UCWANINGO OLUNZULU NGENKOLO YOBUKRESTU

NENKOLO

YOMDABU (YESIZULU)

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INDAWO : DURBAN - UMLAZI
USUKU LOKUPHOTHULWA : UMASINGANA 1997

ISIFUNGO

NGIYAFUNGA NGIYAQINISA NGITHI :

" UCWANINGO OLUNZULU NGENKOLO YOBUKRESTU NENKOLO YOMDABU (YESIZULU) "

UMSEBENZI WAMI. YONKE IMITHOMBO ESEBENZISIWE NECAPHUNIWE IVEZIWE EKHASINI LEMITHOMBO YOLWAZI. NABANTU OKUTHEKELWE KUBONA ULWAZI BAVEZIWE EKUGCINENI.

....

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UMNIKELO

LO MSEBENZI NGIWUNIKELA KUBAZALI BAMI, IKAKHULU UMAMA USEBENZILE GETRUDE WANDA, ABANGIKHULISA BANGIFUNDISA NGAZE NGABA ILOKHU ENGIYIKHO NAMUHLANJE. IMFUNDISO YABO IYONA ENGIPHEBEZA NGAYO IZINKINGA ZOMHLABA. NGIBUYE NGINIKELE NAKUNDODANA WAMI USENZELOKUHLE BONGUMUSA OBUYE WANGALUTHOLA KAHLE UTHANDO LUKABABA NGESIKHATHI NGIMATASATASA NOCWANINGO.

Abantu okufanele babongwe

Uma ngiqala ukubonga kufanele ngibonge kuMtungwa okaMashobane lowo uMnumzane L.Z.M.Khumalo nokunguyena osuse ufasimbe kumina. Ukuphumelela kwalo msebenzi kungenxa yeziluleko zakhe. Uyena muntu obephethe isiswebhu engikhalima. Ngeswele amazwi Mtungwa.

Unkosazane Z.B. Njapha ungilekelele kakhulu ngesikhathi ngiqoqa ulwazi olunzulu nolubucayi. Ume njalo Soshimo !

Ngibonge noSiphesihle Mduduzi Zulu ongisize ngokungicindezelela ngomshini lo msebenzi. Ngithi khula Mageba ungakhokhobi ! Vele uZulu akadluli ngendlu yakhiwa.

Ngingeze ngabaqeda bonke abantu ababe nesandla ekubeni lo msebenzi ube impumelelo. Kuthi kunina nonke ngithi mpilonhle mpilonde, lukhule nolwazi lwenu niphinde nincelise isizwe ngalo.

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1.1 Isingeniso

Zonke izizwe zoMdabu lapha e-Afrika zinenkolo yazo. Le nkolo ihambisana nemikhuba ethize. Inkolo yalezi zizwe isemthanjeni yempilo yabantu bakhona kangangoba akulula ukuhlukanisa usikompilo nenkolo yesizwe soMdabu. Imvamisa akekho umqambi walezi nkolo yize bekhona abaqambi bezizwe ezithile. Izizwe ziqiniseka ukuthi le nkolo zadatshulwa nayo nguMdali. NamaZulu nawo anenkolo yawo ayilandelayo, yize-ke isithe ukudungeka idungwa impucuko yaseNtshonalanga ihambisana nenkolo yobuKrestu.

1.2 Inhloso

Ngalo msebenzi kuhloswe ukubeka obala umehluko phakathi kwenkolo yobuKrestu nenkolo yoMdabu. Kunokwenzeka ukuthi kukhona ukuxhumana noma ubudlelwano obuthile phakathi kwenkolo yoMdabu (yesiZulu) nenkolo yobuKrestu. Lo msebenzi-ke uhlose ukugqamisa lobo budlelwano. Lapho kuzokhanyiswa amandla asenkolweni yoMdabu. Okunye okuhlosiwe ngalo msebenzi ukushumayela ivangeli lokuthi akukuhle ukulahla inkolo yakho yokudabuka bese uphuphutheka nenkolo yezinye izizwe.

Injalo-nje le nkolo yobuKrestu ayingeniswanga ngendlela enhle kubantu boMdabu. Ngakho-ke lapha sikhumbuza abantu ngalokho, sibuye sibuveze obala lobu bubi bokungenisa inkolo yobuKrestu ngesinxele. Lapha kuzobe kukhumbuzwa amaZulu ukuthi kumele akhalelephi uma esebunzimeni. Lo msebenzi uhlose ukukhulisa

isithunzi senkolo yoMdabu esesahuduleka phansi ngenxa yokuphuphutheka neyezizwe.

1.3 Inkuthazo

Into ebange ukuthi ngize ngiqoke lolu cwaningo ukuthi iningi labantu abamnyama nokungamaZulu, sebeyayilahla inkolo yabo yoMdabu nokuyinkolo okuyona ebathinta ngqo bese bebambelela enkolweni yobuKrestu nokuyinkolo yabezizwe. Into engashicileliwe phansi kule zinsuku ivama ukushabalala nokuzitshwa. Nami-ke ngiphosa itshe esivivaneni ngokuqinisa inkolo yoMdabu kuyo yonke imikhakha , eyokuqekethwa noma eyokulotshiwe phansi emabhukwini.

Isizukulwane esiyosilandela siyolamba ngakulo munxa wenkolo yoMdabu. Umsebenzi wethu-ke ukusibekela umkhusu. Imibhalo ekhona ngenkolo yoMdabu, ibhalwe ngezilimi zabezizwe yize eminye ibhalwe abantu abamnyama. Wokunye-ke kwako loko okwenze ngiqoke ukwenza lo msebenzi.

1.4 Umklamo

Kuzocwaningwa inkolo yobuKrestu kanye nenkolo yoMdabu. Ngenxa yokuthi inkolo yoMdabu ibanzi, ucwaningo luzoqondiswa enkolweni yamaZulu. Lolu cwaningo luzothinta nezinto zaseZulwini, yize engekho umuntu owazi kahle ngeZulu noseke waya khona. Izihlokwana ezifana nalezi: amathongo, imikhosi,

uMvelinqangi, imihlabelo nezinye, zizocwaningwa ngehlo lobuKrestu zibuye zicubungulwe ngokoMdabu.

1.5 Indlela Yokughuba Ucwaningo

Ngizohambela imigubho lapho amasiko nobuhle benkolo yoMdabu buqhakambiswa khona. Kuleyo migubho nemicimbi ngiyozama ukuxoxisana nezithameli kanye nabagqugqquzeli ukuze ngithole ulwazi olunzulu ngohlobo lomcimbi lowo. Ngizobuye ngicwaninge ngemigubho/imicimbi yenkolo yobuKrestu futhi nakhona ngenze ngokufanayo.

Ngizoxoxisana nabantu asebekhulile ngenhloso yokuthekela kubona ulwazi ngenkolo yoMdabu. Ngizobuye ngihambele nabafundisi ngenhloso yokuthola inzululwazi ngenkolo yobuKrestu. Ngizoxoxisana, ngibonisane namalunga omphakathi aneminyaka eyahlukene nakholwe ezinkolweni zombili, ngenhloso yokuthola izimvo ezahlukene. Ngizofunda imiqingo enzulu ephathelene nenkolo, kungaba eyenkolo yoMdabu noma eyobuKrestu.

2.1 UNkulunkulu noMvelingqangi

Kuyavela kuzo zombili lezi zinkolo ukuthi khona ezikholelwa kuyena nezithi uyena uMdali wezinto. Uyena onikeza abalaphi izinhlobo zamakhambi abazowasebenzisa nobuhlakani abanabo babuthola kuNkulunkulu noma uMvelingqangi:

> Nokho kithina kukhona uNkulunkulu munye, uYise, okuvela kuye konke, nathi sikhonela Yena, neNkosi yinye uJesu Kristu, okungaye konke, nathi sikhona ngaye.
> (I KwaBaseKorinte, 8:6).

AmaKrestu athi uNkulunkulu unezimo/iziqu ezintathu,uNkulunkulu uYise; iNdodana noMoya oyiNgcwele. Esinye sezimo zakhe ileso somoya. Ikhona lokho okwenza atholakale kuyo yonke indawo :

> In one sence, the Incarnation was manifestation of one God whose nature is the basic essence of the Father, the Son and the Holly Spirit.
> (Brumback, 1956: 71).

NamaZulu athi noMvelingqangi uneziqu/izimo ezahlukene. NgokwesiZulu kunoMvelinqangi uqobo lwakhe iNkosazana yeZulu, noMoya wamaThongo. Obabamkhulu endulo babemazi uNkulunkulu ukuthi nje babembiza ngokuthi uMvelingqangi.

Igama likaNkulunkulu lafika nabefundisi bokuqala. Babesho uMvelingqangi, babezama ukuveza ubukhulu bakhe futhi befuna

nokuthi amaZulu abone sengathi lokhu abakushoyo kungcono kunalokhu abakwaziyo :

> The name "Great-Great" which Shooter uses in the translation of the Zulu word uNkulunkulu. This is the name the missionaries subsequently used to refere to god. Another name, uMvelinqangi, which Shooter translates as "First Appearer or Exister" was in fact more correctly understood by the Zulus refering to a Supreme Creater.
> (Thorpe, 1994: 34).

Abefundisi bathola ukuthi amaZulu ayamazi uNkulunkulu/ uMvelingqangi. Ukuze bamukeleke, baveza igama elisha likaMvelingqangi kubantu. Into entsha kwesinye isikhathi ivama ukubukeka ingcono kunendala, bese abantu beyidumela kanti hleze babambe umebuzo wayo. Laba befundisi ke babe sebebashiyisa inkolo yabo abantu bakwaZulu, babatshela ukuthi lena abafika nayo ingcono futhi imsulwa. Negama lika-Mvelingqangi balishintha bambiza ngoNkulunkulu, okusho ukuthi mkhulu mkhulu. Bona babefuna ukuthi bamukeleke kahle futhi babekwe endaweni ephezulu ngoba kuthiwa bafika nento entsha, enhle nehlukile :

> One of the first observations of religious nature made by early travellers, explorers and missioneries to Natal was the apparent acknowledgement by the Zulu of the existance of a Supreme Being, whom they appeared to consider responsible for creation.
> (Thorpe, 1994: 35).

Igama likaNkulunkulu balikhetha noma balisebenzisa ngoba begcizelela ubukhulu Bakhe. Bona bamqamba ngabo ubukhulu Bakhe, bayeka lokhu kwamaZulu kokuthi uYena owavela kuqala :

> It seems that the early missionaries prefered not to use this name due to its deep association with Zulu mythology concerning creation. The name uNkulunkulu could be thought of expressing antiquity or age, possible implying profound wisdom-the old, old one (as one might speak of a great-great grand parent), while the name uMvelinqangi may convey the notion of priority.
> (Thorpe, 1994: 35).

Amagama abizwa ngawo Lowo ongabonwayo ayefana noma anokuvumelana kuzo zombili lezi nkolo. Okumnandi ngala magama alandelayo asetshenziswa kuzo zombili izinkolo : uMdali; uMenzi noSoMandla.

Zombili lezi nkolo zithi uNkulunkulu/uMvelingqangi utholakala ezweni elizayo lapho umuntu eyoya khona uma esedlule kulo mhlaba.

2.2 INkosazana neNdodana yeZulu

AmaKrestu ayazi ukuthi kukhona iNdodana kaNkuluknulu ehlala ngakwesobunene Sakhe eZulwini. Iyona eyindlela, uma ukholwa yiyo uyobona umbuso weZulu. INdlalifa yeZulu lena eyehla yeza emhlabeni ukuzohlanza izono zomhlaba. Seyilakhile ibandla lamaKrestu, yanqanyulezwa ingenzanga lutho. Emva kwezinsuku ezintathu yavuka yenyukela eZulwini. Yilapho-ke manje ihlezi

khona ngakwesokunene sikaYise uNkulunkulu.

AmaZulu wona azi ukuthi kukhona iNkosazana yeZulu. INkosazana yona iphethe kakhulu ngakubantu besifazane. Iyona esipha imvula. Uma selomisile, kwenziwa imicimbi kaNomkhubulwane bese Yena esipha imvula. Unamandla okuphilisa kumbe alaphe izingane. Ekugcineni, izwe lonke liyazuza kuNomkhubulwane. Lithola imvula nokwelapheka kwezingane ukuthi zingangenwa isilonda. Uma kukhalwa kuyena kuthunyelwa bona abantu besifazane. Eqiniswени abantu besifazane abathunyelwa kulowo mkhosi ngoba bezokhuluma Naye ngezindlela zabo njengoba nabo bewonina besizwe :

> In addition to the lord-of-the-sky who is conceived as a male - a female element is represented by Nomkhubulwane. Although she, the princess of heaven (iNkosazana yeZulu), is understood to be a maiden, she is nevertheless a type of earth mother in that she is associated with agriculture, spring rain and fertility.
> (Thorpe, 1994: 37).

Uma kukhulunywa ngeNkosazana yeZulu, kusuke kungashiwo izulu leli lemvula kuphela, kusuke sekushiwo neZulu laseZulwini, leli amaKrestu akhuluma ngalo. Vele phela imvula ivela eZulwini. NoJesu ngesikhathi eya eZulwini wenyukela phezulu eZulwini lapho kuvela khona imvula. Nemikhosi kaNomkhubulwane yenzelwa endaweni ephezulu ukuze isheshe ifinyelele eZulwini lapho kukhona iNkosazana yeZulu. UNomkhubulwane uyakwazi

ukukhuluma nabantu abatshele ukuthi kuzoba nendlala noma nenala. Kuye kwenziwe imikhosi kaNomkhubulwane njengoba namaKrestu aye enze imikhosi kaJesu.

AmaKrestu akhuluma ngeNodana kaYise ezelwe yodwa. Uma kuwukuphela kwayo iNdodana futhi iyizibulo leZulu, kusobala ukuthi yiNkosana yeZulu. Ngakolunye ukhalo, uMdabu wona ukhuluma ngoNomkhubulwane njengeNkosazane yeZulu. Kusobala ukuthi inkolo yobuKrestu yona ibeke iNkosana njengesango lokufinyelela kuMdali. Inkolo yoMdabu ibeka phambili iNkosazana njengezibuo lokufinyelela kuMdali.

Lezi ziqu zombili ngokweSintu ziphethe ubuzibulo. Zozimbili ziphethe ubuzibulo beZulu. Umahluko usekutheni omunye iNdodana, omunye yiNdodakazi. Uma kuwukwenza nokuthanda kukaSomandla ukuba abanye bangene eZulwini ngeNdodana, yini engamvimba Yena ukuba akwenze ngokuthanda kwakhe ukuba abanye bangene ngeNdodakazi? Vele ngokoMdabu laba banguMbusi nePhosakubusa ngenxa yobudodana nobudodakazi babo. Kodwa kule mihla sesinabo abafundisi namakhosi abesifazane abahola amabandla nezizwe.

3. USHAKA NOJESU

Laba bantu uJesu noShaka babonakala bengalingani kepha kunezinto eziningana ezimpilweni zabo ezifanayo.

3.1 UNandi noMariya

Laba bantu uNandi noMariya onina bala bantu ababili uJesu noShaka. Bobabili labo mama bathola izingane ngendlela eyayingajwayelekile ngokwenqubo yezizwe zakubo. UMariya wayeyingoduso kaJosefa, engakaze ahlangane nomuntu wesilisa. Kwafika kuye iNgelosi izomazisa ukuthi uzothola ingane bese eyiqamba igama lokuthi uJesu. Lokho okusho ukuthi iNkosi inathi. Empeleni wayekhuleliswe uMoya oyiNgcwele. Kwakuqala futhi akukaze kuphinde kuze kube imanje ukuthi umuntu wesifazane akhulelwe engahlangananga nomuntu wesilisa.

UNandi wenza into engakaze yenziwe kwaZulu ukuthi intombi ithi ingezwa kubatshazwa ubuhle bensizwa bese iyoziphosa kuyona. NoNandi wayengakaze ahlangane nomuntu wesilisa. Ukuze kwamukeleke enkolweni yamaZulu, uNandi noSenzangakhona kwakumele bahlangane :

> USenzangakhona noNandi banyomuka kulesi siphithiphithi sokuzibika usizi. Bathi nyelele baye bangena edlangaleni lezinyane lesilo elabe libude buduze nje. Kulelo dlangala lapho amahlaya endlela aphenduka ihlaya langempela. Umhlaba wabembesa ngovuthuvuthu olungudadawe wesiphuku

> inkosazana yaseLangeni yaphupha kungathi ilele kwesikabhadakazi. Kulelo phupho wayibona inyanga idilingene ithe dingilizi emkhathini. Yabe ilibhamuza elivuma amasoka. Kulowo mzuzwana ukuvakashela emhlabeni wamathongo ngephupho, akukho okwakungesilo ihlaya.
>
> (Mhlongo, 1995: 12).

Yize kunjalo, kwabanabantu abafana noMudli ababengayikholwa indaba yokuthi uNandi ukhuleliswe uSenzangakhona. Kwakuyoba insumansumane ukuthi uNandi avele akhuleliswe into engabonwa engasiye umuntu. Bobabili uNandi noMariya bathi uma sebebeletha bazibula ngamadodana. Okusho ukuthi bobabili uShaka noJesu bangamazibulo atholwa izintombi ezingakashadi.

Sebezelwe kwabakhona abantu abangabathandi. Inkosi uHerode wayefuna ukumbulalala uJesu. Kwaze kwadingeka ukuba uJesu abalekiselwe eGibhithe kwelase-Afrika ukuze aphephe. Lokho kwadala ukuthi uMariya ahlupheke ezama ukuphephisa uJesu :

> Sezimukile, bheka, ingelosi yeNkosi yabonaka kuJosefa ngephupho, ithi: Vuka uthathe umntwana nonina, ubalekele eGibhithe, uhlale khona, ngize ngikutshele; ngokuba uHerode uzakumfuna umntwana ukuba ambhubhise.
>
> (Mathewu, 2: 13).

NoShaka ngapha kwaZulu waphikwa bathi uNandi uphethwe ishaka. Uthe noma esezelwe uShaka waba nyamanambana eSiklebheni, wagcina ngokuba axoshwe. Lokho kwadala ukuba uNandi noShaka bahambe behlupheka bathole ubunzima :

> Emva kwesehlakalo senja naleso sokugqema indoda ngomshiza ingozi, inhlalo ngaphakathi esigodlweni saseSiklebheni yaphenduka yaba muncu kuNandi kanye nabantabakhe. Ukuziphatha kwakhe kanje kwenza wabukelwa phansi yiyo yonke indlunkulu. Sebebancintsha amehlo kanjena, ingani noSenzangakhona useke wambeka isandla. Into nje owayengakaze ayenze kwamanye amakhosikazi akhe.
> (Mhlongo, 1995: 29).

Uyaqhubeka agcizelele athi :

> Wangihlolisa uMudli endlunkulu kwaze kwabona ngisho izinyoni. Wawungafunga ukuthi nguzakwethu, kungenjalo kwakungathi sibanga naye amavenge ayesithebeni eSiklebheni.
> (Mhlongo, 1995: 50).

Okucacayo lapha ukuthi uNandi noMariya basuka lapho kwakufanele bahlale khona bexoshwa inzondo yabantu ababezonda izingane zabo. UMudli neqembu lakhe, noHerodi ngapha, badala ukuhlupheka ezimpilweni zalaba fanyana ababezelwe.

UJesu wakhombisa ubuhlakani esemncane. Wakwazi ukuqophisana nabefundisi ngezindaba zaseZulwini nemibhalo, okwakuyinto engaphezulu kweminyaka yakhe :

> Kwathi emuva kwezinsuku bemfuna bamfumana ethempelini ehlezi phakathi kwabefundisi, ebezwa ebabuza. Bonke ababemuzwa bamangala ngokuqonda nangokuphendula kwakhe. Bathi bembona, bamangala unina wathi kuye: Mntanami, usenzeleni okunjena na? Bheka uyihlo nami besikufuna silusizi.
> (Luka, 2: 46-48).

UShaka ngapha naye washeshe wabuveza ubuqhawe bakhe nakhu phela esekwaMthethwa enza izimanga ezazingaphezu kweminyaka yakhe. Inkosi uDingiswayo yaze yamqoka ukuba aphathe ibutho leZichwe wagcina eseze waqamba indlela yakhe yokulwa. Ibutho lakhe lalihlabana uma lisebenzisa le ndlela yakhe.

3.2 Babethunyelwe ukukhulula izwe

UJesu noShaka babethunyelwe ukukhulula izwe. Bobabili babethunyelwe uMninimandlonke lapha emhlabeni. Inhloso kaShaka kwakuwukukhulula abantu. Wayeze akusho naye lokho jfuthi, esho nokuthi wayethunywe abaphansi :

> Angikalishakazisi ngisazolishakazisa ukuze ngilikhulule ebugqileni bovalo nasovalweni lobugqila. Uma abathunjwa bengaphansi kophiko lwami, kufanele bazi ukuthi akukho okuyobathinta; yihloso yabaphansi lena okufanele ichunyiswe.
> (Zondi, 1980: 5).

UJesu wayethunyelwe ukuzokhulula izwe ezonweni. Kwaqala ngesikhathi kusabikezelwa ukuthi kuzozalwa uMsindisi. Nangesikhathi unina uMariya aziswa ukuthi uzokhulelwa ekhuleliswa uMoya oNgcwele, yamtshela ingelosi ukuthi lo mntwana azomzala, uye ozosindisa izwe. Phela wayethunywe uNkulunkulu. Konke ayekwenza kwakuyintando kaYise uNkulunkulu:

> Uzakuzala indodana, uyiqambe igama lokuthi uJesu, ngokuba nguye oyakusindisa abantu bakhe ezonweni zabo.
> (Mathewu,1:21).

UShaka wayefisa ukuthi kwakheke ubunye. Iwona-ke lo msebenzi nenhloso yakhe eyamakhela izitha ezagcina ngokumbulala. Empeleni yena wayenza lokho ayethunyelwe khona. Wayenohlobo lwabantu alufunayo njengoJesu owakhetha amadoda athile ayengabadobi wawenza abafundi bakhe ukuze adobe abantu :

> Jeqe, mina ngifuna izinsizwa ezifana nawe, uma ngingazandisa kuleli zwe ngingaqotha imbokodo nesisekelo. Ngilapha nje ngizomisa umbuso kaZulu. Ngithanda njengoba sengiqalile nje, ukuba ngibumbe umuntu omnyama abe munye.
> (Zondi, 1980: 4).

UJesu wayengowaseZulwini evela eZulwini futhi. Wayezokwakha ibandla likaNkulunkulu nokuyibadla laseZulwini. UyiNdodana yeZulu. UShaka yena ngapha ungowakwaZulu,wabumba isizwe samaZulu.Uma ekhuluma, ukhuluma isiZulu.

3.3 Amagama abo

Amagama abo bobabili bawathola bengakazalwa. UShaka waqanjwa uMudli ngoba ephika ukuthi uNandi ukhulelwe wathi uphethwe isifo seshaka :

> Kwaba ilanga elimnyama leli ekuzalweni komntwana kaSenzangakhona. Akuzange kufike isikhathi angeniswe esibayeni, akhungwe nguyise maqede amethe igama. Isizwe naso sikhuze,uBayede, sikhombise ukuthi siyamamukela egameni labaphansi. Kunalokho igama uvele walijikijelelwa nguMudli ngomlomo wesigijimi wathi nguShaka.
> (Mhlongo, 1995: 21).

UMariya watshelwa ingelosi ukuthi uzokhulelwa azale indodana ayiqambe igama lokuthi uJesu. Abazali bakaJesu abazange bazicabangele elabo igama abalithandayo lengane yabo :

> Bheka, uzakukhulelwa uzale indodana,
> uyiqambe igama lokuthi uJesu.
> (Luka, 1: 31).

Okujwayelekile empilweni ukuthi kuzalwe ingane kuqala bese iyaqanjwa hhayi ukuthi kuqanjwe ingane bese iyazalwa. La magama UShaka noJesu aqala ngongwaqa abawolwangeni womabili. Womabili la magama anamalunga amabili nje kuphela. Amagama abo anencazelo noma umlando ohambisana nawo. UJesu usho ukuthi iNkosi inathi kanti uShaka uthathelwe ekutheni unina uNandi akakhulelwe, uphethwe ishaka.

Namagama onina nawo anokufana. Womabili la magama aqala ngomankankane bese elandelwa onkamisa abasemuva, phakathi, maphansi. Nawo la magama anamalunga amabili, yize-ke leli likaMariya selithe ukwaluleka ngesikhathi seliguqulelwa esiZulwini. Incazelo yala magama uNandi noMariya inobudlelwane. La magama (Nandi no Mary) asho into emnandi kumbe enhle nenjabulo. Womabili ayizichasiso ezingakwazi ukuchaza usobizo uma esemshweni.

3.4 Ukufa kwabo

UShaka noJesu bathi beqamba bebulawa basebevele sebazi ukuthi bazobulawa. Bobabili babanesikhathi lapho bekhuluma khona

ngokubulawa kwabo futhi babekhuluma bekhona laba abababulala. UShaka wabiza abafowabo; uJeqe noMbopha wakhuluma nabo kanje:

> Izwi likaShaka izwi likaMvelinqngi, yilona
> elithi anginibize ngizovivinya ubudoda
> benu, yilona elithi ngigodle amagwala
> okufanele lithi lidliwa izizenze bese
> ehanjwe zintuthane. Akukho fu elengame
> umbuso wami, yinina kuphela, ngaphandle
> kwenu ukhululekile; njengayo yonke imibuso
> ekhululekile umelwe ukwandiswa
> nokubethelelwa.
> (Zondi, 1980: 10-11).

NoJesu naye wayazi ukuthi uzobulawa nokuthi uzokhashelwa ubani. Siyamthola futhi naye ekhuluma ngokufa kwakhe. Wakhuluma naye ekhona owayezomkhaphela :

> Khona waqala ukubafundisa ukuthi indodana
> yomuntu imele ukuhlupheka ngokuningi,
> ilahlwe ngamalunga abapristi nababhali,
> ibulawe ivuswe emva kwezinsuku ezintathu.
> (Marku, 8: 31).

UJesu ubuye akhombise ngqo ukuthi uyamazi umuntu ozomkhaphela futhi wakuveza ukuthi ubani. UJesu ufa nje abafundi bakhe sebeyazi ukuthi uJuda Sikariyothi uzomkhaphela :

> Sebehlezi ekudleni, uJesu wathi:
> ngiqinisile ngithi kini: Omunye kini odla
> nami uzakungikhaphela.
> Baqala babukana bathi kuye ngamunye.
> Kungabe yimina na?
> Wathi kubo ngomunye wabayishumi nambili
> okha kanye nami esitsheni.
> (Marku, 14: 18-20).

Iminyaka abayiphila emhlabeni iyalingana, kwaba iminyaka engamashumi amathathu nantathu. Ziyaziswa izinsuku abafa ngazo futhi zombili. Lezi nkolo ziyazigubha lezi zinsuku zokufa kwabo minyaka yonke. Umgubho wokufa kukaJesu wenziwa ngenyanga yesine ekuqaleni konyaka, kanti umgubho wokufa kukaShaka wona wenziwa ngenyanga yesine kusuka ngasekugcineni konyaka. Loko kuhambisana nokuthi uma ulandela uhlelo lonombumba (alphabetical order), unombumba u-J ufika kuqala kunonombumba u-S. Yingakho noJesu efa ngasekuqaleni konyaka bese kuthi uShaka efa ngasekugcineni konyaka.

Bakubona ukufa kuza kubona kodwa bakuyeka kwaze kwafika kubona kwabanela. Bakuyeka ukufa kubanqobe ngoba base bewuphothulile umsebenzi wabo futhi okuyiwona ababezowenza emhlabeni :

> Wo! elokufa alitsheli. Impela akusoka lingenasici, leli gazi elimpompozayo likhomba ukugqwala kwethusi, ukubuna komthunzi, ukusha kwesiphethu sobuzwe bukaZulu. Nakuba inkosi ibinolaka, ingancengi, ingathetheleli, ikwazile ukumisa umthetho, inhlonipho, ukuzibamba, ubuqhawe, nokuzithanda, konke lokhu okuzobhuntsha.
>
> (Zondi, 1980: 52).

3.5 Babengamakhosi

Babengamakhosi kodwa kwakukhona ababebuphika ubukhosi babo. Babekuphikisa ukubusa kukaShaka ngoba bethi akazalwa indlunkulu futhi-ke ukuzalwa kwakhe kwethusa kungajwayelekile

ngalezo zikhathi. Eqinisweni iLembe laliyinkosi yamakhosi futhi libusa ngentando kaMvelinqangi :

> Ngilapha nje ngizomisa umbuso kaZulu.
> Ngithanda njengoba sengiqalile nje, ukuba
> ngibumbe umuntu omnyama abe munye.
> (Zondi, 1980:4).

Wahlanganisa izizwe ezahlukene ngaphansi kombuso owodwa okuwumbuso kaZulu. Labo ababephikisa ubukhosi bakhe bagcina ngokumakhela uzungu lokumbulala.

NoJesu wayeyiNkosi yamakhosi ebusa ngentando kaNkulunkulu. Wahlanganisa izizwe ezahlukene ngaphansi kombuso kaNkulunkulu onguYise. Naye amaJuda ayengakuvumi ukuthi uyiNkosi. Lelo elinye lamacala abambeka lona phambi kukaPilatu :

> Baqala ukumthwesa icala bathi : simfumene
> lo edukisa isizwe sakithi, enqaba ukuba
> kuthelwe imali kuKesari, ethi nguye
> onguKristu inkosi.
> (Luka, 23: 2).

Bobabili babulawa abantu bakubo behlangene nabaseduze kwabo. UJesu wabethelwa amaJuda akubo, wakhaphelwa uJuda ISikariyothi nokunguyena owenza kufezeke inhloso yezitha :

> Kepha uSathane wangena kuJuda okuthiwa
> uIsikariyothe engowabayishumi nambili.
> Wasuka wakhuluma nabapristi abakhulu
> nezinduna ukuthi angamkhaphela kanjani

> kubo. Bathokoza, bavumelana naye ukumnika
> imali. Wavuma-ke, waze wafuna ithuba
> lokumkhaphela kubo, singekho isixuku.
> (Luka, 22: 3-6).

UShaka yena wabulawa abafowabo behlangene noMbopha kaSithayi nokunguyena owenza kufezeke inhloso yezitha.

Bobabili ngesikhathi bekhothama, basho amagama okugcina bebhekise amakhanda phezulu eZulwini lapho babevele khona.

4.1 Amathongo noMoya oyiNgcwele

Umuntu ongasiyena umZulu angaze aphosise ngokucabanga ukuthi amaZulu akhonza amadlozi ngaphezu kukaMvelinqangi kanti phinde akunjalo. Ukuthi-nje iwona amathongo abazikhalela kuwona, bese wona ebaxhumanisa noMvelinqangi. Ngokunjalo namaKrestu akhuleka amemeze uJesu kuze kube sengathi uyena abamkhonza ngaphezu kukaNkulunkulu kanti akunjalo. UJesu uyena oyindlela yokufinyelela kuNkulunkulu.

4.1.1 Amathongo

Amathongo elinye igama elisho amadlozi. Amadlozi iwona angabaqaphi balaba abasaphila. Idlozi elifika kumuntu ngesikhathi esebuthongweni kuthiwa ithongo. Ithongo ngoba likhuluma ebuthongweni, likhuluma ulimi lakwelamathongo. Umuntu uthatha isithongwane ngaphambi kokuba ahanjelwe amathongo. Futhi livamise ukukunikeza ubuthongo obumnandi uma ithongo likuhambele:

> When the ancestors appear in dreams, as they are fully expected to do, they may be referred to as ithongo. The word abaphansi indicates those who dwell under the earth. A place where a shadowy existence is mantained, or reversal of physical life on earth.
>
> (Thorpe,1994:40).

Amathongo abuye abizwe ngezithutha, abangasekho, abaphansi, noma abadala. Amathongo angabaxhumanisi. Axhumanisa abasaphila/abanganeno noMvelinqangi. Ibona abaqaphi bemindeni laba. Umndeni ngamunye unamadlozi awo awuqaphile nawuvikelayo. awo madlozi kusuke kungabantu balowo mndeni abangasekho. Ibona bantu ababheka zonke izidingo nezinto ezenzeka emndenini. Uma selenziwe isiko lokubuyisa idlozi, idlozi liyabuya lizoqapha umndeni wakubo. Noma selidinwe kanjani idlozi akwenzeki nangephutha lidukele komunye umndeni. Yingakho-nje kunesaga esithi: Akudlozi lingayi ekhaya.

Abasaphila bakucela emadlozini konke abakucelayo, bese leso sicelo sidluliselwa kuMvelinqangi. Uma impendulo isibuya izobuya futhi idlule kuwona amadlozi bese ifinyelela kulowo obecela. Okusho ukuthi nezimpendulo zifika ngawo amadlozi/amathongo. Njengoba amadlozi esesimweni somoya, kusho ukuthi atholakala yonke indawo.

Amathongo asebenzisa izilimi ezimbili. Ayalwazi ulimi lwanganeno ngoba kade bekhona lapha kwamhlaba. Kuthi ngoba sebekwelinye izwe, izwe lawokhokho, bakhulume ulimi lwakhona thina esingalwazi. Kuthi-ke ngoba singalwazi futhi singakwazi ukucabanga kwawo bese sithi izithutha :

> The living-dead occupy the onthological position between the spirits and men and between God and men. They in effect speak

> a bilingual language of human beings whom they recently "left" through physical death, and of the spirits to whom they are now joined, or of God to whom they are now nearer then when they were in their physical life. Because of this position, the living-dead constitute the largest group of intermediaries in African Societies.
>
> (Mbiti, 1990: 69).

Ngenxa yokuthi asiluqondi ulimi lwaseZulwini, sicela amadlozi ukuthi abe abameli bethu asicelele njengoba wona elwazi. Nobuciko bokushweleza thina esingabuqondi, wona ayasisiza kulokho. Phela ngisho noma unesifiso sokukhuluma namakhosi akulo mhlaba, awuvele-nje uphoseke kuyona bese ubeka udaba lwakho. Uyakhuleka ngendlela yakhona, bese uyobikwa enkosini, kube ima inkosi-ke ikuvumela ukuba ungeniswe noma cha. AmaZulu-ke amhlonipha kanjalo-ke noMvelinqangi, ngokuthi udlule emadlozini kuqala uma ufisa ukucela kuYena.

Idlozi liyabhekelwa. Ukuze amadlozi akuxhumanise kahle noMvelinqangi, kumele uwenzele imihlabelo, uwaphe ukudla notshwala. Ngenxa yokuthi ahlala nathi, kuthi uma kuhlatshiwe adle nathi. Kwesinye isikhathi aze abekelwe isicathulo emsamo. Adla ngephunga. Ingakho-nje kuye kushiswe nempepho khona ezothola iphunga alithandayo :

> "Sacrifices" refer to cases where animal life is destroyed in order to present the animal, in part or in whole, to God,

> supernatural beings, spirits or the living-dead.
> (Mbiti, 1990: 58).

Ukwakha amaxhama amahle okuxhumana phakathi kwabaphilayo nabangasekho kanye naphakathi kukaMvelinqangi akwenziwa ngesilwane kuphela. Kwenziwa nangokudla, izivuno nokunye :

> "Offerings" refer to the remaining cases which do not involve the killing of an animal, being chiefly the presentation of food staff and other items.
> (Mbiti, 1990: 58).

UmZulu ukholelwa ekutheni uma enempumelelo ezintweni zakhe, usuke ebhekwe amadlozi akubo. Uma evelelwa amashwa nokwahluleka ezintweni azenzayo wazi ukuthi abakubo abangasekho bamfulathele. Phela amashwa ahambisana nolaka lwamadlozi, inhlanhla ihambisana nomusa wamadlozi.

Abantu asebekhulile kakhulu banomsebenzi obalulekile emphakathini. Ibona abadlulisela amasiko nenqubo yesizwe ezizukulwaneni. Laba bantu babuye banikeze iziyalo, ubuciko nobucwepheshe uma kwenziwa imicimbi. Phela izinqolobane zesizwe lezi. Ngenxa yokuthi sebesondelene nabaphansi, babuye babizwe ngamadlozi anganeno. Yingakho-ke amaZulu ebazisa futhi ebahlonipha laba bantu. Uma umuntu omdala umhluphile wamphatha kabi esaphila, kuyothi uma eseyidlozi abe nolaka kuwena akwenzele amashwa avimbe izinhlanhla kuwena :

> Older people in the kraal or village are already on their way to ancestorhood and are accorded due respect. They may be called amadlozi even before their death. (Thorpe, 1994: 34).

NgokwesiZulu umuntu wesifazane akalithethi idlozi, owesilisa owenza lowo msebenzi. Kuze kuthi ngoba isalukazi sesikhulile sesimsulwa, bese sikhuphukela kwelinye izinga. Isalukazi siyaba nelungelo lokuthetha idlozi. Phela njengoba sesiyidlozi langaneno nje, sesinokuxhumana okukhulu nabangasekho.

4.1.2 UMoya ONgcwele

Inkolo yobuKrestu ithi wonke amandla okuhle atholakala kuMoya oNgcwele. Uma umKrestu esezinkingeni, uyakhuleka ekhulekela ukuba uNkulunkulu ehlise uMoya oNgcwele uzomsiza. Empeleni usuke ekhuleka kuyena uNkulunkulu njengoba eziqu zintathu nje. UNkulunkulu uyise, uNkulunkulu iNdodana, noNkulunkulu uMoya oNgcwele.

Njengoba iBhayibheli lihlukene izigaba ezimbili-nje, nawo uMoya oNgcwele kulezi zigaba uchazwa ngokwahlukana. Ethastamenteni elidala (isivumelwano esidala) kuthiwa uMoya oNgcwele umphefumulo kaNkulunkulu awusebenzisa ekudaleni umuntu :

> Umhlaba wawuyihlane elingenalutho; kwangubumnyama phezu kontwa, kepha umoya kaNkulunkulu wehla wenyuka phezu kwamanzi.
> (UGenesise,1:2).

Yize kuthiwe uMoya kaNkulunkulu, phela uNkulunkulu uNgcwele futhi nomoya wakhe uNgcwele. Into efanayo umoya kaNkulunkulu nomoya oNgcwele. Kuyavela ukuthi iwona owanikeza umdlandla ekudalweni kwemvelo :

> Holy Spirit is the wind or breath of the Almighty, who energises in creation work in history, activates the life of men.
> (Hunter, 1977: 122).

Yingakho umphefumulo wabantu kuthiwa umoya kaNkulunkulu, okuqondiswe ekutheni umphefumulo ungokaSomandla. Isona sizathu esenza ukuthi uma umuntu efa umoya wakhe uphindele kuNkulunkulu eZulwini ngoba ungowaseZulwini :

> In the old Testament the Spirit stands chiefly for the vital energy of the divine nature. The creative force of the world, the spirit is in men the source of abnormal skill, prophetic inspiration, and moral purity.
> (Hunter, 1977: 123).

Iwona uMoya oNgcwele owanikeza abapholofithi amandla okupholofitha. Lezi zipholofitho ezazenzeka esivumelwaneni esidala (ithastamente elidala), siyazithola zifezeka esivumelwaneni esisha (iThestamente elisha). Ngesikhathi zifezeka futhi, uMoya oNgcwele uye owaba neqhaza olibambayo.

Ake ubheke-nje indlela uJesu azalwa ngayo, uMoya oNgcwele wasebenza :

> Ingelosi yaphendula, yathi kuye: UMoya oyiNgcwele uzakuza phezu kwakho, amandla oPhezukonke akusibekele; ngakho-ke okungcwele okuzozalwa kuzothiwa iNdodana kaNkulunkulu.
> (Luka, 1: 35).

Okwakubikezelwe ngamandla kaMoya oNgcwele kuyagcwaliseka. Okwakushiwo ngoMoya oNgcwele futhi kwagcwaliseka ngesikhathi sombhabhadiso kaJesu :

> Wanele ukukhuphuka emanzini, wabona iZulu livuleka, noMoya ehla phezu kwakhe njengejuba. Kwavela izwi eZulwini, lithi: Wena uyiNdodana yami ethandekayo; ngithokozile ngawe.
> (Marku, 1: 9-10).

UMoya oNgcwele uyamsiza umuntu uma ebhekene nezilingo, noJesu wamsiza elingwa uSathane :

> The spirit enables him to drive out devils, heal the sick and speak with unheard-of authority. At supreme hours in his ministry he "exults" in the Holy Spirit.
> (Hunter, 1977: 123).

Esivumalwaneni esidala, uMoya wasiza ukudala imvelo. Kanti kwesisha, ube esebizwa ngomkhanyiseli, futhi simthola

eseyisiqu sesithathu sikaNkulunkulu :

> In the New Testament the Spirit is the enabler and enlighter.
> (Hunter, 1977: 128).

Uqhubeka agcizelele athi :

> So the Holy Spirit remains today between us and the other man making us mutually aware, stands this invisible third person.
>
> (Hunter, 1977: 128).

Empeleni leli igama amaKrestu abona kungcono futhi kukuhle ukuba alinike lo mxhumanisi onguMoya. Kuyimvelo-ke ukuthi yonke into ibe negama layo. Ngoba bazi ukuthi lo mxhumanisi obaxhumanisa noNkulunkulu ngoWakhe, ngakho-ke ungcwele. Ngoba babengamuboni, bazitshela ukuthi ungumoya. Babe sebembiza ngoMoya oNgcwele :

> So Christians find it naturally to give a personal name to this current of communication, this invisible Go-Between. They call Him the Holy Spirit, the Spirit of God, they say it is the Spirit which dominated the man Jesus and possessed his friends from the Day of Pentecost onwards.
> (Hunter, 1977: 128).

Umxhumanisi wamaKrestu noNkulunkulu uMoya oNgcwele, kanti umxhumanisi wamaZulu noMvelingqangi amadlozi. Kokubili kungumoya. Sekuvelile ngenhla ukuthi imimoya lena iqhamuka ngesandla nangentando kaMenzi wezinto zonke. Iyona le mimoya, uMoya oNgcwele noMoya wamadlozi osizayo ukwelapha abagulayo

nokuphebeza imimoya emibi.

Le mimoya empeleni inobuNkulunkulu. Yikho nje okude naleyo nkolo kungaba eyoMdabu noma eyobuKrestu eze acabange ukuthi kukholelwa kuyona. Uma umZulu ecela, ucela emadlozini, kanti uma umKrestu ecela ubhekisa kuMoya oNgcwele ukuba umsize. UmKrestu uze acele ukuba uNkulunkulu athumele umoya wakhe ukuba umtakule kuleyo nkinga anayo.

Ulimi olukhulunywa ezweni elizayo ngeke size siluqonde futhi lungaphezu kwemicabango yabasaphila. Le mimoya iyaluqonda lolu ulimi lwasezweni elizayo. Ilethela izimpendulo zezicelo zabaphilayo ngezindlela ezifanayo. Kungako ziza ngephupho, imibono, noma ngabantu ababonayo besizwa iYona. Lokho kufakazela ukuthi munye lo Moya ngukuthi ubizwe/uqanjwe ngokwehlukana ilezi nkolo zombili.

4.2 <u>EZulwini nakwelaMathongo</u>

Kuyinkolo akholelwa kuyona amaZulu ukuthi uma edlula emhlabeni ayoya kohlala noyisemkhulu (kwelaMathongo). Phela kwelaMathongo ilapho amaZulu ehlala khona uma esedlulile kulo mhlaba. AmaZulu ayevele ekwazi ukuthi kukhona impilo ngemuva kokufa. Ilona-ke leli lizwe elibizwa ngezwe lamathongo. Phela ingoba abaphila khona sebengamathongo noma amadlozi :

> Kwabe kuyinkolo yobabamkhulu ukuthi uma umuntu efa, umoya noma umphefumulo wakhe kawufi kepha uya ezweni laMathongo.
> (Msimang, 1975: 16).

NgokwamaZulu impilo obuyiphila nganeno kwethuna uyofika uyiphile ngaphesheya kwethuna. Ingakho inkosi iphelekezelwa insila yayo nesigodlo sayo uma itshalwa :

> Le nceku yenkosi ebilokhu iseduze nayo, iphetha ngokuba ingcwatshwe nayo. Iyona le nceku ebizwa ngokuthi insila yenkosi. Nayo ikhona belu kulo mphakathi ozongcwaba. Kanti ayazi nje sebekhethiwe labo abazoyigajula. Izothi ingazelele bese beyibamba beyishuphula bayiphoqaphoqe bayihlalise engcwabeni kuthi phambi kwayo kuhlaliswe inkosi yencike ngayo.
> (Msimang, 1975: 362).

IsiZulu siyahlonipha. Sinamagama amahle esiwasebenzisayo uma sihlonipha ukuthi umuntu usethulile: ukukhothama; ukushona; ukuphangalala; ukugqabuka nokudlula emhlabeni. Ukukhothama nokushona kuveza ukuthi lowo muntu uzobuye avumbuke kumbe aphakamise ikhanda ngesinye isikhathi, akafile. Uma udlula emhlabeni usuke udlulela kwenye
indawo. Lokhu kufakazela amaZulu ngethemba analo ngokuphila ngemuva kokufa. Uma kuthiwa uyafihlwa kumbe ayatshalwa kusho ukuthi ngelinye ilanga uyohluma kabusha kwenye indawo noma uyobuye avele :

> But while the departed person is remembered by name, he is not really dead: he is alive, and such a person I would

> call the living-dead. The living-dead is the person who is physically dead but alive in the memory of those who knew him in his life as well as being in the world of the spirits. So long as the living-dead is thus remembered, he is in the state of personal immotality.
> (Mbiti, 1990 : 25).

Uma umuntu enze amacala ngesikhathi esaphila emhlabeni, abaphilayo bayamshwelezela ukuthi amukelwe kahle kwelamathongo. Umuntu akayekwa ajeze isijezo safuthi. Empeleni amaZulu asuke azi ukuthi akafile kodwa ubizwe obabamkhulu. Umuntu akajezi kwelamathongo, kepha isijeziso usithola esaphila. Amashwa, amabhadi nokufulathelwa abaphansi kuvama ukuthi kube yisona sijeziso sabantu abangenzi okulungile emhlabeni :

> When punishment comes, it comes in the present life. For this reason, misfortune may be interpreted as indicating that the sufferer has broken some moral or ritual conduct against God, the spirits, the elders or other members of his society.
> (Mbiti, 1990: 205).

Ngokwenkolo yesiZulu isihogo asikho. Emva kwesikhathi uma umuntu eseshonile okade enza okubi emhlabeni, uyashwelezelwa bese ethethelelwa ukuze amukelwe emadlozini. Ayikho indawo ebekiwe lapho kuhlala khona izoni emva kokudlula emhlabeni.

4.2.1 <u>Izulu nesihogo</u>

Ngokwenkolo yobuKrestu umuntu uya eZulwini emuva kokufa. Ezulwini ilapho kuhlala khona labo abenza okulungile phambi

kukaNkulunkulu. Ukuze ufike eZulwini, kumele udlule ekufeni kuqala, bese uphila impilo engunaphakade. Uma enamacala, uya esihogweni.

Kucaca ukuthi leli zwe eliza emva kokufa liphezulu. IZulu liphezulu njengoba noJesu wenyukela phezulu eZulwini. Izakhi ezakhe leli gama elithi phezulu zisinika kahle lo mqondo wokuthi iZulu likuphi :

Izakhi : (i) Pha- isiqalo sebizo lesigaba 16, lesi siqalo siyisiphongozo sesandiso sendawo.

(ii) Izulu Ibizo lesigaba 5 futhi uhlobo lwebizo okuthiwa ibizomvama.

Ngesikhathi kwakhiwa leli gama elithi *phezulu*, kwenzeka inguquko yomsindo eyenzeka konkamisa. Kulumbane onkamisa bemvelo u -a- no *i-*, kwase kuphuma unkamisa omusha unkamisa wokuvela u- -e- . Konke lokhu kwenzeke kanje:

pha- + izulu

phaizulu

-e-

phezulu

Leli gama seliyisandiso sendawo esichaza indawo engasenhla.

Lokhu kuveza kahle ukuthi iZulu likuphi. Kunenkolelo yamanye amahlelo yokuthi iZulu nesihogo likhona lapha emhlabeni :

> Kwathi eseshilo lokho, wakhushulwa bebuka; ifu lamsusa emehlweni abo. Bathi besagqolozele ezulwini emuka, bheka amadoda amabili ayemi kubo, embethe izingubo ezimhlophe. Athi: Madoda aseGalile, nimeleni nibheke eZulwini na? UJesu lo, osuswe kini enyuselwa eZulwini uyakuza kanjalo, njengalokhu nimbonile eya eZulwini.
> (Izenzo, 1: 9-11).

Ngokwenkolo yobuKrestu labo abangenzi okuhle, nabanamacala lapha emhlabeni baya esihogweni emuva kokufa. Isihogo indawo yezoni lapho zijeza khona ngokusha emlilweni ingunaphakade.

Isihogo asifani neZulu ngoba sona asazeki ukuthi sikuphi. Akwazeki noma siphezulu noma siphansi emhlabeni. Kubuye kuvele ukuthi isihogo umgodi ongenasiphetho :

> Originaly, the "Valley of Hinnom" near Jerusalem where they burnt their refuse, "Gehenna" had become for the Jews a symbolic name for the place of future punishment
> (Hunter, 1977: 179).

Ezintshumayelweni zakhe uJesu kuyavela ukuthi ongenzi nongahambi kahle emehlweni kaNkulunkulu ngeke alibone iZulu. Ngokwenkolo yobuKrestu, uma ungayanga eZulwini, uya esihogweni. Uma ungemukeleki eZulwini uyinto yasesihogweni, umgodi ovutha amalangabi :

> For Jesus, "to goto hell" is the opposite of "entering into life"-eternal life, life lived in fellowship with God, hear and hearafter. To be in hell means to be cut off from such fellowship and so suffer spiritual ruin.
> (Hunter, 1977: 179).

Emva kokuvuka ekufeni, uJesu wabathembisa abafundi bakhe ukuthi uyobalungisela indawo ekhaya eZulwini. Bonke abakholwa nguye bayokuthola ukuphumula kwaphakade. Indawo iningi ezulwini, iyobanela bonke abaphilela iNkosi. NoJesu wakuqinisekisa loko :

> Ekhaya likaBaba kunezindlu eziningi; uma bekungenjalo, bengiyakunitshela ukuthi ngiye konilungisela indawo.
> (Johane, 14: 2).

EZulwini ungena umsulwa. Akufuneki ngisho nencane ingxenye yakho engalungile neke yenza okungalungile. Uma uzithola wenza isono wenziswa isitho somzimba wakho, kungcono usisuse wehlukane naso ukuze ukwazi ukungena eZulwini :

> Uma isandla sakho sikukhubekisa, sinqume, kungcono ungene ekuphileni uyingini kunokubaba uye esihogweni emlilweni ongacimekiyo unezandla ezimbili.
> Uma iso lakho likukhubekisa, likhiphe, kungcino ungene embusweni kaNkulunkulu uneso linye kunokuba uphoswe esihogweni unamehlo amabili.
> (Marku, 9:43-45).

IZulu indawo yokuhlanzekile kodwa, yikhaya lawo wonke umuntu onokulunga. AmaKrestu yilapho enesifiso sokuya khona, ahlale edumisa ubukhulu bukaNkulunkulu.

Ngokwenkolo yoMdabu, umuntu uma esedlulile kulo mhlaba, uya koyisemkhulu ezweni elizayo. NamaKrestu ngapha athi osedlulile kulo mhlaba, uyokuya eZulwini. IZulu nakwelamathongo izwe elizayo lapho osedlulile kulo mhlaba ehlala khona. AmaKrestu-ke wona abe eseba nesihogo enkolelweni yabo, lesi esingaziwa enkolweni yoMdabu. EZulwini nakwelamathongo ufika khona emva kokudlula ethuneni.

AmaKrestu ahlala esovalweni esaba isihogo. Noma azi ukuthi iningi indawo eZulwini kodwa bayazi ukuthi uma beke baphambuka naso isihogo sizobashisa. Ngenhla kuke kwavela ukuthi kungcono ungene embusweni kaNkulunkulu ungaphelele kunokuba uye esihogweni uphelele. Kusobala-ke ukuthi le ngxenye yomuntu engangenanga ezulwini iya esihogweni. Kukhona indida encane lana, umuntu lapha uphakathi nendawo. Enye ingxenye yakhe isesihogweni kanti futhi enye iseZulwini.

UmZulu yena ngapha usuke ehlezi noyisemkhulu. Uma ngabe ube namaphutha uyashwelezelwa kwenziwe izaba emukeleke koyisemkhulu. Ngesikhathi engakashwelezelwa usuke ehlezi emndenini wakubo. Noma engasabanga endlini yakwabo, kodwa usuke engaphakathi emndenini wakubo.

IZulu indawo yamaZulu. AmaZulu angamaZulu ngoba kubo kuyisezulwini. Abakhethiwe nabangcwele bahlala eZulwini, amaZulu-ke lawo. Buka nazi izibonelo ezilandelayo: amaSwazi abantu abahlala eSwazini; amaMpondo abantu abahlala emaMpondweni; amaNdiya abantu abahlala eNdiya; njalonjalo. Lokho-ke kufakazela ukuthi amaZulu abantu baseZulwini. Abantwana bakwa-Israel bayisizwe esikhethwe uNkulunkulu. NamaZulu ayisizwe esikhethiwe futhi-ke abuye aze aqanjwa ngalo iZulu. Abantu bozalo lase bukhosini bakwaZulu babizwa ngabantwana njengoba nesizwe esikhethwe uNkulunkulu sibizwa ngabantwana bakwa-Israel. Okuphawulekayo lana ukuthi umZulu ubizwa ngeZulu kanti neZulu libizwa ngomZulu.

Igama elithi eZulwini lisuselwa esiqwini **-zulu**. Kuphongozwe isakhi sika ndaweni u- e- esiqwini **-zulu** kwase kujotshelelwa ngesijobelelo sikandaweni u **-ini** kanje :

e- + -zulu + -ini = ezulwini

Khona nenguquko yomsindo eyenzekile okuthiwa ukungwaqazisa. Ngesikhathi onkamisa ababili bemvelo u- -u no -i belandelana kuleli gama kanje:

ezuluini

Unkamisa u- -u ube esephenduka usingankamisa u -w- kwase kwakheka leli gama elithi : eZulwini.

Uma kukhulunywa ngezwe elizayo, izwe lapho kuphila khona

umphefumulo wodwa inyama isisele ethuneni, kusuke kukhulunywa ngendawo eyodwa. Kube sekuhluka ukuthi abanye bathi iseZulwini, abanye bathi ikwelamathongo. Iqiniso ukuthi nje kushiwo indawo eyodwa kodwa. Emva kokufa amaKrestu namaZulu (akholelwa

enkolweni yoMdabu) obe endawonye ezweni elizayo. Munye uMuntu okhonzwayo futhi yinye indawo okuyiwa kuyona emva kokufa.

5.1 Izindawo ezihlonishwayo

Ezinkolweni zonke kukhona izindawo ezihlonishwayo lapho kwenzelwa khona imicimbi. Kulezi ndawo akuchanguzi noma ubani. Zihlukene-ke lezi ndawo ezinye zingaphakathi endlini kanti ezinye zingaphandle.

5.1.1 Ezihlonishwa amaZulu

Umuntu osazi kahle isiZulu uzazisa kabi lezi ndawo ezihlonishwayo ngoba kulapho kuhlala khona amadlozi. Ake siqale khona lapha ngaphandle. Kukhethwa intaba ethe ukuphakama kakhulu :

> These mountains are held in reverance and prayer may be directed heavenward from these sports. They are resorted to particularly in times of drought, when rain is urgently required, or by barren women desiring children.
> (Thorpe, 19: 36).

Kuleyo ndawo ikhona lapho kuzokwenzelwa khona imikhosi kaNomkhubulwana. Kulinywa insimu kule ndawo, kutshalwe imbewu exubile. Uma sekuhluma, kuhluma izitshalo ezixubile kule nsimu. Ayihlakulwa le nsimu. Ihlonishwa kabi kangangoba akusiye noma ubani oba nelungelo lokulima le nsimu ngaphandle kwamatshitshi namaqhikiza azintombi nto :

> Umnumzane noma inkosi imbala isizokhipha isimemezelo sokuba izintombi zendawo

> (amatshitshi namaqhikiza) ziye entabeni ephakeme ngelanga elinqunyiwe. Bezivuka ekuseni ngovivi ziyafika entabeni sezizihuqa ngebomvu, ziyasuka lapho zihamba zingena imizi ngemizi zicela inhlwanyelo.
>
> (Msimang, 1975: 351).

Okukhanyiswayo ngenhla ukuthi khona indawo ekhethiwe okufanele kwenzelwe khona lo mcimbi kaNomkhubulwana.

Uma ungena emzini womnumzane (inxuluma), kunegceke nalo elihlonishwayo. Uma kuhlatshiwe kwenziwe umsebenzi wabaphansi, omalukazana bomuzi abalokothi bahambe phambi kwezindlu kepha bahamba ngemuva :

> Kanjalo futhi intombi eqomile emzini lowo iyalihlonipha igceke ihambe ngemuva kwezindlu ize iqhamuke isiqhamukela elawini.
>
> (Msimang, 1975: 13).

Izalukazi zomndeni zihlala ezaleni. Nalo-ke futhi izala liyahlonishwa. Abakhwenyana bomndeni abasidli isiphandamazala sasekhweni. Bangabe sebedle izalukazi nabakhwekazi bomndeni, ngoba phela sona sidla laphaya ezaleni. Omame abantu boxolo futhi banozwelo, yikho bengayi ngisho empini. Uma bekukade kunengxabano ekhaya, abomndeni uma sebexolelana, bathatha umlotha wasezaleni lapho kuhlezi khona izalukazi zomndeni. Bafike bakhumelane umlotha bese umoya woxolo uvunguza futhi emndenini.

Isihambi asingeni ngentuba emzini wendoda kepha singena ngesango. Laphaya esangweni sifike sikhuleke. Ngesikhathi sikhuleka, sikhuleka ezidalweni zomndeni. Lokhu kucishe kufane nasesibayeni uma kuhlinzwa. Inyama, ikakhulu inhloko nesikhumba kumele kuphume laphaya esangweni lesibaya. Phela amadlozi awubhekile umsebenzi. Kufanele konke kudlule kuwona laphaya esangweni. Ngokunjalo nesihambi sikhuleka laphaya esangweni sibize wonke amakhehla amadala omndeni.

Uma-ke usungena endlini nakuyona-ke futhi kunezindawo ezihlonishwayo. Endlini yesiZulu akuhlalwa phakathi nayo. Ezinhlangothi zendlu ilapho kuhlalwa khona, nakhona futhi kuhlalwa ngomthetho :

> Abesilisa bahlala ngasohlangothini
> lwesidla okuthiwa isinini sabesilisa.
> Owesifazane kahlali ngakhona ngaphandle
> kwamadodakazi asekhaya.
> (Msimang, 1975:15).

Endlini kayisezala, owesifazane ngeke alubeke unyawo kuleso sinini ngisho sekuthiwa uyisezala usebangwa nezibi kufanele amsize. Uyoze eqiswe bese kuba ima ekhululeka-ke. Abesilisa nabo abahlali esinininini sabesifazane. Nokho bona abasizili isinini leso. Umnyango wendlu uyefana nesango lomuzi. Isihambi sifike sikhuleke esangweni sibuye sizokhuleka emnyango, sikhuleka kwabadala :

> Isihambi asingeni sihlale ngasemnyango kepha sikhombisa ihlonipho ngokuya enhla nendlu. Nabafana futhi bahlala enhla nendlu kuthi abadala bahlale ngasemnyango.
> (Msimang, 1975: 15).

Phela laphaya ngasemnyango kuhlala amakhehla omndeni, anganeno nasengale kwethuna. Phakathi nendlu khona iziko, ilapho kubaswa khona. Akulokothwa kuhlalwe khona. Enhla neziko kunombundu bese kuba umsamo. Nakhona futhi akuhlalwa ngoba leyo ndawo ngeyamadlozi. Ilapho kubekwa khona inyama nesicathulo uma kuhlatshiwe :

> Kuthathwa enye ibekwe eceleni notshwala nesithongwana, kuthiwe lokhu ngokwamadlozi.
> (Nyembezi no Nxumalo, 1983: 131).

Uma kuhlatshiwe inyama ibekwa emsamo kuthiwe izokhothwa amadlozi, iyoze idliwe ngakusasa. Laphaya emsamo kufuneka iphunga layo inyama. Amadlozi adla ngephunga ngoba nawo awumoya :

> Each hut is divided into two sections, the right side for men and the left side for women. An area back of the hut, the *umsamo;* is reserved for offering to the ancestors. This is their special place, as in the kraal.
> (Thorpe, 1994: 33).

Eqinisweni amadlozi atholakala yonke indawo, lezi ndawo ezibekiwe zibekelwe ukuhlonipha nokuzotha kuzona. Uma umuntu edlula ngakulezi ndawo akwenzeki angacabangi ngamadlozi nokuthi kufanele ayihloniphe leyo ndawo. Lokhu kufana nokuhlonipha kwamaKrestu ehlonipha isiphambano :

> We may conclude that there is no limit as to where and when African people perform one or more acts of worship. God is omnipresent and He is "reachable" at anytime and any place. People worship Him where and when the need "arises". Set times and places are only the result of regular usage: they are not rules regulating worship as such, and do not impose any limit to man's contact with God and the spiritual world.
> (Mbiti, 1990:73).

5.1.2 Ezihlonishwa amaKrestu

UNkulunkulu uyaxhumana namaKrestu ezindaweni eziphakeme kunezinye. Eqinisweni izintaba izona zindawo lapho ukuxhumana noNkulunkulu kukuningi khona. Imicimbi nemihlabelo kaNkulunkulu ivame ukwenzelwa ezintabeni. Kusuka-nje ekuqaleni, uNkulunkulu eholela u-Abrama eKhenani, kwaba ukufika eKhenani, u-Abrama waya entabeni eyoxhumana noNkulunkulu :

> Wayesesuka lapho, waya entabeni ngasempumalanga kwaseBethele, wamisa itende lakhe, iBhethele ingasentshonalanga ne-Ayi lingasempumalanga; wakhela khona uJehova i-Altare wakhuleka egameni likaJehova.
> (Genesise, 12: 8).

NoNkulunkulu uma ethuma inceku yakhe ukuba imenzele umhlabelo, uyinxusa ukuba iwenzele entabeni. Ngesinye isikhathi uze ayisho naleyo ntaba afisa ukwenzelwa umhlabelo kuyona :

> Wayesethi: Thatha manje indodana yakho eyodwa noyithandayo, u-Isaka, uye ezweni laseMoriya, unikele khona ngaye abe ngumhlabelo wokushiswa entabeni ethile engizokutshela yona.
> (Genesise, 22: 2).

Kuyacaca ukuthi abantu bayazi ukuthi uma uya phezulu entabeni, usuke usondela kuNkulunkulu. Ezintabeni phela ilapho imihlabelo yokushiswa yenzelwa khona. Intuthu-ke yomhlabelo ibe isikhuphukela eZulwini, isheshe ifike uma kuyisentabeni. Ngesinye isikhathi kuba nguYena uNkulunkulu oziveza kubantu entabeni. Kuke kwenzeke kubonakale kushunqa entabeni kanti uNkulunkulu usuke ezibonakalisa :

> Bonke abantu babona ukuduma nokunyazima kombani, nezwi lecilongo, nentaba ithunqa, kwathi abantu bebonile, bathuthumela bema kude.
> (Eksodusi, 20: 18).

NoJesu ngesikhathi ekhazimuliswa, wakhazimuliselwa entabeni phambi kwabafundi. UNkulunkulu lapha wenza izimanga eveza ubukhulu bakhe. UJesu naye wayeyisebenzisa intaba uma efuna ukuxhumana noNkulunkulu :

> Emva kwezinsuku eziyisithupha uJesu wathatha uPetro noJakobe noJohani umfowabo, wakhuphukela nabo entabeni ende bebodwa. Waphenduka esinye isimo phambi kwabo; ubuso bakhe bakhanya njengelanga, izingubo zakhe zabamhlophe njengokukhanya.
> (Mathewu, 17: 1-2).

Lezi zindawo (izintaba) ilapho uNkulunkulu eziveza khona nalapho enza khona izimangaliso zaseZulwini. Ziyaziswa kakhulu kwesinye isikhathi, abantu baze baziqambe amagama bewasusela esehlakalweni esenzekile kuleyo ndawo. Ngesinye isikhathi kuze kwakhiwe isakhiwo abasakhayo lapho noma bakhe i-altare :

> U-Abrama waqamba igama laleyo ndawo ngokuthi uJehova uyabonelela njengalokhu kuthiwa nanamuhla : Entabeni kaJehova kuyabonelelwa.
> (Genesise, 22: 14).

Kukekwaphathwa igama le-altare ngasenhla, phela i-altare indawo yokwenzela imihlabelo, kudunyiswe noNkulunkulu. Kuke kwenzeke i-altare litholakale eTempelini kanti kwesinye isikhathi liba sezintabeni :

> Altar is a table , platform, or elevated place on which a priest place a scrifice as an offering to God. The nature of altars changed considerably during the several centuries from Old Testament times to New Testament days.
> (Lockyer, 1975 :37).

I-Altare ize yenziwe nje ,kusukela ekutheni kwesinye isikhathi kuke kwenzeke uNkulunkulu ayale/anxuse abantu ukuba bamenzele lona. Lelo lenzelwa entabeni, kwenziwe nomhlabelo wokushiswa. Kusuke kudumiswa Yena lapho ezintabeni :

> Wongenzela i-altare lomhlabathi, unikele phezu kwalo iminikelo yakho yokushiswa neminikelo yakho yokuthula, izimvu zakho, nezinkomo zakho, ezindaweni zonke lapho ngilenza ukuba likhunjulwe khona igama lami, ngiyakuza kuwe ngikubusise.
> (Eksodusi, 20: 24).

Ekuqaleni i-altare lalakhiwa ngendunduma yamatshe, igqunyana noma kube idwala. Ngokuhamba kwesikhathi, uNkulunkulu ube esakhelwa iThempeli lapho eyodunyiselwa khona. Nakhona futhi eThempelini lisekhona i-altare :

> Phambi kwegumbi kwakuyizingalo ezingamashumi amabili ubude, nezingalo ezingamashumi amabili ububanzi nezingalo ezingamashumi amabili ukuphakama, wakunameka ngegolide elicwebezelayo, walembesa i-altare imisidari.
> (AmaKhosi, 6: 20).

Ethempelini khona ngisho nendawo okuthiwa, indawo engcwele ngoba nje kwenzelwa kuyona imicimbi kaNkulunkulu. Nayo leyo ndawo iyahlonishwa ngoba indawo kaJehova :

> Holy place is the place in Palestine to which Pilgrimage is made on account of their traditonal association with many of the principal Biblical events.
> (Oxford Dictionary of Christians Church, 1983: 569).

Ezindlini zamasonto zanamuhla nakhona kunendawo ephambili futhi ethe ukuphakama kunephansi lendlu. Ilapho-ke inhloko yebandla yenzela khona izintshumayelo neminye imicimbi yokusondela kuNkulunkulu. Kwamanye amabandla njengelamaRoma nje, lapho kunesikhulu isiphambano esinesithombe sikaJesu.

Abesilisa njalo uma bedlula phambi kwaso, bathi ukugobisa amakhanda bese kuthi abesifazane bathi vosho amadolo. Lokho bakwenza bebheke ngakusona, bekhombisa inhlonipho.

Le ndawo nayo ibizwa ngokuthi i-altare. Le ndawo yakhiwe ibhekene nomnyango. I-altare liyefana nomsamo osendlini yesiZulu. Lezi ndawo zifana ngempela ngoba zombili zisetshenziselwa ukuxhumana noSomandla. Izintaba futhi ziyasetshenziswa izo zombili lezi nkolo ukuxhumana noSomandla. Kulezi ntaba, ilapho kwenzelwa khona imihlabelo yokushiswa. Lokhu kuveza ukufana kwezindlela zokuxhumana nokuhlabela uSomandla kuzo zombili lezi nqubo zezinkolo. Lokhu kuya ekutheni, umuntu oyedwa lona osuke enzelwa imihlabelo.

Insimu kaNomkhubulwano yindawo ehlonishwayo nokusuke kukade kwenzelwa kuyona umkhosi wakhe. No-Abrama waqamba intaba ngokuthi: Entabeni kaJehova kuyabonelelwa. Lokhu kusho ukuthi zombili lezi nkolo ziyaziqamba izindawo ezizihloniphayo nezinesikhumbuzo kubantu. Futhi lezi ndawo ziqanjwa ngamagama abantu abanobuNkulunkulu.

Uma kushiswa impepho, ishiselwa ezindaweni ezifanayo, isemsamo nase-altare. Uma kukhona okufakile ezinyaweni, uyakukhumula uma usukulezi ndawo ngoba usuke ususondelene noNkulunkulu. Izindlu zamasonto zanamuhla zikuveza kahle lokhu ngoba i-altare libhekana nomnyango njengomsamo. Uthi uma ungena

ngomnyango kulezi ndlu zamasonto, ufica kuhlezi abesifazane ngakwesobunxele nabesilisa ngakwesokudla. Lokhu kufana ncamashi nezinini endlini yesiZulu.

Maphakathi kwalapho kuhlezi abesilisa nabesifazane kuhlala intsha. Emzini wesiZulu phakathi kwezinini kuneziko lapho kuphekwa khona ukudla komndeni. Ngoba nentsha isaphekwa ebandleni, yikho ibekwa phakathi nendawo. Ubuviyoviyo nomdlandla wetsha buyefana nezimbiza ezigxabhayo eziko. Yize-ke iziko lona lisenkabeni yendlu kanti intsha ihlala ithi ukusabalala kuneziko, kodwa-ke kunezintwana ezifanayo kulokhu. Kuyaphekwa eziko kanti nentsha isaphekwa ebandleni.

Uma uqikekela kahle, ziyefana izindawo zokuxhumana noSomandla kuzo zombili lezi nkolo. AmaZulu wona athe ukwedlulela kancane ngoba anayo ngisho endlini okuhlalwa kuyona. Phela amaZulu axhumana noMvelinqangi ngazo zonke izikhathi, akaze alinde ukuya entabeni. AmaZulu aya entabeni uma kuwumcimbi wesizwe sonke noma isigodi. Uma kuyinto yomndeni, avele aqonde emsamo. Akufani noko-Abrama ababeya entabeni umuntu eyozenzela umhlabelo wakhe yedwa. Nakuba-ke kolunye ukhalo evela u-Abrama njengenhloko yesizwe sakhe. Kulolo lukhalo, kungabekeka ngokuthi umusi womhlatshelo kwakungesiwona nje oqondene naye nomndeni wakhe, kepha wawuqondene nesizwe sonke esikhethiweyo.

5.2 Abantu abanelungelo kulezi ndawo

5.2.1 Abantu besilisa (ngokoMdabu)

Izindawo lapho kunenkolelo yokuthi kuhlala khona amadlozi omndeni, kuvamise ukuthi kube umuntu wesilisa oyinhloko yekhaya oya kuzona lezo zindawo ayothetha idlozi. Kubukeka sengathi ibona abantu besilisa abavunyelwe ukukhuluma nedlozi kunabantu besifazane.

Emndenini umuntu wesifazane kunezindawo ezeningana okumele azihloniphe kepha owesilisa akabekelwa mgomo kuzona. Umlobokazi ungeke umuzwe ememeza noma ikanjani nje egcekeni. Uyahlonipha lo muntu lapha ekhaya. Akusikho ukuthi uyahlushwa noma uyabandlululwa, ukuhlonipha nje qha :

> Umakoti oseluhlaza umlobokazi osanda
> kuchanguza akalokothi ampongoloze ebaleni.
> Uma kukhona afuna ukumbiza, okungenani
> angamane acele ingame phakathi kwekhaya
> immemeze.
>
> (Msimang, 1975: 13).

Abantu besilisa abavunyelwe ukuba sendlini lapho kukhona umdlezane. Akangeni ngisho kuthiwa khona ofayo kuleyo ndlu. Indawo yabantu besifazane lena. Nowesilisa lapha kumele akuhloniphe lokhu njengoba kuhlonipha owesifazane izindawo zamadlozi. Lapha kuyavela ukuthi umlobokazi uyazihlonipha lezi zindawo emzini lapho kunamadlozi, kodwa owesilisa unelungelo elikhudlwana uma sekuza ngakuzona. Lokhu kufakazelwa ukuthi owesilisa akabekelwe mgomo kulezi ndawo. Noma ikhona leyo

migomo kulabo abasebancane nabangaqondene nokuthetha idlozi, kodwa akufani naleyo ebekelwe abesifazane.

5.2.2 Abantu besifazane (ngokomndabu)

Abesifazane nabo kukhona lapho bezibusela khona. Uma kunomkhosi kaNomdede noma umkhosi kaNomkhubulwane, yibona-ke abasuke bevumelekile. Nakuba kuvunyelwe abesifazane kulo mcimbi kodwa akuyi noma ubani. Kuya izintombi ezimsulwa kuphela. Izintombi eziseyizintombi nto kuphela nokufanele futhi zinelungelo lokulima insimu kaNomkhubulwane. Ubumsulwa bezintombi ibona obusebenziswa ngisho nasekulapheni izifo zezingane :

> Ngakusasa amakhosikazi nezingane ezincane
> aya nazo kulowo muzi kusempondozankomo
> afike azinqumise emnyango ukuze ziyavuka
> izintombi lezi zeqa phezu kwazo kuthiwe
> kwenzelwa ukuthi zingangenwa isilonda.
> (Msimang, 1975: 352).

Kunobufakazi bokuthi uma kungase kube khona omunye umuntu ongasesiyona intombi, umcimbi awuzifezi izinhloso zawo. Lesi salukazi izintombi eziya kusona, kusuke kungesiguge kakhulu. Ngaleyo ndlela-ke sisuke sesimsulwa njengazo izintombi.

5.2.3 Abesilisa (ngokwamaKrestu)

EThempelini kunezindawo lapho kwakungangeni noma ubani. Kwakungena umpristi omkhulu kuphela, okwakungumuntu wesilisa. Emasontweni kuvamise ukuthi kube umuntu wesilisa umfundisi,

nokunguyena osebenzisa i-altare. Inhloko yebandla bekuyaye kube umuntu wesilisa. Sekuyimanje nje lapho sesithola abefundisi besifazane. Amanye amahlelo awakuvumi lokhu ngoba esahlonipha ukuthi owesifazane akumele abe e-altare. Ezintabeni uma kwenziwa umhlabelo abayi abesifazane. Akazange u-Abrama aye eMoriya nomkakhe uSara. Noma ubani oyokwenza umhlabelo entabeni akayi nomkakhe. Phela akusiye noma ubani oba seduze nendawo okwakhiwe kuyo i-altare lomhlabelo :

> U-Abrama wathi ezincekwini zakhe: Hlalani lapha nembongolo; nima nomfana sisaya laphaya, sikhuleke, sibuye size kini.
> (Genesise, 22: 5).

UJesu naye wakufakazisa lokho ukuthi uma umuntu esondela kuNkulunkulu entabeni, akayi nabanye abantu. Ayisaphathwa-ke nje eyabesifazane. Leyo ndawo isuke isingcwele ingasafanele noma ubani. UJesu wayethi ukubashiya abafundi bakhe uma eseyoxhumana noNkulunkulu ngomkhuleko ezintabeni owaye aye kokhuleka kuzona :

> Wanyomuka kubo kungathi ibanga lokuphosa itshe, waguqa phansi wakhuleka.
> (Luka, 22: 41).

Okuphawulekayo lapha ukuthi bobabili umuntu wesilisa nowesifazane banendawo yabo engafani emphakathini. Kuthi uma kungavunyelwe owesilisa kuleyo ndawo, kuba owesifazane ovunyelwe lapho. Kuliphutha-ke ukuthi abesifazane bayahlukumezwa noma bayabandlululwa. Iqiniso lilele

enhloniphweni yaleyo nkolo okholelwa kuyona esho ukuthi ubani onelungelo lokuba kuphi futhi nini. Ukuzihlonipha okuhamba phambili ngaphambi kokuba kube namalungelo asaphenduka ayigugu futhi adla ubhedu kule mihla.

6.1 Imihlabelo

Lena indlela yokuxhumana nalowo isizwe esikholelwa kuyena , (UMvelinqangi noma uNkulunkulu) . Umhlabelo ungenziwa wenzelwa ukucela okuthile , ukubonga noma ukushweleza.

6.1.1 Imihlabelo yamaKrestu

AmaKrestu ayawenza umhlabelo wegazi, yize noma ekuphika lokho. IBhayibheli okuyiyona ncwadi esetshenziswa amakholwa liyakuveza ukwenziwa komhlabelo wegazi. Amaphutha omuntu ahlanjululwa ngegazi lesilwane. Kusuke sekuphelelisiwe ukumkhonza nokumlalela uNkulunkulu uma unikele ngalokho okuyigugu kuwena. Emva komhlabelo, uNkulunkulu uye enze uxolo emaphutheni enziwe umuntu noma abantu :

> UNowa wakhela uJehova i-altare, wathatha kuzo zonke izilwane ezihlambukileyo nazo zonke izinyoni ezihlambukileyo, wanikela umnikelo wokushiswa e-altare.
> UJehova wezwa iphunga elimnandi , uJehova wathi enhliziyweni yakhe: Angisakuphinda ngiqalekise umhlaba ngenxa yabantu, ngoba imicabango yomuntu mibi, kwasebusheni bakhe, angiseyikuphinda ngibhubhise konke okuphilayo, njengalokhu ngenzile.
> (Genesise,8 : 20-21).

Ethastamenteni elisha, imihlabelo yegazi ayisebenziswa kepha isikhundla sayo sithathwa uJesu. Yingakho uJesu abethelwa esiphambanweni. Nokugwazwa kukaJesu esesiphambanweni kwakugcwaliswa kona ukuthi lo mhlabelo onguJesu nawo ufanele uhlatshwe ngaphambi kokuba ufe. Yikho nje agwazwa ngomkhonto esesesiphambanweni ukuqinisekisa ukuthi usefile. Nabalandeli

kanye nabafundi bakhe basebekwazi ukuthi uJesu wayengumhlabelo esikhundleni semihlabelo yegazi :

> Kwathi besadla uJesu wathabatha isinkwa wasibusisa wasihlephula wabanika wathi: Thabathani nidle , lokhu kungumzimba wami. Wayesethatha isitsha, wabonga, wabanika, baphuza kuso bonke.
> Wathi kubo lokhu kuyigazi lami lesivumelwano elithululwa ngenxa yabaningi.
> (Marku, 14: 22-24).

Nama-Israel beseGibhithe, basindiswa yigazi lewundlu elalisekhothameni lezindlu zabo ngesikhathi ingelosi kaNkulunkulu izobulala amazibulo aseGibhithe. Lokhu kuveza ukusebenza komhlabelo wegazi ekusindiseni abawenzile. Kwakufanele ama-Israel ahlabe ngalobo busuku ukuze athole igazi elizobasindisa :

> Ngokuba uJehova uyakudabula ukuyoshaya abaseGibhithe; nanxa ebona igazi elisekhothameni nasezinsikeni zombili uJehova uyakudlula kulowo mnyango, angamvumeli umbhubhisi ukuba angene ezindlini zenu ukuyobulala.
> (Eksodusi, 12: 23).

6.1.2 Imihlabelo yamaZulu

Ukuze kwakheke ubudlelwano obuhle phakathi kwamadlozi nomndeni, naphakathi komndeni noMvelinqangi, kumele inhloko yomndeni ihlabe . Amadlozi-ke iwona ayocelela umndeni izinhlanhla nempilo enhle kuMvelinqangi . Uma kunomgcagco, kuyahlatshwa kuhlanganiswe amadlozi aleyo mindeni. Intombazane

iyancanyiswa kubo ngaphambi kokuba iphume uma isiyogcagca :

> Lapho umntanomnumzane esephuma ekhaya, uyise wayemhlabela inkomo kulezo zelobolo, okwakuthiwa eyokumcola. Intombi-ke ehambayo yabe ichelwa ngenyongo ekhanda , ebusweni, emalungeni ezingalo, emilenzeni nasezinyaweni. Lokho kwenziwela ukuba amadlozi ahambe naye umntwana amhlenge.
> (Nyembezi noNxumalo,1983:118).

Ikhona neminye imihlabelo eyayenziwa yenzelwa ukushweleza. Uma inkosikazi inenkinga kungabeletheki, isalukazi siyawathethisa amadlozi. Kwesinye isikhathi kuze kuhlatshwe kushwelezwa ngoba kubonakala ukuthi inyanda ithi kayemuke nesibopho :

> Kwesinye isikhathi kuze kuhlatshwe imbuzi noma inkomo. Njalo kuke kwenzeke ukuthi lesi silwane siphume sinikezwa ngabakwa-nkosikazi. Nempela-ke kwakuvamise ukuthi emva kwalokho ikhululeke inkosikazi
> (Nyembezi noNxumalo,1983:101).

Ukuthandaza kuyahambisana nomhlabelo. Okufanele kuphawuleke ukuthi imithandazo yezinkolo zase-Afrika (njengeyesiZulu) mifishane, kodwa iqonda ngqo lapho iya khona. Lowo mthandazo kuyenzeka uqondiswe kuMvelinqangi, kwesinye isikhathi uqondiswa ezinyanyeni. Ekugcineni umthandazo ugcina ufeze inhloso eyodwa, yokucela kuMvelinqangi :

> Praying may or may not always be accompanied by sacrifices and offerings. It is the commonest act of worship, and African prayer are short, extempore and to the point, though there are also examples of long and formal prayers.
> (Mbiti,1990:61).

Inkolo yamaZulu ukuthi uma kukhona okungahambi kahle emndenini noma esizweni, kusuke kukhona iphutha elenzekile. Lelo phutha lingalungiswa ngokuhlaba bese kushwelezwa.

6.2 Ulaka lwamadlozi nemikhuhlane.

Uma amadlozi esezivezile kumuntu noma ngayiphi indlela afika ngayo, bese lowo asuke ekhuluma naye angawalaleli, kuvama ukulandela ulaka. Ulaka lwawo lungabonakala ngomkhuhlane emndenini. Kwesinye isikhathi nesidumbu siyaphuma, kuya ngokudinwa kwawo. Ngesinye isikhathi kuke kugule umuntu ongenacala emndenini. Kuvamise ukuthi kube izingane. Esinye lesi sezizathu esenza amadlozi abuye abizwe ngezithutha. Uma umZulu evelelwa into embi, ukholelwa ekutheni, kukhona okungasahambi kahle phakathi kwakhe nabaphansi :

> Izinhlanhla kwakukholelwa ukuthi ziphuma emadlozini. Amashwa kwakukholelwa ukuthi abangwa intukuthelo yamadlozi.
> (Nyembezi noNxumalo,1983:130).

Uma iphupho lingaqondakali ukuthi kufanele kwenziweni futhi kwenzelwe bani, kumele lowo ophuphile afune abantu/umuntu ozomchazela leli phupho aze amtshele nokuthi ubani leli dlozi

elifuna ukuhlatshelwa. Ngoba uma evele ehlaba nje hleze enze iphutha bese lowo mcimbi ubanga enye inkinga :

> When adverse events or signs occur, it is necessary to consult a diviner to ascertain which ancestral shade is responsible so as to determine what sacrifice is expected.
> (Thorpe,1994:40).

Uma usuqonda kahle ukuthi ubani lona obecela ukudla kuwena, uye ube usuyahlaba. Eminye imikhuhlane noma ulaka lwenzeka emndenini, ngoba kukhona ongalalelanga noma owenze isiga esibi emndenini. Uma kone inkosi noma isizwe, kuke kube nesomiso. Sekuyodingeka ukuba kwenziwe umkhosi wokucela imvula kuNomkhubulwane.

Ukwenza imihlabelo neminikelo, enye indlela yokukhulisa ukuxhumana nobudlelwano obuhle namadlozi kanye noMvelinqangi. Uma lokhu kuxhumana kuxega noma kungekho, ulaka luyalandela :

> One may add that an ontological balance mantained between God and men, the spirit and the departed and the living. When this balance is upset, people experiance misfortunes and offerings and fear that these will strike them.
> (Mbiti, 1990: 59).

Ukwenza imihlabelo neminikelo ukukhuleka ngenye indlela. Ngesikhathi kwenziwa le mihlabelo kusuke kungenye yezindlela zokudumisa uMvelinqangi. Uma imihlabelo iqondiswa emadlozini

kusuke kuvezwa ukwazisa ukulandelana kwamazinga kuze kufike kuMvelinqangi. Kusuke kuwumkhuleko lona othunyelwa kuMvelinqangi ngesandla sikababa ongunkulunkulu wasemhlabeni. Naye akudlulise ngesandla sikababamkhulu noyisemkhulu avela ngabo nabangonkulunkulu bakhe basemhlabeni.

Imikhuleko yayenziwa uma kukhuzwa imihlola noma imikhuhlane. Kwesinye isikhathi kuze kuzwakale sengathi lowo osuke ethandaza useyathetha uthethisa amadlozi. Buka uma inkosikazi inenkinga kungabeletheki, isalukazi siphumela phandle sithethise idlozi, sihluthule utshani okufulelwe ngabo, sibize abadala bomndeni :

> Names of the forfathers and living-dead, are invoked, the people believing that such intermediaries will convey their prayers to God . They pray for blessings, deliverance from double and even God` s retribution where injustice has been committed.
>
> (Mbiti, 1990: 63).

Imikhuleko kuyenzeka ihambisane yodwa ingahambisani nemihlabelo. Yize noma iyodwa imikhuleko, iyakwazi ukubhula imikhuhlane nolaka.

Omama basala ekhaya uma izingane zabo nabayeni beya empini. Kubakhona imikhuleko abayenzayo nabo. Kwesinye isikhathi iba imidlinzo, ize ibuye ihambisane nemikhutshana enjengokumisa amacansi :

> During a war mothers whose sons are fighting, pray for them every morning; and an elder accompanying the soldiers also prays for their safe return home. If raid is successful, they thank God; but if not, they hold ceremony of repentance, asking God to forgive them. When there is a drought in the country, they pray for rain and the protection of their pragnant women and cattle.
>
> (Mbiti, 1990: 64).

6.3 Ulaka lukaNkulunkulu

UNkulunkulu naye uma ungamlaleli uba nolaka kuwena. UMose wayethunywe uNkulunkulu kuFaro ukuba uFaro akhulule abantwana bakwa-Israeli. Ngenxa yenhliziyo ebukhuni kaFaro, akazange amlalele uMose owayethunywe uNkulunkulu. UNkulunkulu wabe eseba nolaka kubantu bonke baseGibhithe. Ulaka lwakhe lwagcina ngokuba kuthi wonke amazibulo aseGibhithe :

> Kwathi phakathi kwamabili uJehova wabulala onke amazibuko ezweni laseGibhithe, kusukela kulo izibulo likaFaro owayehlala esihlalweni sakhe sobukhosi kuze kubekulo izibulo lesiboshwa esasisetilongweni, kanye namazibulo onke ezinkomo.
>
> (UEksodusi, 12: 29).

Uma weqe imithetho kaNkulunkulu wenza intando yakho, uNkulunkulu uba nolaka kuwena. Noma ungasigcinanga isivumelwano sakhe uba nolaka kuwena. UNkulunkulu uthatha konke akuphe kona uma ungasamlaleli bese ekunikeza labo noma lowo osamlalela. Kuvamisile-ke ukuthi uma umuntu esethole isipho esivela kuNkulunkulu, agcine ngokumkhohlwa, azibone

esemkhulu noNkulunkulu bese emkhohlwa :

> Ngalokho uJehova wathi kuSolomoni :
> Njengokuba wenzile lokho wena,
> ungagcinanga isivumelwano sami nezimiso
> zami engikuyale ngazo , ngiyakuwuhlwitha
> umbuso kuwe, ngiwunika inceku yakho.
> (Amakhosi I, 10: 11).

UNkulunkulu, uJesu noMoya Ongcwele bayasindisa. Kufanele ukholwe uthi uNkulunkulu ukhona futhi uyaphila. Ngisho ugula uyosinda . Uma ukholo lwakho luke lwantenga kumbe uma uke waba nokungabaza, uJesu uyakushiya. NoPetro ebona uJesu ehamba phezu kolwandle, wacela naye ukuba ahambe. Uthe ephakathi nendawo wanokungabaza, walahla ithemba, wase ecwila.

7.1 Izexwayiso ngamaphupho.

Abaphilayo banezindlela zokuxhumana nabangasekhona. Kwesinye isikhathi baxhumana noSomandla. Ephusheni umuntu uyakwazi ukukhuluma kumbe athole izimpendulo namasu kwabangasekho. Inkolo yoMdabu iyakusebenzisa kakhulu ukuxhumana nabangasekho ngephupho. Uma amadlozi kukhona afuna ukukusho emndenini, afika ngephupho. Angafika kunoma ubani alethe umbiko ngephupho.

Kuyenzeka idlozi lifike kumuntu lizomxwayisa ngesitha sakhe abengasinakile. Lingamxwayisa nangengozi engase imvelele. Phela laba bantu bafaniswa nezingelosi enkolweni yobuKrestu. Njengoba umuntu ehamba nengilosi yakhe, nomZulu uhamba nabakubo okuyibona abamphephisayo. Ngaphandle-nje kokuxwayisa, idlozi liyafika kumuntu wakubo licele ukuhlatshelwa. Phela kumele kukhumbuleke ukuthi laba bantu sidla nabo, sihlala nabo ngaso sonke isikhathi. Yingakho becela ukuhlatshelwa uma sebelambile khona nabo bezodla :

> Most commonly, ancestors reveal themselves through dreams. It is expected that people will dream in fact, it is cause for great concerned if they do not. Although dreams can be caused by whichcraft or sorcery, they are normally considered to be a chanel communication between departed and those still living in the visible community.
>
> (Thorpe, 1994: 40).

Uma uphupha uke ukwazi nokuzibonela lo muntu okhuluma naye ukuthi weneme noma uthukuthele. Kuyenzeka lowo osuke umphupha angasho lutho ubone ebusweni bakhe ukuthi udiniwe, kumbe ubone ngezenzo/ukwenza kwakhe ukuthi ukusiphi isimo. Amaphupho-ke ayahlonishwa kwaZulu. Kukholelwa kuwona ngoba kusuke kulethwa umbiko. Lo mbiko usuke ulethwa amathongo ethunywe uMvelinqangi. Izinyanga nezangoma zithola imiyalelo ngephupho ivela emathongweni :

> Some spirits appear in people's dreams especially to deviners, priests, medicine-mem and rain-makers to impart some information. They receive instructions through dreams or appearance from the spirits and the living-dead, concerning diagnosis or treatment and prevention of diseases.
>
> (Mbiti, 1990: 80).

Uqhubeka agcizelele athi :

> There are medicine-men who believe that spirits or the living dead have called them, in dreams, vision or in waking, to become medicine-men.
>
> (Mbiti, 1990: 163).

Ngokunjalo namaKrestu ayakholelwa emaphusheni. Kusuke kuwumbiko kaMoya ongcwele kwabaphilayo. Nakhona eBhayibhelini uyazithola izexwayiso ezifika ngephupho :

> UJosefa wayesethi kuFaro: Iphupho likaFaro linye; lokho uNkulunkulu azakukwenza umazise uFaro khona.
>
> (Genesise, 41: 25).

Nangempela iphupho likaFaro lafezeka ngoba kwabakhona inala eyalandelwa indlala eGibhithe njengoba wayechazile uJosefa. NgokobuKrestu, uNkulunkulu angazikhulumela yena ephusheni nomuntu ophilayo noma athumele ingelosi yakhe njengoba noMvelenqangi ethumela amadlozi :

> Kepha uJosefa indoda yakhe engumuntu olungileyo, engathandi ukumthela ngehlazo, wafuna ukumlahla ngasese.
> Esazindla ngalokho, bheka ingelosi yeNkosi yabonakala kuye ngephupho, ithi: Josefa ndodana kaDavide, ungesabi ukumthatha uMariya umkakho, ngokuba lokho akukhulelweyo kunguMoya oNgcwele.
> (Mathewu, 1: 19-20).

NamaKrestu ayawuhlonipha umbiko ofika ngephupho ngoba ayazi ukuthi kusuke kuwumbiko kaNkulunkulu. Uma ungalandelwanga lowo mbiko, ulaka nentukuthelo kuyalandela. Eqinisweni, umbiko wephupho uyefana indlela owenzeka ngayo kuzo zombili lezi zinkolo. Umehluko nje ukuthi omunye uthi uphuphe ingelosi omunye athi uphuphe abakubo. Eqinisweni lilonke amaphupho noma imibiko ngephupho iphuma kuMuntu oyedwa esimbiza ngamagama ahlukene, uMvelinqangi .

8.1 Okuphawulekile ocwaningweni

Lezi zinkolo zombili zinezinto ezifanayo kanti kukhona nalapho zihluka khona. Kubuye kubonakale namabala amabi kuzo zombili.

8.1.1 Okufanayo nokungafani

Zombili lezi nkolo ziyavuma ukuthi lowo abamkhonzayo akabonwa ngamehlo enyama futhi uyena onamandla kuzo zonke izinto ezikhona lapha emhlabeni. Lezi nkolo zihlukana kuphela emagameni ezimubiza ngawo. Womabili la magama anezincazelo asuselwa kuzona. Igama elithi uNkulunkulu lisho ukuthi mkhulu kakhulu lo muntu. Elithi uMvelinqangi lisho ukuthi uYena owavela kuqala. UNkulunkulu/uMvelinqangi ukhonzwa ngamahubo. Lokhu akwenzeki enkolweni yoMdabu kuphela noma kweyobuKrestu kuphela kodwa kwenzeka kuzo zombili futhi ngendlela efanayo :

> God is often worshipped through songs, and African people are very fond of singing. Many of the religious gethering and ceremonies are accompanied by singing which not only help to pass on religious knowlegde from one person or one group to another, but help to create and strengthen coperate feeling and solidarity.
> (Mbiti, 1990: 67).

Kuyavela nhlangothi zombili ukuthi uma kucelwa, akucelwa kuYena ngqo kodwa khona abaxhumanisi abaxhumanisa abaphilayo noNkulunkulu/ uMvelinqangi. AmaKrestu anomxhumanisi uJesu noMoya oNgcwele kanti ngapha enkolweni yoMdabu, umxhumanisi amadlozi. Enkolweni yobuKrestu khona iNdodana yeZulu kanti kweyoMdabu khona iNkosazana yeZulu.

Yize noma uShaka enkolweni yoMdabu engakhonzwa njengoJesu kodwa kunezinto eziningi ezifanayo kulaba bantu. Ngingakhetha ezimbalwa njengokuzalwa kwabo, amagama abo nokufa kwabo. Izindawo ezihlonishwayo kulezi nkolo ziyefana futhi zihlonishwa ngendlela efanayo. Kulezo zindawo ilapho kuxhunyanwa khona noNkulunkulu/ uMvelinqangi akunyatheli noma ubani. Nalowo onyathelayo, unyathela ngokucophelela nobugcokama.

Emva kokufa kukhona impilo engunaphakade. Leli phuzu livela ndawo zombili. Kuzo zombili lezi nkolo, odlulayo kulo mhlaba uba nethemba ngoba eseyophila impilo engunaphakade :

> Eternal life is a thing of quality rather than of quantity. It is life of a new kind, life carried into a new dimension, life lived in fellowship with God, life with the tang eternity about it, life which, because it is God's own life ,can never die.
>
> (Hunter,1977: 172).

8.2 Inkolo yobuKrestu ayingeniswanga kahle

Inkolo yobuKrestu yangeniswa ngesinxele kubantu boMdabu (amaZulu). Yangeniswa yahlanganiswa nempucuko yaseNtshonalanga. Lokho kwenza kungabe kusaba lula ukuhlukanisa impucuko nobuKrestu. KumaZulu sekuze kwangena egazini ukuthi umuntu ongesiye umKrestu akaphucuzekile futhi uyiqaba.

Libi leli gama lokuphucuzeka, kodwa abantu bayathanda ukulisebenzisa. Into ephucuzekile into eyobuke isikhumba, esiphelelwe ubuyona. Into esibuze isikhumba sayo, engasenabo ubuhle bemvelo. Okuvelayo kuvela into okungesikhona. Umuntu osephucuzekile akasaziqhayisi ngento ayiyona kepha uziqhayisa ngento engaphansi kwalena ayiyona. Kuvama ukuthi kube buhlungu ukuziphucula kodwa ngoba umqondo usuke usudungekile, lowo oziphuculayo uyaqinisela eqinisela ukufa. Lokhu kuphucuzeka into yesikhashana okomlilo wamaphepha.

Umuntu ovunule ngokoMdabu uke abizwe ngeqaba noma ibhinca. AmaZulu angamaKrestu phela athi akasabhinci. Lona obhincayo kubonakala kunguyena obongayo kuMdali, ubonga ngokugabisa ngobuhle bomzimba wakhe. NgokobuKrestu, loko kuvunula kuthathwa njengehlazo nento engemukeleki kuNkulunkulu.

Abantu abangenisa ubuKrestu benza amaphutha ngesikhathi beyifaka lapha kwaZulu. Yingakho nje manje kunobuhixihixi, kungahlangani kahle lezi nkolo zombili. Bahungula abantu ngokuthi le nkolo yobuKrestu imsulwa futhi ingcono kuneyoMdabu. Babashiyisa inkolo yabo, babanika eyabo :

> Another point is that missionaries who began this modern phase of Christian expansion in Africa, together with African helpers, were devout, sencere and dedicated men and women. But they were not

> theologians, some of them had little education and most of the African evangelists and catechits were either illiterate or had only little formal education.
> (Mbiti, 1990: 226).

Okuphawulekayo ukuthi inkolo yobuKrestu nenkolo yoMdabu iyefana futhi iyalingana. Noma ukholwa iyiphi inkolo akunani ngoba vele sikholwa kuNkulunkulu oyedwa sonke, nguYena onguMenzi, nguYena oguMqalisi nomphelelisi :

> Ngingu-Alfa no-Omega, owokuqala nowokuphela, isiqalo nesigcino.
> (Isambulo, 22: 13).

8.3 Isiphetho

Kulolu cwaningo kuyabonakala ukuthi lezi nkolo zehlukene. Zithi zahlukene zibe zinezinto ezinezimpawu ezifanayo nezikhomba ukuxhumana okuthize. Kulo msebenzi kubuye kuvele ukuthi akukuhle futhi akuphusile ukulahla inkolo yakho yoMdabu bese uthatha eyezizwe ngoba kubuye kube nezingqinamba kweyezizwe bese ubuyela emuva kweyakho yoMdabu. Kubuye kugqame nokuthi le nkolo yobuKrestu yangeniswa ngesinxele, yazobulala isithunzi senkolo yoMdabu. Lo msebenzi-ke uhlose ukukhulisa isithunzi senkolo yoMdabu.

Esikhathini samanje into ebhalwe phansi ithathwa njengento enobuqiniso. Noma ufuna ukufakazisa loko okushoyo, ufakazisa ngento ebhalwe phansi. Ikhona-ke lokho okungikhuthaze ukuba ngibhale lo msebenzi ukuze kwande imithombo yokushicileliwe

ngenkolo yoMdabu. Lolu cwaningo aludlulelanga kwezinye izinkolo, luzungeze kulezi zombili.

Le ndlela esetshenzisiwe yokubhunga kuboniswane nabantu bemikhakha namazinga ehlukene ukuqoqa ulwazi isizile ekufezeni izinhloso zocwaningo. Ulwazi olusemiqingweni nalo lusebenzile, yizeke lubuye lube nobuthaka bokuthi oluningi lwalo lubhalwe ngezilimi zezinye izizwe.

Kulo msebenzi kuvelile ukuthi uMvelinqangi munye, amagama ahlukene nje kuphela abizwa ngawo ezinkolweni ngokwahlukana kwazo. La magama anokufana amanye awo. Zombili lezi nkolo ziyakuveza ukuthi khona ezinye iziqu zikaNkulunkulu. EyobuKrestu ithi kuneNdodana yeZulu kanti eyoMdabu ithi kuneNkosazana yeZulu. Imimoya ehlonishwayo kulezi nkolo iyefana, futhi yenza imisebenzi efanayo. Kuhluke amagama nje qha.
Zombili lezi nkolo kunezindawo ezizihloniphayo lapho zenzela khona imicimbi yokucela nokudumisa uMvelinqangi.
Kunabantu abanelungelo lokwenza imicimbi nemikhuleko kulezi ndawo. Lokhu kuhambisana nokuzinikela komuntu nomuntu obizweni lobumsulwa nenhlanzeko. Kokunye lolu bizo lingokuzalwa kwakhe ngokuba izibulo kanti kokunye kuba ukudunjwa ngemfihlakalo ngumunwe kaSimakade.

Into engumhlahlandlela nengubekelaphambili kulolu khalo, ukuhlanganisa amakhanda namakhambi kwamasokanqangi. Kumele acofiye acofiyisise ngokweqiniso nokuqonda konke lokho okuzinsika zokulunga nobumsulwa phambi kwesihlalo sobukhosi baseZulwini. Umabekwazile ukuqunga izaqheqhe zesiZulu, besizwa iNkosi, bayosiza ukulumbanisa imihlambi eyalanayo ngenxa yevangeli. Bayokucumisa ukuqonda ukuthi izinyathuko zingazaningi kodwa zonke zibange ekhaya.

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