcinwa isiko ukuze umntwana aphile, ase athi chi nasekhanda ekukhuleni kwakhe. Kuyenzeka ukuthi uma umntwana engagcinelwanga isiko lembeleko, kube nezithinzana empilweni yakhe, omunye abe uhlupho olukhulu kubantu aphila nabo.

UNgcongo, (1996:29) ulifakazela kanje ngolwasemzini iphuzu elingenhla:

> *Unseemly behaviour by a child that is contrary to the norms and values of the family as well as those of the society is one of the major indicators that the imbeleko ceremony must be done.*

Isiko lembeleko leli libuye laziwe ngamanye amagama njengokuthi nje kuthiwe isiko lokukhunga umntwana. Abasebenzisa leli gama lokukhunga bakususela ekuthini uyise womntwana usuke emkhunga umntwana wakhe, emkhunga ngembuzi noma ngobuhlalu obuhle amupha bona ngalolu suku. Umndeni nawo uyamkhunga umntwana ngezipho eziningi. Umndeni wakoninalume wona umkhunga ngezipho eziningi futhi ezinhlobonhlobo ngoba basuke sebemenzele umntwana imbeleko koninalume, bebonga ukuthola kwendodakazi yabo umntwana emzini. Noma ngabe kwenziwa ngaluphi uhlobo, kuyacaca ukuthi isizathu sokwenziwa kwaleli siko ukubeka umntwana ozelwe ezandleni zabaphansi.

UNgubane, (1997) ngokucashunwa nguNgcongo, (1996:12) uchaza athi :

> *Imbeleko: A goat, which is the first sacrifice offered for a baby and which places it under the protection of the lineage ancestors.*

Ngezikhathi zakudala izwe lisabusa, uyise womntwana ubeyaye ahlabe inkomo *ikakhulukazi uma umntwana kungowokuqala, ebonga kwabalele ngezibulo lakhe.* Bekuyaye kuthi kubantwana abalandelayo bese kugcinwa isiko leli ngokubahlabisa imbuzi umntwana ngomntwana ozelweyo. Ngenxa yokuguquka kwesimo somnotho, sekuvame ikakhulukazi ukuhlatshwa kwembuzi ukugcina leli siko namanye nje amasiko amaningi ayegcinwa ngokuhlatshwa kwenkomo asegcinwa ngokuhlatshwa kwembuzi. Lokhu kuhlatshwa kwembuzi uma kugcinwa leli siko sekuze kwalibangela ukuba libuye laziwe njengesiko lembuzi yesiphandla.

Ezikhathini zakudala imbuzi lena yayihlatshwa ngaphambi kokuba umlobokazi abelethe. Kwakuthi uma ngabe esebambile, ihlatshwe *imbuzi lena, kwenzelwa ukuthi isikhumba sayo sivunule umlobokazi ukufihla amabele* nesisu ngesikhathi ekhulelwe. Ngalesi sikhathi isikhumba lesi sibizwa ngokuthi isidiya, kuyoze kuthiwe imbeleko uma umlobokazi esekhululekile ngoba sisuke sesenza umsebenzi wokubeletha ingane emhlane. Uma kwenzekile ngeshwa elithile isisu saphuphuma noma umntwana ezalwe engumbungu, eshonile, imbeleko lena ibingalahlwa ngoba iyinsila yomlobokazi kanti nethemba lokuthi kusazotholakala omunye umntwana kalilahlwa. Isaga esithi, "Akulahlwa mbeleko ngakufelwa" siqhamuka kulesi senzo sokubambelela ethembeni lokuthola abanye abantwana noma umndeni buphuciwe omunye.

UBryant, (1949) ucashunwe nguNgcongo, (1996:12) kanje ngephuzu lembeleko:

> *In ancient times it is said that, normally a goat was slaughtered for a woman immediately on conceiving. Its skin was worn over the shoulders to cover the breast and stomach throughout the period of pregnancy. This pretty goat skin was called the isidiya. After delivery the isidiya became an imbeleko (a baby carrying skin) which she later used to carry her baby upon her back.*

Ngaphezu kwalokhu ukugcinwa kwaleli siko, kuphinde kumhlanganise umntwana ozelwe nozalo kanye nomphakathi azokhulela kuwo. Ukuhlangana kwamalunga omndeni kanye nomphakathi kuvuselela izinsika zobuwona umphakathi, kuphinde kudlulisele umyalezo kuyena umntwana lowo ogcinelwa isiko namanye asazogcinelwa wona ukuthi ukuphila komuntu kuncike ekwaziseni abantu bozalo nomphakathi wonkana. Ukugcinwa kwamasiko afana naleli, kubumba isithombe engqondweni yomuntu ukuthi nembala umuntu ngumuntu ngabantu. Kuletha ithemba lokuthi naye umuntu lowo kuyothi uma edlula kulo mhlaba, kukhona abayosala bemkhumbula ngokumenzela imisebenzi efanelekile ukuze naye ahlale ebabhekile njalo nje ngamehlo angale kwamfihlakalo yethuna.

Isiko lembeleko libuye laziwe ngelembuzi yesiphandla. Isiphandla sifakelwa isizathu esisodwa vo. Osuke enzelwe umsebenzi usondezwa kwabakubo abalele ukuba bamkhothe, basondele kuye. Lokhu kuwubufakazi bokuthi umsebenzi lowo ugcineke ngemfanelo. Umcwaningi useke wazihlupha kule

minyaka edlule ukufuna iqiniso nesizathu sokufakwa kwesiphandla. Okokuqala nje okutholakala ngokufakwa kwesiphandla yikuthi kukhona ukuvumelana ngesizathu esingenhla sokuthi isiphandla sisondeza usingaye namadlozi akubo ngokuba wona akhothe isiphandla leso. Nokho izimpendulo ziyehluka kakhulu uma sekuziwa ephuzwini lokufakwa kwesiphandla ohlangothini lwesandla esithile ngusingaye. Okufike kwagqama kumcwaningi yilokhu:

Kukhona abafaka isiphandla esandleni sokunene, kuphinde kube khona labo abasifaka kwesokhohlo. Ekubuzweni kwabantu abaningana ngokufakwa kweziphandla ezandleni ezahlukene, kutholakala izimpendulo ezahlukene. Enye ingxenye ithi isiphandla sifakwa esandleni sokunene uma usingaye kungowesilisa, kanjalo kube esokhohlo uma kungowesifazane. Isizathu salokhu,ukuthi isandla sabesilisa esokunene bese kuthi esokhohlo kube ngesabesifazane. Ephawula ngohlangothi lwesokhohlo nohlangothi lwesokunene uKhumalo,(1997:220) uthi:

> *Okuphawulekayo ukuthi uyise umbamba ngesandla sobunxele esandleni sokudla umntanakhe uma esemkhipha. Ngamanye amazwi, uyise womntwana uba sesandleni sokunene somntwana ebese kuthi umntwana abe kwesokhohlo sikayise. Lokhu kusagcwalisa khona ukuthi phela isandla sokunene ngesesilili sabesilisa ngokoMdabu........ Umbamba ngaso isandla sokhohlo okuyisandla saso isilili sesifazane.*

Uqhubeka athi:

> *Okumqoka ukuthi umbambe esandleni sokudla umntanakhe. Yisandla lesi esineziphandla zomntwana zonke eziphathelene nalo mkhosi ngoba phela ngokoMdabu abesifazane basifaka esandleni sokudla isiphandla. Lesi sandla sokudla sichazeka kahle uma usihlobanisa nensonyama nomhlubulo wesokudla ovele uyisitho somntwana njengoba ephuma nje.*

Kuyacaca emaphuzwini angenhla ukuthi akukho ukuvumelana ngesandla okufakwa kuso isiphandla. Iqembu lesibili labantu lona lithi isiphandla sifakwa esandleni sokunene uma umsebenzi wenziwe ngabasekhaya bomntwana lowo, bese sifakwa esandleni sokhohlo uma kungumsebenzi wakoninalume womntwana. Laba abangenhla bathi akukhathaleki noma ngabe umntwana ngowesilisa noma ngowesifazane.

Omunye obuziwe obefake iziphandla ezandleni zozibili uphendule ngokuthi uzifake zombili izandla ngoba nezimbuzi abenzelwe zona bezimbili. Ndlovu, (2000). Okuhlupha du ngokubuza abantu ngezizathu zalokhu wukuthi bagcina ngokuthi kwashiwo abadala ukuthi kufanele kube njalo. Akuqondakali kahle nokho ukuthi sikhona yini isizathu sokufaka bonke abantwana bomnumzane iziphandla kube kade kwenzelwe oyedwa umntwana umsebenzi. Ikakhulukazi lokhu kuphikisana nokuyinkolelo yeningi lababuziwe ngokufakwa kwesiphandla elivumelana ngokuthi isiphandla sisondeza abalele kulowo owenzelwe umsebenzi.

Ukungena ephuzwini lokuthi yisona siphi isandla esingcono kunesinye esokudla nesobunxele sizokushiya kulenga. Abalwela amalungelo abesibhuda ngike

ngibezwe bekhala ngokuthi kwakhona nje ukuthi babizwe ngabasekhohlo uma sekuziwa ngasohlangothini lwezandla abakunambithisisi kahle. Abadala bayamkhuza umntwana uma kubonakala ukuthi ekukhuleni kwakhe uthanda ukusebenzisa isandla sasokhohlo, size sibizwe lesi sandla ngokuthi isandla semfene ukugcizelela ukuthi umuntu akufanele asisebenzise.

Ngaphandle kwesiphandla esihlanganisa abalele nomntwana owenzelwa umsebenzi, inyongo yona isika ubhedu ekuhlanganiseni usingaye nabaphansi ngoba abaphansi iyona ndawo abahlala kuyona esilwaneni uma sesikhonjiwe ukuthi ngesabo somsebenzi. Isilwane esivunywe ngabaphansi ngomunwe wabaphilayo siba nenyongo encane. Lokhu kuyinkomba yokuthi umsebenzi uvunyiwe yibo. Kunobufakazi bokuthi abaphansi bangayiphuza baze bayiqede inyongo leyo, sife isilwane uma sakhonjwa kodwa kwagcinwa sekuthalaliswa nje,umsebenzi abathenjiswa wona wangagcinwa.

Umntwana owenzelwe umsebenzi uthelwa ngenyongo. Nakhona lapha ekuthelweni kwenyongo, kuningi okutholakala ekubuzweni kwabantu, esingezukugxila kukhona lapha. Ukuthelwa kwenyongo komntwana kuthi kumhlanganisa nabakubo abalele kube futhi kuwuphawu lokumgeza ukungcola kokuzalwa. Umntwana uthelwa ngenyongo, ichithwe emsamo, lokho okusagcizelela iphuzu lokubaluleka kwenhlanzeko nomsamo.Insila yakhe ngesikhathi egezwa ngezintelezi ichithwa khona lapha emsamo. Usephinda usehlanganiswa nabakubo ngenyongo echithwa khona futhi emsamo. Uhlanzwe

ngokuphelele manje ngoba sekuze kwatshelwa nabalele ngobulunga bakhe bomndeni. Ugeziwe manje ukungcola kokuzalwa usehlangene nabomndeni abasaphilayo nabangasekho.

Ukungena ezingeni elisha komntwana kufakazelwa wukugundwa kwakhe ikhanda. Umntwana akaphuci ikhanda engakalubeki unyawo. Abadala bathi kuyamkhinyabeza umntwana ukuphuca ikhanda ngaphansi kwaleli zinga abese ethatha isikhathi eside anduba abeke unyawo. Kuyazisho-ke kanti ukuthi ukuphuca lokhu kuwuphawu olubalulekile lokwedlula ezingeni elithile, ungena kwelinye. Unina womntwana, uyaphuca kuqala, athunge inhloko entsha ngaphambi kokuba asinde exhibeni, aphinde agaye utshwala bomyeni. Umntwana uma esenzelwa leli siko uyagundwa ukugcwalisa uphawu lokwedlula ezingeni elithile, kungenwa kwelinye. Ukugunda ikhanda kuwuphawu lokungcwaba impilo endala ngethemba lokuzuza impilo entsha kulabo abaphathele iSintu impilo ngesandla soPhezukonke. Ingcwatshiwe impilo yokungcola komntwana kwasekuzalweni, usengena empilweni yobumsulwa bobuntwana. Bobabili nonina ngalolu suku banobumsulwa obubenza bakwazi ukuhlangana nabantu.

UMbiti, (1975 : 92) ukuchaza kanje ukugunda ngolwasemzini, uthi ukugunda:

> .... *is a sign of purification, separation and newness.*

Amaphuzu angenhla ayakufakazela ukuhlanzeka okugijima emthanjeni yomZulu kuze kuyokapakela emphefumulweni nasengqondweni yakhe. Kungaba

ukungazicubungulisisi kahle izinto ukukholelwa wukuthi umntwana ozelwe uyoze ame emsamo phambi koMfundisi ukuze asuswe isono sokuzalwa ngokwenyama njengoba kushiwo emasontweni. AmaZulu anayo indlela ephelele nengasolisi ndawo yokuhlanza umntwana. Nokho ngenxa yokuhlangana kwezizwe nokushiyelana ngezinkolo zazo, sekuvamile ukuba nokugcinwa kwesiko lembeleko kuxube izinkolo.

Ezinsukwini zanamuhla sekuvamise ukuba kuthi ngoLwesihlanu noma ngoMgqibelo kugcinwe leli siko ngokwesiZulu kulandele ukuba ligcinwe ngokobuKrestu ngeSonto. Ake sithi uma imbuzi ihlatshwe ngoMgqibelo, isuke izolala ize iphekwe idliwe ngakusasa ngeSonto, emva kokuba sekugcinwe konke okuhambelana nokuhlatshwa kwayo, okufana nokushiswa kwempepho kuthethwa idlozi, wukuthelwa ngenyongo komntwana ekuseni nokufakwa kwakhe isiphandla.

Emva kokuba umntwana esethelwe ngenyongo, uyabe esegqokiswa ezimhlophe qwa bese kuyiwa esontweni lapho ezofika abhabhadiswe khona enkonzweni enkulu impela ebizwa ngokuthi ngeyombhabhadiso:

> *The minister or priest pours water either with his hand or from a shell, on the head of a child being baptised and prays. The water is a sign of real power of transformation. Then the minister or priest makes a sign of the cross with a forefinger on the childs forehead.The cross is a sign of deliverance from sin by Christ. In the imbeleko, the elders will pour bile on the child to call the ancestors to lick the baby and look after him well.*
>
> (Ngcongo, 1996 : 59).

Kuqedwa esontweni kubuyelwe ekhaya lapho kufike kudliwe khona inyama yembuzi yona lena ebihlatshelwe ukugcina isiko leSintu. Baqeda ukudla behlise amaqatha embuzi ngotshwala besiZulu obugayelwe wona umsebenzi lona. Inyama yembuzi notshwala ayikhethi namakholwa amanye aba mdibi munye nalaba abadlayo nakuba kwenye inkathi behlukaniswa ngezingqoko nezindlu la bedlela khona.

Okubalulekile akuyikhona ukuqhathanisa isiko lembeleko nombhabhadiso lapha kodwa uma sisika elilengayo nje ngalokhu kokubili, kuningi okukhomba ukuphindaphindeka kokusuke sekwenziwe. Isizathu sokuphindaphinda izinto sibukeka silele khona ekunceliseni amawele ngezinkolo ezilandelwayo kamuva nje. Esontweni laphaya amakholwa adla " umzimba aphuze negazi" lenkosi uJesu owafa esiphambanweni.

Ekhaya amakholwa adla inyama yembuzi ehlise ngotshwala besiZulu. Kokubili lokhu kwenzeka emva kokuba abadala sebebe ofakazi ngempela bokuthi umntwana usehlanziwe. Esontweni uMfundisi uchela umntwana esiphongweni ngamanzi, aphinde futhi umntwana ambeke uphawu lwesiphambano esathwalwa nguJesu ekubethelweni. Ekhaya laphaya umntwana uchelwa ngenyongo ukuhlanzwa ukungcola kokuzalwa, aphinde futhi afakwe isiphandla okuyisona esiwuphawu lokuthi nguye ngempela owenzelwe umsebenzi, amadlozi akasondele kuye. Umntwana owenzelwe umsebenzi uphiwa izipho eziningi. NgokwesiZulu umntwana ozelwe uyakhungwa, ukhungwa ngezipho. Okunye

okukhomba ukufana ekwenzeni la masiko omabili, imbeleko nombhabhadiso, wukuthi womabili ayisendlalelo sokugcinwa kwamanye amasiko okukhula komuntu asuke esazolandela, njengoba sisazophonsa iso elinzulu ngasokholweni lwawo amasiko lawo.

3.4 Isiko Lokuklekla / Ukuqhumbuza

Ukwedlula kwesiko lembeleko yomntwana kukhonga ukufika kwamabanga amasha ekukhuleni kwakhe. Ukukhula komntwana kusho ukukhula ngomzimba nokukhula ngokwengqondo. Ukulalela iziyalo zabantu abadala ngesinye sezimiso ezingenakugudluka kalula nje noma ngabe izimo zokuphila kwabantu sezigudluke kangakanani.Ukuhamba ngeziyalo zabadala kuhlumelelisa ulwazi lomntwana ngezimiso zomphakathi umntwana akhula kuwona.

UMsimang, (1975: 211) uphawula ngezinto ezibaluleke isibili lapho kukhuliswa umntwana. Okokuqala nje aphawula ngakho isimo senyanga nesikhathi sokugcinwa kwesiko noma iliphi. Uthi imisebenzi yayigcinwa lapho inyanga igcwele ngoba lokho kwakusho "ukuphelela kwendalo". Uphinde aphawule ngokuhuqwa kwebomvu yilowo noma yilabo abathintene nomsebenzi lowo ogcinwayo. Uphawula ngokuthi ibomvu lalikhomba ukudlula kwelinye izinga umuntu esengena kwelinye. Uphinde futhi aphawule ngephuzu lenhlanzeko yezinyanga ezizokwengamela isiko lelo kanye nabantu abasondelene nalowo mntwana okhuliswayo. Iphuzu lenhlanzeko lisho ukuzila izinto ezithize njengocansi kwabaganene ukuze umsebenzi ube yimpumelelo. Ugcina

ngokuphawula ngephuzu lokuqanjwa kwezibongo zalowo osedlule ebangeni elithize.

Isiko elalidume kakhulu ngezikhathi zokubusa kweNkosi uShaka kwaZulu kwabe kuwukuklekla izindlebe zabantwana abase bethe thuthu ngokukhula. Leli siko lokuklekla impumelelo yalo yayincike ikakhulukazi ephuzwini lenhlanzeko kulowo olisingethe nakulabo abaxhumene nomkleklwa. Ukuklekla khona kuwuphawu lokuthi umntwana usengene ebangeni lokuthi uma etshelwa ngezimiso zempilo alalele futhi azwisise lokho okushiwoyo ngabadala kunaye.

Efakazela leli phuzu uKrige, (1936 : 85) uthi:

> *The piercing of the ears marks the first step from childhood to adulthood, and though it is not a very important step, it nevertheless brings the child a higher status, for it is said that he is now able to hear and understand and therefore his ears have been opened in order that he may hear well.*

Ukuklekla lokhu kwakungenziwa yinoma ngubani nje kodwa kwakunezinyanga ezazikufundele ukwenza lokho. Ngaphandle kolwazi lokugcina isiko leli kwakubaluleke isibili ukuqikelela iphuzu lenhlanzeko. Isizathu salokhu wukuthi kwakunenkolelo yokuthi uma ngabe kukhona othintene naleli siko kanti yena akahlanzekile, izimbobo zezindlebe zabantwana ziyabhibha. Inhlanzeko lena yayingabhekene nenyanga kuphela yona ezothinta izindlebe zabantwana kepha ngisho nabazali babantwana bonke abakleklwayo. Kwakufanele baqaphele iphuzu lenhlanzeko. Ngoyedwa nje ongcolile ekwenzeni leli siko, angalimaza abantwana abaningi ngesenzo leso.

U De Jager, (1971:71) uthi ngolwasemzini:

> *Ritual impurity or sin is considered a kind of curse which contaminates those who come into contact with the sinner.*

Kwakuvamisile ngezikhathi zakudala ukuba leli siko ligcinwe ngokuhlanganyela ngontanga besigodi nesigodi. Abantwana babebuthelwa ndawonye emzini wenduna yesigodi, baklekle kanye kanye. Ukuhlanganyela okunje kwabantwana abantanga yinye kusachamusela iphuzu lokwazisana njengabafowabo nodadewabo. Uzwa kuthiwa kwaZulu" induk'enhle igawulwa ezizweni" nje ngoba kakadeni uma abantwana bekhula ndawonye njengabafowabo nodadewabo, kwakulukhuni ukuba babuye bajikelane baqomisane bodwa. Kukhula ukwazisana nokuzwelana kubantwana bomphakathi owodwa. Masiphawule nokho ukuthi kwakungeve kunqatshiwe ukuthi abanakuqomisana bebodwa uma bengahlobene.

Singaphawula futhi ukuthi ukuklekla kontanga ndawonye kwakungewona umgabagonsi kepha ofuna ukuzigcinela yena ngokomndeni wakhe leli siko wayenalo ilungelo lokwenza njalo. Kwakuba nesasasa nokho ukuhlanganyela ndawonye kontanga, kugcinwa leli siko. Ukuqikelela ukuthi iphuzu lenhlanzeko liphakanyiselwe phezulu, kwakuthi noma ngabe abantwana sebeqedile ukukleklwa, kwabuswa kwanjeya kodwa bangasheshi babuyele emakhaya ngoba kwakunenkolelo yokuthi kungenzeka bathi bangabuyela ekhaya izilonda zisemanzi, bahlangabezane nabantu abangahlanzekile ngokwesiko leli ekade ligcinwa. Inyanga ekleklayo noma umuntu lowo onekhono lokuklekla

wayengalindeli nkokhelo ngokugcina isiko lelo kepha wayehlanganyela nabantu ekubuseni ngenyama notshwala.

Uma siphonsa iso okhalweni lokugcinwa kwaleli siko ezikhathini zanamuhla, sithola ukuthi lisagcinwa kodwa ukugcinwa kwalo kwehluke kakhulu kulokhu okuxoxwe ngakho ngenhla.Imvamisa esikhathini samanje akusaqhumbuselwa ukuvula izindlebe zabantwana ukuba bezwe iziyalo zabadala kodwa sebeqhumbuzela ukuhloba ngamacici afakwayo. Ukuhloba lokhu yikhona osekudale ukuba kube yisiko eseligcinelwa amantombazane ikakhulukazi.Ukuhlanganyela kontanga ngaphandle kokwehlukanisa ngobulili akusekho mpela mpela. Iphuzu lenhlanzeko selilahlwe ngaphandle kuhle kwenyongo yenyathi. Kulezi zinsuku sekujwayelekile nje ukuthi ubone umntwana esancela kunina esechambuzile. Uchambuze edolobheni eliseduze ngemishini ethize yakobelungu. Ngike ngizwe kuthiwa kuyaqhumbuzwa futhi nalapho kulungiswa khona izinwele emadolobheni. Uma ngabe uhamba emigwaqeni yedolobha muva nje uthola sekwagcwala amathende agudle imigwaqo okuvame ukuba abanikazi bawo kube abokufika kuleli. Kwalani khona ukuba ezakithi zingene naye umntwana esamanzi te phansi kwalo ithende lelo, ziyaphuma lapho sekugezelwene nezindlebe zomntwana. Ubuya ekhaya nje, unina womntwana, umthwalo wokugcinwa kwaleli siko usewethule emahlombe kayise womntwana kanye nomndeni wonkana. Akusekho siphohlohlwana esisazohlatshelwa umntwana ukubonga ukufika ezingeni lokuqhumbuza ngoba kade emqhumbuzile.

Uma sekwenzeka kanje ukubika isigaba esingaka kuyise womntwana ngunina akusekho nhlobo. Ukuqikelelwa kwephuzu lenhlanzeko abakhwekazi. Kuyiqiniso ukuthi kungaba kuningi okunomthelela esenzweni esinje. Kuyiqiniso futhi ukuthi njengoba kukuningi okudala isenzo esinje, kuningi futhi nokuyimiphumela yokweqisa amehlo nje kuleli siko. Ukubongwa kwedlozi ngokusingatha umntwana kuze kube ufika ezingeni lokuqhumbuza sekufuqelwe kude le uma sekuhanjwa ngalolu nyawo.

Kwenye inkathi uthola ukuthi akuqhunjuziwe izindlebe kuphela nekhala lomntwana alisindi, kwabanye libuya limbobombobo. Isizathu kuseyiso leso sokwenza umntwana intombi esanuka ubisi. Abanamuhla abantwana bavuthwa befika kulo mhlaba ngayo le mikhuba. Abantwana babafana nabo benziwa okufanayo kodwa bona kusengconywana kubo ngoba ngijwayele ukubona bebhobose indlebe eyodwa kuphela. Kunobufakazi bokuthi kuncane lokhu kwezindlebe namakhala kuthiwa nezinkaba azisindi ekubhotshosweni muva nje. Sengiyaye ngibone nakumabonakude kubhobozwe nangenhla kwamehlo, emashiyeni impela, kulenga amacici entsheni. Kukude la iSintu siya khona nanka amehlo ephahle umbombo. Iyocelwa ivuthiwe.

Ukugudluzwa kwamasiko esintu eziko kuhle komceko wona osuke ubanga intuthu exhibeni, kudalela iSintu izinkinga ezingayiwa. Kuzophonswa iso elibanzi

ngasokhalweni lwezingqinamba ezidalwa ukugudluka kweSintu ezimpandeni *zaso ezahlukweni ezilama* lesi.

3.5. Isigaba sokuthomba kwabantwana

3.5.1.Ukuthomba Komfana

Uma umfana ephuphe isalukazi, uvuka ekuseni ngovivi akhiphe izinkomo zakubo nezomakhelwane, ashaye utshani angaziwa nalapho eshone ngakhona.Kuthi uma kuvukwa kutholakala ukuthi izinkomo kazikho, kuthunywa abafana labo abasuke besanda kuthomba ukuba bayofuna umthombi lowo.Umthombi kuyenzeka afunwe usuku lonke engatholakali.Ukungatholakali kwakhe kalula kumenza iqhawe kulabo abamfunayo.

Umthombi uqeda angakhipha izinkomo abeseya emfuleni ogelezayo, afike ahlambe kuwona. Ukungena kwakhe emfuleni ogelezayo kumenza ahlanzeke kulokhu kungcola azithola esengena kukhona.Isigaba sokuqala lesi sokuzihlanza emfuleni. Ekuphethweni kwawo wonke umsebenzi wokuhlanzwa kwakhe, usazobuyela khona futhi emfuleni ukuphelelisa inhlanzeko ehambelana naleli siko lokuthombiswa. Ukukhipha kwakhe izinkomo nokungena kwakhe emfuleni okokuqala kuwuphawu lokukhulela imvelo. Impilo yomfana, ikakhulukazi, incike emvelweni. Kufanele azi ngezinhlobo zezilwane ezidliwayo nezingadliwa. Kufanele azi ngezinhlobo zemithi egawulwayo nengagawulwa. Konke lokhu, nokunye okuningi, ukufunda ekwaluseni. Ngakho-ke kuthi mzuku ephuphe isalukazi abuyele emvelweni ukuze kube iyona emfukamelayo ukuze azalwe

kabusha ngokwemvelo ayingxenye yayo. Ngesikhathi esesizalweni sikanina wayefukanyelwe emanzini. Yingakho engena emfuleni njengophawu lwempilo entsha elethwa ngamanzi. Unina walethwa ngezinkomo emzini kayise yingakho naye ekhipha izinkomo ukuze abuye nazo ukuba zimnike impilo entsha. Ukubuya nezinkomo kusho ukuqala komsebenzi wokugezwa kwakhe nokungeniswa ebangeni elisha lobunsizwa.

Okokuqala nje uthi uma ngabe efika nezinkomo angangeni ngaphakathi egcekeni kodwa ame esangweni lapho elungiselwa khona izintelezi namakhubalo ukuze angene ngaphakathi esengohlanzekile nakuba kusekuningi okunye okusazogcinwa. Uyise womfana umhlangabeza khona esangweni nomkhonto, ukumkhombisa ukwamukelwa kwakhe esigabeni esisha sobunsizwa. Uchelwa ngezintelezi, angeniswe esibayeni. Izintelezi achelwa ngazo ziphathwa ngobunono ngumuntu ohlanzekile okungaba yinyanga noma nguyena uyise womfana yinqobo nje uma ehlanzekile.

Ukusuka esangweni umfana ungeniswa esibayeni esiyithempeli lomndeni lapho ezodlela khona izintelezi namakhubalo. Uyakhulekelwa kuleli thempeli, uhlanganiswa nabakubo. Uncindiswa imithi emqinisayo lapha esibayeni. Uhlatshelwa imbuzi yokuqala emfaka emgonqweni. Umcimbi ungaqala ngayo le mbuzi noma ulinde uma ngabe bebungekho utshwala obebugayiwe.

3.5.1.1 Umthombi Emgonqweni

Umfana ungeniswa endlukulu okuyiyona ndlu ethenjiwe ngenhlanzeko yayo. Ugonqa emsamo wale ndlu. Useke wahlanganiswa nomsamo izikhathi ezimbili ngaphambi kwalesi, ezelwe nangesikhathi sembeleko. Nokho singaphawula ukuthi ukuhlala kwakhe emsamo esebhekile kungokokuqala futhi okokugcina. Ukubaluleka komsamo kungaphezu kokuchaza ikakhulukazi njengoba esekleklile nje, useyakwazi ukubona izinto nokulalela iziyalo zabadala. Akuzona kuphela iziyalo zabadala azozamukela lapha emsamo kepha ukuyalwa kwakhe emsamo kusho ukuyalwa kwakhe ngabangasekho ngomlomo wabaphilayo. Ukuhlala kwakhe emsamo esebhekile kumenza aqonde ukubaluleka kwezinga angena kulona nobungozi balo. Ukucelelwa kwakhe esibayeni, ubecelelwa impilo nakumabanga amanye alama leli akulo. Usengene emgonqweni manje. Uma kunesidingo sokuphuma emgonqweni, kufanele agubuzele ukuze angabonwa ngabantu, ikakhulukazi abesifazane. Isizathu salokho wukuthi iphuzu lenhlanzeko yilona eliphakanyiselwe phezulu njengoba kugcinwa leli siko nje ngakho-ke akufanele ahlangane nabantu abangcolile.

Laphaya emgonqweni umfana ufana nongena esikoleni seziyalo. Asikho esinye isikhathi sokuyalwa komfana esedlula leso lapho umfana esemgonqweni. Uphuma emgonqweni evuthwe tobo ngasephuzwini lokuziphatha. Ufundiswa yizingqwele indlela yokuziphatha lapho ehlangana nentombi emqomile. Iphuzu lenhlanzeko yilona elishaya amakhanda amanye ngoba ukungcolisa kwakhe igama lomuzi kusho ukuzibulala yena nomuzi kayise. Liyaziswa igama lomuzi.

Umfana ukhula azi ukuthi kufanele aliphakamise igama likayise nomuzi wakubo ngezenzo zakhe ezinhle.

Kuthi kungalunga utshwala obugayiwe, kuhlatshwe enye futhi imbuzi, kwenziwe umcimbi wokumkhipha emgonqweni. Singaphawula nokho ukuthi ziningi izimbuzi ebezidliwa ngesikhathi umfana egonqile, empeleni kuhlatshwa kusuka mzukwane ekhiphe izinkomo kuze kube uyakhishwa emgonqweni. Elinye iphuzu elibalulekile ngazo wukuthi ukulungiswa nokwabiwa kwazo akuthintwa ngumuntu ongcolile. Ukudla okudliwa ngumthombi, obuye aziwe ngelikamakoti, kuthintwa yisalukazi sona esingasayigezeli inyanga noma kube yingane yasekhaya engakathombi. Konke lokhu kusagcizelela lona iphuzu lenhlanzeko ephathelene naleli siko.

3.5.1.2. Ukuphuma Emgonqweni

Ekuseni ngovivi ngosuku lokugcina umfana usuka aye kogeza emfuleni ogelezayo ephelezelwa ngontanga yakhe. Ukungena kwakhe emfuleni kusho ukushiya ibanga loku-"khulelwa yimvelo", azalwe kabusha. Ukugcwalisa ngempela ukuthi uzelwe kabusha, ontanga yakhe bametha igama elisha. Lokhu kufana nenhlanzeko yokukhishwa exhibeni elandelwe wukwethiwa igama nguyise. Ngakho-ke usenamagama amabili manje, elikayise lobuntwana nelontanga, lobunsizwa. Leli gama lobunsizwa yilona abizwa ngalo ngontanga yakhe bese kuthi elikayise lihlonishwe.

Ngesikhathi abafana besemfuleni, indlu akade egonqele kuyona isindwa ngobulongwe bese kuthi zonke izibi eziwukungcola komthombi zishiswe. Izibi lezi zibandakanya nokugundwa kwezinwele okwenziwe ekuseni ngovivi esibayeni ukuze bayabuya emfuleni konke ukungcola sekushisiwe yisalukazi. Kusindwa nendlunkulu lapho umsebenzi uzophethelwa khona. Kuthi lapho esebuya emfuleni umthombi, uyise abese emvunulisa ngemvunulo entsha emfaka abangeni elisha lobunsizwa.

Emva kwalokhu:

> *Sekuzongena uyise ayiphothule ngesiphohlohlwana sembuzi kubuswe kwehlukanwe. Useyinsizwa-ke umfo kabani, usezokweshela aqonywe.*
> (Msimang, 1975:221).

Konke njalo lokhu okungenhla kusakhomba khona ukubonga emadlozini ukuzalwa kabusha kwendodana yakhe njengoba isingena ezingeni elibaluleke isibili ekukhuleni kwayo. Emva kwakho konke lokhu kuyabuswa, kudliwe inyama, kuphuzwe utshwala, kukikizwe kube njeyaya.

3.5.2. Ukuthomba Kwentombazane

Intombazane nayo ifikelwa isikhathi sokuthomba njengaye umfana. Umahluko ekuthombeni kwalaba bantwana iwona ozogqanyiswa kule ngxoxo. Nokho kuningi okunye okufanayo ekuthombeni kwabo. Kuvamise ukuba isikhathi sokuthomba kwentombazane sibikezelwe ukuphuma kwezilinga. Izilinga akuwona amabele angempela njengoba negama lizisho nje. Uma kuhluma lokhu

esifubeni sentombazane, kubikelwa isalukazi ngalo mkhuba. Isalukazi sithatha umshanelo *siwashaye amabele-mbumbulu lawa sithetha, ngempela ashabalale*. Sekothi emva kwalokho bese intombazane isihlosa, sekuphuma amabele angempela. Kungalesi sikhathi lapho amaqhikiza ayaye aqwashise khona intombazane leyo ngephuzu lokuthelwa ngamanzi nokuthi osuke ehlelwe yilesi siga wenze njani.

Intombazane ithi ingathelwa ngamanzi bese ibaleka iyocasha. Kuyaye bese kuhlatshwa umkhosi kumantombazane angontanga wayo futhi nangomakhelwane ngomhlola owehlile ukuze eze azogonqisa untanga yawo. Umgonqo ulungiswa ngendlela yokuba abangenayo kule ndlu bangakwazi *ukubona umthombi*. Empeleni abantu abangafanele ukumbona, abafana. Umthombi kanye nontanga yakhe bahuqa ibomvu njengoba bengena emgonqweni nje. Ibomvu leli wuphawu lokwedlula ebangeni elithile umuntu edlulela kwelinye. Ngaphandle kwalokhu, liwuphawu lokuzila ikakhulukazi okuhambelana nokwedlula ebangeni elinye, kudlulelwa kwelinye.

UKhumalo, (1977:154) uthi:

> *Kunobufakazi bokuthi umcaka uthintene nabaphansi njengebomvu. Ibomvu lona linamandla ngoba lithinta ikakhulukazi ukuhlonipha okhalweni lokuzila.*

3.5.2.1. Intombi Emgonqweni

Umthombi ungeniswa ngembuzi emgonqweni okuyiyona eqala wonke umcimbi ozogcinwa. Yendlalela eziningi izimbuzi ezisazohlatshwa njengoba intombi *ingena emgonqweni. Emgonqweni lapha umthombi welulekwa kabanzi* ngomzimba wakhe nesigaba asengene kusona. Miningi imidlalo kamacashelana ekade idlalwa nabafana ngaphambi kwalesi sigaba kodwa sekufanele umthombi umzimba wakhe awuhloniphe ngaphezu kokuba kade enza phambilini. Uyalwa alulekwe ngokusoma okuyikona okudla ubhedu kwintombi esuke *ingakalotsholwa. Intombi iyalwa ukuba iqaphele insila yayo ukuba ingabi* wuvanzi nje ngoba yinto yokuhlonishwa ingabonwa yinoma ngubani. Iyalwa ukuba iliphakamisele phezulu igama lomuzi kayise ngokuhlonipha nangentobeko. Iyalwa ukuba iziphathe kahle ize iyogana iseyintombi ephelele, intombi nto. Iphekwa ngobhojwana ngamaqhikiza nezalukazi, omakadebona *ngoba uma ingavuthwanga yathi tobo kulo bhojwana, ukulumela nobuluhlaza* bayo buyobuzwa kubona.

Isikhathi sokuhlala emgonqweni siba side ngangokuthanda kukayise wentombazane ngoba ukuhlala emgonqweni kusho ukuhlatshwa kwezimbuzi *ezizodliwa ontanga ngesikhathi behlalise umthombi lowo.* Ngosuku olwelama olokuphuma emgonqweni uyise womthombi ungena emgonqweni azise indodakazi yakhe ngembuzi azoyihlabisa yona ukuyikhipha emgonqweni. Elinye igama elejwayeleke ngayo le mbuzi kuthiwa imbuzi yamasi. Lokhu kususelwa ekuthini emva kwalesi sigaba sokungcola nokuba ntekenteke, intombazane

isingawadla amasi ekade iwazila. Amasi, utshwala nenyama ukudla kwamadlozi. Ongcolile akanakuthintana nalokhu kudla ngaphambi kokuba ahlanzwe ngokwesiko.

3.5.2.2 Ukuphuma Emgonqweni

Ukuphuma emgonqweni kusho ukuvuka ekuseni kuseluvivi kwamantomazane ahambe aye kogeza emfuleni. Ukubaluleka kophawu lwamanzi nokuphuca ikhanda akusadingi kugcizelelwa. Okwenzekayo kuyofana nalokho osekuchaziwe ngakho, njengokusinda endlini lapho kade kugonqelwe khona. Iphuzu elinokugcizelelwa lapha yilelo lokuthi nakuba insila yomuntu ibalulekile ukuba ilondolozwe kubathakathi ngokuba ishiswe ukuze bangayitholi kodwa insila yentombazane yona yedlulele. Intombazane ayinakulungelwa yilutho empilweni yayo uma abathakathi bengase bathole insila yokugezela inyanga yayo. Iyalwa kakhulu intombazane ngaleli phuzu. Elinye iphuzu elelama leli yilelo lokuthi kufanele ihlale ihlanzekile emva kwalesi sigaba ukuze ingabi nomsanka ngoba umsanka ubalekisa izesheli, umendo bese uhambela kude nayo kanti umendo isona sicongo sempilo yentombazane.

ISAHLUKO SESINE

4.0 INHLANZEKO NAMABANGA ESIKO LOMEMULO

4.1 Isingeniso

Siphendula amehlo siwaphonsa okhalweni lokukhuliswa komntwana wentombazane ngokugcinelwa isiko lomemulo. Sizogxila ephuzwini lokubaluleka kwawo kanye nokokuqikelelwa uma kugcinwa isiko lomemulo. Okokuqala nje okudinga ukugcizelelwa ngokugcinwa kwaleli siko yisizathu sokugcinwa kwalo, okuwukubonga ubumsulwa bentombi eyenzelwa umemulo. Ubumsulwa bayo buncike ekuziphatheni kwayo ngenkathi ikhula kumabanga intombi esidlule kuwo. Ubumsulwa lobu yisona sinongo esingugo nesimakha aso athaphuka izimbali zewozawoza esidonsela intombi emendweni. Ngenxa yongqambothi lwaleli phunga, uZulu wakuthangi ubekuphathisa okwezikhali zamaNtungwa ukuweliswa komntwana wentombazane kusuka ebuntwaneni, kudlula kuleli zinga kuze kube uyogana.

Intombazane ikhula ngaphansi kwesandla somthetho kwaZulu. Ikhaya nekhaya linentombi okuthi ngokobukhosazane bayo ithwaliswe umsebenzi wokuqapha ukunyathela kwezintombi zekhaya lelo. Umafungwase wekhaya nguyena ngqo shishilizi, iqhikiza phela, lazo zonke izintombi zomndeni. Umsebenzi weqhikiza ukubhekela ngeso lokhozi izinzalabantu zekhaya, okungomame nezalukazi, ukuthi ngakube izintombi zomndeni ziziphethe ngendlela yesiko yini noma qha. Izinzalabantu zona ziyiso lomnumzane wekhaya okunguyena nsika yomuzi. Umnumzane wekhaya yena uyiso lababphansi ngoba naye umuzi akuyiwona

owakhe, uwuphethe ngesandla sawoyisemkhulu. Kungalesi sizathu ubumsulwa bentombi bungapheleli kwabo nje kuphela kepha kugcina kuyinto yomphakathi wonke.

U-Oosthuizen, (1971) ucashunwe ku De Jager, (1971:72) kanje ngephuzu elingenhla:

> *Undisturbed purity and virginity was held in high esteem in traditional African society. Divorce was most difficult, and when it happened a person forfeited the benefits of the cultic community.*

Ukubaluleka kobumsulwa bentombi kufakazelwa wukusabalala kwezinhlaka zomphakathi ezithintwayo lapho kuzogcinwa leli siko. Konke lokho kusakhomba khona ukuthi umemulo yilona banga eliyisicongo nelibongwa ngesiko ekuziphatheni kahle kwentombi. Ukuhlanzeka komphefumulo nomzimba wentombi, ukuhlanzeka komndeni nomphakathi wonkana ngesizathu sokugcinwa kwaleli siko, kulanywa wukubongwa ngezilwane ezihlatshelwa abangasekho, bebikelwa ngaleli phunga elimnandi elihogelwa yisizwe sonkana ngomntwana wabo. Kubikwa kwabangasekho ngezinga intombi esifinyelele kulona. Kubongwa isandla sabo esifudumele ekuyisingatheni, ngaphezu kwakho konke, kubongwa yona qobo ngesenzo sayo esincomekayo sokwazisa isitsha sikayise:

> *The traditional and fundamental reason for the performance of this ceremony was to thank the young woman for having behaved herself in a morally appropriate manner, that is, by not indulging in pre-marital sexual intercourse which not only dehumanises her but also soils the good name of the family.*
> *(Blose, 1998:18).*

4.2 Ukubikwa komsebenzi namalungiselelo omndeni

Kubaluleke isibili ukuthi amalungiselelo okugcinwa kwalo msebenzi asingathwe ngobunono obukhulu ngenxa yephuzu lobumsulwa bentombi okuyiyonanto egcizelelwayo kulo msebenzi. Okokuqala nje, ukunqunywa kosuku lokugcinwa kwalo mcimbi kulele ekwanelisekeni kwamalunga omndeni ekuthintweni kwawo ngokufaneleka kwentombi ukuba igcinelwe leli siko. Unina wentombi nguyena mxhumanisi phakathi kwentombi noyise. Ukufaneleka kwentombi ukuba igcinelwe leli siko kufakazelwa ngamaqhikiza okuyiwona akade epheke leli 'bhodwe'. Ukuvuthwa nokungavuthwa kwalo kubuzwa kuwona.. Leli zinga libalulekile isibili ngoba yizinga leli elilungisela ukuba ibhodwe leli liyophakwa engxenye.

UKhumalo, (1997:22) uphawula kanje ngaleli bhodwe:

> *Unina uyifaka kulo bhojwana nje, kungoba uyazi ukuthi nakho kuyena. Phela ibhodwe ebeliphekwe nguyena lapha ekhaya, sekufike esikhathini sokuba liyophakwa engxenye, kuzwakale ukuthi livuthiwe yini? Uma ebepheke into elumelayo , isiyolumela engxenye. Uma ebepheke ameva amakhakhasi nemibabane, isikhakhela, ibabele abasengxenye manje. Uma ebepheke izibozi nezibhucu zengcuba egxaza amanzi, siyokhethelwa emlonyeni engxenye.*

Kungesizathu esingenhla-ke kufanele ukuba unina wentombazane alusingathe ngobunono udaba olufuze lolu azolwethula kuyise wentombazane. Ubikela uyise ngokufaneleka kwentombi ukwemuliswa. Emva kokuphenyisisa kukayise wentombi, ngenhloso yokwaneliseka ngokufaneleka kwentombi yakwakhe

ukwemuliswa, uyise wentombi uyabe eselwedlulisela emndenini udaba lolo. Ukubikelwa kozalo nomndeni wonke nakho kuphathwa ngesinono esingahlalwa mpukane. Uyalwazi uzalo lwakubo ngezindlu nokubaluleka kwazo. Uzolandela inqubo yalapha ekhaya ukwazisa abomndeni ngodaba olubaluleke njengalolu. Akesabi lutho uyise wentombi ngoba akangabazi ngobumsulwa bentombi yakhe. Iphuma esikoleni samaqhikiza, ivuthwe lushu ngasephuzwini lokuziphatha ngendlela. Besiwenza ngokwethembeka umsebenzi waso lesi sikole samaqhikiza sayizolo. Konakale ngokufika kwesikole sanamuhla, okuthe ngokufika kwaso, bakhwixa imikhono omame, bakha imikhanya bethi isikole ndini siza nempucuko kanti empucukweni leyo kulele nembubhiso.

UBlose, (1991:58) uphawula kanje ngalesi sikole:

> *Traditionally the behaviour of girls was monitored by the senior girls and also the mothers of the clan. Since the inception of formal education this task theoretically fell into the hands of teachers. Teachers were, and still are, supposed to instil into the young minds not only the book knowledge, but also the correct behaviour expected from children. Seemingly the school fails to accomplish this task............Girls generally, lack direction as to how they should preserve their virginity because the 'traditional school' has waned out.*

Umcimbi lona ubugcinelwa kuphela intombi nto hhayi igqabulambeleko njengoba sekwenziwa kulezi zikhathi zanamuhla. Indlela yokuvunula ngosuku lolo ibizisho yona ngoba konke obekwenzeka bekunophawu lobumsulwa bukasingaye. Emva kokuba udaba selumunyungwe ngokwanele wumndeni futhi wonke amalunga omndeni aneliswa izinqumo zomndeni, udaba selungadluliselwa emphakathini.

Nakhona futhi lapho, indlela oludluliswa ngayo isakhomba khona enhlanzekweni ekuphathweni kwemisebenzi yabadala wuZulu wakuthangi.

4.3 Ukubikelwa komphakathi

Udaba lwedlulela emphakathini emva kokuba sekuboniswene ngosuku lomcimbi lowo. Lwedlulela emphakathini ngokwezikhundla zawo. Kuzobikelwa induna yesigodi kuqala ukuze ilwedlulisele komkhulu ukuze babe khona ngosuku lomcimbi lowo. Ukuba khona kwenkosi nenduna emcimbini kumachopho mabili; ikhona njengelungu lomphakathi, inhloko yesizwe nesigodi, elizofakazisa ubuqiniso bokufaneleka kokugcinwa kwaleli siko endaweni yayo. Ikhona futhi ukuzoqapha uthuthuva olungabheduka ngosuku lolo ukuze ikwazi ukwethula umbiko ogcwele enkosini uma ingaphumelelanga. Kungabheduka eyothuli lweziChwe ngosuku lolo ikakhulukazi uma izinto ezinjengokuqiniswa komuzi ngezintelezi zingaqashelwanga. Ukubikela induna kusho ukubikela inkosi yona okungenzeka ingakwazi ukubakhona emcimbini lowo ngenxa yokuxineka. Inkosi ingakhipha iphoyisa layo ukuba liyoba yiso layo uma induna ingeyukuphumelela ukuba khona emcimbini.

Ukubikwa komsebenzi enduneni, ngenhloso yokuthi idlulisele enkosini kuhambisana nokubikwa komsebenzi enyangeni yekhaya ukuze inikwe isikhathi esanele sokuba iyofuna izintelezi eziqinile zokubamba amabutho, angabhuqabhuqani esigcawini ngemikhonto kuxabane ubendle umsebenzi wobunono uphenduke ubunuku ngokuphalala kwegazi. Buyenzeka ubunuku

obufana nalobu uma lingaqashelwanga leli phuzu, amabutho anephuzane ngejozi esigcawini, kuchitheke uphoko, isiminya.

UBlose, (1998:19) uthi:

> *Ritual performances re-actualise past events. These events could enact the origins and history in the minds of the people. On the day the performers may be so overwhelmed with excitement and emotion that war could easily erupt.*

Inyanga yekhaya ibizelwa isizathu sokuqinisa intombi eyemulayo nomndeni. Kunenkolelo yokuthi ngalesi sikhathi intombi le namalunga omndeni wonke antekenteke ngakho badinga ukuqiniswa ngezintelezi namakhubalo ukuze bangangenwa yimithi yabasokoci abanomona ngalo mcimbi ozogcinwa ekhaya. Ingafa nokufa intombi, lungakafiki nosuku lolo uma kungaqashelwanga. Ukudlula ezingeni elithile ungena kwelinye, kunomthelela wokuba lula kukasingaye nakulabo athintene nabo. Kakadeni ungena ebangeni lobuntwana, usezozalwa kabusha ezingeni lobudala.

4.4 Ukuthintwa kwabaphansi ngomsebenzi

Abangasekho babambe iqhaza elibaluluke isibili ekuphathweni kwaleli siko. Ngaphandle kokuthintwa kwabo ukuba babe yingxenye yalo msebenzi, ukugcinwa kwawo kungafana nokusinisa amahleza isiminya. Ukuthintwa kwabangasekho kudinga ubunono isibili kulabo abaphathelene nalokho. Ukuhambisa izinto ngononina nangenhlanzeko elindelekileyo kulabo abasadla anhlamvana kuyisifakaziso nethemba lokuthi umsebenzi wamukelwe ngabaphansi futhi uzohamba njengezifiso zabasaphila. Imiphumela

yokusingathwa kahle kwemisebenzi yabaphansi ilele ezithelweni zokuganana kwabantu, okuwukuthola abantwana emendweni.

Nakhu okuthathu okuyizidingo-ngqangi ekuphathweni kwabangasekho ukuba bangene ngaphakathi kwekhaya ukuzosingatha umsebenzi abawubizelweyo:

* ukushiswa kwempepho
* ukugaywa kotshwala
* ukuhlatshwa kwesilwane

Zimbili izilwane ezihlatshelwa abangasekho,imbuzi nenkomo. Lezi zilwane zithandwa ngoba zona ziyakhala lapho zihlatshwa ngakho ziyabamemeza labo asebelele. Impepho imila emathunzini otshani ngakho yisona sitshalo esifanele ukusetshenziswa ukubiza abalele ngoba nabo sebengamathunzi. Utshwala obugayiwe nenyama yesilwane esihlatshiwe yikhona kudla kwamadlozi. Ukubaluleka kwakho kubonakala ngendawo okuhlala kuyo, umsamo.

Imbuzi eyibika-msebenzi ihlatshelwa endlunkulu, okuyindlu yesalukazi sekhaya. Yiyona ndlu lena ethathwa njengehlanzeke ukuzedlula zonke ezinye ngoba akusalanyaniselwa kuyona. Imbuzi lena ihlatshelwa emsamo wale ndlu okuyiyona ndawo yamadlozi ekhaya. Kushiselwa kuyona impepho bese kuthi intombi eyemulayo iguqe emsamo wale ndlu ngesikhathi kuthintwa abangasekho. Iguqe nje ibambe ngesandla sayo sokuphonsa imbuzi lena okubikwa ngayo umsebenzi.

Singagcizelela nje ukuthi kuqala yayingekho inkinga yemfuyo njengoba sekunjalo kule mihla. Ngakho-ke ngenxa yokuthi izimbuzi lezi seziyathengwa, kubalulekile ukuthi ifike lapha ekhaya kusasele izinsuku impela ukuze idle ezaleni lalapha ekhaya, ikhothwe ngamadlozi ekhaya ngolimi lwawo lwemfihlakalo yangale kwethuna. Uma isihlatshwa imbuzi lena, inkosana yekhaya ithopha abangasekho ngezibongo zabo kusukela kulowo emaziyo ngokwelamana kwabo kubudlozi bekhaya kuze kuyofika kowokugcina esamkhumbulayo okuyaye kube esecelwa ukuba adlulisele umbiko kwabanye bozalo abangasekho njalo njalo. Emva kwalokho umlotha nempepho uyabe usugcotshwa ebunzini kanye nasokhakhayini lwentombi eyemuliswayo ukuze amadlozi anamathele kuyona.

Uma sekuthintwa amadlozi, kuningi osekufanele amalunga omndeni akuqaphele okuyinhlonipho nenhlanzeko efanelwe umsebenzi obikwayo. Ukuhamba kwabo nokwenza kwalabo abasaphila kulo mhlaba sekuyinkomba yokubaluleka nokwaziswa kwawo amadlozi ekusingatheni imisebenzi yalolu hlobo.

Ngenxa yokuthi umsebenzi lona obikwayo uzodinga ukuba intombi igonqe, kufanele intombi ikwenze konke okuyidinga ngaphandle komgonqo ngoba uma isike yangena, ayinakubuye iphume emgonqweni iyokwenza okunye. Okubalulekile intombi ekwenza ngaphambi kokuba ingene emgonqweni ukuhhoyiza. Intombi ezokwemula iphelekezelwa wontanga yayo ukuba iyohhoyiza. Abanye abaphambanisa leli banga bathi intombi eyemulayo kumele iqale ngokugonqa ngaphambi kokuba ihhoyize. Inkulumo ezolandela lapha

izokubeka obala ukubaluleka kokuhhoyiza kuqala ngaphambi kokugonqa. Kuhle futhi ukwehlukanisa phakathi kokuhhoyiza nokucimela. Ukucimela kusho ukuvalelisa ezihlotsheni kwentombi esuke isiyogana, koninalume nakomakhelwane. Ngesikhathi ihamba icimela intombi leyo, ivaleliswa ngokuphiwa izipho ezahlukahlukene. Ukuhhoyiza nakho kuthi akufane nokucimela ngesizathu sokuthi kokubili kusho ukuyocela izipho ezihlotsheni nakomakhelwane. Umehluko usekutheni intombi ehhoyizayo ayiceli izipho zokuvaleliswa kodwa isuke izicelela izipho nje ikakhulukazi koninalume.

Lapha koninalume kuvamise ukuthi ihlatshiswe imbuzi intombi eyemulayo. Lokhu kuhlatshiswa kwayo kwenza ilale koninalume usuku noma ezimbili ngaphambi kokuqhubeka nohambo. Abomndeni wakoninalume bahlabisa intombi le ukukhombisa ukubonga nabo ngokuziphatha kahle kwayo ngoba ukuhlambalaza kwayo kuyabathinta nabo ukuthi behluleka ukuyala kahle indodakazi yabo mzukwana iphuma lapha iyogana. Ekuhambeni kwayo la koninalume intombi lena inikwa umkhonto, owuphawu lokunqoba ubusha ngoba intombi isuke iqaphe ukudla kukayise kwangahlatshwa ngomkhonto. Lona ngumkhonto wokuhalalisela intombi ngokunqoba kwayo, akuwona owokuyosina esigcawini. Umkhonto wokusina, nonelungelo lokuphakanyiswa lapha ekhaya ngowalapha ekhaya. Awuphakami umkhonto wakomunye umuzi lapha ekhaya. Ngenxa yokudideka kwabantu, usuke uzwe kuthiwa umkhonto iwulanda lapho iganele khona ukuzosina ngawo lapha ekhaya. Ihlazo elibi leli. Kuwukuphoxa inhloso yaleli siko ukwenza lowo mkhuba. Yisiko lobumsulwa betshitshi leli.

4.5 Ukungena emgomqweni

Emva kokuhhoyiza intombi ingena emgonqweni lapho ingasezukubonakala noma ikanjani khona. Ingena esiguqweni sebanga elisha. Ingeniswa ngesiko lokuhlatshelwa enye imbuzi, kuthiwe yimbuzi yokuvula umgonqo. Kokunye le mbuzi bayibiza ngembuzi yokuhuqa ibomvu. Lapha emgonqweni kulapho intombi yalulekwa khona ngabadala ngendlela yokuziphatha ebangeni elisha. Ikakhulukazi kugcizelelwa ephuzwini lokwakha umuzi njengoba lo msebenzi wonke ulungiselela izinga osekuzobhekwana nalo lelo lokugana. Emgonqweni lapha intombi lena kayenzi lutho ngaphandle kokulala ngecala, imbozwe ngocansi. Ayibasi mlilo, ayipheki bhodwe. Uma kwenzeka kuba nesidingo sokuba iyozikhulula, iyazifihla emehlweni abantu futhi iyaphelekezelwa, ingahambi yodwa. Uma kunesidingo sokuthi ikhulume, lokhu ikwenza ngesizotha esiyisimangaliso. Kungenjalo ingadlula, idlebeleke, iphakamise izwi noma ingasathandi. Yizinga lokuzila leli. Yizinga lokudlinza kabanzi nokuninga umuntu ajule ngempilo angena kuyona. Ngesikhathi intombi isemgonqweni ayigezi kepha iphaqulwa ngamafutha omcaba.

Ufakaza kanje ngalo mbono uBrindley, (1982:96) uthi:

> ....*the girl must not wash herself with water or it is believed that it will rain heavily; instead her grandmother applies fat and then rubs her body with moistened umcaba (boiled maize ground into a fine powder), the process being known as ukuphaqula.*

Amafutha omcaba lawa agcotshelwa ukuthi intombi le kuthi mzukwana iphumayo emgonqweni ibe isicwebezela kuhle kotalagu. Usuku lokuphuma kwayo emgonqweni wusuku lokubukisa ngobuhle nokwakheka komzimba wentombi

engenacashaza, intombi nto. Ngaphandle kokuphaqulwa ngomcaba, intombi iphinde ihuqe ibomvu. Lokhu wuphawu lwenguquko empilweni yentombi eyemulayo. Ibomvu libaluleke kangangokuthi umhuqwa kanakuthintwa ngalo ngaphandle kokuba ahlatshelwe imbuzi. Ucelelwa kwabaphansi ukuhuqa ibomvu. Ucelelwa ngalo ibomvu ukuba abaphansi bamdlulisele ebangeni elilandelayo ngempumelelo. Uvikelwa ezintweni eziningi ngokuhuqwa ngebomvu leli.

UShabangu, (1996:87) uthi:

> *Phela ibomvu liyayivika nemimoya emibi ngakho-ke ayisondeli ngaphandle kwedlozi kuphela. Ngisho nezulu imbala alisondeli kogcobe ibomvu.*

Ibomvu ngelinye lamahawu elisetshenziswa ukuvikela intombi eyemulayo koSomonase abanhliziyo zabo zilangazelela ukudicilela phansi wonke la malungiselelo ngokusoconga yena usingaye lona. Okumangalisa du, bathi bekwenza konke lokho kodwa izinhliziyo zibe zingaphandle ngoba benjalo nje abacushwa ngomuthi womangobe. Ngosuku lomcimbi yibo phambili. Lokhu kuphambana nezifiso zabo zaphambilini zokufuna usingaye phansi. Ngakho-ke ngaphandle kwenyanga esiqalile iqinisa umuzi kusukela umsebenzi wabikwa, ibomvu nalo linendima yalo futhi ebaluleke isibili.

Uma siphonsa iso ngasokhalweni lokuhlatshwa kwezilwane, kuhlaluka ukuthi imbuzi ngaphandle kwenyama yayo, idliwa ngumgoyi kanye nabontanga yakhe. Kuningi okunye okusetshenziswayo kuyona ukuxhumanisa intombi nabaphansi. Inyongo ibaluleke ukwedlula konke uma sekukhulunywa ngokuhlanganisa

intombi nabakubo abangale kwelamathongo. Isikhumba sembuzi esisikwa senziwe isiphandla naso sisebenza omkhulu umsebenzi lona. Ngaphandle kwesiphandla, isikhumba siyashukwa, kwakhiwe ngaso ingungu, okuyisigubhu esishaywa zintombi emgonqweni. Lesi sigubhu sishaywa ubusuku bonke, malanga wonke kuze kube intombi iyaphothulwa kulo mgonqo. Ukuduma kakhulu kwaso lapho sishaywa kuya ngobuciko ekwakhiweni kwaso kanye nasebunjalweni besikhumba sembuzi leyo ebihlatshelwe intombi. Isisho esithi "ingungu yale ntombi kayikhali" sibukeka sasuselwa khona lapha emkhubeni wokugonqa. La mazwi asuke eqonde khona ukuthi izinto zayo kaziyihambeli kahle kuhle kwengungu esuke ingakhiwe ngobuchule nehluleka ukuduma kunanele amawa.

Ukuhlatshwa kwezimbuzi ngesikhathi intombi isemgonqweni kuya ngokwesutha komnumzane. Okubalulekile nje wukuthi intombi nontanga bayo akufanele balambe emgonqweni. Intombi ehloniphe umuzi kayise ngalolu hlobo ngeke yalanjiswa. Inhloso-ngqangi ukukhiphela intombi nto emphakathini,emini kwabha, into esuthayo, ecwebezelayo. Ayikwazi-ke ukucwebezela kade igeqwa yindlala emgonqweni. Umemulo yisiko eliletha ngaphambili umntwana womnumzane ukuba umphakathi, ikakhulukazi izinsizwa, zimbone, zeshele, aqome, kwakhiwe imizi:

> *Noma ngabe hlobo luni lomcimbi, kumele inyanga yekhaya ifike izoqinisa umuzi. Lokhu kuwukuvikela nokunqanda ingozi yanoma yiluphi uhlobo enokwenzeka. Akuswelakele ukuba kuze kube nezinsongo ngaphambi kokuba umnumzane aqinise umuzi. Kungokunye uma umcimbi uzokube udonse izinkumbi zabantu futhi kwaziwa ukuthi beze ngobuhle.*

> *Kungokunye uma kugayiwe ngempela ngoba nezithuli ngalelo langa ziba zigcwaneki kanti yungqambothi nentundabebhekene.*
> *(Khumalo, 1997:167).*

Izithuli ngalelo langa zigcwaneka kufanele, zigcwanekiswa wutshwala obungagayelwe edolweni, bungangamanzi okuphala izikhumba. Kunjalo nje, akulona uklabhuzi nje lwamanzi adungekile, amanzi ediphi, yintundabebhekene uqobo. Buphathwe ngobunono kusuka bufudunyezelwa, kwaze kwaba buyaphekwa, buyahluzwa. Ukuqalwa kwezimbiza zotshwala kusho inhlanzeko yomphefumulo nomzimba wabaphathi bekhaya nabazophatha ukudla, utshwala. Sekuzilwe zonke izinto eziwukungcola. Akusahanjwa phambi kwezindlu komakoti balapha ekhaya. Alisaphakanyiswa izwi uma ngabe kukhulunywa ngoba abalele abawuthandi umsindo. Ingane eqhele ngebanga ayisamenyezwa kepha isiyaqhwetshwa noma kuthunyelwe oseduze ayibize. Konke lokhu kwenziwa ngesazelo sokuthi uma sekubikwe umsebenzi, bathintwa ngendlela yakhona sebengaphakathi kwamagceke omuzi manje. Ukuhlonipha komalokazane sekubhalwe ngisho nasezembathweni zabo manje.

> *Omame babonakala ngokucabeka emahlombe, babuye bathi ukuthi shazishazi ngomcaka ebusweni........ Ukubeka kwabo emahlombe kanye nomcaka kuwukuhlonipha okungaphezulu, kokuhlonipha abayeni babo kanye nomndeni. Lokhu kuhlonipha kukhomba ukuhlonipha izidalwa zekhaya ezingoyisezala, noninazala esezіningi lapha ekhaya.*
> *(Khumalo, 1997:153).*

Ukuphumelela kwezintelezi zenyanga yekhaya nakho kuncike nkomo ekuhlonipheni kwayo isiko nemithi yayo. Ukungahlanzeki kwenyanga ethinta

izintelezi zekhaya kungadala izingqinamba ngosuku lomsebenzi, abantu babe wuhlanguhlangu nje bangalawuleki mpela-mpela.

UShabangu, (1996:167) engxoxweni-mibuzo yakhe noBlose, (1996) uphawula uthi ngephuzu lokuhlanzeka kwenyanga:

> *Ukungahlanzeki kwenyanga kungaba ukuhlanganisa izinto zethongo eziwubunono izihlanganise nobunuku basezweni njengokuba umadodeni nje. Uma kungowesilisa avuke emavungwini abuye ayothinta imithi yamadlozi. Lokhu kucasisa ukuthi idlozi liyinono kanti futhi linobungcwele njengoba likwelemimoya nje.*

Akungabazeki nakancane nje ukuthi inhlanzeko ekuphathweni kwalo msebenzi, omgogodla wawo yinhlanzeko nobunono, yisona sithako esinuka ekhaleni nesimakha aso athaphuka iphunga lethemba ukuthi ukuqashelwa kwephuzu lenhlanzeko, kuphumelelisa izifiso zabo ngomsebenzi lo.

4.5 Usuku lomemulo

Ngaphambi kosuku lomemulo, okuwukuthi ngoLwesihlanu uyise wentombi eyemulayo ungena endlini lapho kugonqele khona intombi yakwakhe nontanga yayo ayinike umkhonto. Lo mkhonto intombi ingena nawo esibayeni lapho uyise ezoyikhombisa khona inkomo yomsebenzi wayo:

> *Izothi ingayibona inkomo bese ihaya inkondlo yayo,*
> *ziyivumele izintombi nezinsizwa........*
> *(Msimang, 1975:247).*

Inkomo lena ezobulawa isuke seyaziwa yinhloko yomuzi nenkosana yayo. Yilokhu yakhonjwa mzukwana kubikwa umsebenzi. Ibiyimfihlo nje yabo bobabili kodwa amadlozi wona aseyazi ngayo. Ukuphumelela komsebenzi kuzobonakala

ngenyongo uma isihlinziwe, ubuncane bayo bukhomba ukuthi nembala ngesikhathi ikhonjwa, amadlozi ahlala kuyona ngoba ayayithanda inyongo, ayayiphuza.

Phakathi kwamabili uyise wentombi uvula umgonqo ngembuzi nembiza enkulu yotshwala. Iyahlinzwa le mbuzi, iphekwe, idliwe, kuphuzwe utshwala lobu kubuswe. Sekuzothi-ke intathakusa zehle izintombi ziyogeza emfuleni ngamanzi amsulwa, angakathintwa muntu nalutho emfuleni. Baqeda lapho emfuleni bese behlala ngaphansi kwesihlahla lapho sebelinde khona igama eliphuma kuyise ukuthi bangenyuka ukuzosina esigcawini. Ukugeza emfuleni ogelezayo wuphawu lokwedlula ebangeni elidala, ungena kwelisha. Kuwukufakazela ubumsulwa bayo/bazo kubalindi bemifula, okungamathongo esizwe. Ubufakazi lobu kwabalele bobumsulwa abazobugabisa esigcawini ukuthambama kwelanga.

Kuthi ngokuthambama kwelanga bese uyise wentombi ethumela imbiza yokwenyusa intombi yakhe nomthimba wayo. Ekhanda lapha ichonywa izinyongo zezilwane lezi ekade zilokhu zihlatshwa. Umembesa ngomhlwehlwe wenkomo ehlatshiwe. Ungena naye umntanakhe esibayeni ngehubo lomndeni. Ubikela abaphansi ngomntwana. Umkhipha lapho amdonse ngengalo esemyisa esigcawini.

Kulapho-ke sekuzosinwa khona. Ngesikhathi emusa esigcawini uyise wentombi, uhuba ihubo lomuzi elamukelwa wumkhosi wonke. Nakhona lapha esigcawini uyambika umntanakhe ezethamelini zosuku, aphinde azibikele ukusuka

nokuhlala komsebenzi owenziwe. Ugiya agiye abese eyohlala endaweni emfanele enhla nesigcawu. Sekuzosuka abafowabo nabo bagiye ngokulandelana kwabo. Emva kwalokho, kusina yona-ke manje intombi ngomkhonto kayise, iphelekezelwa izimpelesi zayo. Kuthi emva kokusina kwentombi bese kusina-ke izihambeli, izintombi nezinsizwa zezigodi ngezigodi.

Laphaya ekhaya abantu sekuzimpethu zendlovu, belokhu beqhamuke ngezinkalo zonkana. Izimbiza laphaya exhibeni zikhephuka ingwebu nakhu umsebenzi uphathwe ngesinono kusuka ekuqaleni kuze kube wusuku lolo. Kungenjalo utshwala buyaduba, buhluthuke, bube bumbi, bungaphuzeki. Liyolokhu libeka izindebe nje ibandla, kungehli mathamo kanti libalekela isilungulela, buze buchithwe imbala. Laphaya emnyango izimbiza zenyama ziyahlihla, kunuka usi umuzi wonke.

Ukuphela kwejadu nokuphakelwa kwabantu kusho uvuthondaba lwalo mcimbi. Emva kwakho konke lokhu, abantu bayachitheka, kusale abomndeni nezihlobo ezimbalwa. Indlu lapho kade kugonqele khona intombi isuke isisindiwe, kwathi nensila yayo yathathwa yayoshiswa. Konke lokhu kwenzeka ngesikhathi izintombi zehla ngentathakusa ziya emfuleni. Umsebenzi wokushiswa kwensila yentombi ngumsebenzi kagogo wentombi kodwa nonina wentombi uyakwenza lokho. Okubalulekile nje wukuthi abathakathi bangakwazi ukuhlangana nensila yentombi lena eyemulayo ngoba bangabhubhisa umuzi ngensila leyo.

4.7 Umemulo nokusetshenziswa kophawu

Uphawu lusho ukusetshenziswa komfanekiso othile kanti kuqondwe ukugqamisa okunye okufuze umfanekiso lowo. Impilo nokwenza kwesidalwa esingumuntu kungamelwa izimpawu ezithile. Umbala nje ungaba wuphawu olumele ubuqiniso obuthile empilweni yomuntu futhi uphawu lombala lolo lwaziwe abantu bohlobo oluthile bonkana. Into ethile ingamela uphawu oluthile ohlotsheni oluthize lwabantu kuthi kwabanye imele okunye. Izilwane nokwenza kwazo nazo zingamela izimpawu ezithile ezimpilweni zabantu. Ukulinganisa nje, inyoni isikhova, kumuntu ongumZulu simele ubuthakathi nobuphukuphuku, size sibizwe ngenyoni yabathakathi, umandukulu. KwabaMhlophe isikhova simele inkuthalo nobuhlakani. Ukuhamba kwaso ebusuku amaZulu akuhlanganisa nobuthakathi. Ubukhulu bamehlo aso kodwa angaboni, abuhlanganise nobuphukuphuku. AbaMhlophe ukuhamba kwaso ebusuku nokuvula kwaso amehlo amakhulu akufanisa nobuhlakani bokuzisiza ungalali ebusuku ngesikhathi abanye belele.

Uma siphosa iso ngasokhalweni lokugcinwa kwamasiko eSintu, sithola ukuthi kuningi kakhulu kuwona ukusetshenziswa kophawu. Ngasohlangothini lomemulo singaphawula lokhu: Ukungena kwentombi emgonqweni, endlunkulu, lokhu singakufanisa nophawu lokubuyela esizalweni sikanina. Intombi le izozalwa kabusha ngakho-ke ngaphambi kokuba izalwe kabusha, kufanele ukuba izofukanyelwa yilesi sizalo esiyindlu kaninakhulu. Isakhiwo sale ndlu siyindilinga kanjalo nesizalo sikanina lapho yafukanyelwa khona iselihlule siyindilinga. Ibuyela kule ndilinga ukuba izalwe kabusha esigabeni intombi esingena kuso.

Ubundilinga lobu busho impilo engenasiphetho, busho inqubekela phambili ngoba vele indilinga ayinasiqalo, ayinasiphetho. Esizalweni sikanina ibifukanyelwe oketshezini olusamanzi kwaze kwaba iyazalwa ngokuqhuma kwawo la manzi, ageleza, echithekela ngaphandle. Ukuya emfuleni emva kokugonqa kumatana kube zithupha ziya egwayini nophawu lokuzalwa kabusha oluchazwa ngenhla.

UMbiti, (1975) ngokucashunwa nguBlose,(1998:90) uphawula kanje ngalolu phawu:

> *..............since the hut is shaped like a circle, circles are used as symbols of eternity, of unendingness, of continuity.*

Buningi kakhulu ubundilinga obugqamayo uma kugcinwa leli siko lokwemula. Isibaya sezinkomo okuyiyona nhliziyo yekhaya, siyindilinga umumo waso. Ubaba wentombi ungena kulesi sibaya ukuzobika kwabalele ngezifiso zabaphilayo ngomntwana wabo. Ubika kubo ngesifiso sokuqhubela impilo phambili ngomntwana wakhe. Uma eseyikhipha intombi yakhe ukuba iyosina esigcawini, uphinda futhi azongena kule ndilinga ukukhumbuza bonke abakhona abasaphila nasebengale kwelikaMlenzemunye ukuthi uyakufakazisa ukuthi ngempela impilo yisondo. Esigcawini lapho kusinwa khona, izethameli zakha indilinga esalisondo nayo osengathithi isiwubufakazi bokuqhubela phambili impilo eyisidalwa esingumuntu. Izibukeli sezibambe iqhaza elifanayo nelomndeni lokufisa ukuqhubela phambili impilo:

> *She is being supported by the audience to effect the continuity of life by giving birth to children when the proper time comes. Again, the skin armlet that the*

> *celebrant girl wears during the ceremony, is shaped like a circle and this could also be symbolising re-birth.*
> *(Blose, 1998:90).*

Ukwembeswa kwentombi eyemulayo ngomhlwehlwe omhlophe kusagcizelela lona iphuzu lokusetshenziswa kophawu ekugcinweni kwaleli siko. Ubumhlophe bomhlwehlwe bugcizelela ubumsulwa bommbathiswa. Yitshitshi tshi elingakaze lingcoliswe leli, limhlophe qwa okwezihlabathi zolwandle. Itshitshi lifaka ubuhlalu obumhlophe obusuke bufakazela khona ubumsulwa balo.

Umhlwehlwe lona kuthi emva kokuba intombi isisinile ngawo laphaya esigcawini ebese uyathathwa ugcinwa emsamo. Usuyodliwa yizalukazi zekhaya ngesikade emva kokuba usuhlanzwe kahle, amanzi akhona achithwa ngaphandle komuzi. Abanye njalo abawugezi umhlwehlwe lowo kodwa bawudla nensila leyo ngoba kubona ukudla umhlwehlwe kusho ukuhlanza umntwana ehlanzelwa ukuba athole umkhwenyana ukuze kungene izinkomo lapha ekhaya.

UBrindley, (1982:98) ufakaza uthi:

> *............umhlwehlwe is regarded as the blanket of the ancestors which enfolded the girl: old women are thus closely allied to this supernatural activity of blessing and purifying.*

Umbala omnyama wona uyimfundivaliwe kumaxila ngoba uwatshela ukuthi lowo ombethe wona akasenakuthintwa, usengumuntu wabantu, ingoduso. Kuyihlazo elibi nokucwasa ukuqomisa ingoduso yomuntu. Ukufaka kwayo isidwaba nje sekusho ukuvimbela izesheli:

> *The black colour serves to inform the suitors that the*
>
> *girl is already betrothed and that they stop courting her. It is the colour of negation i.e. non-availability, off limits, an ending rather than a beginning.*
>
> *(Blose, 1998:89)*

Intombi engakagani ayisilokothi isidwaba. Kujwayelekile ezikhathini zanamuhla ukufica itshitshi lisina ngesidwaba. Nalo igama itshitshi kufanele silisebenzise ngokuqaphela ngoba ubufakazi bobutshitshi nxa kwemulwa ezikhathini zanamuhla buyangabazisa. Uma ubuza ngale nsumansumane, uthola izimpendulo eziningi nezingagculisiyo. Iningi livele likutshele ukuthi nxashana kwemulwa intombi ifaka isidwaba bese bewuthunga inhlali.

Umbala obomvu wona uwuphawu lokungabinandawo, wuphawu lokuntingaza phakathi naphakathi. Ohuqe ibomvu nje ugqamisa uphawu lokungabi mntwana noma ukungabi mdala. Wumbala womlindelo lona. Ulindele isigaba esisha ofake lo mbala. Ngaphandle kwalokhu, umbala obomvu ungasho ubungozi bomuntu wesifazane. Uma owesifazane esenyangeni, uhuqa ibomvu ukuveza ubungozi akubona kulowo ongathuka ehlangana naye. Abesilisa bayamazisa umuntu wesifazane ohuqe ibomvu. Uma bezothuka behlangana naye endleleni, bayagqwegqwa, bayigweme indlela leyo uma isikhathi sokwenza lokho sisekhona. Okukhulu ukuthi lowo ogcobe ibomvu kube nguyena owehlukayo endleleni ngoba vele uyazazi yena isimo akusona ukuthi siyahlonishwa.

Uma sesiphetha siphosa iso ngasokhalweni lophawu oludluliselwa wukuphathwa komkhonto nehawu yintombi eyemulayo. Umkhonto ucijile ekudleni kwawo. Isitho somuntu wesilisa naso umumo waso uthi awufane nomkhonto. Umkhonto lona isikhali sempi. Impi iyabhubhisa ishiye kukhalwa. Naso isitho lesi somuntu wesilisa siyabhubhisa emzini yabamnumzane abangenamthetho lapho izintombi zakhona kukwampunzidlemini. Uma silunguza ihawu, lona sithola ukuthi lona umumo walo umise okwesitho sangasese somuntu wesifazane.

Ngaphambi kokuba intombi isine ngomkhonto lona, ifaka ihleza esihlokweni esiwukudla kwawo. Lolu wuphawu lokuthi nakuba umkhonto uyisikhali sempi kodwa kulo mcimbi akuliwa. Okwesibili ukufaka ihleza esihlokweni somkhonto sekukhuluma buthule nezethameli ukuthi intombi le esinayo ibuhlulile ubukhali bawo ngoba awukaze ugwaze inkomo kanina ebiqashwe ngamaqhikiza nezinzalabantu. Ngakho intombi lena ifakazisa ukuthi umkhonto lona *iwuthuntubezile ngokulalela iziyalo zabadala. Umkhonto awukaze ulihlabe ihawu* leli intombi eliphethe esigcawini. Ubuqiniso bayo yonke le ndaba buyofakazwa ngumkhwenyana mzukwana yayosina emzini, kungenjalo uyovuka ekuseni ngovivi, ayolanda inkomo yohlanga ayikhipha emalobolweni kanti ayisekho. Yihlazo-ke lelo. KwaZulu ihlazo lalivikwa ngokuba umntwana abugcine ubuntombi bakhe ukuze ahlale emsulwa.

Umemulo ngelinye lamasiko elenzelwa emehlweni omphakathi, umphakathi ufakazisa kwabadla anhlamvana kanye namathongo esizwe ngobumsulwa bentombi yesigodi leyo eyemulayo. Uyise uyethwesa isicoco nomqhele ngokumisa kwayo ize inikezwe nguyena igunya lokuthi isingaqalaza manje, isikhule ngokwanele.

ISAHLUKO SESIHLANU

5.0 INHLANZEKO NOBUMSULWA ODWENDWENI LOMDABU

5.1 Isingeniso

Ukukhula komntwana kusuka eselihlule kuze kube uyabelethwa, enzelwe amasiko afanele okukhuliswa kwakhe, kubongwa kwabalele, kumnyusela ezingeni esingalibiza ngokuthi liyisicongo sempilo yomuntu, izinga lokugana uma kungowesifazane noma ukuganwa uma kungowesilisa. Isiko likumisile ukuthi ukuphelela kwesidalwa esingumuntu wukufinyelela kuleli zinga. Ongakafiki kuleli zinga, akukhathaleki noma ngabe usekhule kangakanani, uthathwa njengoseyingane. Izindaba eziwuhlonze zomndeni noma zomphakathi ziba ngaphezu kwamadolo kumuntu ongakafiki kuleli zinga. Kufanele edlule kuleli zinga anduba athathwe njengopheleleyo nosenegunya lokuphawula ezindabeni ezinohlonze. Akukhathaleki noma ngabe unobuchule obungakanani bokuhlakanipha kwengqondo ngesabelo soPhezukonke kodwa kufanele adlule kuleli zinga elibalulekile isibili empilweni yomuntu. Emva kwalokhu, umuntu uzithola esenegunya lokufumbathiswa amalungelo okusika elijikayo ebandla.

UMathews,(1940:6) uphawula uthi:

> *Those who do enter upon this state and especially those who make a success of it, enjoy considerable prestige both in private life and in the community generally, while those who delay in doing so, or altogether fail to get married ...are not considered to be fully grown up or are suspected to be suffering from some physical, mental or moral defect.*

Ibanga lokuganana yibanga elibaluleke ukwedlula amanye okusuke umuntu esedlule kuwona. Ukuganana akusho ukuhlangana kwabathandanayo ngenhloso yokwakha umuzi kuphela kodwa leli yizinga elijule kakhulu kunokuhlangana kwezithandani. Yiqiniso ukuthi ukuhlangana kwabathandanayo yisisekelo saleli zinga kodwa ukwedlula lapho sekuthinta abadala, abaphilayo nabalele ngoba kunenkolelo yokuthi uma umsebenzi walolu hlobo ungasingethwe ngabadala ungabhidlika. Kusukela umntwana efika kulo mhlaba, *ukhula etshelwa ngaleli zinga. Kuthiwe uma ngabe kuyintombazane iyotholela* uyise izinkomo. Uma ngabe kuwumfana kuthiwe uyotholela unina umalokazana.

Imbeleselane lena eyenziwa ngabantu abadala iyisikole sasendulo sokwedlulisa ulwazi lokuthi insizwa uma ngabe ithatha, iyobe ingazithatheli yona kodwa iyobe ithathela abadala. Ukuhlangana kwabaqomeneyo kuyizinga lokuqala. Izinga lesibili yilelo lokubika ezinsikeni ezengamele imindeni ngezinhloso zabaqomeneyo. Kuleli zinga kumbaxambili ngoba yizinga labaphilayo nalabo asebekwelikamoya. Yizinga elihlanganisa abaphilayo nabangasekho. Izinga lesithathu yilelo lokuhlangana komphakathi wezigodi ezahlukene, uzofakazisa ukuhlanganiswa kwababili abaqomeneyo ngenhloso yokwakha umuzi.

Abangena ezingeni lokuganana kufanele bangene benalo ulwazi lwala mazinga amathathu nokubaluleka kwawo. Ukusinisa amahleza kungenwe kuleli zinga ngaphandle kokuninga kabanzi ngala mazinga, kuholela ezinkingeni ezingayiwa zomendo. Igama umendo nalo lisakhombisa khona ekubalulekeni kokubekezela

okuyisizinda saleli zinga. Igama umendo lisho indlela ende umlobokazi ayihambayo esuka kwabo eya emzini. Kithi kwaMalandela izinto zokuhamba zingakabi yinsada njengoba sekunjalo namuhla, indlela ende yayilungiselelwa, kanjalo nomuntu wesifazane uyalungiselelwa ukuhamba indlela ende eya emendweni. Amazinga okukhula athintene kakhulu nenhlanzeko nobumsulwa bomzimba womuntu wesifazane yiwona kanye ayindlela ende alungiselelwa ngayo ukuba angene emendweni omhlophe emsulwa, eyintombi nto. Kungalesi sizathu-ke kubalulekile ukuba abagananayo babe nolwazi ngezinga abangena kulo ukuze bangaphoxi abazali nemindeni yabo:

> *A customary marriage among the Zulus involves not only the parties thereto, but also their respective family groups.*
>
> *(Dlamini, 1983:162).*

Kunemiphumela emibi ukuganana kwabantu bengakuqondisisi lokhu okungenhla ngoba bagcina ezingeni lokuqala, izinga lokuthandana kwabo. Babe bekhohlwa wukuthi ngokwesiko ukuthandana kwabo yinto ekude le, okubalulekile wukuhlangana kwemindeni yabaphilayo nabangasekho. Akumangalisi ezikhathini zamanje ukubona izehlukaniso sezivame kangaka ngoba izinsika zomendo seziqhelukisiwe zafuqelwa kude lena, isimanje sakholwa wukuthi yisidala leso:

> *The stability of the marriage, or to be more precise, the absence of divorce, in traditional Zulu society can be attributed to a number of social, legal and even moral considerations. Marriage in traditional society was regarded as an indisolluble bond, and the society was a closed one unlike the position today.*
>
> *(Dlamini. 1983:175)*

UMathews, (1940:6) ufakaza kanje ngokubaluleka kwala mazinga nezinsika zomendo:

> *In common with all human societies the Barolong attach a great deal of importance to the insitution of marriage. The state of marriage is in their view not one that must be lightly entered upon, for it affects vitally not only the interests of the parties primarily concerned in it namely husband and wife, but also their kinship groups including both the living and the dead, as well as the welfare of the tribe of which they form part.*

Ngenxa yokubaluleka kwezinga umuntu asuke engena kulona, kuswelekile ukuba kuthi wonke amachopho aleli banga aphathwe ngobunono ukuze kungathi ngephutha labathize, konakale umsebenzi obaluleke njengalona. Umendo akuyona nje into enganqunywa ngosuku iphele ngalo futhi. Kuningi kakhulu okufanele kudlulwe kukhona ngaphambi kokuba kufike usuku lokusina. Okunye okuphawulekayo ngaleli siko wuphawu lokuphana olubonakala luwumongo kusuka ekuqaleni kuze kuyoba sesiphethweni. Indlela intombi eqoma ngayo iyakufakazela lokhu. Inika isoka ucu olumhlophe ngokwesiko ukukhombisa ukuvuma. Kusuka lapha kuze kuyophethwa, uphawu lokuphana, ukwandiselana ubuhlobo, yikhona okuyinhliziyo yaleli siko:

> *Indaba ibongwa yisoka nezihlobo zalo nabangani kanye nabakwantombazane. Intombazane inokukwenza lokhu bengakazi abakubo, kodwa abakubokomfana basuke bekwazi.*
>
> *(Nyembezi noNxumalo, 1966:113).*

Ngaphambi kokuba singene sigxile kumabanga okudlulwa kuwona ngaphambi kokufika kosuku lokusina, kuhle ukuphawula ukuthi sonke lesi sahluko ngisethula ngenhlonipho nangentobeko ngocwaningo olunzulu olwenziwe ngokaKhumalo,

(1997) ngodwendwe lomdabu. Nokho lapha ngezansi akuqondiwe khona ukugiya ngethambo lokaMntungwa nokuphindaphinda lokho osekucwaningiwe kepha lapha kuzogxilwa kuphela kulokho okuyinhlanzeko, ubumsulwa nokuwuphawu oluphumelelisa noluzinzisa imendo yomdabu.

Ukubika udaba olufana nalolu kwabadala kusakhomba khona enhloniphweni nasenhlanzekweni yokuphathwa kwalo. Intombi ayiveli iqome nje kodwa iyabika ngokwesiko kwabadala kunayo, emaqhikizeni. Ukwedlula kwaleli zinga kukhonga ukubikwa kodaba ezinzalabantwini. Unina wentombi angeke avele alubhadlaze nje udaba kuyise wentombazane kodwa usezofuna indlela eya enhliziyweni yekhehla lakwakhe. Yinye indlela ethambisa nelukhuni inhliziyo le, yileyo yokhanjana, lona olungehlulwa ukucubuza namagabade anzima. Izindaba ezizokwethulwa ezindlebeni zikayise wentombi zithi zithokozisa zibe zimuncwana. Akumnandi ukushiywa yintombi yakwakho kade uzikhulisela yona kahle.

Nokho ubumnandi buncike khona esikweni lokuthi nawe uze wathi uthola abantwana nje yingoba waganwa. Kanjalo nentombi enguzendazamshiya iba nyamanambana ekhaya. Umjendevu ubungekho kwelakithi kwaMalandela ngenxa yamasiko abegcinwa egcinelwa abantwana uma bekhula. Asiphawule futhi ukuthi okwenzeka ekhaya kwantombazane, kusenzeka nakwamfana ngephuzu lokubikelwa kwabadala. Umehluko usemanxuseni adlulisa udaba lolo. Kwantombi, inxusa yiqhikiza. Kwansizwa, inxusa yiyona qobo insizwa edlulisela

udaba kunina. Ingelokothe iqonde uyise ngqo ngodaba olukhulu kangaka. Isiko likucacisile futhi ukuthi ingane ezelwe ekhaya ayinakwazi ukuzidlulisela yona udaba olunohlonze njengalolu. Udaba ludlulela ngomame kuyise womntwana. Emva kwaleli zinga, kube sekuqala umshikashika wokukhethwa komkhongi noma abakhongi.

5.2 Ukukhethwa komkhongi / abakhongi

Okokuqala nje, kunezimpawu ezithile ezifunakala kumuntu okhethelwa ukuba ayokhongela insizwa. Umkhongi ngumuntu osuke esemele uyise wensizwa. Ngakho-ke uphawu lokuqala nje yilolo lokuthi kufanele kube ngumuntu osemdala hhayi kuphela ngeminyaka kodwa kube ngumuntu oganiwe ngoba uya emzini wendoda nje uyokhuluma nabanumzane bemizi yabo. Kufanele kube ngumuntu onolwazinzulu ngesiko lokukhonga. Kubaluleke kakhulu lokhu ngoba ukukhonga kusho ukwedlulisela izifiso zomndeni okuthumile kumndeni othunywe kuwo. Ngaphezu kwalokho, umkhongi usuke esephathiswe udaba ngabaphilayo kwabaphilayo kanjalo uphethe izilokotho zabangasekho bomndeni wensizwa kumndeni wabangasekho wakwantombazane.

Berglund, (1964:38) uthi:

> *His ancestors always belong to the very nearness of the unity of the family. It is true that they are dead and buried, at least most of them, but it is nevertheless true that they are realistically near and present. Their absence is merely a matter of not seeing them.*

Umuntu ophathiswa udaba olubucayi ngalolu hlobo kufanele kube ngumuntu onesinwe nekhono ekuphathweni kodaba lolo. Ubaluleke kakhulu ekuhlanganiseni imindeni emibili eyakha ubuhlobo. Kufanele kube ngumuntu oyintengu, umuntu okwazi ukukhethela ngolozolo amagama, athi eqonde *ukuzokwephuca umnumzane iqatha emlonyeni kodwa ngobuntengu bakhe uyise* wentombi angaze ezwela ubuhlungu kangako. Uma umZulu usumthophe ngezithakazelo zakhe, wamkhumbuza imvelaphi nobuqhawe bakhe, ulaka luyehla noma ngabe ubethukuthele kangakanani. Ukumpongoloza laphaya esangweni ngobusuku, uthopha abaleso sibongo ngezithakazelo zabo sekukhomba *khona olwazini olunzulu nobuntengu* bomkhongi okuwuphawu olungugo ekukhethweni kwakhe.

Abakhongi bamemeza ngobusuku ngosuku lokuqala. Ubunono obumumethwe yilokhu buyababazeka. Basuka ebusuku kubo kwansizwa, bangene ngobusuku *kubo kwantombi. Iqiniso limile nje. Bahamba ngobusuku nje* yingoba bahamba nabalele bakwansizwa. Kufanele bafike ngobusuku ukuze bahlangane nabalele bakwantombi. Bahamba ngamathunzi asebalala. Ukukhanya kuyabaxosha.

Okwesibili, umkhongi kufanele kube ngumuntu okwaziyo ukubekezela ngoba *angaxoshwa nje kabili nakathathu engavunywa emzini.* Ongakwazi ukubekezela uyehluleka, aphonse induku uma sekunje. Ungabona umkhongi exoshwa nje, ngaphandle nje kokuthi kusuke kunobuhlungu bokushiywa yilungu lomndeni kodwa umnumzane usuke esafuna ukuzanelisa ngokugcwala kwesitsha sakhe

ukuze engazozithola esesehlazweni lokuthi wavuma abakhongi wabiza ilobolo lentombi kanti sekulotsholwa umfazi.

Ukuxoshwa kwabakhongi ngaphandle kwesizathu esingenhla kunelinye ichopho okuncike kulo. Umnumzane ubengenalo ulwazi lokufika kwabakhongi ngakho-ke akugaywe tshwala, akushiswe mpepho futhi lapha ekhaya. Ngamafuphi nje, abalele balapha ekhaya kabamenyiwe ngokwesiko ukuba nabo bazokwengamela udaba olufuze lolu.

UNyembezi no Nxumalo, (1966:126) bathi:

> *Lapho uyise wensizwa esezwile wayeseyibuza indodana yakhe ukuthiliqiniso yini ukuthi isifuna ukuthatha, wayekhetha indoda eyisihlobo noma engumngani wakhe omkhulu acele iyomkhongela. Le ndoda yayiphelekezelwa ngenye futhi.*

Olunye uphawu oluhle lomkhongi nakuba lungewona umgabangosi ngokungako, yilolo lokuthi kuba kuhle uma umkhongi kungumuntu wangaphandle. Izizathu zalokhu wukuthi imindeni ihlala inukana ngaso sonke isikhathi. Iphutha elenziwe ngumuntu wangaphandle, kwakhona lapho kubhimbeka khona ekulobolelaneni, liyabekezeleka kunephutha lomuntu wasekhaya eliba yisilonda esibhibha ungobhibha kwabomndeni, sebecokofula bethi kwakufanele kubhede izinto ngoba vele kakadeni kwakunomhobholo nenzondo yobani nobani, sekukhonjwa uzalo lomkhongi oyisihlobo.

Udaba lokukhethwa komkhongi lubaluleke kangangokuthi alunakukhulunywa bume nje. Umndeni kufanele uhlangane, ubonisane ngokufaneleka kwalowo abamkhethayo. Ukubaluleka kwalolu daba kubonakala nangendlu lapho ludingidelwa khona, endlunkulu. Yinhlanzeko engayiwa leyo, yokukhethwa kwendlunkulu njengendlu lapho kuzosingathelwa khona udaba lwalolu hlobo. Abalele bamenywa zibekwa amadaka nje ngodaba osekuphezu kwalo. Kuhamba ngalesi sinono, belokhu beqhwetshwe njalo kuwo wonke amazinga *okudlulwa kuwona. Bamenywa ngempepho nangamavovo.* Ukuxhaxhaza amavovo kwenziwe ukhanjana lokuphelekezela udaba lokukhethwa komkhongi kuletha isiqiniseko kulabo abasaphila ukuthi noma kanjani amakhobolo azokhanyiswa yibo asebelele ngalolu daba. Uyise wensizwa esifuna ukuthatha uhlanganisa uzalo ngenhloso yokubonisana ngodaba lolu. Uzalo luhlangana luphume negama lomuntu owethenjiwe ukuthi angalusingatha ngobunono bekati udaba olufuze lolu. Amaphuzu aphawulwe ngenhla yiwona uzalo oluwapenapenayo ngokufaneleka nokungafaneleki komkhongi.

UKrige, (1936:126) ulubuka kanjena udaba lokukhethwa komkhongi:

> *Approaching the girls' family is a delicate matter and requires very tactful handling, and so a go-between, called umkhongi or umhlaleli or even umloboli is chosen to act as ambassador. An umkhongi (and there are usually at least two of them) is usually an old man trusted relation or friend of the boys' father on whose tact and goodwill he can rely.*

Izinga elilandela leli yilelo lokubonisana nomkhongi noma abakhongi ngezinkomo

abazomemeza ngazo. Uma esekhethiwe umkhongi, unalo ilungelo lokukhomba omunye afisa ukuhambisana naye kulolu daba uma kuwukuthi uzalo alumkhethelanga umkhongi omncane. Nangalo lolu suku, lapho kuxoxiswana khona nabakhongi, ukhanjana alusali nangephutha. Wusuku olubaluleke isibili lolu lapho kuzokhethwa khona izinkomo. Wathinta izinkomo, uthinta abalele. Yizinkomo ezizophuma lapha ekhaya ziyobalandela umalokazane. Indlu okudingidelwa khona udaba olufuze lolu yileyo obekuhlanganele khona uzalo kukhethwa umkhongi / abakhongi. Ukukhulunyelwa kodaba lokukhethwa kwemibala yezinkomo zokuyomemeza kule ndlu, zithupha ziya egwayini nesibaya ngobuthempeli bayo. Kwakhiwa umuzi wabo abalele, kucelwa kubona ukuba balusingathe udaba lolu ngezandla ezifudumele zasemfihlakalweni yamathongo:

> *Kuyinto encomekayo futhi ukuba umkhongi amemeze*
> *ngezinkomo ezinhle, futhi ezisencane, kuthi*
> *nemibala yazo kube eyekhethelo ngempela.*
> *Konke lokho okokuxhopha umnumzane ozala intombi,*
> *ukuze abone ukuthi ngempela uzimisele ngomntanakhe.*
>
> *(Msimang, 1975:254).*

Ukukhethwa kwemibala yezinkomo kanjalo nobulili bazo kusakhomba khona ekujuleni kwezifiso nezinhloso zomndeni ngomakoti wabo. Asiphawule futhi ukuthi umntwana lona ozogana lapha ekhaya empeleni izalukazi zekhaya seziyamazi ngoba useke wavakasha ezozishiya yena ezinyanyeni zekhaya. Icansi nje ahlaliswa kulo ngosuku lolo seluyinsila yakhe yafuthi, futhi seluyokhwezwa, luqashwe ngobunono ngunina wensizwa. Indaba yecansi ekuganiselaneni ihamba ibanga elide. Icansi lakhiwa ngekhwani elimila

emfuleni. Imifula lena iqashwe ngeso lokhozi ngabalele. Licaca lithi bha iphuzu elingenhla lapho abantwana bekhula beyalwa ngephuzu lokugovozela amanzi nokungawachameli njengoba kuphawuliwe esahlukweni sesibili.

UMsimang, (1975:269) uthi:

> *Lolu cansi oluhlalisa umkhongi ilolo ahlaliswa kulo mhla emukelwayo. Uyohlala kulo kuze kuphakulwe umsebenzi. Ngokunjalo futhi nentombi uma iye emzini futhi iyohlaliswa kulo lolo cansi eyahlala kulo mhla iqala ukuhlaliswa emzini, futhi iyohlala kulo ize isine. Lolu cansi lugcinwa unina, aluhlali omunye umuntu futhi.*

Ukwaziwa kwentombi ezogana lapha ekhaya yizalukazi nokukhiwa yizo kukhomba ukwamukelwa ngisho ngamadlozi ekhaya. Izalukazi lezi ngomakadebona, zithi nhla nje ziyifunde ivaliwe ngomalokazane wazo. Kuthi kuqambe kufika usuku lolo lokuthunywa kwabakhongi, zibe kade zabona, zanquma ukuthi lona ngumakoti wazo. Izalukazi lezi ngamadlozi asadla anhlamvana. Ubukhona bazo kulo mhlaba wubufakazi nobunjalo bokhokho bethu. Icansi leli intombi ehlala kulo okokuqala, lapho izishiya khona, isuke selikade linyalwe ngolimi lwasemfihlakalweni yamadlozi wona abethela ngezikhonkwane zakwelemimoya ngomakoti wawo.

UKhumalo, (1997:11) uthi:

> *... intombi isuke izozishiya lapha ekhaya. Isicephu sayo sesohlala silinde yona, yoze ingene ngamasango. Isithunzi sayo nezinsila zayo isiyasishiya emzini ukuba sinyalwe zinyanya zakhona yize isekubo.*

Yilesi sizathu esenza ukukhethwa kwemibala yezinkomo kanjalo nobulili bazo kufuze ubunjalo bukamakoti njengoba sezimazi izalukazi. Ukukhethwa kwemibala ethile kuyekwe eminye, kanjalo nokukhethwa kobulili obuthile kunomphumela wokufakazisa kwabaphilayo nakwabalele ngabakubona ngeso lenyama nezifiso zabo ngomakoti olandwayo ngezinkomo lezo. Uma umndeni ukhetha izinkomo ezinhle futhi eziyizithole, lokho kukhomba uthando umndeni onalo ngomalokazane wawo. Ukuyomemeza emzini wendoda ngemibala engadli ubhedu futhi uphinde umemeze ngezinkomazi, kunenhlamba esuke iqondiswe emuzini lowo. Uma nje sekumenyezwa ngezinkomazi, sekukhomba ukuthi lowo olotsholwayo akaseyona intombi nto kodwa usengumfazi. Izinkomazi nentombi nto akuhlangani. Ubulili bezinkomo kanjalo nemibala yazo kudla ubhedu ngaleli langa lokuxoxisana nabakhongi. Umbala omhlophe nje yiwona obeka induku emakhanda eminye imibala:

> *Izinkomo zamabheka zikhonjwa ngemibala yazo esibayeni sabalele.Isithole sokumemeza sikhonjwa ngusokhaya ngenxa yezizathu eziyisifuba sakhe kokunye nomndeni. Yonke enye into nempahla yamalobolo, igcinelwa endlini enkulu futhi ibikwa ngempepho. Abakhongi baphumela kule ndlu mhla beya emzini ngomnyamanyana. Bamemeza ngovivi emzini ngoba kuhloswe ukuhlanganisa izinyanya zemindeni ezihamba ngomnyama.*
> *(Khumalo, 1997:609).*

Kuba kuhle ukuthi abakhongi balale lapha ekhaya uma selunqunyiwe usuku abayomemeza ngalo emzini. Isizathu yileso sokuthi kabanakufika sekukhwele ilanga ngoba lokho sekungakhomba ubuthaka bomndeni wensizwa kanjalo futhi sekungakhomba ukuthi elinye ichopho kulawa abalwe ngenhla lokuphelelisa ukuganana selihudulwa phansi. Bavuka bahombe ngobusuku ukuze bamemeze

kungakasi. Kabalinde nabo ukuvunywa ngosuku lokuqala. Ziningi izizathu zokungavunywa kwabo ngalolu suku. Akekho osuke ebalindele. Umndeni wasemzini nawo usuke usazokwenza amalungiselelo afanele futhi lokho kusuke kubehla ngenhla. Nokho singaphawula ukuthi umaqondana nabathile basuke benalo ulwazi lokufika kwabakhongi. Umuntu osuke efihlelwe naye ngenxa yokwesinda kodaba, kusuke kunguyena umnumzane wekhaya.

Ukungavunywa kwabo ngosuku lokuqala kusakhomba khona ebuchuleni bokuphathwa kodaba lokuganiselana. Ngaphandle nje kokuthi udaba lolu kusafanele ukuba uyise wentombazane alwethule kwabomndeni, iphuzu eledlula wonke amanye yilelo lokuzanelisa ngokugcwala kwesitsha sakhe. Ihlazo lalesatshwa kithi kwaMalandela. Ngale kokubikelwa kwabaphilayo, kufanele kubikelwe abalele ngendlela yakhona ngodaba lwabakhongi. Uyise wentombazane naye kufanele akulungele ukubiza izinkomo kubantu basemzini. Kakufanele kuthi lapho uzalo seluphambi kwabantu bese kuba khona ukuphikisana ngemihlandla yezinkomo.

Ngosuku lokwamukelwa kwabo abakhongi, kulalelisiswa kahle imibala abamemeza ngayo esangweni:

> *Amadoda lawa ayefika ame esangweni akhe umnumzane ngesithakazelo, bese-ke esho ukuthi azocela isihlobo esihle, bese bezibala nangemibala izinkomo.*
> *(Nyembezi no Nxumalo, 1966:117).*

Ukumemeza nje ngesithole esibafazi bewela umfula kusasilunguzisa khona ebumsulweni bezifiso zalabo abozokhonga lapha ekhaya.

UKhumalo, (1997:39) uphawula kanje ngalo mbala:

> *Elijikayo nje [ngalo mbala], yiqhathanzipho leli, yigcokama leli, lisho gengqakala emhlophe qwa ekhanya ebumnyameni, ekusithekeni kuhle komkhanyakude. Ingqakala kithi kwaMalandela iyuphawu lobuhle, lobumhlophe, lobumsulwa hhayi nje kuphela ezinyaweni kodwa enhliziyweni, engqondweni, emphefumulweni.*

Ukumemeza ngombala onjena sekukhomba ukhalo olude ngezinhloso zalabo abamemezayo. Bafisa lokhu kukhanya okukhanya kude ukuba kusondele kuzobakhanyisela emzini. Lobu bumhlophe nobumsulwa bentombi ekhongwayo sebugqanyiswe nayinkomo yesithole okumenyezwa ngayo esangweni. Laphaya esangweni kunezala. Ezaleni kulele amathongo ekhaya lapho kukhongwa khona. Inhlanzeko yezala ikhomba inhlanzeko yekhaya. Izala kulapho kuchithwa khona umlotha. Uma ufuna ukotha umlilo, kudinga ukhe umlotha ukuze umlilo usheshe uvuthe. Iqiniso liyazambula ngokumemeza ezaleni. Yizifiso zalaba abamemezayo ukokha umlilo ovutha bhe, hhayi umlilo wamaphepha. Bazokhonga umalokazane ongezukhanyisela indlu yakwabo kuphela kodwa ozokhanyisela umndeni wonkana. Kuzokhongwa umalokazane ozobazalela inkosana yekhaya. Ukufika nokwamukelwa kwabakhongi sekusho ukhalo olude lwamaxoxo osekuzongenwa kuwona. Wudaba lolu olukhulunyelwa endlini enkulu. Nankuya umamsamo uhlihla ingwebu noyinkomba yokuthi lolu daba luphethwe ngabaphilayo ngesandla sabalele.

5.3 Ukulobolelana

Umkhongi / abakhongi baphinde bamemeze phambi komnyango ngaphambi kokuba bangene ngaphakathi endlini. Baphinde bathophe abangaphakathi ngezithakazelo zabo, balindele ukungeniswa. Ekungeneni kwabo, bahlaliswa *esililini samadoda phakathi naphakathi naso.* Bheka iphuzu lenhlanzeko yokuphathwa kodaba lokuganiselana. Abakhongi abanakulinga bengamele umnyango wendlunkulu, kanjalo futhi kabanakwengamela umsamo, indawo yabalele. Bahlezi baqondene neziko ngokufuzisela umfuziselo wodaba abeze ngalo. Bazokokha umlilo ovutha bhe. Bahlaliswa ecansini futhi *elingasenakuphinde lihlaliswe omunye umuntu ngoba seliyinsila yomkhongi.* Icansi lalapha ekhaya linezinsila zekhaya. Ukuhlaliswa komkhongi ecansini kuhlanganisa insila yakhe nensila yomndeni. Icansi ahlaliswa kulo umkhongi ngalolu suku nalo lisuke selinyalwe amathongo ekhaya ngolimi lwawo lwasemfihlakalweni.

Ngobunono nangobuchule bolwazi lomsebenzi ajutshelwe wona umkhongi, ube eselweneka udaba eze ngalo. Umkhongi unolwazi olugcwele lokuthi lokhu azokusho lapha kuthi kunambitheka kodwa kube kwehla kanzima ngoba sekusho *ukuhamba kwelinye ilunga lomndeni.* Kufanele endlalele ngobuchule ukuthi-ke uzosivala kanjani isikhala selunga lelo azolixephula emndenini walo.

UKrige, (1936:120) uthi:

> *The loss of a member disturbs the equilibrium between the two groups, and this has to be set right by the*

> *giving in return of something else of great value in the lives of the people. Hence the lobola or passing of cattle from the group of the boy to that of the girl.*

Umkhongi uyazibala-ke izinkomo azolobola ngazo, aqaphele ngaso sonke isikhathi ukusebenzisa inani lezinkomo elingewona ugweje ngoba udaba akhuluma ngalo ngolwemizi emibili. Angamemeza afike kwezine noma kweziyisithupha. Akalinge abeke ubhoko kweyesikhombisa ngoba lokho kungakhomba ukwedelela abasemzini ngokubakhomba ngenkomba. Awabi maningi amaxoxo ngalolu suku, ngaphandle kokuthi bayalalelwa nje abakhongi lokhu abakushoyo bese benikwa usuku abangafika ngalo ukuze kuxoxiswane kahle ngodaba oselusezithebeni. Ngosuku lolo olunqunyiwe, umndeni uphelela wonkana. Uzalo lusuke seluhlanganisile nalo lwabonisana ngalokhu abakhongi abakushoyo nangezinkomo abamemeze ngazo.

Ngalolu suku lwabakhongi kuboniswana ngamalobolo nezibizo. Izinkomo zamabheka zihambisana nenkomo yohlanga. Le nkomo yinkomo yokubonga unina wentombi ngokukhulisa umntwana wakhe ngesiko kanjalo umntwana wagcina ubuntombi bakhe ukuze kufike isikhathi sokuba asine esigcawini ezigqaja ngobuntombi nto bakhe:

> *Ukungabi yintombi ngokweSintu akusho ukuthi intombi ayinayo ingane kodwa kusho ukuthi ayimazi nhlobonhlobo umuntu wesilisa. Uma nje isiyake yaya nomuntu wesilisa ocansini, leyo ntombi isuke ingasaphili.*
>
> *(Khumalo, 1997:76).*

Ukuphuma kwenkomo yohlanga kubaluleke isibili, kukhomba khona *ebumsulweni bentombi, kukhomba enhlanzekweni yomphefumulo.* Ukuyamukela kukanina wentombi le nkomo kufakazela ubuqiniso anabo ngokugcwala kwentombi yakwakhe. Uma intombi yakwakhe esemukele inkomo yohlanga ngayo ingagcwele, usethele umndeni wonke ngehlazo. Umkhwenyana uma efika ngosuku lokumekezisa ethola intombi ingagcwele, uvuka athathe *umkhonto, aqonde khona emzini, ayofuna yona le nkomo* ephume kungafanele, okanye eyofuna wonke amalobolo akhe ngoba elotsholiswe umfazi, yena eyinsizwa nsi.

5.4 Izibizo

Emva kokuba sekuboniswene ngezinkomo zamabheka kulandela izibizo. Zehlukene kabili izibizo. Kukhona izibizo zoyise bentombazane kanjalo nezonina bayo. Izibizo zoyise yimikhonto namajazi. Omunye wale mikhonto kulena ebizwayo uyise wentombi uyosina ngawo esigcawini kuphelele umkhandlu. Ukusina ngalo mkhonto esigcawini kufakazela lona iphuzu lobumsulwa bentombi yakwakhe. Izibizo zomame zona kuba amatshalo, amaduku kanye namaphinifa. Alisali ibhodwe elikhulu, ugalaza . Kanjalo futhi imbuzi ebizwa ngokuthi ubikibiki, emele ukuxebuka kwenyama enyameni, njengoba kuhamba intombazane nje, ayisali ezibizweni. Ubuntombi ngokokuvunula nengqondo bukamalokazane buphela ngalolu suku ngoba usefanelwe ukufihla ikhanda kanjalo namadolo *emzini.*

Abakhongi baphindela emuva ukuyokwethula uhambo lwabo kulabo abakade bebathumile. Bethula nezibizo lezo ezibiziwe ukuze zilungiswe ngokushesha ukuze kubonakale okuyiyona nhloso yokuzomemeza emzini wendoda. Akupholi maseko bese kwenziwa amalungiselelo okuhanjiswa kwazo. Lezi zibizo zihanjiswa ngumkhongi ephelekezelwa ngumakoti wakwamkhwenyana. Laba basuke bethwele lokhu okubiziwe bese kuthi umkhongi yena aqhube imbuzi. Ngosuku lokulethwa kwezibizo umkhongi uyahlatshiswa, kanjalo nenkosazane, bahlatshiswa izimbuzi. Bathelwa ngezinyongo zalezi zimbuzi bese kuthi amanzi ezinyongo achithwe ezaleni ngoba engenakuchithwa emsamo sengathithi kade kwenzelwe owasekhaya umsebenzi. Izinyongo lezi zibe sezifuthwa, bachonywe zona emakhanda:

> *Izinyongo lezi zinencazelo yazo. Okokuqala zikhombisa ukuphana nokuqashambala komnumzane. Okwesibili zikhombisa ukuthi labo bakwamkhongi sebeyizihlobo nabantwana bakulo muzi wakwamakoti, okwesithathu yizona ezihlanganisa amadlozi alaba bakwamkhwenyana nabasekhweni lakhe.*
>
> *(Msimang, 1975:271).*

Umkhongi uphinda asebenzise ithuba lokubonana nabasemzini ngokuthi acele ilanga lodwendwe. Bashaya phansi lapho abasemzini bethi akukaze kwenzeke ukuba kukhishwe usuku kube izinkomo abamemeza ngazo zingabonwanga. Kufanele bazibone ngamehlo, bazanelise ngaphambi kokuba bangakhipha usuku lolo.

5.5 Ukubonwa kwezinkomo

Emva kwaleli zinga kulandela izinga lokuyobonwa kwezinkomo ngabakubo kwentombazane. Izinkomo lezi zibonwa ekuseni, hhayi kodwa ngovivi. Abayobona izinkomo bayiso lababhilayo kanjalo nabalele ukuthi umntwana wabo usengaphuma. Usuku lokukhishwa kwakhe, olungumzukuzuku, lukhishwa kuphela uma izinkomo zamabheka sebezibone ngamehlo abasemzini futhi bazenelisa ukuthi yizo ngempela lezo abamemeza ngazo esangweni. Izinkomo zibonelwa esibayeni. Kuyacaca ukuthi kukho konke okwenziwayo, abalele kabashiyiwe nakancane ngaphandle. Isibaya yilapho kwenzelwa khona imisebenzi yekhaya. Kubikwa kubona, njengoba babazisiwe kuqala lolu daba, ukuthi izinkomo zabo ziyaphuma ziyobalandela umalokazane.

Ngosuku lokubonwa kwezinkomo kuhlatshwa ngisho inkomo imbala, kuthiwe yindlakudla kamlingani. Ngenxa yokwesweleka kwemfuyo nokwehla kwezinga lomnotho sekwahlatshwa imbuzi. Imbuzi lena ayiphekwa yonke kodwa kusala isifuba abasisonga ngesikhumba, bahambe naso ukuyosinika izinzalabantu zentombazane. Alisali inqina layo imbuzi leyo ngoba yilona abavulela ngalo izinkomo ukuba zilethwe.

UMsimang, (1975:274) uthi:

> *Okunye okusemqoka endabeni yezindlakudla ukuthi*
> *kulena yabakhwe kuswelekile nakanjani ukuba*
> *baphiwe inqina langaphambili balidle.*
> *Ngalokho bavulela izinkomo zabo indlela.*

UNyembezi noNxumalo, (1966:117) bathi:

> *Amabheka, noma izinkomo zelobolo zilethwa ngabakwamkhwenyana beziqhuba, afike umkhongi amemeze esangweni athi "Nazi izinkomo wena wasekuthini. Uthi okabani thola wena wasekuthini." Bese ezisho ngemibala umkhongi zonke izinkomo aziqede, zingeniswe*-ke.

Umkhongi akanakuziletha lezi zinkomo ngaphambi kokuba umalokazane wabo akhiphe umbondo wokuzivulela isango ukuba ziphume lapha ekhaya. Lo mbondo kuthiwa yimvulamasango. *Uzivulela isango emzini ukuba ziphume* Uphawu lokuphana luhamba phambili esikweni lokuganiselana. Nalapha belethe izinkomo emzini, kwazona izinkomo ziphinde zihlatshelwe eyazo yokuzamukela emzini, ziphinde ziphuziswe umswane wayo ukuze zingabi wuhlanguhlangu, zilokhu zikhumbula emuva. Umswane lona eziphuziswa wona owokuba zejwayezwe utshani bendawo esezifikele kuyona. Ziphinde futhi zichelwe ngamavovo otshwala obusuke bugayiwe ngoba kusuke kwaziwa ukuthi zizolethwa. Ngaphandle kwalezi zinkomo, kuphinde kuhlatshwe enye inkomo ebizwa ngokuthi yimvumabakhongi. Umkhongi kanakuziletha lezi zinkomo ngaphambi kokuba umalokazane wabo akhiphe umbondo wokuzivulela isango ukuba phela ziphume lapha ekhaya. Lo mbondo olethwa yintombi emzini kuthiwa yimvulamasango.

> *Uzivulela isango emzini ukuba ziphume.*
>
> *(Khumalo, 1997:113).*

Emva kokuphuma nokungena kwezinkomo esibayeni, sekuza omunye umbondo omkhulukazi obizwa ngokuthi yingqibamasondo. Lo mbondo ubizwa ngelengqibamasondo ngoba umntwana usuke ebonga izinkomo esezilethiwe lapha ekhaya. Ngakho-ke ugqiba amasondo azo ezawenza, ziqhutshwa ziza lapha. Empeleni lolu wuphawu lokugqiba amasondo akhe yena siqu khona engazukuthi efika emzini abese ephindela ekhaya. Ugqiba umkhondo njengoba nazo izinkomo sezibethelelwe lapha ekhaya ngokuhlatshelwa inkomo ewuphawu lokufa kwazo kwamfana nokuvuka kwazo kwantombazane. Naye-ke uzofa lapha kubo aze ayovuka emzini. Empeleni umakoti usuke efunga ngalo mbondo ukuthi ngeke aphinde abuyele emuva kubo noma sekunzima kangakanani emendweni. Useyofela khona kumnyama kubomvu, ngoba alisekho elinye ikwabo ngaphandle kwaleli zwi.

Emva kwaleli zinga, kulandela usuku lapho umkhwenyana ephelekezelwa khona ngumkhongi omncane nezintombi zakubo ezimbili noma ezintathu, ukuya ekhweni lakhe. Akaveli azisukele, ahambe kodwa ubizwa ngumkhwe wakhe naye enesifiso sokuba abone umkhwenyana wakwakhe. Umkhwenyana nalabo abamphelekezelayo bangena sekuhwalele emzini. *Uhlatshiswa indlakudla yakhe umkhwenyana, achelwe ngenyongo yayo le mbuzi.* Ngale mbuzi usezalwe kabusha naye umkhwenyana, uzalwa ngokwasekhweni manje. Naye usengumntwana lapha ekhaya. Unikwa ilungelo lokudla ukudla kwalapha ekhaya. Usengahlafuna izinkobe zalapha ekhaya. Uma efika kungasengiwe;

izinkomazi zibhonsa, nemimvemve isisilokozane, usengafika asenge ngoba usengumntwana walapha ekhaya. Uma efika izinkomo zisemasimini, unelungelo lokuthatha uswazi, aluthele ebafaneni, kuphume izinkomo emasimini ukuze kube nento eyovunelwa ezinqolobaleni, kudliwe, kukhonjwe ngophakathi.

5.6 Ukukhehla

Ngaphambi kokuba umntwana aye emzini uyakhehla. Useyingoduso yomuntu ngakho sekufanele alungiselele izinga azongena kulona. Ukukhehla lokhu kusho ukuthunga inhloko nesidwaba. Ngenxa yokuthi useggokise okomfazi kodwa ebe engakaphumi ngokwesiko lapha ekhaya, isiko lokukhehla libikwa ngomsebenzi kwabalele, bangaze babuze lo mfazi ohamba egcekeni. Abalele baze banikwa elezithutha nje ngakho ukuthi okunye ukwenza kwabo kungafaniswa nokwabantu abazithutha. Kwalani khona ukuthi buchitheke bugayiwe ngakho nje ukuthi kababikelwanga ngalo "mfazi" asebembona egqishazela egcekeni,

Intombi ezogana ikhehlwa ngabakowayo. Insizwa eganwayo ithumela umkhongi nodadewabo ukuba bayokhehla umalokazane. Intombi eganayo ikhehlwa ngembuzi. Kubizwa inyanga yokukhehla ukuze igcine leli sikothi ngokuyikho. Ngaphandle kwale mbuzi, uyise wentombi naye ukhipha imbuzi azobika ngayo kwabalele ngalo"mfazi" osegqishazela egcekeni.

UMsimang, (1975:275) uthi:

> *Inhloko iyabikwa emzini ngamaqhikiza. Inocu olulodwa olumhlophe olukhishwa enhloko lufakwe esichumweni*

sotshwala kube yisichumo sokubika inhloko. Izitsha zotshwala zibekwa exhibeni lotshwala kuthi esisodwa, mhlawumbe ingaqela, lithathwe izintombi zingene nalo. elawini, ziyoziphuzela lona, kuthiwe yinkatha yezintombi.

5.7 Ukucimela

Intombi ezogana ihambela izihlobo ngenhloso yokuba iyovalelisa okokugcina, njengoba isizogana nje. Leli empeleni yisiko lokuvalelisa lapho sezihubela sakusha. Iqala ngakho ukucimela ngaphambi kokuba ingene emgonqweni ngoba uma isike yangena emgonqweni ayisenakuphuma iphinde iyocimela. Lapho ivalelisa, izihlobo zipha intombi noma yintoni njengemishanelo, amacansi, izimbuzi, izinkamba, njalonjalo. Konke lokhu izokusebenzisa emzini uma seyabela abasemzini.

Intombi ezogana ayithembeli kuphela kulezi zipho nayo isika ikhwani ukuze ngesikhathi isemgonqweni, izokweluka amacansi azoyisiza phambili. Laphaya emgonqweni intombi ilulekwa ngomakadebona ngezingqinamba ezozifumana emendweni:

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

(*Msimang, 1975*:279).

Kuningi okwenzeka lapha emgonqweni okulungiselela umalokazane izinga asuke ezongeni kulona. Yinkonzo yesiguqo lena angena kuyona. Ngolimi lwesimanje

uyakhuleka ukuba kuthi nakuba ungathunyelwa gundane kodwa akwazi ukumelana nezingqinamba zasemendweni. Ngaphandle kokulungiswa komphefumulo ukuba ubhekane nesimo umuntu asuke ezobhekana naso kodwa uphinde alungiswe umzimba ukuze abukeke ngosuku lodwendwe. Njengoba esemgonqweni njena udla ubulawu. Ubulawu lobu buphathwa ngesinono esimangalisayo. Ubulawu benzelwa ukumhlanza ingaphandle nengaphakathi ukuze aphume lapha emgonqweni igazi lakhe lichachambile ebukeka, ethandeka.

UKhumalo, (1997:149) uthi ubulawu lobu bumenza:

> *...abhubhuzele ubuhwanqa, athandeke kunoma ubani. Ikakhulukazi kumlobokazi phela ovele esayozakhela ugazi emzini ngugo. Kumqoka futhi ukuqaphela ukuthi ukhamba lobulawu lukhelelwa noma lugcwaliswa yingane esencane ngenxa yobumsulwa bayo. Kungaba eyentombazane noma kube ngeyomfana, umanka nje uma ingakakhuli.*

Ubumsulwa bomlobokazi bulokhu buphathelwe echopheni eliphezulu njalo nje kusuka kuqala lo msebenzi kuze kube uyaphuma, uyasina umntwana. Yilobu bumsulwa obumakhele ugazi kwaze kwaba uthola umendo lona. Akanakuxova izinto ekugcineni manje. Lolu khamba lobulawu nje luhlala emsamo, lunyalwe ngamathongo ekhaya.

Ngaphandle kokudla ubulawu nokwelulekwa, usebenza umsebenzi wezandla njengokweluka amacansi azobekela ngawo abasemzini. Okuphambili kuzeluleko azithola lapha, yilokho kokuthi akahambe angabheki emuva. Lokhu nje ukusika

nokweluka kwakhe kuwuphawu olunomfuziselo wokuzalwa nokufa kwakhe *ekhaya kwabo nokuyohluma emzini njengekhwani lona elisikwa lihlume.* Ukusongwa ngocansi lapho umuntu esedlulile kulo mhlaba, kunomfuziselo ofanayo nalona ngoba kunenkolelo yokuthi odlulayo kulo mhlaba, usuke eseyovuka emhlabeni wamathongo abuye azoba yidlozi lekhaya ngokugcinelwa amasiko afanele. Kanjalo-ke nentombazane eganayo, ukusika kwayo ikhwani nokweluka kwayo amacansi kusakhomba khona kulo mfuziselo:

> *Ukufa kwakhe ngohlelo lomendo, usuke futhi*
> *eyohluma emzini njengalo ikhwani elisikiwe*
> *ngakubo kodwa liyohluma emendweni.*
>
> *(Khumalo, 1997:110).*

5.8 Umncamo

Lona ngumsebenzi ogcinwa nguyise wentombazane ngaphambi kokuba umntwana aphume ayosina. Udonswa nguyise ngengalo. Uphuma naye endlini lapho kade egonqele khona, eqiniswa, eyalwa, aphume naye, angene esibayeni, abike kwabaphansi ukuthi umsebenzi wokulotsholwa kukasozibanibani usuphothuliwe njengoba esemkhipha nje. Uyise wentombazane uhlaba inkomo ukubonga kwabalele ngokukhulisa indodakazi yabo kuze kube kufika lesi sikhathi. Ngale nkomo uyise wentombazane usuke evalelisa endodakazini yakhe ethi "nkonzwenhle phambili". Ubonga umntanakhe ngokumlethela izinkomo zelobolo ngokuziphatha kahle kwakhe. Umntwana ngaleso sikhathi usuke engasaphumeli emnyango. Uphuma njena lapha egubuzele, aye esibayeni ukuyobona inkomo yakhe yomncamo abese ebuyela enkatheni yakhe.

Ukufa kwale nkomo kusakhomba khona futhi emfuziselweni wokufa kwakhe *kwabo nokho eyovuka emzini, Uchelwa ngenyongo, yayo le nkomo efele* ukuvuka kwakhe. Ngaphandle kokuchelwa ngenyongo, uphinde futhi afakwe isiphandla sayo le nkomo nokuyisona esimucelela indlela emhlophe eya emendweni kwabakubo abalele.

Uyise wentombazane usuke ephathisa indodakazi yakhe umphako ngoba ingeke yangena emzini ivathazela futhi ingeke yakudla ukudla kwasemzini ngoba isahlonipha izinyanya. Amakhosikazi ayosinisa wona ahambe kuqala ukuze ayolungisa isikhundla sikamalokazane kanjalo nokudla azofike akudle umntwana emzini. Emva kwaleli zinga kufika izinga lokuphuma kodwendwe. Udwendwe lulandwa ngumkhongi. Ufika athwale ibhokisi lomntwana elinezinsila zakhe. Akufunakali ukuba lezi zinsila ziwele ezandleni ezingafanele ngoba ngazo nje kungabhubha abantu.

Ngokugcinwa komsebenzi womncamo uyise wentombazane usuke eyinxusela kwabalele ukuba bamsingathe, bamphelekezele umntwana, bamzinzise emzini. Uphuma naye-ke umntwana, athi ukuhambahamba emva kokuba esemkhiphe esangweni abese emdedela, usebuyela emuva ngoba yena useyoze ahambe ngakusasa.

UKhumalo, (1997:220) uthi:

> Okuphawulekayo ukuthi uyise umbamba ngesandla sobunxele esandleni sokudla umntwanakhe uma esemkhipha ....

> Okumqoka ukuthi umbambe esandleni sokudla umntwanakhe. Yisandla lesi esineziphandla zomntwana zonke eziphathelene nalo mkhosi ngoba phela ngokoMdabu abesifazane basifaka esandleni sokudla isiphandla. Lesi sandla sokudla sichazeka kahle uma usihlobanisa nensonyama nomhlubulo wesokudla ovele uyisitho somntwana njengoba ephuma nje.

Unina wentombazane yena akalubhadi odwendweni lwentombi yakwakhe ngoba ukusuka kwayo esikhundleni ekade igoye kusona, sekusho ukuthatha kwakhe isikhundla leso, agoye kusona kuze kube uyabuya umthimba. Yisikhathi *esibucayi lesi, akekho onezandla ezihlanzekile nezimsulwa ezingafanela* ukuqapha lesi sikhundla.

Ekufikeni komntwana nomthimba bangena ekhaya begqumshela. Entathakusa bayaphuma bayogoya ngaphansi kwesihlahla kuze kuse umntwana egoyile. Uhleli kulo njalo icansi lakhe lelo ahlala kulona mzukwane evakashele emzini futhi eseliyinsila yakhe. Kuthi lapho udwendwe selukhuphukela ekhaya, icansi lelo lakhe lilandwe nguninazala oliqaphe ngeso lokhozi ngoba liyinsila yomlobokazi wakwakhe:

> ....isihlahla lesi sokugoya umntwana kuyacaca ukuthi ngumthunzi lona wabalele. Uhlala kuwona entathakusa nje *ngoba uyuphawu lwesigcawu sikamnumzane* kwasemandulo. Kusobala ukuthi lapha ehlezi khona, uhlezi esigcawini samathongo esizwe manje ukuba amgcobe, amuyale, ambusisele izinga angena kulona lokuba ngumama phakathi kwesizwe. Ugoyele ukukhoseliswa nokwamukelwa phansi kwekhwapha lamathongo ohlanga ngokwesiko ukuba ajutshwe, aphinde aqiniswe ngabanikazi bemndeni nesizwe njengonina wabantwana besizwe abasemthethweni njengoba ezosina nje.
>
> (Khumalo, 1997:273).

Ukuphakama kwelanga kuhambisana nokugcinwa kwemicikilisho yasezibukweni. Ngesikhathi izintombi zichopha zishaya ingqakala ngezansi ezibukweni, izinsizwa zona zisuke zizilungiselela ukuhlaba izilwane zazo. Kusadliwa ngoludala uyise wensizwa ubehlabisa umthimba inkomo yasezibukweni. Le nkomo ihlatshelwa khona ezibukweni futhi idliwe iphelele lapho. Kuyenzeka nokho ukuthi kube khona inyama esalayo. Leyo nyama iphathelwa abasele emuva.

Ngenxa yokuthi izinsizwa kulokhu uqalile umcimbi bezilokhu zingunge umalokazane ukuze angahaqwa wuthuli, kunembuzi izinsizwa ezihlatshiswa yona ebizwa ngokuthi wuthuli lwezinsizwa. Nayo le mbuzi, njengenkomo yasezibukweni, ihlatshelwa khona esihlahleni lapho, iphekelwe khona, idliwe iqedwe ngaphambi kokuba udwendwe lwenyuke. Empeleni le mbuzi ngeyokuthintitha izinsizwa uthuli. Iphekwa ngezimbiza zokwebolekwa kanjalo inyongo yayo nesikhumba sayo kuyalahlwa. Emva kokudliwa kwale mbuzi, usungenyuka-ke umthimba. Yisikhathi lesi sokucelela umntwana kwabaphilayo nabangasekho ukuhlala okuhle emzini. Uphawu lokumcelela kwabalele lukhonjiswa ngezindlela eziningi. Okokuqala nje uyise umhlomisa ngesinqindi nehawu azosina ngalo esigcawini. Lokhu yizikhali okwakuliwa ngazo kunqotshwe izitha kwelakithi kwaMthaniya. Umalokazane uhlome ngakho nje ukuze kumzimelelise, angehlulwa ngumendo.

Izinsizwa zikhuza iziqubulo zize ziyongena esibayeni ukuvusa abalele.Bazikhuza njalo iziqubulo behuba benyuka baze bayongena ekhaya. Uma bengena ekhaya bafike bazungeze umuzi ngaphakathi besho ngawo amahubo nezahho qede baze bayogcina esibayeni, benyuka ngokwesiko lomdabu ngesandla sokudla bese beyojika enhla nesibaya. Emva kwalokho bayehla ngohlangothi lwesokunxele beze beyokuma ngasesangweni. Lokhu kungena kwabo ekhaya, esibayeni, ukuhuba, ukuvumisa nokugiya esibayeni wumkhuleko womdabu wokucelela umntwana inhlalonhle. Bayambika ngokwesiko ezinyanyeni zonke zekhaya. Abagiyi ezaleni, bagiya esibayeni, izala elezinzalabantu, azilufuni uthuli. Ukungena kwabo esibayeni, kuwuphawu lokubika umntwana kuzinyandezulu zekhaya. Lokhu kugiya, ukuhuba nokuvumisa ethempelini kungenxa yokuthi manje sebemkhulekela kubamnumzane.

Kukhulunywa nabalele esibayeni, kuphunywe lapho kuyiwe esigcawini lapho seziyowushaya khona. Kunesidingo sokuba kuqalwe kuleli thempeli, isibaya, ngaphambi kokuba kuyiwe esigcawini. Emva kwaleli zinga lokucelela umntwana umendo nokuneqiniso lokuthi abalele bezwile ngalo futhi bakwemukele ukucelelwa kwakhe, sekungayiwa esigcawini.

> Ngaso leso sikhathi kuphuma omakoti abazala lo mntwana nabo bayomcelela ukungena. Kungabe abenzanga lutho bengasahlomanga bonke uphaphe lwentshe emakhanda (inyoni edlula zonke ezinye) bese bedondolozela ngezinduku ezebuliwe zephahla noma zogagane (imithi enenkani) kanti ezandleni zokuphonsa baphethe izimbaqa noma izihlonti ezivuthayo, akukhathaleki ukuthi kusemini.
>
> (Msimang, 1975:283).

5.9 Izilwane ezihlatshwayo nokwabiwa kwazo

Kunezimbuzi ezimbili ezikhishwa ngabakubo kamkhwenyana. Eyokuqala, inikezwa udadewabo kamakoti oyinkosazane bese kuthi lena yesibili inikezwe umalume kamakoti. Kuphinde futhi kukhishwe izinkomo ezimbili. Eyokuqala, ikhishelwa uyise kamakoti kuthiwe uyacolwa ngayo. Le nkomo-ke yona iyabulawa kodwa ayabiwa, uyithwala yonke, iyodliwa emzini wakhe, kusale kuphela inhloko, umkhono, namanqina. Kugcinwa ngekamakoti, kuthiwe *uqhoyiswa ngayo. Kunakekelwa kakhulu inyongo nenanzi. Lena-ke yona* iyahlatshwa, idliwe.

Emveni kokuba isiphekiwe-ke inkomo kamakoti lena ehlatshiwe, yabiwa ngononina: Umlenze onikwa unina womntwana usuke ungaphekiwe. Uphathelwa wona ngoba yena usuke engekho lapho ngokwesiko. Omunye umlenze, udliwa ngumthimba kanye nokwangaphakathi. Imikhono yona yabiwa kanje: omunye unikwa izinsizwa zasemthimbeni ungaphekiwe, awudlelwa lapha ekhaya kodwa izinsizwa ziwudlela entabeni. Izinsizwa eziyintanga yentombi eganayo zona aziwudli ngoba zingeke zaganwa, zingahlala zizimpohlo. Omunye *wemikhono wona unikwa ikhetho kanjalo nenhloko. Umkhongi yena uthola* isinqe. Isifuba sona esezintombi ezizohlambisa umakoti.

Inyongo achelwa ngayo umakoti iphuma enkomeni yakhe acolwa ngayo. Ngenxa yokubaluleka kwayo kuswelekile ukuthi umakoti aziphathele yona zandla zakhe. Ngakho-ke inele ingakhishwa nje enkomeni kanye nesibindi bese

eyabikelwa umakoti. Uhamba nezimpelesi zakhe aqonde esibayeni ukuyoyilanda ukuze azigcinele yona yena. Uchelwa ngayo inyongo lena ngumkhongi, lokhu kwenzelwa emgonqweni lapho egoyele khona.

5.10 Isiko lokuhlambisa

Ngalobo busuku umyeni umekeza umkakhe. Ngakusasa ekuseni, izintombi zifuna ngodli imbuzi yazo ebizwa ngokuthi ngumeke. Le mbuzi aziyidleli ekhaya kodwa ziyidlela endle futhi ziyidle ziqosheme. Isiko likumisile futhi ukuthi zimbambe umkhongi ngesikhathi elethe izitsha ukuze ziyidle ekhona le mbuzi, zikhalela ukuthi umkhwenyana ulale nodadewabo, wamenza umfazi. Emva kokudliwa kukameke, umkhongi bamphendula umuntu wesifazane ngezenzo nangokugqoka kwakhe:

> Umkhongi unikwa isidwaba sobuqhikiza bukamakoti. Kukhiwa amanzi ngodewu kuxovwe ibomvu nomcaka kuhlanganiswe nomlotha wawo lomlilo wembuzi kameke. Kube sekuyacakwana. Yilona siko lokuhlambisa leli. Umkhongi emva kokuba sekudliwe ukhuphula umthimba ngokuthi athwale ibhokisi ehushazela ngaso isidwaba usefana nomakoti manje. Empeleni usengumakoti ngokwenza kwakhe. Uphethe nesinqindi nehawu.
>
> (Msimang, 1975:294).

Uthi ungafika umthimba phakathi nesibaya bese uyama. Umakoti abese ethatha udewu lwamanzi, afake phakathi ubuhlalu obumhlophe. Uyasondela-ke umkhwenyana, afike ahlale phambi kwakhe ebese uyamgeza umakoti ezinyaweni. Khona kusenjalo umthela ngawo emzimbeni amanzi lawo. Amanzi acwebile ngakho agcizelela ukucweba komendo. Ubumhlophe bobuhlalu

bungumfuziselo wobumhlophe bomendo wabo. Ngenxa yobumhlophe babo ubuhlalu nobumhlophe bezinhliziyo zabagananayo, kumele ukuba buhlambise umkhwenyana.

Ingxoxo engenhla iyalicacisa iphuzu lokuqikelelwa kobumsulwa bentombi kanjalo nensizwa abasuke beganana. Kanjalo futhi iphuzu lokuthi abagananayo kabazakheli umuzi wabo nje kuphela, ngokuthandana kwabo bobabili, *lichonyelwa phezulu ekugcinweni kwaleli siko. Ukuphana wuphawu oluhamba* phambili njengoba kulokhu kwaqalwa kugqame iphuzu lokuphana ngezilwane kanjalo nokuphana kulabo ababili abathathanayo nemindeni eganiselanayo.

ISAHLUKO SESITHUPHA

6.0 ISIFO NENQUBO EPHATHELENE NOMNGCWABO

6.1 Isingeniso

Siphonsa iso ezingeni esingalibiza ngokuthi liyisiphetho sempilo yomuntu, izinga lokufa. Leli yizinga elimi phakathi komhlaba wabaphilayo, ababonwa ngeso lenyama nomhlaba oyimfihlakalo kaMlenzemunye, omalunga akhona wona abonwa ngeso lasemfihlakalweni yamathongo. Isidalwa esingumuntu siyazalwa, sikhule, sigane noma siganwe nokuyisikhathi lesi esisilungisela ukuba naso sizale ukuze siqhubele phambili ulibo lomndeni kanjalo nolwesizwe esisakhele. Leli zinga lokugana noma lokuganwa, umuntu limhlanganisa nabaphilayo, limhlanganise nabangasekho kulo mhlaba kuze kube limhlanganisa nesizukulwane esisayovela. Emva kwaleli zinga kufika izinga eliyisiphetho sempilo, ukufa.

Ukufa kungesinye sezimo ezibuhlungu esingasifanisa nokuhlephuka kwegatsha lomuthi obukade ubizwa ngomndeni. Ukufa kusho ukwehlukana kwenyama nomphefumulo esidalweni esingumuntu. Kanjalo futhi kusho ukwehlukana ngokwenyama namalunga omndeni kodwa kube kusaxhunyenwe ngokomphefumulo phakathi kwalowo osuke esedlulile kowamagade nalabo abasuke besawadla anhlamvana. Ukufa kusho ukuxebuka kwenyama enyameni.

Ukwedlula kwelunga lomndeni nosekwazeka ukuthi alisenakuphinde libonwe ngamehlo enyama, emzimbeni wenyama kulanywa wukuzanelisa komndeni ngokuphatha ngazo zozibili umzimba kanjalo nomphefumulo walowo osuke

esedlulile kulo mhlaba nokunenkolelo ezinze ekuthini, lowo osedlulile, usedlulele ezweni loyisemkhulu, useya kwelingafelwa nkonyane. Abasele basele nethemba lokuthi sebeyobonana naye kwelizayo. Zombili lezi ziqu zomzimba womuntu, umzimba nomphefumulo, zinendlela ezilondolozwa ngayo ebugugwini nasezinzulwini zobuchopho besiNtu. Ukulondoloza lezi ziqu zomuntu, isiNtu sikwenza ngokulandela inqubo oselokhu yakhonjwa ngabadala nabo babebonele kwabadala kunabo ezizukulwaneni nezizukulwane isiNtu esizelamayo. *Inqubo lena iphethe ukuba machopho mathathu:* Yichopho lenqubo engaphambi kokufihla ubumba lolu obeluwumzimba womuntu, oselubhidlikile; inqubo yokufihlwa kwalo ubumba lolo kanjalo nenqubo yokunakekelwa komphefumulo womuntu emva kokulondolozwa kobumba lolo ukuze umuntu abuye nezibusiso zangale kwethuna kulabo abasawadla anhlamvana. Ukufa lokhu kunhlobonhlobo futhi kunezimbangela ezinhlobo ningi njengoba kuzocutshungulwa lapha ngezansi.

6.2 Izinhlobo nezimbangela zokufa

Ukufa lokhu kwehlukene izinhlobo ezintathu: ukufa kozumo, ukufa kokugula nokufa okuwukugoduka. Ukufa kozumo kusho ukubhubha komuntu obekungakalindeleki ukuthi usengadlula kulo mhlaba. Ngumuntu osemncane okuthiwa ufe ngokuzuma. Lokhu kufa kugqanyiswa nawukusetshenziswa kwesiqu sesenzo - "zuma" okusho ukuhlasela umuntu kungalindelekile. Lokhu kusho ukufa ngokuhlasela wena muntu ube ungalindele futhi ungazelele. Ngakho-ke ukufa kukuzumile ngoba ubungakakulindeli. Ziningi izimbangela

zokufa kozumo, esingabala kuzo izimpi, ukubhubha ngomlilo, ukweleleswa ngumphezulu nokunye njalonjalo. Ukufa ngalolu hlobo kwakukhona nasemandulo namanje kusefana nokwasemandulo. Umehluko nje usuhlezi ezintweni ezisetshenziswayo, kanjalo nezimo abantu abafa ngaphansi kwazo esikhathini esesiphila kuso namuhla. Izimo isiNtu esiphila kuzo, zidala izimo ezintsha zokufa kwabantu ngokuzuma. Singabala ukubhubha kwabantu ezingozini zemigwaqo osekuyinsada kulezi zinsuku. Singaphinde futhi sibale ukubhubha kwabantu kuhle kwezimpukane bebulawa ngezikhali ezinhlobonhlobo, ikakhulukazi izibhamu ezithe chithi saka nomhlaba wonke, kanjalo nezifo ezingomashayabhuqe muva nje.

Kuyinto ejwayelekile ezikhathini zanamuhla ukuthola abantu bezibulala bona ngenxa yezingqinamba abasuke bebhekene nazo ezimpilweni zabo. Lolu hlobo lwabantu lusuke selufike esiphethweni sokucabanga bese lukhetha ukuzibulala. Ziningi izimo ezidala ukuba umuntu akhethe ukuzibulala yena qobo lwakhe. Abanye bashiywa ngabayeni babo kokunye ngenxa yokungatholakali kwabantwana emendweni, abanye kuba yizinkinga eziphathelene nesimo somnotho. Ngenxa yezinkinga zokusweleka kwemali yokondla imindeni, izinhloko zemindeni zikhethe ukuzibulala imbala. Singabala sithini? Okubuhlungu du nosekwejwayelekile kulezi zinsuku kuba wukuqotha imbokodo nesisekelo kulabo abasuke sebekhethe le ndlela ngokuthi bakhethe ukuzendlalela ngawo wonke amalunga omndeni ngisho nezinsana imbala.

Nakuba izinto ziguquka ngesivinini esesabisayo uma sibheka ngasephuzwini lokubukwa kokufa wumphakathi, sithola ukuthi umphakathi wonkana usakwesaba ukufa okuwumkhokha. Umuntu nje osuke efe ngesikhali akangeniswa nakungeniswa ngaphakathi ekhaya kodwa udlula ngaphandle kwekhaya ngoba kwesatshwa ukulethwa komkhokha ekhaya. Umuntu obefa ngale ndlela:

> .... *ubengazilelwa futhi ubengakhalelwa, ubembelwa ithuna lakhe eduze kwalapho efele khona ngoba kunenkolelo yokuthi uma engeniswa ngaphakathi ekhaya kuzobe kudonswa umkhokha bonke abasele baqothwe yilokho kufa.*
>
> *(Msimang, 1975: 138).*

Ukufa ngokugula khona kukabili: Kukhona ukuhlatshwa yisifo, umuntu asheshe adlule emhlabeni kanti kuyenzeka futhi agule isikhathi impela, kuzanywe kuze kwehlulekwe, agcine ngokushona umuntu lowo. Nasemandulo, njengoba kusenjalo namanje, abantu basaphathwa yizinhlobonhlobo zezifo, abanye balashwe baphinde bamphonse umbalane; abanye njalo bagcine ngakho ukwendela koyisemkhulu. Esikhathini sanamuhla nokho sekukhona izifo eziyinkithinkithi futhi neziyinkinga kakhulu ngenxa yokungelapheki kwazo. Izifo zocansi, izinyanga zomdabu zazizelapha nje avuke umuntu qingqo ngaphandle kwenkinga. Muva nje sekukhona izifo zocansi ezishabalalisa isiNtu ngendlela ethusayo. Odokotela baseNtshonalanga kanjalo nezinyanga zomdabu sebegadle zephuka ikhambi lokuzelapha kodwa do.

Uhlobo lwesithathu lokufa lona alwethusi kangako ngoba lufika vele abantu sebelulindele. Lolu wuhlobo lokufa olubizwa ngokugoduka kwalowo osuke eseshonile. Ukugoduka kusho ukuhamba uya ekhaya. Ikhaya lingasho izindawo ezimbili; lingasho ikhaya labaphilayo, lingabuye lisho ikhaya lamathongo uma silimatanisa nokufa. Ukugoduka kusho ukwedlula komuntu osekhulile impela, egoduka eya koyisemkhulu. Osefike kuleli banga usuke esefaniswa nedlozi. Useyahamba kulo mhlaba wanganeno ngoba kawekho amadlozi kulo mhlaba. Useya emhlabeni wakwaNtabakayikhonjwa, useya kontanga yakhe asebezokhuluma ulimi olulodwa naye. Iphuzu elingenhla ligqama lithi bha lapho abantu abasuke sebekhule ngalolu hlobo sebebona izinto ezisuke zingabonwa ngabakulo mhlaba. Bajwayele futhi ukuqagela izinto ezisuke zizokwenzeka futhi zenzeke ngempela. Izinkomba-ke lezi zokuthi basuke sebesondele ekhaya lasezweni lamathongo. Kuyamkitaza umuntu osekhulile ukubizwa ngedlozi ngoba lokhu kusuke sekusho ukuchonywa uphaphe lwendwa yisizukulwane esisha. Usuke umuntu esekwenzile ayekuthunywe nguMvelingqangi kulo mhlaba-noma esengasithela, akashiyi macala.

Emandulo izwe lisabusa, abasesebefike kulesi sikhathi sokuphila babezicelela bona ukugoduka emadlozini ekhaya ngokuthi bakhombe inkomo thize esibayeni ukuba bahlatshelwe yona, bebika ukuhalela isibindi. Kwakuthi kuqambe kuqedwa inyama yenkomo leyo, ebe ekade ezigodukele umuntu omdala.

Bekujwayelekile futhi khona emandulo ukuthi uma umuntu esekhule kakhulu, engasakwazi ukwenza izinto eziningi njengokuhlafuna, ukuzisukumela nokunye nje kodwa futhi ebe engaziceleli kwabaphansi ukuba bamthathe ukuthi agoduswe yibo abomndeni wakhe uqobo. Kunobufakazi bokuthi umuntu lowo wayethathwa ayophonswa emgodini omude lapho engezukukwazi khona ukuphinda aphume. Kwesinye isikhathi kuthiwa babemthatha abomndeni lowo bayomlahla kude lapho engezukukwazi khona ukubuya abese edliwa izilwane zasendle. *Kuthiwa isiko lokugodusa abantu abasebekhule ngalolu hlobo* laligqame kakhulu ukusetshenziswa ngezikhathi zokubusa kwenkosi uShaka. Ubuqiniso namanga balokho abugqami kahle hle. Uma ubugugu bethu thina sizwe esiNsundu bugxile ebuNtwini, ukubulala ngendlela okuchazwe ngayo ngenhla kuqhelelene okweMpumalanga neNtshonalanga. Yebo, izelelesi zazigoduswa ngoba kakadeni zaziswele uboya kuphela ngezenzo zazo kodwa idlozi lekhaya, phinde. Lingaba kanjani idlozi seligoduswe ngale ndlela?

UMsimang, (1975:83) uwuphika kanje lo mkhuba:

> *Phela umuntu akaqedelwa engeyona inkomo. Uze alayele nje kubhucazwa, kwenziwa zona izaba. Nxa izinyanga sezisola ukuthi zelaphela esinyameni, kuye kuthathwizinduku kuyiwe ohlanyeni. Nempela uhlanya luzoyikhanyisa indlela, kokunye luyibhule nenyanga engafike iphebeze umkhuhlane.*

Abantu abaNsundu bayayihlonipha futhi bayayazisa impilo yesidalwa esingumuntu ikakhulukazi impilo yomuntu osesondele ebudlozini, umuntu osekhulile. Lokhu kugqama kuhlale obala ekuphathweni kwesidumbu nokulandelwa kwenqubo enesizotha yokufihlwa kwaso. Kwezinye izinhlanga

kungumkhuba owejwayelekile ukuba kwelekelelwe lowo osuke esezinhlungwini egulela ukufa, kokunye ngokucela kwakhe ukugoduswa noma ngokubona nokubonisana komndeni wakhe umuntu lowo. Lokhu kwenziwa ngodokotela ngemvume esayindelwa phansi impela.

ULovelace beno White, (1996: 80) bathi ngolwasemzini:

> *There are two kinds of euthanasia:*
> * *voluntary euthanasia - where the person has expressed a wish to be allowed to die............... sometimes referred to as assisted suicide (and)*
>
> * *involuntary euthanasia-where the person is unable to make a decision but where it is the considered opinion of the family and doctors that it would be in the patient's best interests to be allowed to die.*

UMbiti, (1969: 155) yena uthi imbangela yokufa:

> *.............is believed to be magic, sorcery and witchcraft. The curse is something greatly feared in many societies and a powerful curse is believed to bring death to the person concerned. The living-dead and spirits are another cause. The fourth cause of certain deaths is God,especially those for which there is other satisfactory explanation e.g. through lightning, of very old people (natural death) or where a person may contravene an important custom or prohibition.*

Ukusonga iphuzu likaMbiti, (1969) ngembangela yokufa, singaphawula nje ukuthi kunenkolelo enkulu kubantu abaNsundu yokuthi umuntu kazifeli kodwa lokho kusuke kungumsebenzi wabathakathi. Kwala ngisho umuntu ethunquzwe yimoto ngenxa yokuthi ubedle amponjwana, wakhohlwa wukuthi umgwaqo wakhelwe izimoto, abomndeni badela ngokuthi baye kwababonayo ukuyozwa ngesizathu

sokufa komuntu wabo. Noma kanjani, babuya sebemazi umthakathi okunguyena oloye umuntu wabo ukuba aziphonse emgwaqeni wezimoto.

Esikhathini esiphila kuso, abantu babutukisa okwezimpukane yisifo sengculazi. Kodwa kuthi kubonakala nje ukuthi ukhukho lumuka nomoya, umuntu edliwa nguyena umashayabhuqe lona kodwa kube kusalokhu umunwe ukhombe bona abathakathi. Omakhelwane namalunga athile omndeni sebeyoze basabe ukuza emngcwabeni ngoba sekugqanyiswe nje ukuthi umuntu kazifelanga kodwa uthakathiwe. Naye ophethwe yisifo lesi akabe esabatshela abasalayo ukuthi wagcobhoza koKalufakwa wabuya nokungcola osekudunge kwabolisa umzimba wonke phuhlu. Ufa esengangabasemehlweni, uthi lokuvungula uqobo, kulokhu kukhonjwe bona abathakathi.

Enye imbangela--yokufa kwabantu yileyo yentukuthelo yamadlozi ngenxa yezenzo zabaphilayo. Lithi likhombisa idlozi ukuthi kukhona elingahambisani nakho ngokuqala ngokuphoqoza izilwane egcekeni, kube kulokhu kubanjwa kuyekwa. Kuyasuka kuphoqoka yona impela insika yekhaya, emini kwabha. Yidlozi-ke lelo. Angiphathi khona uma abakhuliswa ngalo sekuthi ngokubona izibani edolobheni zikhanya kuse qhibu, bese bezitshela ukuthi sebesezulwini langaneno, idlozi sekungumoya omubi; bakhohlwe zinsika zabo noma okanye kuthi lapho bethi bayabakhumbula abalele, bavele benze umfuziselo nje nogcwele ubunuku, ishoba lilala amazolo. Angamanono amadlozi, inhlanzeko kuwena owapha ukudla ayifuna la. Awadinge nhlanzeko yomzimba kuphela *kodwa afuna nenhlanzeko yomphefumulo wakho.* Ukugcina icala nje wukuzigwaza ngowakho ubhekile.

Noma ngabe umuntu ufa ngaluhlobo luni lokufa noma ngabe hlobo luni lwembangela yokufa kwakhe, iqiniso limile nje, ukufa wukufa nje, akujwayeleki futhi akusoze kwejwayeleka. Ukufa kuyimpicabadala kaMvelingqangi okwathi esedale umuntu wase embekela ukufa. Inganekwane yonwabu nentulo nezinye ezifuze lena ngezizwe nezizwe, zikhomba khona enkolelweni yokuthi uMvelingqangi nguyena owavela kuqala, mkhulu kakhulu, wadabula abantu ohlangeni, wadala nakho konke okungaphansi komthunzi welanga, wabe esedala nokufa.

Ukufa kwehlela bonke abantu. Isaga esithi: **Akummango ungenaliba** sisukela khona esenzweni sokuba ngubhande mtshelekwane kuhle kokufa. Ngenxa yalesi sazelo nokungejwayeleki kwakho kuthi kungafika mzini thize, kungquzuke esinamathambo. Ngemizuzwana nje engemingaki, abantu kusuke sekuyinkungu nelanga ngoba abashonelwe basuke sebentekenteke ngokufelwa, sebedinga ukwesekelwa zihlobo nomakhelwane. Abanye njalo baziveza nje esifweni yingoba befuna ukuzigeza emehlweni omphakathi nomndeni kungaze kusolwe bona ukuthi yibona abadale umonakalo osuke usuvele:

> *Death is something that concerns everybody partly because sooner or later everyone personally faces it and partly because it brings loss and sorrows to every family and community.*
>
> (Mbiti, 1969: 149).

Ukufa akukhethi banga umuntu akulona. Ngamanye amazwi ukufa akulindi anduba umuntu abe mdala ngaphambi kokuba kumthathe. UZulu wakuthangi wakubona lokhu kwenza kokufa qede waqamba isaga esihambelana nalesi senzo esithi: **Ukufa kudla fumuka kudle silaza**. Yiqiniso elinsika yalo ingenakusunduzwa leli. Kubuhlungu kakhulu nokho ukuphoqoka komuntu

osemncane ngoba kusuke kusenethemba lokuthi kuningi asuke esazokwenza. Kodwa-ke nesaga esithi: **Ubudoda abukhulelwa**, sinayo indawana lapha ngoba khona kunjalo, omunye umuntu usuke esebenzile ubudoda obungakhulelwa kuleso sikhashana esifushane ekhona. Omunye kusuke sekuvele kwacaca ukuthi akundoda yalutho, wumkhuhlane uqobo. Baningi abathi ngokulunguza nje emhlabeni, umphakathi ufise sengathi uNkulunkulu angabagudluza ngenxa yenkathazo abasuke beyiyo kubantu. UNkulunkulu athi ukuba ngiyoke ngiwuthathe umkhuhlane lowo. Kuphoqoke bona laba abasuke benomsebenzi omuhle nabasuke beqotho emphakathini. Osiyazi bathi, uNkulunkulu naye akabafuni laba abangafunwa. Uma kuhambe umuntu oqotho, uzwa abantu benkosi bekhala ngomhlaba onganoni. Ubezwe bethi isitsha esihle kasidleli. Konke lokho kusakhomba khona ebuhleni bezenzo zomuntu osuke esedlulile kulo mhlaba. Ubuningi bezaga eziphathelene nokufa neziduduza abasuke sebebhekene ngqo nokufa kusakhomba khona ekuncindisaneni kwesiNtu kwiminjunju yokuqaqamba kwenhliziyo kulabo abasuke befelwe.

6.3 Inqubo ephathelene nomngcwabo

Ukudlula komuntu emhlabeni kusho ukuqalwa kwamalungiselelo omngcwabo yilabo abasaphila. Ukungcwatshwa kwesidumbu somuntu oseshonile kusisondeza ngqo ephuzwini elingumgogodla neliyingqikithi yocwaningo lwethu, inhlanzeko. Umuntu oseshonile akanakudindiliza nje ngaphezu komhlabathi abolele khona lapho. Akanakuyekwa nje kuthiwe uyodliwa zinyoni zezulu, kodwa umuntu uyangcwatshwa futhi umngcwabo womuntu unikezwa inhlonipho nesizotha esifanele umuntu oshonile. Akukhathaleki noma ngabe umuntu lowo ubengahloniphekile kangakanani ezinsukwini zakhe zokuphila. Akukhathaleki noma ngabe kade esefaniswa nonodoli wezidwedwe, edlala ngisho ezisanuka

ubisi izingane zendawo uma nje seliphalele elokuthi akasekho emhlabeni, uhlonishwa ngaphezu kokuba kade kwenziwa esaphila.

Ukushona komuntu kuzinze enqubeni ezolandelwa yokuphathwa kwesidumbu sakhe ngaphambi kokuba singcwatshwe, inqubo ephathelene nokufihlwa kwaso, kanjalo nenqubo elandelwayo emva komngcwabo. Noma ngabe umuntu oseshonile ubengakaze ahlabele amadlozi empilweni yakhe kodwa uma esethule, abasele basuke sebesele nengcabhayi yokumgcinela ngokuyikho amasiko aphathelene nokufihlwa kwesidumbu sakhe namasiko alandela emva kwalokho, njengokumzilela kanjalo nemisebenzi yehlambo nokubuyiswa kwakhe esezoba idlozi lomndeni. Umuntu oshonile uyazilelwa kuye nokuthi ushone kanjani. Ozibulale yena kazilelwa. Kanjalo futhi uma ukufa sekubonakala ukuthi sekuwumkhokha, akube kusazilwa. Umuntu oshonile uyabuyiswa azoba yidlozi lekhaya. Nokho kunenkolelo yokuthi abantwana abashona besengamaklume kanjalo nabantu besifazane bona kababuyi bezoba ngamadlozi ngaphandle uma beshone sebeyizalukazi, sebesondele impela ebudlozini. Ngenxa yale nkolelo, ucwaningo lwethu luzogxila emachosheni amabili. Ichopho lokuqala elokukhothama kwenkosi, yona ebuya izoba yidlozi, hhayi lomndeni wayo kuphela kepha nelesizwe. Elesibili yilelo lokushona komnumzane, oyinhloko yomuzi nobuya azoba yidlozi lasekhaya.

6.3.1 Ukukhothama nokufihlwa kweNkosi

Ngezikhathi zakudala ukwedlula kwenkosi kwakungabikelwa uwonke wonke ngoba kwakunokwesabela ukuthi indaba yokukhothama kwenkosi ingahamba nomlilo wequbula ize iyofika ezindlebeni zezizwe eziyizitha bese ziyahlasela, kuchitheke gula linamasi. Bekuthi ingadlula inkosi, kuthalaliswe nje, kulokhu

kuthiwa iyadunguzela kodwa abasondelene nayo baziswe ngomhlolo osuvele. Kulokhu kuthiwa iyadunguzela nje kanti kwenziwa amalungiselelo okufihlwa kwayo. Bekuyaye kuhlatshwe inkunzi enkulu ukuze inkosi isongwe ngesikhumba sayo futhi isongwe ngaso sisashisa. Ngaphambi kokuba isongwe, umzimba wayo ubugezwa ngezintelezi ebese iyaqoshanyiswa khona isashisa ukuze izongcwatshwa ihleli elibeni layo. Isizohlala kanjalo-ke kuphele ngisho amasonto amathathu golokoqo.

Isizathu esinye esidala ukuba abantu nje bangabikelwa ngokukhothama kwenkosi wukuthi kusuke sekufike esithubeni sokuba abasebukhosini bakhombe ibambela uma kuwukuthi inkosana iseliklume. Lokhu kufanele makwenziwe ngaphandle kokususa ingxabano nempi yomndeni. Ngenxa yobude besikhathi nokuthi amakhaza ezidumbu ayengekho emandulo, bekuyaye kuthi izikhulu zasebukhosini zona ezinalo ulwazi ngokukhothama kwayo nezihleli ebukhosini, zilinde isidumbu, zilokhu zishisa amathambo emlilweni ukuze zigqibe iphunga lesidumbu.

Ukuhlonipha inqubo yokufihlwa kwenkosi kudlulele kunokomuntu nje phaqa ngoba inkosi iyinkosi yesizwe, iphila noma isikhotheme. Umuntu nje ufihlwa ethuneni lakhe nezinsila zakhe, okuba izikhali nemvunulo. Ezikhathini zakudala inkosi ibiphelekezelwa yinsila yayo, umuntu uqobo ngoba ingenakuyishiya kulo mhlaba. Yiyona insila obekufanele indlalele inkosi elibeni layo. Insila yomuntu, kubantu abansundu, ibalulekile ukwedlula zonke izinto zomuntu futhi iqashelwa ngeso lokhozi. *Kunenkolelo yokuthi uma ingawela ezandleni zabathakathi, umuzi* ubhubhile. Ayiphathwa eyenkosi ngoba lokho kusho ukubhubha kwesizwe sonkana.

Uligcizelela kanje uKhumalo,(1994:81) iphuzu lokubaluleka kwensila yomuntu onsundu:

> *Lokhu kuthi ncamashi esenzweni sensila yenkosi, ekukhothameni kwayo. Noma kanjani, kumele ihambe nenkosi ngoba ubugugu bonke benkosi bebusentendeni yesandla sayo. Ngamafuphi ibiwukuphila kwenkosi. Uma-ke isihambile inkosi, insila yayo isingahle ibe nobungozi endlunkulu.*

Ngaphezu kokuqashelwa kwensila kuphinde kuqashwe ngeso lokhozi idlinza lenkosi, ngaphambi nangemva kokukhwezwa kwayo. Liyalindwa idlinza lenkosi. Kunenkolelo yokuthi uma kungenziwanga lokho, abathakathi bangagangela kulona ngokuloya inhlabathi yalo, kubhubhe isizwe. Emva kokukhwezwa kwenkosi, kulandela amasiko aphathelene nokuhlanzwa kwesizwe sonke ngenxa yomnyama osuke ukade usihaqile. Okokuqala nje, emva kokukhwezwa kwayo, kugezwa labo akade bethintene nesidumbu senkosi ngaphambi kokuba itshalwe ngokuhlatshelwa inkomo nokuthi bahlanzwe ngezintelezi zenyanga yasebukhosini. Ezinye izinkomo zihlatshelwa ukuhlanzwa kwabo bonke nje abantu abathintane nokukhweza wenkosi ngosuku lokutshalwa kwayo. Kufanele baye kogeza emfuleni ogelezayo ngezintelezi ukuze umnyama uzosuka kubona. Sebengadla-ke inyama emva kwalokhu.

Emva kwesikhathi esingaba izinyanga eziyisithupha kuya enyakeni emva kokutshalwa kwenkosi, kwenziwa ihlambo. Ngezikhathi zakudala ihlambo lenkosi belikhishwa ngokuzingela izinyamazane ezinyawombili. Lokhu kwenziwe ngokugasela izizwe okwakhelwene nazo. Ihlambo leli lisho ukugeza imikhonto kumadoda kanti kwabesifazane lisho ukuqala ukulima njengoba kade kuziliwe, kungedlalwe ngegeja kuziliwe. Yisikhathi sokuqala amasimu emva kwesikhathi kwazilwa.

UKaschula, (1993: 197) uthi:

> *Just as the men " wash their spears" by joining in the hunt, the women wash the hoes " by an acted digging in the fields."*

Iphuzu lenhlanzeko, kusuka inkosi ikhotheme kuze kube iyatshalwa, kanjalo namasiko aphathelene nokukhishwa kwehlambo, ukubuyiswa kwayo, yilona eliyisisekelo neliyisiqiniseko sokuthi abantu benkosi abahaqwa yisinyama sokukhothama kwenkosi.

6.3.2 Umngcwabo womnumzane

Kubalulekile ukwendlalela le nkulumo ngokuba kesilunguze ngasokhalweni lwenkolo yomuntu ongumZulu mayelana nokufa qobo lwakho kanjalo nenkolelo yakhe ngokwenzeka kumuntu uma esedlulile kulo mhlaba. Umuntu onsundu ukholwa wukuthi isidalwa esingumuntu sinezingxenye ezimbili zokudalwa kwaso, umzimba nomphefumulo. Nakuba amaZulu ezazi lezi zingxenye zomzimba womuntu kodwa kwehlukile ukubuka kwawo uma ukuqhathanisa nokwamakholwa. AmaZulu anenkolelo yokuthi umphefumulo ophuma lapho kushona umuntu, ebudlozini lowo mphefumulo usuke usembethwe yiwona umzimba lona. Bayakholwa futhi ukuthi umphefumulo womuntu kawufi nangengozi nje kepha kuthi ngokwehlukana kwawo nomzimba wawo bese wona uyahamba, uyohlala ezweni lamathongo ngaphansi kwamanzi kuze kube umuntu wenzelwa ihlambo:

> *Angabuyiswa-ke umphefumulo noma umoya wakhe belu usuzokuza ekhaya eselidlozi.*
>
> *(Msimang, 1975: 16).*

Lokhu kuyinkomba yokujula kwezimpande zenkolelo yobabamkhulu yokuthi impilo yomuntu kayipheli nya ngokubhubha kobumba olubumbe umzimba womuntu. Amakholwa wona athi lapho engcwaba ahlukanise lezi zingxenye. Uzwe uMfundisi ethi: "Umoya emoyeni, umhlabathi emhlabathini."

UMbiti, (1975: 75) ufakaza uthi:

> *It is the natural consequence of the strong belief in African Religion that human life does not terminate at the death of the individual, but continues beyond death.*

Kuyahlonishwa ukufa. Emva nje kancane kokushona komuntu, kuguquka izinto eziningi. Indlela yokuhlonipha ukufa iletha umunyu kwabasele. Umzimba okade *waziwa ngomzimba usuyisidumbu. Oshonile akasagagulwa ngegama kodwa* usebizwa ngomufi. Umoya wakhe usubizwa ngesithunzi somufi. Leli gama lesithunzi liqukethe lukhulu. Liqukethe izimpande zosikompilo lomuntu onsundu, liqukethe inkolelo yokuthi lona odlulile uselinde ukubuyiswa azoba yidlozi. Kwenye inkathi kuke kuthi emva komngcwabo, isithunzi somufi sibonakale sizulazula, sizungeza ikhaya noma sivele sinamathele komunye emndenini. Uma kwenzeka lokhu, kuthathwa izinduku kuyiwe ohlanyeni ukuze kuzwakale ukuthi umufi ukhala ngani. Angagcinelwa lokho, isithunzi leso siyashabalala.

Ubufakazi bokuthi isithunzi somufi yinto ekhona yini abungabazeki. Kuyenzeka futhi ukuthi isithunzi somufi sinamathele emntwaneni osemncane nangaphambi kokuba umufi angcwatshwe. Kuyenzeka kwenye inkathi kube khona ukukhonzana phakathi kwakhe umufi nomntwana osemncane abese enamathela kuye, hhayi ngenhloso embi. Ngenxa yokuthi usesemfihlakalweni yokufa, kuyaye kumgulise umntwana lokho kunamathela kwakhe. Ubufakazi balokhu

benzeke kumzukulu ozalwa ikhehla elizala umcwaningi lingcwatshwa ngonyaka u-2000. Ngaphambi kokungeniswa kwesidumbu ekhaya, kuhlabeke umzukulu wakhe umufi wabangwa nezibi, kwakubi impela nje. Kwenzeka lokhu nje umntwana kade engumqemane imini yonke lena. Wabambeka ubusuku bonke bangomlindelo umntwana lona kwaze kwalamula ukwehliswa kwesidumbu ngakusasa, waphila qingqo emva kwalokho. Lokhu kuwubufakazi bokuthi isithunzi somufi yinto ekhona. Uma kodwa isithunzi sibuya emva nje kancane komngcwabo futhi sibuya ngolaka, kusuke kukhona okudinga ukulungiswa ngokushesha ukuze kunqandeke ulaka olungabhubhisa umuzi uma lungaqashelwanga.

Ukufa komuntu kuletha iminjunju ezinhliziyweni zalabo abasuke besele kodwa uma ukubheka ngelinye iso ukufa, uthola ukuthi ukufa kunesidingo futhi kubalulekile ukuthi kufike ukuze umuntu ezodlulela esigabeni esilandelayo leso sokuba yidlozi. Ukufa yisango lokungena ebudlozini. Ngaphandle kokufa ubudlozi bamadlozi bungebe bikho. Ngenxa yokuthi abantu abasele basuke benesifiso sokuthi umuntu wabo osedlulile abuye azoba yidlozi elihle ekhaya, benza konke okusemandleni ukuthi baqaphelisise ekwenzeni kwabo, bungabibikho ububhimbi. Umuntu onsundu uyawazisa amagugu akhe. Abantu asebedlule kulo mhlaba bangamagugu omndeni, baphathwa kahle. Ubufakazi balokhu bugqama bube sobala lapho kuthiwa khona abantu abagudluke ezindaweni abakhe kuzo, bashiye amathuna awokhokho babo. Bangalinga? Kusuka olwezichwe, kubangwa amathuna amagugu abo, amadlozi.

Uma usufikile umzuzu obuhlungu wokuxebuka kwenyama enyameni, abomndeni kufanele ukuthi bathi belila bebe bengakhohliwe yizinto ezibalulekile njengokucimezisa lowo osuke eseshonile. Lokho kungakha isithombe esimbi

kwabasele somuntu wabo oshone eqanule amehlo. Amehlo avalwa umuntu esashisa kanjalo nomlomo wesekelwa usashisa ukuze umuntu angakhamisi. Isidumbu somufi siyagezwa silungiselelwa khona ukungcwatshwa. Sigezwa ngamanzi axutshwe nentelezi, achithwa ngaphandle komuzi kodwa kuqashelwe ukuthi insila leyo ingatholwa ngabathakathi. Isidumbu sigezwa ngumuntu omdala ekhaya ngoba usemsulwa.

Ukufa komuntu kusho ukuphenduka kwezinto ebezihamba ngosiko lwazo ziphendukela emunywini. Ukukhombisa inguquko yezinto kwenziwa ngezindlela ezahlukene. Abantu baqala ukusebenzisa isandla sokunxele ezintweni eziningi abazenzayo. Lapho kugezwa isidumbu kusetshenziswe isandla sokunxele. Kuphendulwa izithombe zibheke udonga. Kumbozwe bonke ubucwebecwebe. Laphaya emathuneni imigoqo ebekwa egumbini lethuna ukuze isidumbu singathelwa yinhlabathi nayo ibanjwa ngesandla sokunxele yilabo abangcwabayo ukukhombisa inguquko empilweni ejwayelekile. Amafosholo okusetshenzwa ngawo akunikwana ngawo esandleni kodwa ifosholo libekwa phansi, ofuna ukugqiba, alithathe phansi, hhayi esandleni somunye. Lezi zinto eziphawulwe ngenhla bezigcinwa, abantu besakuhlonipha ukufa, besisaba nesinyama esidalwa ukungalandeli inqubo lapho kushoniwe. Esikhathini samanje abantu sebehlukene phakathi ngokugcina kwabo inqubo engenhla. Abanye abakwenzi lokhu ngoba bengasenakho ukuqonda ukuthi kugcinelwani khona lokhu.

Emandulo ngesikhathi abantu besangcwatshwa beqosheme, bekuthi umuntu esashisa nje ebese egoqwa, ehlaliswa kahle. Uma kungowesilisa, agoqwe ngesikhumba senkomo kanti owesifazane yena ebegoqwa ngesiphuku. Kuqala ayengekho amakhaza lana asekhona namuhla. Ngakho-ke umuntu oshonile

ubelala usuku lube lunye vo, kuvukwe kwakhiwe uhlaka lokumkhipha, afihlwe umuntu lowo. Bezibikelwa izihlobo ngokudlula komuntu, kuthi abehlulekile ukufika ngaphambi kokuba angcwatshwe, baphonse itshe/igade mzukwana bafika, bahlanjiswe, bakhishwe umnyama wokushonelwa yisihlobo sabo, ngesikhathi leso abayofika ngaso.

6.4 Izinguquko enqubeni yokungcwaba

Impilo yesidalwa esingumuntu kayimile ndawonye. Ziningi izinguquko ezifika nesikhathi. Ezinye zazo zinhle kanti ezinye zazo zimbi. Uma nje kungaqhathaniswa imingcwabo yakudala naleyo yesikhathi esesiphila kuso kungaphawuleka inkithinkithi yezinguquko. Okokuqala nje, abantu abasangcwatshwa behleli kodwa bayaqondiswa thwishi ukuze balungele ukungena emabhokisini wona asathatha indawo yohlaka. Isikhathi esesihlalwa ngaphambi kokuba umuntu afihlwe sesiside kakhulu kunesakuqala. Uma kwenzeka umuntu eshonela emakhaya, yibo labaya abasele bemphuthumisa emakhazeni. Emakhazeni lapha uyogcinwa isonto noma amabili wonke golokoqo ebandiswa. Uyobuya lapho umuntu esemnyama phishi engasabonakali nokuthi kwakunguyena. Ugcinwe emakhazeni nje ngoba abasele basadidizela benza amalungiselelo omngcwabo wesimanje.

UKhumalo, (1994: 82) uthi:

> *Kobantu umuntu ubelala ubusuku bube bunye, ngakusasa usefihlwa. Owozalo ongekho lapho, useyophonsa itshe. Indaba nje yamakhaza kobantu ngoba kuthiwa kulindwe izihlobo, ayinambithisiseki. Isikhathi esiningi kusuke kusalungiselelwa amadili emingcwabo angenasidingo.*

Kuningi okungamaphambana-nasikhathi uma umuntu ethi uninga ngomngcwabo eqhathanisa okwakudala nokwanamuhla. Kuqala, indlela yokuxhumana kwezihlobo zomndeni yayilukhuni satshe kunesikhathi sanamuhla. Namuhla, indlela yokuxhumana seyithuthuke ngangokuba uma kushona isihlobo namuhla kungathi kulalwa, izihlobo zonke zibe sezazi ngesiga esivelile. Kuyinhlekisa ukuthi kudala, izindlela zokuxhumana zingakathuthuki ngalolu hlobo, ukungcwaba kwakushesha kodwa namuhla ukungcwaba sekuba yimilibe. Yiqiniso elingenakuphikiswa ukuthi kusuke kungalindwe zihlobo kodwa kusuke kusalungiselelwa wona amadili. Kuyadumaza ukubona isiNtu siqhubeka ngesivinini esingaka ekuhlanganiseni idili nokufa. Umngcwabo wumsebenzi wokuthula ngoba vele usuke wenzelwa osethule futhi siyakholwa ukuthi banokuthula asebedlule kulo mhlaba. Yingakho bebizwa ngezithuli. Kuyinhlekisa ukuzwa abantu besebenzisa igama lokuthula edilini lomngcwabo elingenalo noluncane nje uphawu lokuthula, intobeko nesizotha.

Ngenxa yala madili emingcwabo, sekunezinkampani eseziqubuke umhlaba wonke ezidla izambane likampondo ngemingcwabo yabantu abansundu. Kwesinye isikhathi inguquko ezimpilweni zabantu ilethwa wukunyonkela kwabantu indlela yokuphila kwezinye izizwe. Okwemingcwabo khona kuyaxaka ngoba kulukhuni kusatshe ukukukopolota lapho kwanyonkelwa khona. Izizwe okuhlalisenwe nazo zezinye izinhlanga azingcwabi ngale ndlela yesizwe esinsundu yanamuhla.

Ukungcwaba umuntu kulezi zikhathi sekusho ukungena kugamanxwe *ezindlekweni* kulaba abasele. Uhlaka lokuthwala isidumbu selwakhishwa uhlaka lwesimanje, ibhokisi. Nalo ibhokisi lelo elalakhiwe ngamapulangwe ukufihla *isidumbu selukhishwe wuhlobo oluphambili lwebhokisi olubiza ezishisiwe izimali*

lezi, abalubiza ngolwasemzini bathi ikhasikethi. Abeze emngcwabeni, muva nje, beza bezobuka bona ubucwebecwebe lobo bekhasikethi. Abawuvali umlomo uma umuntu ebebemthembile ukuthi udla kusale engangcwatshwanga ngalo. Ungabezwa sebethi umngcwabo walowo ubumumbi. Wake wamuhle umngcwabo? Zinhle kuphi nje izinyembezi?

Idili lomngcwabo alipheleli ekubukiseni ngebhokisi lelo, kuseziwa ekudleni. Muva nje sekunezinkampani nazo futhi ezidla izambane likapondo eziphekayo. Abashonelwe muva nje abasaziphekeli ukudla, sebeqasha izinkampani lezo ukuba zibaphekele, zibize enhle imali le. Bangapheka kanjani bekhala? Bapheke? Obani bona? Lesi sizukulwane esisha? Izobonakala kanjani ingqephu esikwe isikelwa wona umngcwabo lo? Abanye abalubhadi kwakulubhada emingcwabeni yezihlobo uma behlulekile ukuyosika izingubo ezintsha zomngcwabo. Baze baliphimisele impela bathi bona sebezohlekwa ngoba sebengumbala wenkomo. Kwedlulele-ke okwentsha ikakhulukazi intsha yesifazane. Ungathi kuyosikwa kanti kufunakala isiketi esiphakeme kunazo zonke uma sesigqokiwe khona kuzogatshiswa ngomzimba khona lapha emngcwabeni. Kufanele babukwe ngoba nengulube ayithengwa isesakeni. Kufanele beshelwe khona lapha emngcwabeni. Kwazi bani nomendo ungathuka usutholakala khona lapho njengoba lomisile nje ngasokhalweni lwawo. Nokukhala imbala kunemfashini yakho. Kufanele lapho umuntu ekhala, akhale ngandlela thize, aqaphele kungaze kugezeke wonke upende lona azipende ngawo ukuze abukeke. Bazothini abangani esemubi? Konke lokhu kuyisambulo sokufa kwalo elihle kakhulu.

Izimoto ezithwala izidumbu nazo zidlisela ngokwazo kula madili-mingcwabo. Kuphuma uhuntshu olude olulaphaya kuthiwe ngolomndeni. Izihlalo ngomagidasibhekane. Phakathi naphakathi kunetafula elineziphuzo ezibandayo ezinhlobonhlobo kusuka kwezithambile kuya kuphuzo oludakayo. Kuthiwa umndeni kufanele wehlise izinyembezi njengoba selokhu wakhala ngosuku lokwedlula kwesihlobo. Uhuntshu ndini lolu nalo selwafundiswa ukulila. Luyobelesela-ke kuze kuyofikwa emathuneni. Yilobu bukhazikhazi-ke obufunwa yisimanje. Kuyabuywa emathuneni, akuhlanjwa nangendlela, kujahwe ukubusa. Yisicongo somngcwabo wesimanje lesi. Sekuyokhulunywa ngaleli dili-mngcwabo *iminyaka ngoba kuthiwa yiwona-ke obusezingeni elicokeme.*

Uyakufakazela lokhu uWilson, (1957: 34) uthi:

> *At a lavish funeral, where many people gather and eat meat, they go home in the evening saying with admiration that it was a most impressive (nsisya) burial; months or years afterwards it is still remembered and described with pride by the family, with admiration by the neighbours.*

Kuyezwakala ukuncoma uma sikhona isidingo kulabo abakade beyingxenye yomngcwabo. Kukhona umkhuba omusha osuya ngokwanda muva nje futhi ovamise ikakhulukazi emadolobheni lapho uthola khona abantu bakha imikhanya ngesikhathi kusesenkonzweni yalowo oshonile. Abangeni esontweni kodwa bafuna indawo edayisa utshwala eseduze nesonto. Kuyasontwa ngapha, bayaphuza ngale. Kuyothi-ke uma sekuyiwa emathuneni uma ekude nalapho kubanjelwe khona inkonzo, baphuthume ezintweni zokuhamba, bazoba mdibi munye nabakade besenkonzweni. Sebeyokwakha imikhanya laphaya emangcwabeni, esikhundleni sokuba bagqibe, babukela kude le. Uma sekudliwa, yibo phambili. Engani abanye, ikakhulukazi intsha yesilisa,

isinezimoto zayo ezithi yona ibe ingasebenzi ndawo, ezophuthuma ngazo la kushonwe khona. Bathi befika abamabhasi kube sekugezelwene nezibiliboco lezi sebefuna okokwehlisa.

Elinye iqembu, yilelo elingazibandakanyi nomngcwabo kodwa okuthi kungaqhamuka amabhasi abuya emngcwabeni, lingquzuke nalo lizobamba umugqa oqonde lapho kuphakwa khona, badle impela bangabi namancane amahloni lawa. Abagcini ngokudla kuphela, kusazophuma amabhodlela ogologo nobhiya, baphuze badakwe babe yinhlabathi abantu kade kungcwatshwa. Yiqiniso impela ukuthi abantu abasuke beze emngcwabeni basuke beze ngezinhloso ezahlukene.

UWilson, (1957: 15) ubachaza kanje laba bantu:

> *.......... beyond all these often come others who are attracted not so much by grief and sympathy, nor even by the obligation to express these feelings, but rather by the crowds and the possibility of getting some meat.*

Kukhona omunye umhlolo osuwandile kulezi zinsuku ovamise ukubonakala emva kokungcwatshwa ikakhulukazi kwentsha. Kuthi nje emva kokuba sekudliwe bese kuvalwa umgwaqo wezimoto ukuze zingaphazamisi. Kuphuzwa utshwala besilungu obusuke bungangamanzi okuphala izikhumba. Kudlalwe umculo womdanso, umsakazo uvulwe kakhulu, kubhiyozwe, kudanswe isimanje kube njeyaya. Kuthi lapho ubabuza abantu abasha ngalo mhlolo, bathi ubizwa ngokuthi "ngumuva kwezinyembezi" ngolwasemzini abathi **i-after tears**. Intsha ikholelwa wukuthi emva kokukhala, kufanele kube khona ukuthokoza.

Imingcwabo yesimanje isizokwazi ukugcinelwa izizukulwane ngezizukulwane ngoba konke okusuke kwenzeka ngomngcwabo lowo kuqoshwa emishinini yokuthwebula imibala. Uma ubuza isizathu sokuthwetshulwa komuntu eseshonile, bakutshela ukuthi *benzela abantwana abasuke besebancane khona beyokhula benesithombe esigqamile salowo okuthiwa washona.* Kuyasolisa ukuthi isizukulwane esisha sesizolithetha silibuka ngamehlo muva nje idlozi. *Umsamo sekuyoba indlu yokuphumula.* Sekovele kucindezelwe izinkinobho nje, avele lowo osewashona kumabonakude, bese othetha idlozi ekhuluma naye enjengoba ebhokisini.

Ngenxa yokuthi isidumbu sisuke sizothwetshulwa izithombe, sigqokiswa ezikanokusho izingubo lezi. Uma kungowesilisa oshonile, afakwe isudi entsha ceke. Isimanje! Athi amathumbu akho engakaze akujabulise usadla anhlamvana bese kuthi ngoba *ungasaboni ngawakwamhlaba* bese wenzelwa konke okuhle ngoba kuthengwa amehlo abantu. Bonke lobu bucwebecwebe buphonswa emgodini obude bawo bungaphansi komuntu emile. Bayasuka lapho umuntu bamucindezela ngenhlabathi isifuba. Yibo labaya begijima bethi benzela umuntu wabo umsebenzi, bethi bayambuyisa ukuba azoba yidlozi elihle lasekhaya. Likhona idlozi elake lakhuluma izindaba zekhaya licindezelwe isifuba? *Lingaziqala ngaphi nje?*

6.5 Amathuna / Amangcwaba

Ngake ngahlangabezana nenkulumo engaqala ngangayiqonda kahle hle. Kwaxabana amabhungu amabili. Kwathi uma ngiyihlaziya *le nkulumo*, kwahlaluka ubuqiniso bayo kumina. Lithi leli elinye ibhungu kwelinye, lizolithwalisa inhlabathi ngesifuba. Lona okhipha la mazwi uphethe inhlokohlela yommese, omude olapha. Ngazibuza ngaziphendula ngelokuthwala inhlabathi

ngesifuba. Ekugcineni, kwahlaluka kimi ukuthi bhungu ndini ubuchaza ukuthi uzombulala lona omunye abese engcwatshwa. Ngenxa yokungenziwa kwamagumbi emathuneni asemadolobheni, kusho ukuthi lona ozobulawa usezoyithwala ngesifuba inhlabathi.

Le nkulumo engenhla isisenza sithande ukuphonsa iso ngasokhalweni lwamathuna. Emakhaya uma kumbiwa igodi, kumbiwa kushonwe kujulwe ngempela kungadlalwa. Laphaya phansi kuphinde kumbiwe kushonwe phansi negodi ebeselimbiwe. Lo mgodi omunye, ubizwa ngegumbi, ulinganiswa ngobude nobubanzi bebhokisi lomuntu oshonile. Ibhokisi lehliselwa kuleli gumbi lapho kungcwatshwa. Imigoqo ibekwa ngaphezu kwaleli gumbi ukuze umufi engezukuthelwa nakancane yinhlabathi. Buka nje izinga lenhlanzeko ekungcwabeni kwasekhaya. Siphathwa ngobunono isidumbu sikamufi ngoba impilo ayipheleli ethuneni, iqhubekela ebudlozini. Le nhlanzeko yokuphathwa koseshonile idlulela enqubeni yokuhlanzwa kwabantu emva komngcwabo ukuze bangahambi nomnyama wakomunye umuzi. Uma ubuza ngesizathu sokwakhiwa kwegumbi ngale ndlela kubantu abadala nabamba amathuna, bathi leli gumbi elisenkabeni yethuna lingcono kunaleli elalimbiwa eceleni komgodi ngoba bathi kwakuye kwenzeke kwenye inkathi lithi selimbiwe eceleni, sekufanele kufakwe isidumbu, libhidlike. Bathi futhi kungcono ukumba enkabeni yomgodi, akudingi buchule namandla ngokungako.

6.6 Ukungcwaba ngokulothisa isidumbu

Inkulu inkinga yemigodi emadolobheni. Lokhu kufakazelwa izinkulumo eziningi eziqhamuka emaphepheni kanjalo nasemisakazweni ehlukahlukene. Kuzwakale inkulumo-mpikiswano ebisemsakazweni uKhozi kungumhla ka-5 kuLwezi, kunyaka u-2000. Le nkulumo ibizama ukuthola isisombululo mayelana nezinkinga okuhlangatshezwana nazo lapho kungcwatshwa emadolobheni. Inkinga enkulu abantu basemadolobheni ababhekene nayo, ngokwale nkulumo-mpikiswano, yileyo yokweswelakala kwezindawo zokufihla asebethule ngenxa yokugcwala kwamathuna. Le nkinga isidale ukuba abantu baguquke ezindleleni ezaziwayo zokungcwaba abantu babo. Sekukhona uhlobo oseluthanda ukubabusa abantu abansundu abahlala emadolobheni, lolo lokungcwaba ngokulothisa isidumbu.

Abahambisana nombono wokungcwaba ngokulothisa isidumbu, bathi ukungcwaba ngalolu hlobo akunazindleko ezingakanani futhi kuzoxazulula izinkinga zokusweleka kwemigodi yokungcwaba abantu abansundu basemadolobheni abazithola bebhekene nazo muva nje. Le ndlela yokungcwaba ithathelwa esikweni lamaNdiya angamaHindu ngokwenkolo yawo. Esikweni lamaNdiya umuntu osuke eseshonile akahlaliswa isikhathi eside. Angashona entathakusa, lithi liqamba liyozilahla kunina ebe esengcwatshiwe umuntu. Amasiko aphathelene nalokhu kungcwaba alandela kamuva kodwa umuntu yena abe esengcwatshiwe. Ibhokisi angena kulona lapho eseyolothiswa liqashwa kubangcwabi, kuthi emva kokulothiswa kwesidumbu, liphindiselwe emuva kubangcwabi labo. Bakhona nabantu abansundu asebengcwaba ngale ndlela. Ngokocwaningo luka-1996, ngokusho koMqondisi wamathuna, bangokuhlanu ekhulwini abantu abansundu asebekhetha le ndlela yokungcwaba.

Abafuna ukungcwatshwa ngalolu hlobo, izifiso zabo bazishiya kulabo abasuke besaphila. Liyahlonishwa-ke izwi nezifiso zongasekho:

> *The last words uttered by a person are considered prophetic and may even be written down because it is believed the person often foresees that which earthly people cannot know, and misfortune will befall those who ignore the wishes of the dying.*
>
> (Brindley, 1982: 234).

Ngenxa yokuthi ukungcwatshwa ngokulothiswa akulona isiko lendabuko yabantu bomdabu, abasuke becela ukungcwatshwa ngalolu hlobo, baye bakhohlwe ukuchaza kabanzi ngomlotha ukuthi wona kufanele kwenziwe njani ngawo lapho sebelothisiwe. Abadluleli futhi ekuchazeni ukuthi bona-ke badinga ukubuyiswa ngandlelani nokuthi basakudinga yini ukungeniswa ebudlozini bekhaya na? Iphuzu lomlotha liyinkinga kakhulu ngoba abanye ubezwa bethi kufanele uphonswe olwandle, abanye bayehluka njalo, bathi kufanele ugcinwe khona ezindlini, ulokhu ubukwa. Ukuthi ugcinwa kuphi nendlu yasedolobheni nayo engenawo umsamo, kuyimpicabadala. Nokho lapha ngezansi sike safakana imibuzo ngenhloso yokucwaninga ngalokhu nomunye umhlobo ongowomdabu wase Ndiya, yena ochaza kanje ngephuzu lokungcwaba ngokulothisa:

Ngokwenkolo yamaHindu, ukushona komuntu kusho umngcwabo ngalo lolo lusuku umufi ashone ngalo noma ngakusasa. Izihlobo ziyaziswa ngokwedlula kwelunga lomndeni kanjalo nangesikhathi umufi azongcwatshwa ngaso. Nakuba ukungcwaba kulaba bale nkolo kushesha kodwa bayakuqikelela ukuba bahambise ngononina lokho okuyisiko labo eliphathelene nokuphathwa kwesidumbu somufi. Okokuqala nje, emva kombiko wokwedlula komnumzane, umfelokazi ugqoka ingubo emhlophe yokuzila. Isithombe sikamufi esaphila

siyathathwa, sibekwe endaweni esobala endlini ebese kubekwa izimbali eduze kwaso. Eduze kwaleli hluku lezimbali kukhanyiswa ilambu lethusi. Okunye futhi okubekwayo kule ndawo kuba izingubo zikamufi okungaba yibhulukwe nehembe.

Izihlobo nabangani bafika ekhaya ukuzomphelekezela oshonile endleleni yakhe yokugcina. Umndeni uhlala uzungeze ibhokisi likamufi. Indodana encane kamufi ngaleso sikhathi isibophe *indwangu emhlophe okhalweni* lwayo njengophawu lokuzila nangegunya lokuthi yiyona ezohola umngcwabo. Akuwona umgabagonsi ukuthi kube yindodana encane ehola umngcwabo, kungaba futhi yinkosana yekhaya. Nokho sekujwayelekile ukuba umngcwabo uholwe yindodana encane. Kuculwa amaculo angumthandazo wokucelela umufi indlela enhle nokucelela umphefumulo wakhe uxolo kuMdali wakhe. La maculo awaculwa uwonke wonke kodwa aculwa yiqembu elikuqeqeshelwe lokho. Ngesikhathi kuhutshwa la mahubo, abeze emngcwabeni bathola ithuba lokumbona okokugcina umufi abavalelisa kuyena ngokuphonsa izimbali ebhokisini ngesikhathi bedlula bembona. Ukuphonsa izimbali wuphawu lokukhombisa uthando ebebenalo ngaye lona osedlulile. Indodana isizobahola-ke abeze emngcwabeni sekuyiwa lapho isidumbu siyolothiswa khona.

Abesifazane abavumelekile ukuya emngcwabeni ngoba banezinyembezi eziseduze. Kanjalo ukulila kwabo kuvusela wonke umuntu okhona umunyu. Laphaya emangcwabeni kunendawo ebekelwe ukusingathwa kwenye inqubo emayelana nokuphathwa kwesidumbu sikamufi.

UNaidoo, (2001) uthi:

> Included in this ritual is the lighting of camphor as a symbol of light over dark and good over evil, and the breaking of a coconut which symbolises the end of something whole. The water that emanates from the coconut is untouched by human beings and symbolizes the purity of Godhood and the plane towards which the soul moves.

Emva kwalokho oyedwa womndeni ufundela abakhona umlando kamufi. Uqeda lapho abese ememezela usuku lweshumi nesithupha lapho kuyophothulwa khona isiko lokulilela umufi. Abomndeni abakuthinti ukudla okusanyama ngaphambi kwalolu suku kodwa badla okusamfino kuphela. Emva kokulothiswa kwesidumbu abakade besemngcwabeni baphindela ekhaya likamufi lapho befike bageziswe khona. Bathatha amanzi ngezandla, bazichele umzimba ngawo. Abesilisa bomndeni uma bethanda, bayawagunda amakhanda njengophawu lukuzilela umufi. Izimbali nokunye okusetshenziswe ukuphatha isidumbu sikamufi kuphonswa emanzini agelezayo, kwemuke. Babe sebegunda amakhanda.

Ngosuku lweshumi nesithupha lolo olwamenyezelwa emngcwabeni, kukhanyiswa amalambu ayishumi nesithupha ubusuku bonke kukhulekwa. Ukucisha kwelambu lokugcina leshumi nesithupha, kunenkolelo yokuthi umphefumulo walowo odlulile emhlabeni usuke usudlulela phambili ezweni lemimoya. Ngosuku lweshumi nesikhombisa ukudla obekubekwe phambi kwamalambu ngayizolo, kuyasuswa bese kudekwa itafula eselingaba nezitshulu zenyama njengoba umndeni ubukade uyizilile inyama kodwa udla okusamfino kuphela.

Ngalolu suku umfundisi nabantu besilisa bayahamba futhi baye kogeza emfuleni, kuthi ekubuyeni kwabo, bahlanganyele nabomndeni esidlweni esesilungisiwe. Ngosuku lwamashumi amabili nanye, okuwukuthi ngosuku lwesikhombisa lwesithathu nangolweshumi nambili ukwedlula kulolu, kuba khona umthandazo olethwayo emndenini owashonelwa ukukhumbula umphefumulo walowo osewadlula. Umndeni-ke owashonelwa uhlala unyaka wonke uzilile, ungazibandakanyi nemibungazo ehlanganisa abantu abasuke bezozijabulisa kuleyo mibungazo. Yiyona ndlela yokungcwaba ngokulothisa lena ngokwamaNdiya angamaHindu.

Indlela yesithathu yokungcwaba yileyo yokungcwaba phezu kwamathambo alabo abangcwatshwa esikhathini eside esesidlule nesababola phansi enhlabathini. Konke lokhu kwenziwa emadolobheni ngenhloso yokugwema inkinga yokuswelakala kwamathuna ngenxa yokugcwala kwawo. Abanye abaphikisana nokungcwaba ngokuphindelela emgodini owodwa bathi banenkinga yokuthi sebeyobiza muphi umuntu uma sebebabili ethuneni elilodwa na? Bakubuka njengobunuku ukungcwaba ngokuphindelela emgodini owodwa.Ukuqoqa nje amaphuzu ale nkulumo-mpikiswano yoKhozi, (2000) kuyacaca ukuthi abantu bangcwaba ngezindlela ezintathu. Kuyacaca futhi ukuthi abantu bomdabu abakakwamukeli njengento eyiyo ukungcwaba ngenye indlela ngaphandle kwaleyo ejwayelekile yokugqiba umuntu emgodini wakhe yedwa.

Ephepheni lesiZulu, iLanga, (15-17 Februwari 2001) kuphume udaba abaningi abacabanga ukuthi luzoba yisixazululo senkinga okubhekwene nayo njengamanje. Lolu wudaba lokungcwaba abantu behleli njengoba kwakunjalo emandulo. Umehluko nje usekuthini umuntu ufakwa phakathi ebhokisini elizofakwa ngobude balo emgodini (Bheka isithombe nodaba ekugcineni

kwesahluko). Sengathithi zisekhona ezinye izinkinga okusazobhekwana nazo ngalolu hlobo lokungcwaba. Enye ingqinamba kuzoba yileyo yemigodi emifishane kakhulu yasemadolobheni. Sekuzodinga kumbiwe kujulwe kakhulu nomgodi. Abantu bomdabu nakuba bengcwaba ngabo ubukhazikhazi bamakhasikhethi, banakho ukwesabela ukuthi izinkampani zabangcwabi ziyabuya ebusuku zizolilanda ibhokisi ekade lingcwabe umuntu. Yingakho nje kuvamise ukuthi kuthi lapho kungcwatshwa, ubone ithuna selikhonkwa ngoba kunqandwa lo mhlolo. Uma kuyiqiniso ukuthi abuye alandwe amabhokisi kanokusho, kubukeka sekuyoba lula kakhulu ukunyomula ibhokisi lelo.

Uma sibuyela emngcwabeni wasemakhaya, sithola ukuthi izinkinga eziphawulwe ngenhla zincane kakhulu uma ziqhathaniswa nezasedolobheni. Indawo ibanzi emakhaya endabuko. Umuzi nomuzi uba nendawo yawo lapho ulondoloza khona amathambo omndeni wawo. Iyanakekelwa le ndawo ngokuba icentelwe. Bonke abozalo balondolozwa lapha noma ngabe bazinze kuphi ngokwemisebenzi abayenzayo. Yebo zikhona zona izindleko ezibangwa wukulandwa kwesidumbu endaweni eqhelile nalapho sizongcwatshelwa khona kodwa uma uqhathanisa namaphuzu abekwe ngenhla mayelana nemingcwabo yasemadolobheni, kubukeka eyasemakhaya endabuko isenaso isizotha nenhlonipho efanelwe umuntu osuke esedlulile kulo mhlaba.

6.7 Inhlambuluko nokuzila

Emva komngcwabo, emakhaya, abantu abangamalunga omndeni bahamba baye kogeza emfuleni ogelezayo futhi bageze wonke umzimba ngenhloso yokuzihlambulula umnyama wesifo. Umfelokazi yena ushona emfuleni namanye amakhosikazi ayogeza, aphuce ngokwesiko lokuzilela umyeni wakhe. Abakade belekelela ngokungcwaba nabo bayageza emfuleni ikakhulukazi amadoda akade

emba umgodi. Abanye-ke bayahlamba esangweni ngaphambi kokuba bangene ngaphakathi ekhaya. Izandla lezi bazihlamba emswanini nawo oqashelwa ngeso lokhozi yisalukazi sekhaya. Kubekwa izitsha ezimbili esangweni, yisitsha esinomswani nesitsha esinamanzi anesiqunga ngenhloso yokuzihlambulula ngokwesintu. Baphiwa lokho kokuthiba umphangazane emva kwalokho indlela yaziwa yibo ebheke emakhaya.

Ngakusasa umndeni oshonelwe uhlaba imbuzi yamakhubalo. Abashonelwe kufanele badle amakhubalo ukuze baqine. Kuqiniswa nezinkomo zasekhaya kanjalo nezomakhelwane ngokweqiswa imigoqo yesibaya salapho kushonwe khona, esuke isihuqwe ngobulongwe obusuke busale kade kusindwa indlu obekulele kuyo isidumbu sikamufi. Abafana balapha ekhaya bahamba baye kolanda imigoqo komakhelwane ngoba izinkomo lezi zendawo zidla ndawonye. Babuya nayo beze esangweni lesibaya salapha ekhaya. Isalukazi salapho kushonwe khona sesizodonsa umfelokazi siye esibayeni lapho kuhuqwa khona imigoqo ngobulongwe bese umfelokazi ehlambela khona izingalo kanye nemilenze esebenzisa amakhubalo. Kukhishwa izinkomo zalapha ekhaya bese umfelokazi ezichela ngayinye ngayinye njengoba zidlula nje ukuze zingalandeli umnumzane oshonile. Kuyenzeka kwenye inkathi kuthi ngokudlula komnumzane kuphoqoke yonke imfuyo.

Imbuzi yamakhubalo idliwa ngabomndeni kuphela emva kokuba umfelokazi esebagezile bonke abasekhaya ngokubathelela amanzi. Wusuku futhi lolu lokuba kugundwe amakhanda abo bonke abangamalunga omndeni. Izingane zona ziphuca amakhanda azo ngalo lolu suku lwamakhubalo.

Imbuzi yamakhubalo ngeyomndeni kuphela kodwa ngenxa yokulahleka kwenhlonipho nobukloza kubantu, ezikhathini zanamuhla usufica kugcwele ngakusasa kade kungcwatshwa ngayizolo, abantu bethi bazolanda izigqoko. Zake zalandwa izigqoko lapho kushonwe khona? Kuyadumaza lokhu. Kukhona omunye umkhutshana osuwandile impela omayelana nokugunda kwezingane. Izingane sezaphathiswa okwamaqanda emakhaya. Ungezwa bekhononda onina lapho sekufanele kugundwe kuze kuxolelwe ukuba kuthiwe nqampu lapha esiphundu ngoba beshaya phansi onina bethi izingane zizokonakalelwa "amaphemu" azo akhishelwe eshisiwe imali lena, kulungiselwa ukuba zibukeke ngomngcwabo. Abakunambithisisi kahle ukuthi sekuzothi ngakusasa bese ziyagundwa njalo. Oqinisa ikhanda ethi mazigundwe, useyonyonkolozwa kuze kube yindaba. Ukugunda uphawu lokuzila uma kushoniwe. Ukulahleka kwaleli siko lokugunda kuziveza obala lapho usuthola khona omakoti beshadile belokotha amakhanda ngezikele abakhwenyana bekhona bedla anhlamvama. Umame oshadile akalilokothi ikhanda ngesikele ngoba lokho kusho umhlolo ovele ngomyeni wakhe.

Emva kwesiko lokugunda, kulandela ukufakwa kwenzilo, indwangu emnyama. Abazilile sekufanele bazile, baze bazile nangezenzo zabo. Kunenkolelo yokuthi ukwehluleka kwabo ukuzithiba ezintweni zomhlaba kuyobenza bedlule. Abantwana abathatha le ndwangu nabangakuqondi kahle ukuthi kuchaza ukuthini ukuzila, kufanele batshelwe ngalokhu futhi badonswe ngendlebe ngesiko lokuzila. Kufanele bazi ukuthi inzilo iyinsila yakhe umuntu ngakho-ke iyanakekelwa yiwo wonke amalunga omndeni ngoba uma ingahlangana nezandla zabathakathi, umshubo, kuvalwa ngehlahla emndenini lowo. Ngenxa yobuhlongandlebe, usuke uzwe iziga, kuthiwe inzilo ilahlekile, ayibonakali. Ilahleka kanjani inzilo?

UKhumalo, (1994: 82) ukhala sona esingenhla ngenzilo,

> *Ungathi kwanzilo-ke, indwangu emnyama isiyaphelela emigqonyeni kadoti? Insila nezinyembezi zomndeni? Leyo ndwangu ilondwa, ilondolozwe ngazo zozibili, ekugcineni ishiswe. Ayimele iwele kwezinye izandla, ngoba ngayo nje kungavalwa ngehlahla.*

Inzilo isho ukuzotha nokuzithiba kulowo noma kulabo abayifakile. Kudlulele-ke okomfelokazi yena oyifaka unyaka noma ngaphezulu kwalokho, engahlukani nayo. Kuleso sikhathi umfelokazi uhlonipha ukwedlula sonke isikhathi futhi uhlonipha yonke into ephilayo nengaphili. Akanakuzinqamula phakathi izinkomo edlelweni ngoba usemnyama, zingafa nokufa. Uma kudliwa ekhaya, yena kufanele adle ekugcineni. Sekufanele ahlale emva kwabantu ukuze angalinge abafulathele ngoba kunenkolelo yokuthi labo abafulathele, ubathela ngomnyama. Kuba nenkinga enkulu, ikakhulukazi ezikhathini zanamuhla, uma kuzodinga asebenzise izimoto zomphakathi ukuya endaweni ethize ngoba sekusho ukuthi kufanele ahlale esitulweni esisekugcineni semoto. Uma impela eyifice seyigcwele kuba nenkinga, njengoba ngike ngalandiswa ngumame ngenkinga emvelele;

> *Ngifica itekisi isigcwele, sekusele isikhala somuntu oyedwa. Ngingene-ke ngihlale esihlalweni esingemuva komshayeli ngasemnyango wemoto. Kuthe lapho eselungiselela ukuyisusa imoto umshayeli, kwakhuza ibhungu elisesihlalweni esisekugcineni semoto. Ibhungu lishaye phansi ngonyawo lathi, ayingahambi imoto ngoba alikaze liwubone lo mhlolo abawugilayo. Bangakwenza kanjani ukufulathelisa bona bebasha umame ozilile. Laqhubeka ibhungu libeka inkinga yalo yokuthi alikaganwa, lokhu abakwenzayo kuphambene nesiko. Kudinge ukuba kwehle wonke umuntu ukuze ngikwazi ukuyogibela esihlalweni esisekugcineni, ukuze phela ngihlale kodwa ngingafulatheli muntu.*
>
> *(Blose, 2001)*

Ziningi impela izinkinga ezihambisana nokuzila ikakhulukazi esikhathini esiphila kuso lapho sekugcwele ubugebengu obunhlobonhlobo. Muva nje sekunomkhuba wokubamba inkunzi omakoti abashonelwe abasebancane bebanjwa yizigebengu. Izigebengu lezi zicutha ngasemishinini yokukhipha imali yasemabhange. Uma ethi uzokhipha imali ozilile, ziyamthatha, ziyomgoyisa lapho zazi khona ukuthi akazukusheshe atholakale. Zimkhiphisa yonke imali ayishiyelwe ngumyeni wakhe ize iphele nya bese zimdedela-ke. Singeqonde noma yikho yini lokhu osekudale ukuba abanye omakoti abashonelwa besebasha ukuba benqabe ukuzilela abayeni babo ngezingubo ezimnyama. Abanye uyadideka lapho ubabona bezilile ngoba inzilo leyo bayidla ingqephu yomswenko. Abanye njalo abayilokothi nakuyilokotha, bevika ngehawu lezinkonzo abakhonza kuzona ezingabavumeli ukuba bafake izingubo ezimnyama uma beshonelwe. Ubufelokazi bomakoti abasebancane sebande kakhulu esizweni esinsundu kanjalo nezinga lobunuku bokungahloniphi isiko lokuzila nokuzotha koshonelwe liya ngokuya landa.

Umfelokazi ingubo emnyama uhlukana nayo emva konyaka noma emibili ngomsebenzi owenzelwa umyeni wakhe ukumbuyisa. Ihlambo lomnumzane lona lenziwa emva kwezinyanga ezintathu kuya kweziyisithupha. Ihlambo lomnumzane lenziwa ngokuhlaba inkomo, nokho ngenxa yesimo somnotho, sekuvamisile ukubona ihlambo lomnumzane ligcinwa ngembuzi. Amanye amasiko abukeka sekunzima ukuwagcina ngenxa yezindleko ezibangwa yibona abasaphila okuthi kufanele bagcine isiko kodwa bona bafune ukubukisa, bathi bacokamisa izinga. Benze lokhu okubizwe kuyo le ngxoxo ngedili lomngcwabo.

Isiko lokubuyisa umufi muva nje selihlanganiswe nesiko elisha lokwembulwa kwetshe. Amatshe esikhumbuzo amba eqolo. Okufike kube yinkinga wukuthi

kuyenzeka ukuthi lona oshonile alame abanye abangenzelwanga matshe ezikhumbuzo. Uma abantwana bakhe umnumzane lowo sebefuna ukumenzela itshe lesikhumbuzo, bathiywe wukuthi abanakwenzela yena yedwa kukhona abashona ngaphambi kwakhe. Kusinda kube yitshe uqobo. Ukuhlaba inkomo yokubuyisa oseshonile kungeke kwaba yintaba ngokungako, inkinga iba khona kulokhu kuxutshwa kwamasiko. Kuyabiza ukungcwaba, ikakhulukazi kulesi sikhathi esiphila kuso, kanjalo nokugcina amasiko aphathelene nokubuyisa oshonile azoba idlozi kumba eqolo. (Bheka uhlaziyo lwezindleko zomngcwabo namatshe esikhumbuzo ekhasini lokugcina lale ngxoxo).

Nakuba kunjalo uma isizwe esinsundu, okuyisona esesingene shi ezindlekweni zesifo, singabuyela emuva, sehlukanise idili nesifo, inkinga yezindleko zesifo ingaxazululeka. Kanjalo futhi uma isiNtu singabuyela enhlonipheni yokuphathwa kwesidumbu somufi, isizotha esifanele imingcwabo singabuya. UZulu wakuthangi ubaziwa ngenhlanzeko ekuphatheni imisebenzi yabadala. Ukuphatha le misebenzi ngenhlanzeko kuqala khona lapha ekuphathweni kwemingcwabo ngenhlanzeko nenhlonipho. Ukufa yisango lokwedlulela ebudlozini. Ubunuku bokusingathwa kwemingcwabo kuletha intukuthelo kwabaphansi nalokho isizwe esithi siyakucela kubona ngenxa yobunuku kungamukeleki.

ISAHLUKO SESIKHOMBISA

7.0. IZINGUQUKO NEMITHELELA YAZO EKUPHATHWENI KOMSEBENZI WABADALA

7.1 Isingeniso

Impilo yomuntu kayimile ndawonye kodwa iyaguquguquka ivumelane nesikhathi umuntu azithola ephila kuso. Usikompilo nalo luzithola lubhekene nenguquko, kanjalo nalo luguquka luhambelane nesikhathi okuphilwa kuso. Inguquko empilweni yeSintu iza nezinto eziningi, ezinhle nezimbi. Ucwaningo mayelana nenhlanzeko ekuphathweni komsebenzi wabadala lungephelele uma inguquko ebhekene nesiko lokuthethwa kwedlozi ingacutshungulwanga.

Abantu bomdabu, njengabo bonke abanye bezinhlanga ezahlukene, banenkolelo ezimpande zayo ziqinile. Nakuba lezi zimpande zigxilile, iqiniso limile ekuthini nayo le nkolo iyazamaziswa izivunguvungu zenguquko. Ukuphumelela nokungaphumeleli kwalezi zivuvaba zezivunguvungu zenguquko kugqama kuthi bha lapho umuntu ebuka ehlehla ebheka ukuthi yikuphi okuthe lapho kushazwa zivunguvungu, kwagudluzwa ezimpandeni zakho, kanjalo futhi lapho ebheka ukuthi yikuphi okuphumelele ukumelana nenguquko.

Izizwe zase – Afrika zibhekene nengwadla yenguquko yezimpilo zazo. Inamandla asabekayo inguquko lena. Lena yinguquko yomuntu wonkana, yena siqu sakhe kanjalo nemicabango nezenzo zakhe, ukubuka kwakhe umhlaba nezinto ezimzungezile. Kasikho isizwe esingaphikisana nenguquko yesikhathi. Le nguquko ayimemezeli ukufika kwayo lapho isigubuzela iSintu. Isizukulwane

esisha sibalisa ngabantu abadala abangaboni ngendlela sona esibuka ngayo izinto kanjalo nabadala yiso leso, yinkombankombane. Sengathithi leli gebe elikhona phakathi kwabancane nabadala akulula ukuba livaleke. Isintu siphila esikhathini solwazi lwemishini nesayensi. Lolu lwazi luza kuhle kwamagagasi olwandle lugubuzele labo abasadla ngengxwembe endala. Ulwazi olusha nalo ludala igebe phakathi kwabancane nabadala. Ukusuka emakhayeni endabuko kuyozinzwa emadolobheni, kulethe ezinkulu izinselelo ekugcinweni kwamasiko ayizinsika zezigaba zokukhula komuntu.

Uma siphonsa iso ngasokhalweni lwenkolo yomdabu, sithola nayo igubuzelwa yizinguquko zesikhathi. Nokho ukugxila kwezimpande zayo kuyenza ikwazi ukumelana nezivunguvungu zenguquko. Ukujula kwezimpande zenkolo yomdabu kuzibonakalisa ngokuthi ibonakale imelana nokushabalaliswa. Kuthi noma abantu sebehlala khona emadolobheni kodwa bangawalahli amasiko abo. Ukwencikana kwale nkolo naleyo yobuKhrestu kuzibonakalisa lapho kugcinwa khona imisebenzi, kulabo abasawagcina amasiko, ngokuthi kubolekwe izinto ezithile kuzona zombili lezi zinkolo.

Ukufika kwezikole nakho kufike nezinselelo, kanjalo nezinguquko eziningi ekubukweni kwesiko. Imfundiso yezikole yemukeleke ngo 'elethu', imukelwa yiSintu. Asiphawule nokho ukuthi bake beduka abantu bendabuko, baduma nezinto 'zempucuko', okwabo bakubukela phansi. Kuvele uqhekeko phakathi kwabantwana nabazali. Isikole 'esisha' sifikele phezu kwesikole esidala leso sokukhuliswa kwabantwana ngaphansi kwesandla sesiko. Sibabonile abazali

bekhwixa imikhono, bakha imikhanya, babukela isikole esisha esiza nemfundiso yempucuko. Kubathathe isikhathi abazali ukubona ukuthi mukhulu umonakalo ofike nesikole esisha. Basale endleleni abasadla ngengxwembe endala. Sibabonile abazali bebalekelwa izingane zabo ngoba sebeyimpoxo kuzona ngoba sezikhanyiselwe. Sibabonile futhi abazali abalunguzile kulesi sikole kodwa abafunda kuyaphi. Sibabonile futhi abazali abayithathile inselelo, bafunda bagogoda, banika inselelo enzima esizukulwaneni esisha. Inselelo okubhekenwe nayo manje yileyo yemfundo exube izinhlanga, imfundo engabandlululi, edume kulezi nsuku ngemfundo – miphumela. Isaga esithi akukho soka lingenasici siyayithola indawo kule nkulumo. Nayo le mfundo inezinkinga zayo. Ukusika elijikayo nje, abantwana abaphuma kulezi zikole, kuba ukuphuma kwabo, kube wukuthola kwabo inkululeko yokuziphatha futhi baziphathe ngaphandle kokulawulwa.

UMbiti, (1969:219) uthi:

> *The change means individuals are severed, cut-off, pulled out and separated from corporate morality, customs and traditional solidarity. They have no firm roots any more. They are simply uprooted but not necessarily transplanted. They float in life like a cloud. They live as individuals but they are dead to the corporate humanity of their forefathers.*

Uma sibheka indlela iSintu esiphila ngayo kulezi nsuku, amaphuzu aphawulwa nguMbiti (1969) anobufakazi obuyisiminya ngesizwe nenselelo esibhekene nayo. Inguquko ifike umuntu womdabu engalindele futhi ifike ngesivinini esesabekayo. Isiko belingakulindele lokhu. Isiko belingakuhlomele lokhu. Umuntu uzithola entingaza nje, eyinhlwa phakathi nendawo. Akagxilile ezimpandeni zenkolo yomdabu kanjalo futhi akagxilile empilweni yesimanje nezidingo zayo. Amasiko

omdabu ngenxa yokuthi ayengalotshiwe phansi njengawezinye izizwe, kwenza kube lukhuni satshe ukusho ngokungananazi ukuthi inguquko eseyenzekile kuwona ingakanani nanokuthi ingalinganiseka yini ngoba akukho ncwadi lapho egcinwe khona.

Ubu – Afrika bunothe kakhulu ngemicabango nezenzo zobabamkhulu. Lokhu obabamkhulu babekwenza bekwedlulisela ngezwi lomlomo ezizukulwaneni ngezizukulwane. Kungabe iSintu sizigwaze ngowaso uma kungase kuthi lokho esakuncela koyisemkhulu ebese kuyashabalala ngalesi sizukulwane sanamuhla. Kuyancomeka ukuba kukhonjwe indlela okwakuyiyonayona eyayihamba okhokho kanjalo futhi kuyancomeka nokukhomba impambuko nobunjalo bayo, uma kungenzeka ngoba lokho kuveza ukuthi umuntu womdabu usegudluke kangakanani okhondolweni lwawokhokho bakhe. Ukugudluka nokuncika komuntu kulolu khondolo kunemithelela nemiphumela yakho.

Egcizelela iphuzu elingenhla uMbiti, (1975:12) uthi:

> African religion is the product of the thinking and experiences of our forefathers. They formed religious ideas, they formulated religious beliefs, they observed religious ceremonies and rituals, they told proverbs and myths, which carried religious meanings, and they evolved laws and customs, which safeguarded the life of the individual and his community.

Impilo yesidalwa esingumuntu isihambe iminyaka eminingi kanjalo futhi ubuningi bale minyaka bukhomba izinguquko eziningi umuntu asedlule kuzona. Ukuguquka kwempilo yomuntu kukhomba ukuguquka empilweni eyayiqondile nje kuya kuleyo yanamuhla eyimpambankwici. Umuntu uyisidalwa esithobela lokho esizithola sibhekene nakho, kufanelane nesikhathi okuphilwa kuso. Asiphawule nokho ukuthi ukuthobela isimo senkathi akusho ukuvumelana noma ukuthanda

isimo leso kodwa kungaphezu kwamandla omuntu. Yingakho nje umuntu ebambelela kulokho akubona kuwusizo kuyena nakubantu bakubo uma lokho kunosizo empilweni yeSintu.

7.2 Isiko nobuZulu

Isiko lisho indlela abantu abaphila ngayo, ukwenza kwabo kwansuku zonke kanjalo nalokho abayikho nabakuzuza ngokukhalipha kwezingqondo zabo. Isiko liziveza kuzo zonke izinto abantu abathintene nazo: kungaba umculo, izingubo ezigqokwayo, ukudla okudliwayo, izitsha ezisetshenziswayo, izilwane ezifuywayo, indlela yokuhlalisana, ukuphathwa kwabalele, izindaba ezixoxwayo zixoxelwa abancane, ulimi olusetshenziswayo, imidlalo edlalwayo, amagugu esizwe nakho konke okuthintana nesidalwa esingumuntu. Isiko alimile ndawonye, likhomba inguquko ngaso sonke isikhathi. Lezi zinto ezibalwe ngenhla yizona kanye ezikhomba inguquko esikweni.

Inguquko ingaziveza ngezindlela eziningi esikweni kodwa uphawu yileyo ngxenye yesiko engagudluki. Isiko lokuhlabela amadlozi linophawu olumile nje futhi olungenakuguquka. Uphawu lwegazi wuphawu olumele impilo.Ukuphalala kwegazi lapho kuhlatshwa, kuhlatshelwa amadlozi, wuphawu lokuvikela impilo kuMvelingqangi ngoba uMvelingqangi nguyena oyisisusa sempilo. Isilwane sibulawelwa ukuvuka empilweni entsha njengoba nomuntu efa emzimbeni wenyama, avuke emzimbeni womoya, emzimbeni wobudlozi. Ngakho – ke isiko lokuhlabela amadlozi liveza uphawu olugqamile lokubonga impilo koPhezukonke ngoba kakadeni impilo itholakala kuYena.

Ubukhulu bukaThongokhulu bumenza aqhele emhlabeni woquqaba lwabantu bakwamhlaba wanganeno. Ubukhona bakhe bubonakala ngezenzo zakhe. Ukuqhela kwakhe kwenza indlela yokuxhumana idinge amanxusa, amadlozi. Amadlozi yiwona adlulisela izifiso nezilokotho zabakwamhlaba ngempilo yesilwane. Ngakho – ke umZulu ulikhonzile idlozi. UNkulunkulu mkhulu kakhulu, nguyena owadabuka kuqala wase edabula abantu oHlangeni. Ngaphandle kophawu lwempilo olugqama ekuhlatshelweni kwamadlozi, ziningi ezinye izimo ezibiza ukuthi kuhlatshelwe idlozi. Umuntu angahlaba ngoba ebonga impilo enhle, angahlaba ngoba eshweleza kukhona umkhuhlane okhona, kuyahlatshwa futhi kubongwa ukwedlula ebangeni elithile, kungenwa kwelinye.

Ngenxa yokubaluleka kokuxhumana noMdali, indlela okugcinwa ngayo lokhu kuxhumana kudinga ubuchule isibili. Okokuqala, isiko likumisile ukuthi lowo owengamela isiko lokuxhumanisa abakulo mhlaba nasebengale kube ngumuntu omdala ekhaya, inhloko yomuzi. Izinyanga nazo zinakho ukubizwa ukuba zengamele lo msebenzi nakuba indlela yokwenza ingafani ncamashi naleyo yabomndeni. Abesifazane bona kabalithethi idlozi nokho isalukazi sona sinalo ilungelo lokuthetha idlozi ekhaya.

> Women cannot be priests at a sacrifice, but an old woman beyond child – bearing age is in Zulu society regarded as a "man" and very often such a woman is asked to call upon the spirits at a sacrifice because she knew those who are dead, and therefore they will be more inclined to listen to her prayers.
>
> *(Krige, 1936:290).*

Ucwaningo lukubuke lwagxila ukubafuleka kwenhlanzeko ekugcinweni kwalelo nalelo siko ekukhuleni komuntu. Inkulumo engenhla, Krige, (1936) iliveza obala iphuzu lenhlanzeko. Owesifazane uthola ithuba lokuthetha idlozi uma esedlulile ebangeni lokuthola abantwana, akaselona phela isango lempilo njengoba ukuhlabela idlozi kuwuphawu lokunikela ngempilo ukubonga impilo kuThongokhulu. Ibanga lokuthola abantwana belimenza owesifazane ukuba abe ntekenteke ngokwesiko futhi athatheke njengongcolile. Nowesilisa iphuzu lokungcola limenza angabi nalo igunya lokwengamela isiko lokuhlabela idlozi noma ngabe uyinhloko yomuzi noma ngabe uyinyanga:

> *He must be "clean" and therefore on the night before the sacrifice he must keep away from women and sleep in the ilawu hut, or in any other hut where only men sleep and where there is no fire.*
>
> *(Krige, 1936:29).*

Iphuzu lesibili yilelo lokufaneleka kwesilwane esizohlatshelwa abalele. Kufanele isilwane samukeleke kulabo abalele. Isilwane sethulwa kwabalele ngomunwe wabasadla anhlamvana. Isidingo-ngqangi yileso sokuba abalele babikelwe ngokudla kwabo. Ukukhethwa kwesilwane esizohlatshelwa idlozi nakho kuhamba ibanga elide kangangoba kuze kuveze izimpawu zalowo ohlatshelwayo, ubunjalo bakhe kanjalo nobulili bakhe. Kusadliwa ngoludala isilwane esizohlatshwa bekuba yisilwane sasekhaya sikhonjwe esibayeni sabalele. Ngenxa yokwesweleka kwemfuyo ezikhathini zanamuhla kanjalo nokugudluka kwabantu emakhayeni abo endabuko, sekuyaye kuncomeke ukuba isilwane leso esizohlatshwa sihlale okungenani isonto noma amabili

sinqampunqampula utshani bekhaya lelo lapho kuzohlatshwa khona. Lokhu kwenzelwa ukuba abalele basibone isilwane leso futhi bahlale kusona.

Ngaphandle kokufaneleka kwesilwane esizohlatshwa, indawo lapho isilwane sihlatshelwa khona yinye kuphela, yisibaya noma yindlunkulu lapho kuhlala khona abalele. Idlozi alitholakali noma yikuphi. Isibaya yiyona ndawo yamadlozi. Kulapha lapho kuhlatshelwa khona izilwane zedlozi bese kuthi okuyikhona okuwukudla kwamadlozi kubekwe noma kugcinwe emsamo wasendlunkulu. Iphuzu elingenhla liletha inkithinkithi yemibuzo mayelana nokuhlatshwa kwezilwane emadolobheni. Asikho isibaya, kanjalo nendlunkulu ayikho emadolobheni. Kusazophonswa iso ngasokhalweni lokuthetha idlozi emadolobheni enkulumweni elandelayo.

Izinga lokuhlonipha kumndeni ozothetha idlozi liyedlulela kunezinye izikhathi. Ukuhlonipha umuntu wakwamhlaba akufani nokuhlonipha asebekwelamathongo. Umsindo nje ebaleni lapho sekuthintwe khona izimbiza zotshwala awube usafuneka. Ukunuka kwemithombo kusho ukugcwala kwabo bonke abalele ngononina ngoba basuke sebethintiwe ngempepho kusabikwa umsebenzi. Omakoti abaganile lapha ekhaya kusuka kubikwa umsebenzi sebebonakala ngokucabeka lapha emahlombe ukukhombisa inhlonipho engaphezu kokuhlonipha abayeni babo. Ukubikwa komsebenzi kusho ukuhlukana kwabaganene ngezindlu zokulala. Ukubikwa komsebenzi kusho ukuhuqa komakoti umcaka ebusweni okuyisicongo sezinga lokuhlonipha ukudla

asebekuphethe, ukudla kwamadlozi, utshwala. Ukubaluleka komcaka kulingana ncamashi nokuhuqwa kwebomvu ngabantu besifazane:

> *Kuyavela ukuthi ogcobe ibomvu usuke ethumela umyalezo othile kubantu buthule. Ngaleli bomvu usuke ethi: "Ngihloniphe uza nje ngoba ngisezingeni lokuzila. Ngizila izinhlobo ezithile zokudla, ukuhlangana ngokocansi, ukungabi mningi phakathi kwabantu abaningi, ukugwema imicimbi efana nemingcwabo, ukugwema imisindo nezixuku zabantu.*
>
> *(Shabangu, 1996:162).*

Okokugcina okudinga ukuhlonishwa ngumkhonto wokuhlaba wekhaya. Ubalulekile lo mkhonto. Awukho omunye osetshenziswayo ngaphandle kwawo. Uma ususebenzile ngelanga okuhlatshwa ngalo, uthathwa uyolondolozwa yisalukazi sekhaya. Umkhonto lona unokhondolo lozalo. Usuka enkosaneni udlulele enkosaneni yenkosana ngokubanjiswa izindaba zomuzi.

Inkulumo ngesiko nobuZulu ingephelele uma kungalunguzwanga ekhonweni nesinwe sokubiza labo abalele. Babizwa ngendlela yakhona ukuze beze ukuzobungaza umsebenzi ababizelwe wona. Ukubizwa kwabalele kudinga ubugagu kulowo othweswe umsebenzi wokuthetha idlozi. Akugcini ngokuba bagagulwe ngamagama abo kuphela kodwa kulandele nezithopho zabo. Umuntu unegama, isibongo nesithakazelo noma nezithakazelo. Ngaphezu kwalokho, umuntu ongumZulu unezithopho azithola kusuka efika kulo mhlaba kuze kube uyahamba kuwo edlulela ebudlozini. Akuphuthi nduku hawini uma sekufika kulesi sigcawu. Idliwa nje ekuthetheni idlozi / amadlozi lizwakala ngokudla amazambane ashisayo lapho sekufanele ukuba libabize abakubo.

Isinwe sokubiza abalele sibuye sigqame lapho sebelandelaniswa ngokulamana kwabo kubekwa ubunjalo babo nokuhlabana kwabo.

UKrige, (1936:293) uthi:

> In general, however, the *amaThongo* are called upon in order of age, beginning with the first known ancestor and going down the line on the indlunkulu side, then all those on the ikhohlwa side that are known to the officiator are mentioned, and finally at the end, the priest may say to the ancestors, "Call all of our sib, do not leave anyone out, but call those that I have not mentioned, and those that I do not know".

UMzolo, (1977:29) yena uthi:

> It is the particularities and the perculiarities of the person's appearance, character and actions that are expressed in praises.

Iphuzu likaMzolo, (1977) lingenza ngithande ukucaphuna kengigiye ngesihlangu sekhehla elingizalayo ngesinwe ebelinaso ukubiza abalele nelenza amaphuzu angenhla avele obala. *Uqala ngokubathakazela abakubo ngaphambi* kokuba abathophe ngezibongo zabo labo abaziyo:

I

Nina bakwaNdelu,
Nina bakwaShinga
Kungashinganga nina
Kwashinga isibongo,
Nina bakwa Nzenge,
Chobile abamhlophe
Kuhle kwezihlabathi zolwandle.
Nina bakwaMseleku,
Nina bakwaSibhulisemati,
Bhokgwane.

II

Ngibikela nina makhehla'makhulu,
Nani bobaba nogogo.
Ngibikela wena mfowethu Mandlenkosi.
Wena Guduza kaLuphondo,
Luphondo kaluchathi,
Luchatha ngapha nangapha.

III
Ngibikela wena baba Jakobe,
Wena Phuthaz' izulu,
Ogiye ngeBhayibheli, abanye
Begiya ngezinduku namahawu.
Ngibikela wena baba Phuthuma.
UBhudukazana vuka zamnyathela
Sungulo luzibunubunu
Oluhlaba okuzithelayo
Ngathi ngiyaluthinta ngapha ....
Ngazithela!
Ngathi ngiluthinta ngapha..........
Ngazithela!
Ngoba luyahlaba.

IV
Ngibikela nina makhehla amakhulu.
Mkhulu MaNtshinga
UKufushane kwangenza.
Ugqamu njengomentshisi
Wena Gquzu omfushane ongangedosha,
Wena nteth' inezoso
Engabe wake wayibon' inteth' inezoso.
U Ndaba zaphelel' emasimbeni njengokunyiwa.

Ubunjalo balaba abathintwe ngenhla buvela obala ngokusetshenziswa kwezithombemagama ezibongweni zabo. Ukhokho uMantshinga ufaniswa nedosha okuchaza ukuthi kwabe kungumuntu osigqigqi futhi emfushane. Okubalulekile ngaye wukuthi wabe ekwazi ukwabela bonke abozalo lwakhe, yingakho nje efaniswa 'nentethe enezoso'. Umkhulu uJakobe yena kuthiwa ugiya ngeBhayibheli ngoba nguyena kobabamkhulu owemukela inkolo

yobuKhrestu wayeka ububhinca. Umkhulu uPhuthuma yena ubizwa 'ngosungulo oluhlaba ngapha nangapha' ngoba kuthiwa wayeqhubukusha abakubo ngokusebenzisa amakhambi. Singabala sithini? Kuningi okungaphawulwa ngaleli khono lokubiza abangasekho. Elokugcina nje, ubeyaye athi uma esefike lapho kuphela ulwazi lwakhe ngawokhokho abese ecela lowo agcine ngaye ukuba athinte bonke abanye ukuze bahlanganyele ndawonye esidlweni leso abapha sona.

Ucwaningo lukugcizelele futhi ukuphathelwa esicongweni kwephuzu lwenhlanzeko. Inhlanzeko yomphefumulo yona engabonwa ngeso lenyama ihamba ibanga elide ekwaneliseni abasaphila ukuthi umsebenzi abebewugcinela abangasekho uhambe ngokuyikho ngokuqashelwa kwale nhlanzeko. Uma sibheka inkulumo engenhla, iphuzu lenhlanzeko yomphefumulo ligqama lapho lowo okukhulunywa naye engafihlelwa ubunjalo bakhe lapho esaphila. Umuntu ongumZulu akahlebi. Yile nhlambuluko yomphefumulo edingwa lisiko lokuthethwa kwedlozi. Indlela okuthethwa ngayo idluliselwa ezizukulwaneni ngezwi lomlomo nangezenzo. Alithethwa idlozi uma kukhona ukungezwani kwabomndeni. Kunenkolelo yokuthi idlozi alingeni ekhaya lapho kunengxabano khona. Uma kunengxabano, labo abasuke bephambene ngenkulumo, kufuneka bakhumelane umlotha ngaphambi kokuba kuthintwe abalele. Idlozi liletha imikhokha nemiswazi emibi uma lithethelwa ezibini bese abantu behamba bethi bafulathelwe yidlozi kanti balibizele ekungcoleni kwemiphefumulo.

Iphuzu lokuhlonishwa kwemifula ligcizelelwe kulolu cwaningo. Amadlozi awengamele amanzi emifula. *Ukugeza emfuleni ohambayo emva kokwedlula ebangeni elithile kuyiwa kwelinye kungumfuziselo wokuzalwa kabusha.* Izingane zifundiswa le nhlanzeko *kusukela zifika kulo mhlaba ngokugcinelwa amasiko.* Kugcizelelwa ezingqondweni zabo lapho bekhula abantwana ukubaluleka kokuhlonipha amanzi ngokuthi *baxoxelwe izindaba ezesabisayo eziyimiphumela* yokuchamela amanzi.

Imisebenzi abantwana abayifunda lapho bekhula nayo isagcizelela khona ephuzwini lenhlanzeko. *Ekwaluseni nje abafana bayeqhathwa, befundiswa* isibindi nokubekezela. Ekuthezeni amantombazane afundiswa ikhono lokwenza izinto ngobunono. Amantombazane afundiswa ukubekelela inyanda ngendlela ukuze inganyibi. Afundiswa ikhono lokwenza inkatha yokuthwala inyanda. Lona ngumfuziselo wokuthwala izinkinga zomndeni ngesinono, kungathi mangabe umuntu efika emendweni ahlulwe ngumendo abalekele izinkinga, kodwa kufanele akwazi ukumelana nazo. Ikhono lokwenza ihawu kubafana balifunda besesekwaluseni. Umfana ufundiswa ikhono lokuvikela umndeni wakubo . Ukusika amagabelo ehawu yikhono elinzulu futhi elisakhomba khona enhlanzelweni.

UNgubane, (1996) *ucashunwe nguMkhize,*(1997:38) kanje mayelana nekhono lokusika amagabelo:

> Uma *amagabelo elishumi nesithupha ngenhla* kwesiphatho, ngezansi aba ishumi neshiyagalombili. Lokho kwenzelwa ukuthi ihawu libe nesisindo ngezansi nalapho sekuvikwa libe nesisindo ngezansi.

Miningi imisebenzi yesikhumba senkomo. Umuntu efika kulo mhlaba usongwa ngaso isikhumba kuthiwe yimbeleko, avunule sona lapho ekhula, aze asongwe ngaso lapho eseshonile. Ubuhle bemvunulo yesiZulu incike ekhonweni lokusebenzisa izandla elifundiswa abafana ekwaluseni. Umfana ufundiswa ulwazi lokuvunulisa abantwana bakhe ukuze alusebenzise lapho esekhulile esethola abantwana. Ivila alinandawo ngokwesiko lomdabu. Umuzi wesiZulu inhlanzeko yawo uyikhomba kusuka ezaleni kuze kuyongenwa esibayeni somnunzane. Ukuhlanzeka kwegceke lomuzi ngumsebenzi wabantwana abazelwe lapha ekhaya.

Ukuphathwa kokudla kwabadala, utshwala nenyama, ngenhlanzeko yisicongo sechopho lenhlanzeko esikweni lendabuko. Ukuhlwabusa kwenyama ehlatshiwe kanjalo nokuhlangana kotshwala obugayiwe kusakhomba khona ephuzwini lokuqashelwa kokuhlanzeka komzimba kanjalo nomphefumulo kulabo abathintana nalokhu kudla.

7.3 Ukugcinwa kwesiko esikhathini sanamuhla

Ikhaya lendabuko lomuntu ongumZulu liyisizinda sempilo yakhe. Ziningi izinto ezifike zagudluza ikhaya lendabuko lomuntu ongumZulu, lokhu osekwenza ukuba sibheke iphuzu lesibili lwalolu cwaningo. Lelo lokuqhathanisa okwenzeka ezikhathini zanamuhla, lapho kuphathwa khona imisebenzi yabadala nalokho esikholelwa wukuthi kwakwenziwa emandulo. Amasiko endabuko ayengahlelelwe inguquko iSintu esizithola sibhekene nayo. Inguquko entsha izama ukutshala uhlobo lwenqubo enhlabathini engajulile yesiko lomZulu.

Izingqinamba eziphathelene nempilo nenhlaliswano kulesi sikhathi okuphilwa kuso zingangezimpethu zendlovu. Ukusuka kwabantu emakhaya endabuko beyozinza emadolobheni kube nomthelela omkhulu endleleni okugcinwa ngayo isiko lokuthethwa kwedlozi. Iphuzu lenhlanzeko ebeliyisisekelo sokuthethwa kwedlozi lizithola libhekene nezinselelo eziningi enhlalweni yasedolobheni. Inkinga yokweswelakala kwezindlu, ukuqubuka kwemijondolo, ukutholakala nokusetshenziswa kwemali, ubudakwa, ukwehla kwezinga lokuziphatha inkohlakalo, ukweswelеka kwemisebenzi, ukwehlukana phakathi kwabadla izambane likapondo nalabo abadla imbuya ngothi, konke lokhu kunemithelela emikhulu ekuphathweni komsebenzi wabadala.

Isikhathi sanamuhla sesivule amathuba amaningi okuhlangana kwentsha ngokocansi ngaphambi kwemishado. Umshado omhlophe usuyiphupho muva nje. Ubuntombi nto nokuzigqaja ngobumsulwa bezintombi zakithi sebugwinywe 'ubumsulwa' bephilisi nomjovo, kokubili kokuvimbela inzalo. Ubuntombi nto noma ubumsulwa bentombi sebulinganiswa nokungabi nangane 'ephilayo' bentombi hhayi ngokugcwala kwesitsha sikayise wentombi. Izintombi zanamuhla, uphawu lobumsulwa oluhambisana nokushaya emhlophe qwa imvakazi ewumfuziselo wobumsulwa selwahudulelwa phansi kuhle kwayo ingubo leyo esuke ihudulwa esontweni kuqondwe kuMfundisi:

> The declining value attached to virginity at marriage, With the disappearance of the instituition of the girl queen, must surely have been brought about to some extent by urban influence and with the initiative of men.
>
> *(Reader, 1996:335).*

Ukukhulelwa kwabantwana bengashadile, ukwanda kwezingane ezitholakala zingahlelelwe, izintandane, ubugebengu, iziboshwa, ukwanda kwesifo esingumashayabhuqe ingculazi nokunye nje okuningi, yikhona osekuyimpilo yanamuhla. Ubuphofu, ikakhulukazi obudalwa wukusuka kwabantu emakhaya endabuko abebelima kuwo beyohlala emadolobheni lapho kungalinywa khona, kulithinte kakhulu isiko lokuphathwa komsebenzi wabadala.

UMair, (1969:154) uphawula uthi:

> *It is widely reported that pre-marital conception is increasing, and is no longer severely punished .... Various causes account for this. Africans themselves point to the curtailment or abandonment of the traditional instruction at puberty as the most important.*

7.4 Izindlu zasedolobheni

Ucwaningo luveze izimiso ezimayelana nokuphathwa komsebenzi wabadala. Izinsika eziqinile zesiko lokuhlatshelwa kwedlozi kukhulunyiwe ngazo. Emadolobheni izinsika lezi kazikho. Okuhlalukayo ngokuphathwa komsebenzi wabadala wukuthi nakuba izinsika ezimise leli siko zingekho emadolobheni kodwa okuhle ngalo wukuthi liyenqaba ukushabalala mpela mpela. Okugqamayo wukubona nokho umfuziselo walo ngendlela eligcinwa ngayo emadolobheni. Lokhu kusakhomba khona ekugxileni kwenkolo yomdabu okuthi noma ngabe umuntu wendabuko esezithola ekuliphi ichopho lomhlaba kodwa angakhohlwa zimpande zakhe.

Nakuba izinguquko zingabankulu kangakanani, umZulu uyohlala engumZulu nje. Iqholo lokuphawula ngaleli phuzu silithola ekubukeni kokwenza komuntu womdabu uma sekufika ephuzwini lokukhumbula abakubo asebalala. Abanye abantu babuyela emakhaya abo endabuko ukuyogcinelwa khona amasiko. Umuzwe umuntu ethi:

"Angihlabeli edolobheni mina,
Alikho idlozi edolobheni."

Abanye nokho abasenawo amakhaya endabuko ngakho basebenzisa izindlu zasemadolobheni ukugcina amasiko abo. Abanye njalo bayaxuba, kuthi imisebenzi emincane edinga ukuhlatshwa kwembuzi kuphela bayenzele edolobheni bese kuthi leyo edinga ukuwiswa kwenkomo bayigcinele emakhaya endabuko.

UMbiti, (1969:274) ufakaza kanje ngephuzu lokugcinwa kwamasiko noma kukuphi lapho umuntu wendabuko ezithola khona, uthi:

> So long as people appreciate and even idolize the traditional present and past this religiosity whether recognized as such or not will continue to enjoy a comfortable and privileged place in the emotions of African peoples. The ritual and ceremonial form will decrease as more and more people become urbanized, but their content in form or belief will linger on for a considerable number of generations.

Uma silunguza ngasokhalweni lokugcinwa kwamasiko emadolobheni kuningi okuyizinselelo ezibhekene nesiko. Izindlu okuhlalwa kuzo emadolobheni zincane kakhulu uma kuqhathaniswa namakhaya endabuko. Inkululeko kayikho emadolobheni. Kuningi okuyizinsika zokugcinwa kwesiko okungekho emadolobheni. Sike saphawula ngesibaya nokubaluleka kwaso ekugcinweni

kwemisebenzi yabadala. Asikho isibaya edolobheni. Ekufakaneni imilomo nabantu abahlala emadolobheni ngaleli phuzu, kuvele nanka amaphuzu alandelayo:

Mayelana nephuzu lokushiswa kwempepho:

UMbatha, (2001) uthi:

> *Ngiyishisela ekamelweni elikhulu ngibike khona umsebenzi lowo esifuna ukuwugcina.*

UMpungose, (2001) uthi:

> *Impepho ngiyishisela endlini yokuphumula, ngigudluza izitulo bese kuthi laphaya ekhosombeni bese ngibeka udengezi lokushisela impepho yilapho ngihlala ngishisela khona impepho uma ngabe ngenza umsebenzi.*

UGwala, (2000) yena uthi:

> *Impepho ishiselwa ekhishini (indlu yokuphekela). Phela amadlozi ahlala nezitsha zokudla yingakho nje kuyaye kuthiwe ungabokuqeda nya ukudla ebhodweni ngoba amadlozi ayofika ebusuku lapha ekhishini akhothe emabhodweni.*

Mayelana nephuzu lendawo lapho kuhlatshelwa khona isilwane somsebenzi, bonke okuxoxisenwe nabo babeke iphuzu lokuthi isilwane sihlatshelwa emnyango emva kokuba sesishunqiselwe ngempepho phambi komnyango wendlu bese sibulawelwa lapho, sihlinzwe khona bese kuthi inyama yaso igcinwe kuyo le ndlu yokuphekela.

UMbatha, (1974:16) uwaqoqa kanje amaphuzu angenhla uthi:

> Some people use the kitchen as the temple where they *invoke the ancestors. Having invoked the spirits of the dead they skin the goat outside the house. Some slaughter the goat inside the kitchen and skin it there. Some stand at the kitchen door or diningroom to invoke the ancestors and the goat is slaughtered outside the house. Some use the passage for invoking the spirits. If it is a beast some stand outside the house in the yard and speak there.*

Ngenxa yezinkinga zokwesweleka kwezibaya edolobheni, kanjalo nokudlanga kwezinga lobugebengu iphuzu lokuthi isilwane kufanele sihlale okungenani amasonto amabili sidla utshani basekhaya alifezeki amadolobheni. Isilwane sibulawa ngalo usuku esifike ngalo. Iphuzu lokukhothwa ngamadlozi alikwazi ukufezeka ngoba nazi izigebengu, kungasa singabonwa, kwamsebenzi lowo ungagcinwa.

Uma sibheka amaphuzu angenhla mayelana nendawo lapho kushiselwa khona impepho, ezindlini zasemadolobheni, iphuzu lenhlanzeko, okuyilona elishaya wonke amanye emakhanda uma kuphathwa imisebenzi yabadala, liyangabazisa.

Amadlozi ngamanono isibili. Amadlozi kawangeni endlini lapho kusalanyaniselwa khona. Kuwubunuku ukuthetha idlozi ekamelweni lapho kulalwa khona. Ngenxa yokungaqaphelisisi amaphuzu afana nalawa abalwe ngenhla ungezwa umuntu wakwamhlaba eseliphika idlozi ethi alikho ngoba ebona engalungelwa lutho kanti yindlela enza ngayo engabagculisi abaphansi, benqabe ukuhudulelwa ezibini. Osuke esedlulile kulo mhlaba uzalwa kabusha emhlabeni wamadlozi. Ucansi asongwa ngalo lingufakazi wenkolo yokuvuka

nokumila ngale kwelokhokho, ngokwenzelwa imisebenzi emhlambululayo ekungcoleni kwakwamhlaba. Angabuya kanjani-ke azozihudula ekungcoleni kwalo mhlaba futhi. Osengale kwelemimoya udinga inhlanzeko nje qha.

Ucwaningo luphinde lwabuka ngeso elibanzi iphuzu lokuphathwa kotshwala bomsebenzi. Inhlanzeko yalowo noma labo abathintana naleli gugu lamadlozi alisadingi kugcizelelwa. Uma nje kuke kwaqalwa izimbiza zotshwala, ukuhlangana kwabaganene ngokocansi kuwubunuku futhi kona notshwala bungabili kahle, bungahlwabusi. *Uyobona ibandla libeka imilomo nje kanti* lehlulwa *yilolu* klabhuza *lwamanzi* adungekile ediphi. Inkinga yokungahlangani ngocansi ixazululeka kalula emakhaya ngenxa yobuningi bezindlu. Emadolobheni indawo kayikho ngakho abaganene iphuzu lokungahlangani ngokocansi lithanda ukungabazisa ukugcinwa kwalo uma kulalwa ndawonye. Asigcizelele futhi ukuthi owesilisa akahlangani nowakwakhe ngokocansi ngalesi sikhathi:

> If he did he is good as 'dirt' for the ancestors are about to be invited. He becomes 'dirty' if he sleeps with a woman and then stabs (the victim). The doing of the two things together (i.e. their incompatibility) makes the meat turn "bad". It is just as if a young man slept with his wife in the presence of his father.
>
> *(Raum, 1973:426).*

Iphuzu lokuhlonipha kwabalobokazi ngokucabeka emahlombe lapho sekuthintwa igugu lamadlozi, utshwala nenyama, ligcizelelwe kulolu cwaningo. Emadolobheni, ikakhulukazi kulesi sizukulwane esisha, ukucabeka emahlombe uma sekuthintwa utshwala alisaziwa nhlobo nhlobo. Omakoti abasha laba

abasalihloniphi ngisho ikhanda leli. Ubathola beshaya ngawo amakhanda lawa ecwaliwe ngisho noma ngabe baphethe ukudla kwamadlozi. Abanye babo, abasenawo nonembeza wokuthi kwashuquliswa isilwane ngokudlulisela umyalezo kubona wokuthi kufanele balihloniphise ikhanda ngokushuqula. Abanye babeka isithipilizana esisaluvemvana lapha esiphundu bese bezikhohlisa ngokuthi balihloniphisile ikhanda. Utshwala, *ukudla kobabamkhulu, babugaya* bezishayela ngawo amakhanda abo lawa. Ukucabeka emahlombe kabazi nokuthi kwenziwelwani. Uma intsha ibona umakoti ecabekile, imbuza ukuthi uphuke ingalo yini, ibona sengathithi lokhu akufakile ibhandishi lokwesekela ingalo esuke iphukile. Imisebenzi eyenziwa ngabantu besifazane esikhathini sanamuhla iyabaphoqa ukuba bakhombise *inkululeko yomuntu wesifazane* ngokwelungelo lakhe. Isiko lendabuko nalo limile ekutheni owesifazane uyohlonipha ngezindlela eziningi emendweni aze afe.

Iphuzu lenhlonipho efanelwe ngamadlozi ngokuthi labo abathintene nomsebenzi bangaphakamisi amazwi ngesizathu sokuthi *amadlozi ngalesi sikhathi* asuke esegcwele igceke nalo libukeka lifuqelwe kude le emadolobheni. Imisakazo nomabonakude kugqumuza kuze kuse. Okubuhlungu wukuthi nangaso impela isikhathi sokushiswa kwempepho, ungamuzwa umnumzane ethi kubantwana:

("Ake nehlise umsindo" (womsakazo / kamabonakude)

lapho esebiza idlozi endlini yasedolobheni.

Kuze kwehliswe umsindo nje uvulelweni umsakazo? Ukubiza idlozi kusho ukuma kwayo yonke into lapha ekhaya. Kudinga isizotha isibili kulabo bomndeni. Iphuzu lokubizwa kwabalele ngononina bebizwa yilowo okufanele ukukwenza lokho nalo libukeka selifenyile impela. Isizukulwane asisazi ngisho izithakazelo zesibongo umuntu azalwa kuso. Angisayiphathi-ke eyokhokho nokulandelaniswa kwabo lapho kuthethwa idlozi. Isizathu yiso leso 'sokwehlisa umsindo' umnumzane ezibizela yena yedwa idlozi engabandakanyi umndeni wonke ukuze nenkosana yakhe ifunde kuyena ukuze uma ngabe esedlulile kulo mhlaba, iyokwazi nayo ukuthetha idlozi ngendlela.

Uma eke wasithela nje yena kusuke sekonakele. Uyoyizwa inkosana ithi ithetha idlozi, ivele isinise amahleza nje, ixube ingxubevange, isebenzisa ulimi lwesimanje, into elumelisa umzimba. Liwubusisa kanjani -ke idlozi umsebenzi onjengalowo? Umuntu ongumZulu, ephila noma esefile, uyakwazisa ukutshelwa ngemvelaphi yakhe. Izithakazelo zimkhomba imvelaphi yakhe. Ukuthopha, umhashe ngezibongo zakhe kumenza athabe emphefumulweni wakhe. Uzizwa engumuntu isibili. Emva kokumkhumbuza ngemvelaphi yakhe, usengakwazi nokukulalela ukuthi uthini, okukanye ufunani:

> Into ethinta abalele iphathwa nguSokhaya noma yinkosana phakathi komndeni. Yijoka likaSokhaya ukuwezela abantwana emazingeni alandelayo. Kuyancomeka futhi ukuba uyise ayifundise inkosana yakhe esekhona zonke izinto ezithinta isiko nomndeni. Izinhloko zemindeni aziqikelele ukuthi ayavuselelwa amahubo emindeni ngoba yiyona mikhuleko emikhulu yayo.
>
> (Khumalo, 1997: 634).

Uma sibheka iphuzu lokhamba umamsamo,lubaluleke isibili lapho kugcinwa umsebenzi wabadala. Kuyinhlekisa ukuzwa abantu bekhomba ezinye zalezi ndawo ezibalwe nguMbatha (1974) njengezindawo lapho kubekwa khona umamsamo emadolobheni. Wukhamba olubalulekile lolu. Kubikwa kulo umsebenzi owenziwayo. Wukhamba lolu oluphuzwa ngamakhehla noma yizalukazi zomndeni lezi ezisadla anhlamvana beluphuzela ontanga yabo asebekwelemimoya. Uma lingekho ikhehla elidala emndenini kungabizwa elakwamakhelwane ukuzophuzela amakhehla omndeni noma buphuzwe yisalukazi. Lolu khamba aluphuzwa yintsha. Kuyinhlamba ukubeka lolu khamba ekamelweni lapho kulalwa khona kodwa kube kuhlonishwa abalele.

Umntwana lapho enzelwa imbuzi yesiphandla noma isiko lembeleko, uthelwa ngenyongo ukuhlanzwa ibanga lokuzalwa okuyibanga lokungcola. Uhlanzwa ngayo le nyongo bese ichithwa emsamo lapho ehlanganiswa khona nabalele. Emadolobheni lapho umsamo ungekho khona inyongo ichithwaphi? Abanye abahlala emadolobheni kabasaligcini leli siko kodwa bakholwa wukuthi ukubhabhathizwa komntwana eSontweni yikhona osekubambele leli siko.

7.5 Isiko lokuklekla edolobheni

Isiko lokuklekla nenhlanzeko ephathelene nalo libukeka nalo selifuqelwe kude le. Ucwaningo luvezile ukuthi muva nje abantwana sebeqhumbuzwa izindlebe besanuka ubisi. Isiko likumisile ukuthi ukuklekla kuhambelana nezinga umntwana asuke esefike kulona. Ibanga leli elibucayi ngoba usuke ethombile.

Uvulwa izindlebe ukuze alalele iziyalo zabadala. Kufanele azi ukuthi ukudlalela esitsheni sikayise kufana nokudlala ngegeja kuziliwe. Ukungena komntwana emgonqweni lapho ethombile, eyalwa nakho sekufuqelwe le kude, ikakhulukazi emadolobheni. Ayikho indawo lapho umntwana engagonqela khona edolobheni. Abantwana sebekhula ngaphandle kwesandla somthetho. Isikole seziyalo sasemgonqweni asisabonwa. Ukutholwa kwabantwana izingane ezisencane sekuwumkhuba ovamile esikhathini sanamuhla.

Iziyalo ezengula phezulu ezinikwa abantwana lapho bethombile njengokuthi umzali wengane yentombazane ayitshele ukuthi:

"U*boqaphela abafana*"

Azisiyisi ndawo iSintu. Ingane yentombazane ayazi ukuthi kufanele iqapheni kubafana. Okulandela lapha ithola othisha bangempela okungontanga yabo abayinika isibindi sokubamba umkhonto ngesihloko sawo. Ayikhulelwa inani-ke? Nazo izinkinga ezilandela lesi siga. Akugcini kuphela kuyizinkinga zomndeni wakwantombazane leyo kodwa kugcina sekuzinkinga zomphakathi wonke. Umfana okhulelisile uyazihlangula ngapha ingane igcine ingundingasithebeni igcine ngokuyofuna ikhaya emapayipini. Ukubamba isihloko somkhonto ngesandla kuletha izifo lezi esezigcwele umhlaba. Iziyalo ezengula phezulu zizobhubhisa intsha siphele nya iSintu.

7.6 Idolobha nesiko lomemulo

Ukwedlula ebangeni lokugcinelwa amasiko komntwana okhulayo kudlulela ebangeni lokukhiphela umntwana ebandla ngokugcinelwa isiko lokwemula. Okokuqala okugcizelelwe wucwaningo yisizathu sokugcinelwa komntwana leli siko. Ubumsulwa nokumisa kwentombi kubongwa ngokuthi intombi yemuliswe nguyise ukuze ithole abantwana lapho isigana. Wumsebenzi wamehlo omphakathi lona. Ukuthintwa kwezinhlaka ezahlukene zamalunga omphakathi, wubufakazi bobumsulwa bosingaye. Lobu bufakazi abungabazeki ngoba intombi ikhula ngaphansi kwesikole samaqhikiza nezinzalabantu.

Ucwaningo luvezile futhi ukubaluleka kokuqiniswa kwentombi ngezintelezi kanye namalunga omndeni. Iphuzu lokuhlanzeka kwenyanga ephatha izintelezi zokugoma intombi nomndeni wayo kugcizelelwe kakhulu. Elinye iphuzu elibalulekile isibili ekuphathweni kwalo mcimbi yilelo lokubiza abalele ngendlela yakhona. Ukushiswa kwempepho,ukuhlatshwa kwezilwane lapho intombi igonqile, ukufakwa kwesiphandla nokuthelwa ngenyongo ukuze abalele bezomnamatha umntanabo kugcizelelwe kulolu cwaningo

Uphawu olugcizelelwa wukuphathwa komkhonto nehawu esigcawini kukhuluma buthule nezethameli ngobumsulwa bentombi esinayo. Umhlwehlwe intombi embathiswa wona, ubumhlophe bawo buwukufakazisa ubumsulwa bentombi esinayo. Isicongo senhlanzeko yomphefumulo womndeni lona. Isidwaba sifakwa ngumuntu oganile. Itshitshi alisilokothi isidwaba. Nokho asiphawule ukuthi kukhona abakholwa ngukuthi ukusina ngesidwaba kwentombi kusuke

kungaqondile ukwedlulisela umyalezo wokuthi intombi kayisagcwele kodwa kusuke kukhomba isifiso sokwedlulela ebangeni lakwasidwaba. Isiko limile nje ekuthini umuntu ubonakala ngalokho akuvunule ukuthi ungowayiphi intanga, kanjalo futhi imvunulo ikhuluma buthule nalabo abaphilayo kanjalo nabalele. Yingakho-nje uyise wentombi esilotsholiwe eyibika inhloko lapha emzini wakhe futhi ayibike ngesilwane, kungaze kubuze abalele ngomakoti asebembona egqishazela emzini wabo bengabikelwanga.

Isiko lomemulo liyagcinwa nasemadolobheni lapho amaZulu ezithola esehlala khona. Ubuncane bezindlu okuhlalwa kuzona kwenza amanye amachopho okugcinwa kwalo abe ngumfuziselo nje. Ukugonqa kwentombi kulezi zindlu okuhlalwa kuzo, ngabakhwekazi. Iphuzu elibaluleke kunawo wonke, lelo lokuyalwa komntwana osuke egonqile linyathelwa ngezinyawo esikhathini samanje. Osekuvamisile, yilokho kokuthi kuhlanganiswe isiko lomemulo nokuqedwa kweminyaka engamashumi amabili nanye. Umcimbi wokubonga ukufika kule minyaka uthekelwe kwabezinye izizwe. Amaphuzu agcizelelwa umemulo awagcizelelwa kulo mgubho. Ezikhathini zamanje, kulabo abasenawo unembeza wokugcina leli siko, uthola ukuthi umemulo unikwa nje isikhashana esincane bese kugxunyelwa kulo mgubho wokufinyelela kule minyaka osekukhulunywe ngayo. Kuvamisile futhi emadolobheni ukuthi umcimbi lona uhlanganiswe nomgubho wokubonga iqophelo intombi esifike kulo ngakwezemfundo. Lokhu kokubili, umgubho weminyaka nokuqeda izinga elithile lemfundo, ikhona osekubukeka kuthatha indawo yokwemuliswa kwezintombi

emadolobheni. Yomibili le migubho ayigcizeleli iphuzu lobumsulwa bentombi ngoba izintombi kazisahlolwa muva nje.

UBlose, (1998:80) uphawula kanje ngephuzu elingenhla:

> ....*it becomes apparent that the umemulo ceremony has, in the course of time, lost its traditional value, that of presenting to the community a young woman of unspoiled fertility. It is probably for this reason that nowadays the ceremony has found foreign parallels in the name of the twenty-first (21st) birthday and graduation celebrations.*

Intsha ezikhathini zanamuhla ayisawazi umehluko phakathi komemulo nomgubho wokuqeda iminyaka engamashumi amabili nanye. Nokho kuhle siphawule ukuthi umemulo nomgubho wale minyaka kukhona okuthile okufanayo kukhona kokubili lokhu. Okuqala nje ngomemulo intombi esinayo inikwa umkhonto nguyise, ukubonga ukuziphatha kahle kwayo. Ngomgubho weminyaka yobudala, intombi inikwa isikhiye esiwuphawu lokuthi isingaziphathela impilo yayo. Kokubili lokhu, umkhonto nokhiye wuphawu lokunikwa amandla intombi ekade ingenawo ngabadala. Okwesibili, kokubili umemulo nomgubho weminyaka kuwukukhiphela obala intombi ukuba ibukwe izesheli, ziqomise , iqome, kwakhiwe umuzi.

Iphuzu lobumsulwa bentombi nokugcinelwa isiko lomemulo kubongwa ukuziphatha ngobunono kuyiwelisela ebangeni esingalibiza ngesicongo samazinga okukhula kwayo, izinga lomendo. Womabili la mazinga , izinga lomemulo nelomendo, awekho ezandleni zabaphilayo kuphela kodwa abaphilayo bathi bewagcina bebe bewagcinela abangasekho. Isiko likumisile ukuthi intombi

nto yemuliswe. Ukugana akuyi ngokuthi umuntu wakwamhlaba uyathanda noma akathandi, kufanele agane / aganwe. Okungaphezu kwakho konke wukuthi ukugcinwa kwala masiko kufanele kulandelwe ngesinono futhi nangokhondolo lawobabamkhulu.

Izilwane ehlatshelwa zona intombi ngesikhathi isemgonqweni kugcinwa isiko lomemulo, wuphawu lokuzalwa kabusha *ezingeni* elisha, *ezingeni* lakwamfazi, *ezingeni* lelungelo lokulethwa kwempilo entsha ngokuzala abantwana esikhathini esingengakanani esizayo lapho izothola khona umkhwenyana, bathole abantwana. Igunya lokugcinelwa lo msebenzi litholakala ekuhlolweni kwayo yizalukazi zekhaya, ukuzanelisa ngobumsulwa nokufaneleka ukugcinelwa isiko lokwemula.

UKhumalo, (1997:55) uligcizelela impela iphuzu lobumsulwa bentombi ngaphambi kokungena emendweni:

> *(Ugogo) Uyolihlola impela alibone iso elimhlophe kuhle kweqhwa. Kuthi-ke cosololo kuye ukuthi impela impela yintombi yokufungwa ngabafowabo. Akakikizi enani? Ingani umzukulu wakhe akawuthelile umuzi kayise ngechilo. Izinsika nezikhonkwane zomuzi wakwabo zisamile ziqine ngqi. Awusilona nje ihlamvu nesishozi sokudlalela umphezulu. Lokhu kusho ukuthi ingane izihloniphile, izihloniphela umshado omhlophe. Umshado omhlophe usukela kule njula-ke yeso leli elimhlophe kuhle kwenkungu, inkwezane nomlalamvubu.*

Inhlanzeko, ubumsulwa nophawu yizona zinongo eziphumelelisa nezizinzisa imendo yomdabu. Udaba lokugana luphathwa ngobunono ngabaphilayo ngolwazi lokuthi lolu wudaba abaluphathele abakwelemimoya. Ubunono buhamba ibanga elide uma sekuphathwa iphuzu lokugana noma lokuganwa.

Kusuka ekubikweni kwalo udaba ubunono buphathelwa ezingeni eliphakeme . Insizwa ilwedlulisela kunina udaba lolu ngoba ingenakuqonda uyise ngodaba olungaka. Intombi yona ilwedlulisela kunina ngamaqhikiza omndeni. Inzalabantu iyazi ukuthi ukwedlulisa udaba olufuze lolu kudinga isinono sikamangobe ngoba ngobubhimbi bayo kungonakala izinto zezingane. Ngesizathu salokho unina wentombi / wensizwa uyazi ukuthi *indlela eya enhliziyweni yomyeni wakhe idlulaphi.* *Sekuvuka leliya khono alifunda* ekuthezeni ekubekeleni inyanda ngesinono inganyibi. Lolu wudaba oluthi lumtoti kepha lube lwehla kabuhlungu, ikakhulukazi kwantombi, ngoba kusuke kuzoxephuka ilunga lomndeni lihambe liyomila libe yigatsha lesinye isihlahla. Umame akaveli aludlulisele lunjengoba udaba lolu kodwa naye usuke esezanelisile ukuthi akuyukuthi nxashana esephekwa ngobhojwana ngokufaneleka komnikazi ludaba abindwe yisidwa. Uma umame kungowakwansizwa ukufaneleka ukuganwa kwensizwa zinkomo zayo. Uma kungunina wentombi ukufaneleka kwayo wukugcwala kwesitsha sikayise. Ukwedlula lapha sekukhonga ukuthanjiswa kwenhliziyo kayise. Yinye kuphela indlela okungathotshwa ngayo inhliziyo ka-Sokhaya yileyo yokhanjana.

UKhumalo, (1997:12) uthi:

> Kwalani ukuba unina womfana ngenxa yokugajwa yinjabulo, athuke esegwaqagwaqile isixutshana esingengakanani. Ufudumezela nje akakaluthi vu udaba kumyeni wakhe kepha sekuqale ngokuthokoza kwezinyanya.

Izinyanya zimenywa zisuka amadaka nje. Wubunono obungale kokucabanga ukwenza okufana nalokhu. Ukwedlula kwalolu daba lwedlulela ezinsikeni zomuzi, kusakhomba khona esinweni sokuphathwa kwalo. Isinono sokukhethwa kwabakhongi ngumndeni, indlu okudingidelwa kuyona udaba olufuze lolu, amalungiselelo agcinwayo njengokugaya, ngaphambi kokudingida udaba lolo, konke kusakhomba khona enhlanzekweni yomphefumulo womuntu womdabu. *Kuhlonishwa abalele, banxuswa ukuba balusingathe bona udaba lolu ngamehlo asemfihlakalweni.*

Ngenxa yokubaluleka kodaba lolu kudinga umkhongi owawukhipha ngempela umnqantula, kudinga intengu yomuntu, kudinga umuntu okwazi ukubekezela noqonda amasiko omdabu. Ukuxoshwa kabili noma kathathu engavunywa emzini sekumbuza buthule ukuthi welusa na? Lesiya sikole sasezinkomeni sesiyadingeka manje. Leliya khono lokwelusa, lokunqoba kuliwa, lokusika amahawu, lokwakha izinkezo, lokubekezelela ozamcolo, iqhwa nelanga elinqonqosela wena owabona isibawu sinqonqosela inkomo, seliyahlolwa manje. Lesiya sineke sokweshela, athelwe ngamanzi, agxijwe zintombi, aze uhlekwe nazinyoni zangakubo kwantombi ehamba indlela engavuthwa, sesiyahlolwa lapha. *Ubuchule bokwehlula intombi ifunga igomela ukuthi ngeke iqome yona, sebuyadingeka manje.*

Ukumemeza esangweni lomnumzane ngemibala eminye kuyekwe eminye, kanjalo futhi ukumemeza ngobulili obuthile, kuyekwe obuthile nakho kusakhomba

khona ebuchuleni bokuphathwa kwalolu daba nobuntengu bomkhongi. Lokhu wukumatanisa ubunjalo bomuntu okhongwayo negugu lomdabu, izinkomo.

Ukumemeza ngezithole kanjalo nokuhlanganisa imibala ngobuchule, kugqame omhlophe, wuphawu olumatanisa umlotsholwa nobumsulwa bakhe obaziwa yizalukazi ngoba usewazishiya lapha ekhaya. Ukwehlukana nezinkomo ezinhle ngalolu hlobo, kusakhomba khona ezinhlosweni zomnumzane ngomalokazane wakwakhe. Ukungazigqaji lapho abakhongi bememeza izinkomo abalobola ngazo, ukusebenzisa uphawu lukasobabili nokubeka ubhoko enkomeni yesithupha, konke lokho kusamataniseka nezinhloso zokuhlanganisa imindeni emibili. Ukuhamba ngobusuku lapho kuyolotsholwa, kusakhomba khona elwazini lokuthi asebekwelemimoya bahamba ngamathunzi. Wudaba oluthinta abalele lolu kabanakushiywa nangengozi ekusingathweni kwalo.

Ezaleni lapho befike bamemeze khona abakhongi kulele amathongo ekhaya. Ukuthopha umnumzane, umbiza ngezithakazelo zakhe, umhlanganisa namaqhawe ozalo, ukuzibika wena qobo nawe usho, nakuba ungazigabisi, ukuthi uzalwa kobani, wumkhuleko omkhulu lona ngoba usuhlanganisa izinyandezulu zemindeni yomibili manje. Ukuqonda amasiko omdabu kufike kugqame kuhlale obala lapha. Umkhongi onekhono uluphatha ngesinono esifuze lesi udaba lokuganiselana kuze kuyofika lapho seziwushaya khona. Yisicongo lesi sokuhlanganiswa kwababili ngobufakazi bomphakathi obukela abangasekho.

Imibondo enhlobonhlobo egcinelwa izizathu ezahlukene, konke lokho kusakhomba esikweni lokuphana ngoba vele lona ngumsebenzi wokuphana ngothando kusuka ekuqaleni kuze kube semaphethelweni.

7.7 Ukusetshenziswa kophawu esikweni lokuganana.

Ukulunguza ngasohlangothini lophawu singabala, kokunye okuningi, lokhu okulandelayo. Ukusikwa kwekhwani elimila emifuleni eqashwe ngeso lokhozi ngamathongo kunomfuziselo wokunqunywa ubulungu bentombi kwayo isiyovuka emzini. Ikhwani kwakhiwa ngalo amacansi. Uma umuntu edlula kulo mhlaba umbeswa icansi ngoba abomdabu banenkolelo yokuthi usuke efe kulo mhlaba kepha eyovuka emhlabeni wamathongo. Umalokazane naye ufa kubo kodwa uvuka emzini. Ofile akabuye abonwe ngamehlo enyama, kanjalo nentombi eganayo eyinakubuya ihambe ungohamba ngoba ngokomdabu intombi ibingabuyi emendweni.

Ukuthwalwa kwebhokisi lomshado kusakhomba khona emfuziselweni wokuthi intombi isuke isifile kubo, isiyovuka phambili lapho isiyoze ifele khona, ngokokufa komzimba, ingcwatshwe khona futhi emzini. Uphawu lokuhlamba emanzini lunomfuziselo wokuzalwa kabusha ebangeni elisha umuntu asuke engena kulona. Ukuhlambisa kukamalokazane kuwuphawu oluyisifungo sikamalokazane sokuphatha kahle umndeni wonkana walapha eganele khona. Ukuhlatshwa kwembuzi yokumekezisa nokudlelwa kwayo endle phambi kukamkhongi, kuwubufakazi bobumsulwa bukamalokazane, okuzothi ngobumsulwa bakhe azalele umndeni inkosana yekhaya. Ukusika elijikayo nje ngodwendwe lomdabu,

wukuthi isisekelo salo ubumsulwa bentombi eganayo nokwaziswa kwabalele ekusingathweni kwalo, kusuka ekuqaleni kuze kuyophethwa. Womabili la maphuzu abewuzinzisa umendo kubantu bomdabu. Ezikhathini zanamuhla ngenxa yokungaphathelwa echopheni, kwala maphuzu angenhla, lokhu sekudale ukuba kwande omabuyemendweni.

7.8 Izinga eliyisiphetho sempilo yomuntu

Ukwedlula ebangeni lomendo, okuyizinga lokutholwa nokukhuliswa kwabantwana, kusondeza ibanga eliyisiphetho sempilo yomuntu, ukufa. Kuyavela ngokocwaningo ukuthi ukwedlula komuntu kwamhlaba, sekusho impilo entsha, impilo yenhlanzeko yasebudlozini. Injulalwazi ngobukhona bedlozi sayishiyelwa ngobabamkhulu ngemisebenzi ababeyigcinela abangasekho. Lolu lwazi lwedlulela ezizukulwaneni ngezizukulwane ngezwi lomlomo nezenzo zabadala. Abalele badinga ukukhunjulwa ngabasawadla anhlamvana ngokuthi babagcinele imisebenzi. Abalele bathanda izinto ezimbili nje qha, utshwala nenyama. Ngenxa yobugugu balokhu kudla, abantu abathintana nakho kufanele bahlanzeke isibili ngoba baphatha ukudla kwabantu asebesenhlanzekweni yomphefumulo nomzimba. Abakwamhlaba nabo badinga ukuhlanzeka komphefumulo nomzimba ngaphambi kokuthintana nalokhu kudla.

Kuyavela futhi ngokocwaningo ukuthi ukuze umuntu adlulele ebudlozini, kufanele afe emzimbeni wenyama, avuke emzimbeni womoya wasebudlozini. Ukufa akujwayeleki futhi kuza ngezimo eziningi kodwa ukufa kuswelekile ukuba kufike ngoba kuyisango lasebudlozini. Nakuba kwaziwa ukuthi kuzofika, ukufika

kwakho kuyethusa. Noma ngabe umuntu usemdala usesondele ebudlozini, ukufa kwakhe kuyethusa. Nokho okuhluthula kakhulu izinhliziyo zabasele yilokho kokwedlula komuntu osemncane. Ngenxa yokubaluleka kwebanga lobudlozi umuntu asuke esedlulela kulona, isidumbu sakhe siphathwa ngobunono kusuka edlulile emhlabeni kuze kube uyalondolozwa.

Ngokocwaningo kuyavela ukuthi abomdabu kabakafiki ezingeni lokwamukela ukufa njengento eyisipho soMdali. Abomdabu basakholelwa wukuthi ukufa akuzifikeli kodwa kudalwa wubuthakathi. Ezikhathini zanamuhla kugcwele izifo ezinhlobonhlobo futhi ezingalapheki. Ingculazi isisiqedile isiNtu. Ukuphoqoka kwesiNtu ngenxa yalesi sifo kubukeka kusazoqhubeka ngenxa yokuthi isiNtu kasifuni ukulalela iziyalo. Kuthi lapho umuntu esewugodo edliwa yisona isifo lesi kube kulokhu kukhonjwe abathakathi.

Ukubambisana kwabomdabu lapho esegadlile uNokufa wukhondolo oselokhu kwathi nhlo luyagcinwa. Ukuncindisana odengezini lweminjunju yokushonelwa kuyancomeka. Isihlava esibukeka sicekela phansi lobu buntu besizwe esiNsundu yisimo somnotho. Kuvelile ngokocwaningo ukuthi umngcwabo usufana nenkundla yokuqhudelana ngobunjalo bomndeni lowo osuke ushonelwe kanjalo nalabo abasuke bezoduduza umndeni lowo. Ukuhlala kwesidumbu emakhazeni izinsuku kuyawulimaza umndeni osuke ushonelwe. Kusuka ngosuku lokwedlula komuntu, abomndeni bangena bagamanxe ezindlekweni.

Indlela uZulu wakuthangi abekubuka ngakho ukufa ifakazelwa yinkithinkithi yezaga eziqondene nokufa. Isaga *siqanjwa ngenxa yokuqaphela ukwenzeka* kwezinto. Isaga sigagula iqiniso elingephikwe. Kuyiqiniso elohlala limile ungunaphakade ukuthi *ukufa akunabudala, omncane nomdala kuyamfikela*, yingakho nje kwaze kwaqanjwa isaga esiveza lobu buqiniso leso esithi, kudla fumuka kudle *silaza*. Nakuba *zingebalwe zonke* lapha *izaga eziphathelene* nokufa, singasonga nje ngokuthi siphawule ukuthi ukufa kufikela wonke umuntu, kungaba ngumuntu owusizo noma owuhlupho. Ukufa kufika lapho kungalindele muntu, kugadle kuhle okwesela, kuqholoshe kuhambe nazo izihlobo zethu.

Ukwedlula kwezihlobo zethu kulo mhlaba sekusho ukulandelwa kwenqubo yokuzila kuzilelwa osuke eseshonile. Kusuka nje liphumile igama lokuthi umuntu ushonile, kuqala kuzilwe izinto eziningi. Igama loshonile alisagagulwa. Akusamenyezwa lapha egcekeni. *Ukukhombisa inguquko empilweni* ejwayelekile, kuvezwa ngezindlela ezahlukene. Lokhu kuqala ngosuku umuntu ashone ngalo kuze kuyofika lapho eselondolozwa khona. Ukuphendula izithombe odongeni zibheke udonga, ukumboza ubucwebecwebe, ukusetshenziswa kwesandla sobunxele *lapho* kugezwa *isidumbu nalapho* kwemukelwa imigoqo namafosholo sekungcwatshwa, konke lokho kusakhomba khona enguqukweni empilweni ejwayelekile.

Ucwaningo luyakuveza ukuthi abantu akade bethintane nesidumbu kanjalo nezihlobo bahlanzwa umnyama wokushonelwa nokuthintana nongasekho kulo mhlaba. Abantu bomndeni baqiniswa ngamakhubalo adliwa emva komngcwabo.

Umndeni wonke sekufanele ungene ethubeni lokuzila eliya ngokwehlukana ubude balo kuye ngokuthi ngubani emalungeni omndeni oshonile. Ukuzila kusho ukuzithiba ezintweni zomhlaba kuze kudlule isikhathi leso umndeni osinqumile ngokwesiko. Isiko likumisile futhi ukuthi inzilo lena ikhunyulwe ngokwesiko. Abakade bezilile kufanele bahlanzwe ngegazi lesilwane kanjalo bageze nangentelezi. Inzilo yona iqoqelwa ndawonye, ishiswe, ukuze ingaweli ezandleni zabathakathi. Uma bekushone umnumzane, unkosikazi / amakhosikazi akhe wona amzilela unyaka wonke golokoqo noma ngaphezulu kwalokho.

Kuyavela ngokocwaningo ukuthi umnumzane wekhaya wenzelwa ihlambo aphinde abuyiswe. Ukubuyiswa kwakhe kusho ukufakwa ebudlozini bekhaya. Usezoqala ukubizwa lapho kuthethwa idlozi kodwa ngaphambi kwalokho akanakwazi ukubizwa namadlozi ekhaya ngoba usuke engakabuyiswa ngokwesiko. Isiko likumisile futhi ukuthi yomibili le misebenzi egcinelwa umnumzane, ihlambo nokubuyiswa, igcinwa ngokuhlatshwa kwenkomo. Izingane nonkosikazi zingakhumula ngembuzi kodwa ihlambo nokubuyisa, imisebenzi yenkomo. Emva kwaleli zinga-ke, oshonile useyokhunjulwa ngendlela emisiweyo yisiko yokuhlatshelwa izilwane.

ISAHLUKO SESISHIYAGALOMBILI

8.0 ISIPHETHO NEZINCOMO

8.1 Isiphetho

Ucwaningo ngokubaluleka kwenhlanzeko ekuphathweni kwemisebenzi yabadala luthinte amachopho amathathu. Isiphetho salolu cwaningo naso sizosonga la machopho amathathu. Okokuqala, ucwaningo lugcizelele ukubaluleka kokugcinwa kwamasiko omdabu jikelele kanjalo nokugcinwa kwamasiko aphathelene nokukhula komntwana kuze kube wendela koyisemkhulu. Okwesibili, kuvelile ngokocwaningo ukuthi ukugcinwa komsebenzi wabadala kubhekene nengwadla yezinselelo ikakhulukazi ezikhathini zanamuhla. Ichopho lesithathu kube yilelo lokugcizelela injulalwazi yokugcinwa kwamasiko ngemfanelo, ngokucophelela kanjalo nokulandelanisa imininingwane yesiko njengoba lona limisile ukuze kugcwaliseke isiqiniseko kulabo abaligcinayo ukuthi nempela obekukhaleleka kwamukelekile kwabaphansi.

Kuvelile ngokocwaningo ukuthi impilo yomuntu kayipheli mzukwana liphalele elokuthi usedlule kulo mhlaba. Abantu bomdabu bayakholwa wukuthi umuntu udlulela ebudlozini ekubhubheni kwakhe kulo mhlaba. Izimpande zale nkolelo zigxile kakhulu. Ubufakazi balokhu bubonakala ngokuthi abantu baqhubeke nokuhlabela amadlozi nakulesi sikhathi sezinguquko ezininginingi. Abomndeni bayakholwa wukuthi uma umuntu ebhubha kulo mhlaba, usuke eseya ezweni lobabamkhulu, uya kwelingafelwa nkonyane, uya kwaMhlabakawukhonjwa, usephumule ekukhandlekeni komzimba. Ukwedlula kulo mhlaba kusho ukuya emhlabeni wamathongo lapho kulawulwa khona izimpilo zabakumhlaba

wanganeno. Akusekho okunye ukubhubha ngale kwethuna. Ubufakazi bokuthi ikhona impilo ngale kwesango lokufa izambula mihla namalanga ezimpilweni zabawasadla anhlamvana.

Ucwaningo lukuhlwaye lwakuthola ukuthi idlozi elikhulu kunawo wonke amanye linye nje vo, nguMvelingqangi owavela kuqala, wase edabula abantu oHlangeni. Mkhulu kakhulu uMvelingqangi. Ukuze abantu bakulo mhlaba bakwazi ukukhuluma naye uma kukhona abakudingayo, badinga amanxusa okubedlulisela izifiso zabo, amadlozi. Ukufaneleka kwedlozi ukuphatha izindaba zomndeni kuncike kubunjalo, ubungako nobulili balo lisaphila kulo mhlaba. Nakho nje ukufika ezingeni lokubizwa ngedlozi kuyibanga elide impela kusuka umuntu edlulile kulo mhlaba. Umzimba wakhe uyalondolozwa bese kuthi umphefumulo wakhe ugcinelwe imisebenzi ethize njengokubuyiswa nje ukuze uzongena ebudlozini bekhaya. Emva kokubuyiswa, owesilisa usengaba yidlozi kuye ngokuthi izigaba zokukhula kanjalo nomiselo lokuphatha umuzi wedlulile yini kuzona esaphila. Kanjalo futhi, ukwedlula komntwana osemncane kuyamncisha ilungelo lokungena ebudlozini bekhaya, nakuba egcinelwa imisebenzi efaneleyo. Abesifazane abangenayo ebudlozini kuba yilabo ababhubha sebeyizalukazi, sebedlulile ezingeni lokungcola lokuletha abantwana kulo mhlaba. Omame ababhubha besebancane bona kabangeni ebudlozini bekhaya.

Kuyavela ngokocwaningo ukuthi ukuze awenze ngempumelelo amadlozi umsebenzi wawo, lowo wokuxhumanisa abasaphila noMvelingqangi nokubavikela ezingozini ngamandla kaThongokhulu, adinga ukuhlala ethokozile. Amadlozi athokoziswa wukukhunjulwa yilabo abasaphila ngokuba bawagcinele imisebenzi. Amadlozi athokoziswa ukuba khona kwenyama notshwala kanjalo nemvunge yenjabulo ngaphakathi kwekhaya. Ukupha abalele ukudla, kwenza impilo ibe mnandi kwabaphilayo. Okwesibili, ukuze idlozi liwusingathe ngokuyikho umsebenzi ogcinwayo, lidinga labo abathintene nokumenywa kwalo baqaphele izinto ezithi zibukeka zincane nje zibe zibaluleke ukwedlula. Kulowo olimemayo lidinga ikhono, inhlonipho nenhlanzeko yomzimba nomphefumulo. Kuyenzeka kuthi ngobubhimbi balowo othetha idlozi, abange intukuthelo nomsebenzi obekuthiwa uyagcinwa ube ngumsanka emadlozini ekhaya. Kakusadingi kwakugcizelelwa okwenhlonipho nenhlanzeko kulabo abasuke sebememe idlozi. Umndeni oxabene kufanele ukhumelane umlotha kuqala ngaphambi kokuba uthinte idlozi. Ukuxokozela okwenwaya isiphundu sabalele yilokho kokwenama ngenxa yamanzi amponjwana. Lokhu kokukhombana ngenjumbane, inhlamba nokusongelana phakathi kwekhaya kuyabafulathelisa abalele.

Lolu cwaningo luphinde lwakuveza ngokusobala ukuthi zimbili izindawo ezibalulekile ekhayeni lendabuko lapho kuthethelwa khona idlozi, isibaya nendlu enkulu. Ukuhlanzeka kwalezi zindawo zombili, kuzenza zifaneleke ukugcina

ukudla kwabalele. Amadlozi angamanono, ubunuku ayabuzonda. Amadlozi aphethe impilo yomuntu kusuka eselihlule kuze kube uyedlula kulo mhlaba.

UMthimkhulu (1993:21) uthi:

> *There are also rites which are connected with the great crises of personal development. A large part of African worship is concerned with rites of birth, puberty, marriage and death, the four great passages of life.*

Kulolu cwaningo kutholakala ukuthi ukukhula komuntu kufana nokwesitshalo esidinga ukunakekelwa ngumniniso ukuze sedlulele ezingeni lokuthela izithelo. Kanjalo impilo yomuntu ibongwa kwabalele okokuqala nje ngokutholakala kwakhe. Ibongwa kwabalele lapho sebemdlulisa emabangeni ahlukene okukhula kwakhe. Ukubonga amabanga okukhula komuntu kuncike enkolweni yokuthi kakadeni ubukhona bakhe bungumphumela wokunxuselwa edlozini elikhulu, uMvelingqangi. Kuyabafanela-ke abazali babantwana nomndeni wonke ukubongela abantwana babo ngokufica amabanga athize okukhula kwabo besaphila futhi besalihloniphile igama lomuzi ngokuba baziqoqe, bazithibe.

Ukutholwa kwabantwana ngabaganeneyo kanjalo nokukhuliswa kwabo ngaphansi kwesandla somthetho nesiko yikhona kanye okwenza isizwe nesizwe siziqhayise ngobusona. Intsha iyisibuko sabazali bangaleso sikhathi. Ukudlebeleka kwentsha kukhomba ingcabhayi kubazali baleso sikhathi okuphilwa kuso. Isizwe esilahle amasiko aso, sizithola sintingaza obhukwini lobumnyama nezinkinga ezingayiwa. Abantwana bayathandwa. Ukukhuliswa

kwabantwana kakuwona umsebenzi wabazali babo kuphela kepha ngumsebenzi wesizwe nesiko okuphilwa ngaphansi kwalo. Ukuze nabo abantwana bagcine sebengonina noyise abaqotho bezizukulwane ezizayo badinga ubuqotho besizwe sanamuhla.

Ekufakazela lokhu uMsimang, (1975:210) uthi:

> *Kwakuthiwa umntwana ongakhuliswanga ngosiko ngeke ase kahle, uyokwenza okuphambene nokulunga bese kuthiwa kazithanga chi, noma kaziphelelanga. Okwesibili ukuthi ukuphutha ukufeza amasiko athile kwakumdalela utakatiya lomkhuhlane lowo kokunye angatholi bantwana uma mhlawumbe isiko lokuthomba lingenziwanga.*

Kuyavela ngokocwaningo ukuthi emandulo izikole zingakabi bikho, okuyisona sikole esikhulu bekuyikhaya lapho abantwana bebefundiswa khona indlela yokuziphatha. Kuningi kakhulu abebekufunda kuleli khaya. Bebeqeqeshwa ukuze bakhule babe qotho ezimpilweni zabo. Bebefunda ngokuyalwa ngabadala kanjalo nokulandela lokho abebekubona kwenziwa ngabadala njengenqubo yokukhumbula amadlozi. Bebephuma bevuthwe lushu kulesi sikole, sebeya emphakathini ngomiselo lokuzalela isizwe abantwana. Ingane ezelwe ekhaya bekuba yingane yawo wonke umuntu owakhele indawo leyo ,kungafani nezikhathi zanamuhla lapho umuntu nomuntu esebhekana nenkinga ethinta yena kuphela engasenakuyiqondisa ingane yomunye umuntu ngokwesabela ilungelo lengane kanjalo nokwesabela iphuzu lokuhlukunyezwa kwabantwana.

U-Ayisi, (1979:48) yena ufakaza uthi:

> *Methods of education of primitive people are pragmatic, entailing the practicing of social activities. The learner participates in the real social situation.*

Akungabazeki ukuthi ukukhula komntwana akuzenzakaleli nje. Kungalesi sizathu kuswelekile ukubongwa kwakho kuMvelingqangi ngomlomo wamadlozi. Ibanga nebanga umntwana alificayo lishumayela ngokubaluleka kobuqotho empilweni yomuntu. Ukubaluleka kokutholwa kwabantwana kugcizelelwa yizenzo namalungiselelo okulethwa kwabo kulo mhlaba. UZulu wakuthangi ubeliphathele echosheni eliphezulu iphuzu lenhlanzeko kuyo yonke into abeyenza. Bheka nje ukuhlanzwa komlobokazi, egeqwa isizalo ngezihlambezo kulungiselelwa ukuhluma komntwana endaweni ehlanzekile. Kuyacaca ukuthi iphuzu lenhlanzeko lishunyayelwa nangaphambi kokuba umntwana afike kulo mhlaba. Akusaphathwa – ke ukuhlanzwa kwakhe ngokwesiko kusuka efika kulo mhlaba kuze kube uhlanzwa ukungcola kokuzalwa ngenyama ngokugcinelwa isiko lembeleko.

Ucwaningo luphinde lwakuveza ukuthi abantwana bawusizo olukhulu kubazali nasemindenini yabo. Umuntu ongabatholi abantwana uba nobuhlungu obunzima ngoba ngaphandle kwezinhlamba achashwa ngazo, kudinga azithume yena kunoma yini ebingenziwa yizingane. Isaga esithi, ukuzala ukuzelula, saqanjwa kusukela khona lapha ekuthunyweni kwabantwana ukuba benze imisebenzi abadala abebengezukufinyelela kuyona. Imisebenzi abantwana abafundiswa yona emakhaya ibacijela ikusasa lona elingaziwa. Laphaya ekwaluseni abafana

bafundiswa isibindi sokumelana nezimo ezinzima njengoba bezozimela sebezinhloko zemizi. Kuningi okuqeqesha abafana ekwaluseni kubaqeqeshela leli zinga. Ekuthezeni nasekukheni amanzi, amantombazane wona afundiswa ikhono lokubekezela njengoba besazophuma bayothwala izinkinga zomendo lona ongathunyelelwa gundane.

Kulolu cwaningo kuyacaca ukuthi okuyiyona ngqikithi yokugcinwa kwemisebenzi yokukhula kwabantwana wukubonga ukuziphatha kahle kwabo. Ukugcinelwa umsebenzi womemulo kuyalifakazela iphuzu elingenhla . Umemulo ugcinelwa intombi esuke iziphathe kahle, yagcina isitsha sikayise sigcwele ngokumisa. Ukusina kwayo esigcawini ngomkhonto nehawu kwalapha ekhaya kufakazisa kwabaphilayo nabalele ukuthi lona osinayo intombi nto into edinga ukufungwa ngabafowabo ngobumsulwa bayo. Uphawu luhamba indima ende lapho kugcinwa amasiko okwedlulisela abantwana emazingeni alandelayo. Ukuhlatshwa kwezilwane zihlatshelwa ukubonga kwabalele ukudlula ebangeni elithile kuthi kwedlulisela umyalezo kube kuwedlulisela ngophawu lokufa ebangeni elidala nokuvuka ebangeni elisha.

Ukufika kwempucuko yaseNtshonalanga nefike nofuduko lwabomdabu beqonde emadolobheni kulukhinyabeze kakhulu loluya lukhondolo lokuhlangana komndeni ndawonye lapho kukhunjulwa amadlozi. Ukusuka kwabomdabu bezozinza emadolobheni kwenze yalahleka leya ntambo ebibophe umndeni ndawonye. Ezikhathini zanamuhla sekujwayelekile ukuthi abendlu ethize

emndenini bazigcinele imisebenzi yamadlozi ngaphandle kokuthinta izinsika zomuzi. Umsebenzi wabalele uphathwa nguSokhaya noma kube inkosana yomndeni. Ngakolunye uhlangothi, kuyavela ukuthi ngenxa yokugudluka kwaleziya zikhonkwane zokugcinwa kwesiko ngendlela, kuyenzeka ukuthi nawo amakhosana okusuke kufanele angamele imisebenzi yalolu hlobo, abe mathintanyawo ekugcineleni abakwenye indlu le misebenzi. Kuyaye kufakazeleke ukuthi nalapho kungakhali khona qhude kuyasa lapho abakwandlwana sebezibambela bona mathupha ngokubona ukuthi bayoze bafulathelwe yidlozi. Nokho ukubusiseka komsebenzi onjalo onganganyelwanga zinhloko zomuzi yinto engekho.

Inselelo enkulu ebhekene nesiko yileyo ethinta isizukulwane sanamuhla. Ukuqeda isikole entsheni kusho ukuthola izindawo zokuhlala emadolobheni lapho imithetho yakhona ingavumelani mpela mpela nokuba kugcinelwe khona amasiko omdabu. Intsha ithenga imizi yawo ezitezini zamabhilidi. Kukodwa nje lokhu, kungahlangene namithetho kaMasipala ebusa amadolobha kuyinkinga enkulu ekugcinweni kwesiko ngokuyikho. Ngenxa yobudolobha balezi zindawo, akunakugaywa tshwala noma kuhlatshwe silwane khona. Ubufakazi buthi utshwala bugaywa elokishini kanjalo nesilwane sihlatshelwa futhi siphekwe khona bese kuyathuthwa lokhu kuyiswe edolobheni lapho kudliwa khona ngokuthula ngokwesabela imithetho kaMasipala wedolobha. Kuyacaca ukuthi lokhu sekuwumfuziselo nje wempela, akukho msebenzi wabadala osuke ugcinekile uma sekwenziwa nje.

Enye inselelo ekhona yileyo ebhekene nesiko lokulobelelana kobantu. Ukwehla kwezinga lokuziphatha entsheni, sekudala ukuthi kuthi ingaqeda nje isikole, izithathele omasihlalisane bayo kude kude kuyokipitwa emabhilidini lawo. Miningi kakhulu imithelela yale mpilo. Ukugudluka kweSintu ezinsikeni zesiko yikhona okuzishaya emakhanda ezinye izimbangela zokushabalala kwenhlonipho. Ukumba eqolo kwabazali lapho kulotsholelwana ngezinye zezinto ezibangela intsha ibalekele emadolobheni nomasihlalisane bayo lapho isifike ebangeni lokuzondla. Yiqiniso elingephikwe ukuthi umuntu ngeke wamfuya. Impandazala iwafukamela kanye kanye nelempangele amaqanda ayo uma kwenzekile ukuthi abafana bayifakele nelempangele esidlekeni sayo. Iqiniso lithi impangele ithi ingavula amehlo, idlebeleke igcine ngokwemuka.

UMair, (1969:xii) ufakaza uthi ngolwasemzini ngokumba eqolo kwelobolo:

> *Exorbitant demands are often made and the resulting dissatisfaction on the part of the younger men raises a new threat to the continuance of the bride – price system.*

Nakuba kunjalo, kubalulekile ukuthi kuthi lokho esikuthande kusengamaklumela sikuthenele ingomuso elincike ekwaziseni okwakubo ngaphambi kokunaka okwezizwe ngoba kungenjalo, isiko lomdabu lenhlonipho nobumsulwa bezintombi nezinsizwa zakithi lizoshabalala liphele nya.

Imingcwabo emadolobheni ibhekene nenselelo enkulu edinga ukufakelwa izibuko. Izinga lokushona kwabantu emadolobheni selenyuke ngale ndlela yokuthi sekuswelakala ngisho nendawo yokungcwaba imbala. Izifo

ezinhlobonhlobo ezibhubhisa isizwe zinomthelela omkhulu ekweswelakaleni kwezindawo zokungcwaba emadolobheni. Isifo sengculazi, esibhekene nomhlaba wonke, sibukeka sishabalalisa nelincane ithemba lokuthi sisazoba khona yini isizukulwane eselama lesi esikhona. Ukwanda kwemingcwabo sengathithi sekunomthelela ekwehleni kwezinga lokuhlonishwa kwayo. Izindleko zamadili-mingcwabo ziya ngokuya zenyuka. Kanjalo nezimfashini ezihambisana nomngcwabo wesimanje ziqubuka ngapha nangapha kuhle kwamakhowe . Ukweswelekа kwamangcwaba emadolobheni sekudale ukuba abanye bomdabu bagudlukele esikweni lokwebolekwa lelo lokungcwaba ngokulothisa isidumbu soshonile:

> *A serious lack of grave space in KZN is forcing people to consider alternative burial arrangements, especially, in Umlazi where only 20 graves remain available.*
>
> *(Daily News, Monday January 8, 2001).*

8. 2 Izincomo

Lolu cwaningo luncoma ukuthi, okokuqala nje ngqa, abomdabu mababuyele emasikweni endabuko. Abomdabu mabaqikelele ukubambelela kokwabo kwendabuko nokho babe bengawavalile amehlo, banyonkele baphinde baqokelele okusha lokho kuphela okuzothuthukisa okwabo nalokho abakholelwa kukho nokubabeke ngenhloso kuleli chopho lengabadi, kunokuduma nokwabezizwe okubhubhisa okwabo.

Ucwaningo luyakuncoma ukuthi izikhonkwane zokukhuliswa kwabantwana zingagudluzwa. Inhlonipho isizukulwane esidala esikhule ngaphansi kwayo mayedluliselwe ebantwaneni. Ukwazisa abantu abadala ukuthoba lapho umntwana ekhuluma nomuntu omdala, ukubingelela, ukugudlukela omdala endleleni, ukuhlonipha abalele yikho konke okuyisisekelo sempilo yomdabu.

Kuyanconywa futhi ukuthi abantwana abazelwe emakhaya babongwe ukuziphatha kwabo ngokugcinelwa imisebenzi ehlukahlukene lapho bedlula emabangeni athile okukhula kwabo. Akuthi-ke lapho bedlula emazingeni athile, bambulelwe ngeziyalo ukubaluleka kokuziphatha ngobunono nokubaluleka kobumsulwa bemizimba yabo nokuyikhona okubacijela izinga elikhulu ezimpilweni zabo lelo lokuthola umendo. Akuqikelelwe futhi ukuthi abantwana bazigcine ubuntombi babo ukuze bafaneleke ukwemuliswa . Akungabhekwa kuphela kubantwana bamantombazane kodwa nabafana mabayalwe, bakhuliswe ngaphansi kwesandla somthetho ukuze bahloniphe imizi yoyise.

Kudonswa umphakathi ngendlebe ukuthi kuthi lapho kugcinelwa abantwana imisebenzi yokubonga ukukhula kwabo kanjalo nalapho kugcinwa khona imisebenzi jikelele kuqashelwe ukuthi labo abathintene nedlozi baliphathele phezulu iphuzu lenhlanzeko ngoba yilona phuzu elimqoka nelenza sikholwe ukuthi ukugcinwa kwalo kwenza umsebenzi wedlozi ufaneleke.

Makuhlonishwe izindawo lapho kuhlala khona amadlozi, isibaya nendlu engenhla ngobuthempeli bazo. Kuyanconywa ukuthi okungenani emadolobheni lapho kungekho khona zibaya namisamo, kwakhiwe amakhobolo okungaba ngaphakathi kwendlu noma kube ngaphandle kwayo. Amadlozi awafakwe ngokwesiko kulezi zindawo ukuze kugwenywe ukuthethelwa kwedlozi emakamelweni okulalwa kuwo, ezindlini zokuphekela nasezindlini zokuphumula njengoba kuvelile ngokocwaningo. Lolu cwaningo luyakuncoma ukuba kuqondisiswe ukuthi ligcinelwani isiko, kungafani kusiniswe amahleza nje kodwa kube kuthiwa kugcinwa umsebenzi wabadala.

Ucwaningo luyakuncoma futhi ukuthi kubizwe izinyanga ezikuqeqeshelwe ukuphatha imisebenzi yabangasekho ukuze zengamele ukuthintwa kwabo kanjalo ziqinise ziphinde zihlanze imindeni ngezintelezi. Nazo izinyanga kaziliqaphele iphuzu lenhlanzeko lapho zenza lo msebenzi obaluleke kangaka.

Lolu cwaningo luyakuncoma ukuthi abantwana bangeqiswa amazinga okukhula kwabo ngokuthi onina babenze izintombi besanuka ubisi. ISintu siphila esikhathini lapho abantwana abancane behlukunyezwa khona ngabantu abadala ngokocansi. Abukho ubufakazi obuqanda ikhanda bokuthi abantwana banukubezwa ngoba besuke beqiswe amazinga athile ngoba nezinsana ezinyanga-nhlanu zinukubezwa mihla zinswelaboya kulesi sikhathi kepha kuyanconywa ukuba kugwenywe lokhu hleze nezinga lokunukubezwa kwabo lingehla.

Kulo msebenzi kuphakanyiswa ukuthi abantu bomdabu baqonde ngophawu oluhambisana nokugcinwa kwemisebenzi yabadala. Ukubulawa kwesilwane nokuphalala kwegazi laso. Ukubaluleka kwemvelo njengemifula egelezayo esingethwe ngamathongo esizwe. Ukubaluleka kokuzila nokuzithiba ezintweni okuhunyushwa ngomgonqo lapho abantwana bekhuliswa. Ukuphuca ikhanda. Ukufaka inzilo nendlela yokuziphatha lapho kuziliwe. Ukubaluleka kophawu lobumsulwa oluhunyushwa ngezindlela eziningi lapho kugcinwa khona amasiko okukhula kwabantwana nalapho sebesina khona esigcawini. Mawungakhohliswa umphakathi ngalezi zimpawu ngoba ukukhohliswa kwawo kusho ukudicilela phansi isithunzi sesiko nokubukela phansi abalele.

Lolu cwaningo luyakuncoma ukuthi liqhutshwe isiko lokuganana, liphinde liqhutshwe ngendlela emiswe yisiko nengaholeli ezahlukanisweni lezi eziyinsada muva nje. Ukubaluleka kwabakhongi, isikhathi abahamba ngaso lapho beyocela isihlobo esihle, imibala yezinkomo abamemeza ngazo esangweni nokunye okuhambisana naleli siko, kufanele kudluliselwe ngendlela esizukulwaneni ukuze isiko lokulobolelana lingezukushabalala njengokuba libonakala lithanda ukuhlaselwa yilesi sihlava ngendlela osekuhlalwa ngayo namuhla.

Kube nesambulo kulolu cwaningo sokuthi kungani abantu sebehlalisa izihlobo zabo amasolokohlo emakhazeni ngaphambi kokuba zingcwatshwe. Kuvelile ngokocwaningo ukuthi inhloso yalokhu akuyikhona ukuthi kusuke kusalindwe

izihlobo ezihlala ekudeni kodwa kusuke kusalungiselelwa wona amadili – mingcwabo lana aseyinsakavukela kulezi zinsuku. Kuyanxuswa ukuba umphakathi kewubuyele esikweni lendabuko, lokuphathwa kwasebedlule ngesizotha kuphinde kwehliswe nezindleko *ezihambisana nokuphelekezela abasuke sebedlule kulo mhlaba.* Ukuphathwa ngokuyikho kwesidumbu nokunikwa kwaso umngcwabo wesizotha kusenza iSintu sibe nethemba lokuthi odlulile udlulela ebudlozini ngakho sisayokwazi ukumcela ukuba asixhumanise noThongokhulu.

Lo msebenzi usuhlanganiswe wonke uphokophelele ukusiza umphakathi ukuthi ugweme amaphutha atholakala lapho kugcinwa khona imisebenzi yabadala. Amaphutha abedalwa yindlela yokungaqondi inqubo okuyiyonayona ngenxa yesikhathi sezinguquko okuphunywa kuso kunethemba lokuthi aseyogwemeka. Iqiniso elimsulwa ukuthi kuyosisiza isizwe somdabu ukulandela inqubo yobabamkhulu ngoba kakadeni *kasinakuliqonda iphambili uma imuva singalazi.*

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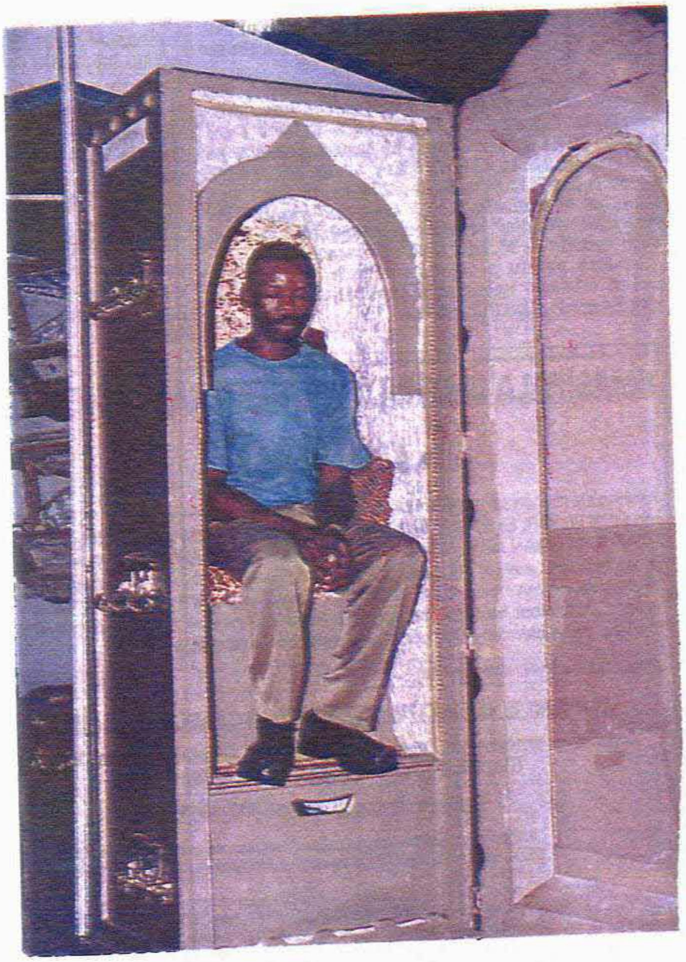
SUNDAY TIMES: (28 January 2001) : The grim reaper.

UKHOZI RADIO (05 November 2000): Inkinga yokusweleka kwezindawo zokungcwaba



HHAYI ngoba uBheki Khoza osebenza e-Exhibition Centre eThekwini eseshonile, kodwa ubekhombisa indlela isidumbu esizohlala ngayo kuhlobo olusha lwebhokisi okuzongcwatshwa kulo umuntu ehleli. Kuthiwa lolu hlobo lwebhokisi luzokonga indawo njengoba kunokuntuleka kwezindawo zokungcwaba. Kwabaningi bekunzima ukukholwa wukuthi yibhokisi lomngcwabo uqobo leli eliwumfanekiso kafishi elakhiwa eGhana elibe ngeliwe lamabhokisi adonse amehlo abaningi kumbukiso obuseThekwini.- *IZITHOMBE NGU: BHEKI*

Izinkampani ziqhamuke nohlobo olusha lwamabhokisi omngcwabo

LINDANI BUTHELEZI

UKUNTULEKA kwezindawo zokungcwaba emadolobheni amakhulu KwaZulu-Natal sekuphoqe ezinye zezinkampani zabangcwabi ukuba ziqhamuke nohlobo olungajwayelekile lwebhokisi lomngcwabo, okungcwatshwa kulo umuntu ehleli eqojeme sakuqhiyama njengoba esuke ehleli esihlalweni esijwayelekile nje.

Lolu hlobo lwebhokisi eliwubukhazikhazi ngaphandle nangaphakathi, futhi okuyilo olubonakale ludonsa amehlo abantu abaningi embukisweni wabangcwabi othathe izinsuku ezimbili eDurban Exhibition Centre, lwakhiwe ngabangcwabi bakwa Khululeka Africa eMgungundlovu.

Ngaphakathi kulo linendawo ebanzi, isidumbu esincikiswa kuyo, nendawo yokubeka izinyawo, lase lifakwa ingilazi okwazi ukubona kuyo sonke isidumbu.

Elinye ibhokisi ebelilapha elibe ngundabizekwayo kwabebehambele lo mbukiso, ngelakhiwe ngabangcwabi baseGhana elifana ncamashi nofishi inani lalo elisukela ku-R8000.

Uma ulibheka ngaphandle ungafunga ugomele ukuthi yinhlanzi uqobo, kanti uma ulivula ngaphakathi ukhangwa yizindwangu ezimhlophe okulala kuzo isidumbu. Amabhokisi amaningi namatshe amathuna abekhangiswa lapha asuka emazweni ahlukene okukhona iHolland, Italy, ne-Australia.

UMqondisi wamathuna eThekwini, uMnuz. Phumlani Ntombela, uthe lolu hlobo lwebhokisi lukwazi ukonga indawo, kungcwatshwe okungenani abantu abathathu endaweni obekungangcwatshwa kuyo umuntu oyedwa ngendlela ejwayelekile.

Uthe okwamanje okubakhathazayo wubude balo, ngoba babhekele ukuthi inhlabathi ingaweli kulaba abasuke bemba emathuneni.

Uthe basaxoxisana nabangcwabi ukuba banciphise ubude balo nokonye okufanele kulo ngaphambi kokuba kufingelelwe esivumelwaneni ngalo.

UMnuz. Ntombela uthe kuyiqiniso ukuthi amathuna amaningi agcwele, abale kuwo awaseZwelethu eMlazi osekungcwaba kuwo leyo mindeni enemihlaba eyayithenga ngesikhathi sikahulumeni omdala waKwaZulu, kanye nalabo asebengcwaba emigodini okwakungcwatshwe kuyo izihlobo.

Imindeni eminingi eMlazi kuthiwa isisebenzisa amathuna aselokishini KwaMakhutha okuyiwo aseduze futhi anemigodi ebiza kangcono.

UMnuz. Neville Tegg obekhangisa ngamatshe amathuna anemibala enhlobonhlobo futhi awuhlobo lokuqala eSouth Africa uthe, abantu abambula amatshe sebengakwazi ukukhetha phakathi kwezinhlobonhlobo ngaphandle kombala omnyama ojwayelekile kuleli.

Uthe amatshe abo asukela ku R4000 kuya ku R24 000.

Uthe akangabazi ukuthi umbukiso ube yimpumelelo ngenxa yesibalo esikhulu sabantu abebetheleka kulezi zinsuku ezimbili.

UMnuz. Maxwell Hlefane, onguMxhumanisi kwa-Central Funeral Services eThekwini, uthe uhlobo lwebhokisi olungufishi ngeke lulunge lapha e-Africa ngoba lunokubukisa kakhulu.

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The grim reaper

Death takes a chunk out of SA consumer spending

TOP OF THE RANGE: Many families spare no expense when it come to burying their loved ones. The hearse pictured here was used at the lavish funeral (above) of millionaire Godfrey Moloi

Special reports by: JEREMY THOMAS, MASEGO LEHIHI and VICTOR KHUPISO

WHEN economists talk about a big change in consumer spending, they tend to blame gambling and cellphones. But there is another dark cloud hanging over the retail sector, and its ghastly effects on South African society are just starting to be felt

WE ARE a dying society. Statistics SA recorded 218 279 deaths in 1994. Last year, the figure had risen to more than 700 000 — and the death rate is predicted to keep rising at a horrifying 20% a year.

It's so bad that Unisa's Bureau for Market Research (BMR) has been forced to cut its projection of what South Africa's population will be in the year 2020 — not 80-million, but 50-million.

Jacques van Zaydam, head of the National Population Unit, says AIDS deaths have thrown some provinces into negative population growth. AIDS is mowing down KwaZulu-Natal's economically active groups — women between 20 and 30 and men between 25 and 35 — leaving a massive burden on those left behind. He estimates that the average life expectancy in certain regions of South Africa could fall to as low as 40.

The effect of death on the economy is three-pronged. Obviously, in time, there will be fewer consumers — and fewer retired people drawing pensions — but the immediate impact is felt in healthcare and in funerals and life assurance.

The BMR's Professor Johan Martins gives a conservative estimate that R25-billion was spent on medical and dental services by SA households in 2000. This figure, based on surveys from 1995 to 1998 — before the HIV/AIDS pandemic reached its current crisis levels — could be a lot higher.

Healthcare costs increased by 74% between 1995 and 2000 — and now eat up about 4% of every household's cash each month. That's up from just 2.7% in 1993, says Ilse Fieldgate of research firm Econometrix.

What's more, warns Fieldgate, we're going to have to get used to more family members dying "as the full impact of AIDS becomes more widespread". Right now, the average SA household spends 0.5% of its income on funeral costs.

And we will see even more deaths if people's attitudes towards safe sex don't improve, says John Solomon of African Life Assurance. In 10 years' time, the death rate could be four times what it is now.

This will put more pressure on the economically active to support people with AIDS, says Stephen Kramer of Metropolitan's AIDS research unit.

A typical employed person will be forced to pay triple in 2010 what he or she pays today for medical cover.

Similarly, says Kramer, pension fund deductions are set to increase — simply because there are fewer people contributing to the country's "pool" of retirement money.

This is a different scenario to that facing Europe and the US, says Kramer, where the impact of AIDS is "negligible" because the rate of AIDS infection is low and HIV-positive people can afford the treatment.

There is plenty of evidence on the streets that SA's population is in crisis. Gauteng-based funeral company Batho Batsho Bakopane (popularly known as B3) has experienced an "explosive boom", says general manager Skutu Mogafe. His firm's output is up from eight or nine funerals a week in 1993 to between 20 and 21 now.

Similarly grisly sums are given by Shanley's Funeral Home in Durban. Director Craig McLauchlan says one cemetery in the city alone buries 40 people each weekend. There are about 80 funeral homes in Durban, he says, each doing about 25 funerals a weekend. This is double what the funeral business was doing four years ago, says McLauchlan.

Even worse, he's noted that most deaths are young people in their 30s. "I put it down to AIDS," he says bluntly, "no matter what cause is given on the death certificate."

Terrence Chauke, MD of funeral insurance provider Safrican Life, agrees. Fewer elderly people above the age of 70 are dying. But there are increasing deaths of people between 16 and 40 and of children from birth to the age of five.

Trinity Caskets, based in Boksburg on the East Rand, has seen its business of supplying caskets to undertakers grow by more than 25% in the past year, says manager Timothy Dube.

Nathan Sacks, senior manager of policy benefits at African Life Assurance, says claims on his policies jumped from 1 000 in 1998 to 1 750 last year. This has put pressure on profits and forced the company, which targets lower-income consumers, to consider upping its premiums, he says.

As a pointer towards what people are having to spend on funeral insurance and loans, Kuben Naidoo, head of personnel policy at the Treasury, quotes a survey in May last year. This showed that insurance payroll deductions — from government employees alone — amounted to R450-million a month.

Deductions for loans among civil servants — including to microlenders who sometimes charge a compound 360% per annum — amounted to R311-million.

It was not uncommon for such deductions to make up 40% to 50% of an employee's pay package, he says.

Costly funerals bite deep into family budgets

THE business of death is hurting those who can least afford it — and changing the way many South Africans borrow and spend their money.

Nathan Sacks, senior manager of policy benefits at African Life Assurance, says community expectations burden people intolerably.

Craig Schweitzer of SA Memorial Park in Fourways, Johannesburg, says white people generally spend about R4 000 on a funeral, but black people spend between R10 000 and R20 000.

Hollard Direct Solutions manager Warwick Bloom says costs rocket with the inclusion of buses, cattle, canopies, tents, tables, chairs and toilets.

Thobeka Nkomo, 53, a single parent who lives in a shack with her five children in Orlando East, Soweto, spent almost R10 000 to give her son "a decent funeral" this month. She earns less than R1 000 a month as a cleaner and supplements her income by selling ice cubes.

Nkomo was a member of a burial society, having paid R50 a month for four years, but the R4 000 she got from it was not enough. Her son's body was in a morgue for three weeks as neighbours helped her raise money.

A simple coffin cost more than R700. The cheapest undertaker charged R8 900, which included two buses, a hearse, family car, 15 chairs and tents. "I had to rely on donations for food and drink for mourners. A cow cost me R3 000. There is no longer sadness when a person dies. The occasion is seen as a feeding scheme for the hungry," she says.

David Boitumelo of Soweto is a part-time taxi driver who earns less than R1 000 a month. When his 19-year-old daughter, Nozizwe, died in December, his family burial society could not cover the R8 000 costs. "I had to go around asking people for help. I did not want to be embarrassed with people saying I'm useless and can't even bury my own daughter."

He urged government to root out unscrupulous undertakers and control the price of funerals. "If nothing is done, no families will be able to bury their beloved ones. The situation could be chaotic as corpses will be buried in yards or thrown in the streets as people have no money for funerals."

Lineth Ngwenya of Dlamini agrees. When her son died after a long illness in November the funeral left her destitute and in debt.

THE COST OF PAYING LAST RESPECTS

Coffin:	R1 800 to R50 000	Headstone:	R2 500 to R7 000
Undertaker:	R800	Transport/hearse:	R500
Equipment:	R600	Mourners' car:	R500
Storage of body:	R10 to R15 a day	Flowers:	R250 to R1 000
Service & documentation:	R800 to R1500	Gravesite:	R300 to R1200
Catering:	R500	Newspaper announcement:	R200 to R400

Graphic: FIONA KRISCH Source: HOLLARD INSURANCE