

**SIKHULEKEL' IBOMVU! ABALALE BEBABILI,
BAVUKE BEBATHATHU**

NGU-

PHILLIP MAGAYE CELE

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWAZULU

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2010

ISIFUNGO

Mina, Phillip Magaye Cele, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: “SIKHULEKEL’ IBOMVU! ABALALE BEBABILI, BAVUKE BEBATHATHU” ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela.

Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda futhi ngiyaqinisa ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelele esiphethweni salo msebenzi.

CELE P.M.

Usuku: _____

UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kuNkosikazi wami uFikile Cele (uMaMpanza) nakuwo wonke umndeni wami.

UKUBONGA

Ngidlulisa ukubonga okuvela ekujuleni kwenhliziyo kulaba abalandelayo. Ngibonga uDokotela B.C. Khuzwayo ongelekelele kakhulu ekuhleleni lo msebenzi. UMnguni unginike isibindi noma sengiphela amandla indlela wayikhomba empumelelweni. Ngibonga nangesineke sakhe lapho engiqoqa noma sengiphuma eceleni.

Ngibonga ngokungaphezi uSolwazi Z.L.M. Khumalo ngokuba angangivumeli ukuba ngenze into engeyona. Ungiqoqe ngesineke noma sekunzima waphikelela ngoba naye uqobo ungumhambi wale ndlela. Ngimbonga nangakho ukungayivumi into okungeyiyo egcizelela ethi chaza ujule kuthi noma usujulile athi jula. UMntungwa ubesho ephindelela ethi cacisa ngoba abantu kuyofuneka bafunde bakholwe ocwaningweni bangaze badinge ukubona umcwaningi. Ucwangingo kufanele luphendule yonke imibuzo okungase ukuba banayo abantu.

Ngiyabonga nakuNkosikazi wami uFikile Cele (uMaMpanza) obenginika isikhathi sokubhala ebusuku kuze kuse, ekwazisa ukuthi ngiyakuthanda ukufunda. Ngibonga abantwana bami abebekhombisa ngesasasa imibhalo ebengiyibhala.

Ngibonga umama wami uKhombisile Cele uMaMpungose ubengakhathali uma ngimbuza ngezinto ebezingidida. Ngikubonile ukuceba ngolwazi okwenziwa ubudala nobude bezinsuku umuntu azihlalile esemhlabeni. Kuye ngithi, Wena Wendlovu Kakhuba!

Ngibonga uNkosazana uNonhlanhla Msomi (uNomndayi) ngesineke abenaso lapho eloba lo msebenzi ngomshini. Ngiyabonga kangiphezi.

ISIFINYEZO

Lolu cwaningo luyimizamo nemvuselelo yamasiko aphaathelene nokugana, ukuganwa nokuganiswa. Kubhekisiswa amasiko agcinwayo kule micimbi ukuze kungaveli izinkinga ezinye zazo ezingaba ukungatholi abantwana.

Umcwaningi ubhekisisa kakhulu imbangela yobunyumba noma yokungazali. Le nkinga ayiqali njengoba sekuganwene kodwa iba imbangela yokuphambanisa amasiko noma yokungawanaki amasiko. Amasiko awaqalwa ngoba umntwana esekhulile kodwa umntwana ukhuliswa ngawo ukuze angabi nankinga endleleni. Lolu cwaningo luzoba usizo kubantu asebekhohliwe ukuthi amasiko ayegcinwa kanjani. Lolu cwaningo lungumhlahlandlela.

Isahluko sokuqala sikhombisa izinhloso nenkuthazo okukhuthaze umcwaningi ukuba acwaninge ngalesi sihloko, elandela umgudu noma inqubo yamasiko esintu. Lokhu kubonakale kungaba usizo ekunciphiseni ukulahleka kwemishado ngenxa yokungazali, okubangwa ukungawagcini amasiko oMdabu.

Isahluko sesibili sikhuluma ngamasiko nemikhuba yamaZulu agcinelwa ukulungiselela ukwenda okunempumelelo. Kubukwa amasiko agcinwayo kusukela intombazana isencane. Kukhulunywa ngamasiko okugonqa nomkhehlo namasiko anjengokucimela nawo anakwa. Miningi nemikhutshana egcinwe kulesi sahluko njengokuqiniswa kwentombi eganayo. Lolu cwaningo lukhuluma ngenyama yokuncamisa. Kubukwa nemvunulo intombi evunula ngayo uma iyogcagca. Kubhekwa amasiko enziwa kungenwa emzini, amasiko enziwa esihlahleni nasesigcawini.

Isahluko sesithathu sigxile emasikweni okuganiselana akhuthaza ukuthola abantwana. Kuchazwa nezinkinga ezibangwa ukungazali. Kunezinkinga ezinjengokungathombi, izigulo zocansi, imimoya yamandiki, umoya wendawe, amaphupho kanye nezizwe. Kulolu cwaningo kubukwe nemithi yemitombo. Imimoya esegazini lomuntu idla kuye

egazini. Yingakho kufanele alungise igazi lowo muntu onemimoya ngoba imimoya yona iphila kuye, idla egazini likamguli.

Isahluko sesine sona sicwaninga ngamasiko nemikhuba ehambisana nokubeletha. Kulesi sahluko kucwaningwa ngokubamba nokungabambi isisu kukamakoti. Kutholakala ukuthi okunye ukungabambi kuke kwenziwe ukufuya izinyoka notikoloshe. Lokho okungumkhuba ovamile kakhulu ukwenziwa abesifazane. Kubukwe nemikhuba eyenziwa okhulelwe ukuze kuhleleke kahle isisu. Kucwaningwe nangezinhlobo zezihlambezo. Kucwaningwe nangokuziphatha kwansuku zonke kukamakoti okhulelwe. Kucwaningwe nangezinto angazenza nezinto angeze azenza okhulelweyo njengokuvuka ekuseni kusempondo zankomo, akwenziwa funa ahlangane nemimoya emibi egcwele ezindlelni. Kuke kwenzeka isisu siphuphume ngezizathu ezithile. Ucwangingo luthole nokuthi kwenziwanjani ukwenza izaba zokumisa isisu esesiphuphuma. Lolu cwangingo luthole nokuthi zaba zini ezenziwayo uma ukubeletha kubanzima. Kulolu cwangingo kucwaningwe nangezinsila zokubeletha, amagazi nomzanyana. Kucwangingwe futhi ngezinyamazane ashunqiselwa ngazo umntwana. Kucwaningwe nangendlela yokuziphatha komdlezana.

Isahluko sesihlanu sibhekisise imimoya emibi ehlasela abantwana. Kucwaningwe ukuthi iyini imimoya? Ivelaphi? Inangozi yini kubantwana? Abantwana bangavikelwa kanjani kuleyo ngozi? Kunemithi yokuxosha imimoya. Izinyamazane, isiqunga, umashwilishwili, indalucwatha kanye nempila. Kuye kwacwaningwa namasiko agcinwayo uma umdlezana kade emshiyile umntanakhe. Kuye kwacwaningwa ngemikhuhlane yabantwana nangendlela yokuyikhuza.

Isahluko sesithupha siveza isihlaziyo lapho kuhlaziywa khona ucwangingo lo msebenzi wonke. Kuvezwa nezincomo ezingalandelwa ukuvula amehlo omphakathi ukuze usizakale ezinkingeni zawo. Izincomo zikhuthaza kakhulu umuzi oNsundu ukuba unamathele emagugwini awo okuyindlela yokulandela amasiko nenkolo yoMdabu ukuze kuthi noma beqhuba ngendlela yesilungu kodwa bangakulahli okwakubo okuyindlela yawokhokho babo. Kube sekuphethwa wonke umsebenzi.

OKUQUKETHWE

Isihloko **Ikhasi**

ISAHLUKO SOKUQALA

1.0	ISETHULO SOCWANINGO	1
1.1	Isingeniso	1
1.2	Izinhloso Zocwaningo	4
1.3	Ingqinamba Yocwaningo	5
1.4	Intshisekelo Yocwaningo	6
1.5	Indlela Yokuqhuba Ucwaningo	7
1.6	Imidiyo Yocwaningo	9
1.7	Ukubaluleka Kocwaningo	10
1.8	Uhlaka Lwezahluko	11

ISAHLUKO SESIBILI

2.0	AMASIKO NEMIKHUBA YAMAZULU AGCINELWA	12
	UKULUNGISELELA UKWENDA OKUNEMPUMELELO	
2.1	Isingeniso	12
2.2	Amabheka Nombondo UDumakayengane	14
2.3	Umendo	18
2.4	Imbuzi Yabakhongi	19
2.5	Umgonqo Nomkkehlo	20
2.6	Ukucimela	23
2.7	Imbuzi Yophaphe	25
2.8	Ukuqiniswa Kwentombi Ezogana	28
2.9	Inkomo Yomncamo	31

2.10	Umnyekezo	35
2.11	Imvunulo Kamakoti	39
2.11.1	Isidwaba	39
2.11.2	Amashoba	40
2.11.3	Ucu Olumhlophe	41
2.11.4	Ubuthekwane	42
2.11.5	Umbubuluzo	43
2.11.6	Isinqindi	43
2.11.7	Amambatha	44
2.11.8	Izintuma	45
2.11.9	Iminyakanya	46
2.11.10	Imvakazi	46
2.11.11	Isicholo	46
2.12	Ukunakekelwa Kukamakoti	47
2.12.1	Ihubo Lokuphuma Kodwendwe	47
2.12.2	Indlela Yokungena Emzini	53
2.12.3	Esihlahleni	54
2.12.4	Abaganisi	57
2.12.5	Ukushisa Isikhundla	59
2.12.6	Umkhwekazi Nezintuma	60
2.12.7	Ukuhlanganisa Amadlozi	61
2.12.8	Abantwana	62
2.12.9	Izifo	62
2.12.10	Ethi Mngani! Iyakhuleka Intombi!	63
2.12.11	Ukwaba	64
2.12.12	Ukwabela Ubabezala	65
2.12.13	Isiphetho	66

ISAHLUKO SESITHATHU

3.0	AMASIKO OKUGANISELANA AKHUTHAZA	
	UKUTHOLA ABANTWANA	67
3.1	Isingeniso	67
3.2	Ukuhlatshwa Kwenkomo	71
3.2.1	Izitho Zenyama Ezibuyela Ebukhweni	76
3.3	Ukuzila	78
3.4	Izinkinga Ezingabanga Ukungazali	79
3.4.1	Ukungathombi	81
3.4.2	Izigulo Zocansi	84
3.4.3	Amandiki	84
3.4.4	Umoya Wendawe	88
3.4.5	Amaphupho	90
3.4.6	Izizwe / Imindawu	90
3.5	Umuthi Wemitombo / Wemithombo	91
3.6	Umhluma	95
3.7	Isigodo	96
3.8	Umeqo	98
3.9	Utokoloshe	100
3.10	UMaMlambo Inyoka Yabafazi	103
3.11	Izinsongo / Iziqalekiso Nokufungiselwa	106
3.12	Izinhlambuluko Nokusenga Ilala	108
3.13	Ukucwiya	111
3.14	Isifo Sensila	113
3.14.1	Izimpawu Zalesi Sifo	114
3.15	Isiphetho	115

ISAHLUKO SESINE

4.0	AMASIKO NEMIKHUBA EHAMBISANA NOKUBELETHA	116
4.1	Isingeniso	116
4.2	Ukubamba Nokungabambi	119
4.2.1	UMabibini	120
4.3	Izihlambezo	121
4.4	Ukuziphatha Kokhulelwe	123
4.4.1	Okwenziwayo Ukuze Umntwana Abemuhle	123
4.4.2	Angeqi Imikhondo	124
4.4.3	Akulunguzwa Emnyango	124
4.4.4	Inhlalo Emzini	125
4.5	Isisu Siyaphuphuma	126
4.6	Mhla Kosuku Lokubeletha	127
4.7	Amasiko Okucela Umntwana	129
4.8	Uyabeletha Kodwa Kunzima	130
4.9	Inembe	131
4.9.1	Inkinga Iyaqhubeka	132
4.9.2	Uzanqozi	133
4.9.3	Inongwana	133
4.9.3.1	Umalala	134
4.9.3.2	Umzanyana	135
4.9.3.3	Amagazi Omdlezana	136
4.9.3.4	Izinyamazane	137
4.9.3.5	Ibomvu Nensindwane	140
4.9.3.6	Ukuwa Nokulahlwa Kwenongwana	141
4.10	Umdlezana	142
4.10.1	Ukuzila	143
4.10.2	Ukuphela Kwenzilo	145
4.10.3	Ingane Izalwe Yembethe	148

4.10.4	Ukushunqisa	151
4.10.5	Izibi Zendlela	151
4.10.6	Ukukhama Ubisi Ezindleleni	152
4.10.7	Ukukhamela Ubisi Ekhandu, Esifubeni Nasemhlane	152
4.10.8	Isiqunga, Indalucwatha, Umlotha Nempishampisha	152
4.10.9	Uma Umntwana Eshiyiwe	155
4.10.10	Incweba	155
4.10.11	Inkwabazana	156
4.10.11.1	Icimamlilo	156
4.10.13	Imbeleko	157
4.10.14	Ukuphendula	159
4.10.15	Ukudla Kwabantwana	160
4.10.16	Ukulumula	160
4.11	Isiphetho	161

ISAPHLUKO SESIHLANU

5.0	IMIMOYA	162
5.1	Isingeniso	162
5.2	Iyini Imimoya?	163
5.3	Imithi Yokuxosha Imimoya	164
5.3.1	Izinyamazane	166
5.3.2	Insizi Yelahle	168
5.3.3	Uma Umntwana Kade Esole	168
5.4	Imikhuhlane Yabantwana	169
5.4.1	Ukukhuza Umkhuhlane	170
5.4.2	Umankabeni	173
5.4.3	Isishozi	173
5.4.4	Inyoni	174
5.4.5	Imbi	175

5.4.6	Umuzi	176
5.4.7	Umkhuhlane Kavovo	176
5.4.8	Isimungumungwane	176
5.4.9	Ukwelapha	177
5.4.10	Ukuqubuka	178
5.4.11	Ukuthunga	178
5.4.12	Uma Umntwana Ebuyisa	179
5.4.13	Uma Umntwana Ekapalata	180
5.4.14	Uzagiga	181
5.4.15	Umuna	181
5.5	Isiphetho	183

ISAPHLUKO SESITHUPHA

6.0 ISAPHLAZIYO, IZINCOMO NESIPHETHO 187

6.1	Ukuhlaziywa Kocwaningo	187
6.2	Izincomo	194
6.3	Isiphetho	199

IMITHOMBO YOLWAZI 203

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

“HALALA! Ukuzala ukuzimbela! Ukuzala ukuzelula amathambo.” Asho njalo amaZulu uma ebongela abaphiwe inzalo uma leyo nzalo yabo ibachumela kahle, bephiwe abantwana abaqanjwe igama. Kubanga amahloni ukuzala amahlongandlebe. Uzwa amaZulu emkhalela lowo mame ethi: “Walahla ingane wabuya nomzanyana.” Lowo usuke engazalanga kodwa ebole amathumbu. Ziyigugu izingane.

Amahubo, 127:3-5 ayakufakazela lokhu:

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

Aliqambi manga iBhayibheli, vele ngeke uyithinte indoda ezele, iyaqhosha ngezingane zayo. Abantwana bayifa. Uma indoda izele izintombi, izele izinkomo. Yingakho nje ezinye izintombi zethiwa amagama oZibuyile, izini? Izinkomo. Kuyayizinzisa inkosikazi ukuzala, kuyifaka izimpande. Kanjalo nendoda uma iganisa umntanayo nayo iba nalo uvalo yesaba, ithi: ‘Kazi iyozala nkomoni? Yesabela ukungazali kanti ukuzala yikhona ekuganelayo intombazana. Isuke ilotsholiwe ngakho-ke nayo kufuneka izikhokhe izinkomo zikaSokhaya, ubabezala. Indoda eiganisa umntanayo inomthandazo emlonyeni wayo obhekiswe kwabaphansi icela ukuba umntanayo aze athole isipho sabantwana. Umqondo nenkolo yesiZulu ithi, abantwana bavela kwabaphansi. Yingakho-ke ithandaza

ithi: “**Sikhulekel’ ibomvu! Abalale bebabili, bavuke bebathathu.**” Liyini lona ibomvu leli elikhulekelwayo?

UShabangu, (1996:87) ubeka kanjena ngebomvu:

Ibomvu liwudaka olubomvu olutholakala ezindongeni lungamadwala, luqheshulwa bese luyagwaywa luze lube yimpuphu. Kunenkolelo kubantu abamnyama yokuthi liwudaka oluthintene nabaphansi ngoba emisebenzini ethinta bona liyagcotshwa. Ukubaluleka kwebomvu kumataniswa nokuzila, isikhathi esiningi.....Ibomvu yinto yabadala, liyisiko lokuthi umuntu uhleli emgonqweni uzilile. Kuqala ithwasa lalizila ngokuba lihlale emgonqweni lapho lingezukubonwabonwa khona. Uma ungaligcobile ibomvu amadlozi athi uhamba nqunu, ngakho-ke ibomvu liyinqubo yamadlozi, azila ngayo. Uma ithwasa ligcobe ibomvu lisuke lihloniphile, lihlonipha abadala. Ngakho-ke ibomvu liwuphawu lwenhlonipho. Usume ufana nomfelokazi uma ugcoke ibomvu. Lolu hlobo lokuzila lwenza ukuba uhlonishwe nasemphakathini, wesatshwe ngoba ubelethe abadala.

Ibomvu inhlabathi yokuhlonipheka eyanyanise nabaphansi. Inhlabathi yemikhosi yakwaZulu abantwana banakekelwa ngayo emzimbeni baphuziswa yona uma befudumele. Inhlabathi yamadlozi izangoma namathwasa bembatha yona njengengubo. Le nhlabathi ilapho kudunyiswa khona imisebenzi yabaphansi.

Uyothi wabonani wemfazi ongazalanga! Le nkulumo ayimethusi umZulu. Le nkulumo iveza ubugagu benkulumo yamaZulu. Imicimbi yokuganiselana kuphoqeleke ukuba iphathwe ngesineke nenhlonipho efaneleyo kwabaphansi. Kakhulu, kakhulu isintu sikhangezile abantwana kwabaphansi. AmaZulu ayabesaba ubunyumba, kubanga isigcwagcwa nesanywane. Buyisichitho. Umendo uyaphela ngenxa yabo. AmaZulu enza konke ukuvimba izintuba zabo. Indoda yenza yonke imithandazo ishisa impepho kuthethwe idlozi kucelelwe

umntwana, abantwana nenhlalo enhle lapho eyogana khona. Intombi iyagonywa ngemithi emhlophe kulungiswe igazi ngamakhubalo ukuze aze afike azale emzini.

AmaZulu ayakwazi ukuthi ukungazali kuyimiphumela yentukuthelo yabaphansi ngenxa yezinto ezithile ezenziwe abaphilayo. Abantu bakwaZulu bayakwazi ukuthandaza bagcine amasiko kube yimpumelelo. Amasiko nemikhuba engagcinwanga ingenza umntwana abe yinyumba ngoba abaphansi bayawufulathela umuzi ongawagcini amasiko.

Kulolu cwaningo kubukisiswa izinto eziyizimbangela zokungazali. Kuzobukwa kulandelwe amasiko angenza abomuzi banyathele amasimba abantwana. Umuzi ngumuzi ngabantwana.

Liyahlonishwa isiko lokugana kumaZulu, kuhlonishwa ngisho igama lentombazana eganayo. Ayibe isabizwa ngegama kodwa kuthiwa 'umntwana', 'ingane' noma 'intombazane.' Igama lentombazane liphethwe abaphansi liyahlonishwa. Uma limenyezwa kungasuka isiphepho noma kune izulu. Yingakho-ke igama layo lihlonishwa. Emicimbini ethinta abaphansi kukhulunyelwa phansi kuyahlonishwa. Intombi iqala ukugoya kusafudunyezwe utshwala. Kubulawa imbuzi yophaphe, imbuzi yokubikela abaphansi ngohambo lwentombazane iya emendweni. Inyongo yale mbuzi uyoyichoma esicholweni mhla egcagcayo. Uhlala emseleni adle ubulawu obumhlophe kulungiswe izindlela zakhe ukuze zibe mhlophe.

Le nhlonipho nemithandazo iyomlandela njalo nangomhla egcagcayo. Isale naye emzini. Ugcotshwa ngezinyongo zezilwane azibulawelwayo. Uhamba namadlozi uya nawo emzini lapho eyokwenda khona. Ubukhona babaphansi ukufakazela yena uqobo umakoti naye ngokuhlonipha. Uyoze uphele umgcagco engami athi phuhle, kodwa yonke into uyoyenza egobile ehamba sakukhokhoba. Noma esefika emzini uyoba ngumuntu othobile aguqe uma ekhuluma nabantu abakhulu bomuzi. Umakoti akahambi phambi kwezindlu kodwa uhamba emuva kwezindlu nakho okuyisiko lokuhlonipha. Uhlonipha abadala, abaphansi ngoba nabo bahlala

bekhona phakathi komuzi. Akadleli egcekeni umakoti ngenxa yabantu abadala abahloniphayo. Akadleli obala umlobokazi, uyazila. Konke lokhu kugcizelela inhlonipho ukuze amukeleke ukuze aphiwe izinhlanhla zomuzi.

Uma-ke inhlanhla ifikile ibonakala ngokuba umakoti abambe isisu abe muhle. Uma-ke esemuhle kuzocwaningwa amasiko agcinwayo uma umlobokazi esekuleso simo. Kuzobukwa ukuhlengwa komntwana osesiswini aze kube uyaphumelela umakoti. Kuzokhulunywa ngezihlambezo zokuhlela isisu. Kuzocwaningwa ngezinto ezenziwayo uma kubelethwa kuba nzima.

Kubukwa imithandazo yokucela nokunxusa nokuthetha idlozi, nokulithethisa idlozi uma kuqhubeka nobunzima. Ucwangingo luzoze lufike lapho abantwana sebegula, sizwe ukuthi kwenziwa njani kwaZulu. Ulwazi luyocoshelwa ngesifo nesifo, nendlela eyenziwayo ukukhuza lowo mkhuhlane. Uma umntwana enomuna ebheduke izilonda umzimba wonke, kwenziwa njani? Ulungiselelwa kanjani umntwana ukuba abe nesimilo?

1.2 Izinhlalo zocwaningo

Lolu cwangingo luhlose ukuvuselela nokugcizelela amasiko nemikhuba yesiZulu ekunakekeleni abantwana. Luzosiza ekukhalimeni uZulu wonkana ezindleleni zokweduka abuyiselwe endleleni eyiyo nakwisikompilo elimfanele. Isizwe esingenamasiko siyisizwe esifile. Abazukulu bayosizakala uma befunda babone indlela ucwangingo oluthe abayilande.

Ubudala bungumthombo ojulile wolwazi, kucatshwa indlela yokubuyela emuva emaqinisweni amadala. Ngalolu cwangingo kubuyiswa isizwe sonke ezweni lokushabalala. Loluhlwane luhlose ukufundisa ngempilo eyenza umZulu abe umZulu.

Kuvuselelwa amasiko ukuze kube yisexwayiso kubantwana abaphila impicabadala yempilo ethathise impilo ezizweni ngezizwe. Kukhuthazwa abantu

abadala ukuba babe ngabeluleki ngoba ngaphandle kwezwi labo isizwe siyafa. Lolu cwaningo luyosiza ukuqeda imiqhuqhumbe esizweni sakwaZulu. Amaphikankani azofunda ukuthobeka ukuze isizwe singafikelwa izinsuku ezimbi ezizayo. IBhayibheli eliNgcwele, (uMshumayeli, 12:1) lapho lithi:

Futhi khumbula uMdali wakho emihleni yobusha
bakho, zingakafiki izinsuku ezimbi,
ingakasondeli iminyaka, osho ngayo ukuthi
angithokozi ngayo.

Kulolu cwaningo kuzogcizelelwa inhlonipho ukuze singafiki leso sikhathi lapho abantu bengeyukuthokoza ngempilo yabo. Kuzanywa ukuvimba izinsuku lapho abadala bephela amandla baze basozisele abantwana babo bagcine sebethethe: Hamba juba bayokuchutha phambili. Kuzanywa ukuncishiswa kwegebe phakathi kwabadala nabancane, babone ngaso linye emasikweni.

1.3 Ingqinamba yocwaningo

Amagugu esiZulu aya ngokuya eshabalala, aya ephela usuku nosuku, amanye asephelile sekudinga avukuzwe avuselelwe. Kumuntu ongumZulu okhule esekelwe ngamasiko nemikhuba yesintu uphetha enjengolahlekile ezweni azalelwa kulo. Impucuko yaseNtshonalanga ihambisana nezinkoloze zakhona, inomthelela omkhulu ekushabalaliseni amasiko esizwe. Lena imizamo yokunqanda izinkumbi zabantu ezidukayo.

Ikhaya njengesizinda lisiza ukukhulisa abantwana libaqeqeshe ngamasiko nangenhlalo nenhlonipho. Ukuba akubanga negebe lokuyeka amasiko ngenxa yemfundiso yaseNtshonalanga ngabe namuhla asinazo izifo ezifana nengculazi ngoba abantu bakwaZulu bebefundisiwe ukuziphatha ngendlela yemfanelo.

KwaZulu uma kuzalwa abantwana bashiselwa izinyamazane, zona ziyamhlela umntwana njengoba izinyamazane zinomthelela empilweni yabantwana, ngakho lokho zikhethwa ngokukhulu ukucophelela. Uma-ke kubukwa indlela abantwana

banamuhla abagcwaneka ngayo umuntu uyazibuza athi kazi laba bantwana bashiselwa ziphi izinyamazane? Bantu bani bona laba? Babezalwe kanjani? Ngalolu cwaningo bakhona abangasizakala bachibiyele isikhathi sisavuma.

Lolu cwaningo luzokhomba izintelezi, izinyamazane namakhubalo okusingathwa ngawo umntwana ozelweyo. Abantu banamuhla banjengehlwa enqanyulwe ikhanda abazi emuva, abazi phambili.

Abantwana balesi sikhathi basempambanandlela nabo abazi bathathe yiphi. Abaqondi namzila abangawulandela. Bayiyekile eyabo indlela bathatha izindlela zaseNtshonalanga. Bangeke baphumelele ngoba eyabo indlela yokuphila yesiZulu abasayazi, bengayazi nayo indlela yokuphila yaseNtshonalanga. Lolu cwaningo lufundisa ngendlela yokuphila yesiZulu.

Lolu cwaningo luqhakambisa futhi luvuselela amasiko alusikompilo lwamaZulu. Impilo yesiZulu ibukwa yodwa ingaqhathaniswa neyamuntu. Ibukwa izimele njengempilo, masingabongeli amabandla njengoNtshongweni kodwa asibongele elakithi, ibandla lakwaZulu.

1.4 Intshisekelo yocwaningo

Intshisekelo yalolu cwaningo isuswe ukubona isizwe sesingene kwezinkulu izinkinga nezinhlupheko senziwa ukulahla amasiko aso angumgogodla wempilo. Izinga lokulahla amasiko liyakhula ngamandla. Kunovalo olukhulu oluthi lesi sizwe esilahla amasiko aso ngokushesha okungaka siyoba yini uma sesiwalahle onke amasiko aso. Amasiko ayimpilo, ulimi, amasiko nemikhuba kwakha isizwe. Isizwe esingenamasiko sifile.

Ucwaningo luzama ukulandela amasiko okuganisa angavimba izinkinga ekuganeni njengokweswela abantwana kanti umuntu useganile. Amalungiselelo asiza ukuba umntwana oganiswayo afike athole inzalo. Lolu cwaningo luyaziveza izindlela ezingenziwa uma kunobunzima. Uma ingane itholakala inganakekelwa

kanjani uma isesiswini noma isingaphandle. Umntwana womZulu udinga ukukhuliswa ngesintu. Lapho abantu abazi isiZulu bephelile bayokhula kanjani labo bantwana. Bayokwenza njani abantu abayokhulisa abantwana babo lapho ulwazi lwezinto zesiZulu selushabalele ezingqondweni zabaningi. Kungalezi zizathu-ke umcwaningi ezame ukuzingela lolu lwazi ukuze lusize amaZulu asephelelwe isiZulu.

1.5 Indlela yokuqhuba ucwaningo

Nakuba zingeningi kuyaphi izincwadi ezibhalwe ngamasiko esiZulu kodwa zikhona. Nokuba eziningi zazo zibhalwe abantu bezinye izinhlanga kodwa bayibekile induku ebandla.

Kulolu cwaningo kusetshenziswe imisebenzi yamaciko ayizingqalabutho ekucwaningeni ngenhlalo yabantu abansundu ikakhulukazi amaZulu. Kusetshenziswe umsebenzi kaJoyce Wrinch-Schulz othi “Zulu”. Lencwadi igqamisa imvunulo nesikompilo lokuziphatha kwamaZulu.

Enye incwadi ebhalwe ngungoti kwezenhlalo nokuhleleka kwamaZulu, incwadi ethi “The Social System of the Zulus”. Lowo ngoti u Krige, E.J. USamuelsen, R.C. uyibekile induku ebandla ngomsebenzi wakhe othi; “Long long ago”. Naye uSamuelsen ungumcwaningi ovelele emasikweni amaZulu. Lo msebenzi wakhe washicilelwa eThekwini ngeminyaka yawo 1929. kunengwazi enye u Kohler, M. naye uphenyile kabanzi ngamasiko nenhlalo yabantu abamnyama. Yena ukhanyisa kabanzi ngemimoya yabantu abangasekho emsebenzini wakhe othi “The Izangoma Diviners”.

Lo msebenzi uphonyeleliswe ngababhali abanjengo Raum, O.F. naye ubambe elikhulu iqhaza elikhulu kowakhe umsebenzi othi; “The Social Functions of avoidance and taboos among the Zulus”.

Omunye umsebenzi obhekiwe oka Idowu, E.B. othi; “African Traditional Religion”. Ucallaway, H. naye uhlomulisile kulomsebenzi walolu cwaningo ngencwadi yakhe ethi “The Religious Systems of the AmaZulus”. Kanye nalezi zingqalabutho kubalwa no Ayisi, E.O. oncwadi yakhe ithi; “An introduction to the study of African Culture”. Kukhona futhi no Bryant, A.T. oncwadi yakhe ethi “The Zulu People as they were before the white man came”.

Umcwaningi uvakashele imitapo yolwazi, ngesineke ucinge ohlwini olude lwezincwadi ezibhaliwe ezichaza ngamasiko amaZulu. Kubhekwe amasiko okusingatha umntwana kusukela esamumethwe aze azalwe. Abantu abadala bona bawumtapo ohambayo. Ngemibuzo ehleliwe elandelene kubuzwe kubantu abadala bezigodi ezehlukene ngoba izigodi ziletha ulwazi olungafani. Ubuqiniso bocwaningo bungatholakala ngokuhamba izigodi eziningana ukuze kutholakale iqiniso elipheleleyo. Ngenxa yezigodi ulwazi luyahlukahlukana kodwa iqiniso liyogujwa ngayo imibuzo. Amanye amasiko ayafana. Kodwa imikhuba yemizi ngemizi iyehlukana nayo ngokunjalo. Izifunda ngezifunda zenza isiko elilodwa ngendlela eyehlukile kwesinye isifunda kodwa isiko libe lilinye. Kodwa ukubuza abantu abaningana besuka ezindaweni ezahlukene kufikisa emongweni walelo siko okubuzwa ngalo.

Kuvakashelwe izindawo zokugcina amagugu esiZulu, izindawo lezi eziheha abavakashi. Laba bantu abalandisa izivakashi banalo ulwazi oseluhloliwe oluyiqiniso. Kusetshenziswe nemiqulu (thesis) ewathintayo amasiko esiZulu. Kucwaningwe ezinganekwaneni nasezageni ngoba akhona amaqiniso akulolo luhlobo lwemibhalo yobuciko, njengokuthi ‘Akulahlwa mbeleko ngakufelwa.’ Kulesi saga bungatholakala ubumqoka bembeleko. Ayatholakala futhi amasiko embeleko okufanele kucwaningwe ngawo. Izinsumo nazo zinayo into ongayithola ngengane yomZulu. Imilolozelo nayo inalo ulwazi ngomntwana womZulu.

Ukuqhuba lolu cwaningo kusetshenziswe izingxoxo, kuxoxwa nabantu abadala abanolwazi olunzulu ngamasiko omdabu akwaMalandela. Kube nemibuzo ehleliwe okususelwa kuyo izinkulumo zokucacisa ngamasiko anhlobonhlobo.

1.6 Imidiyo yocwaningo

Lolu cwaningo luzogxila emikhulekweni, emikhutshaneni nasemasikweni enziwa kusukela umuntu wesifazane eqala ukulotsholwa, ekhehla, ecimela, encama aze ayosina. Kuzobukwa indlela asina ngayo, ukuhlanganisa idlozi. Kuzobukwa umqholiso kanye nenhlalo. Kuzocwaningwa ngenhlalo engabatholi abantwana kubukwe futhi uma-ke ebathola abantwana. Kuzobukwa izingane sezizelwe nokuthi kwenziwa njani uma abantwana befudumele. Nazi izinto okuzogxilwa kuzo:

- Amabheka
- Imbuzi yabakhongi
- Umgonqo nomkhehlo
- Ukucimela
- Imbuzi yophaphe
- Ukuqiniswa kwentombi ezogana
- Inkomo yomncamo
- Umnyekezo
- Izitho eziphambanayo (izitho zenkomo)
- Imvunulo yokusina
- Ukuziphatha kukamakoti emzini
- Ihubo lasekhaya
- Inkomo yothuli
- Abaganisi – ukugqaba
- Izimbewu
- Emgonqweni
- Ukuhlanganisa idlozi

- Sikhulekel' ibomvu abalale bebabili bavuke bebathathu
- Umqholiso
- Izinkinga ezibangwa ukungazali
- Amasiko nemikhuba ehambelana nokubeletha
- Ukuziphatha kokhulelwe
- Mhla kosuku lokubeletha
- Uma esephumelele
- Umdlezana
- Imbeleko
- Ukulumula
- Imimoya
- Imikhuhlane yabantwana
- Ukungcongca

1.7 Ukubaluleka kocwaningo

Lolu cwaningo luzosiza amaZulu asedukile angasawazi amasiko awo. Bazosizakala abazali abasazozala izingane zabo kule ncithakalo yokudideka. Luzobasiza abazali ukuba bazi ukuthi yini ngempela ebhekeke kubo uma besingatha abantwana ukuze bangadukelwa yindlela yesiZulu.

Lolu cwaningo luzobasiza kakhulu ababhali abasafufusa bayocobela ulwazi kulolu cwaningo. Lolu cwaningo luzosiza abazali abasha abakhulisa abantwana. Bayokwazi ngezinkinga zingakenzeki futhi babe nolwazi lokuthi bangazixazilula kanjani besusela kulolu cwaningo.

Isizwe sonke sizoba nento esingabambelela kuyo futhi siqonda ukuthi ngomqondo nasemizweni yomZulu abantwana bavela emathongweni omuzi, adinga inhlonipho nemihlatshelo ethile.

Ngenxa yendlela okukhuliswa ngayo abantwana ziningi izifo ezingagwemeka. Lolu cwaningo lugcizelela indlela yokuziphatha. Nendlela yokuhlela nokuphungula igazi elibi. Lolu lwazi luyosiza ukwenza indlela yokuziphatha eyamukelekayo. Indlela amaZulu aziphatha ngayo noma ahlelewe ukuziphatha ngayo inganomthelela ekuxosheni izifo ezinjengongculaza nogcusula. Impilo egxile emasikweni yenza isizwe sinamathele ebuzweni baso.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo.

Isahluko sesibili: Amasiko nemikhuba yamaZulu agcinelwa ukulungiselela ukwenda okunempumelelo.

Isahluko sesithathu: Amasiko okuganiselana akhuthaza ukuthola abantwana.

Isahluko sesine: Amasiko nemikhuba ehambisana nokubeletha.

Isahluko sesihlanu: Imimoya nemikhuhlane.

Isahluko sesithupha: Ukuhlaziya, izincomo nesiphetho.

ISAHLUKO SESIBILI

2.0 AMASIKO NEMIKHUBA YAMAZULU EGCINELWA UKULUNGISELELA UKWENDA OKUNEMPUMELELO

2.1 Isingeniso

AmaZulu ayisizwe esikhulu kakhulu, akhe eSifundazweni saKwaZulu-Natali ngohlelo lwanamuhla lokuhlela iZifundazwe. Izazi zomlando zithi azinze lapha nje, avela enhla emazweni ase-Afrika angasenhla kanti ayingxenyana yamaNguni. Njengazo zonke izizwe ezinkulu nezincane anehlango anehlango ewenza angahlukani, anesibopho sobunye ngamasiko awo. AmaZulu akhelwe emasikweni, akholelwa emasikweni. Asakubona ukuthi impilo nenhlalo eyiyo isemasikweni. Yingakho amaZulu anamuhla esukumile evuselela amasiko abesekhohlakala. Inhlonipho enkulu amaZulu ayinika iNkosi iLembe, uNodumehlezi kaMenzi njengombumbi nomhlanganisi wamaZulu. AmaZulu awavelanga engamaZulu kodwa ayeyizizwana ezincanyana ezazinamakhosi azo kodwa kwaba sebuqhaweni beNkosi uShaka ukuba aqede lezo zizwana, azibuthele ngaphansi kweNkosi eyodwa. INkosi yamakhosi yena uqobo uShaka.

AmaZulu ayamhlonipha ayamkhonza uMvelinqangi, ambiza ngokuthi Idlozi elikhulu. Amenzela imicimbi yenhlonipho nokumtusa njengasenkolweni yobuKrestu wona anomxhumanisi nomceleli wezinhlanhla nempumelelo “amathongo, abalele, izithutha.” Naye uMvelinqangi – uMvelikuqala unamagama amaningana. Abanye bathi uNomhoi, uMlenzemunye kodwa konke kusho yena uNkulunkulu wanamuhla. Nguye lo Nkulunkulu wasemandulo nguye nanamhlanjena. UNomhoi lo unake izinto ezinkulu zesizwe nobukhona baso unake amakhosi nezwe nokuningi okusekele isizwe. Likhona-ke nedlozi elikhulu elingummiselo ongenziwanga. Intombi, iNkosazana yeZulu. Lowo-ke uNomkhubulwana lona yena unisa imvula, uhlumisa ukudla emasimini. Uma iNkosazana ithanda izwe lonke ligcwala uhlaza libe nempilo. Ike ithuke ivakashe ibonakale phakathi kwabantu iNkosazana esimweni sothingo lweNkosazana.

Ayibonwa yona uqobo lwayo kodwa kubonakala uthingo olumibalabala emihle. Athi amaZulu iNkosazana yeZulu iphakathi kwethu kuzoba nenala.

INkosazana iyintombi, ngakho uma amaZulu efuna ijabule, aletha izintombi nto kuyo. Yonke imicimbi yeNkosazana igcinwa yizintombi ngoba nayo iyintombi. Igama layo uNomkhubulwana, ukukhubula ukulima ngekhuba. Njengentombi, umuntu wesibhuda imele ilinyelwe insimu yayo, nayo-ke idedele imvula ngoba ukuna kwezulu kusentandweni yayo. Njengomuntu wesibhuda onhliziyo ithambile uma kubheduka imbo kubantwana kubikelwa yena, uma ukudla kudliwa yisihlava emasimini kubikelwa yena. Nguye okhuza umkhuhlane kanti futhi nguye okhuza isihlava singadli emasimini. AmaZulu ayamazi uMvelinqangi, athi akenziwanga kodwa wadabuka emhlangeni. Kodwa-ke anazo izithunywa zawo, amadlozi angamanxusa phakathi kwawo noMvelinqangi. AmaZulu awawakhonzi amadlozi kodwa asuke ewanxusa ukuba awanxusele kuMvelinqangi. Anenkolo enjalo-ke amaZulu.

Ayayihlonipha le nkolo amaZulu, inamandla le nkolo yamaZulu. Yenza umZulu abe umZulu. Yonke imicimbi yamaZulu yenziwa kugcinwe le nhlonipho nalokhu kuxhumana. Le nkolo iyinkolo yempepho, yegazi lezimbuzi, izinkukhu, nezinkomo, yezinyongo nomswani, inkolo yokunxusa nokucela emandleni angabonwayo. Yonke imicimbi yokuzala, yokukhulisa, yokuganana ngisho eyokufa yakhelwe phezu kwale nkolo. Izinhlanhla zale nkolo ziyagqama zidunyiswe emicimbini yokugana nokuganana. Nakhona sekulotsholwa kulotsholelwana, umcimbi wale nkolo usuke uphethwe ngokucophelela. Noma-ke sekufike abakhongi bezokokha isikhuni somlilo, le nkolo isuke ikhona. Ikhona umntwana ezalwa aze aye kwagoqanyawo.

Amasiko ayimpilo yamaZulu njengokuba u-Ayisi, (1979: 18) ethi;

...It is becoming more and more clear, scientifically speaking, to use culture as the most important factor in the last resort, culture is most important in the human development, and culture is manufactured in many ways

Kuhamba khambe kucace kuwo wonke umuntu ukuthi amasiko athatha ingxenye enkulu empilweni yesintu kanti futhi amasiko angagcinwa ngezindlela eziningana.

AmaZulu ayakwazi ukuthi ukuze aphile kubhekekile ukuba agcine amasiko, impilo yamaZulu ixhomekeke emasikweni. Bazi nokuthi ayikho enye impilo ngaphandle kwamasiko. Bawagcina begula, befa noma sebefile. Noma beganiselana bagcina amasiko, amaZulu awagcina kukuhle noma kukubi amasiko ngoba ayimpilo yawo.

2.2 Amabheka nombondo uDumakayengane

UKhumalo, (1997:609) ubeka kanjena ngamabheka:

Izinkomo zamabheka zikhonjwa ngemibala yazo esibayeni sabalele. Isithole sokumemeza sikhonjwa nguSokhaya ngenxa yezizathu eziyisifuba sakhe, kokunye nomndeni. Yonke 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.

“Uyothi wabonani wemfazi ongazalanga! Kuhle kwethu! Zwana kumama! Zwan’ entombini yami emhlophe! Ngasha yincuphe! Yehhe! Kuhle kwethu!” Asho njalo amaZulu uma sekulotsholelwana, injabulo isuke ichichima. Asho ayaluze amakhosikazi ehalalisa. Afikile amabheka omntwana ivulekile inhlanhla

emhlophe. Izintombi ziphuthuma umutsha, zizishaye ngawo izinkomo lezi, abafana bona bazithela ngomquba wesibaya ngoba eyokufika ziyayibovula. Zishaywa ngomutsha wayo intombi. Umutsha ubhincwa izintombi ezingakalotsholwa. Njengoba isilotsholwe njena isiyaphuma le ntombi ohlwini lwezintombi zomutsha kodwa isizoklela nezintombi zesidwaba, izingoduso, izintombi esezilotsholwe. Yiyona ndlela intombi egcina ngawo ukuba nomutsha ongowayo. Njengoba isishaye ngawo izinkomo ayiseyukuphinda iwubeke okhalweni lwayo. Uma kuyimicimbi edinga imvunulo, le ntombi isiyovunula ngesidwaba. Lezi zinkomo zihlanganiswa nezinye ngomquba wesibaya.

Uqalile-ke umsebenzi, afikile amabheka njengoba esho uMagwaza, (2007) ethi;

Yinhlanhla ukubona ingane ilotsholwa. Le
nhlanhla iyahlangatshezwa. Kufanele zithi
zingangena izinkomo umnumzane aphuthume
abambe imbuzi, ayihlabe, abonge abangasekho
abakhuthaze umkhwenyana ukuba alobole.

UCele, (2007) uthi;

Akusekho-ke okunye kodwa sekuzodinga
omama nomakhelwane bacwilise imithombo
yombila namabele kulungiswe umbondo
wengqibamasondo.

Ngemuva kokulethwa kwezinkomo zamabheka kulisiko lamaZulu ukuzibonga lezi zinkomo. Zibongwa kulaba bantu; zibongwa kumkhwenyana, kuSokhaya nasemadlozini. Kucwiliswa imithombo yombila namabele, kugaywe utshwala bombondo obusiwa emzini, okuthiwa ingqibamasondo. Utshwala bokugqiba amasondo ezinkomo ezazilethwe zizolobola, amabheka. Lo mcimbi akubi owomuzi wakubo kwentombi elotsholwayo kuphela kodwa zonke izintombi ezisethimbeni linye nale ntombi elotsholwayo ziyayiqhagisa le ntombi ngabo utshwala lobu. Kuhanjiswa amaphuzi, obhatata, izindlubu nakho konke okubonakala kungaba usizo emzini. Ngaphandle kokuthi lo mcimbi ungowokuhlonipha nabaphansi, ungaba nayindlela yokwenza izibondlo

kwabasemzini. Zithi zingafika emzini izintombi zikhonjiswe ithole lenkomo, isijingi sezintombi. Le nkomo iyisipho nje sezintombi, ayingene emalobolweni.

UKhumalo, (1997:112) ubeka kanjena ngombondo;

UDumakayengane umbondo omkhulu lona ogaywa ngumlobokazi siqu sakhe. Iqiniso eliqanda ikhanda ngelithi, umbondo noma yimuphi uluphawu olusuka ekujuleni kwenhliziyo yokubonga. Isintu sihle kabi ngoba uma umuntu ekwenzele okukhulu kuyaye kwehlule ukuba ugcine ngokubonga ngomlomo. Uyaye ufise ukukhombisa nawe ngakho ukwenza. Kulokhuke okuthinta abalele, utshwala negazi ngu go ekubongeni.

Lo mbondo wendulela ukuphuma kwezinkomo zamabheka sezize emzini. Ngamafuphi, izinkomo zamabheka kumelwe zibongwe ngumlobokazi kuqala ngaphambi kokuba ziphume. Uzibonga ngalo mbondo ngenhloso yokuzivulela isango lesibaya sasemzini ukuze ziphume. Kufanele zikhonjwe nguyena futhi indlela eqonde kubo, aze azivulele ngisho esangweni lesibaya sakwabo ukuze aqiniseke ukuthi ngempela zingenile futhi zingezoboya, hhayi ezamatshe. Uzivulela ngombondo omkhulukazi ngoba ubonga ezithutheni zemindeni yomibili. Kwezakwabo, ubonga ithamsanqa ezimvulele lona nokumgcina kwazo zize zimtholele umyeni ozomlobola. Kwezasemzini ubonga ukuba zimkhulisele umyeni wakhe nokuba zimehlisele inhlanhla yokuba ahlange naye qede abone umfazi omele ayokwandisa indlu yakwabo.

Lona umcimbi wokubonga nokujabula uphathwa ngesizotha nangesithozela. Intombi ihlonipha ngisho udwani lwasemzini. Mkhulu umsebenzi owenziwa ngabaphilayo nabangasekho.

Amadoda asuthayo awuhlabisa inkomo uDumakayengane lona. Naleyo nkomo ihlinzwa ngenhlonipho, kuqalwe ngokukhipha umkhono wesokudla wona ozoba

yisethulo sikaSokhaya. Kanti umkhono wesinxele uya esithebeni sikamkhwenyana obungeke wakhishwa kuqala ngenxa yezizathu zenhlonipho.

UKhumalo, (1997:116) ubeka kanjena ngezinye izinyama ezihlabise umbondo;

Ibele yisona sitho esingumgogodla wempilo ekuzalweni kwenkonyane. Noma ngabe yinkomo yeduna noma ngabe inkomo yensikazi, lokhu kumile futhi kuyoze kube yinini nanini. Ngeqiniso elinqala umuntu wesifazane kuyagwenywa ukuba ahlatshele inkomo yeduna ngoba lokho kuchaza lukhulu ngaphezu kwesipho leso asuke ephiwe sona. Ngakho kulolu khalo isisekelo sethu akesiyame ekutheni, ibele lensikazi. Lidliwa yizintombi ngenxa yokuba liwuphawu lokugwansa ngazo zonke izindlela, umndeni walapha ekhaya okulindele kumlobokazi wawo.

Kuba khona nemihlubulo yomibili omunye uhlinziswa izintombi zomuzi, kokunye kuqokwe intombi ethile ngezizathu, noma-ke izintombi zididiyelwe zonke ndawonye. Kuthi ngalona wesibili, lowo unikwe amakhosikazi akade ethwalise izintombi umbondo. Isifuba siyisitho sezintombi ekade zithwele umbondo, futhi eziklele naye umlobokazi. Ubonga uthando ebekade bephathene ngalo nethimba leli aselishiya. Isifuba yinyama ehloniphekile, isitho somama bekhaya. Namuhla sidliwa yizintombi okungukuthi balungiselela, bazwiswa umuzwa yilintombi esiphuma ethimbeni. Izintombi lezi zizogana njengamanje zivivinyelwa ukhalo oluphambi kwalo lobukhosikazi.

Miningi imibondo eyenzelwa uthando, kukhona ngisho umbondo wokuyobona ilawu, nokho lowo uba ngasekuqaleni kothando. Nayo lena uDumakayengane nengqibamasondo ingeminye yezicolo ezisiwa emzini zihambisa uthando nezifiso.

2.3 Umendo

ULushozi, (2007) yena ubeka kanje:

Umendo umkhumulansika mntanami. Kusuke sekufezeka izinjongo nezifiso zawo wonke umuntu ozelwe ngoba wonke umuntu ukhula athi ngiyogana ngiyoganwa. Ngomendo kusuke kufezeka inhloso enkulu yasekuzalweni.

Yini enye, intombi iyagana, izale abantu. Lolu valo lokuzala nokungazali alubayeki abasekhaya lapha bethi kazi iyoza nkomoni? Nangalo lolu valo lumenza umZulu aqikelele ukuwagcina onke amasiko esizwe kanye nemikhuba yomuzi. Konke kwenzelwa ukuncenga izithutha ukuba zize zimsingathe umntwana wabo, zimuphe inhlanhla emhlophe, aze athole umntwana.

ULushozi, (2007) ubeka kanjena yena:

Izingane phela yiyonanto efunekayo emendweni. Uyise womntwana nguye othandaza kuqala athi: “Sikhulekel’ ibomvu, abalale bebabili bavuke bebathathu.” Umuntu uganela ukuzala kwande abantu. Uma umuntu egane wangazala kuba yihlazo elikhulu nesici esiyinkamba beyibuza emendweni.

Sikhulekel’ ibomvu! Abalale bebabili, bavuke bebathathu. Lesi yisisho esidala esishiwo umganisi onguyise wentombazana, esisho esigcawini uma eseqede ukuthetha ubulanda esigcawini. Lesi sisho singumthandazo nesicelo esenziwa kwabaphansi. Isisho esidala esingumthandazo asaziwa ukuthi saqala kanjani kodwa sonke isizwe sisebenzisa sona uma kunesidingo sokucela abantwana uma kuganiselwana.

2.4 Imbuzi yabakhongi

Kule mbuzi ehlatshiswa abakhwenyana kuthathwa inyongo, ifuthwe ichonywe esigqokweni somkhongi noma-ke empahleni ayigqokile. Bona bahamba nesifuba kanye nomkhono, enye inyama idliwe, yethulwe kubantu bomuzi.

Lo mcimbi wabakhongi ungumcimbi ophathelene nabaphilayo nabangasekho. Inyongo le iqhakambisa isiqalo sezivumelwano ezizokwenziwa uma abaphilayo bevumelana ngesimo esithile nabaphansi bayavuma kanti uma abaphilayo bephika nabaphansi bayaphika. Inyama yembuzi eyisethulo iluphawu lokuvumelana nhlangothi zombili. Ifike idliwe ekhaya kwamkhwenyana njengophawu lokwamukeleka emzini lapho kade beyokhonga khona.

Umcimbi wokuganiselana uhamba nezimbuzi nezinkomo, izinyongo nomswani ngoba ungumcimbi ophathelene nabaphansi. Imicimbi ephathelene nabaphansi icolwa ngezinyongo zezimbuzi nezezinkomo, ngemiswani yezimbuzi neyezinkomo. Abakhongi laba basuke bezokwenza umsebenzi wabangasekho. Ukuganiselana ngumcimbi osingathwa yibo. Uma kubulawa lezi zimpahla, igazi, umswani nenyongo kuphathwa ngenhlonipho ngoba kuyizinto ezidingwa kakhulu abaphansi empahleni ebuleweyo. Yisona sabelo sabo kuleyo mpahla ebulewe. Igazi kwenziwa ngalo ububende, okuyisidlo esisemqoka samadlozi. Inyongo injengomxhumanisi wabaphilayo nabangasekho. Amadlozi anamathela enyongweni njalo uma kubulewe isilwane, inyongo, igazi nomswani kungokwabo. Njengoba bebuyela emuva nje abakhongi bayofike babike ngokushisa impepho emsamo, basho ukuthi bahambe kanjani lapho bebethunywe khona uSokhaya ukuyokokha isikhuni somlilo. Yingakho nje beyichomile inyongo yembuzi abayihlatshisiweyo, baphethe nesifuba nomkhono wayo. Inyongo nenyama ingubufakazi bobuhle bohambo ebebeluhambile. Kungebe kuhle uma inyama izohamba yonke kodwa enye ayethulwe, idliwe khona lapha ekhaya ukuze kuthokozwe ndawo zombili.

UMhlongo, (2007) uchaza kanje ngenyama yabakhongi:

Uqalile-ke umsebenzi wezimbuzi nezinyongo,
wezinkomo nezinyongo. Intombi yomZulu
iqiniswa ngenyongo negazi lezilwane zekhaya.
Uma intombi ibingakakhehlwa, kufuneka
ikhehlwe ilungele indlela eya emzini wabantu.

2.5 Umgonqo nomkhehlo

Umgonqo nomkhehlo yizigaba ezimbili ezahlukene ezingamalungiselelo okuganisa intombazane. Umgonqo wona uza kuqala intombazana ingakakhombi ndawo. Umgonqo wona wenziwa nguyise wentombazana noma-ke inkosana uma uyise engasekho.

UKhumalo, (1997:130) ubeka kanjena ngomkhehlo:

Isiko lokukhehla lingelinqoka nelibalulekile ngale ndlela engaphezu kokwenza okhalweni lodwendwe. Yisiko leli elingaphuthi ngaphambi kokuba umntwana asine. Limqoka ngoba yilona eliqopha isigaba esisha umntwana wentombazane asuke esengena kusona. Leso sigaba esokuphuma manje ebuqhikizeni, esengena ebungodusini. Kubalulekile ukuba umsebenzi wokufaka umntwana isidwaba nenhloko ubikwe ezithutheni zekhaya.

Zimbili izinhlobo zomkhehlo wentombazana. Kukhona lapho umkhehlo ucelwa khona abakhwenyana okuwuphawu lokuyicola intombi, uphawu lokuyihlonipha. Kokunye intombi ike ikhehlwe uyise ingalotsholwe kodwa isikhulile. Uyise uyenzela leli siko ngokuyihlonipha indodakazi yakhe. Kuye kuthiwe intombi ikhehle ubumpohlo. Uma-ke ngemuva kwalokho kukhehla intombazana isilotsholwa, ayibe isaphinde ikhehle. Kodwa ivele igane uma sekufanele igane.

Njengemvama yayo yonke imicimbi yamaZulu nawo umgonqo ulungiselelwa ngokuphisa amanzi amponjwana nokubulawa kwezimbuzi nezinkomo. Kungaba

imbuzi nenkomo uma uSokhaya engenamandla. Lo mcimbi uyigugu elikhulu emantombazaneni. Imvama amantombazana ayawuthanda umgonqo ngoba ungumgidi wokuvela ezinsizweni ngoba izintombi zisuke zizigqaja ngobuntombi bazo. Ayigonqiswa intombi engasaphelele. Ukugonqa kuluphawu nobufakazi bokuthi leyo ntombi isaphelele. Umcimbi womgonqo unezizathu eziningi owenzelwa zona. Ezinye kungaba uyise wentombazana ubonga abaphansi ngokuthi bathombise intombazana yakhe ngoba lo mcimbi wenziwa ngemuva kokuba intombazane isithombile. Lo mcimbi angawenza uSokhaya kanti ucela izinkomo entombini yakhe ngoba isikhulile. Ngawo lo mcimbi uyise ulimisa ngesihloko esho athi sengathi ingane yakhe ingamkhetela umkhwenyana onezinkomo. Yonke le micimbi iyamhlanganisa umntwana nezinyanya zakubo ngesiko lokushisa impepho emsamo endlini yangenhla. Izinyongo zezilwane nazo ziyenezela ekuhlanganiseni intombazana nabakubo abangasekho. Impepho lena ishiswa ngabesilisa abadala bomndeni abanemvume yokukhuluma nabangasekho. Akubona bonke abantu abadala bomndeni abanelungelo lokushisa impepho. Impepho ingcwele, abaphansi nabo bangcwele ngakho impepho kumele iphathwe abantu abahlanzekileyo. Abantu abashisa impepho bayakhethwa ngenxa yezizathu zokuziphatha okuhle. Abantu abangabalamuli abathanda ukuthula neqiniso.

Umkhehlo-ke wona ngumcimbi ongasekugcineni impela. Lona umcimbi wokukhehla inhloko. Umcimbi wokuthunga isicholo. Umkhehlo wehlukene izigaba ezimbili. Owokuqala umkhehlo yilowo owenziwa ngezwi likaSokhaya uma ebona ukuthi intombazana isikhulile. Usuke eyihlonipha ngokuyithunga isicholo. Kuthiwa intombi ikhehle ubumpohlo ngoba le nhloko ayicelwanga umkhwenyana. Kuyacwiliswa kuphiswe utshwala, kubikwe emathongweni emsamo ngesiko lempepho. Kubulawa imbuzi nenkomo. Kokunye umkhehlo uyacelwa abakhwenyana uma sebeqedile ukulobola nabo abakhwenyana basuke benza isiko lokuyihlonipha ingoduso yabo. Kuyo yomibili le micimbi, kuba nomsindo kusinwe, intombazana ihloba ngomhlelo wenkomo ebicolwa ngayo. Kuthi uma inkomo isihlatshiwe, umhlelo ukhishwa ngokukhulu ukunakekelwa.

Ube sewenekwa ukuze ungaboli kodwa wome. Intombazana ibe seyiwigaxa lapha emahlombe iwembathe njengamambatha.

UMkhize, (2007) yena uthi:

UMhlelo lowo isangoma esikhulu yiwona oshoyo noma intombi, iyintombi iyaphila noma qha. Uma intombi ingasaphili umhlelo uyavuthuka unqamuke ube yimvuthu. Ngokwenza njalo komhlelo abantu bavele babone ukuthi le ntombi ayisagcwele.

Bathi abantu umhlelo uyisangoma ngoba uma intombi iwembethe kanti ayisagcwele, umhlelo uvele uvithike, ugqabuke uwe ubuthwe phansi, okuyinkomba yokuthi le ntombi ayisentombi. Kukhona okudla amantshontsho emsamu.

UBlose, (2002: 89) ubeka kanjena ngomuhlwehlwe womgongqo:

Umhlwehlwe lona uthi emva kokuthi intombi isisinile ngawo laphaya esigcawini bese uyathathwa ugcinwe emsamu. Usuyodliwa yizalukazi zekhaya ngesikade emva kokuba usuhlanziwe kahle, amanzi akhona achithwa ngaphandle komuzi. Abanye njalo abawugezi umhlwehlwe lowo kodwa bawudla nensila leyo ngoba kubona ukudla umhlwehlwe kusho ukuhlansa umntwana ukuze athole umkhwenyana, ukuze kungene izinkomo lapha ekhaya.

Abadala bayazi ngezinhlanhla ezivela emadlozini asaphilayo omuzi. Izindaba zakwaZulu zihamba zihambe ziphathe izalukazi, kufundiswa abantwana bamantombazane inhlonipho. Umhlwehlwe-ke usuyenyaniwe nezalukazi abaphathi bezinhlanhla ezinkulu. Izinhlahla zikubantu abadala.

Umhlwehlwe ufaniswa nesiphuku sabadala esisuke kade sembethwe yintombazane. Abantu abadala ogo, basondelene kakhulu namandla amathongo ayisibusiso nesihlanzi kubantwana.

Yonke imicimbi yabantwana isingathwa ogo nomkhulu babo abakhona ukuze futhi isingathwe nangogogo nomkhulu babo abangasekho.

Isiko lokugcina izintombi ziyizintombi lisemqoka kakhulu kwaZulu. Ubuntombi lobu busiza ezindaweni eziningi zesizwe. Kusetshenziswa izintombi ukucela invula kuNomkhubulwana. Yizo izintombi ezikhuza imikhuhlane kubantwana. Yizo izintombi ezilima insimu yeNkosazana. Izintombi ziyifa loyise. Uma intombi iziphathe kahle, zingena zigwale isibaya izinkomo zamabheka. Ngakho lokho-ke izintombi ziyisidingo kwaZulu.

2.6 Ukucimela

Kuyimfanelo kumZulu ogcina isiZulu ukuba intombi ngaphambi kokuba iyosina icimele. Ukucimela isiko lokuvalalisa ekhaya nasezihlotsheni. Ukuganisa intombazane akuyiwona umsebenzi kayise yedwa kodwa kungumsebenzi wakhe nabafowabo. Yingakho umuntu ecimela kuyo yonke imizi yakwabo, afike ahlathiswe, afakwe isiphandla, agcotshwe ngenyongo ukuze abaphansi bamkhothe, bamqinisele uhambo lwasemendweni. Kuyo yonke le mizi uyahlatshiswa, alale, avuke, abuyele ekhaya, aphinde ahambe njalonjalo. Izinyongo ziyafuthwa ahambe nazo kanye nenyama eyisipho abuyela nayo kwabo. Izinyongo uyozechoma esicholweni mhla esina. Lezi zinyongo zemindeni yakubo azifake ekhanda ziwuphawu lokuhlanganyela kwayo le mindeni futhi kunika isiqinisekiso sokuthi abaphansi bacelwa ukuba bahambe naye umntwana wabo. Leli siko lingabuye libukwe njengokumondla umntwana ngokuhlanganyela, izihlobo kanye nomndeni. Ukucimela kuyisiko lamaZulu asagcina isiZulu. Isiko lokuvalalisa intombazane ngaphambi kokuba iyogana. Umuntu oyogana uyihamba yonke imizi yawoyise ngokuhlobana kwabo kodwa eqinisweni usuke evalalisa kogogo nomkhulu abangasekho. Kuyo yonke le mizi

kuyabikwa emsamo ngempepho, kunxuswa kwabadala ukuba bahambe nayo intombazana. Kuyo yonke le mizi ubuya nenyongo efuthiwe, isifuba nomkhono uma ehlathiswe imbuzi.

UKhumalo, (1997:142) uthi:

Ukucimela kwenziwa ngemva komkhosi wabayeni. Ngamanye amazwi kumele kuphume nje usuku lokucwila kotshwala, umntwana aphume ayovalelisa ngoba zisuke sezimphelele. Ukucimela komntwana kuqhutshwa ngosiko lwakhona kusukela ekuqaleni kuze kube sekugcineni. Umntwana uqala koninalume ukucimela. Kumqoka ukuba kucace ukuba kuqala kumalume wakhe ngqo ngoba nguyena muntu ongumaqondana. Ngisho ngabe basaphila omkhulu nogogo bakhe kodwa uyoqonda ngqo kuninalume kuqala.

Uthi-ke angedlula kwamalume, esephakulile, usengaya-ke emizini yawoyise emizini yomndeni wonke uphela. Kuyo yonke lemizi uhamba ehlathiswa izimbuzi kokunye nezinkomo. Isitho esisemqoka ngokwedlulele yinyongo yalezo zilwane abikwa ngazo kwabalele.

Inyongo nenyama iyoba uphawu lokwemukeleka emzini yawoyise. Umcimelo wenziwa nasezihlotsheni. Akubo bonke abantu abahlaba izimbuzi kodwa abanye bakhapha izipho, amacansi, izicephu, izinkamba, izichumo, izimpontshi nanoma yini enhle abangamthokozisa ngayo umntwana, bethi 'inkonzo enhle,' besho bethi akayobakhonzela emzini. Uma intombi iyogana isuke iyomela umndeni wakubo kulo mndeni omusha. Uma yenze kahle buba buhle ubuhlobo kodwa uma yenza kabi, bubabubi nobuhlobo obesebuqalekile. Izalukazi nabadala bavalelisa bathi: 'Inkonzo enhle emzini' besho ukuthi uma le ntombazana ihlale kahle nabo bayomukeleka kulowo muzi. Uma intombazana iziphathe kabi, yonela bonke abantu bakubo. Lezi zipho seziyomsiza uma esaba, isiko lokupha abasemzini izipho. Lezi zipho zabelwa abaphilayo nabangasekho ukunxusa inhlalakahle emzini.

Kokunye umgani ezinye zalezi zimpahla uyozigcina njengezimpahla zendlu yakhe. Njengoba ehamba ecimela, uhamba ehlatshiswa ethelwa ngenyongo ukuze abaphansi bamnamathele, bahambe naye, bamenzele ugange ezintweni ezizomhlupha emendweni. Ngembuzi wenzelwa isiphandla athelwe ngenyongo bese ifuthwa ahambe nayo. Njengoba ehamba nenyongo uhamba nabaphansi uya nabo emzini lapho eya khona. Kuyinkolelo yamaZulu ukuthi abaphansi bayanyakaza kwelabaphansi uma kukhona umuntu oshisa impepho emsamo ebabiza, ehamema. Kuleli siko umndeni nezihlobo bahlanganisa ukondla kwabo lo mntwana oseyogana.

UMpungose, (2009) ubeka kanjena:

Njengoba ehamba engena imizi ngemizi umntwana akasahambi yedwa kodwa uhamba nempelesi yakhe. Uhamba naye ngoba yiyo ezokhuluma yena akasakhulumi. Kwesatshwa umoya nokwedlula. Impelesi yiyona-ke esizomsiza kulokhu kukhuluma kokuvalalisa

2.7 Imbuzi yophaphe

Sezibulewe izimbuzi nezinkomo ezibulawa oyise abanye nezihlobo, zisuke zingakapheleli uma uyise omzalayo uSokhaya engakayibulali eyakhe imbuzi yophaphe. Nakuba sebezibulele oyise abanye izimbuzi nezinkomo kodwa eyakwabo ithinta amadlozi alapha ekhaya, amadlozi akwabo. Uma UmZulu ehlabisa uyaye athi: ‘Baba othe wathi nakhu ukudla. Ngicela ubize abafowenu nizokudla ukudla kwenu.’ La madlozi ahlanganiswe nawo awomndeni kodwa belingakathintwa idlozi lakwabo endlini. Lezi ezinye izimbuzi ezokuhlabisa nokumondla umntwana kodwa ehlatshwa uyise kuthiwa uphaphe. Imi injengesihlonti, izomkhanyisela umntwana endleleni. Leyo-ke imbuzi yophaphe.

UKhumalo, (1997:176) ubeka kanjena ngembuzi yophaphe:

Inhloko yomndeni yiyona eshisa impepho emsamo lapho sekubekwe khona nokhanjana lwabadala qede ebese eqala ehabiza ngononina abadala. Ihabiza nje ithula isilwane lesi ehabikela ngaso futhi icelela nomntwana inkonzo enhle lapho eya khona.

Le mbuzi ngeyokuvalelisa komntwana phakathi komuzi ukuthi useyahamba useyogana. Nakuba abakubo abangasekho bebelokhu bebikelwa ngalo mcimbi nayo le mbuzi ingeyokutshela abaphansi ukuthi umntwana useyahamba. Ngale mbuzi kwahlukaniswa inhloko nesixhanti. Kushiwo kanjalo ngoba lo mntwana usehamba unomphelo akaseyikubuye abe owakubo nanini. Useyofela khona emzini. Abakubo sebeyofika njengezihlobo bengesenalo ilungelo phezu kwesidumbu sakhe. Uyaphuma uyaphela. Kulo muzi sekuyaluzwa amakhosikazi amadala omakhelwane nezihlobo bazokupha intombazana amasu okuhlala emzini wendoda. Kunzima emendweni kukwababambeni bayekeni. Akuzo zonke izintombi eziphumelelayo emendweni kodwa yilezo ezinesibindi. Emendweni kukwamfazi ongemama, kuke kuxake uthi eguleni emendweni. La makhosikazi asuke ezele umsebenzi, efundisa ngamasu okuma nokuhlala emzini wendoda. Izinto azibi lula njalo emzini kodwa kuvama ukuphumelela izintombi ezinesibindi eziqiniselela ubunzima bokwenda.

Kushiswa impepho emsamo kubikwe ukuthi ingane isiyahamba, kucelwe emadlozini ukuba aze amenzele indlela emhlophe, abe nenhlanhla emendweni wakhe. Impepho ingashiswa nguyise noma inkosana noma umuntu womndeni obekelwe ukwenza lokho. Bayakhethwa abantu abakhuluma emsamo. Labo ngabantu nabo abangamadlozi aphilayo, abantu abanokuthula nabalamuli bomndeni esikhathini sezingxaki nezinkinga, abantu abayithemba. Kokunye ikhehla elidala elihlonishwayo phakathi komuzi. Lowo muntu-ke okhethiwe ubika ngale mbuzi endlini yangenhla. Iyahlatshwa, kuthi bangayihlinza abafana, ithathwe iyobekwa esikhumbeni khona endlini yangenhla eduze nodengezi lokushisa impepho. Kulungiswa okwangaphakathi kulale kudliwe yiyo

intombazana. Le nyama iyolala lapha endlini yangenhla, indlu enkulu, indlu yamadlozi, iyophekwa kusasa, idliwe khona kusasa. Uyise womntwana, inkosana noma-ke othunyiwe uthatha inyongo ayiconsisele koqukulu bobabili, iconsiselwe nasezandleni, azigcobe ngayo abuye ayikhothe. Yiyonandlela ahlanganiswa ngayo nabaphansi okucelwa ukuba bamphezelele bahambe naye. Imindeni nezigodi kanye nezifunda zenza izinto ezingafani ngokucimela. Kanti leli siko selingase liphele uma linganakekelwa. Kusemqoka kakhulu ukuhamba yonke imizi yakwabo uma intombazana isigana, isuke ihamba ivalelisa kwabaphilayo nabangasekho.

UNgema, (2007) uchaza kanje:

Kuthi kungahlatshwa uphapse bese iphuma-ke intombi ihamba ivalelisa. Kuthi oyise abanotho nabo bayihlabise intombazana kungaba yimbuzi kokunye inkomo kuye ngamandla endoda. Kubikelwa ogogo nomkhulu abangasekho.

Uma ekhaya kuzelwe umntwana, lowo mntwana akuyena owabazali abaphilayo nabo bamphiwa ogogo abangasekho. Kuyimfanelo-ke ukuba baziswe uma umntwana esehamba. Kuyabajabulisa ukubona behlonishwa ngalolu hlobo, baziswa uma umntwana esehamba.

UMkhize, (2007) yena ulwazi kanjena lolu daba:

Imbuzi yophapse le ngeyokubikela abadala abanikazi bomuzi abangasekho. Abadala abasekhona bathi “inkonzo enhle, uze usikhonzele emzini.”

Abadala basuke bevalelisa futhi benxusa kulo mntwana ukuba afike aziphathe ngemfanelo emzini. Akhonze, abekezele njengoba eseya kwamfazi ongemama.

2.8 Ukuqiniswa kwentombi ezogana

Ukugana akuyona into engaphathwa kalula, udaba lwakho luphathwa ngesizotha ngoba luwudaba oluthinta abalele, abangasekho. Kulungiswa igobongo lobulawu obumhlophe. Leli gobongo lobulawu obumhlophe liletha inhlanhla, ligeza igazi lenze lowo muntu olidlayo abe newozawoza. Inkolelo yamaZulu ithi zonke lezi zinto ziyokwenzeka ngenxa yalo leli gobongo. Ngalobu bulawu kuyagezwa, buyaphuzwa, kuyaphalazwa kubuye kuchathwe ngalo. Ubulawu benhlanhla omadlozana novelabahleke ukuze abakubo bamhaqe, bamenzele inhlanhla emhlophe. Uyagcatshwa ugedla aqiniswe, aphalaze, achathe, agqume, akhiphe isidina. Njengoba umuzi nomuzi unogedla lwawo kusetshenziswa lona kulo msebenzi.

UKhumalo, (1997: 147) ubeka kanjena ngobulawu:

Ubulawu lobu bungumuthi omkhulu noyigugu kithi kwaZulu. Ngumuthi lona owaziswa kakhulu yizigaba ezahlukahlukene zesizwe. Lokhu kwaziswa kwawo kusukela emandulondulo lapho iSintu sasizihlenga sizihlanza ngemithi enhlobonhlobo esayimiselwa nguSomveli mhla naso esitshala kulengxenywe yomhlaba. Ubulawu lobu bubukwa buthintene kakhulu nabaphansi. Isikhathi esiningi kuyavela ukuthi ukuphila kobabamkhulu kwakuthe xaxa. Ngokwemihla kunokwesizukulwane sanamuhla. Phakathi kwezinye izinsika zesisekelo sempilo yabo kwakungubulawu.

Lelo themba lobulawu limi njalo kuze kube namuhla. Yingakho abazali bekhaya bengenakho okunye abangaqinisa ngakho umntwana wabo ikakhulu njengoba esehamba nje eseyobhekana nempilo entsha endaweni entsha. Baye bacabange ngabo ubulawu lobu ukuqinisa umntwana wabo. Budlelwa endlini yangenhla endlini yezinyanya. Ubulawu benza igazi lomuntu lithandeka yena-ke untombazane uyothandeka kumyeni wakhe nakubantu bomuzi, angabi nesinyama namashwa nesidina. Insizwa ephalaza ngobulawu obumhlophe

ingufulathelazimbuke, ibe newozawoza. Phakathi kwale mithi kukhona ovelabahleke, umzaneno, uvuma omhlophe, inguduza kanye nengwavuma. Kubuye kuthathwe nomqoqongo, ubhubhubhu noqhume, umame othethayo. Budliwa yibo bobabili laba abazoganana. Insizwa ezoganwa idla obayo, nomalokazana naye udla obakhe kubo.

UMpungose, (2007) ufakaza athi:

Intombazana iyalulungiselela lolu hambo
lwasemganweni. Kubizwa inyanga yomuzi
imthakele amakhathakhathana azomenza
athandeke, imithi enjengovelabahleke, umuthi
olungisa igazi nowokuthandeka. Inyanga
ibuthaka ngoqhume nobhubhubhu.

Izinsuku zokucimela ziya ngokuya ziphela kusondela ezomgcagco. Imbuzi yophaphe seyahlathwa. Impepho emsamo ishisiwe, abaphansi babikelwe ngakho konke okuzokwenziwa. Isicelo sinye nje vo, sithi sengathi bangahamba naye umntwana abakubo abangasekho. Futhi kukhulekelwa nenhlanhla emhlophe phambili. Kungaba iyiphi inhlanhla ngaphandle kwenhlalakahle nesipho sabantwana: “Sikhulekel’ ibomvu, abalale bebabili bavuke bebathathu.”

Ungeke wazibala izimbuzi ezihlatshelwa umuntu ephuma kwabo eyogana, izinyongo zazo zisuke kungezokunxusa ogogo nomkhulu bakhe ukuba bahambe naye. Eminye yemithi elashwa ngayo umntwana eyokumqiniselela umendo, eminye ngeyokulungisa igazi ukuze angabi nenkinga uma efika emzini efuna ukubamba isisu. Uqiniselwa ukuba abe namandla okwehlula imimoya emibi neziphoso ezithunyelwa abathakathi. Le mithi iba njengesivikelo ngisho eziphosweni ezithunyelwa yizimbangi ngoba isiZulu sithi “oseyishayile akakayosi, noseyosile akakayidli, noseyidlile udle icala.” Izimbangi zizama kuze kube sekugcineni. Yingakho-ke inyanga inendawo yayo ngisho nangazo lezi zinsuku zokugcina. Eminye yale mithi eyokwenzela umntwana lo iwozawoza kwabasemzini nakuye umkhwenyana.

Imithi efana novelabahleke njengoba uMkhize, (2007) ethi:

Uvelabahleke ucotshelwa kubo ubulawu obumhlophe. Uma isithakiwe yonke le mithi, ihlanganiswa nomabopha ozobopha imimoya yabathakathi, kokunye kufakwa nomathithibala ikhubalo elizothithibalisa yonke imimoya emibi, kufakwa nekhathazo ekhathaza yonke imimoya emibi.

Kuba nokucophelela okukhulu uma kudidiyelwa lezi nkamba zobulawu.

UNgema, (2007) ubeka kanjena:

Laphaya kwamlobokazi amanzi okudidiyela ubulawu akhiwa ngumfanyana osemncane. Kanti ngaleya kwamkhwenyana amanzi akhiwa yintombazanyana esencane esemsulwa ezintweni zobudala.

Lokhu ukuba la magobongo agcwaliswe ubulili obuphambene nobomnikazi bawo kusho zona izilokotho zendalo nezikaMvelinqangi. Ukhamba lwenziswa lunganywa yintonjana esasimomondiyana, lento yenza insizwa ithi ingaphalaza igeze ngalobubulawu ithandeki isimanga ifane nalesi simomondiyana sentonjana esencane. Le nto yenzelwa emqondweni wabantu abayibonayo le nsizwa. Kanti njengoba izinkamba zigcwaliswa umfana le kwamakoti lokhu kulokotha kwenza umakoti abe nogazi olumangalisayo kubantu besilisa ikakhulu kumyeni wakhe lona azomgana.

Inyanga ithi ingayicobelela yonke le mithi iyididiyele okhambeni noma egobongweni loselwa, ifake amanzi antukuntuku bese ilishaya leli gobongo ngothi lomlahlankosi. AmaZulu ayawuhlonipha kakhulu umlahlankosi. Lo muthi ungumuthi wabaphansi. Uma kufe umuntu, ulandwa ngehlahla lomlahlankosi. Umoya womuntu ongasekho uyakwazi ukunamathela kuleli hlahla. Noma kwafa umuntu engaziwa ukuthi wafelaphi, uyenzelwa ingcwaba ngehlahla lomlahlankosi. Kumbiwa ithuna kungcwatshwe leli hlahla egameni lalowo muntu

womndeni owafa kangaziwa. Uthi lomlahlankosi lunalowo mlingo wokunamathelwa abaphansi. Ukushaya igobongo ngothi lomlahlankosi kusho ukuthi umuntu usuke esondeza abaphansi ukuba balengame leli gobongo. Ubulawu lobu yilona themba lale ntombazana eyogana. Imithi efana nesihlambezo kanye nabo ubulawu lobu kuhlala emsamo emadlozini ukuze abengame. Ukwengama kwamadlozi kulobu bulawu kubunika inhlanhla. Ukuchuma kwale mithi kuyozichaza ngokuba kubonakale impumelelo emzini, kungaba ukuthandwa umyeni wakhe nabantu basemzini noma-ke ukubamba isisu umlobokazi athole abantwana.

2.9 Inkomo yomncamo

Kuthi kungavunyelwana ngosuku, abakhongi nabasemzini kubo kwentombi, wonke amabombo awo asuke ebheke kulo. Kube sekumenywa izihlobo eziseduze nezikude. Intombazane yona izozojikeleza zonke ihamba izibikela ngosiko lokucimela. Nakukho ukucimela lokho yona ayisakhulumi kodwa sekukhuluma umakotshana sekunguye ohamba ebika. Intombi eganayo ayisawuvuli umlomo nakho lokho kuyisiko ngoba uma ikhuluma ingedlula futhi kuthi mhla iganayo kusuke iziphapho line kugcwale imifula. Ayikhulumi intombi ecimelayo.

UKhumalo, (1997:178) ubeka kanjena ngomncamo:

Umncamo ngumsebenzi oyingxenywe esemqoka yodwendwe owenziwa nguyise womntwana ewenzela umntanakhe ngaphambi kokuba aphume ekhaya. Uyise unejoka lokuvalelisa umntanakhe nokumhlalisa inkomo uma esephuma eseyogana. Leso senzo kusuke kungesokuncamisa indodakazi yakhe ngokuba ibuse kanye nezihlobo zonke eziphilayo nezilele kanye nomakhelwane abayikhulisayo.

Izikhathi ziya zisondela osukwini olukhulu. Intaka ibekelwe amazolo. Lusondele usuku lokuncama. Kucwiliswa imitombo, imile, inekwe, zihambe izinsuku, igaywe, icoyiswe, kugcina sekufudunyezela. Bube sebuphekwa utshwala

buvutshelwe, bukhanywe, buphuzwe. Umuzi wonke uyahlangana uhlanganela ukuzoganisa intombazana, kuhlanguana oyise noyisekazi, namadodakazi aseganile, omntwanomkhulu. USokhaya ube esekhomba inkomo yomncamo. Uyise ukhetha nomuntu olaziyo inxeba. Ingakahlatshwa inkomo uyise uyakhuluma acele abaphansi ukuba bahambe naye umntwana wakhe. Lona ngumcimbi owenganyelwe abaphansi, isigaba nesigaba sawo siyabikwa kwabalele.

UKhumalo, (1997: 179) ubeka kanje ngenkomo yokuncamisa:

Okuhlalukayo ngenkomo ehlatshelwa umkhosi othinta abalele ukuthi, kufanele kube yisilwane salapha ekhaya. Kufanele kube yisilwane abasaziyo abaningi futhi esiyinsila yalapha ekhaya. Ngalokho uSokhaya uyakuqikelelea lokhu funa kwenzeke iphutha elingahle libe yisithiyo kumntwana wakhe emzini. Isikhathi esiningi umnumzane ukhomba nje umqeku wenkomazi noma isithole, ancamise umntanakhe. Kokunye usikhomba ngisho esibona ukuthi simithi kodwa kungabi ndaba zalutho. Ngamafuphi umhlabisa izinkomo ezimbili. Ukhomba esimithiyo nje kungoba kokunye umfisela izilokotho zokuthela njengaso.

Kulisiko nakho ukungahlabi inkomo yeduna uma umuntu enza umsebenzi wentombazane. Kuhlatshwa isithole noma inkomazi kanti uma umsebenzi uqondene nomlisa kuyisithuko ukuhlaba inkomo yensikazi, kumele kuwe izinkabi, amaduna noma amanxahi. Iphathwa kahle intombazane lapha emgongqweni. Leli langa lokuncama lingelinye lamalanga eyowakhumbula intombazane. Iyolikhumbula ize ikhumbule neziyalo eyayalwa ngazo. Yizona eyoma ngazo emendweni noma sekulukhuni satshe. Yayivele itsheliwe nje ukuthi emendweni akusiniswa mahleza nayo iyodla ngokuqiniselela.

UBerglund, (1976:112) uthi:

Indlu yangenhla yiyona ndawo yezithunzi injengesibaya. Isibaya ngenye yezindawo lapho

kuthandazwa khona abaphansi. Njengasendlini naso isibaya sinezindawo ezintathu ezingwele, izimpundu zesango, phakathi nesibaya emigodini yopata, nezimpundu ezingenhla.

UMpungose, (2007) uthi:

Njengoba umntwana wayethelwe ngenyongo yembuzi yophaphe, usazothelwa futhi ngenyongo yenkomo yomncamo. Umntwana usuke engasaphumeli phandle eshleli endlini yangenhla egonqile akaphumeli phandle umuntu ozogana funa kube neziphepho. Uyise ube esengena nenyongo ngalo usuku lokuhlaba amthele oqukula bobabili bezinyawo enye azigcobe ngayo. Bayayithanda abaphansi inyongo beza bonke-ke bazomkhottha.

UMhlongo, (2007) uthi:

Ukuqinisekisa ukuthi amadlozi ahamba naye umntwana kuphambaniswa izinyama, eyokuncama neyomqholiso.

Kunenyama ekhishwayo isiwe emzini enkomeni yokuncamisa. Leyo nyama ihamba nophiso lotshwala. Isitho esiphumayo insonyama, insonyama inyama ehlinzwayo emboze imihlubulo yomibili. Le nyama ithambile. Leli siko lokuhambisa le nyama emzini omunye wemizamo yokunxena abaphansi ukuba bahambe nomntwana oganiswayo. Insonyama inyama yabadala abangasekho. Njengoba le nyama yayiyinyama yabanumzane besaphila, isengeyabo noma bengasekho. Kunenkolelo ethi abadala bayohamba nale nyama. Inkomo iba nezinsonyama ezimbili, enye yazo lezi zinsonyama ifakwa ogqokweni noma isongwa ngesithebe somuzi, ithwalwe isiwe emzini kanye nokhamba lotshwala noma isichumo sabo utshwala. Enye yalezi zinsonyama izophathwa abaganisi, iba umphako wentombazana eganayo. Iyodla yona le nsonyama njengoba ingayidli inyama yasemzini ingakayinikwa. Umakoti uyomema umkhwenyana nozakwabo bazodla naye le nyama yamadlozi.

UMpungose, (2007) uthi:

Kuhamba insonyama nophiso lotshwala. Inyama ithwalwa ngogqoko imbozwe ngesithebe. Phela kuyahlonishwa ukudla kwabadala. Enkomeni yomqholiso kuphuma umlenze kanina kamakoti, isibindi netwani (isigubhu) esingathintithiwe nomkhono wezinsizwa.

Isigubhu sivalekile, sifakazela ukuthi intombi nayo ivalekile. Kuke kwenzeke ukuthi intombi iyogana kanti ayisentombi. Ayaliwa intombi kwaZulu kodwa umkhwenyana uthatha iqoma alibhobose isinqe alifake ekhanda abophele aye ekhweni lakhe. Le nto yenziwa mhla umkhwenyana emmekezile umakoti. Uma bebona lesi senzo abasekhweni, babe sebazi ukuthi intombi yabo ibingasentombi. Abahluphi bavele babuyisele emuva inkomo yengquthu, inkomo kanina.

Njengoba le ntombazane iyosina ihlobe ngeziphandla nangezinyongo evaleliswe ngazo ekhaya ngenkathi yondliwa uyise nezihlobo. Uma lokho kukuningi kukhomba uhlobo lwendoda emzalayo. Uma kukuningi kukhombisa ukuthi uyise uyindoda emadodeni. Intombazana ifakwa inyongo yenkomo yomncamo esandleni esihlakaleni. Izinyongo zezimbuzi ezifuthiwe zona zichonywa esicholweni kanti nezinyongo zezinkomo zingaba ngaphezu kweyodwa kuya ngokusutha kwendoda.

UCele, (2007) yena uthi:

Oyise, nabahlobo bayamvalelisa umntanabo. Izinyongo neziphandla uyahloba ngazo mhla esina.

UCele, (2007) uphinde asho kanje:

Insonyama yale nkomo yokuncama izobe isithwalwa nophiso lotshwala iyodliwa abakhwenyana. Ozakwabo nabo badla kuyo le nsonyama. Inyama yensonnyama yinyama

emnandi ethambile eyengulwa emihlubulweni yomibili. Ihlinzwa igudle ize iyofika endlebeni, kusikwe ucezwana lwendlebe. Le nyama iphekwa ivuthwe ngoba ayisekuphindwa ukuphekwa kodwa isiyovele ifudunyezwe, idliwe. Kulisiko lesiZulu ukuphatha le nyama isiwe emzini, kwamkhwenyana uma intombi iyogana. Le nyama idliwa umakoti, umkhwenyana kanye nozakwabo. Kulisiko ukuba umakoti angayidli inyama yomqholiso wakhe. Umakoti akayidli inyama engakayinikwa emzini. Kunokudla okuhlonishwayo emzini. Umakoti akawadli amasi ezinkomo zasemzini engakawanikwa amasi njengayo inyama ayahlonishwa omakoti. Yingakho nje umakoti ephathelwa eyakhe inyama. Kulisiko futhi ukuthi umkhwenyana ayizile inyama yomqholiso womkakhe njengaye umkakhe, bona badla insonyama ize iphele.

2.10 UMnyekezo

Lena inyama yangaphakathi ejwayelekile. Amathumbu amnyama namhlophe usinyaka, itwani nosu. Le nyama inikwa leli gama kuphela uma inkomo ihlatshelwe isiko lokugana. Kungaba inkomo yokuncama noma inkomo yomqholiso, inqobo nje uma kuyinkomo yokuganana. Okwangaphakathi kuthiwa umnyekezo. Le nyama idliwa ngesiko elithile. Le nyama ayidlelwa ekhaya, idlelwa ngaphandle komuzi, kubo kwentombi eganayo nasemzini lapho igana khona. Inegama elilukhunyana. Amakhosikazi uwezwa ethi ‘intombi izobe inyekeza namuhla.’ Le nyama iphekwa ivuthwe ithi lushu. Ayidliwa amadoda nezintombi. Ithi ingavuthwa ifakwe ezingqokweni ezinkulu ididingelwe ngaphandle komuzi lapho ahlangana khona amakhosikazi azibusise ngenyama. Le nyama iyisitho esikhulu samakhosikazi azocimelisa mhla kuncanywa.

Izintombi zamaZulu ziyabazisa ubuntombi bazo. Abantu bakwaZulu ubuntombi babubiza ngesibaya sikaSokhaya. Ubuntombi phela yibona obubuyisa izinkomo zikaSokhaya. Intombi nokho iyabudedela ubuntombi bayo umfokazi abuchithe uma sekuyithuba lalokho, intombi isiyendile. Ngisho umakoti eseganile

uyashisekela ukuba abantu basenzini bakwazi ukuthi wafika nabo ubuntombi mhla ezogcagca. Njengophawu lwesiqiniseko sobuntombi, umakoti uvuka ekuseni ahambise icansi ekade elele kulo ngokokuqala esemendweni. Leli cansi lisuke linegazi lokuchithwa kobuntombi. Inyama yomnyekezo-ke iyinyama yaleli nyala, izintombi eziyizintombi nto zingeze zayidla-ke le nyama ngenxa yalesi simo. Inyama yokungena ebufazini. Ubufazi yinto ongeze wayeyamisa nobuntombi yingakho zingayidli le nyama yomnyekezo. Oyise nezinsizwa abanewabo nabo njengezintombi bangeke bawadle la manyala. Le nyama inesici sokunyekeza. Ngokunjalo futhi yingakho le nyama ingadlwa ekhaya kodwa idlelwa ngaphandle.

Lokhu uyakufakazela uMagwaza, (2007) uma ethi:

Inyama yomnyekezo ayidliwa ngamadoda
ibizwa ngenyama yabafazi futhi nabo bayidlela
ngaphandle komuzi.

Intombazana le isuke izolulekwa. Bameluleka ngezinto asebakhe bazibona nabo kweyabo imendo. Bazama ngazo zonke izindlela ukumkhanyisela ngezinto ezinokumehlela kulolu hambo lwasemganweni. Njengoba abadala bethi umakoti akahambe angabheki emuva uma esephumile ekhaya, baqonde ukuthi ayikho indlela yokubuyela kwabo noma ngabe useqondene nobungakanani ubunzima. Akubuywa emendweni ngisho umuntu esefa ufela khona, ithuna lakhe liyoba kulowo muzi agana kuwo. Abacimelisi basuke beyipha amasu intombazana ukuthi noma kushisa noma kubanda iwubambe ifele kuwo umendo wayo, izifundise amasu okuhlala noma kungasahlaleki.

UKhumalo, (1997:174) ubeka kanjena ngokuyala intombazane:

Yisikhathi lesi lapho inzalabantu ishintshana
khona ngomntwana, ingena idedelana
emgongqweni ngoba nje izomdonsa ngendlebe
umntwana wabo. Yilowo nalowo mame ukuthola
kulijoka elisemahlombe akhe ukuyophosa itshe

esivivaneni somendo womntwana. Ziyameluleka ziye phambili ngobunjalo bawo ukuze aqine, akulungele ukubekezela noma sekunjani. Ukhalo lokuyala umntwana konina lwenaba njalo kuze kube lusuku lokuphuma kwakhe..... Lolu khalo luphetha imbenge yalo usuku lomncamo.

UNgubane, (1977:43) ubeka kanje ngokuyalwa kwentombazane:

A married women's awareness of her position with the homestead of her affairs is well dramatized by UKUYALA custom. Just before leaving her home for that of her affairs, the bride sits in a hut into which her "mothers" come to give her their final instructions. She is told in her new home she will be called by all sorts of names... she must also remember that she is married, not only to her husband but to his family. Usually UKUYALA ends with those words; INKONZO ENHLE NKOSAZANA; UZE USIKHONZELE EMZINI. Pay good homage our daughter. Pay respect to your new home on behalf of us all.

Intombazana ngaphambi kokuba iphume ihambe iyogana iyayalwa ekhaya kwabo. Leli siko lingephuthe uma intombazana isiphuma isiyogana. Kuqoqana omama bomuzi nomakhelwane bayinike amazwi okuziphatha, kugcizelelwa kakhulu ekubekezeleni. Iyatshelwa nokuthi emzini izobizwa ngamagama anhlobonhlobo yona ayobekezela. Futhi njengoba iyogana, ayiyile ukuyogana umyeni wayo kodwa iyogana umuzi. Bayiyala bathi; INKONZO ENHLE NKOSAZANA UZE USIKHONZELE EMZINI!

Le nkulumo ishiwo ngezinyembezi. Lolu lusuku lokugcina intombazana ikwabo, isiyahamba. Omama basho konke abacabanga ukuthi kungamsiza umntwana wabo. Bamqunga isibindi ukuze ahlale emzini aze afele khona.

UKrige, (1950:136) uthi:

The girl is brought before the elders of the sib and is instructed on how to behave at the other kraal. She is told that she represents her sib, and that what ever she does will be blamed on her people.

Intombazane yelulekwa ngabadala bomuzi noma izihlobo beyiqwashisa ngendlela yokuziphatha emzini kungaze ukona kwayo kusolwe ngakho abomndeni lapho izalwa khona.

Intombazane ihambela ukuyokwakha ubuhlobo nabasemzini. Ukuziphatha kwayo kabi noma kahle kuveza ikhaya ezalwa kulo. Iyacelwa ukuba ingamdumazi uyise nomndeni.

UMagwaza, (2007) uthi:

Umendo umkhumula nsika ilezo nalezo ntombi eziphumelelayo kuqhuma nhlamvu ezinye ziyofeketha. Emendweni akuyi lubuyayo.

Lokhu kushiwo ngenxa yezingqinamba intombazana ebhekana nazo emendweni kakhulu kuvamile ukuba intombazane kube nezinto ezimfikisayo emendweni. Abanye bathi: Umakoti uyeba kanti abanye bathi, uyathakatha umakoti. Kukho konke kufanele intombi ihambe iyobekezela. Izintombi zonke ziphelela ekwendeni.

Kuthi ungadlula umncamo kube nezixongololo zotshwala nenyama. Kugcina sebeqoqene abantu ngezindlu sebeyolala. Akunjalo endlini yangenhla lapho egonqe khona 'umntwana.' Intombazana ayibizwa ngegama ngoba kungasuka iziphapho kune izulu. Kuthiwa 'umntwana' noma 'ingane' ayilali intombi eyogana, ayiwathinti amanzi funa line kodwa igeza ngokuphaqulwa ngomcaba wezimpothulo. Ingesula nje ngento emanzi kodwa hhayi ukuba ithele amanzi. Ayilali le ntombi ihlala kuze kuse yeyamele ngebhokisi layo lokuyogana khona endlini yangenhla, endlini yezithutha, endlini yempepho. Kule ndlu kunokhamba

UKhumalo, (1997:210) ubeka kanjena ngokuvunuliswa kwentombazane:

Lokhu ukuthi izovunuliswa lapha esikhundleni sayo esisendlini kwabo kuncike khona enkolweni yokwazi ukuthi umntwana ungowabalele. Njengoba evunuliselwa kulendlu nje kungoba engekho kwabaphilayo ongalokotha adle amandla abalele. Uvunuliselwa kulendlu ngokwazi ukuthi abalele bonke balapha ekhaya balapho. Uvunuliselwa phambi kwabo ukuze bambone esesokhalweni lobufazi njengoba bebebikelwe. Ubani ongaphika ukuthi lezozandla zalowo ophilayo omvunulisayo zibambisene nezandla zakomoya zabo abalele? Ngenye yezimfihlakalo lena ezochumbuzeka ngezansi.

UMsimang, (1975:280) wenaba kanjena ngemvunulo:

Phezu kwesidwaba uzibopha ngamaxhama amabili, kanti futhi naye uyise uzibophe ngexhama ukukhombisa ukuthi ulusizi ngokuhlukana nomntanakhe. Yilo futhi leli langa lapho umntwana esezofakwa iminyakanya, ihlangane nezinyongo esezigcwele ikhanda.

Uninalume naye uzobe ekhona ezibophe ngelakhe ixhama yenake ubambele udadewabo nabakubo. Unina kamakoti akakwazi ukubona umntanakhe esina kungambangela amashwa nomnyama. Engxenyeni kanina kuthenjwa yena umalume kanye nabaganisi.

2.11.2 Amashoba

Amashoba amhlophe ezinkomo. Kunqunywa ishoba phambili uma kuhlatshiwe ngoba lingeke latshikiziswa, abantu bangajuqwa izisu abadle inyama yaleyo nkomo. Liphathwa ngesizotha liyobekwa lichonywe emsamo endlini yangenhla. Kuyothi sewedlula umcimbi lichashwe lehlukaniswe inhlali libe lihle libe njeya. Amashoba ayimvunulo yamaqhawe. Agqizwa emilenzeni ngezansana kwamadolo

noma aboshelwa enhla kwezinkonyane. Ayimvunulo enhle yamaZulu. Ngokunjalo-ke nentombazana eganayo nayo igqiza kanjalo.

Amashoba amhlophe umbala wenhlanhla. La mashoba nawo angumthandazo wenhlanhla emhlophe. Amashoba amhlophe imvunulo yamaqhawe, intombi le ifuziselwa ngobuqhawe ngoba vele lapho iya khona kufuneka inqobe. Intombazana ivunula ngemvunulo yamaqhawe, iphathe ihawu nesinqindi sengathi iphuma impi.

2.11.3 Ucu olumhlophe

Umcimbi wodwendwe wakhelwe ebumsulweni nasebumhlopheni. Uma intombi isina ihloba ngobuhlalu obumhlophe. Eqinisweni isuke ingahlobi, kodwa kusuke kuwuhlobo oluthile lomthandazo. Lobu buhlalu abusali nanini ezintweni zomgcagco. Intombi yona ngokwayo ibubophela phezu kwamabele bungulucu oluhlangana ngemumva ezansi kwamahlombe. Nangomhla womqholiso intombi iyobugqiza enkomeni ezobe iqholiswa ngayo. Iyatha maqede izifake ubuhlalu obumhlophe, ubuhlalu benhlanhla. Nangamhla sekuhlanjiswa umlobokazi uyofaka ubuhlalu obumhlophe emanzini ahlambisa ngawo abasemzini. Uma sewudlule umcimbi wodwendwe umakoti uyokwenza umngqwazi wakhe ngobuhlalu obumhlophe, abuye enze isimbozo sakhe ngobuhlalu obumhlophe njengoba wayenze nemvakazi yakhe ngayo ubuhlalu obumhlophe. Kusinwa nje nomganwa ulufakile lolu cu olumhlophe ezihlakaleni zombili nasemaqakaleni omabili. Olunye ucu lusentanyeni yabo umakoti nomkhwenyana. Kanti obani lobu buhlalu obumhlophe na? Lobu ubuhlalu benhlanhla nezifiso zenhlanhla.

UKhumalo, (1997:520) ubeka kanje uthi:

Obunye ubufakazi ngobuhlalu lobu obufakwa odiweni noma endishini yilobu bokuthi buwuphawu lobumhlophe bomlobokazi abupha umndeni. Uphawu lobumsulwa bakhe ngokwenhlanzeko abethula emndenini wonke

wabaphilayo nabalele ngokulinganayo. Kungakho nje engabanikezi ezandleni labo abaphilayo kodwa ubuchitha phansi esibayeni, kusengathi uyazi ukuthi yigugu elingakanani imfibinga kwabalele. Uyazi ukuthi ukwemukelwa kwalemfibinga ngezandla ezimhlophe, kusho ukwemukelwa kwakhe ngumndeni ngezimhlophe. Sengathi ngalesi senzo, yena wethula izipho nezibondlo kwabalele ukuba kube yibona abazedlulisela kulabo abaphilayo.

Ucu olumhlophe lusho inhlanhla emhlophe, luchushelwa entanjeni. Ubuhlalu obumhlophe ubuhlalu benhlanhla obukhanyisa izindlela zikamakoti. Lolu cu uyolubophela phezu kwamabele luboshwe ngemuva emhlane. Olunye ucu lwenhlanhla lusezihlakaleni, olunye emaqakaleni. Lona-ke ucu lwenhlanhla amaZulu athi akhulekela okumhlophe okunjengezihlabathi zolwandle. Uma umakoti esatha inkomo amukelwa ngayo emzini, inkomo yomqhoyiso uyigaxa lona lolu cu olumhlophe ekhulekela inhlanhla emhlophe ngalo.

Lolu cu olumhlophe alufakwa umakoti yedwa kodwa bonke abantu abasondelene naye balufakile. Unina kamakoti naye ulufakile entanyeni, ezihlakaleni nasemilenzeni emaqakaleni. Ngale emzini umkhwenyana nonina nabo bavunule ngabo ubuhlalu obumhlophe lobu. Ngaphezu kobuhlalu obumhlophe lobu, bafake izintuma kulobu buhlalu. Izintuma nazo zifakwe umakoti nomkhwenyana, unina kamakoti kanye nonina kamkhwenyana. Isizathu sokufaka izintuma esokukhuza impi. Izintuma nje zizodwa zingumthandazo wokufinga impi.

2.11.4 Ubuthekwane

Isidlukulu elinye igama labo. Senziwa ngezimpaphe zezinyoni zasendle ezinhle amagwalagwala kanye namasakabuli. Kwenziwa ngobuciko kube sasidlubha. Khona kuboshelwa entanyeni kuhlobise izongo lentamo. Bubukeka kahle ubuthekwane. Intombi eyogana nayo iyahloba ngabo.

Lena yimvunulo yamakhosi namaqhawe. Amagwalagwala kuhloba ngawo aMakhosi emcimbini yakoMkhulu. Le mvunulo kuhlotshelwe ngayo abaphansi abaphakathi komthimba nekhetho. Iyahlotshelwa imicimbi yabaphansi. Amakhosikazi ayavunula uma eza esithebeni ngoba asuke ehlonipha ubukhona bamadlozi phakathi kwabo.

2.11.5 Umbubuluzo

Leli lihawu elincane lokuhloba. Lenzelwe ukusina wona kanye amantombazana. Lihle linamagabelo nesibambo.

2.11.6 Isinqindi

Senziwa ngomkhando wensimbi. Izinyanga zensimbi ziwenza ube mfishanyana lo mkhonto. Umkhonto wokuhloba, umkhonto oyimvunulo. Ithi ingavunula intombi iphelelise ngaso isinqindi. Isiyosebenzisa sona intombi uma seyatha inkomo yomqholiso kanti futhi iyomkhomba ngawo lo mkhonto umkhwenyana uma sekubuzwa umthetho esigcawini.

Yiwo lo mkhonto ayosika ngawo idaka mhla izalukazi zimnika inyama. Umakoti akayidli inyama engayinikwanga, iyahlonishwa inyama yamadlozi.

UBlose, (2002:91) ubeka kanjena ngomkhonto:

Ngaphambi kokuba intombi isine ngomkhonto lona, ifaka ihleza esihlokweni esiwukudla kwawo. Lolu wuphawu lokuthi nakuba umkhonto uyisikhali sempu kodwa kulomcimbi akuliwa. Okwesibili ukufaka ihleza esihlokweni somkhonto kukhuluma buthule nezithameli 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
lena eliphethe esigcawini.

Intombi eyintombi ngempela isuke yehlule ngokwehlula ukushisa kwegazi lobusha. Yehlula isizwa ngonina namaqhikiza ivika igoqe njengensizwa ivika ngehawu. Kuthi emva kwalobu bunzima iphumele empumelelweni.

UCele, (2007) ubeka kanjena ngobuntombi:

Intombazane ayibadumazi abazali bayo kodwa
ivika ihlanganise ukuze kungangeni umfokazi
esibayeni sikayise. Isuke ifuna ukufika
nesiqiniseko sobuntombi bayo emzini.

Emzini kufakaza icansi esuke imekezelwe kulo intombi, liba maxhaphaxhapha ligazi lobuntombi. Umlobokazi uvuka ekuseni alendlule ayolimisa emnyango, esithumbanjeni sakwamamezala. Lokho okungubufakazi bokuthi ubuntombi bakhe buphelele endaweni efaneleyo.

2.11.7 Amambatha

Elinye igama lamambatha umsila wengwe wembathwa kakhulu abaseNdlunkulu kanti nabafokazana abalelwa ukuwembatha. Wona uthiwa bhu emahlombe uboshelwe ngasemuva kwentamo. Kokunye intombi ingawafaka amazipho engwe entanyeni uma benawo.

Lena imvunulo yaMakhosi. Lena imvunulo yamaqhawe. Uthi umuntu angayifaka iphelele imvunulo. Imvunulo enesizotha. Inika umuntu isithunzi, kufanele abonakale enjalo umlobokazi. Zonke izintombi ezisohlwini zivunule kodwa ayikho eyembethe amambatha, ambethwe umakoti yedwa ngoba naye kungusuku lwakhe.

AmaZulu ayisizwe esivunulayo. Avunula ngezikhumba zezinyamazane, nangalezo zilwane zasekhaya. Avunula ngobuhlalu, ngemifece

nangamakhohlowane. Uma intombi yomZulu isivunule ize ifake namagomazi, ihambe ezwakale ekhala njengamasongo, amaZulu athi “Amasongo akhala uma emabili” imvunulo igqama kakhulu ngezigodi. Yehlukene ngezigodi, ngisho imibala yemfibinga igqama ngezifunda nangezigodi. Ngakho-ke umakoti uvunula kucime ilanga, esezinephunephu ngeziboya zezilwane.

UKhumalo, (1997:215) ubeka kanjena uthi:

.....yiyona imvunulo lena ekushoyo ukuthi ungubani, wasiphi isizwe, esakhele liphi lona. Iwuphawu lwakho. Nesigxivizo sakho hhayi kuphela ngaphandle nje, kepha naphakathi ekujuleni kwenhliziyo, nasesizikithini sobunzulu bengqondo.

Iphuma nalesi sizotha-ke intombi yomuntu uma isiyogana iphuma ivunule iyinhle iconsa. AmaZulu uma ebona umuntu emuhle athi; “Muhle sengathi intombi iphuma ohlwini.” Iphuma ngesizotha esinjena-ke uma iphuma ohlwini.

2.11.8 Izintuma

Umakoti noma umkhwenyana bagqize ngezintuma, amaZulu awayithandi impi emsindweni yawo. Intuma le ingumthandazo wokulalisa impi, isebenza umsebenzi wezintelezi omabopha nomalala. Intuma ichushwa ngentambo iboshelwe entanyeni, ezihlakaleni nasemaqakaleni. Ukukhuza impi unina kamakoti uyosala ahlale esikhundleni sentombi yakhe aginqe izintuma azise lena nalena ekhuza impi.

Mukhulu umsebenzi owenziwa unina kamakoti njengoba esele ekhaya. Phela ngesiZulu inkosikazi ayilubukeli udwendwe lo mntanayo. Usala agonqe esikhundleni lapho bekuhleli khona intombazana yakhe. Ukugonqa, ukuhlala ngesizotha ungagcalugcaluzi. Nakho ukuzotha lokhu kungumthandazo wenhlonipho. Emgonqweni awusebenzi umshanelo. Awunyakaziswa umshayelo ngoba lokho kungasusa impi.

2.11.9 Iminyakanya

UZulu imvamisa uvunula ngezikhumba zezilwane nangezinsiba zezinyoni. Ukuqopha lezi zikhumba kudinga ulwazi lwabaqophi abazozenza ngokunakekela. Kudinga ulwazi lokuhlanganisa izimpaphe zezinyoni zegugu.

Lena yimvunulo yamaqhawe. Yenziwa ngezimpaphe zesakabuli. Isakabuli nalo liyazi ukuthi uma lizingelwa lobe lizingelelwa izimpaphe zalo. Uma selixakekile abazingeli isakabuli livele lizephule izimpaphe zalo. Bathi bangalibamba isakabuli bazichuthe bazenze umgonqolozana. Zifakwa ekhanda kuhlotshwe ngazo.

2.11.10 Imvakazi

Imvakazi isembozo sobuso, yenziwa ngobuhlalu obumhlophe benhlanhla nobuhlalu obubomvu obumele uthando. Phela intombi iyathanda lapho iyogana khona, bubomvu-ke ubuhlalu. Inhliziyo igwele uthando. Leli isiko lokuhlonipha. Umakoti ufaka le mvakazi ebusweni ukuze angababuki ngqo abantu basemzini kodwa ababuke ezikheleni zemvakazi.

2.11.11 Isicholo

Uma intombi isiceliwe abakhwenyana baqedela ukulobola babe sebecela ukuba ikhehle ingoduso yabo. Kokunye bake befike bezocela kanti uyise wayo useyikhehlile. Uyise uyikhehlela ukuyihlonipha intombi yakhe ngoba eyibona isikhulile. Lolu hlobo lokukhehla bathi abantu intombi ikhehle ubumpohlo noma ikhehle iceliwe noma ikhehle ubumpohlo kodwa isuke isikhehlile.

Ukukhehla kumiswa kanje, kucwalwa izinwele zimiswe zibeke phezulu. Zigcotshwe ngamafutha, zichashwe zibe zinhle. Kuphothwa izintambo zenxoxa yomunga noma kuphothwe uzi. Kunendlela yokuthunga isicholo kuphicwa izinwele nalezi zintambo. Izinyanga zayo ziyichusha ziyimisa ize ibe yisicholo.

Izinwele lezi zisuke sezibhudwe ngensoyi, uhlobo oluthile lwebomvu. Uma-ke umuntu wesifazane esebhudile, akabuye aligunde ikhanda futhi akabuye aligeze ikhanda. Uyolihlanza ngokulichapha, aligcobe amafutha alibhude. Useyohlala ethunge lesi sicholo njalonjalo njengohlelo lokuhlonipheka.

UNgema, (2007) uyayikhumbula neyakhe imvunulo:

Ngabhinciswa isidwaba phezu kwetete
kwahlonywa amasakabuli (iminyakanyaka)
ngaboshelwa imvakazi, izindlozi nomsila
wengwe. Ngangiphathiswe okweqanda
ngivunule njengeqhawe.

2.12 Ukunakekelwa kukamakoti

Umakoti usekhothwe yizindlondlo ezinkulu. Usephenduke inyandezulu ngakho sekukhulunywa naye ngenhlonipho efanele abangasekho. Akaphumi phandle ugonqile. Kungasuka iziphepho buchitheke bugayiwe. Kulezi zinsuku intombazana lena ayisawathinti amanzi yona iyaphaqulwa. Kugaywa umcaba ngezimpothulo ezenyelisiwe bese iphaqulwa ngalo mcaba umzimba ube muhle isimanga. Amanzi angageza ngawo izindawo ezisithele, uma ingageza lingana uzamcolo.

2.12.1 Ihubo lokuphuma kodwendwe

Intombazana ivunuliswa nguyise ekuthatheni kokusa kuye ngebanga elizohanjwa. Ivunulela khona emgonqweni wayo. Ithi ingavunula ithi du kuhlatshwe ihubo. Ngalesi sikhathi usuke usuqoqene wonke umuzi sekuwusizi ngenxa yokwehlukana. Ihubo ligama elihaywa umuzi ngomuzi, igama elahlukanisa uzalo nozalo uma abantu benhubo elifanayo baluzalo olusondelene ngegazi. Leli gama liyahlonishwa alihaywa njalonjalo. Lihlatshelwa ngezizathu ezithile. Lihlatshelwa uma kumukelwa umalokazana noma kukhishwa ihlambo noma-ke kukhishwa intombi.

Kusuke sekuqoqwe nezimpahla zayo intombazana. Eduze kwayo kuba nomgodla wayo omelwe yibhokisi kulezizinsuku namacansi okwabela abasemzini abaphilayo nabangasekho. Intombazana uma isiphuma emnyango ibe isingungwa ngamahawu oyise kanye nabakwabo.

UKhumalo, (1997:222) ubeka kanjena uthi:

Ihawu yisikhali sokuhloba nesokuvika noma ukuvikela ikakhulukazi uma ubhekane nesitha. Lezi zikhali ziphethwe yibo impela abanikazi bezikhali nabalwa ngazo empini ngoba umgcagco utholwa kanzima. Kakhulukazi nje, lokhu kuyavela uma udwendwe lungena emzini ukuthi kuyavinjwa, kubhulwe nezihlandla nezindlu kuthiwe “Nansi impi! Nansi impi!”..... futhi-ke izinsizwa ziziqinisela ukuzivikela.

Akuphunywa kuthulwe kodwa kuhutshwa ihubo lekhaya nelozalo oluthile.

Liyihubo labaphansi njengoba uCele, (2007) ethi:

Liyahlonishwa ihubo, liyabanyakazisa bephansi ogogo nomkhulu bavuke bahambe ngezinyawo uma kungekho nto abavuselwa yona bangabulala umuntu.

Leli lihubo labaphansi futhi laqanjwa yibo kwahlatshwa inkomo babikelwa abangasekho. Bathi abadala uma like lahlatshelwa amadlozi avuka ayaluze phakathi komuzi. Lingahutshwa kanye noma kabili uphele unyaka kuye ngesidingo. Ihubo livusa uhlevane linomoya wosizi noma umoya wempi.

UCele, (2007) uthi:

Liyakhalisa ihubo, angazi ukuthi kanti laba bantu ababeliqamba babenjani? Uma kukhishwa ingane kuyakhalwa, abantu bakhaliswa yilo ihubo leli. Umoya abaliqamba bekuwo okhokho

uyezwakala, uma lihutshwa alibi yindaba ende
kuphindwaphindwa imicwana kodwa idle
ngomoya wayo.

Umndeni nomndeni unehubo lawo. Ihubo igama elahaywa okhokho balowo nalowo mndeni. Liqanjwa ngezigameko ezithile. Kokunye izigameko zosizi, impi, ukufa nanoma yini ecatshangisisiweyo ingaliqamba ihubo. Ihubo linomunyu liyakhalisa. Ihubo lihlanganisa imindeni. Abantu besibongo esifanayo benehubo elilodwa kusho ukuthi bawuzalo noma bona bengazani. Ihubo alihutshelwa ubala futhi izingane ziyakhuzwa ukuba zingadlali ngalo ngoba uma lihutshwa kunyakaza izinyandezulu zekhaya zivuke zihambe phakathi kwabantu. Uma kanti akukho sizathu zingabulala umuntu ngenxa yolaka.

UCele, (2007) ulihube kanje elakubo:

Ayeye Zulu Singamasezela!
Uyaphi kithi Zulu!
Singamasezela!

Leli hubo likhombisa ukuzinxusela. UCele uvuma ngokwakhe ukuthi bangamasezela. Leli hubo lahlathwa ababhaci ezweni lakwaZulu.

UMpungose, (2007) yena uthi:

Hoye! Hoye! Hoye wo!
Abahambe bezisola!
Hoye! Hoye! Hoye wo!
Abahambe bezisola!

Leli ihubo lakwaMpungose bona bathi, “Abahambe bezisola.” Le nkulumo iqondiswe kwabakwaSikhakhane, banikwa iNkosi uMpande izwe laseNgungumbane balenqaba bathi bona baneliswa ukuthi belapha iNkosi. Kwathi ingakhothama iNkosi balifuna izwe labo elaselidliwe uMpungose. Ababe besalithola yibo laba okuthiwa abahambe bezisola.

UMhlongo, (2007) uthi abakwaBiyela bona bahuba bathi:

Siyohambaphi! Siyohambaphi na?
Banezibindi lababafo!

Leli hubo elakwaBiyela. Limayelana noqhekeko olwavela kwehlukana uBiyela noNtshangase. AbakwaBiyela baveza umuzwa wokuyesaba indlu yakwaNtshangase, uma bethi: ‘Siyohambaphi! Siyohambaphi na? Banezibindi laba bafo baseMgazini.’

UNgema, (2007) ubeka kanje ngehubo:

Abantu abaphilayo nabangasekho baxhumana ngehubo. Ihubo igama elihloniphekile elingahlatshelelwa noma kanjani kodwa elihlatshelelwa ngezikhathi lapha lidingeka khona.

Ithi ingavunula iqede intombazana, ayibe isahlala phansi kodwa iguqa ngamadolo okuluphawu lwenhlonipho, ilindele izwi elivela kuyise. Kuthula kuthi cwaka endlini uyise ekhuluma eyifisela intombi yakhe indlela enhle emhlophe eya emendweni, acele inkonzwenhle ukuba ize ibakhonzele bonke emzini, ize ibenzele isihlobo esihle esasiceliwe. Uthi angaqeda akhulume nomkhulu, acele bona ukuba bahambe naye umntwana. Ubaqala emuva lapho ekhumbula khona ababonge, ebanxusa ukuba bahambe naye umntwana. Ubabonga aze afike kwabanganeno. Aqede ahlabe ihubo uyise noma-ke igagu lalo mndeni. Uyise ube esebamba intombazane, isukume, baphume ngesizotha baya esibayeni. Kuthi uma sebephumile, abanewabo bayihlanganisele intombazana ngezihlangu zabo.

Abanye bathatha izimpahla balandele, balandela njalo bayahuba. Phandle kuhanjwa ngesizotha. Baphuma bahambe ngasohlangothini lwesidla, uhlangothi lwaseNdlunkulu. Behla njalo beyongena esangweni. Umthimba wonke ungena esibayeni wenyuke uye maphakathi ngasenhla nesibaya ngasezimpundwini ezingenhla ngasentubeni engenihla. Amacansi nebhokisi kuhlala njalo kuseduze

nomnikazi wakho. Bathi bangangena baphelele esibayeni lithule ihubo. Intombazana ifole igobe. Kuthi lingathula ihubo, aqale uyise abike kwabangasekho umcimbi eze ngawo. Ubika, axoxe, acelele ingane yakhe inhlalakahle emzini nezinhlanhla zakhona. Acelele intombazane inzalo nokuchuma nokwanda kwezinto zayo, kucelwa inhlalakahle. Ugcina-ke esebonga futhi njengoba ebezile endlini, ababonge bonke oyise noyisemkhulu aqede athi du.

Intombazana ibe isiqala inkondlo yayo eyosina ngayo emzini. Inkondlo uhlobo oluthile lomchwayo nawo ongumthandazo wokukhonza kwabakhona nabangasekho. Uyasina-ke kanye nezintombi ezinye, uthi angaqeda umchwayo, aqale isisusa asine aqede. Uyise ubuyela kuye umntanakhe, ambambe ngengalo ayombambisa izimpundu zentuba engasenhla. AmaZulu akholwa ukuthi amadlozi ahlala lapho ezimpundwini. Njengoba exhawula nje uxhawula kubo oyisemkhulu, uyavalelisa useyahamba. Uba usushongola-ke umthimba uyophuma ngesango, baphumele ngaphandle komuzi. Intombi ifike ikhumule yonke imvunulo ngaphandle, isale ngetete, yembathe isiphuku. Idondolozele ngodondolo lukayise. Kuthathwa loluya khamba lwasemsamo, unina ayiphuzise intombi yakhe, avalelise.

ULushozi, (2007) ubeka kanje uthi:

Umndeni nomndeni unehubo lawo oxhumana ngalo nabaphansi. Ngokunjalo futhi umndeni nomndeni unamagama awo okusina. Amahubo angaze abe mabili uma amadoda akulowomuzi ayengamagagu, izinkondlo zokusina-ke zona kuba insada. Intombi izikhethele eyithandayo, nezisusa nazo ngokunjalo. La magama ahutshwa uma kukhishwa intombazane, noma-ke kwemukelwa omalokazana.

Kusuke kulusizi nezinyembezi umntwana useyahamba, useya kwamfazi ongemama. Ukuphuza kulolu khamba lwamadlozi kungeminye yemizamo yokunxena abaphansi ukuba bahambe naye.

UMagwaza, (2007) uthi:

Ibonakala ngombala intombi eyabheka emuva.
Iluhlupho ibuya njalo ekhaya. Bayeluleka ukuba
ingabheki emuva kusukunywe kuhanjwe.

Ngenxa yesiko intombazana uma isihamba ayibheki emuva. Kulisiko lesiZulu ukuthi intombazana isiyogana ingabheki emuva. Le nto ifundisa intombazana ukuba iqinisele ibheke phambili noma sekuthi ayibheke emuva. Ukubheka emuva noma ngabe ukujejeza emuva kuba nomthelela omubi entombini eganayo bathi ihlala njalo ibuyela ekhaya.

UKrige, (1950: 136) ugcizelela kanjena:

From this moment until she reaches her husband's kraal, she may not look back, nor may she stop to drink water on the road save that which she has brought with her.

Kusukela iphuma ekhaya intombazane ayibheki emuva noma seyomile ayinakuwaphuza amanzi ngaphandle kwalawo apethwe ngoswela, ngesigubhu.

UMPungose, (2007) uthi:

Uma intombazane isiphume ngaphandle komuzi iyayikhumula yonke imvunulo ekade ihlobe ngayo. Unina uyilethela isicathulo sotshwala iphuze ivalelise, uyise ayinike udondolo ihambe.

Udondolo luyindaba, uyise wentombazane ushiya inkomo emalobolweni athi eyodondolo. Isigodo sakhe sokubambelela kulo muzi afike kuwo. Udondolo lolo lungayibanga inkinga yokungazali uma lungahlatschwanga lube umnikelo ovela kubo kukamakoti wokukhonza ezidalweni zekhaya. Wonke umfazi ogcagcile ayambuza amadlozi ukuthi wafika ephetheni. Kubhekekile enkolweni yabaphansi

ukuba umakoti akhulekelwe ngalo lolu dondolo, abikwe, acelelwe ukwemukeleka ekhaya elisha.

UCele, (2007) yena ukhanyisa kanje ngodondolo:

Uphatha udondolo, induku ayinikwa nguyise. Le nduku iyamqinisa umakoti uma uyise engasekho anganikwa eyenkosana yona imele uyise njengoba ehamba nje uma ephumula uhlala phezu kwayo.

Abadala bakholwa ukuthi le nduku iyamqinisa umakoti ezwe kuthi akabambebele emendweni kanti wenziwa yiloluya ludondolo afika ehamba ngalo emzini. Kuyogcwaliswa le nkonzo ngokuhlaba inkomo kodwa kutholakale ukuthi intombi ibambebele ngenxa yodondolo.

2.12.2 Indlela yokungena emzini

Maningi amasiko agcinwayo ekufikeni emzini. Onke la masiko agcinelwa ukuba kungenzeki amaphutha angabanga ingozi yokungabambi. Udwendwe lwesiZulu lunamaciko alo alulandelisa ngononina kuthi uma sekungenwe emzini kungenwa ngesango esandleni sokudla. Umthimba ufika esangweni kubekwe induku ende kabhubhubhu isithako sobulawu obumhlophe.

UKrige, (1950:138) uthi:

Sometimes on the arrival of the bride a log is laid across the entrance, barring the way..... as an inducement to the bridegroom's party to open the gate.

Ekugcineni kwamkhwenyana kuvinjwa ngomgoqo ukuze kube abakwamkhwenyana abazovula isango umthimba ungazingeneli ngokwawo.

Lokhu kuyindlela yokubahlambulula nokuxosha yonke imimoya okungenzeka ukuthi bafike nayo. Uma sebengena bafike bakhuze isaga esangweni. Amagagu aqale ihubo lona lelo abebephume ngalo ekhaya. Umakoti usuke ephakathi koyise nabanewabo. Ungena ebhince utete nesiphuku engembethe lutho, kuthi uma eseqondene nezimpundu, enhla kwesibaya aqoshame achame noma aguqe achame. Ekhaya kubo uxhawulile ezimpundwini lapha emzini useyaguqa uyachama, uchamela ukuzibethelela ukuze kungabe kusabakhona umoya oyomkhipha kulo muzi.

Bathi uma sebesondele emzini bahlangane bahlanganiswe, baphakamise amahawu. Kube abesilisa phambili balandelwe abesifazane ngemumva bese besho ihubo lozalo bangene bahambe kancane ngesizotha.

UMthiyane, (2007) uthi:

Noma engechame ibhaka kodwa kufanele achame. Kulisiko ukuchamela ukuzibethelela enhla kwesibaya endaweni yabadala, ube usushongola-ke umthimba uyophuma ngesango usuya esihlahleni.

2.12.3 Esihlahleni

Bafika enhla kwesibaya bakhuze isaga futhi bayophuma ngesango bayobeka intombazana kanye nezimpahla esihlahleni. Babe sebebuya bazogqumushela esangweni. Ukugqumushela uhlobo lokusina olusinwa yizinsizwa zomthimba nezekhetho. Zisina kanjalo ngokuqophisana, ikhetho liklele ngenhla esangweni ngaphandle kwesibaya umthimba wona uklela ngezansi. Baklela benze uhla olude bese begqumushela-ke. Bathi bangaqeda behle bonke baye esihlahleni bayogqumushela umakoti. Uma sebefika esihlahleni umthimba usuyoklela ngenhla ikhetho liklele ngezansi njengoba kade kwenze umthimba usekhaya.

Awamahle amagama okugqunyushelwa ngawo. Angamagama abhinayo aqanjwa amaciko. Kuhlatshelwa ngawo onke amahlazo abawaziyo abasemzini.

Abathakathi basemzini bayezwakala ngalelo langa. Nezintombi zakhona ezingenasimilo kusinwa ngazo. Akuxatshanwa ngezingqumushelo, yize noma amaqiniso azo engamakhulu kodwa akuxatshanwa. Lapha esihlahleni basuke sebezosinela umakoti. Basina bakhathale, bayeke.

Kuthi kungaphela ukugqumushela izinsizwa zehlele emazibukweni ziyogeza umjuluko zizoqeda zenyukele esihlahleni lapho zibeke khona udadewabo.

UMhlongo, (2007) uthi:

Umthimba wondliwa umkhongi ngotshwala nangezipheko. Umkhongi uletha imbiza yotshwala okuthiwa igobhe. Liwumgomo-ke igobhe. Abasemzini bona bakhapha imbuzi yothuli noma inkomo yothuli. Le mbuzi nale nkomo eyokucima uthuli phela kade ehamba ezintulini umnumzane. Iyahlatshwa, ihlinzwe, iphekwe kudliwe kuthi phihli esihlahleni.

UMsimang, (1975:282) ubeka kanjena ngesiwukulu:

Kuyothi ukufudumala kwelanga kulethwe imbuzi, ilethwa ngumkhongi, lembuzi kuthiwa isiwukulu noma uthuli lwezinsizwa. Lembuzi ihlatshwa idliwe khona lapho esihlahleni, iphekwa ngezimbiza zokwetshelekwa. Inyongo yayo iyalahlwa ngoba ayinamkhuba...

Le mbuzi ibulawa kabuhlungu isontwa intamo ayivunyelwa ukuba ikhale. Iyashuphulwa, isiwukulu, isimungulu.

Kungumsebenzi womkhwenyana ukuba aqikelele ukuba abantu bangalwi kudinga ugedla oluzothaka izintelezi.

UMkhize, (2007) uzibale kanje izintelezi zokubopha udwendwe:

Isigcawu siyimfihlo yomndeni, kuthi lungakafiki udwendwe umkhwenyana nenyanga yakhe basibethele isigcawu lesi basichele, basifinge ngezintelezi ukuze luqambe luyafika udwendwe isigcawu sesalashwa ukuze kungalwi muntu. Kusetshenziswa umabopha, umathithibala, umnqandane, ikhathazo, izimpande zephindemuva, umembeso, umzungulu, nonyazangoma olubomvu. Yonke le mithi iyagxotshwa ihlanganiswe nobulongo kufakwe amanzi nompikayiboni bese kuyachelwa.

Akukuhle ukuba isigcawu saziwe nguwowonke umuntu. Siyimfihlo kaSokhaya kanye nasondelene nabo. Uma kungenzeka abathakathi basazi isigcawu, bangasibhila ngemithi, bonke abantu abeze odwendweni babe nomoya wokulwa. Kungaliwa kuphele abantu. Abantu bayasongelana uma bexabene kodwa banqumelana ukubonana odwendweni oluthile lapho bayohlangana khona babulalane. Lolo dwendwe kuthiwa olwamanqamu. Kungumsebenzi kaSokhaya ukuhlanganisa izintelezi okuzochelwa ngazo isigcawu ukuze abantu abeze odwendweni bagxobeke bakhathale, bangakucabangi ukulwa kodwa bacobeke.

Izinyanga zihlakaniphile, zithaka zithake zifake ubulongo ziqonde ukudida abantu okungenzeka babone lo muthi. Inyanga nenyanga inemfihlo yayo. Yingakho nje inyanga nenyanga inodumo lwayo ngenxa yobungcono bomuthi wayo.

Njengasekhaya nasesihlahleni intombazana iyavunuliswa oyise ilungele ukuya esigcawini. Intombi ivunula ngezikhumba zezilwane kube kuhle kudele. Kuqoqwa yonke into engaba yinsila kamakoti. Kuhlathshwa ihubo, uyise ayibambe ngengalo kuqondwe esigcawini. Nakhona esigcawini kuyaqikelelwa ukuba kungabikho siko eleqiwayo lingagcinwa ngoba liyoba nomthelela othile ekubeni angabatholi abantwana umakoti. La masiko agcinwa ngovalo lokwesaba amashwa nokungemukeleki emzini okungabanga ubunyumba. Asitshelwa muntu

isigcawu ngoba abakhunkuli bangasibhila, kuliwe kufe abantu ngokungenasidingo.

2.12.4 Abaganisi

Abaganisi bangabaphathi bezinto ezinkulu, nezethenjwa ezinkulu ekuganiseni. Bakhethwa nguye unina wentombazana. Bangabaphathi bokudla nezinsila zomntwana. Bayehlukiswa kubantu bonke. Badinga babe neso elibanzi ngoba nasodwendweni basuke bekhona abathakathi nabacwiyi. Abaganisi yibo abashisa isikhundla sentombazana esihlahleni uma intombazana isiya esigcawini. Abaganisi bayizethenjwa nabaphathi bodwendwe. Yibo abaqapha abacwiyi, yibo abagqiba umswani wenkomo yomqholiso. Ziningi izinto ezonakala mhla umuntu eganayo, kuthi uma sekuyiwa kwabanamanga, kuvele ukuthi ukudla nezinsila zomntwana zacwiywa mhla eganayo.

Yingakho-ke kukhethwa ngokuqikelela abaganisi. Bayehlukaniswa bona bembatha amasholo noma ngabe ilanga likhipha inhlanzi emanzini futhi baziqqaba ngomlotha ogxotshelwe isiqunga. Isiqunga umuthi omkhulu wemimoya. Uma abaganisi bezigcoba ngomlotha nesiqunga benzela ukuxosha imimoya. Bawuxuba nomlotha wasezaleni. Izala indawo enkulu ehlala amadlozi. Uma kwenziwa izinhlabuluko, zenzelwa esangweni emzaleni. Yingakho besebenzisa lo mlotha ngoba unabaphansi. Le nhlanganisela yomlotha nesiqunga isiza ukuxosha imimoya emibi. Bagqaba ngalo mlotha eziphongweni nasezihlathini, baphatha imishayelo emisha, bayitshikizise ngesizotha beya le beya le nesigcawu, bekhulekela ukuthula nokufinga impi engase ivele. Baphethe izimbewu zezitshalo zonke bazihwaya esigcawini kungaba ummbila, amaswela, izintanga, amabhece namabele. Izimbewu ziwumthandazo wokwanda nokuchuma kanti futhi ziyakwazi ukufinga impi.

UKhumalo, (1997:319) ubeka kanjena ngemishanelo emisha ephathwa ngabaganisi:

Amandla omshanelo nokushanela kwawo yiwona lana. Umshanelo ushanela izibi nje kanti ushanela nemimoya emibi ekhaya, ukhonga bonke ubuhle nenhlalakahle ekhaya. Kufanele, ingani izibi zekhaya zichithwa ezaleni logogo. Ingani izibi zobusuku azikhishwa kodwa zilala nomshanelo ezansi nendlu ngoba funa akhiphe abalele. Yimfihlakalo lena eyesabekayo yemigomo, ukugoma nokuqinisa kwamanina ngokwamandla endabuko.

Ubuhlalu obumhlophe, izintuma, izimbewu zezitshalo zonke zingumthandazo owenziwa abaganisi ngokuzihwaya esigcawini. Ziwumthandazo wokufinga impi. Uma isigcawu sigonywa ngezimbewu, abantu bayacobeka bangakufisi ukulwa kanti futhi ziwumthandazo wokukhulekela inzalo. Njengoba izimbewu ziwuphawu lokwanda naye-ke umakoti uyokwanda abe nabantwana.

UMhlongo, (2007) uthi:

Abaganisi phela yibona abaphathi bodwendwe nabalungiseleli abakhulu bakamakoti. Bagxoba isiqunga basixube nomlotha wasezaleni bagqabane ngakho eziphongweni nasezihlathini. Baphatha imishanelo emisha, ngokukhulu ukuthoba behla benyuka betshikizisa imishayelo yabo.

UMthiyane, (2007) uthi:

Nazo lezi zimbewu zingumthandazo, bayakhuleka bakhulekela inhlanhla nokuchuma. Umntwana lo aze abe nembewu bakwenza konke ngeqholo ngoba abaphansi bamenyiwe bona bangabaphumelelisi bezinto zemizi nesizwe.

Izimbewu, izintuma nezintelezi yilona themba lamaZulu ukuthulisa impi noma ibihlongoziwe kodwa izoboshwa ngomabopha, iboshwe ngezimbewu.

2.12.5 Ukushisa isikhundla

Kungumsebenzi wabaganisi ukuba uma intombazana isifulathela esihlahleni isiyochanguza kube sekushiswa isikhundla lapho kade ihlezi khona esihlahleni ukuze abathakathi bangazitholi izinsila zomntwana. Izimfamona nabathakathi bangasizakala uma abaganisi bangenza amaphutha obudedengu.

UKhumalo, (1997:322) uthi:

Okukhulu ngangokuthi umthimba wenza isiqinisekiso sokuthi baqikelele ukuthi akusali lutho lapho ebebehlezi khona. Ngakho-ke kumqoka ukuba yonke into enobungozi iqoqwe, okungenani ishiswe ibe ngumlotha.

UKrige, (1950:141) uthi:

Before leaving the spot in the veld, the bridal party burn all refuse left behind.

Umthimba uyakuqinisekisa ukuthi uyasishisa isikhundla ebesihleli umakoti.

UMagwaza, (2007) uthi:

Iphutha elincane lingenza umonakalo omkhulu yingakho-ke kuyaye kushiswe isikhundla somntwana ngoba uma abathakathi bake bazithola izibi zasesihlahleni bangabe bahlabene. Abheke abheke lutho ingane kanti wabhilwa ngezibi zasesihlahleni.

2.12.6 Umkhwekazi nezintuma

Le emuva ekhaya unina kamakoti usalile yena, akayanga odwendweni. Kulisiko lesiZulu ukuba inkosikazi yesiZulu ingalubukeli udwendwe lo mntanayo. Nakhona ekhaya usalele umsebenzi. Uzohlala esikhundleni lapho kade kuhlezi khona intombazana. Asihlali sodwa isikhundla naye umkhwekazi uhlala agonqe njengendodakazi yakhe. Uthanda inkatha ngotshani ahlale phezu kwayo. Uhlala lapha endlini agonqe njengendodakazi yakhe. Ngenkatha ahlezi phezu kwayo ucindezele izifiso zempi ebezingahloswa ngabantu. Akufuneki ayaluze, agcaluze kodwa uma kukhona into empheqayo ukuba asuke esikhundleni, uthatha itshe alibeke kule nkatha kucindezele lona yena ngenkathi esasukile. Lapha endlini nasekhaya awusebenzi umshayelo. Uma kuphoqa ukuba kushayelwe, zishayelwa zibekwe emuva kwesicabha izibi. Uma umshayelo unganyakaziswa, kunganyakaza abantu. Uma izibi zingapheshulwa ngumoya, kungaba nempi. Kodwa kuhle ukuba uma bethuke bashayela, izibi zibekwe ngemuva kwesivalo ukuze zingaphephuki zihlakazeke funa kulwe impi.

UKhumalo, (1997:234) ubeka kanje ngonina wentombazane eganayo:

Ngokwesiko lomdabu unina womntwana
akalokothi alubhade olwakhe odwendweni
lomntanakhe. Unina womntwana usala ekhaya
ngesikhathi luphuma udwendwe. Lokhu kuzinsika
zesiko loMdabu kanti futhi kunezizathu ezinqala
okhalweni lomgcagco womntanakhe.

Lapha emgonqweni umama lona ugingqa izintuma ziye le, ziye lena. Izintuma zehlisa ulaka emabuthweni azobe eze odwendweni. Le nkosikazi ivunule ngazo izintuma entanyeni, ezihlakaleni nasemaqakaleni. Umakoti nomkhwenyana uvunule ngazo izintuma. Uninazala naye uvunule ngazo izintuma lezi. Izibi zendlu abahlezi kuyo ekhaya umgani nazo ziba yinsila yakhe ngakho kumele zinakekelwe. Lezi zibi ziphathwa ngenhlonipho ngoba uma zinganakekelwe kungaba nesiphepho futhi kuliwe kufiwe. Izintuma nazo zilekelela izintelezi ukwehlisa ulaka emaviyweni. Nasemzini akukho kuhlinzekwa okutheni

okwenziwayo, bahlinzekwa ngezipheko ezivela komakhelwane izindlube, obhatata, amadumbe, izinkobe nakho konke okumisa umsinga. Utshwala-ke bona bungangamanzi okuphala izikhumba.

Entombini yoMzulu ukugana kuletha imizwelo emibili. Umzwelo wokujabula nomzwelo wobuhlungu, izohlukana nabazali bayo. Unina wayo usala ekhaya ezwa kabuhlungu ngenxa yokwehlukana nengane yakhe.

Isiko-ke liyamakha uMzulu, unina kamakoti usala kanjalo ekuthokozela ukuthi naye njengabanye abafazi uyenzile imfanelo useyoxoxelwa abaganisi ukuthi kuhambe kanjani.

2.12.7 Ukuhlanganisa amadlozi

Basuka ngehubo esihlahleni abomthimba bahambe njalo baze bayofika esigcawini. Yonke le ndlela umlobokazi ululekwa ukuba athobe, agobe, angahambi aqonde, uhamba sakukhokhoba esithiwe izihlangu zabanewabo. Lokhu kumsitha kwenzelwa ukuba angabilula kubantu kodwa bafise ukumbona ngoba bazobukela yena. Uma umthimba ufika esigcawini, ufika vele selikhona ikhetho noma lingakapheleli. Kufika izintombi zihlabe amahle, ziphuma zibe yizinhla ezimbili, zenyuke ziya ngasekhethweni. Uma seziqedile izintombi, zibe sezihlela zisina inkondlo, umchwayo. Emuva kwalokho zibe sezisina isisusa. Ngaleso sikhathi umakoti usuke ehlezi ngemuva ezisithile.

Angeke angene asine umakoti esigcawini engakhulekelwanga, engabikwanga. Kuqoqana umndeni wonke unyuke uye ekhethweni uyobonga izinkomo nokuthetha ubulanda nokucela inhlalakahle. Uma befika laphaya ekhethweni, uyise kamakoti ufike akhuleke, abingelele, abonge izinkomo, azisho ngenani, baxoxe bavumelane ngenani lazo. Ubala izinkomo nje umukhwe uhamba nabesilisa bomndeni kanye namadodakazi amadala asevunyelwe ukuphatha imicimbi yabangasekho. Ngalesi sikhathi kusuke kuthule kuthe cwaka esigcawini. Zibalwa phambi kwabantu izinkomo. Lokho kwenzelwa ubufakazi

uma kuyokwenzeka kube nengxabano ngomuso. Bakhona abantu abayokwethula ubufakazi basho bathi: ‘Siyayazi leyo ndaba yalezo nkomo, sasikhona kukhulunywa indlu,’ babe ngofakazi. Nakusasa sekukhulunywa indlu zisazophinde zibalwe sekuyimindeni yomibili endlini yangenhla, kubalwa bonke ubulanda nokulobolelana nokuganiselana kwenziwe nezethulo. Kwethulwa nezamasi intombazana eziphiwa nguyise ukuze kukleze nabantwana uma uyise eyindoda esuthayo.

2.12.8 Abantwana

Uyise ucelela intombi yakhe abantwana athi: “Sikhulekel’ ibomvu, abalale bebabili, bavuke bebathathu,” asho njalo ucelela umntanakhe ukuchuma nenhlanhla ekwendeni kwakhe.

2.12.9 Izifo

Kuthi kungaqedwa zonke izinkulumo abakubo, bacela nokubambisana uma kunenkinga futhi besho nenyanga ebibasiza uma kukubi. Bamchaza nokuthi ungumntwana onjani, unazifo zini. Uyise uyacela ukuthi uma kukhona okubaxakayo abowazisa umuzi wakhe. Uyise acele ubambiswano kukho konke.

UKrige, (1950:143) ubeka kanjena ngezifo:

Her only ailments that I know of, are these;
(naming them all, for example, headache
etcetera).

Ube esezisho zonke izifo zentombi lona othetha
idlozi ukuze abasemzini bazazi ancome nokuthi
ubelashwa kanjani lo ntombazane.

2.12.10 Ethi mngani! Iyakhuleka intombi!

Kade intombi ikhulekelwa kwabaphilayo manje uyise useyikhulekela kwabangasekho. Uqala athi: “Yethi mngani iyakhuleka intombi kasibanibani othe wathi” esebonga oyisemkhulu bentombazane. Uqala emuva aze afike kwabanganeno. Ubasho bonke, ebonga labo abaziyo ebanxusa ukuba bambheke umntwana wakhe.

UKhumalo, (1997: 353) ubeka kanjena ngokuthethelela:

Uyise womntwana noma ikhehla elikhulekela umntwana esigcawini liqala ngalabo elibaziyo, lihlehle njalo lihlehlele emuva kulabo elingabaziyo nelibezwa ngendaba. Libabiza ngoba kufanele libabize ngoba umndeni ukhona ngabo futhi yibona abaxhuma ulibo lomndeni kuMvelingqangi. Kodwa okukhulu ukuthi liqala ngoyise womntwana njengoba limbika nje ukuze baqonde zisuka-nje ukusuka nokuhlala.

UMsimang, (1975:282) uthi:

Lisho futhi ikhehla lithi; Ukhulekela umendo lomntwana ka... (limgagula ngegama uyise) nango uyise niyamazi

UMagwaza, (2007) yena ufakaza kanje ngakukhumbulayo kwamhla eganayo uyise wathi;

Iyakhuleka intombi kaNqolokosho umhlandla wengwenya. Umanzi phambana. Amanye ayehla amanye ayenyuka aya ekhaya koMgodlo ugcizelela ngehlahla lwakwaMkhwekazi ugingqika onjengethanga. Unduku yema yema endlini yokaSambane.

Uyise wayesebonga uyisemkhulu ethi itholeni intandane kasibanibani othe wathi esho abakwabo. Ecela ukuba bahlangane bona abangasekho bazobheka imicimbi

yabantu abasekhona. Uzwa nje lowaya nalowaya ethi: “Itholeni intandane kababamkhulu, izokhonza!”

UMsimang, (1975:286) uthi:

Ulokhu ekhulekele njalo umnumzane ethi;
“ikhulekela umendo intandane ka... (esho
oyisemkhulu nangezibongo) ikhulekela ukungena
intandane ka.....

Amakhosikazi aphunga ubala ngemishanelo lena. Kuphaweleka ukuthi lowo okhulekayo uyazehlisa, uyancenga ezinyanyeni zekhaya elisha, uthi iyakhuleka intandane kabani othe wathi lobu buntandane bukamakoti akubona obangempela kodwa obokuzehlisa, ubizwa ngentandane noma ngabe bakhona bonke abazali noma ngabe basekhona ngisho ogogo nomkhulu kodwa uyohlala ebizwa ngentandane.

2.12.11 Ukwaba

Ukwaba nakho kulisiko elisemqoka kumaZulu okungathi umuntu engasabatholi abantwana kubanjwe ukuthi umakoti akabanga noma waba kodwa kwasala omunye ugogo othile, nguyeke lona osevimbe inzalo. Uma kunjalo umakoti ugaya ukhanjana lotshwala, alungise impahla leyo yokwaba, abe qede abambe isisu, azale abantu.

ULushozi, (2007) uthi:

Wena ungakubona kuyinto encane ukwaba kanti qha kuyinto enkulu kabi, kungavalwa umuzi uma kanti waba washiya abanye abasemqoka, uyoze agaye utshwala kubekhona okuncane akwabayo egameni lalowo muntu wasemzini ongabelwanga. Angaba ngezinkamba, amacansi, izicephu nokunye okuningi.

Lezi zipho ziyayithatha inhliziyi yabantu basemzini. Lezi zipho ziyisiko lokukhonza nendlela yokubonga izinkomo zamalobolo kucutshuzwa kwabaphilayo kanye nabo abangasekho. Lo mcimbi nawo uyazivula izinhlanhla. Ungumcimbi ohlanganisa abaphilayo nabangasekho. Uma kujabula abaphilayo, bayajabula nabangasekho. Abaphilayo bajabula qede bamfisele izinhlanhla umakoti. Abangasekho bona basemandleni okwenza bamane bamuphe umntwana. Inhlanhla enkulu kamakoti ukuthola abantwana, wande umuzi.

2.12.12 Ukwabela ubabezala

Ziningi izimpahla ezisuke ziphethwe ukwabela ikhaya nezihlobo. Izimpahla zikababezala ziphathwa nguye uqobo umalokazana wakhe. Lokhu kuyindlela yokuhlonipha nokunxusa umusa kwabaphansi. USokhaya nguye ongumxhumanisi phakathi kwezwe labaphilayo nabangasekho. Ziphathwa nguye umalokazana noma esekhona uyisezala noma engasekho. Nayo leyo mpahla ikhethwa ngokukhulu ukucophelela futhi kube engcono kakhulu kunayo yonke le mpahla ezokwabiwa. Nguye onguSokhaya kulo muzi azokhonza kuwo lo mlobokazi ongenayo. Wakhiwe nguye ubabezala ewakhela abakubo abangasekho. Usemqoka kakhulu ubabezala. Uyinxusa phakathi kwamazwe amabili, izwe labaphilayo nabangasekho. Wabelwa ngenhlonipho kubongwa nezinkomo.

Ungumxhumanisi wabaphilayo nabalele. Nguye owenza imihlatshelo yokubonga kwabaphansi. Nguye owenza imihlatshelo yokunxusa uma umuzi unezicelo ofuna ukuzicela kokhokho. Ungumuntu osemqoka kakhulu unikwa inhlonipho emfaneleyo. Uydlozi eliphilayo ngakho-ke kumele ahlonishwe.

UMhlongo, (2007) uthi:

Ubabezala yidlozi elikhulu lo muzi okufunwa nguye kuyenzeka nangakufuni kungeke kwenzeke. Umakoti unika leyo nhlonipho uma ehamba lapha esigcawini, uyakhokhoba okuluphawu lwenhlonipho.

Lapha esigcawini sekubizwe abantu abadala futhi inkolelo yamaZulu ithi sebekhona ngakho-ke kusemqoka-ke manje ukuzithoba.

Ubeka nje uhlabelela inkondlo yakhe eyigama lokungena nokuzikhulekela kwabasemzini. Uthi angaqeda inkondlo, asho isisusa (isigekle) asine aqephuze umakoti. Umendo uyakhonzelwa.

Inkondlo yiyo ayihlabelela ephuma ekhaya umakoti, ubevalelisa kwabadala basekhaya. Usefikile lapho abeya khona, usengqongqoza ngayo futhi inkondlo. La magama awokukhonzela umendo kubanikazi bomuzi abakhona nabangasekho.

2.12.13 Isiphetho

Amasiko enzelwa inhlalakahle. Enzelwe inhlonipho nesizotha. Amasiko angumxhumanisi phakathi kwaleli zwe nelizayo. Uma umZulu ephelele ejajile kukuhle ekhaya, imfuyo ichumile, amabele egcwele izibuya nezilulu, ushisa impepho abonge abakubo, agaye utshwala, kuchithwe igazi lezilwane zekhaya egameni lokubonga. Uma abantwana bephila, bekhula kahle, bephuphuzela uboya, umZulu ubonga abakubo ngenzalo ayinikwe ogogo nomkhulu. Uma izinto zizimbi, imbo ibhokile, abantu befisa okwezimpukane ziphoseka obisini, likhona isiko lokushweleza. Kuyacwiliswa, kumile, kwenekwe, kuqhakazwe, kucoliswe, kufudunyezwe, kuphekwe, kuvutshelwe, kuhluzwe, kuphuzwe. Kubulawa imbuzi noma izinkomo kushwelezwe kwabaphansi.

AmaZulu anenkolo yasendlini yangenhla emsamo. Esizindeneni sempepho amaZulu ashisa impepho emsamo, kuyo leyo ntuthu nomusi oshunqayo umZulu akhulume nabakubo. Bakhulunyiswa kanjalo-ke abaphansi emsini wempepho emsamo. Impepho ingumhlanganisi wala mazwe amabili leli zwe nelizayo. Amasiko asekuzalweni, asekuhuleni, ekuganeni nasekufeni noma esefile umuntu, akhona amasiko okufa namasiko enziwa emva kokufa. Akhona namasiko agcinwayo noma amathuna asamila izihlahla kodwa amasiko ayagcinwa, ayohlala egcinwa nanini!

ISAPHLUKO SESITHATHU

3.0 AMASIKO OKUGANISELANA AKHUTHAZA UKUTHOLA ABANTWANA

3.1 Isingeniso

Ngemuva kokusina esigcawini kukamakoti, esabile wathi du, umthimba wonke uyaguquka ubuyele ngenhla lapho kade kuhleli khona ikhetho. Ikhetho-ke lona liyaqoqana, lihlanganise izihlangu zalo, lihube ihubo lasekhaya lokuhlangabeza umakoti, kuhlatshwa leli kubo ukuze abaphansi bame ngezinyawo nabo bazohlangabeza umalokazana wabo. Bahlaba ihubo, behlele esikhundleni sikamakoti, yena umakoti enyukele kwesekhetho. Leli sekuyithuba lekhetho ukuba nalo lisinele umakoti walo futhi likhombise ubugagu bomuzi agana kuwo. Basina baze baqethuke bekhomba phezulu. Bamchwayela imichwayo yakulo muzi agana kuwo. Basina kanjalo nangezigekele zekhaya, kusuke sekuhlwa. Umakoti uyasuka ngokuzithoba ayoguqa phambi kukamamezala, yena ube esemchukuluza ngomunwe esiphongweni. Umalokazana ube esesuka ngejubane elikhulu eqonde ekhaya. Nakhona ekhaya lapho uzofika esebekelwe umgoqo kabhubhubhu umuthi wenhlanhla, aweqe qede azungeze umuzi kuthiwa uchitha izikigi, aye ayoguqa phambi kwaselawini.

Lonke udwendwe lwenyukela ekhaya. USokhaya usezokwaba abantu ngezindlu ukuphendula umhhohhozo obuwenziwa izinsizwa zomthimba zihlabelela zithi:

Wemantiyane! Wemantiyane!
Siyolalaphi?
Izindlu zingaki!

USokhaya unazo izindlu yingakho ebafaka bonke abantu ezindlini. Utshwala bungangamanzi okuphala izikhumba, kubhukuda idada.

UNgema, (2007) uthi:

Kwathi ukuba siqede ukusina, ubaba wayolaliswa kwamkhongi ngoba umuntu akalali lapho kugana khona intombi yakhe, ulungiselwa kwamkhongi noma-ke komunye umuzi ongumakhelwana.

Abantu basendulo basibona isidingo somkhongi ekuhlanganiseni imindeni emibili eganiselanayo. Kukho konke okwenzekayo ekugananeni umkhongi uyintambo yokuxhumanisa. Uwuphatha njalo lo mcimbi uze uphele. Noma eseganile umakoti uhlala emazisa umkhongi ngoba nguye owamlanda ekhaya. Uma kukhona izinto ezonakalayo emendweni wakhe umakoti, uqala ngokubikela umkhongi. Umkhongi uyohlala njalo enomsebenzi kulo mcimbi wokuganana inqobo nje uma esekhona.

Ukusa kubonwa yizo izintombi seziyocela inyama kumkhongi. Izintombi zenza umshungwana ziye kwamkhongi ziyomsinela incekeza.

UCele, (2007) uthi zithi:

Siyayithanda sonke inyama
Inyama!
Singamakloza kloza enyama
Enyama.

Ziya kumkhongi izintombi ngoba nguye onamandla ukukhomba inkomo yomqholiso. Nebala kubanjalo ngoba uhamba ngokushesha aye kubo kodwendwe eseyolungisa izinto eziphathelene nomcimbi wosuku, ukuqholisa umakoti.

ULamula, (1963: 41) ubeka kanjena ngomqholiso:

Ngakusasa umakoti uyaqholiswa ahlathiswe inkomo. Lelo langa-ke elomdlalo omkhulu ezintombini zangakubo kwamakoti. Kuye kuthi uma inkomo isizohlatshwa zingene esibayeni,

zihlabelele ukuba inkomo ingafi lapho
isigwaziwe.

Eqinisweni akuwona umdlalo, lisiko elikhulu lokuganana. Isiko elihlanganisa umakoti nezithutha zalowo muzi agana kuwo. Lo mnikelo wenza umakoti amukeleke kwabaphansi. Ngalesi simo senkomo umakoti ushintsha isibongo sakhe. Uma sekunezinkinga abantu babuza ukuthi; ‘Konje wayeqholiswe ngembala muni?’ Okukhomba ukuthi ungagana emzini womuntu kodwa uma ungaqholiswanga awuyena owalowo muzi. Nesipho sabantwana sinikwa omalokazana ababikwa ngokwesiko.

UCele, (2007) uthi:

Zihlabelela njalo zishaya incekeza ziyoze
zibuswe nguye umkhongi ngokuzinika utho
oluthile noma imali engengakanani. Sezizosuka-
ke sezibonga zithi:

Ayabonga! Ayabonga!
Amakhankazana
Athi wena weNkosi
Amakhankazana
Aye! Aye! Amakhankazana
Athi wena weNkosi
Amakhankazana!

Ngokusho kanjalo izintombi zisuke sezibonga inkomo yomqholiso eziyinikwe umkhongi ngokuzinika lesiya sipho azinike sona. Izintombi zizibiza ngamakhanka ngoba amakhanka ayizilwane zasendle ezithanda kakhulu inyama nazo-ke zingamakhanka ngoba zicela inyama.

Namuhla yilanga elikhulu, ilanga lomqholiso, umakoti uyemukelwa namuhla wemukelwa abaphilayo nabangasekho. Naye umakoti wafika nenyama. Namuhla kuzophambana imikhombe esuka enkomeni yomqhoyiso, ezinye zezitho ezizohamba yilezi: umlenze okanina uhamba nenqina lawo, umkhono wezinsizwa abanewabo, awungeni ekhaya, kuyothi uma umthimba ususondele ekhaya, bame

bawose esigangeni. Lo mkhono awungeni ekhaya. Kukhona nomhlabulo, wona uhlinziswa intombazane ngokuvama esiganile yakubo kamakoti. Lo mhlubulo uyobongwa ngesiphihli sombondo oyoya emzini kubondelwa umkhwenyana. Kule nkomo yomqholiso kubuyela emuva isigubhu, itwani elingavuliwe, elingavuthuziwe. Kubuyela emuva neshoba liyochonywa endlini yangenhla okungubufakazi bokuthi intombi iganile ngempela. Lona ngumthandazo wokucelela intombazane izinhlanhla nenhlalakahle emzini. Isibindi singesinye sezitho eziligugu. Isibindi esomkhwekazi.

Ekuphakameni kwelanga umthimba uyahlangana uzogcina isiko lomqholiso. Noma ngabe usemakhaya noma ngabe usedolobheni, isiko lomqholiso ungeke waligwema. Uma kwenzeka washada kodwa awaze waqholiswa uyohlala ungaziwa yizithutha zomuzi futhi awuvunyelwe ukungena esithebeni somuzi. Awungeni emakhosikazini omuzi uma benomusa bangakusikela inyama bakuphathele ngoba umfazi ongaqholisiwe akangeni esithebeni somuzi. Umalokazana wamukelwa ngenyongo nesibongo usishintsha ngenyongo.

UMhlongo, (2007) uthi:

Umuntu angasina aze abe, kodwa uma
engaqholiswanga akemukelwanga kulowo muzi
agana kuwo, ngoba akahlanganiswanga
nezinyanya ngenyongo.

Abafana bayaphangisa baqoqe izinkomo zingene esibayeni bese ikhonjwa inkomo yomqholiso ikhonjwa uSokhaya. Ngaleso sikhathi umakoti usuke egoyile elawini. Abameli abaqinile balo mcimbi, umkhongi, abaganisi, odadewabo bakamakoti nodadewawoyise bakamakoti. Abangeni oyise noyisekazi kodwa nabo basuke bekhona kulo mcimbi kodwa bengawungamele.

3.2 Ukuhlathwa kwenkomo

Kungumsebenzi womkhongi ukubulala inkomo. Uma kanti umkhongi akalazi inxeba, unxusa omunye umuntu olaziyo inxeba. Lowo muntu unikwa izingxabo zesiqunga azihlafune, akhwife umkhonto lo azohlaba ngawo. Uma isiqunga singekho, angamunyunga amagedlelana kasawoti. Uma umuntu ehlaba inkomo kanti akasidlanga isiqunga, inyama iba yimbi ingadleki.

Uyagcizelela uRaum, (1973:100) ngesibaya uthi:

The animals are nothing, it is the authority they represent, the group which they stand for. The cattle pan is not only the place where the cattle sleep, it also represents the resting place for ancestors.

Isibaya akuyona indawo yokulala izinkomo nje, kodwa siyindawo yokuphumula abalele.

UBerglund, (1972:112) ubeka kanje ngesibaya:

ISIBAYA, (cattle closure) is like the hut. The gateway correspond to the hut, the centre correspond with UMSAMO. So they are the same. As the shades associated with UMSAMO of a hut, likewise they are associated with far upper end of ISIBAYA, opposite the gateway.

Isibaya sezinkomo sinjengendlu. Sinezinhlangothi njengendlu. Sinezindawo ezihambisana nezendlu yesiZulu. Sinomsele emaceleni, sinephakathi endaweni yemigodi yopata. Sinomsamo ezimpundwini ezingenhla.

Inkomo yomndeni, ihlatshwa ngamalungu omndeni. Esibayeni somndeni akungeni abanye abantu beminye imizi uma kuhlatshwa inkomo yomndeni. Lesi sikhathi siyisikhathi esingcwele kakhulu, lapho bonke abantu bomuzi

abangamadoda besuke bephambi kwenkomo esibayeni, benza umnikelo ngemumva kokushisa impepho endlini yangenhla.

ULushozi, (2007) uthi:

Izingane ziyakhuzwa ukuba zingawabulali amasele ngoba bayoba nenyama embi uma sebengamadoda sebhlabha izinkomo. Isiqungake sidlelwa ukulungisa lawo maphutha okungase ukuba enzeka ebuncaneni. Uthi angasidla isiqunga ebese eyicupha kahle inxeba lisenkwapheni ngaphansi kwesiphanga. Ayicibe ayithi mbe! Kokunye igijime nawo umkhonto uma kanti igalelo lakhe alibanga namandla.

Lesi sifundiso sokungawabulali amasele uma umuntu esemncane kuxwayiswa ngokuthi uyothi uma ehlabha inkomo esekhulile, ibe yimbi ingadleki. Kwakubasiza abafana ukuba bangangeni emkhubeni omubi wokudica imvelo. Isiqunga noma amagedlelana kasawoti adlelwa ukudungula imimoya yona leyo yamasele ukuze umhlabi abe nenyama emnandi.

UBerglund, (1972:112) uthi:

Ritual slaughtering is done properly carried out in the upper section of the kraal. Under no conditions may any person outside the homestead lineage enter this part of the closure, if traditional regulations are followed.

Uma kuhlatshwa inkomo yamadlozi ihlatshelwa esibayeni enhla naso endaweni yezithunzi.

Lo mcimbi owezintombi zisuke zihlabelela zithi:

Inkomo kadade ayizingalala phansi
Ayivuke! Ayivuke.
Inkomo yomntwana ayizingalala pahansi
Ayivuke! Ayivuke.

Zihlabelela kanjena-ke izintombi zomthimba kanti nezekhetho azizibekile phansi ziphikisa lezi zintombi zomthimba. Zona zizwakala zisho kuze kushise phansi zithi:

Ayilale! Ayilale! Ayilale!

Lona umdlalo obuhlungu kabi kulesi silwane esibulawayo. AmaZulu awakholelwa ekubeni inkomo abayihlabayo ivele ithi ginqi, bakholelwa ukuba inkomo ikhale kabuhlungu, bathi lowo mnikelo umukelekile ezinyanyeni. Nawo lo mdlalo wokuthi ayivuke kusho umthimba yingoba ubangenisela imali. Kuthi uma umhlabi eke waliphinda inxeba, akhokhe imali ayinike abomthimba. Kuyoqhutshekwa kanjalo ize ife inkomo. Ikhetho lona lihlabelela lithi ayilale lenzela ukugwema izinhlawulo zamanxeba.

UMthiyane, (2007) ubeka kanje:

Le nkomo, inkomo ehlatshwa umkhongi ngakusasa udwendwe belusina ngayizolo. Ukuze ingafi le nkomo izintombi zomthimba zifaka izipeletu ezincane ngaphansi kolimi. Zimemeza nje lezi zintombi zomthimba zizifakile lezi zipeletu. Zisho njalo zithi:

“Ekadade ayilal’ phansi,
Ayivuke! Ayivuke!”

Kuba nesixakaxaka sale mpikiswano uma ingawanga umkhongi usengabuye ayihlabe futhi kodwa-ke sekuyimali. Bayanqumelana ukuthi inxeba limalini.

Ngalesi sikhathi sokuhlaba inkomo bonke abesilisa basemthimbeni basuke bengaphandle komuzi behlezi khona ngoba ngeke kulunge uma abalisa kubulawe inkomo bengaphakathi komuzi. Ithi ingawa inkomo babizwe babuye.

Le nkomo ifa qede liphele igidigidi lempikiswano. Ithi ingalala ngophondo uqale-ke umsebenzi kamakoti wokwatha inkomo. Uphinde avunule njengayizolo,

aphume elawini. Uphuma ngenkondlo yakhe ephelezelwa izintombi ziyokumlekelela. Esandleni uphethe isinqindi nehawana elincane lokuhloba. Uvunule ngezilwane nezimpaphe zezinyoni ukhephuza ngamashoba amhlophe qwa. Inkondlo yigama elikhulu lale ntombi eganayo kwaZulu. Abantu ubezwa bethi uma unyoko wagana, yayithini inkondlo yakhe?

UMpungose, (2007) ukhumbule eyakhe wathi:

Lashona Zulu kaMalandela
Wazithela isisila
Wena Wendlovu!
Wena uyinkonyane yeSilo
UZulu uyozilanda ngomkhonto
ESandlwana. Wena uyinkonyane
YakwaZulu!

Inkondlo yigama aphume ngalo ekhaya futhi liyigama ayongena ngalo emzini. Noma sekunzima umuntu ukhumbula amagama kayise owathi ‘Inkonzo enhle mntanami.’

Umakoti ungena esibayeni nezintombi uphethe iva leli anwaya ngalo isicholo, phela isicholo asinwaywa ngesandla, izinwele ziyaqothuka. Ufike ayathe umakoti kusuka obilweni kuya ebeleni, athe namanqina aqede athathe ucu olumhlophe aluqalise obilweni luye ebeleni. Uyacela okuhle okumhlophe okunjengezihlabathi zolwandle ngobuhlalu obumhlophe, ukhulekela inhlanhla emhlophe ayicela emadlozini alo muzi ukuthi awamthole ngoba uyintandane.

Ngeva uhlaba ngalo inoni lenyama yesifuba maqondana nongiklane. Ulithi cweshe, aliphathe ngeva alifake endishini emhlophe ekade ephethe ngayo ucu. Uthi uma esefika eshobeni alinqume juqu, alifake endishini lizohamba liya kubo, unina uyolichoma emsamo endlini yangenhla. Lilenga phezu kwendawo yempepho. Njalo uma kushiswa impepho kukhulunywa nabaphansi nanti ishoba lentombi lilenga. Abaphansi bayohlala bembeke esweni, bekhumbula noma kunini. Ishoba liyamnxusela.

UMpungose, (2007) ubeka kanje:

Inoni leli alikipilite esifubeni ubuyela nalo emuva elawini, uthola isikhuni alishise lihlize likhiphe iphunga elimnandi. Uyazibika phela ukuthi naye nangu usefikile abambheke. Uyalinhlahlatha alidle angaliqedi, elisele uyohlala phezu kwalo lingaphansi kwesicephu elawini phela useyazibethelela. Uphuma nezintombi futhi aye esibayeni ehamba ohlangothini lwesokudla ehamba sakukhokhoba okuwuphawu lokuhlonipha, uthi angafika aklele nezintombi zakubo bahaye inkondlo baqede, bahaye isisusa, basine kuduma ihlombe ngemuva.

ULushozi, (2007) ubeka kanje ngesisusa:

Baphela abantu!
Uyekeni umhawu bakithi
O! Uyekeni
Isizwe esinomhawu
Sinomhawu bakithi
Uyekeni!

Lesi sisusa sizwakala sahaywa umuntu owayekhuza abantu abanomhawu. Ekhuza ngoba isizwe esinomhawu ngeke silunge. Ovumayo uzwakala ethi: 'uyekeni.'

Ubuye aqhube kanje uLushozi, (2007) uthi:

Wo! Mina ngazonda
Banobuqili
Wo! Mina ngizondile
Beshintsh' inkomo
Bakhulume ngazonda!

Ubugagu bokuqamba amagama okusina buveza ubuciko obumangalisayo nekhono elikhulu kumaZulu. Uma umZulu ebona isigameko, ube esehlala phansi echusha amagama njengobuhlalu, alungise nesigqi okuyisona sahlukana

umchwayo esisuseni, amagama encekeza namagama amahele. Izinhlombonhlobo zokusina zehlukaniswa ngesigqi salowo mculo oculwayo.

UMpungose, (2007) uhlabelele wathi:

Ye haye Ye haye ingangaye
Wen' uthi ayingangaye!
Ye haye Ye haye ingangaye
Wen' uthi ayingangaye!

Lesi yisikhathi sokuveza ubugagu ezintombini. Izinsizwa ziyabuka, ezinye zikhiwe zixitshulwe, sekuyolandela izesheli emuva kodwendwe. Bayasina abantababantu beziqhayisa ngobuntombi babo. Le ntombi eganayo isinela ukuzibulala ngoba lolu suku lungolokugcina ukusina iklele nezintombi. Isizoba umfazi, ayisobuye ihlangane nezintombi nanini nanini. Ivalelisa nangezinyembezi seyehlukana nobumnandi bokuba yintombi, isiyongena phakathi kwabafazi bomuzi. Ithi ingaqeda ukusina, ibuyele endlini intombazana.

3.2.1 Izitho zenyama ezibuyela ebukhweni

Lezi zitho zikhishwa kuyo le nkomo yomqhoyiso, yizitho eziphambanayo. Yizitho ezibhekwe amadlozi asekhweni.

Njengoba uMagwaza, (2007) ethi:

Kukhishwa umlenze, okanina uhamba nenqina lawo, kukhishwa isigubhu itwani elingavuthuziwe elikanina, kukhishwa isibindi somkhwekazi, kuhlinzwa umhlubulo-uhlizwa ohlangothini, okadadewabo kamakoti. Oseganile uyogaya umbondo azowubonga. Kukhishwa umkhono owabanewabo, kodwa-ke wona awuyikufika ekhaya awungeni ekhaya. Izinsizwa ziyothi sezizofika ekhaya zitheze izinkuni ziwose umkhono. Udlelwa khona lapha entabeni, bahamba neshoba elikanina uyolichoma emsamo phezu kwezindengezi

zempepho liyohlala lilenga njalo oFundo.
Liyoya liphela lidliwa nawubuthethe lize liphele.
Lihlonywe lwengame izindengezi zempepho
njalo uma beshisa impepho ithunqela kulo.
Abaphansi bayohlala bemkhumbula njalo lo
ntombazana.

Noma intombi isiganisiswe kodwa ayilahliwe ekhaya kwabo. Ishoba okubuywe nalo emzini lichonywa ofundo endlini yangenhla, lichonywa lengame indawo yempepho ukuze njalo uma kushiswa impepho, ishunqele kulo kube yisikhumbuzo esihle segama lentombazana eyaganayo. Abaphansi bohla beyikhumbula njalo le ntombazana bayenzele izinhlanhla. La madlozi ayehlanganiswa aseyoohlala ehlangene njalo ekuqapheni intombazana.

Kuyo yonke le nyama umhlubulo wodwa oyobuyiswa ngombondo. Inyongo yenkomo abeyifakile umakoti iyobuyela kubo, unina ayichome emsamo agcine ngokuyishisa ezindengezini zempepho. Inyongo yenkomo yomqholiso yona iyofakwa umakotshana, intombazana ezokukha isigubhu somkhwenyana.

Yonke imicimbi yasesibayeni yenziwa phambi kweso elibukhali labaganisi. Bona bamba omkhulu umgodi phakathi ngasenhla nesibaya lapho bezogqiba khona yonke into ababona ukuthi kufanele ikhwezwe ukuze bangayitholi abathakathi. Nomswani wesisu senkomo ungena wonke kulo mgodi. Bangeke bawuthole abathakathi kanti uma beke bawuthola, angeze ayinuka ingane umakoti.

Ubeka kanje uMhlongo, (2007) ngomswani:

Kusatshwa abathakathi, ukhwezelwa ukuba
bangawutholi umswani wale nkomo.
Angalashwa aze ayekwe umakoti engayitholi
ingane, ngakho lo mswani uyagqitshwa ujule
bangawutholi abasokoci.

Kuthi kungahlwa uhambe umthimba uvalelise ushishinge nenyama yawo. Umthimba uhamba nje uphuthuma ukubuyisa umbiko kunina kamakoti. Uma

usuhambile umthimba, omamazala babe sebemthela ngenyongo umalokazana wabo.

Ithi ingakhishwa enkomeni inyongo iphathwe ngokucophelela. Kakhulu kusatshwa abathakathi. Uma bengayithola abathakathi ngabe bahlabene. Umakoti bangambhila ngayo le nyongo afe nokufa, kokunye angazali abe yinyumba. Inyongo ngeyamadlozi. Amadlozi anamathela enyongweni. Uma umakoti ethelwa ngenyongo, uhlanganiswa namadlozi asemzini lapho egana khona.

UMkhize, (2007) uthi babehlabelela bethi oninazala:

UFikile kwaMkhathali
Wayishiya indlu yakwenu.

Yonke imicinjana eyenziwa odwendweni inezizathu futhi inamaculo ayo. Ukuthela umakoti ngenyongo nakho kungumcimbi wabantu abadala. Kuthi uma umthimba usuhambile, kuhlangane amakhosikazi amadala, oninazala bayomthela ngenyongo umakoti wabo. Bangena endlini behlabelela.

Yiyona ndandatho yesiZulu inyongo. Uninazala umthela ngayo koqokula, ayihlikihle ezandleni, enye ayikhothe. Onina babuye bamgcobe ngamafutha omfuma, amafutha ezinkomo zomuzi bemhlanganisa namadlozi omuzi. Ngale ndlela-ke umakoti useganile, usegcotshwe ngamafutha asekhaya. Uma bekukhona okudliwayo lapha endlini, omalokazana bangebe besakudla osekweganywe abaphansi. Ngakho-ke ngaphambi kokuba kugcinwe leli siko, kukhishwa konke ukudla okusendlini.

3.3 Ukuzila

Igcizelelwa kakhulu inhlonipho komalokazana. Uthi efika nje ebe efundiswa indlela okukhulunywa ngayo kulo muzi. Atshelwe nangamagama angagagulwa ngoba athintana namagama abantu abakhulu abahlonishwayo balo muzi. Uma

umnumzane enguMpisi, omalokazana bayothi ‘incuge,’ uma umnumzane kunguLanga, bona-ke omalokazana bathi ‘itshiliba.’ Kuhlonishwa abaphilayo nabangasekho, kokunye inkosikazi ivele ikhulume okungathi akusona isiZulu kanti yiso kodwa sicebe ngamanga enhlonipho.

Le nhlonipho ngeyokukhonza inhlonipho yokwamukeleka. Inhlonipho yokuzenzela akahambi phambi kwezindlu umakoti kodwa uhamba sakukhokhoba emva kwezindlu. Phambi kwezindlu kukhona isibaya lapho amakhehla omuzi eqoqene khona. Akadli phambi kwabantu basemzini, umakoti engedle naphambi komyeni wakhe. KwaZulu kuyahlonishwa. Igceke liyahlonishwa, akudlelwa egcekeni omalokazana. Umakoti kawadli amasi asemzini uyoze awanikwe. Uhamba aye kubo ayobika amasi, abuye negula nokhamba nokhezo. Noma ngabe uyawathandiswa amasi, angeke awadle engawanikiwe. Uma amasi evela kubo, uwadlela ngaphandle komuzi. Inyama nayo ingukudla kwabantu abadala nayo inyama ayidliwa.

Kuthi kungedlula izinsukwana emuva kokuchanguza umamezala athumele abantwana bambele idaka elimnyama esangweni. Ube eselibeka ogqokweni, alibeke phambi kukamakoti, kuthiwe akalisiwe. Uyalisika-ke kube useyinikiwe inyama. Uma kungase kuhlatshwe, usenayo imvume yokudla inyama, sewalisika idaka. Noma ewanikiwe amasi kodwa awukudla okubucayi okwenganyelwe abaphansi kanti nempilo nokwanda kwezinkomo kuxhomekeke kwindlela abantu bomuzi abasebenzisa ngayo ubisi nobulongo. Uma owesifazane engcolile, ebelethe, efelwe, akaluthinti ubisi, akawadli amasi, akazidabuli izinkomo. Lokho kungaziqeda izinkomo, zife ziphele.

3.4 Izinkinga ezingabanga ukungazali

Ziningi izinto ezingabanga umonakalo wokungazali emendweni. Ezinye zingaba amaphutha enzeka ngakubo kukamakoti kanti amanye amaphutha enzeka emzini. Umuntu akayekwa kodwa uyageqwa ukuze azale. Uma egcina engazalanga, sekungayekelwa kuwo umndeni, kokunye bakhapha intombi encane ukuba

iyovusa indlu kadadewabo. Nokho lezi zaba akuyizo ongaqala ngazo ngoba lokhu kuyabaqhatha abantwana belamana seabanga indoda. Kodwa-ke isiko, isiko ukuvusa indlu, kuyisiko elimileyo kusukela emandulo.

Kusemqoka ukuqikelela amasiko uma kunemicimbi yokuganiselana. Kuyenzeka kuthi kanti amasiko abeqikelelwe, kudlule kube nobunzima.

Izinkinga eziningi kakhulukazi, ukungazali kungabangwa ukungawagcini kahle amasiko okufanele alandelwe ukuze umakoti athole abantwana. Abanye badlula bengabatholi abantwana nakuba sebewagcinile onke amasiko kanti nje kunesiko elilodwa elingagcinwanga.

Njengoba uNgubane, (1977:71) efakaza ethi:

The womans ancestors can only be expected to promote her fertility if the husband people have fulfilled their part of the marriage obligations, in terms of ILOBOLO and their exchanges. If such exchanges are omitted maternal ancestors may interfere with the conception or make the baby ill as an expression of their anger against the afirnal relations.

Kubangamadlozi akubo kwentombi okudinga agqugquzele ukuthola inzalo. Kubalula uma abakwamkhwenyana bewakhiphile kahle amalobolo nezibizo nemibondo efaneleyo. Uma kunemicimbi yamadlozi engenziwanga umlobokazi ngeke ayithole ingane. Uma sewayithola iyogula ize ihambe kanti amadlozi awawubusisi lo mcimbi wokuganana kwabo.

Amalobolo nemibondo ingayivala inzalo. Kokunye umakoti akayenzanga ingqibamasondo, okungukuthi akazibonganga izinkomo alotsholwa ngazo kwabaphansi. Uyohlupheka baze babe khona abantu abathi akenze umbondo emva kwawo kuvele asibambe isisu.

UMhlongo, (2007) uthi:

Abantu basemzini ubezwa sebethi kwenzenjani
mntanami, walamba nje umakoti?

Sebefuna ingane uyise wentombi udle izinkomo zabo nabo-ke bafuna ingane.
Lezi zinkinga ezilandelayo nezinye zingakubanga ukungazali.

UBourdillon, (1991:152) uthi:

Ancestor worship was practiced in many societies. The ancestors were seen as the functioning members of the lineage clan. They were in position of authority over the living and were, treated with honour and respect. The living members of the clan honoured by ancestors by offering them sacrifices and behaving in ways in which they would approve of. An ancestors spirit worked to preserve the social order by punishing wrong doers.

Inkonzo yamadlozi yenziwa ngumphakathi omningi. Amadlozi abukwa njengamalungu omphakathi futhi asesikhundleni esiphakeme emphakathini. Amukelwa aphathwe ngenhlonipho nangesithoza. Ahlonishwa nangokwenzelwa iminikelo yezimbuzi nezinkomo. Amadlozi adla igazi nezinyongo. Anamandla okubancoma afuna ukubancoma agxeke afuna ukubagxeka futhi ahlawulise amahlongandlebe.

3.4.1 Ukungathombi

Kwaziwa kahle kamlhophe ukuthi uma umuntu engathombanga ngeke abathole abantwana. Into yokuqala kumuntu onale nkinga, ukuqala ngokumelapha athonjiswe, kade kubhekwe ukuba athole abantwana. Le nkinga iyavela nakumuntu wesilisa. Uyaye elashwe ngemithi yobisi, athombe, azale. Kokunye ngenxa yezifo zocansi, uke umfana ahlambuluke kanti imbewu yakhe iyaphehlwa. Ikhona imithi yokushubisa ubudoda bakhe, azale abantu.

UGehman, (1989:143) ubeka kanje ngezinkinga ezibanga ukungazali:

Through out life, there are many occasions for remembering the living-dead. This obligations which, if omitted , may bring wrath down upon the living. Since the living-dead complain easily when ignored, their present is continually acknowledged in every part of daily life. A child birth, puberty, marriage, birth of offspring, sickness and death. The living-dead are specifically remembered for they are intimately involved in the continuation of the ancestral line. Some believe that apart from the special work of ancestors, no child can be conceived.

Empilweni yonke ziningi izinto ezenza abantu bawakhumbule amadlozi nezinto ezibenza baxhumane nawo. Okuthi uma bengaxhumananga nawo abe nolaka olumangalisayo. Yiwona okwenza abantu bathole abantwana kanti kungumsebenzi wabo ukubathombisa kanye nokubaganisa. Uma begula basindiswa yiwo. Abantu bakwaZulu babugcina buphila ubudlelwane babo kanye namathongo.

KwaZulu impilo ingama nse ngaphandle kokuxhumana namathongo. Uma abantu bomuzi begula batshela wona. Uma kubelethwa abantwana kutshelwa wona. Uma abantwana sebethomba kutshelwa wona. Yonke imicimbi yabaphilayo ingumsebenzi wawo.

UShabangu, (1999:145) ubeka kanjena uthi:

Wawungashadi uma ungathombanga ngoba kwakwaziwa ukuthi ngeke uze ubathole abantwana. Uma kubonakala kuqhubeka isikhathi kungenzeki lutho kuwe, kwakukhishwa imbuzi kukhulunywe nabangasekho kuthiwe “Hhayi bo, menzeni abe ngumuntu, nimthombise ngoba ngeke athathwe muntu uma enje, ubuntu bakhe abuphelele.”

Kwakuye kuthi uma kubonakala umntwana edlulelwa yisikhathi sokuthomba kuyiwe kumuntu endaweni noma engenyanga, uma kwaziwa nje ukuthi uyawazi amakhambi okuthombisa, wayenele angawasebenzisa lawo makhambi abeseyathomba. Uma kuhluleka amakhambi, kwakucelwa kwabangasekho ukuba bamthombise umntwana.

ULushozi, (2007) ubeka kanje uthi:

Kukhona umuthi osetshenziswa yizinyanga igama lawo intani. Lo muthi uyisigaxa esibomvu usetshenziswa nobisi. Uyawuphuza abuye achathe ngawo bese eyathomba-ke.

Ziningi izinto ezingabanga ukungasibambi isisu kumalokazana. Ziningi izinto ezisheshe zimbeke obala umfana ongazange asibone isalukazi (ongathombanga). Ukuthomba yisona sinyathelo sokuqala esiya enzalweni. Uma umuntu engathombanga, kusho ukuthi ubuntu bakhe abuvuthwanga. Abufikanga ezingeni lapho singathi bungabumba umuntu, kokunye imbewu ilula. Esimeni esinjengalesi zikhona izinyanga ukumsiza ngemithi yobisi emenza ashube, athombe umfana azale abantu.

UMhlongo, (2007) uthi:

Kulula kabi ukuthombisa umfana, kusetshenziswa imithi yobisi. Bayayazi le ndaba abadlezana ngoba ubafica bekhamela ubisi esithweni sangasese somntwana. Akukhathali noma ungumfana noma uyintombazana bayasivula isitho bakhamele ubisi. Bayamvuthwisa bamlungiselela sona lesi sikhathi lapho sekufanele bazale abantu. Basuka bemthombisa bemupha inzalo, inzalo ivela obisini.

3.4.2 Izigulo zocansi

Nangaphambi kokuba kufike umashayabhuqe wanamuhla, zazivele zikhona izifo zocansi, babekhona ogcunsulu, isipatsholo, iqondo nezinye. Umehluko wawukuthi abantu bakwaZulu babekwazi ukuzelapha lezi zifo nanjenganamuhla basazelapha. Bayawazi umuthi abantu bakwaZulu, behlulwa yiyo kuphela ingculaza nayo bayayizama noma nabo bengakalitholi ikhambi njengazo izinyanga ezimhlophe. Izifo zocansi ziyayiphehla imbewu noma nje ziyiqede. Emuva kokubanjwa yilezi zifo uyasinda umuntu uma elashwe kahle. Izifo zocansi izifo ezithathelwanayo sisuka komunye, siye komunye ngalo ucansi. Zinemiphumela emibi lezi zigulo, kokunye zingasikhipha isisu esesibanjiwe noma ziyibolise ingane esiswini.

UShabangu, (1999:171) ubeka kanjena uthi:

Ugcusula ngesinye sezifo zezinene esiyingozi kakhulu. Uma owesifazane esitholile siyabolisa lapha esiswini. Sidala izilonda ezihlasela imithambo yokuzala ibole ivuze ubomvu. Ingane-ke iyonakala nayo ngoba nomzanyana usuke sewonakele kuchitheke konke sekubolile. Umzanyana osuwonakele ubonakala ngokuba ube mkhulu, uthambe, ube nombala osaphuzi bese uba nembukumbuku yezincezu ezinamafutha.

Lesi sifo siyisona, sizimoshela phansi zonke izingane ezitholwa umakoti. Kungenzeka ukuba lesi sifo umakoti usithole kumyeni wakhe noma njalo yena umakoti afike naso uma ebengaziphethe kahle. Okuhle ngogcusula ukuthi uyelapheka ngezimbiza zesintu. Kungenjengengculazi yona efakelwa ijazi lomkhwenyana uma abantu besesimeni sokwenza ucansi.

3.4.3 Amandiki

Abantu bayahlukana ngokuchaza lo moya. Lona umoya womuntu ongasekho kodwa owafa kahle, owafa egulile. Nawo lo moya ungayivimba inzalo. Abanye

abantu bayawuphikisa lo mbono bathi bona indiki umoya womuntu owafa ngengozi noma owafela empini. Lo moya umuntu uzalwa nawo, ungumoya womuntu wasekhaya ongasekho. Lo moya uyabonakala ekuzalweni kwengane. Lokhu kucaca kahle uma ingane izalwe igaxile, izalwa yembethe okukhomba ukuthi iyingane enenhlanhla.

UShabangu, (1996: 15) ubeka uthi:

Miningi imibono yabantu abazi amasiko esintu ngalolu hlobo lomoya. Abanye bathi indiki umoya womuntu owafa kahle, okungukuthi wafa egulile, kanti abanye abantu bathi lo moya ngowomuntu owafa ngengozi. Okusemqoka ukuthi bonke bayavumelana ngokuthi lo moya uzalwa nawo nokuthi umoya womuntu wasekhaya ongasekho.

Kuyehlukana-ke ngoba omunye umntwana uzalwa egaxile kanti uzokuba isangoma. Abanye bathi lo moya ungumoya wedlozi lesilisa elinesikhwele. Idlozi elitetemayo lifuna ukubikelwa yonke into eyenzekayo empilweni yomuntu elimqhwakele. Uma intombazana igana liyabikelwa. Uma lingabikelwanga livele lehle liye esinyeni, lidle yonke into eyinzalo. Agcine umuntu eyinyumba kanti yilo indiki. Lo moya uyozidla izingane kuze kube uyabikelwa ngendlela yakhona.

UNgubane, (1977:142) ubeka kanje ngendiki:

An indiki is believed to be the spirit of a deceased person, a spirit that was never given the necessary sacrifices of intergration with the body of other spirits. The people from further North who come to work in the mines of South Africa often die at the places of work, and their families, not knowing of their death, perform none of the rituals necessary to place in their proper position in the spirit world. Such spirit wonder about in desperation and become a menace to local people, taking possession of them and causing illness. Indiki therefore is a male spirit.

Isintu sikholwa ngukuthi indiki ngumoya womuntu osewashona kodwa owashona akangenzelwa amasiko okufa ngakho-ke akaze ahlanguana neminye imimoya yabangasekho. Eminye yale mimoya ezulayo, isintu sikholwa ngukuthi lena yimimoya yama-Afrika aseNyakatho afika kuleli ezosebenza emigodini, aficwa ngukufa ekuleli zwe akaze abuyela emakhaya ngoba imindeni ingazi, baze bangcwatshwa kuleli zwe kodwa abaze benzelwa amasiko. Le mimoya iyazulazula ihluphekile ize iphenduke uhlupho kubantu ingene kubo ibahluphe ibagulise.

Kwenzeka kanjalo-ke ukuba umuntu agane angabatholi abantwana kanti uhlushwa yile mimoya engalawuleki. Ingena kumuntu ijule ihlale esinyeni izabalaze ivimbe inzalo ngolukhulu unya. Kuze kwenziwe iminikelo kuchithwe igazi lezimbuzi nelezinkukhu kucelwe ukuba isuke esinyeni kuze kwenzeke-ke ukuba idede.

UBucher, (1980:90) uthi:

These are the spirits of the dead which wonder around. These spirits are not known to local people. Their origin are not known but believed to be from the North.

Lena imimoya yabantu abafileyo. Imimoya edwanguzayo engaziwa nangumphakathi walapho ikhona. Ayaziwa ukuthi imimoya yobani.

Abantu abanale mimoya bayagida becimezile baze bayowa phansi sakuquleka ingqondo ihambile. Ukhuluma izilimi ezingaziwa kodwa uma esebuyele engqondweni angabe esazi ukuthi kade ethini. Le mimoya eyabantu abafayo, iyabahlukumeza abantu abangene kubo.

UKrige, (1936:307) uthi:

They began to dance and sing and beat the skins. They dance in a strange way. They fall and roll down speaking strange languages. They jump and hhayizaing waving their gnu tails and assegais in their hands.

Kuvamile ukuba abantu abangenwe yilo moya bahhayize, bagide ngendlela engajwayelekile bawe baqhashaqhashe bakhulume izilimi abangazaziyo futhi abangeyukuzikhumbula uma sebevuka ekuqulekeni.

Lo moya uyayivimba inzalo uma ungabhanyiswanga ngemitombo yendiki. Kunemithi yokulikhuphula indiki. Umoya ufuna ukubikelwa ngisho umuntu eyofuna umsebenzi. Uma kungenjalo uyoze abuye engazange awuthole umsebenzi. Ukuze izinto zimhambele kahle, lowo onendiki kufanele nalo lenzelwe umcimbi wokuganiswa uma esegana.

U-Idowu, (1973:14) ubeka kanje ngale mimoya uthi:

Among the ghosts of human beings, are some with distinctive characteristics. Various African people believe that some people who die are not permitted into the realm of the ancestral spirits.

These rejected ghosts spirits, include people who were not buried properly. Those who died unhappy death by hanging, drowning, being struck by the lightning or died in pregnancy.

People who were cursed while living are also rejected. They will wonder aimlessly haunting such areas as far as rivers, mountains and rocky, ravines. They may enter animals. Their general aims seem to be molesting and harming people.

Le mimoya iyimimoya yabangasekho okukholakala ukuthi ayingenanga emindenini yakubo esisezweni labaphansi. Le mimoya ithi ingaliwa ezweni labaphansi bese iphenduka

imihambima ibe luhlupho kubantu. Yimimoya yabantu abangangcwatshwanga kahle nabantu abafa bengathokozile, abantu abazilengisa noma abantu abashawa yizulu. Le mimoya ngeyabantu abafa beqalekisiwe ngakho-ke iyazulazula iye ezintabeni ingene ezilwaneni nabantu, ihluphe.

Le mimoya ingena kubantu ibahluphe ivale nenzalo. Ingena kubantu ibaluthe ibagulise. Kunemithi eyenziwayo ukuze yehlise ulaka lwayo.

3.4.4 Umoya wendawe

Umoya wendawe wehlukile emoyeni wendiki. Lo moya wona awutetemi, ungumoya ongenaso isikhwele njengendiki futhi awudingi izinto eziningi. Abantu bathi umoya wendawe umoya wogogo abadala asebashona. Leli yidlozi lesifazane kokunye idlozi lakomalume. Le mimoya ivamile ukuhamba ndawonye. Ziyefana nezinkamba zokuyibhamisa le mimoya yomibili indiki nendawe. Uma lo moya ungenzelwe lutho ubonakala ngakho ukuvimba inzalo, ukuze umuntu abambe isisu kudinga kucelwe kuwo la madoda amakhulu, ancengwe aze asuke esinyeni, umuntu athole inzalo. Umuntu onale mimoya uphathwa isinye umuntu azikhulule ibende.

UShabangu, (1996:21) ubeka kanjena ngendawe:

Noma-ke indawe lithanda ukubikelwa uma kwenziwa izinto kodwa alinalo ulaka njengendiki kanti futhi alifuni izinto eziningi njengendiki. Nokho-ke siba khona isikhathi lapho liphakama khona kuze kucatshangwe ukuthi umuntu uyethwasa kanti akunjalo. Kusuke kuphakame lona indawe. Uma liphakeme umuntu uzamula into engapheli kumbe agule ezwe umzimba wakhe ukhathele kakhulu. Lapho-ke kufuneka inyanga noma izangoma ezizolehlisa ngokuphehla amagobongo.

UMkhize, (2007) uthi:

Lana amadlozi amakhulu, indiki nendawe kuhambisana njalo nedlozi. Afuna ukwethulwa ngokugxotshelwa imitombo. Kusuke kwenzeke ngephutha umuntu aze ayogana indiki lingabikelwanga kube nzima-ke ukubamba ngoba indiki liwumoya ohlala esinyeni. Liyidlozi lesilisa elinesikhwele elihlala esinyeni. Uma le mimoya iphezulu iyakwala ukuhlangana kwalabo abaganeneyo ngokocansi.

Le mimoya idinga ukwethulwa kulowo emqhwakele. Iyethulwa ngokugxotshelwa imithi enjengomphenduli, ubhubhubhu, unqangendlela, izaza, uzulazayithole, izingxabu zebhinini, umavulakuvalwe, inhlalanyosi noqhume. Leli gobongo uyaletweswa ekhanda umndiki noma umndawe. Liphehlelwa khona ekhanda elithwele, ingani kwehliswa amadoda amakhulu ahlala ekhanda nasemahlombe. Liphehlwa lize liphuphuzele ingwebu. Kuleli gobongo kufakwe nezinzwani zeqhude elibomvu nelimhlophe, noma ngabe ucelelwa umendo kwenziwa njalo.

UMkhize, (2007) uqhuba athi:

Akunakwenzeka lutho ngaphandle kokuba imimoya yendiswe. Le mimoya ihlala esinyeni yenza intuthu idla ubuntu bowesilisa kube nzima ukubamba. Uma lo moya usubanjwe umakoti kudinga abuyele ekhaya ayogxotshelwa igobongo aqede lapho le mimoya bese izoganiswa ngoba kwaba liphutha labo abasekhaya. Le mimoya ayinankinga uma yendiswe nayo intombazana.

UShabangu, (1996:22) ufakaza kanjena ngokuvala inzalo kwale mimoya:

Invamisa abesifazane abakhathazwa ukungabatholi abantwana kuthiwe amandiki abahleli esinyeni..... uvama ukuphathwa isinye agcine engasabatholi abantwana. Indiki-ke

linesikhwele, ngakho-ke lize lincengwe ukuze lisuke esinyeni bese ethola abantwana lowo onalo.

Le mimoya iyagulisa, umuntu wayo uhlala eshaywa yikhanda elingapheliyo, aphathwe amazinyo angapheliyo. Awakhishwa namazinyo imimoya ingatshelwanga, kushiswa impepho emsamo kukhulunywe. Noma ngabe umuntu uzoya esibhedlela ayolikhapha izinyo, kudinga aqale empepheni abike emsamo, kungenjalo angafa ngempela.

3.4.5 Amaphupho

Lo moya wamaphupho nawo ungayivala inzalo. Omunye umuntu uphupha ehujwa inkunzi emnyama, uma kukhona obesekunamathele kuzokonakala. Omunye aphuphe esukelwa yizinja nazo ziyasikhapha isisu, kokunye kube amanzi, umuntu aphuphe ehamba emanzini, isisu sivele sichitheke.

UShabangu, (1996:23) ubeka kanjena ngamaphupho:

Okunye-ke okuphawulekayo ngomuntu onalemimoya ukuthi uphuphela abantu izinto eziningi. Uphuphela abazophumelela, abazothola abantwana.

Kodwa uma ephupha ehamba emanzini kuba kubi ngoba isisu siyaphuphuma. Kungenzeka umuntu aphuphe ehujwa yinkunzi ebomvu nakho lokho kuyasikhapha isisu.

3.4.6 Izizwe / Imindawu

Lena imimoya yokuhamba, imimoya yaseNyakatho, imimoya yamathonga. Le mimoya ayidabukanga kwaZulu. Le mimoya iyafakwa kumuntu, ahlupeke ngoba amaZulu awayazi inxabo yokwelapha le mimoya. Uma umuntu engenwe yile mimoya uyabhonga, ahhayize, kusuke kubhonga amabutho emimoya eyamngenayo. Elinye igama lezizwe imindawu. Imimoya yawokhokho

ababephila ngezikhathi zawoShaka. Le mimoya yafika kanjena kwaZulu, INkosi uShaka waxabana namaShangane kubangwa izinkomo. AmaShangane avele awaphosa amaZulu ngezizwe. Lolu hlobo lwemimoya belungelapheki kodwa seluyelapheka ngoba amaShangane asemaningi kwaZulu, afika nekhambi lokubhamisa izizwe. AmaShangane asebenzisa impande yawo, izizwe lezi zehlulwe, zizithobe. Lena imimoya engayivimba inzalo kwelashwe kuze kuyekwe.

UShabangu, (1996:24) ubeka kanje ngemindawu:

Lena yimimoya yokhokho ababephila ngezikhathi zawoShaka. Uthi uShaka waxabana nabakwa-Soshangane babe sebesonga ngokuthi bazofaka abantu bakaShaka le mimoya. Nangempela yabangena okhulukhulwane le mimoya..... kwahamba kwahamba kwaliwa izimpi kwafika abakwa Soshangane bebalekile lapha kwaZulu sebefika nayo le mithi yokwelapha imindawu.

UMagwaza, (2007) uthi:

Kunomoya omubi isipoliyana ohlupha kakhulu amantombazane. Uma lo moya uyekiwe ungayivala inzalo. Izinyanga esikhundleni sokuba zikhiphe lesi sipoliyana zifaka izizwe ngoba zona zinamandla kunesipoliyana. Intombazane-ke bayifaka izizwe ngoba zona zinamandla kunesipoliyana kodwa uma le mimoya ingenzelwanga amagobongo iyomhlupha lona ekuye kanti futhi angeke azale, inzalo idliwe yizo izizwe lezi.

3.5 Umuthi wemitombo / wemithombo

UMkhize, (2007) uthi:

Imitombo yimithi okugxotshelwa ngayo amagobongo amandiki namandawe, umphenduli,

impumelelo, uzulazayithole (umtholo),
ubhubhubhu, izingxabo zebhinini,
umavulakuvaliwe, ihlalanyosi noqhume.
Uqhume umuthi wenhlanhla kodwa akufuneki
lufakwe kakhulu kuthiwa caphu kuthakwe
neminye imithi. Lo onale mimoya amandawe
uyalethweswa igobongo lishayelwe ekhanda
acelelwe izinhlanhla, noma ubengagani umane
agane, noma engazali, uyazala, phela
sekukhulunywe namadoda amakhulu akade
emqhwakele.

Kuleli gobongo kuconsiselwa inyongo yembuzi. Leli gobongo libaba njengesibhaha. Ngesikhumba sembuzi kwenziwe iminqwambo. Lo onemimoya enzelwe isiphandla ngayo le mbuzi. Uyabhuda njengesangoma izinsuku eziyisikhombisa edla le mitombo, echatha, egquma, ephalaza, egeza, encinda. Zithi uma seziphelele izinsuku akhishwe njengodwendwe lona onemimoya ngehubo lamandawe eseya emzini. Imimoya iyaganiswa.

UKhumalo, (1997:148) ubeka kanje ngemitombo:

Kuyavela ukuthi ubulawu abaconsi phansi kwabaphansi ngoba nazi izangoma eziyisandla sabo sokuphosa, ungqa phambili kuzona ubulawu.

Uma kukhulunywa ngamagobongo noma isithundu sabaphansi kusuke kushiwo ubulawu, kuya ngezithako-ke ezisetshenzisiwe, uma kwenziwa lezo zinkamba.

Kuya ngeziko lezangoma ngokujwayelekile uma kwenziwa lezo zinkamba zobulawu zamandiki namandawe zibe sezichithwa ngemumva kwamasonto amabili noma amathathu kusuke sekwaziwa ukuthi lolu hlobo lomoya lusuke selubhamile. Le mimoya idla izinyongo namagazi ezimbuzi kanye nempepho. Lona umoya otetemayo ofuna ukuphathwa kahle. Uma sewenzelwe yonke leminingwane ube esephila-ke umuntu lo obumgulisa. Kodwa lo moya

ungumoya onozwela ofuna ukunakwa nokubikelwa izinto ezenzekalayo kulowo muntu omngenileyo

UMhlongo, (2007) ubeka kanje:

Amandiki namandawe imimoya enesikhwele efuna ukuganiswa. Iyacasulwa ukuthi ayibikelwanga ngenkathi intombi isihamba isiyogana. Le mimoya kulula ukuyehlisa kufunwa umuntu owazi imitombo agxobe amagobongo amandiki namandawe. Kufunwa iqhude elimhlophe nelibomvu linqunywe izinzwani zalezi zinkukhu ziphoswe phakathi kuleli gobongo kuhlinzwe izikhumba kanye namaqubu azo kwenziwe izidlubha eziyothwalwa ekhanda kanye nezinyongo nezinye.

Iqhude elimhlophe limele inhlanhla emhlophe likhanyisa izindlela zomndiki zibe mhlophe, kuthi yonke imibono evelayo ikhanyiseleke. Iqhude elibomvu lebheji elehlula imimoya enomona, imimoya echithayo. Iqhude elibomvu livika izingozi kanti linika isiqiniseko sempumelelo ngoba liligazi futhi lilwa nemimoya emibi.

UMkhize, (2007) yena ubeka kanje:

Leli gobongo lishayelwa ekhanda ngothi lomlahlankosi noma lompeshisi liphehle ingwebu idilikele emzimbeni umndawe ube esegcotshwa ngayo ingwebu. Le mimoya iyendiswa njengomakoti, iphuma ngehubo lamandiki namandawu iyokwendiswa. Lolu dwendwe luncama ngembuzi naphambili lumukelwa ngayo imbuzi. La magobongo athwalwa ngendishi emhlophe asiwe emzini lapho eyogana khona.

Amagobongo ayezwa kukhulunywa nawo njengomuntu ngoba kunenkolelo yokuthi ayezwa.

Umoya wendiki nendawu uthi awufane nomoya wedlozi, umehluko ukuthi idlozi lafa kahle lenzelwa yonke imisebenzi efaneleyo. Indawu nendiki nalo liyabhula uma libhanyiswe kahle. Uma umuntu eyazi le mimoya kuba lula ukuyihlukanisa uma umuntu eyizwa ehayiza noma ibhonga. Abanye abantu abakholelwa ekubhamiseni indiki nendawu kodwa bavele bafune ukuwukhipha lomoya. Kungaba yingozi-ke lokho ngoba le mimoya isuke isithole ikhaya kulona emngenile, idla kuye, iphuza kuye lona emngenile. Uma lo moya ungabikelwa ngezinto ezenzekalayo kulo muntu emngenile inamandla okuyivala inzalo.

UKohler, (1941:49) ubeka kanje:

Ithongo livalwa ngemithi emhlophe. Livalwa ngemithi emnyama uma linenkani. Inyanga yokwelapha iyakwazi ukulivala. Ibutha amakhambi iwagxobe nemithithi eyiziqu emnyama, iyifake okhambeni. Iyaye iwuphuzise lowo ogulayo ongenwe yithonga awuphuze, ahlanze ageze. Baye baphume ekhaya bakopolote isiduli ekhanda laso abese ephalazela kuso azikhululele khona abuye agezele kuso. Uma esehamba angabheki emumva.

Nakuba umoya wamandiki namandawe nowedlozi ungumoya onenkani kodwa uyaxega udele uma wenzelwa imithi efaneleyo usungaze umkhulule lowo emngenile aze athole abantwana

UCele, (2007) uthi:

Uma seyenziwe yonke imicimbi abekwa emsamo amagobongo ashaywe atshelwe ukuthi aseganile. Awehle athobe futhi awasuke esinyeni adedele intombazana izale. Uma bekuyiwo abambe inzalo ithi iphela inyanga abe esebambile. Le mbuzi okuhlangatshezwa ngayo amagobongo iyabulawa inyama yayo ibekwe emsamo endaweni yempepho. Uma kukhona abangenayo lapha endlini bayanakisa ngobuhlalu obumhlophe noma-ke ngemali engengakanani

ukuthokozisa indiki nendawe. Uma kuhambe kahle kubonakala ngemiphumela ekhanyayo.

3.6 Umhluma

Kungebe amandiki namandawe kuphela angavimba inzalo kodwa nomhluma ungadala ingozi uma unganakiwe, ungakudala ukungazali kanye nokufa imbala.

UMkhize, (2007) uthi:

Umhluma isifo esesiqede abantu. Sibonakala ngokukhipha amanzi ngaphansi, amanzi anukayo futhi kuyaluma ngaphansi. Umuntu esesimphethe ubonakala ngokukhohlwa. Uyagula agcine ngokufa umuntu ophethwe umhluma. Kungeke kwenzeke ukuthi umuntu ophethwe umhluma abambe isisu. Nakuba umhluma uzwakala uyinto ejulile kodwa uyelapheka uma uhlaselwa nawo usahlasele. Welapheka kalula uma etholakele umuntu owazi ukwelapha. Umuntu ogulayo ufakwa umphuphutho. Ulashwa ngezingxabu zensikane, uxhaphozi, ibhuma nodaka lwenkalankala. Kuxutshwa notalibombo nemizi. Kubiliswa ndawonye kubekwe kube isichonco esiyisiphungo aphuze ogulayo, achathe kube uphelile umhluma.

AmaZulu anezinyanga zezikhwama eziphatha amakhubalo. Ezinye izinyanga zazi amakhambi ezifo ngezifo. Kwesinye isikhathi kubakhona umuntu owazi ikhambi lokwelapha isifo esithile. Adume ngalo leli khambi kusuke abantu ekudeni beze kuye ngenxa yalelo khambi analo. Ezinye izinyanga ziphatha amathambo zibhule. Umuntu okwazi ukwelapha umhluma usebenzisa amakhambi akhona lapha eduze angajulile.

UMhlongo, (2007) ubeka kanje ngomhluma:

Umhluma ulashwa ngemithi exebulayo. Le mithi inamandla okuxebula ixebula ingane ngisho imilile. Kusetshenziswa imithi emila phezu kweminye imithi njengomthombe, unawo lawo mandla okudla umhluma. Kusetshenziswa umthombe uphekwe ubile bese upholiswa ucwengwe, kuchathwe ngawo futhi ungenziwa isiphungo esiphuzwayo. Omunye umuthi ongasetshenziswa umhlahlandlela kube sekufakwa nomvuthuza.

Umhlahlandlela, umvuthuza imithi enamandla okuqeda umhluma. Lo muthi unamandla okuvuthuza njengegama lawo. Umthombe wona unamandla okuthi uma umile ezingoxini zeminye imithi uvele umile uwudle umuthi omile kuwo bese kuchuma wona. Unamandla anjalo nasemzimbeni womuntu, uxosha izifo kumile wona empilweni yomuntu. Yingakho-ke bewusebenzisa ngoba unala mandla.

3.7 Isigodo

Lena inkomo okuthiwa inkomo yodondolo noma inkomo yesigodo. Inkomo yokukhonza ishiywa uyise ezinkomeni zelobolo. Le nkomo ayibi yisikweletu kodwa kubekwa ngenkomo ekhona. Lena inkomo yombeko.

UMbiti, (1969:10) ubeka kanje ngemicimbi eyenzelwa amadlozi njengaso isigodo lesi uthi:

This group of activities (practices, ceremonies and festivals) is also essential to any religion. Religious practices show how people express their believes in practical terms. They include praying, making sacrifices and offerings performing ceremonies and rituals observing various customs.

Kuba nemicimbi namadili enzelwa inkolo. Zonke izinkolo ziba nawo amadili lapho abantu beveza khona izifiso zabo ezingokwenkolo yabo. Kuba nemithandazo engokwesintu, ukushisa impepho emsamo nokunikela ngemiphefumulo yezilwane kwenziwa amasikothi kugcinwe ubudlelwane phakathi kwekhaya nabalele.

UMhlongo, (2007) uthi:

Isigodo sakhe umakoti, uyobambelela ngaso emzini. Le nkomo ishiywa umukhwe mhla emukela amalobolo. Kungenzeka iqhutshwe ivela emzini kubo kamakoti. Lena iyinkomo yesiko lokukhonza, umakoti uzokhonza emadlozi asemzini. Kumenywa izihlobo kugaywe utshwala. Le nkomo ibulawa injengomnikelo ovela ebukhweni bomfana kucelwa izinhlanhla kakhulu inzalo. Kukhishwa inyongo umakoti athelwe ngayo ehlanganiswa namadlozi omuzi. Impumelelo yaleli siko ibonakala ngesisu kumakoti.

Amadlozi asuke ekhona mhla kukhulunywa indlu, emuzwa futhi noyise kamakoti ebeka ecelela umntanakhe ukwamukeleka. Ayadinwa amadlozi uma sekuthatha isikhathi eside umukhwe engasenzi njengoba wayethembisile, ayalubuza amadlozi udondolo lomlobokazi. Uma kuvela inyoka eluhlaza, inyoka yasekhaya, kugaywa utshwala kodwa iqhubeka ilokhu ikhona inyoka lena. Kubanjwa nesiphongwana idlule ibe khona le nyoka kuze kuyiwe kwabanamanga bafike basho ukuthi abaphansi babuza ukuthi yakhonza ngani le ntombazana abayibona lapha ekhaya, badinwe kakhulu ngalesi senzo.

UMagwaza, (2007) uthi:

Kungeze kwaba isigodo sodwa amanye amadlozi ayaneliswa ukhamba lotshwala. Ithi ingabonakala le nyoka eluhlazana kuphuthunywe kuphiswe utshwala nguye lo makoti. Luthathwe luyobekwa emsamo kushiswe impepho sibekwe lesi sicelo somntwana, kuphela inyanga

umlobokazi esezisola. Notshwala bodwa lobu
buyindlela yokukhonza kuyothi iqambe ibulawa
le nkomo ingane isibonwa ngamehlo.

Inyoka eluhlaza iyidlozi lasekhaya, abantu abadala abeze ngesizathu esithile. Uma lapha ekhaya kukhona umlobokazi ongabambi sisu, abadala bavele bakholwe ukuthi izinkinga zabo seziphelile ngokubona le nyoka. Ngeseluleko sezalukazi banxusa umakoti ukuba acwilise imithombo, alungisele ukuphisa utshwala bokwamukela le nyoka. Iyaye ibonakale othangweni enhla kwesibaya noma phezulu ezintingweni endlini. Uma isibonakele kushiswa impepho, kubekwe izicelo zomuzi. USokhaya ubamba isiphongwana sembuzi sibe umnikelo egameni labangasekho.

3.8 Umeqo

Ziningi izinkinga ezingabangela ukungabambi komlobokazi, kungenzeka ukuba umakoti kanti weqiswa umbhulelwa noma umeqo. Lolu hlobo lwelumbo lukhuphuka ngemilenze luyokwakha intuthu esinyeni, olunye uhlobo lwenyuka ngomhlandla luze luyomshaya ekhanda, awe kokunye afe. Abantu banamuhla bathi inyoni noma unhlangothi (istroke). Le mibhulelwa ivela emoneni wabathakathi nezimfamona ezihlezi zisongela umalokazana, zithi ngeke ayigone ingane. Kudinga kutholakale inyanga esaziyo lesi silwane eqiswe ngaso, alashwe ngaso futhi. Umuntu uke eqiswe ngosinga kubengathi ushaywe yinyoka, kugijime ihlule liye liyongena enhliziyweni kube ukuphangalala kwakhe njalo. Ifika inyanga imgcabe, imncindise, imshunqisele lowo ohlaselwe umeqo. Kulula ukungena kobubi kodwa kulukhuni ukubukhipha. Umbhulelo ungaba yimbangela enkulu ukuvimba inzalo. Kukhona umeqo osikhipha noma esesibambile umakoti isisu. Kuyadinga sivinjwe isisu esiphuphumayo.

UShabangu, (1999:139) ubeka kanjena ngomeqo:

Umeqo umuthi othakelwe ukugulisa noma
ukubulala. Kuyaye kuthi uma usuthakiwe

udwetshwe phansi ukuze lowo oqondiswe kuye aweqe. Kungakho-ke nje kuthiwe ngumeqo. Koweqile ungena ngezinyawo ukhuphuke njalo uyodala ukufa endaweni ethile, kungaba isemlenzeni, esinyeni ukuze kuvaleke imithambo yokuzala, esiswini, esifubeni noma ekhanda. Kuya ngokuthi umthakathi usuke ewuthakele ukwakha siphi isifo. Elinye igama lomeqo ngumbhulelo.

Nawo umbhulelo lona uyingozi kabi uma uqondane nomuntu okhulelwe isisu uyakwazi ukusikhipha uma umuntu ebengakabambi, uyakwazi ukuyivala phaqa inzalo. Uma kuyobhulwa izangoma zivele zithi lowo ogulayo unentuthu esinyeni kanti umlobokazi ubesezisola sikhale phansi isisu, buchitheke bugayiwe.

UMagwaza, (2007) ubeka kanje:

Kuphothwa intambo noma eyentandela, iboshwe amafindo. Abadala bakholelwa ukuthi la mafindo ayobanga ubulukhuni uma umntwana ezama ukuphuma kodwa amafindo ambambezele. Unikwa le ntambo ayibhince ngaphansi okhalweni ingane iyovinjwa yila mafindo. Kungaba yintandela noma nje intambo noma eyaluhlobo luni. Namuhla iZayoni zona ziphotha intambo yensonto. Le nsonto imele intandela eyayisetshenziswa ngezikhathi zamandulo.

UMsimang, (1985:322) ubeka kanjena ngombhulelo:

Ukuze abantu bangangenwa ngumbhulelo kufuneka inyanga yazi ukuthi umbhulelo uthakwa kanjani, ukuze yelaphe ilumbo kufuneka ikwazi ukulisula okungenjalo ngeke ilelaphe ngoba phela ngesiZulu isifo sikhishwa ngendlela leyo esangena ngayo. Uma umuntu ebulewe ngamafutha eqaqa uyokwelashwa futhi ngamafutha eqaqa.

Ulwazi lokusiza lukuzo izinyanga kanti nalo olokubulala lukuzo izinyanga. Ukuze inyanga ikwazi ukuphendukezela izikhuni zomthakathi kufanele yazi ukuthi kuze kube njena-nje umthakathi ubexube ini nani, bese ezama ukuhlehlisa amalokothe omthakathi. Uma lawo malokothe engahlehliswanga angase asikhiphe isisu noma avimbe ukubamba kumlobokazi.

Ukuphuphuma kwesisu kunjengokuchitheka kotshwala sebugayiwe. Kubuhlungu ukuchitheka kwethemba. Uthi kanti umuzi bese wethemba kudinga baqale phansi futhi, isisu sesichithekile. Ukumisa lokhu kuphuphuma kunezinyanga ezikwazi ukumisela umakoti ophuphunyelwa isisu. Eminye yemicimbi yokubeletha ikhuzwa ngezwi lomuntu omdala. Kuphothwa intandela iboshwe amafindo, lawo mafindo ayosibamba singaphumi isisu. Ziyahlupha ngokungabi namakhanda izingane ezamiselayo kuze kubengcono uma inyanga eyayimisele umakoti ibuye izoyiphothula.

3.9 Utokoloshe

Yonke le mikhuba yabathakathi iba luhlupho olukhulu uma umakoti esefuna ukuthola abantwana, kuye kutholakale ukuthi usevinjwe yimithi namakhubalo abathakathi. Abathakathi bahlanganisa imithi bayiqhathe yenze izinto ezibonakalayo. Abathakathi bahlobene kakhulu nezinyanga. Uma zikwazi ukuqhatha imithi ziphilisa abantu ziyakwazi futhi ukuyiqhatha zibabulale.

UShabangu, (1999:163) ubeka kanjena ngotokoloshe:

Umuntu ovakashelwa yisilwane (utokoloshe) uya enyangeni ezomnika umuthi owakhiwe ngesidikili. Ngalo muthi lowo onenkinga uzophalaza, achathe, ageze ngawo zonke izinsuku. Emva kwalokho uyanyamalala utokoloshe.

Utokoloshe uyingozi kakhulu ekuzaleni. Uyazivimba izisu noma uzikhiphe esezibanjiwe. Uba uhlupho nesichitho kubantu abaganene. Ulala nomakoti abese egula njalo okubanga isichitho esibi kumyeni wakhe.

ULamula, (1963:68) ubeka kanjena ngabathakathi:

Umthakathi yiyo nje inyanga. Ngoba uma ingamthandi umuntu ingambulala ngoba yiyona ephethe imithi. Kuthiwa abathakathi bayithatha kuzo izinyanga imithi. Nempela uma inyanga yelapha umuntu akayinika lutho, ungase uzwe isimsongela ithi; “Uma unganginiki inkomo yami, ngingase ngiyokhala emgodini wemithi yami.”

Njengoba inyanga iyazi imithi yokwelapha kucaca nokuthi futhi iyayazi nemithi yokuthakatha. Ubunyanga buyabhanywa, buyafundwa. Bufundwa ngemithi enzima. Izinyanga ziyazi ukuthi uma umthakathi esenze lokhu nalokhuya, zona kufanele zenze lokhu ukuze zihlehlise lobo bubomthakathi. Izinyanga ziyayazi nemithi engabhangqwa neminye okungathi uma ibhanqiwe kuvele umonakalo omkhulu. Kuyimfihlo yezinyanga ukwazi ukuthi uma umuntu ephalazela endaweni eyodwa izinsuku ezingaka, angase afike eselindwe yikhehlana likatokoloshe. Utokoloshe lona uhlupha kakhulu ukuchitha izisu esezimumethwe. Utokoloshe ungumoya ongabonakali kubantu kodwa ubonwa ngumnikazi. Uma efuna ukuchitha izisu ikakhulukazi uma umbungu kungumfana ufike alale nomakoti izisu siphuphume. Ukuze umakoti angabambi izisu nhlobo utokoloshe ufike alale naye ahlale esefindweni. Kodwa kukho konke lokho izinyanga ziyakwazi ukumbamba ngawo amafutha akhe nangamakhubalo.

UKohler, (1941:68) ubeka kanje ngokubanjwa kukatokoloshe:

Amafutha katokoloshe ahlolwa kanje; kuthathwa uluthi olugcojozwe emafutheni katokoloshe, bese lufakwa emanzini ahambayo, kodwa amanzi angagijimi kakhulu, uluthi aluyi la kuya ngakhona amanzi, luphinda la kuvela ngakhona amanzi. Umuntu akakwazi ukuwathola lamafutha

ngaphandle kokuya enyangeni ebabulalayo. Kuyaye kuthi la otikoloshe bethunyiwe khona ukuba bayothakatha, lo muzi othakathwayo ubize inyanga ezobethela itolome utikoloshe kuthi kusa ebeseququbele engasakwazi ukuhamba. Inyanga ebethele, imbulale, imxhonxe, bese kutholakala amafutha.

Kudinga inyanga ibhile imithi yayo ngawo amafutha akhe utikokoloshe, yingakho kufanele inyanga iwahlole amafutha ngaphambi kokuwasebenzisa.

Utokoloshe wenziwa ngamakhubalo anhlobonhlobo. Utokoloshe awubonwa abantu abadala kodwa ubonwa izingane kakhulukazi, abafana abelusayo bahlala naye, badle naye. Uyingozi utokoloshe, ikakhulu ekuvimbeni inzalo nasekukhipheni izisu. Utokoloshe uvama ukuqhamuka uyindoda yeNdiya noma yoMlungu kanti ungaba nayindoda yomuntu. Wona uyohlala njalo uyindoda. Utokoloshe utholakala emaphusheni. Owesifazane uphupha elele nendoda kanti utokoloshe, avuke ekuseni esengene ezinsukwini. Le nto uvame ukuyenza uma umyeni kamakoti eza uma evela emsebenzini. Uyohlala njalo ebathikameza ngalolu hlobo enza ngalo. Aqhubeke kanjalo nomakoti engabatholi abantwana, kokunye athi uyafika utokoloshe aface umakoti esekhulelwe ulala naye ngokunjalo emaphusheni, isisu siphuphume, sichitheke. Nokho zikhona izinyanga ezikwaziyo ukumvala utokoloshe.

UMagwaza, (2007) ubeka kanje ngotokoloshe:

Utokoloshe ulikhubalo elibi. Lo moya uhlasela uphindelela ize ivalwe imizi yamadoda. Uma umthole engakhulelwe umakoti iyamophisa ukuze angahlangani nendoda, ahlale njalo umakoti esezingazini. Nakho lokho ngokwakho kuyisichitho. Uma-ke kwenzekile wabamba nakhona lapho akapheli amandla utokoloshe ukhipha isisu kuphele obekuhlangenwe ngakho. Lo moya ungumoya oyaluzayo ohamba uchitha imizi yabantu. Lo moya uke ube yinkinga enkulu ekungazalini kwabantu abaningi. Uyazizonda kakhulu izingane zabafana

esezizelwe ezisencane kanye nezisesiswini,
uyababulala abafana abancane.

Zimbili izinhlobo zotokoloshe, utokoloshe olikhubalo ongumoya notokoloshe ohlala emanzini. Kuvamile ukuba abafazi bawufuye utokoloshe. Umama onotokoloshe ubaligugu, akaconsi phansi kumyeni wakhe. Nokho utokoloshe unobubi obubonakalayo bokukhipha izisu. Zikhona izinyanga ezikwaziyo ukumbulala utokoloshe. Utokoloshe unesu lokungabonakali emehlweni abantu abadala, ubonwa izingane zodwa. Inyanga idla ikhubalo liyivule amehlo, imbone utokoloshe. Ithi ingamgenca inyanga abonakale kubantu bonke. Ngemuva kokufa kwakhe inkosikazi ibuye izale sengathi akukaze kwenzeke lutho.

3.10 UMaMlambo inyoka yabafazi

Kuke kwenzeke umakoti eze ephethe inkwahlankwahlana yakhe, kokunye uyithole kunina ethi naye wayemi ngayo esithenjini sakhe kanti useyambulala umntanakhe. Kuyenzeka ukuba lo mphako kamakoti ugcine usumhlupha emendweni wakhe, umbangele nezinkinga zokungazali. Eqinisweni yonke le mizamo isuke ingeyokuba umakoti abenogazi, athandwe yindoda. Kokunye kuthi sekunobunzima le mithi ibanjwe yizangoma, ayilahliswe umakoti. Uma eyilahlile, akube kusaba kubi kodwa ubuye abathole abantwana. Ngokuvama yonke imithi yentando ayizwani nenzalo.

UShabangu, (1999:132) ubeka kanjena uthi:

Umamlambo inyoka yesilisa eyakhiwa ngekhubalo. Iyintando esetshenziswa ngabesifazane ikakhulukazi labo abasesithenjini. Ngakho-ke nayo lenyoka ilikhubalo eliphathwa ngumfazi phakathi komuzi ngoba efuna ukuthandwa kakhulu, kumbe efuna ukushisa umbango.

Le nyoka ngeyezaga, umfazi ubuya nomuthi enyangeni imtshela ukuthi usetshenziswa kanjani. Ukudaleka kukamamlambo kuyehlukahlukana ngamaziko

abavela kuwo. Kunye okufanayo ngomamlambo ukuthi bayizinyoka zabafazi. Izinyoka zentando. Imvelaphi yabo bayikhomba kwelamaBhaca. Abafazi abanalenyoka bayathandwa ngamadoda abo. Kuqala yona inyoka ilale nomnikazi wayo kade kungene indoda esizofika isangane injabulo kanti ihamba lapho kade kuhamba khona umamlambo. Indoda idela konke ngalo mfazi wayo kodwa ingane ngeke iyinuke.

Njengoba uCele, (2007) ebeka ethi:

Inyoka yabafazi uMaMlambo imenzela ugazi umlobokazi. Le nyoka nayo njengaye utokoloshe ayibonwa ngabantu inyoka yekhubalo ihlala emqulwini wesidwaba ingena kuye emzimbeni wangasese ukuze ilungiselele umyeni wakhe ukuze uma efika athokoze kakhulu. Nokho le nyoka iyingozi iyivala phaqa inzalo welashwa aze ayekwe umalokazana, kanti unoMaMlambo. Le nyoka ihlala nasemfuleni kwesinye isikhathi ibonakala ivutha phansi emhosheni. Uma indoda ingakulo makoti ikhuphuka izohlala emuva kwendlu izokhipha imisebe ejabulisa indoda. Abantu bayawubona umlilwana emuva kwendlu kanti iyoy le nyoka izobhebhezela uthando.

Kungaba mnandi umakoti ethandwa kodwa ngeke ayithole ingane.

UMhlongo, (2007) uthi:

Yisimanga nje lesi le nto uvama ukufika nayo emzini, kokunye umakoti usuke enikwe unina athi phatha lapha mntanami ngasinda ngakho nami emendweni. Engazange amchazele kahle umntanakhe ubunzima bale nto amnika yona.

Zikhona izinyanga ezikwaziyo ukuzibulala lezi zinyoka, kubizwa inyanga imkhulule umakoti kule ngxaki.

UMagwaza, (2007) uthi:

Thina sake sabona isimanga emzini waseMagwabeni umakotshana osemncane ede eyophalaza endaweni eyodwa esidulini. Waphalaza izinsuku eziyisikhombisa. Ngelanga lesikhombisa kwenzeka isimanga, wathi uyafika umakoti wafika ngobhambanana lwenyoka eyathi ukumbona yasuka inhlamvu inyoka yamphithiza ikobhela ngezitho yenyuka ngemilenze ifuna ukwenyuka iya emqulwini wesidwaba, wakhala wavuka uhlanya umakoti waphuma wonke umuzi nomakhelwana kwayiwa esixeni.

Uqhuba kanjalo uMagwaza, (2007) uthi:

Uficakala ekhala ejomba elwa nento ethile. Bayazama ukumhlangula abantu bomuzi kodwa kunhlanga zimuka nomoya. Wethuka waze waquleka, ubona izinyoka kanti abantu abaziboni zibonwa nguye kuphela. Kwathathwa izinduku kwayiwa ohlanyeni. Isangoma savele sabokha ngensini, sabayalela inyanga abayothola kuyo usizo lokubulala lezi zinyoka. Wagcatshwa, wancindiswa, waphuziswa, wagezwa umalokazana kwasa emqondweni. Akabuyanga wakhala saqonda ukuthi lezo zinyoka zafa. Nemiphumela yokuthola abantwana yaba ubufakazi bokuthi zafa ngoba akazali umuntu ophethe uMaMlambo.

Abamazi kahle uMaMlambo bathi uyinyoka yabafazi bamaBhaca. Le nyoka iyikhubalo, ayibonwa ngabantu kodwa ibonwa abanikazi bayo. Olunye uhlobo lwayo luhlala kuye umuntu wesifazane emqulwini wesidwaba. Olunye uhlobo luhlala emlanjeni. Likhuphuka emfuleni mhla indoda ingakwa lo mlobokazi, ifike ihlale emuva kwendlu ngemilingo yayo yenze indoda ibe nentokozo enkulu. Intokozo indoda engeyukuyikhohlwa, intokozo eyokwenza umyeni afise ukumvakashela njalo umkakhe.

Igama elithi Mlambo lisho umfula ngesi Xhosa. Leli gama ilithola ngoba le nyoka ibuye ihlale emfuleni. Ihlala ihlanzekile. Ike ikhuphuke emfuleni izosebenza ifike imkhothe umnikazi wayo lapho abe muhle umhlola ahehe, indoda yakhe izifele ngaye. Uma isimkothile kuba sengathi ugeze ngovelabahleke. Le nyoka ibuye ilale naye umnikazi kodwa izishaya izibhuqe izingane zabafana ekhaya kungasali ngisho eyokulandula. UMaMlabo unemizwa exhumene nekamnikazi. Uma uMaMlambo usumdinga uzwa kuye bese aveze aphume aye khona emfuleni bayobonana nenyoka yakhe yentando. Uma sebefuna ukumbulala inyanga ifike ithathe amakhubalo imbize emfuleni uMaMlambo imbulale.

UShabangu, (1999:134) ubeka kanjena ngomamlambo:

Kuyaye kuthi lapho inyanga seyiqedile ukwenza imigilingwane yayo, aphume uMaMlambo emfuleni eze kulo muzi ahlala kuwo. Usuke edonswa yimithi yenyanga. Uphuma qede eze ngendlela, afike angene endlini uzalo luhlezi. Uvele aqonde ngqo kumnikazi wawo. Ufike azithandele kuye. Ngaleyondlela-ke inyanga iyaye ibisiba nelungelo lokuwutshela umndeni ukuthi ile nyoka eqeda abantwana.

Izinyanga zinawo amakhubalo okumbulala uMaMlambo njengoba zinawo nomuthi wokubulala utokoloshe.

3.11 Izinsongo / iziqalekiso nokufungiselwa

Ukusonga, ukusozisela, inkulamo eyenziwa ngomlomo omubi ovela enhliziyweni eshisayo egcwele ulaka nentukuthelo. Le nto iyanamathela kumuntu imenzele amashwa, amashwangushwangu okungabi nempumelelo. Ziyingozi izinsongo, ziyambulala umuntu noma-ke zimenze abe namashwa. Ukungazali nakho kuyikho ukuba namashwa. Izinsongo zingenziwa ekhaya lapho umakoti evela khona, zingenziwa izinsizwa ebezeshela, zingenziwa uzakwabo. Lezo-ke ezisuka emhawini kanti futhi zingenziwa nawubani noninazala naye angazenza. Bonke abantu abanezizathu zabo bangazenza izinsongo. Zingenziwa nangamadodakazi

alapho egana khona. Izinsongo zonke zingayivala inzalo. Uma umakoti ephunyukile wakhulelwa phezu kwezinsongo, angabeletha kabi isaga kokunye inyanda yemuke nezibopho, bafe bobabili umntwana nonina. Izimbangi zona zivame kakhulu ukusonga. ‘Akukho soka ladla kahle imbangi ikhala’ basho njalo abakwaZulu. Uzwa bethi ‘siyoke sibone nanka amehlo ekake umbombo.’ Uyoyigona nami ngiyigone.

UBerglund, (1972:271) ubeka kanjena ngezinsongo:

In general, immoral anger also has its roots in selfish greed. Others may be excited by pride. It is like this if a man has a favourite wife. The other wife hears the husband praising the other favourite wife and her food. This causes envy (umona) and pride (ukuziqhenya).

Uma umlobokazi esesinile kuzwakala indoda yakhe incoma ukudla kwakhe. Leyo nto ibanga umona ongaveza izinsongo ezimbi nobuthakathi.

Kuke kwenzeke ukuba intombazane isongelwe abakubo beyisozisela beyiqanganisa, lezo ziqanganiso zibe sezihlala esinyeni, alashwe aze ayekwe umakoti kanti kufuneka izinhlabuluko eziqondene nalezi ziqalekiso. Okoniwe ngomlomo kugezwa kulungiswe ngomlomo.

Izinsongo zifana nobuthakathi ngakho konke. Umuntu usonga ngenhliziyo embi ethakathayo, into nje usuke entula umuthi ngaleso sikhathi. Izinsongo ezinjengokuthi: ‘Uyobuya wedwa okwengubo kaZiyongo,’ Siyoke simbone. ‘Hamba juba bayokuchutha phambili.’ Zonke izinsongo zingukufa. Zingasukela engxabanweni nengasho lutho. Izinsongo zivame kakhulu esithenjini uma uSokhaya engazange asihlanganise isithembu sakhe. Amakhosikazi ahlala ngokuthukana, ukusongelana agcine esethakathana kube nokufa namashwa. Lezo zinsongo ngeke zaxazululwa lutho ngaphandle kwezinhlabuluko kanye nokukhumelana umlotha. Izinhlabuluko ziyawaqeda la magqubu.

3.12 Izinhlambuluko nokusenga ilala

Kuhamba kuhambe bagcine basole abasemzini uma umakoti engabambi nhlobo, bagcina sebethathe izagila baya ohlanyeni beyozwa ukuthi kwenzenjani. Uhlanya lufike luyinuke inhlambuluko, kube sekubikwa kuSokhaya ukuthi isangoma sitheni. Uma sekuzwakele, kushiswa impepho eshiswa yilabo abanelungelo lokwenza lo msebenzi osemqoka kubantu bekhaya. Kungaba inkosana uma uSokhaya engasekho noma omunye nje wasekhaya okhethelwe ukwenza lowo msebenzi.

UShabangu, (1999:111) ubeka kanjena ngenhlambuluko:

Uma kutholakele ukuthi umakoti akabambi-nje kungenxa yezinsongo kumbe kungenxa yomsindo okhona phakathi kwekhaya, kuyaye kwenziwe isiko lokuxolelana noma lokuthelelana amanzi kwabangezwani ukuze izinto zilunge. Uma sekuthelelwane amanzi kusuke sekwenziwa inhlambuluko. Inhlambuluko yiyo eyenza ukuba kuphele amagqubu kwabangezwani kuthi nalowo owabe esongile axole.

UNgubane, (1977:36) ubeka kanjena ngenhlambuluko:

If for instance, members of a lineage segment quarell, they must rectify it by performing the ritual of UKUTHELELANA AMANZI, washing each other's hands. They are washing away anger. This is accompanied by slaughter of a goat and sharing in a sacrificial meal.

Uma amalungu omndeni engezwananga ngotho oluthile kufanele ayilungise leyo nto athelelane amanzi labo abaxabene. Bazokwenza ngokuba emva kokuba lowo nalowo esekushilo okwakumcasulile esho namazwi oxolo, baphumele ezaleni, esangweni bathelelane amanzi, bagezane izandla. Emva kwalokho sekuzobulawa imbuzi, ezodliwa ndawonye. Labo ekade bexabene bahlale esiceshini esisodwa.

Akukwazi ukuba emndenini ingabibikho ingxabano. Uma kwenzekile yaba khona kuphuthunywa masinya ibhulwe, ngoba ingaba nomthelela omubi osuvela kwabangasekho. Kungavela idlakubi, abantu badle bafe kanti banikana ngezandla ezimbi ezingcolile. Wona lawo mazwi angawacasula amadlozi bese evala isibeletho kwabasabheke inzalo. Yingakho-ke kusemqoka ukuba kuthi noma amagama amabi eshiwo kodwa kuphuthunywe esulwe kushwelezwe ulaka, ngesilwane. Uma lamagama engagezwanga abaganeneyo angeke babathole abantwana.

UShabangu, (1999:113) ubeka kanje ngenhlambuluko:

Uma-ke kukhona ogodle igqubu waze wadla lokhu kudla engalikhiphile iqiniso, kuthiwa uphathwa yisifo sokukhukhunyalelwa yisisu, kuthiwa uphethwe yidlakubi. Amanye amagama alesi sifo kuthiwa yijoyi (ijoli) iqagala, amatshezulu, noma inguklu.

UNyembezi noMsimang, (1966:113) bafakaza kanje ngaleli siko:

Leli siko liwukhamba lwenhlanzeko. Bayaqhubeka nokuyichaza le ndaba yesiko lokuxolelwa bathi ngalo lona lolu suku obunye utshwala buthelwa okhambeni oluzode kuphuma kulo labo abaxabene.

Uma kambe omunye wabo kungumakoti le nhlambuluko uma ingenziwanga ingayivimba inzalo umalokazana angazali. Kuthi-ke leli siko lingenziwa zivuleleke izinhlanhla zokuthola abantwana.

ULushozi, (2007) uthi:

Uma ingxabano isoza lweni yelashwa ngokuthelelana amanzi noma ngabe amadodana noyise noma ngabe umalokazana noninazala nabo bawuzalo uma ingxabano inkulu iyophela ezaleni. Uma konakele kuyiwa ezaleni,

esangweni iyophalazwa khona inkulumo
kugezwane kukhunyelwane umzala.

Eqinisweni awukhunywa nakukhunywa umlotha kodwa umndeni wonke uhlala phansi laphayana ezaleni, kuthi laba abaxabene umuntu ngamunye asho konke akushoyo enziwa ukudinwa, awahoshe la magama asebanga ukufa phakathi komuzi. Uxolisa kwabaphilayo nabangasekho. Ngamunye ngamunye asho konke okwakusenhliziyweni yakhe ngaleso sikhathi. Uma bethululelana izinhliziyo, ishwa liyasuka, kusale ukuthula phakathi komuzi, ukuthula okuphilisa nomzimba. Yonke impumelelo ibonakala ngezithelo zayo. Uma inhlambuluko yemukelwe abaphansi, izithelo eziba abantwana ziyabonakala uma ingxaki bekuyibo.

Bahlambuluka ngomlomo baqede bathathe umlotha, omunye athele umlotha esandleni somunye, lowo othelwe umlotha awuhlikhle ezandleni sakuhlamba. Lo othelwe umlotha avule izandla sakukhangeza, lo othela amanzi awathele kuleso sikhala, abuye azihlanganise futhi amthelele ahlambe. Nalona osehlambile uyokwenza njalo nakulona obengakahlambi, bagcine sebehlambe bobabili.

Kokunye kuyayiwa ezaleni lasenziweni uma kanti le nhlambuluko izothinta abantu asebalala, belele emanxiweni amadala kodwa baze bafa bengahlambulukelananga. Abaphilayo bayabahlambulukela bekholwa ukuthi nabo kwelabaphansi bayavuma ngoba nabo lapho bekhona ngeke baphumule uma abaphezulu bengaphumule. Nakukho lokho kuyobhekwa imiphumela. Uma imiphumela emihle ivela, kobe kusho ukuthi lowo mthandazo wezwakala kwelabaphansi.

Enye indlela engasetshenziswa kungaba ukusengelana ilala khona ezaleni esangweni. Omunye ubamba ilala ngamazinyo nomunye naye enze njalo kuba nesitsha samanzi abade benyambisa ngawo lo mucu welala. Umuntu uyakhuluma elokhu elisenga leli lala. Bayokhulumela elaleni baze baqede, bazihoshe bobabili iziqalekiso neziqanganiso. Uma lowo mcimbi uphumelele, imiphumela iyabonakala, yonke indaba iphelela elaleni. Ngokwenza njalo-ke izinsongo

neziqalekiso ziyashabalala. Uma benenkinga yokungazali, ubonakala esemumethe umalokazana.

UShabangu, (1999: 114) ubeka kanjena:

Lapho sekuthelelwene amanzi zonke izinkinga ziyazaqeka, uma ngabe umlobokazi ubengabambi nje bekungenxa yokuthi umyeni wakhe wayexabene nomunye ozalweni, uyaye abonakale esemuhle emuva kokwenziwa koxolo.

Uma kuxabene abozalo kuba yibo bodwa abathelelana amanzi kanti uma konakale emuva lapho umakoti evela khona naye ubuyela khona ekhaya ayoxazulula izinkinga ngakho ukusengelana ilala. Uma lolu hlobo lwenhlambuluko selwenziwe akuthathi sikhathi ube esezisola umakoti kube kuhle emzini.

3.13 Ukucwiya

Ukucwiya kungumsebenzi ogqamile wabathakathi, bakwenza bekwenzela emfihlweni bengabonwa muntu. Bafundile abathakathi ukuqhatha imithi yasendle, amakhubalo ezintelezi baxube namafutha ayizitaputapu ezilwane ezinolaka. Lokhu kwenzelwa ukuba lezi zilwane ezinolaka zilwe nalowo ezithunywa kuye.

UCallaway, (1970:270) ubeka kanjena ngokucwiya:

Sorcerers are supposed to destroy their victims by taking some portions of their bodies, as hair or nails; or something that has been worn by their next persons, as a piece of an old garment, and adding to it certain medicines which is then buried in some secret place. They are at once the subjects of disease, and suffer or die.

Abathakathi nabacwiyi bathatha izicucwana zezingubo zalabo bantu ababazondayo. Ikakhulu kuba izinto zangaphansi. Bathatha lezo zicucwana

zezingubo bazithake nemithi yokubulala bese bekugqiba ezindaweni eziyimfihlo.

Kuyenzeka kucwiywe izitho ezithile zesilwane esisuke sihlathshwe emndenini. Lezo zinyama zibhilwa nemithi bese kuyogqitshwa endaweni eyimfihlo. Zikhona izangoma ezikwazi ukumba izinto ezifihliwe ezibanga izinkinga emndenini. Kokunye umakoti akazali-nje yizo lezi zinsila.

UBerglund, (1972:266) ubeka kanjena ngobuthakathi:

It refers to an incarnate power geared towards harm and destruction which manifests itself through humans and, either directly, to fellow human beings. But ABATHAKATHI and their power of UBUTHAKATHI are very much reality and nothing pertaining to them and their evil is doubted or denied. They real in an indistiputable sence.

Ubuthakathi bungamandla amangalisayo ayingozi kabi esintwini. Amandla abulalayo futhi abhidlizayo, enziwa abantu bewaqondise kwabanye. Abathakathi nobuthakathi buyinto ekhona futhi bungephikiswe ngoba bukhona.

Uma ngesizathu esithile abantu bengamfuni umlobokazi bangamcwiya bamthakathe, bathathe izinsila zakhe. Lokho kwenza kwabo kumenzele ubulukhuni umakoti lo ekutholeni abantwana. Kuba yinkinga angazali kufuneka kuze kuqaqwe lawomafindo aboshwa abathakathi. Kuyasiza futhi ukuhlala eqaphile angalahli izinsila zakhe noma kanjani, ukuze abathakathi bangazitholi bazicwiye.

Ziningi izilwane ezithunywa abathakathi ukuyocwiya. Ukucwiya ukuthatha iziqeshana ezincane kakhulu zezinsila zomuntu ngenhloso yokuyothakatha. Kokunye abathakathi bathumela izimpaka, igundane labathakathi, bangayithuma nempundulu noma inyoka yabathakathi. Le nyoka ihamba ngobuciko, ifike izilayishe esiswini yonke into ebeziyithunyiwe. Le nyoka ayinagazi namathumbu, uwumhubhe nje esiswini, ilayisha amachopho zonke izinsila ebezidingeka

kwamthakathi. Ezinye zalezi zinsila ezinjengezibhinco zingakubanga kakhulu ubunyumba ngoba ziyizinsila ezibucayi. Uma kunenkinga enjalo, izinyanga zinayo imithi yokucupha lezo zimpaka nezinyoka kubanjwe kubulawe, kushiswe emlilweni. Le nyoka uma ugcina ngokuyibulala uyishiye, ivele ivuke iqhubeke nohambo lwayo oluya kwamthakathi.

UMsimang, (1975:332) ubeka kanjena ngokucwiya:

Umantindane lona kuthiwa uza kanje; kusuka umuntu othakathayo ahlange nomathananazana. Sekuzozalwa umantindane. Umantindane uyakwazi ukukhuluma nabantu, uzihlalela emaweni noma otshanini obukhulu (uqunga). Phela umsebenzi wabo omkhulu, bayathunjwa ukuba bayocwiya emzini yabantu. Uma bengena emizini baququda ikhubalo labo ukuze bangabonakali, balingise utikoloshe.

Kuyenzeka umthakathi angacwiyi yena luqobo kodwa athumele izilwane zakhe athakatha ngazo. Angathumela utikoloshe noma-ke umantindane. Angathuma impaka noma athumele inyoka yabathakathi. Le nyoka iyigobongo elingenamathumbu. Ihamba ihlephula, izinto izifake esiswini sayo bese izisa kumthakathi. Yena-ke aqhube umsebenzi wakhe. Uma umthakathi ethakathe ngempumelelo ngeke bayinuke ingane labo abaganeneyo.

3.14 Isifo sensila

Lesi sifo sibizwa ngesifo sendlu noma isifo sensila. Yisifo sokungahlambuluki. Kulisiko lesiZulu ukuthi uma umuntu ephuphunyelwa isisu, uhlala engahlambulukile aze agezwe. Umuntu ophuphunyelwe isisu uyageqwa ngemithi ageze nangomswani, ngenyongo nangezazi bese ehlambuluka. Ngaphambi kokuba enzelwe leyo misebenzi uyohlala engcolile. Kunemithi ageza ngayo njengomuntu ofelweyo kususwa ithunzi lokufa, lihamba naye njalo limngcolise. Uma umuntu efelwa yindoda, uba ongcolileyo naye ngokunjalo. Kuyingozi ukuya ocansini nomfelokazi ongageziwe. Kunesifo esiyingozi esibulalayo

esitholakala ngokwenza ucansi nomuntu onjalo ongahlambulukile. Lesi sifo kuthiwa isifo sendlu noma isifo sensila. Siyisifo sesinene. Lesi sifo siyamngena umlisa olala nomuntu esesikhathini.

Isifo sensila isifo esitholakala noma esihlasela umuntu wesilisa ohlangana ngokocansi nomuntu wesifazane ophuphunyelwe isisu wangageqwa. Siyamhlasela futhi umfelokazi uma egcina engageqwanga, wabuye wangagezwa futhi. Singena nabesilisa abalala nabesifazane abasesikhathini.

3.14.1 Izimpawu zalesi sifo

Izimpawu zaso zifana nezomuntu ophethwe isifuba noma ingculaza. Uyagqunqa ebusweni abemnyama bhuqe, akhwehlele abe nephika.

UMkhize, (2007) uthi:

Akulula ukhulukanisa umuntu obanjwe yisifo sensila kanye nomuntu ophethwe yisifo sengculaza. Umuntu uba mnyama athi bhuqe, akhwehlele, ahafuzele amile uboya ebusweni izinwele zakhe ziba lula ziphephezele. Lesi sifo siyamhlasela umfelokazi oya ocansini kodwa engageqwanga. Ngokunjalo nendoda elala naye iba nalesi sifo.

Lesi sifo siyelapheka uma sitholakale kusenesikhathi. Umuntu esimbambile uncindiswa ngale mithi elandelayo: Isinqandamatshana, umlulama, achathe nangezingxabo zesinqandamatshana akhishwe imisimbane njengomuntu oleleselwe yizulu. Le misimbane ingamahlule asuke enamathele emgodleni. Naso lesi sifo siyivala phaqa inzalo.

3.15 Isiphetho

Lesi sahluko siqonde ukuzovula amehlo esizwe samaZulu ngamasiko okungathi uma engagcinwanga ayiphendule ibe muncu impilo. Lesi sizwe sakhe amakhaya aso aphezu kwamasiko aso ayisizinda sempilo yawo wonke umZulu. Isizinda samasiko sisekelwe phezu kwenhlonipho, inkolo yamaZulu iyindlela yokukhonza ngenhlonipho ebhekiswe kubantu abaphilayo nabangasekho. NgokwesiZulu noma umuntu angasithela ngokomzimba kodwa amaZulu amazisa njengokhona ngoba bayazi ukuthi ukhona phakathi kwabo kodwa ushintshe isimo nje kodwa yena ukhona. AmaZulu athi ahlezi nabo abawo abangasekho. Uma kuvela umkhuhlane ayababikela ngesiko lokushunqisa impepho, acele, akhuze, athethe ekhuluma njengoba ekhuluma nabaphilayo. Eqinisweni lokhu kuxhumana okwansukuzonke. Kule nkolo kunezinto ezingenziwa nhlobo nhlobo. Noficwe enza umuga akabuzi athi kobanani ngoba amaZulu ayazi ukuthi kukhona okuyokwenzeka.

Abantu bakwaZulu abahloniphi amadlozi kuphela kodwa nabo uqobo bayahloniphana ngoba ukuhloniphana kuyindlela yempilo enhle. Intombi ikhuliselwa ukugana kubuye izinkomo zikaSokhaya. Nezinkomo lezo zamukelwa ngenkulu inhlonipho ngoba kuthiwa zivela ezinyanyeni. Kuxhunyanwa njalo nabaphansi kucelwa indlela eya phambili. Kulolu cwaningo kuqhakanjiswa ukusebenza kwezangoma kanye nezinyanga njengezintatheli zezwe lethu kanye nelabangasekho.

ISAHLUKO SESINE

4.0 AMASIKO NEMIKHUBA EHAMBISANA NOKUBELETHA

4.1 Isingeniso

Iyaziswa kakhulu inhlonipho kwelikaMalandela, abantu baleli zwe bahlelwe ngezigaba zabo, banikezelana ngenhlonipho futhi bayazisana. IsiZulu sifakazela lesi senzo ngesaga esithi: “Kuhlonishwana kabili.” Amakhaya akhiwe ngabantu bamabanga namazinga ahlukene kusukela kwizinsana kuze kuyofinyelela emakhehleni nasezalukazini, imidodovu uqobo. Bonke abantu banemisebenzi eyahlukene, kuye ngokudedelana kwabo enkundleni yokukhula. Baphuma bengena emazingeni ahlukene okukhula ngemicimbi nangemithandazo nangamagazi ezilwane ezingumnikelo wenhlonipho kwabalele.

AmaZulu ayahlonipha, ahlonipha kusukela ekuzalweni kuze kuyofinyelela ekufeni. Ngisho ukufa kuphathwa ngenhlonipho ekufaneleyo.

Ubeka kanjena uKrige, (1936:61) uthi:

The inmates of the Zulu village each have their place and function, but their status changes with the changing years. The young bride at first under the control of her mother-in-law, becomes a mother herself and then a grandmother, old and respected. The child becomes a young man, with special responsibilities and duties and later an adult member of the council of elders. Every member passes through a number of well marked stages, none of which can be entered without preparation and ceremonial, in which even birth and death forms but steps.

Abantu bomuzi wesiZulu bahlelekile
ngokwezindawo zabo ekhaya lapha, bahlelekile
ngokwemisebenzi nesigqi sabo.
Bayashintshashintsha kuye ngokukhula

nangeminyaka yabo. Umalokazana uba ngaphansi kukamamezala wakhe kuye ngokuya naye abe umama aze agcine esengumamezala naye aze abe uninakhulu wabazukulu, nenhlonipho ayinikwayo iyehluka. Umntwana ukhula abe yinsizwa enemisebenzi eyehlukile, akhule abe yindoda engena emkhandlwini weNkosi. Umuntu ukhula adlule kuzo zonke izigaba, ukungena nokuphuma ezigabeni kwenzelwa imicimbi ukuzalwa nokufa nakho kungokunye kwalezi zigaba.

Ukuzalwa komntwana kuyinto ejatshulelwa kakhulu, kuyisigaba esithe thuthu kubazali bomntwana, angithi sebezoba ubaba nomama. Eyokuqala yona ingane iba igugu kakhulu ngoba umendo uqiniswa ngayo. Izingane ziyizingxabo zomuntu emendweni wakhe. Ziyigugu izingane njengoba lisho iBhayibheli eliNgcwele, amaHubo 127:3-5:

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

Alikho ishwa elinjengokungabatholi abantwana. Kulishwa ubunyumba umuntu kumbeka inkambabeyibuza. Uma kuzokhongwa intombi abajabuli baqede abasemzini ngoba basuke benevuso novalo lokuthi kazi iyothi ingagana ibathole yini abantwana. Ukuvela kwabantwana kweyanyaniswa nowesifazane hhayi kangako nowesilisa. Luba lukhulu uvalo emadodeni aganisayo uwezwa ngomkhuleko wasesigcawini ethi: “Yethi mngani, iyakhuleka intombi kaSibanibani othe, wathi, itholeni intandane kababamkhulu. Isho njalo indoda ithandaza kwabaphansi igcine isithi: “Sikhulekel’ ibomvu, abalale bebabili, bavuke bebathathu!” Kusuke kushiwo abantwana. Kuyenzeka intombi igane ibathole abantwana, kokunye igane ingabatholi. Uma isilashwe kwehlulekwa, kwabhulwa izindlela zamnyama, amaZulu akhumbula isiko lawo lokuvusa indlu kadadewabo. Kuleli siko kuhlanguka imizi yomibili, abakubo kamkhwenyana

nabakubo kamakoti babonisane ngaleli siko. Kucelwa intombi encane ukuba izovusa indlu kadadewabo. Akumnandi lokho, pho kuzothiواني, isiko isiko, kumele lenziwe.

UKrige, (1936:61) uthi:

To a woman childlessness is a greatest of all misfortunes. For not only she will be taunted and giped by her more fortunate sisters, but she may be divorced on that account, though it is more usual for her people to send a sister to raise a seed to her.

Ukungatholi bantwana kulishwa elikhulu kowesifazane. Hhayi ukuthi uzohlekwa ngozakwabo nje kuphela kodwa angaxoshwa emendweni ngalesi sici sokungazali. Kodwa ngokuvamile abantu bakubo bayaye bathumele enye intombi izovusa indlu yakhe izale izingane egameni lakhe.

Akulula ukuba indoda yendisele zonke izintombi zayo endodeni eyodwa. Yebo, isuke iyovusa indlu kadadewabo kodwa-ke iyothi ingenda ibhekane naye ngqo udadewabo sekubangwa indoda. Indoda phela ubhedu olubangwayo, sebeyokuba izitha zafuthi futhi kanti bavela esiswini somfazi, bancela ibele linye. Nokho-ke manje sebengozakwabo, sebebonga leli siko elihle lokuvusa indlu efile. Kodwa kohlala kubuhlungu kule ntombi engazalanga. Izingane zizozalwa zethulwe kuye njengonina kodwa inhliziyo iyohlala yazi ukuthi amabele akhe awancelwanga. Leli siko lenziwa eselashiwe umlobokazi futhi sekwehlulekiwe. Uyazanywa umfazi ngemithi nangemibhulo, kugcinwe namasiko okucatshangwa ukuthi angaba yimbangela yaleli lishwa. Kuthi uma sebehlulekile, bacele intombi encane ukuba izozalela udadewabo. Kuqala kubhulwe, kushwelezwe, kushiswe impepho kugcine sekudeliwe, kumbe abaphansi babengamabelanga abantwana.

Bakhona abantu abazi amakhambi okugeqa, nabo bayabizwa abanye bazi amakhambi okumisela, nabo abayekwa, kusetshenziswa izihlambezo zokuqala

ezidonsayo ezithakwe nomnduze nentebe, inguduza nomvuthuza. Uma inhlanhla ithuka ivela, umlobokazi uba nalo nelungelo lokuzikhethela uhlobo lomntwana afisa ukulumumatha. Ngemithi lokhu kuyenzeka, lolu lwazi luselwazini lwemithi yesiZulu. Lokhu kuyenzeka.

UKrige, (1936:62) uthi:

This plant has some roots the shape of a male sexual organs. There are those like a female organ if she wishes her child to be.

Lesi sihlahla sinezingxabu ezimise okobulili bendoda kanti kukhona nalezo ezimise okobulili bomuntu wesifazane. Ngakho-ke uyokhetha lobo abufunayo.

Nanso-ke imithi yesiZulu, ithi manje umuntu usenelungelo lokuzikhethela ubulili afuna ukubuzala. Lokhu kulele elwazini lokwazi ukusebenzisa imithi. Kwenzeka kalula konke, kuye ngolwazi lwenyanga noma umuntu wamakhambi.

4.2 Ukubamba nokungabambi

Kuthi kungadlula umgcagco amaZulu ahlohle amehlo lapha kumalokazana, bafuna ukubona ukuthi uyasithola yini isisu umakoti. Uma engasitholi, kwenziwa yini lokho. Uma esithola, kuyokwenziwanjani ukusisekela, singaphumi lesi sisu. Abantu abafani, omunye umuntu uyephuza ukubamba kanti omunye umuntu ubamba ngayo leyo nyanga afike ngayo emzini.

Uma kunzima abanye abantu bake bamcebise umakoti ukuba ake enze ukhunjana lokujabulisa ogogo abadala abangasekho ababelethisi balo muzi asebaya kwelabaphansi.

UMagwaza, (2007) yena uthi:

Nami ngangibhekile phela izinto okwakuthiwe
angozibheka kodwa kwaze kwaba yizinyanga
ezintathu ngifikile kungenzeki lutho.
Umamezala intombi kaMbecana wayengumuntu
ozaziyo izinto.

4.2.1 UMabibini

Abaphansi banezindlela zabo abaxhumana ngazo nabantu bomuzi. Abaphilayo bahlale beziqaphile izinto ezingamabika ezibika okuthile. Uma kwehla ulwembu luthi ju! UmZulu uyazi ukuthi kukhona isihlobo esizayo. Uma umZulu ebona isithwalambiza, uyazi ukuthi kungukubonakala kwedlozi elikhulu, ugoto walapha ekhaya, siphathwa kahle isithwalambiza, asibulawa ngoba kusuke kufike abadala.

Kwesinye isikhathi kuthi kungazelelwe kubonakale inyoka eluhlaza, ingaba sothangweni noma itholakale isisezintungweni. Ayithintwa le nyoka, idlozi lomuzi iphathwa ngesineke nangokunakekelwa. Inyoka engenangozi, inyoka eletha izinhlanhla phakathi komuzi. Kuthi angabikelwa umnumzane ukuthi bafikile ogoto nomkhulu kulungiswe utshwala, kushiswe impepho, kucelwe ababekudinga kuMabibini. Umnumzane angaze ahlabe isibohlohlwana sesiphongo, kube kuhle kudele kusiwe izifiso ngaleyo ndlela kwabaphansi. Yonke le mizamo izanyelwa ukuba umalokazana amumathe.

UGehman, (1989:53) uthi:

If there is an unusual delay in the bearing of children after marriage the wife must first consult with a woman dealing with herbs. If she is unsuccessful, she will consult with a diviner to determine the cause of infertility. The cause may either be the displeasure of the ancestors or witchcraft.

Uma kunesimo esibambezelayo ekutholeni abantwana ngemuva komgcagco umlobokazi kufanele abonane nabesifazane abaphatha amakhambi, uma kungaphumeleleki nakubo sekufanele abone isangoma ukuze sisho imbangela yokungabambi. Imbangela kungaba intukuthelo yezinyanya noma-ke abathakathi.

Uma-ke ukubamba kwenzeka masinya, abantu abansundu bakholwa ukuthi umyeni kanye nabangasekho bathandile ukubapha ingane kanti futhi abaphansi yibo abanamandla okunquma ubulili bomntwana noma uyoba umfana noma intombazana.

Njengoba esho uLindblom noHobley, (1920:29) bathi:

Conception is believed to be the result of both the husband and the ancestral spirits playing their role, they believe that the ancestors play an important part in the child's birth. They are supposed to create and shape the child in the woman, they also decide whether it should be a boy or a girl.

Ukubamba isisu kukholakala ukuthi kungumphumela womyeni kanye nemimoya yabangasekho nayo ilekelela, bakholwa ukuthi abangasekho banengxenyane enkulu abayenzayo ekuzalweni komntwana. Yibona abayibumbayo ingane esiswini somlobokazi futhi banqume ukuthi kuzoba umfana noma intombazana.

4.3 Izihlambezo

Zimbili izinhlobo zezihlambezo, esokuqala nesesibili. Isihlambezo umuthi osetshenziswa ukugeqa umlobokazi. Kukhona isihlambezo sokuqala esokugeqa. Isihlambezo umuthi owenziwe wajiya ukuze umdonse umuntu ochatha ngawo ukuze umkhiphe amahlehlele umgeqe nesinye neqolo ukuze ukhiphe konke ukungcola umuntu alungele ukubamba isisu. Lolu hlobo lwesihlambezo

Iwaxhiwa ngoxhaphozi nombola. Uxhaphozi udla izinyama ezisesibeletweni uma kanti umlobokazi unomhluma. Kokunye kungasetshenziswa amaxolo omthombe kanye nezingxatshana zomthombe. Umthombe unamandla okumila kweminye imithi uyidle uyiqede kugcine sekuyiwo usuwubulele umuthi owawumile kuwo. Yiwo lawo mandla afunekayo. Uma kukhona izifo nezimila esinyeni somlobokazi, umthombe uyodla konke ukufa kume wona wodwa. Kwesinye isikhathi kungasetshenziswa umgxamo amaxolo, umsila wengwe kanye nogobho umuthi oxebulayo. Le mithi iyagxotshwa bese ibiliswa, icwengwe ibekwe njengesichonco sokuphuza nokuchatha.

Uthi angabamba umlobokazi abese elungiselelwa isihlambezo esingashisi esingadonsi kodwa esikwazi ukumhlela umntwana osesiswini. Lesi sihlambezo sikhapha amanzi. Amanzi ayingozi kumntwana. Lesi senzelwa ukuba kubelula mhla etetayo umlobokazi, kumane kuthi wulukuhlu okungumntwana. La manzi angadingeki ngobuningi bawo ayobe esephungukile. La manzi kuthiwa incuphe. Iwona aqhuma kuqala umntwana engakazalwa. Lesi sihlambezo sakhiswa ngeklenye nomvuthuza. Izithako zemithi ziya ngolwazi lwamakhambi.

UNxumalo noNyembezi, (1966:101) bathi:

Lapho esezobeletha wayephuza isihlambezo ukuze asheshe akhululeke mhla kosuku olukhulu. Kuqikelelwa ukuba lo muthi ophuzwa yilo mame ungenganywa muntu ngesithunzi.

UMagwaza, (2007) uthi:

Umakoti wenzelwa intambo ngentandela iboshwe amafindo eyenza ukuba kubenzima ukuba isisu siphume. Le ntambo ithekelezelwa okhalweni. Ubuye alungiselwe izimbiza zokusekela umgxamo, umbola, umvuthuza, umsila wengwe nogobho. Futhi kunakwa ukuthi angavuki ekuseni angeqi imikhondo yabathakathi.

Yena uMagwaza, (2007) ubuye abeke kanje:

Lo mcimbi wesihlambezo unakwa ngabantu
abadala ikakhulu umamezala.

Isihlambezo senziwa ngobukhulu ubuciko senziwa ngabantu abadala. Senzelwa okhambeni noma egobongweni loselwa. Sibe sesibekwa phezu kwenkatha emsamo. Isihlambezo asenganywa abantu kodwa umakoti unakho ukuzikhethela ingane eyodwa yasemzini, enhle afisa sengathi uma ebeletha azale ingane enjengale ngane. Iyona-ke yodwa evunyelwe ukwengama isihlambezo. Isihlambezo umuthi onganyelwe kakhulu abaphansi. Bathwebula ubuso balo mntwana owengama isihlambezo, umakoti bambumbele umntwana ofana nalona ohlala engama isihlambezo. Lolu khamba lwesihlambezo lugcotshwa ngebomvu, ibomvu inhlabathi yabaphansi ngokuhuqa lolu khamba ngebomvu udoba amehlo abaphansi ukuba anamathele kulo muthi.

4.4 Ukuziphatha Kokhulelwe

4.4.1 Okwenziwayo ukuze umntwana abemuhle

Uligugu umntwana. Uligugu ngokwedlulele uma ezalwe wabamuhle futhi esulekile. Nabo ubuhle lobu buyalungiselelwa, kunemikhutshana okudinga yenziwe ukuze umntwana abe muhle. Umlobokazi kudinga azinike isikhathi, aye emfuleni lapho afike azibuke umakoti abe nesikhathi nesineke ezibuke. Uzibuka kwacwebile amanzi angenazibhidi, inkolelo ithi wozala phuma langa sikothe.

Nxumalo noNyembezi, (1966:100) bathi:

Lapho umuntu ezothola umntwana, efuna ukuba lo mntwana azomthola abe muhle futhi abe nomoya omuhle azothe uya emfuleni eyobuka amanzi lapho ecwathile khona azibuke naye kuwo.

4.4.2 Angeqi imikhondo

Umuntu okhulelwe udinga ukunakekelwa kwezinga eliphezulu. Kunezinto angavunyelwe ukuzenza. Umuntu okhulelwe akavunyelwe ukuhamba ekuseni kakhulu abe owokuqala endleleni. Izindlela zihanjwa izilwane ezimbi kanye nabathakathi. Uma izilwane zihamba ebusuku, zishiya imikhondo eyingozi empilweni yezingane ezincane kanye nasezinganeni ezisiswini. Ezinye zalezi zilwane zinolaka olubi, umoya wazo uyasalela ezindleleni ube ukufa uma uhaqana nabantu ikakhulukazi abantu abakhulelwe nabancelisayo, abadlezana. Umoya walezi zilwane unomthelela omubi kubantwana abancane. Le mikhondo ingenza ngisho isisu siphuphume. Zikhona-ke izinto ezingamphoqa umakoti ukuba ahambe kusempondozankomo kanti ukhulelwe. Uyokwenzanjani-ke uma ephoqelekile, wenza umbhijazana ngesihlahla esibizwa ngokuthi 'umkhondo' agqize ngawo emaqakaleni. Lowo mbhijo uyobulala ububi bemikhondo.

UNyembezi noNxumalo, (1966:100) bathi:

Okhulelwe akavunyelwe ukuvuka ekuseni kuthiwa uzoze anqamule imikhondo yezilwane neyabathakathi abekade behamba ebusuku kuthi lapho ezohamba abophe amaqakala ngesithombo okuthiwa ngumkhondo ukuze avikeleke ebubini bemikhondo.

4.4.3 Akulunguzwa emnyango

Kuyaliwa kakhulu ukuba umuntu ozithwele amane elunguza abuye abuyele emuva. Akwenziwa lokho, udinga angene abuye abuyele emuva uma kunesidingo. Eqinisweni akulunguzwa emnyango. Umakoti akakwazi ukuthi gaga sakuphuma, abuye abuyele emuva. Abadala bathi nengane nayo iyokwenza njalo ivele ibuye ibuyele emuva.

UNxumalo noNyembezi, (1966:101) bathi:

Futhi wayengalunguzi endlini noma phandle
abuye aphindele emuva ukuze angabi nobunzima
mhla ebeletha.

Kubanzima ukubelethisa labo makotshana abasebancane ngoba bona uma
bekhuzwa, bafuna isizathu sezinto.

4.4.4 Inhlalo emzini

Eziningi izinto ezonakalayo zibangelwa ukunganaki nobuhlongandlebe. Uma umuntu ekhuzwa akufanele ukubuza athi koba nani. Umlobokazi okhulelwe kumele anakekelwe futhi naye azinakekele ukuphathana kwakhe nomyeni wakhe kudinga kube okuhle kakhulu. Umakoti kudinga angavumeli ukuba nangasiphi isikhathi atholakale esecindezelekile emphefumulweni, lokho nje kukodwa kungasiphuphumisa isisu. Uma umakoti omumethe ehlukumezeke emphefumulweni, lokho kungasiphuphumisa isisu. Abantu bakuqala babemfihla umuntu okhulelwe, angaziboni izimo ezethusayo nezicasulayo. Umuntu okhulelwe akavunyelwe ukuba enze umsebenzi osuweqile emandleni ngoba ungaba nomthelela omubi kubo bobabili, kuye umakoti nakumntwana osesiswini. Umuntu okhulelwe akabanjelwa magama.

UKrige, (1936:62) ubeka kanje:

The pregnant woman is also expected to conduct herself with the utmost propriety in her relationship with other members of the family, and should maintain unflinching loyalty, and fidelity to her husband. It is believed that strained relations between the pregnant woman and her husband may cause complications during the gestation period and may result in miscarriage, a sign of displeasure of the husband's ancestors. Every potential tension or open conflict is therefore resolved instantly.

Umlobokazi okhulelwe ubhekeke ukuba aziphathe ngokuzinakekela alungise ubudlelwane bube buhle namalungu omndeni, azithobe noma sekwenzenjani, ikakhulu kumyeni wakhe. Kunenkolelo ethi uma ubudlelwano phakathi kukamakoti nomyeni wakhe bungebuhle bungabanga izinkinga ekukhulelweni noma kokunye isisu singaphuphuma, lokho kungaba luphawu lokungathokozisi kwabaphansi. Uma kube nengxabano ixazululwa ngokushesha.

4.5 Isisu siyaphuphuma

USellers, (1939 (b): 1004) ubeka kanje ngokuchitheka kwesisu:

Miscarriage is the interruption of pregnancy before the 26th week, after which the fetus is said to be viable according to South African Law. The peak time for abortion is between the six and tenth week of pregnancy.

Ukuphuphuma kwesisu kusho ukuthikamezeka ukukhula komntwana esiswini okumphoqa ukuba aphume engakapheli amasonto anga- 26 ekhulelwe unina.

Naye umntwana okhulelwe ngumakoti uke aphoqeke ukuba aphume izinsuku zingakapheli. Kuba yinto embi kakhulu. Nokho kusuke kunakho izizathu zakho. Ezinye kungaba umeqo noma imikhondo nokunye kusuke kuyizinkinga ezihlezi emoyeni ekhathazekile, kokunye kuyibo otikoloshe bechitha, bonela phansi.

Imibhulelo, otokoloshe amaphupho kanye namadlozi kungasenza isisu siphuphume. Kokunye umsindo phakathi komuzi ungenza isisu siphuphume. Izinkulumo, iziqalekiso zingenza ukuba isisu esesibanjiwe sichitheke. Ukucindezeleka emoyeni nakho kungasikhipha isisu, kusemqoka okhulelwe abe nomoya ozothile.

Uma isisu sinyakazela ukuphuma kwenziwa imizamo yokusithiya, sivinjwa ngawo onke amandla ukuba singachitheki.

UMagwaza, (2007) uthi:

Angibonanga zinqwaba zamithi umamezala
wathumela intandela wayiphatha qede
wayibopha amafindo egomela ethi le mizamo
yakhe izosibamba lesi sisu. Kwaba njalo
nempela isisu asiphumanga.

4.6 Mhla kosuku lokubeletha

Ukubeletha kuxhomekeke kwabesifazane bodwa futhi kungumsebenzi wabo. Banalo ulwazi abaluthola lapha nalaphaya baluhlanganise bagcine sebenolwazi oluphelele kodwa olufundwe kuhanjwa befundiswa izehlo ngezehlo abahlangabezana nazo. Izigameko ziyalukhulisa ulwazi lokubelethisa ngoba kwesinye isikhathi uke athi uyabeletha umakoti kanti ingane inqume yavundla kabili esiswini. Sekudinga ulwazi lokuncenga ingane ngeminwe ayikhiphele, abakhipheli laba nabo baqeqeshwa yizo izigameko lezi.

Lo msebenzi owamakhosikazi omuzi kanye nomakhelwane. Usuke edinga usizo lo wesifazane, olunye unyawo lusuke lusemhlabeni kanti olunye lusegodini. Akuhambi kodwa ukubeletha kodwa kuhamba nokuthetha idlozi, kushiswa impepho. Uma kunesidingo kungaze kube nokuthetha, nokushweleza nokuxolisa ngezeqo azikhumbulayo uSokhaya.

Ababelethisi bavama ukuba amakhosikazi asekhulile asedlule endimeni yokuzala, omama asebekhulile. Labo mama abanawo umusa ngoba izatala zingamenza abulale ingane umakoti. Kunyanzelekile ukuba alalele lokhu okushiwo yila makhosikazi umakoti, akukho lwazi lwakhe abaludingayo labo mama kodwa akenze lokhu abakushoyo.

UKrige, (1936:64) ufakaza uthi:

Child birth among Zulus is the concern of women alone, only women are in attendance and these midwives have a certain amount of rough and ready knowledge, together with magical or superstitious beliefs which are applied in their treatment of the patient. The midwives are always the old women of the kraal who are past child bearing age themselves, and will thus both be free from being harmed by contact with the patient and have the necessary experience in dealing with cases.

KumaZulu indaba yokubeletha ngeyamakhosikazi odwa. AmaZulu anabo ababelethisi abanalo ulwazi noma lungeqhathaniswe nolwazi lwanamuhla. Labo mama banolwazi olungabhaliwe phansi oluxubene nolwazi lwemilingo nezinkoleloze nemithi. Ababelethisi amakhosikazi amadala omuzi asedlulile esigabeni sokuthola abantwana, enolwazi lweminyaka eminingi edlule lokubelethisa.

UMsimang, (1975:47) yena uthi:

Okhokho babengenabo odokotela nezibhedlela nemitholampilo, kepha uMvelinqangi wabe ebaphile ulwazi olulingene izikhathi zabo, ulwazi futhi esingeke salubukela phansi ikakhulukazi emunxeni wona lona wokubelethisa.

Isayensi yoMdabu iyasebenza futhi iyafakazeleka, angelahlwe amasiko angumgogodla wesizwe, singeke sakuvumela ukuba abantu babe osimukanandwendwe. Odokotela nabo sebeqalile ukubona ukuthi nodokotela bomdabu (izinyanga) banendawo abangayenza ekwelapheni abantu.

UMagwaza, (2007) uthi:

Uma sekubelethwa akekho ongafaka ulwazi lwakhe ngaphandle kokuba alunikwe ogogo abadala ababelethisi kokunye kuba lula, kokunye kube lukhuni uma kunjalo-ke sekuzofunwa abakhipheli uma ingane ixakele. Intombazana yayingawadli amaxakela enhliziyi kwesatshwa lona lolu suku lokuteta ngoba uma umuntu wayedla amaxakela iyoxaka kunjalo nengane ingasaphumi ixakelwe. Umuntu okhulelwe akavunyelwe ukulunguza abuye abuyele emuva kuthiwa umntwana naye uyolunguza ebuyela emuva ngosuku lokubeletha.

4.7 Amasiko okucela umntwana

Namuhla-ke sekuyabelethwa. Indoda yomZulu ayibinalo uvalo ngoba isuke ikhulumile nabaphansi. Nayo ingane le yacelwa kwabaphansi. Ngakho-ke ukubeletha kabi akumethusi umZulu ngoba uyazi amathongo angakuye nomntwana lo naye wayecelwe kwabaphansi. Kulisiko lamaZulu lokuthi uma kungaveli lutho kumlobokazi uSokhaya uhlaba inkomo acele abaphansi ukuba bavule isibeletho sikamalokazana. Noma sekubelethwa-ke alukho uvalo ngoba yonke imicimbi yethongo yagcinwa.

UMakhanya, (1996:17) ubeka kanje:

Umnumzane nguye ohlela usuku lokwenza umsebenzi wokukhuluma namathongo. Ngalolu suku umlobokazi uvuka kusempondozankomo aholwe uyisezala baqonde esibayeni izalukazi zilandela ngemuva izinzalabantu ziguqa ngaphandle kwesibaya ezansi naso. Uyisezala uqonda ngqo esibayeni, angene nomalokazana wakwakhe. Bobabili bazungeza isibaya, uyisezala ehamba ekhuluma, ngalesi sikhathi usuke ekhuluma nabangasekho abuye ababuze imibuzo. Umnumzane umuzwa esethi: Ngenzenjani? Aphume impela umlobokazi? Izinkomo zami? Bazothini abalingani bami!?

Uma onke la masiko agcinwa kwaze kwabulawa inkomo ngakusasa, asikho isizathu sokwesaba. Le ngane yacelwa kwabaphansi, bavuma nayo. Pho manje isingabulawa yini?

4.8 Uyabeletha kodwa kunzima

Amakhosikazi, ababelethisi bafike bamthathe umakoti lo bamuse exhibeni likamamezala. Le ndlu ishintsha igama kuthiwe ku‘sezibini.’ Indlela ephathwa ngayo le ndlu ebanga ithole leli gama ngoba kusukela mhla umakoti ebeletha kuze kube uyaphuca, le ndlu isiyohlala ingcolile uma kushayelwa izibi zibekwa emuva kwesivalo ukuze zingatholwa abathakathi funa bambulale umntwana ngoba lezi zibi ziyinsila yakhe. Ziyoze zishiswe mhla sekusindwa, umntwana nonina sebehlanjululwa ngokuphuca.

Amakhosikazi ayakwazi ukubeletha okujwayelekile futhi ayakwazi okuxakile. La makhosikazi ayizinyanga zokubelethisa, akuwaxaki okujwayelekile kodwa ayaxakwa okunengxaki.

UCele, (2007) uthi:

Kuthi uma kulukhuni kuphume amakhosikazi
amadala acele kogogo abangasekho bathi
khululani umntanomuntu! Uma ubunzima
buqhubeka bashaye indlu emsamo ngaphandle –
ofundo – bathi Hoye! Hoye! Akabelethe
umntanomuntu! Kokunye besashaya indlu
abelethe umakoti, bayibuthe phansi abafazi.

Amakhosikazi wona ashaya indlu ofundo, lena indlela yokuthandaza kwababelethisi benxusa ogogo abangasekho ukuba babalekelele. Ngaso lesi sikhathi uSokhaya yena usesesibayeni eyokhuluma noyisemkhulu, esho ethi noma ngabe kukhona okubacasulile, uyacela bamkhulule umakoti, okunye sekuyolandela abangakwenzi okubi. Uma bezwile, ingane ikhala phansi.

4.9 Inembe

Okunye ukubeletha kulula okunye kulukhuni. Kunemithi ayiphuzayo umakoti okuthiwa iyomsiza mhla ebeletha. Le mithi kuthiwa inembe. Abanye basola yona kanti abanye basola amadlozi aleli khaya angenaluzwelo. Inembe yenziwa ngamaxolo elalanyathi ayancimbizela. Ezinhliziyweni zabo abamakhambi kuba sengathi ingane iyovele incimbizele ikhale phansi. Le nembe ifakwa uklenye nogobho nomvuthuza. Ugobho ungumuthi oxebulayo ngisho ingane kungathiwa imilile ugobho uyayixebula. Inembe nezihlambezo zethenjiwe nokho azinamandla ukwedlula abaphansi uma inembe lingasebenzanga abasebenze-ke abaphansi.

UKrige, (1936:64) uthi:

The hut in which the child is born differs according to whether the woman is still under the control of her mother-in-law or whether she has her own hut, but the length of the period during which a woman is under the control of her husband's mother differs from district to district.

Indlu abelethela kuyo umakoti inomehluko kuye ngokuthi umakoti lowo obelethayo usengaphansi kukaninazala noma naye esenendlu yakhe. Akufani izindawo ngezindawo kunesikhathi esinqunyelwe umlobokazi ukuthi usengaphuma kwaninazala abe neyakhe indlu.

Umcimbi wokuzala uphethwe abaphansi, bayavela bazibonakalise kumakoti ngesimo senyoka eluhlaza umabibini noma bavele beyizithwalambiza.

UKrige, (1936:65) ubeka kanje:

When a pregnant woman is about to give birth, the event may be heralded by the appearance of a spirit-snake of an old woman (uMabibini).

Uma umlobokazi esezoteta kuba namabika abantu abadala, kubonakala inyoka yasekhaya

inyoka iyisithunzi samakhosikazi amadala omuzi (uMabibini).

4.9.1 Inkinga iyaqhubeka

Nakuba kwenziwe konke ukuqikelela inkinga idla ngokuthuka ivele. Ababelethisi baphuthuma babikele uSokhaya uma kwenzeka abangakujwayele kumbe yena uSokhaya angeza necebo.

UKrige, (1936:65) uthi:

...and when the polypoid growths are so enlarged as to obstruct parturition, the woman is taken to the river where the polypoids are cut off with insikane grass. Profuse bleeding follows, delivery is affected and an ikhambi (infusion) of herbs complete the operation. When the birth is very difficult the husband may be sent for to come and nqunula. Husband and wife take off their clothes and set together. The husband takes off his penis shield (umncedo) pours water in it and give this mixture to his wife to drink where upon the child will be born.

Ezimeni ezinje kuke kwenzeke ukuthi kanti umalokazana unomhluma. Uyathathwa amakhosikazi amuyise emfuleni lapha ufike asikwe ngensikane umhluma lowo. Usikwa ophe kakhulu. Uma kuqhubeka ngokuba lukhuni umyeni wakhe, uyise womntwana kuthiwa akanqune ukuze ingane ingabambeki. Ubuye akhumule inkamanga kuthelwe khona umuthi kuphuziswe umlobokazi, uthi angaphuza ingane isho phansi.

Noma kunzima lokhu kubeletha kodwa amakhosikazi enza konke okusemandleni awo ukuhlangabeza umntwana. Omunye umntwana uzalwa esekhathele, aphume athi dulukucu, anganyakazi. Kusuka isidumo emakhosikazini ezama angakuzama ukuba angafi umntwana.

4.9.2 Uzanqozi

Kuthi angazalwa umntwana bembona ukuthi ukhathele bahlukuhla iseyana bamhogelise lona bezama ukuba athimule, ukuze akhale ukuze kuvuleke amaphaphu. Kokunye ngokwenzanjalo uyathimula akhale umntwana kube elikhulu igidigidi lenjabulo. Uma kungenzekanga obekuhlosiwe, amakhosikazi athatha izinti ezimbili aziphambanise sasiphambano phezu komntwana, azishayanise zikhale zithi qha! qha! abese wona asho la magama athi:

Zanqozi! zanqozi!
Bengithi ngiyadlala!
Kant' usufile

Babewusho lo mlolozelo ivele iphaphame ingane, ikhale kube kuhle kudele. Ziningi izinto zoMdabu eseziyekwa kanti yizona eziphethe ubuZulu bempela. Uma lo zangqozi ebengashiwongo umntwana ubezofa kodwa ngalo mlolozelo ingane iyavuka.

4.9.3 Inongwana

Uthi angathiwa wulukuhlu umntwana kusajatshulwa kuthiwa 'yindoda' noma 'intombi' kudinga ukuba umntwana ahlukaniswe nomzanyana. Uyasikwa elungeni elibonakalayo lapho umzanyana wehlukana khona nenongwana (inkaba yomntwana). Inongwana ithathwa njengensila yomntwana. Ukunquma inkaba kungumsebenzi kaninazala uma esekhona kanti angasizwa amanye amakhosikazi uma yena sewashona.

UMagwaza, (2007) uthi:

Uthi angabeletha umalokazana kuklaywe
umhlanga kwenziwe ubengu ingane
yahlukaniswe ngobengu kumzanyana.

Akulindwa izinsingo zaseNtshonalanga ukuze umntwana asikwe inongwana. AmaZulu asebenzisa ubengu lomhlanga noma insikane. Kusikwa elungeni elaziwa ababelethisi umntwana nomzanyana kwahlukaniswe. Umzanyana ulahlwe umntwana agcinwe.

UKrige, (1936:65) uthi:

When the child is born a small hole is made at emseleni of the hut and this is smeared with soil to form a basin in which a baby is bathed.

Uma ingane isizelwe kumbiwa isisele emseleni sisindwe ngesiduli sigudulwe kube yindawo yokugezela umntwana.

4.9.3.1 Umalala

Umntwana akagezwa ngamanzi odwa kodwa ugezwa ngentelezi umalala nangamanzi antukuntuku. Leli khambi lenza ukuba umntwana abe othambile olalayo. Uma umntwana egezwa ngomalala uyoba yingane elalayo. Nawo la manzi achithwa ngokucophelela ukuze abathakathi bangawatholi, ayinsila yomntwana, bangawabhila abathakathi, umntwana afe.

UKrige, (1936:65) uthi:

A small plant, the malala plant is something used for washing a newborn baby to make it a quiet child not given to crying for the water is always medicated with some intelezi (medicine), this intelezi water is thrown away very carefully so that no wizard gets hold of it.

Ingane igezwa ngekhubalo umalala ukuze ibe yingane ethulayo ingakhali. Amanzi okugeza afakwa intelezi, uma ingane isigezile la manzi achithwa ngokunakekela ukuze bangawatholi abathakathi.

Amanye amakhosikazi abasa umlilo ukuze umdlezana nosana bangangenwa amakhaza nasendlini, ezibini kufanele kufudumale

Ababelethisi banalo ulwazi olungafundelwe kodwa oluqoqwe ngokuhamba kwesikhathi nangokuhlala bebona izehlo. Ngalokhu kubelethisa, amakhosikazi agcina esenalo ulwazi lwemithi eyisidingo ekubelethiseni. Kunentelezi umalala amakhosikazi ayathanda ukugeza abantwana ngayo, bathi umntwana uma egeza ngayo akahluphi uyalala.

4.9.3.2 Umzanyana

Yonke imicimbi yasezibini kumele isukunyelwe umamezala, kuthi angahlukaniswa umntwana nomzanyana ababelethisi basize ngokumgeza ngezintelezi umntwana. Izintelezi zenza alale angabi futhi ingane ekhalayo. Umntwana usongwa ngesiphuku afudumale. Umamezala umba umgodi emseleni lapho ezogqiba khona umzanyana kanye namagazi. Ugqitshwa ujule kuze kugudlwe ngaphezulu ukuze abathakathi bangaboni lapho kugqitshwe khona umzanyana, endlini kwabo emseleni.

UCele, (2007) uthi:

Kuthi angabeletha umalokazana uninazala ambe umgodi emseleni awugqibe kulo mgodi umzanyana ugqitshwa endlini kwabo ukuze le nsila yakhe imbize uma esebhungukile lo mntwana.

Ukwehlukana kwezindawo kuveza uhlobo olahlwa ngalo umzanyana. Abanye bathi umamezala uhamba nawo sekuhlwile ayowugqiba lapho kwazi khona yena yedwa ngaphesheya komfula.

UKrige, (1936:66) uthi:

Great care must also be taken care of umbilical cord after birth which is burried in a hole in the emseleni of the hut, and then carefully smeared over to remove traces of the spot. Both mother and baby are smeared with fat.

Umzanyana unakekelwa ngokucophelela umbelwa isisele emseleni ugqitshwe khona kugandaywe, bese leyo ndawo igudlwe ukuze kungabe kusabonakala. Umntwana nonina bagcotshwa ngomfuma wamafutha.

UNyembezi noNxumalo, (1966:101) bona bavumelana noKrige ngalolu daba yesisele umntwana agezelwa kuso kodwa bona babuye baveze ukuthi umntwana angagezelwa nasesigeqeni (ukhamba olufile kodwa olungalahliwe). Abanye abasimbi isisele kodwa basebenzisa isigeqe.

UNyembezi noNxumalo, (1966:101) bathi:

Kwesinye isikhathi umntwana ugezelwa odengezini.

4.9.3.3 Amagazi omdlezana

Amagazi okubeletha ayinsila esemqoka nawo ayinsila edinga ukunakekelwa ngumamezala, awaqoqe, awaphonse kuso isisele somzanyana. Igazi libhuqwa ngomhlabathi ngoba umquba, ubulongo noma yini evela ezinkomeni noma emfuyweni ingabanga ukuba izinkomo nemfuyo kufe kuvalwe isibaya. IsiZulu sithi umlobokazi osezibini usesikhathini senzilo, uzila yonke into ephathelene nemfuyo. Njengomuntu ofelweyo naye uyayizila imfuyo. IsiZulu sithi ungcolile.

UMhlongo, (2007) uthi:

Amagazi acwiywa yibo ababelethisi laba.
Abanye bangaphathela abathakathi, kudinga
abantu bomuzi baqaphe baqaphisise. Ziningi
izinto ezingonakala uma bengabhekisisanga.
Igazi libhuqwa ngomhlabathi lidudulelwe
emgodini womzanyana ligqitshwe kanye nawo.

Kuya ngokuhlukana kwezindawo, abanye bathi amagazi njengawo umzanyana
ungagqitshwa sekuhlwile kude nekhaya lapho kungebone muntu khona.

4.9.3.4 Izinyamazane

Umuzi nomuzi unezinyamazane zawo njengoba umuzi nomuzi unenyanga yawo.
Izinyamazane, izicucwana zezikhumba ezisikwa ezilwaneni ezithile zasendle.
Izinyamazane zinamandla okuxosha imimoya emibi ehlupha abadala nabantwana.
Izinyamazane zikhethwa ngokucophelela ngoba umuntu uyayifuzisa inyamazane
ashunqiselwa ngayo. Yingakho kusemqoka ukuba bubhekwe ubuhle nobubi
benyamazane eshunqiselwa ngayo ingane.

Izinyamazane lezi zishunqiselwa ukuba imimoya emibi ibaleke lapha endlini
enomntwana, unina nomntwana balale ngokuthula. Umuntu uyayifuzisa
inyamazane akhula ngayo, ezinye zishiselwa ukuhlakanipha kwazo. Ezinye
zishiselwa isibindi sazo ukuze umntwana azifuze ngakho. Angeke umntwana
ashunqiselwe ngebhubesi angalwa azibulale, le nyamazane ayiyinhle ngoba
umntwana angaba isilwi. Uzwa abantu bethi: “Aziphelelanga” basho
izinyamazane babona isikhala senyamazane ethile umntwana angayishiselwanga.
Izinyamazane zona ezokumqinisa umntwana ukuze angangenwa yiyo yonke
imimoya lena. Nonina naye untekenteke ungenwa yimimoya uma enganakekelwe.

UKrige, (1936:66) uthi:

The most important observances connected with the birth are, however the various methods of strengthening of the child against the dangers that are thought to threaten it during the first few months of its life. Soon after every baby is held in the smoke of burning animal charms, comprising a small particle of every possible animal of ill luck. This is supposed to counteract all izinyamazane disease which the child may have contracted while in the womb, through its mother having walked over tracks of harmful animals or that may be brought in by people who come to visit the baby with bad medicine of this nature.

Izinto ezinakekelwa ekubelethweni izindlela okuqiniswa ngazo umntwana evikelwa emimoyeni emibi kulezo zinyanga ezimbalwa esanda kuzalwa. Ithi ingazalwa ingane ishunqiselwe ngezinyamazane ezinobungozi okungaba zahlangabezana nonina ngemikhondo, ingane, isesesibelethweni.

Le mithi yokumqinisa umntwana ayigcini ngokushunqiswa, kubuye kwenziwe insizi umntwana aphuze. Umlotha osale kushiswa izinyamazane wona wenziwa incweba. Omunye umlotha uqholwa ekudleni komntwana. Kwangalo ilanga azalwe ngalo kungenzeka kube nesidingo sokumgcaba afakwe umuthi oyinsizi. Imithi yomntwana ihlala ophondweni lwenkabi yakulowo muzi.

UKrige, (1936:66) uthi:

On the day of the birth the doctor or old woman make incisions on different parts of the child's body and in these powdered medicine is put. This medicine is kept in a special horn taken from an ox born in the kraal.

Ngamhla ezalwa umntwana, inkosikazi endala iyamgcaba umntwana onke amalunga bese

ehlikhlwa ngensizi kuthi kungaqedwa umuthi ubuyiselwe ophondweni.

Abaninimuzi bayazinaka izinyamazane ezifakwa kumntwana. Izinyamazane zifakwa ngezizathu ngoba kusuke kufuneka ukuba lowo mntwana afuze leyo nyamazane ngezimpawu ezithile.

UKrige, (1936:66) uthi:

Powdered whiskers of a leopard, the stain of a salamander, claws of a lion and other animal ingredients are used, each one of which is supposed to impart to the child the special quality of the animal from which it is made.

Izindevu zengwe, namazipho ebhubesi kanye nezinye izicucwana zezicubu zezilwane ziyasetshenziswa ukushunqisela umntwana. Kuthakwa ngobunyoinco ngoba isilwane gasinye esizowenza empilweni yomntwana.

Kule mithi awusali umsuka wezulu njengesithako, wona usiza ukuba umntwana abe nokhakhayi oluqinile. Umsuka wezulu uqinisa amathambo ekhanda lo mntwana angabi yintekenteke. Wenza umntwana aphaphame abe nesibindi, umsuka wezulu ungena kuwo wonke umzimba. Umntwana uqiniswa ngezinsila zikayise ezisuka emzimbeni kayise uqobo, izinsila lezi zixutshwa nomuthi umntwana aqiniswa ngazo. Ubunjalo bukayise busensileni yakhe. Izinsila zikayise zimxhumanisa nezwe labaphansi.

UKrige, (1936:67) uthi:

A meteorite the most important ingredients, which has to be well burnt and very finely ground. This substance has the power of closing the anterior fontanelle of the baby's skull of strengthening and making firm the bones of the skull imparting vigour to the child's mind, and making the infant brave and courageous. The

strength of the meteorite is thought to enter the child's whole system. But of far greater importance even than the meteorite is some dirt scraped from the forearm and other parts of the father's body which is mixed with other medicines. This dirt is thought to contain part of father's personality and has therefore an intimate though underdefined connection with the 'ithongo' of spirit of the grandfather and so of the clan.

Kusetshenziswa uthuvi benyanga (igama lomuthi), buyagayisiswa lobu thuvi benyanga bunamandla okuphakamisa ukhakhayi lwengane uma lushone phansi. Lo muthi wenza amathambo aqine emzimbeni wonke kanye namathambo ekhanda. Lo muthi wenza umqondo womntwana ukhaliphe futhi ibe ingane enamandla nesibindi. Le mpushana yothuvi benyanga icatshangwa ukuthi ingena kuwo wonke umzimba wengane. Kanti-ke ingane iqiniswa nangezinsila zikayise, kuphalwa intende yesandla sikayise nezinye izingxenyane zomzimba kayise kuxutshwe neminye imithi. Abantu bakholwa ukuthi le nsila iphethe uqobo lukayise nofuzo oluhle lukuyo. Njengoba iyinsila kayise nokuxhumana nesizukulwane sabangasekho balelo khaya.

4.9.3.5 Ibomvu nensindwane

Mhla eqholiswa umakoti ugcotshwa ngamafutha, mhla ebeletha uma esegeziwe ugcotshwa ngamafutha omfuma. Amafutha ahambisana nebomvu. Ibomvu inhlabathi ebomvu kodwa hhayi isibomvu. Kokunye luyatatshwa njengebumba, kokunye liqheshulwa edwaleni, liqothwe libekwe. Ibomvu lalowo nyaka alisetshenziswa ngoba kuthiwa linesishozi. Ibomvu umcako wemikhosi nezigaba ezithile zokukhula. Liyinto yokuhlonipheka liphathelene nabaphansi, umntwana uhuqwa ngebomvu kanye nensindwane. Insindwane iluhlobo oluthile lwamakha. Ibomvu liqothula uboya obuba sebusweni bomntwana. Ibomvu liqeda nokuqubuka ebusweni bomntwana, nasemzimbeni liyagcotshwa ukuze lisuse uboya futhi liqede ukuqubuka.

UShabangu, (1996:7) ubeka kanjena ngensoyi (ibomvu):

Lolu uhlobo oluthile lwebomvu kwezinye izigodi insoyi ibizwa ngesibhuda, inhloko, inkehli yabesifazane igcotshwa ngensoyi ibe bomvu.

UShabangu, (1996:87) uqhuba kanjena:

Ibomvu futhi liyinzilo yamadlozi. Ngakho-ke kufanele ithwasa liligcobe ukukhombisa ukuthi lizilele amadlozi. Uma ungaligcobile ibomvu amadlozi athi uhamba nqunu.

Nakubo abantwana abazelwe kusuke kufanele bahlanganiswe nezinyanya ngalo ibomvu. Abangasekho bayasondela kubantwana bezobasingatha ngenxa yebomvu.

4.9.3.6 Ukuwa nokulahlwa kwenongwana

Inongwana noma ingalathi ithatha izinsukwana iwe, iyaqashelwa inongwana. Nayo inongwana ilahlwa ngesiko kwahlukahlukane ngemizi ngemizi. Abanye bayimbela eziko bayigqibe khona, abanye bayimbela ezaleni emlotheni, abanye bayiphonsa emfuleni ohambayo noma ogelezayo idliwe izinkalankala. Wonke lo msebenzi wenziwa umamezala awenze ngesikhathi sakhe kodwa ngokuhlwa.

UNxumalo noNyembezi, (1966:104) bathi:

Inongwana (inkaba) yomntwana igqitshwa eziko phansi. Ezinye izibongo-ke njalo ziyilahla emfuleni inongwane idliwe yizinkalankala. Kuya ngamasiko nezinhlobo ngezinhlobo zabantu.

Njengomzanyana nenongwana inokwehlukahlukana ukulahlwa kwayo. Abanye bayimbela eziko, baligudule bapheke phezu kwayo. Bathi lokho kuyombiza umntwana uma esebhungukile abizwe yinkaba yakhe ekhaya kwabo.

Abanye bancoma ukuthi ayishuthekwe ezaleni emlotheni. Nayo le ndawo iyindawo ehlukileyo indawo yabaphansi. Bayahlala beyengamele impilo yalo mntwana khona ezaleni lakwabo. Abanye bancoma ukuthi ayiphonswe emfuleni idliwe izinkalankala nokho kuya ngezibongo namasiko ezinhlobo ngezinhlobo zabantu.

4.10 Umdlezana

Umalokazana ubelethela exhibeni likaninazala noma-ke elakhe uma kanti naye ubesenalo. Leyo ndlu yokubelethela kuthiwa kusezibini. Le ndlu iyazilwa abantu besilisa. Abesilisa abavunyelwe ukubona usana bengavunyelwe nokubona umdlezana. Uma umdlezana ephuma ezibini ugubuzela ikhanda njengomfelokazi, akaphumi engagubuzele ngoba kungasuka umoya kube nesiphepho. Ngakho lokho umdlezana uyagubuzela. Isiko lithi umdlezana ungcolile, akadli nabantu, akahlali ngisho okhukhweni okuhlala abantu, wendlalelwa isaka ahlale kulo aze aphuce aphume ekungcoleni. Abantu besilisa abakudli ukudla okuphathwe umdlezana bayongena engozini yokulimala kalula uma bephethe izinduku kanti benziwa ukuthi badla ukudla okungcolile. Abamkhulumisi umdlezane futhi akwenzeki ukuba bambone ngisho ukumbona lokhu.

Umntwana ozelweyo uhlala kule ndlu engaphumi phandle kuze kuphele inyanga. Mhla eqala inyanga unina uyophuma sekuhwalele amphose phezulu ngendlela ephephile athi: “Nansi inyanga yakho.”

UKrige, (1936:68) ubeka kanje:

On the birth of the child both mother and child are isolated for a certain period usually until the navel string of a child falls off. The child appears to be confined in order to protect it from harm but the mother is definitely considered ‘unclean’ and a harmful influence is thought to emanate from her. The other people of the village are thought to be in danger of

contamination for on the birth of a child, all the people of the kraal eat medicine to protect them from any evil influence.

Ekuzalweni kosana bobabili umdlezana nosana baba abangahlambulukile. Abantu bekhaya nabo kufuneka bahlambuluke badle imithi ukuthi bangameleki umntwana.

Unina womntwana ungcolile akaziphathi izitsha zendoda. Umdlezana uba nomuntu omphekelayo ukudla kwakhe yedwa. Udla ngezitsha zakhe yedwa, ezingahlangani nezabanye.

UKrige, (1936:68) uthi:

During the marginal period the mother must not touch ordinary utensils, but eats special food cooked for her by the midwives out of special dish using her own special spoon. She eats alone no one eats that food.

Ngalesi sikhathi senzilo umdlezana akazithinti izitsha zokudlela, udlela kwezakhe edla ukudla kwekhethele akulungiselwa ababelethisi, udla ngezinto zakhe. Udla ukudla kwakhe yedwa.

4.10.1 Ukuzila

Ziningi izinto ezizilwa umdlezana. Uzila indoda, azile nelawu. Uzila amasi, azile ubisi, azile ukuthinta ubulongo. Kunesizathu sokuthi izinkomo zingashelwa ubisi emabeleni ziqede lapho zife zonke kanti ukhona umdlezana owathintana nezinto zezinkomo kanti akahlambulukile. Izinkomo zendoda zifanele ziphathwe ngokucophelela, zinjengewele azihlangani nokungahlambuluki.

UKrige, (1936:68) uthi:

During this isolation period and for about two months later the woman abstain from amasi, during which period. She wears a grass plaited

rope (umkhanzi) round the stomach for the first few days after the child birth and then a makeshift (isifociya) sometimes called umkhanzi. When amasi once more allowed to the woman, she discards this for the permanent isifociya. The isifociya keeps the stomach from bulging too much.

Ngalesi sikhathi senzilo esicishe sibe izinyanga ezimbili umdlezane akawadli amasi. Uzibopha esiswini ngomkhanzi (ixhama) ngokuhamba kwesikhathi ube esezibopha ngesifociya kuthi uma esevunyelwe ukudla amasi ube esesishintsha lesi sifociya somdlezana kodwa abophe ngaleso aseyohlala esibophile isifociya. Isifociya lesi sibamba ukuba umdlezana angabi nenkwabazana.

AmaZulu awazibuzi izizathu uma kuthiwa awenze into, bayakholwa ngamazwi kamcebisi uma ethi akwenziwa lokhu nalokhuya. Awasibuzi isizathu. Omakoti abancane baphethwe omamezala, yibona abalawula uhambo lomuntu emendweni. Esizulwini kunezinto ezizilwayo uma umalokazana ebelethe. Uzila zonke izinto eziphathele nezinkomo. Angeke azidabula izinkomo. Angeze awadla amasi ezinkomo. Akaluphathi ubisi. Konke lokhu kunezizathu zokuthi izinkomo ziyoklayeka imibele futhi zife ngoba uma umakoti ebelethe, ungumuntu ongcolile ngokwesiko labantu. Akakuphathi ukudla kwendoda noma abesilisa. Indoda ingakhabeka, ingenwe ukufa ife. Uma ephuma phandle, kufanele agubuzele angabonwa abesilisa ngoba kungasuka umoya kube nesiphepho.

URaum, (1973:303) uyayifakaza lena yokungcola kowesifazane osenzilweni ngoba ezele noma esenzilweni noma esefindweni ufakaza kanje:

A menstrual women is considered INGCOLILE (unclean). A menstrual woman may not enter her husband's residential hut, nor the cattle pen. She may not walk through a herd of cattle, or a flock of sheep and goats. This rule is a specially strict with regard to the husband's herd and flocks. Their milk yield will be reduced to dry up

altogether. She may not smear any huts with cowdung.

Umuntu wesifazane osefindweni kuthiwa uncolile. Akavunyelwe ngisho ukungena elawini lomyeni wakhe. Akangeni esibayeni. Akavunyelwe ukudabula umhlambi wezinkomo noma owezimvu noma owezimbuzi. Lo mthetho kumele ugcinwe noma kanjani. Uma ungagcinwanga izinkomo zisha amabele ubisi lushe luphele. Akavunyelwe ngisho ukuphatha ubulongo bezinkomo bodwa lobu.

Lo mthetho ubabhanqa bonke laba besifazane abangcolile abanye bangcoliswe yilo ifindo leli, kanti abanye bangcoliswe ukubeletha, baboshwa ngasibopho sinye sokungcola.

4.10.2 Ukuphela kwenzilo

Lezi zinsuku zokuzila zihamba zihambe ziphele ahlambuluke umlobokazi. Umakoti uyayiqaqqa inhloko uma esesezibini, abhude ikhanda ngesibhuda. Inhloko iwuphawu lwemvunulo nokuhloba. Kunjengokuthi nje umakoti ubhekene nesikhathi esinzima ongasifanisa nokufa ngakho-ke angehlobe, iyaqaqwa inhloko, abophe amasinda ekhanda azile. Manje isiphelile into ebeyesatshwa umlobokazi usebelethile futhi usindile sekudingeka abuyele empilweni ejwayelekileyo aze abuyele naselawini.

Nalo ilawu liyahlonishwa, yonke into yenziwa ngenhlonipho enokucophelela kuvinjwa nezingozi zokunyemfuza. Uthethiswa kabi omamezala umlobokazi onyemfuzayo, kuya ngesivumelwano sabo elawini esithi uma uyise womntwana eselunga ajombe alungele phansi ukuze avike le ngozi yokunyemfuza. Kulihlazo ukunyemfuza kubo bobabili umakoti nomkhwenyana.

Lezi zinsuku ziyizinsuku zokuba uyise amqambe igama. Igama likayise lisuselwa ezizathwini. Leli gama liyahlonishwa, akabizwa umuntu ngegama likayise, angaba uVimbile, angaba uMpisi noma uManzana. Uma lo mntwana

kungumfana esekhule wathola omalokazana bangeke balibize igama kodwa bayobiza intwana esanhlonipho nayo omalokazana abayoyifundiswa yibo oninazala njengokuthi nje amanzi – amacubane, impisi – incuge nokunye okuningi.

Leli gama liwuphawu lokwamukeleka phakathi komndeni umntwana azalelwe kuwo ngoba wamukelwe uyise wamqamba igama. Uzwa amaZulu ethi lowo yindoda eqanjwe igama.

Uma inongwana yomntwana isiwile, kuqhutshwa izinsukwana, kuye ngokubona komndeni nomamezala umakoti uyakhululwa aphuce. Ukuphuca ukuphuma exhibeni, ezibini, kokunye lokhu kuhlambuluka kwenziwa emuva kwezinyanga eziyisithupha umntwana azalwa, esema yedwa. Umlobokazi ugaya utshwala, kuthi mhla ebuvoa, athathe ukhamba aluse kuSokhaya, akasavunule uyaconsa. Uthunge isicholo esisha, waphuca, wagega izinwele ngezansi kocu olumhlophe oluzungeze ikhanda.

Uthatha ingane ayivunulise ngocu olumhlophe ezihlakaleni, emaqakaleni, okhalweni nasentanyeni, ahambe-ke aye kuSokhaya.

UMsimang, (1975:51) uthi:

Naye unina womntwana uyahloba ngaleli langa ngoba phela izinyanga zonke lezi eziyisithupha usuke eluhlaza nje, engavunule ngalutho. Ufika nalolu khamba aguqe ngenhlonipho efanele abesifazane maqede alukhethe, aluphuze asuse ubuthi bese ephuzisa umyeni wakhe. Uzonele aphuze umyeni bese ebonga maqede athathe umntwana ambize ngegama ametha lona bese emanga. Kuvamile kwaZulu ukuba uyise ethe umntanakhe ngesigigaba esithile esamehlela mhlawumpe umntwana esakhulelwe noma engakabikho.

UKrige, (1936:69) uthi:

When the period of isolation is over the woman must be purified before she can resume her normal life and activities, and for this purpose intelezi water is sprinkled on her. The hut, too must be cleaned before the husband can enter it. It is therefore swept now for the first time since the birth of the child cleaned with new coating of dung, aired to get rid of the smell, and finally a fire is kindled in it. Then only a general rule, the husband called to see the baby. This is a glad occasion, for beer has been brewed to thank the midwives and a sign of joy on the part of the husband that his wife has given birth to a child. In the case of the first son a thank offering of an ox will be made to the ancestors. On seeing his wife for the first time after the birth of a child, the husband will be careful to perform a certain ceremony of passing the baby between his legs. This prevents it from becoming a lazy person.

Uma isikhathi sokuzila sesedlule umdlezane uyahlanjululwa ngaphambi kokuba enze imisebenzi yakhe eyejwayelekileyo. Ugeza ngentelezi nendlu abelethele kuyo nayo ichelwa ngentelezi ukuyihlambulula. Ishayelwa ngokokuqala kusukelwa kwabelethwa kuyo. Isindwa okokuqala kususwe iphunga lasezibini kubaswe nomlilo. Ukulungisela leli langa kulungiswa amanzi amponjwana kubongwa ababelethisi nokuhlinzeka uyise ozozobona umntanakhe ngokokuqala. Uma kuyindodana yokuqala sekungawa nenkabi kubongwe abaphansi. Uyise uthatha umntwana ameqe ukuze akhuthale.

Kunenkololo ethi ukuya komntwana elawini likayise kuyamkhubaza, kumenze abe yisinyemfu, yingakho nje uyise emeqa ukuze nokho akhuthale, akhase, ahambe.

Abantwana abancane banjengamawele, bawubamba kalula umoya omubi. Ukuya elawini kukanina womntwana esemncane kuyamkhubaza kakhulu. Uba umntwana

ogulayo, abe yisinyemfu angahambi, angakhasi. Kusemqoka ukuba uyise ameqe umntwana ngesiko laselawini ukuze umntwana wakhe angabi buthaka.

4.10.3 Ingane izalwe yembethe

Kunesimo lapho ingane izalwa igaxile. Le ngane izalwa yembethe into esamhlwehlwe engamafutha, leyo ngane iyingane yenhlanhla. Le ngane iyigugu labaphansi. Le ngane nje idinga ukunakekelwa okwehlukileyo, kungenzeka ukuba izalwe nomoya wobungoma noma umoya wamandiki namandawe. Ingane ephiwe umsebenzi abaphansi. Izoba isicebi iphiwe isipho esikhulu. Ingane ekhethekile ikhethwa abaphansi.

UMhlongo, (2007) uthi:

Lo mntwana uzalwa nayo inhlanhla, uyinikelwe
ogogo abadala. Kokunye lokhu kugaxa
kumkhomba ukuthi uyoba ngumlozi agaxe
angenise izinkomo.

Uthi angabeletha umlobokazi, umamezala awehlukanise lo mgaxo nomzanyana, womiswe wenekwe. Uyaqashelwa ngoba uyimpilo yalo mntwana. Uma egula kushiswa impepho emsamo ufakwe lo mgaxo. Umamezala uyawuqoqha uma sewomile. Ukuwandisa kubulawa imbuzi nayo yengulwe umhlwehlwe uxutshwe nalo mgaxo ukuze ukwazi ukumgcina impilo yakhe yonke lo mntwana. Lo mntwana ufana nse newele. Ubuthaka njengewe ikakhulukazi emimoyeni. Lo mntwana noma eseyosebenza uyoshiselwa lo mgaxo. Uma kungenjalo angawufuna aze abuye engawutholi umsebenzi. Eqinisweni uphathiswa okomuntu onamandiki namandawe. Yonke into yakhe iyabikwa.

UMpungose, (2007) uthi:

Uyathathwa lo mgaxo ubekwe kahle
wahlukanise nomzanyana wenekwe wome
khehle! Ngaso lesi sikhathi kubulawa imbuzi

yokubonga ogogo kwembulwa umhlwehlwe nawo womiswe ugaywe uxutshwe nomgaxo lona. Zonke izinto zalo mntwana ziyophathwa njengezinto zabantu abanedlozi. Le ngane iyokwelashwa ngawo lo mgaxo uma ihamba ibikwa emsamo kushiswe wona lo mgaxo nempepho emsamo noma igula emuthini wayo, kuthiwa fahla le mpushana yomgaxo.

Kuyacaca ukuthi ingebe yodwa imbuzi ebulawayo empilweni yalo mntwana. Izimbuzi lezi zibulawela umhlelo wazo ozoxutshwa nomgaxo lo osewaqothwa waba impushana. Uma lo mntwana ehamba noma evakasha, kushiswa impepho emsamo kucelwe emadlozini, kubikwe ukuthi uyahamba. Njengoba eyingane ebigaxile umntwana uba umntwana ohlukaniselwe amadlozi, kuhlala kunamagobongo obulawu obumhlophe njengoba kwenziwa kumandiki namandawe. Ngaphezu kokushisa umgaxo nempepho, kubuye kushaywe igobongo kubikwe kwabaphansi.

UNtuli, (2004:108) ubeka kanjena ngempepho:

Iphunga lempepho yiphunga eliletha umoya wobungcwele wamathongo kule ndlu nakuwo wonke umuzi. Asiyiphathi uma iphunga lale mpepho lihlangene nelenyama yokosa.

Umhlelo wembuzi onezelela kulo mgaxo unjengalo ngempela iphunga lenyama yokosa. Leli phunga elixubene nelempepho liba njengephunga elimemeza abaphansi bakhuphuke bonke bazobona ukuthi babizelwani. Bathi bangafika bawubone umsebenzi wokusingatha lowo mntwana wabo ophathwa ngendlela ekhethekileyo ngisho eseya emsebenzini basuke bekhona. Noma eseyogana uyoshiselwa yona le mpepho ukuze anamathelwe yizinyanya nezikhumamlotha zakubo.

UMpungose, (2007) uthi:

Le ngane inesipho esikhulu. Umembeso lona uyanekwa wome. Uqothwe ube yimpuphu. Ngenxa yokuba le mpushana ayingakanani kubulawa imbuzi yokubonga ababelethisi abangasekho. Umhlelo wayo uyaqothwa uhlanganiswe nomembeso. Le mpushana uyisebenzisa aze abe mdala. Uma egula kuthiwa fahla le mpushana emthini. Uma ehamba lo mntwana uyabikwa ngempepho emsamo wakhona kuthiwe fahla le mpushana.

Kuthi noma lo mntwana eseya emsebenzini esekhulile kusetshenziswe wona lo membeso ukumfunela umsebenzi kubelungu. Ukuze kube nempumelelo konke akwenzayo kushaywa igobongo kucelwe kwabaphansi, kushiswe impepho exutshwe nalo membeso. Kushiselwa yena yedwa lo mntwana. Abanye asebeyofuna umsebenzi njengalona bona bashiselwa impepho yodwa ingafakwa lutho.

UMkhize, (2007) ubeka kanje:

Inhlanhla enkulu, le ngane ifumbethe umcebo. Lo membeso uyahlukaniswa nomzanyana. Uyenekwa wome ufohlozwe ugaywe. Uma umntwana ebhocobele ushiselwa impepho kufakwe umembeso. Umembeso lona ufakwa ngisho emanzini okumgeza umntwana ithiwa fahla le mpushana. Kuyothi angakhula abizelwe umuntu azomgxobhela imitombo yamandawe namandiki nakuyo leyo mitombo kuthiwa fahla lo mgaxo wakhe. Uyaphalaza ageze ngayo le mpushana.

Le ngane iyingane etetemayo njengamawele. Uma ibhocobala ngenxa yemfudumalo, unina uqala kulo mgaxo ngaphambi kokuba afune ixhwele. Uchathwa ngawo lo mgaxo futhi ageze ngawo, umehluko uyabonakala.

UCele, (2007) uthi:

Uma ingane inqwambile inenhlanhla enkulu
kufuneka yenzelwe iminqwambo kwenzelwe
izalukazi eziyiphe inhlanhla. Lokhu kugaxa
kusho ubukhulu obuthile.

4.10.4 Ukushunqisa

Nakuba umntwana esephumile ezibini kodwa usuke esengumuntu obanjwa kalula imimoya. Uyakudinga kakhulu ukunakekelwa kanjengoba ebesesezibini. Naye unina uba buthaka njengaye umntanakhe. Unina womntwana ulandelwa kalula imimoya yezindlela ngoba kusuke kade kuhamba abathakathi nezilwane zabo ezimbi. Le mimoya itholakala ngokuhamba exhawula unina womntwana ubuya nale mimoya ayocindezela umntwana wakhe. Le mimoya iyaxoshwa ukumshunqisela umntwana.

Bonke abadlezana bafundiswa izindlela zokugwema imimoya. Ayaziwa kahle imimoya kodwa kubonakala ngezenzo zayo ukuthi ikhona. Iyingozi iyazibulala izingane yingakho amaZulu eqikelela ukuyixosha ingakawenzi umonakalo. Iyimimoya engamasela ngokugadla kungalindelwe imthathe umntwana. Yonke imimoya inendlela yokuheliswa kubantwana ngemithi engatheni ngokungako. Impila ingumuthi omkhulu wemimoya. Abanye abazali bayifaka phansi kolimi uma behamba sekuhlwile kanti banabantwana. Imimoya iyayesaba impila.

4.10.5 Izibi zendlela

Uma unina womntwana ehamba ezindleleni ucosha izibi azithola ezindleleni. Izibi zendlela zingumuthi. Uma umntwana kade eshiyiwe, uyelashwa ngokushisa izibi zezindlela. Lezi zibi zezindlela ziyayixosha imimoya. Unina womntwana kufanele abophe isihlahla ‘imikhondo’ emaqakaleni ukuze le mimoya inganamatheli kuye. Akuvunyelwe ukuba umdlezana ahambe ngovivi noma ahlwelwe endleleni kodwa zikhona izikhathi eziphoqa ukuba ahambe ngaleso

sikhathi. Kusemqoka ukuba azakhele isivikelo. Ucwangingo luthola ukuthi imimoya lena iyaxoshwa ngezibi zezindlela. Ezindleleni abehamba kuzo unina womntwana ubehamba eqa imimoya eyimihambima.

4.10.6 Ukukhamela ubisi ezindleleni

Uma umdlezana efika ezimpambanweni zezindlela ukhamela ubisi. Leli bele alibambe alithi kla kule ndlela engapha akhame leli alikhamele kuleya ndlela ephambanisa imikhondo. Imimoya iyaduka ingakwazi ukumlandela.

Uma umdlezana ekhama ubisi ezimpambanweni zezindlela uphambanisa imikhondo, wedukisa imimoya. Ubisi lwenza iduke imikhondo ingayiboni indlela ahambe ngayo umdlezana.

4.10.7 Ukukhamela ubisi ekhanda, esifubeni nasehlanane womntwana

Ukuze amqinise umntwana amgome ukuze angabanjwa yimimoya uma kade ehambile unina ufike amkhamele ubisi esifubeni umntwana, amkhamele ekhanda aze amkhamele nasehlanane. Ubisi luxosha imimoya emibi esuke ifike nonina eyicosha ezindleleni ekade ehamba ngazo.

Kungumkhuba omuhle wokumqinisa umntwana uma ezoshiywa unina ukuba aklaziselwe ngobisi ekhanda nasesifubeni. Imimoya iyehlulwa ubisi lomdlezana, ayisondeli kumntwana yesaba ubisi lukanina.

4.10.8 Isiqunga, indalucwatha, umlotha nempishampisha

Isiqunga umuthi omkhulu wemimoya. Uma umuntu kade ehambile noma evela ekufeni engakamthinti umntwana, uququda isiqunga, asihlafune sakuhlamba ngaso, aphephethe umntwana amkhwife ngaso ekhanda, amelule amalunga onke omzimba.

Nayo indalucwathwa iququdelwa ukuxosha imimoya emibi njengoba kwenziwa ngesiqunga, kwenziwa into efanayo nangendalucwatha. Lapha eduze komnyango kuhlala kukhona umlotha oxutshwe nesiqunga nangendwalucwatha, abavakashi baqale bagcobe izandla zabo ngalo mlotha bazihlambulule ngaphambi kokuba baphathe umntwana bangameleki ngezithunzi zemimoya.

UKrige, (1936:70) uthi:

Even when the baby has come out of the house of seclusion, it is still considered to be unable to resist the dangers of this world and great care must be continually exercised that no harm befalls it.

Nakuba ingane isiphumile ezibini kodwa isuke isebuthaka ingeke yayimela imimoya nemikhondo yabathakathi. Kufanele ilokhu ivikelwe njalo emimoyeni emibi.

Ingane yomZulu iphila ngokuvikelwa ngezinyamazane, iyachatha ize ithotshwe nangamakhambi. Izingane ziyayizwela imimoya. Nokho ikhona imithi namakhambi aqaphe leyo ngozi, isiqunga, indalucwatha, impila kanye nomashwilishwili (umsuzwane). Uma umuntu ezophatha umntwana, kudinga aqale kula makhubalo awaququde bese ekhwifa umntwana, amqinise ngokudonsa amalunga onke.

UKrige, (1936:70) uthi:

For the first month or two after birth anyone entering the hut of the baby is rigorously expected to perform the ukulumula nibble off a small particle from certain charm grasses herbs etc. Hung over the doorway and spet it out upon the child so that any injuries (umkhondo) which he may in advertently have brought in with him may be thereby rendered innocuous.

Ezinyangeni ezimbili umntwana ezelwe
abavakashi kufanele baququde isiqunga
bamkhwifela umntwana ukumvikela
emikhondweni okungase ukuba bafika nayo.

Izindlela zonke abantu abeza ngazo ukuzobona umntwana zigcwele imimoya nemikhondo. Le mimoya nemikhondo zingababulali abakhulu babantwana. AmaZulu ayaqikelela ukuba abavakashi bangathi kanti beze ngothando bagcine sebengababulali babantwana. Eduze komnyango esithumbanjeni kubekwa umlotha oqothelwe isiqunga. Ngalo mlotha onesiqunga abavakashi bawuhuqa ezandleni sakuhlamba ngawo. Babuye bawugxobe ngezinyawo, bazihlambulule ngawo. Imimoya iyasesaba isiqunga futhi iyawesaba umlotha wezala ngakho-ke iyabaleka. Abavakashi bahlambuluke.

UKrige, (1936:70) uthi:

Later on should the mother herself have had to travel over multitudinous ways, she would carefully preserve a specimen of the rubbish (izibi) of each separate path.

This she burns on the hearth when she reaches home and holds the infant in the smoke to expel any injurious influence. She may have brought back with her from those paths.

Uma umdlezana kade ehambile ucosha izibi zendlela ekade ehamba kuzo, azithathe kule ndlela nakulena afike azishise eziko athathe usana alulengise phezu kweziko alushunqisele ngazo lezi zibi ukuxosha yonke imimoya yendlela.

Ukwehlisa amandla emimoya nemikhondo umdlezana uma kade ehambile, uba nomsebenzi wokucosha izibi zezindlela ukuba afike ekhaya ashunqisele umntwana ukuze axoshe imimoya engase imhlasele.

4.10.9 Uma umntwana eshiyiwe

Nakho ukumshiya umntwana kuyindaba egudwini nakho kunemikhutshana yakho eyenziwayo. Phezu kwamakhambi amaningi okunakekela abantwana, ubisi nalo kungelinye ikhubalo. Uma unina emshiya umntwana omncane, umkhamela ubisi ekhanda, esifubeni nasemhlane.

UKrige, (1936:70) uthi:

When the mother leaves her child for a few moments, she may squeeze a few drops of milk over the head, breast, and back as a protection in her absence. It is advisable for a woman to carry medicine with her to spit over the child at convenient moments to protect it against the 'evil eye' of visitors.

Uma umdlezana ezoshiya umntanakhe isikhashana, umkhamela ubisi ekhanda, esifubeni nasemhlane. Uyamgoma ngobisi emvikela emimoyeni emibi. Unina uququda amakhubalo amkhwife ngawo okhakhayini amvikele nasesweni elibi lezivakashi.

AmaZulu asebenzisa isiqunga, impila, indalucwatha kanye nomashwilishwili ukuxosha imimoya emibi. Ubisi lukanina nalo luyikhubalo. Ubisi lukanina olukhanyelwe ekhanda, esifubeni nasemhlane lunamandla okuxosha imimoya.

4.10.10 Incweba

Ingane iyavikelwa emimoyeni emibi ngokuba ifakwe incweba entanyeni. Incweba isikhunjana esithungelwe umuthi bese umntwana esilengisa entanyeni.

UKrige, (1936:70) uthi:

The child may be protected from harm by wearing charms and long strips of skin to be

wound around the neck of the infant for this purpose.

Umntwana angavikelwa emimoyeni ngokufaka incweba efakwe imithi namakhubalo axosha imimoya emibi. Incweba yakhiwa ngomdweshu wesikhumba esithungelwe lamakhubalo bese silengiswa entanyeni.

Incweba yenziwa ngenhlanganisela yemithi yemimoya ethelekezelwa emdweshwini wesikhumba. Umdweshu lona uboshelwa entanyeni, yiwona ongumqaphi nomvikeli womntwana emimoyeni emibi.

4.10.11 Inkwabazana

Lesi isimo sesisu sowesifazane emuva kokubeletha. Uma umalokazana esebelethe amakhosikazi amfundisa ukubopha isisu ngomkhanzi, umchilo owenziwa ngotshani (umuzi) ukuze owesifazane aqinise isisu sakhe singawekezeli. Ukubopha ngomkhanzi kumnika amandla ikakhulukazi emuva kokuteta ubalula, angabinawo amandla.

UKrige, (1936:68) uthi:

She wears a grass-plaited rope (umkhanzi) round the stomach (for the first few days after child birth) and then a makeshift isifociya.

Uzibopha esiswini ngomkhanzi (ixhama) ngokuhamba kwezinsuku ube esezibopha ngesifociya.

4.10.12 Icimamlilo

Njengoba igama laleli khambi lisho leli khambi licima izinhlungu ezivutha njengomlilo ezizwiwa umdlezane emuva kokubeletha. Lezi zinhlungu zibizwa ngezinsaka. Icimamlilo lisetshenziselwa ukupholisa izinhlungu kanye nechya.

UMhlongo, (2007) uthi:

Lezi zinhlungu zezinseka zivutha njengeziko kodwa ziyancipha ziphele uma umdlezana ephuma ayolala ngesisu ezindleleni. Lokhu kuqeda izinhlungu zokubeletha futhi kusiza ukunciphisa isisu emuva kokubeletha.

Umdlezana uyazinakekela ngokuzigeza ngalo muthi, ucima izinhlungu nezinseka zokubeletha. Emuva kokubeletha kuba nezinhlungu okuthi uma umdlezana ezithoba ngalo leli khambi, lizidambise izinhlungu zasemuva kokubeletha. Leli khambi liyasiza futhi ukunciphisa isisu ukuba singabi nenkwabazana. Nayo inkwabazana iyaqedwa ngokuba umdlezana avuke kusempondozankomo ayolala ngesisu ezindleleni. Lokho nakho kuyasinciphisa isisu somdlezana.

4.10.13 Imbeleko

Kuthi angakhulelwa umlobokazi kubikwe kuSokhaya, abulale imbuzi abonge kwabangasekho. Kuthathwa isikhumba sempunzi noma sale mbuzi, umalokazana asise kubo bayosihlobisa ngobuhlalu. Buthungelwa izintombi ezinomuzwa wokubonga ngoba intombi le iziphathe kahle ngakho-ke bayathokoza.

Imbeleko yona lena yokubeletha umntwana ilisiko. Uma ingane izalwe yafa imbeleko ayilahlwa nomntwana njengoba sisho isaga sesiZulu sithi: “Akulahlwa mbeleko ngakufelwa.” Kunenkolelo ethi labo gogo ababemuphe umntwana basazophinda bamuphe omunye umntwana futhi. Akahlupheki umzukulu uvele ahoshe imbeleko atete umntanakhe, imbeleko yengane eyabhubhayo ayilahlwa. Umntwana angafihlwa nazo zonke izimpahla zakhe njengesiko kodwa imbeleko isala ngaphezulu.

Ingane engakhali ifela embelekweni amaZulu asho njalo ngomuntu ofela phakathi. Imbeleko eyekhaya ivela kwabaphansi babikelwa ngayo. Ziningi izimbuzi ezibanjwayo kuzozalwa umuntu. Kokunye imbuzi ibanjwa esezelwe

nayo kodwa isetshenziswa kukho ukumteta. Isikhumba sempunzi sona sikhethwa ngoba impunzi inyamazane ekhuthelayo egijimayo. Le mpunzi ihlinzwa maqede kushiye izinselo zayo kuba yizo ezigcine emichilweni eyimilenze.

Isikhumba sempunzi noma sembuzi esihlobe ngobuhlalu obumhlophe sibizwa ngengcayi ngoba umakoti umboza ngaso isisu uma ingane ingeyokuqala. Uyombatha sona sodwa kanye nebhayana elisemahlombe. Lo mntwana uyinkosana noma inkosazana, abantu abakhulu. Uma kwenzekile umlobokazi abelethe kahle kanti uzale inkosana, uyise uginga phansi inkabi ngoba uyibekile induku ebandla, uzale inkosana, umfana, umuzi kayisemkhulu uyaqhubeka.

Enye ingane izalwa ikhale. Abadala bayaluleka ukuba enzelwe isiko lembeleko enzelwe isiphandla. Njengayo yonke imicimbi yesiZulu kuphiswa utshwala kubanjwe imbuzi sekushiswe impepho emsamo, kubikwe lo mntwana emndenini ongasekho. Nayo le mbuzi ithi ingabulawa isikhumba sayo senziwe imbeleko yomntwana sihlinzwe sishiywe amanqina kusikwe umdweshwana kwenziwe isiphandla somntwana, umntwana athelwe ngenyongo agezwe ngenyongo.

Leli siko lembeleko liyingozi embi kubantwana. Ingane yenzelwe imbeleko ihlanganiswe namadlozi omuzi kanti iyivezandlebe ikhala ize iquleke kokunye ihlatshwe izibhobo ife. Ngenkathi isakhala ogogo abadala bathi “hamba nayo makoti uyoyithulisela emuva kwendlu,” basuke benzela ukuba ayithulise ngesibongo sayo sangempela hhayi lesi salapha egane khona. Liyingozi leli siko lembeleko uma amadlozi akulo muzi enolaka, kwenza bayingcwabe leyo ngane ngakusasa.

UMkhize, (2007) uthi:

Kwesinye isikhathi umntwana uyazifunela yena imbeleko ngokukhala, uyobathiwani umntwana akhale. Abadala sebezokhumbula ukuthi umntwana akayenzelwanga imbeleko. Sekuzohlangana ikhaya kugaywe utshwala

kushiswe impepho kuthethwe idlozi ngembuzi, umntwana enzelwe isiphandla. Kuyobonakala ngemiphumela umntwana esethule. Ugezwa ngenyongo. Isiyenziwe-ke imbeleko, kushukwa isikhumba atetwe ngaso.

Imbeleko yenziwa ngesikhumba sempunzi esiqhoshelwe ngobuhlalu. Leyo kuba imbeleko yokuhamba kanti ikhona nembeleko eyenziwa ngesikhumba sembuzi. Lena yembuzi yenziwa ngesikhumba sembuzi obekuphandlwa ngaso umntwana.

4.10.14 Ukuphendula

Kuke kwenzeke umuntu azale kuze kweqe ahlanganise ishumi kweve kuze kube buhlungu nakuSokhaya, esemzwela umkakhe. Kuye kugaywe utshwala kushiswe impepho kukhulunywe nedlozi, kubulawe inkomo kucelwe abadala ukuthi abayibophe inzalo. nebala uyagcina umlobokazi lowo engabe esazala.

Kuke kwenzeke umuntu azale izintombi zodwa noma izinsizwa zodwa kube nesidingo sokuba ashintshe, kunomuthi obizwa ngokuthi ihlamvu. Uyaziwa owokuzala abafana, uyaziwa nowokuzala amantombazane. Umuntu uthatha lowo ongowohlobo afuna ukuphendukela kuwo.

Njalo uma uSokhaya engakwakhe ufaka lo muthi phakathi kwamacansi azolala umnumzane kuze kuthi uma umakoti ebamba isisu kube uhlobo abalufunayo. Kokunye basebenzisa umuthi okuthiwa ihlamvu nalo elokuphendula uhlobo, umuntu azale lolo hlobo alufunayo.

UMhlongo, (2007) uthi:

Ngazala amantombazane aze amane, indlu yami izovalwa, ngibe yini uma la mantombazana eseganile. Babefuna mina ngizale ifa lezinkomo. Ngadatshukelwa umkhwenyawethu edlula wathi kumntwana muni lokho okubambise ngebele, nganele ngasho ukuthi intombazane wangeluleka

ukuthi ngenzenjani. Wathi angozingela izikhuni zalapho abafana kade bosa khona iphaphu. Uma uthatha lezo zikhuni uzigoqe ngecansi uzimise esininini sikababa, uma ekumema uyobamba umfana. Ngama ngalezi zikhuni ngaze ngathola abafana abane.

Kuke kwenzeke umuntu azale uhlobo lwamantombazana kanti bathatha izinto ezithile umakoti ebeletha. Omunye umakoti bangamcwiwela izinsila zakhe kube uyigcinile ingane.

4.10.15 Ukudla kwabantwana

Abantwana badla incumbe egaywa ngezinkobe ezenyeliswe. Zithi zingenyela lezi zinkobe zigaywe zicwengwe bese kubuye kubiliswe kuhlanganiswe. Uma incumbe isilungisiwe ibe seyethwa eguleni loselwa. Umntwana uphuziswa ngenkezo encane eyenziwa yalungiselwa ubungako bomlonyana womntwana. Ngaphandle kwale ncumbe abantwana babuye bancele ubisi lwebele likanina kunesondlo esingelinganiswe.

4.10.16 Ukulumula

Kuthi kungaphela iminyaka emibili umamezala alungiselele ukulumula umntwana. Nalo leli langa liyilanga elikhulu empilweni yomntwana. Umntwana uyakhuliswa uyakhunyulwa ebeleni. Umamezala ulungisa inhlaba noma upelepele awuhuqe emabeleni kamalokazana. Umntwana wenzelwa incweba kufakwe imfingo kanye nempukane. Lokhu kwenzelwa ukuba umntwana asheshe alikhohlwe ibele. Uyakhala umntwana kodwa noma sekunzima akabuyiselwa ebeleni ngoba uyoba isiyiko uma kuthi ngokukhala kwakhe wabuyiselwa ebeleni. Akabuyiselwa ebeleni noma sekuthini.

4.11 Isiphetho

Kulesi sahluko kucwaningwa ngamasiko nemikhutshana ehambisana nokubeletha, kubukwa onke amasiko ahambisana nokubamba isisu. Kuvunjululwe isiko nenhlonipho okuphathwa ngayo inyoka eluhlaza umabibini. Kugqugquzelwa omakoti ukuba bangahlukani nokwenza ukhanjana lotshwala egameni labangasekho ukuvula izinhlanhla nakho ukubamba isisu.

Lolu cwaningo lubuke izihlambezo nemithi ethakwayo ukuze kuphume isihlambezo sokuqala nesesibili. Noma ngabe usebambile umakoti kunendlela aziphatha ngayo. Nayo leyo ndlela iyagcizelelwa ukuze yonke into eyenziwayo ibe nempumelelo.

Kutholakale nesu abantu bakwaZulu abenza ngalo izingane zabo zibe zinhle, zizothe, zithandeki. Kucwaningwe namasu asetshenziswayo uma isisu siphuphuma. AmaZulu ayakwazi ukusibopha singaphumi isisu. Kubukwe kwacwaningwa ngababelethisi nezinto ezenziwa ezibini. Kucwaningwe ngezinto ezenziwayo uma ukubeletha kulukhuni. Kucwaningwe ngomamezala nemisebenzi yemfanelo eyenziwa umamezala.

Kuboniswene ngemisebenzi engenziwa amanye amakhosikazi alapha ezibini. Kuye kwabukwa nengane ezalwe igaxile, ingane yamadlozi. Kubhekwe nokuphathwa kwalo mgaxo nemisebenzi yawo. Ziningi izinto ezivezwe yilolu cwaningo kanye nesiko lembeleko nendlela elenziwa ngayo. Kucwaningwe ngezintelezi nemithi esetshenziswa ukuqeda inkwabazane.

ISAHLUKO SESIHLANU

5.0 IMIMOYA

5.1 Isingeniso

Izingane zikhula phakathi kwezinhlobonhlobo zemimoya. Le mimoya iluhlupho olukhulu kubantwana. Le mimoya yenza imfudumalo nokushisa kubantwana. Yona le mimoya itholakala idwanguza ingazi lapho iya khona, yehla yenyuka ezindleleni ikakhulukazi ebusuku nasentathakusa. Iyimimoya enamathela kubantu ibuye nabo iye ekhaya lapho-ke isiyobanga khona ukushisa nemfudumalo.

UMcetywa, (1991:37) uyichaza kanjena imimoya:

Most of the bad spirits are human spirits. This set of bad spirits range from the living-dead bad spirits to the man made bad spirits. The living-dead bad spirits refers to the ordinary living-dead good spirits acting badly.

Le mimoya iyimimoya yabantu abangasekho. Eminye yale mimoya emibi iyimimoya eyenziwa yibo abathakathi ukuba ibe mibi, beyenza ngamakhubalo nangamafutha ezilwane ezesabekayo. Ayihlale imibi yonke imimoya yabantu abangasekho kodwa abathakathi bayakwazi ukuguqula idlozi elihle libe lidlozi elibi besebenzisa amanzi amnyama.

KwaZulu kuyaqikelelwa ukuba umdlezana kanye nomakoti ozithwele bangahlwelwa ezindleleni ngoba le mimoya yezindlela izobanamathela ibuye nabo. Akufanelanga ukuba umakoti nomdlezana babe abokuqala endleleni ngoba le mimoya (imikhondo) iyonamathela kubo ibuye nabo bese izohlupha emakhaya.

5.2 Iyini imimoya?

Imikhondo lena iyimimoya esuka kubathakathi nasezilwaneni zabo ezihamba ebusuku. Imikhondo iyizinsalela zalobu bubu obuvela kubathakathi, emikhovini, kotokoloshe, ezimpundulwini nasezimfeneni zabo. Ngaphandle kwale mimoya eminye imimoya kungaba ufuqane, imimoya yemingcwi kanye nezipokwe. Imimoya eyaluzayo, kokunye kuba imimoya yabantu abangasekho. Le mimoya ayizi kahle iyimimoya engalungiswanga. Imimoya enolaka engenzelwanga lutho. Umoya wofuqane awaziwa ukuthi ungumoya muni ngoba akekho umuntu osewake wawubona kodwa ubonakala ngoba abantu sebefuqeka, ikakhulukazi uma ehamba yedwa, yonke lena imimoya eyimihambima. Abantwana bayahlupheka uma sekufike le mimoya, bayacindezeleka kokunye bangashona. Lo moya awunaso isimo somuntu, awaziwa umoya oliqili, uyabazuma abantu obafuqayo. Umfuqa umuntu adlule ekhaya aze ayophoseka esizibeni samanzi.

ULushozi, (2007) uthi:

Thina sake sabona isimanga inkosikazi
yakwaCele uMazincume kwake kwasa elele
phezu kwendlu. Wayengabuyanga ngayizolo
kade eyophuza ufuqane lwamkhweza phezu
kwendlu walala khona.

Kukhona nemimoya yemingcwi, lena imimoya yabantu abangasekho kodwa eyizilahlwa ngoba ingazange yenze kahle isaphila emhlabeni. Imingcwi ayivuthi, inesimo sabantu abaphilayo futhi imingcwi iyakhuluma, kayivuthi umlilo njengesipoki. Ungumuntu ngakho konke kodwa ayinyatheli phansi. Le mimoya iyanamathela kubantu ibuye nabo. Inqobo nje uma bebuya sekuhlwile.

Abantwana bayakhuzwa ukuthi bangawakhi amanzi sekuhlwile ngoba bayobuya nemimoya. Uma kwenzekile babuya namanzi sekuhlwile abantwana, bathatha isikhuni somlilo esivuthayo basihlwaseke embizeni sicimele khona kanjalo-ke imimoya iyabaleka ibuyele ezindleleni lapho kade ihamba khona.

5.3 Imithi yokuxosha imimoya

Le mimoya iyayesaba impila. Uma umuntu evame ukuhamba ebusuku, wenza incweba yempila ayigaxe entanyeni. Yonke imimoya yokuhlwa ihambela kude naye ingasondeli kuye ngakho lokho aphephe kule mimoya. Umuntu angasebenzisa impila noma indalucwatha.

UMkhize, (2007) uthi:

Isiqunga nendalucwatha yiyona mithi yemimoya. Uma unina womntwana kade ehambile esebuya ekhaya. Abasekhaya bamhlangabeza ngesiqunga, indalucwatha nezishwilishwili ahlambe ngakho ngaphambi kokuba athinte umntwana. Uyayiququda le mithi akhafulele kumntwana okhakhayini ukuze lungashoni phansi. Kubalulekile futhi ukuba abe nempila. Lona-ke umuthi omkhulu wemimoya.

Ngenxa yobuthaka kwabantwana abantu abakhuthazwa ukubavakashela ngenxa yokuthi bazofika nale mikhondo. Uma umntwana eseshunqiselwe ngezinyamazane nangezinsila zikayise, abavakashi sebengaqala ukuzombona umntwana. Abavakashi banikwa impila, indalucwatha kanye namashwilishwili bazigome ngale mithi ukuze baxoshe amathunzi amnyama nemikhondo. Iyaququdwa-ke le mithi bakhwife ngayo umntwana okhakhayini futhi bamqinise amalunga ngokumdonga. Uma bengakwenzanga lokho laba bavakashi, bahlikihla izinyawo zabo ngomzala (umlotha) ogonywe ngawo la makhubalo wase ubekwa esithumbanjeni ulinde bona abavakashi.

UMagwaza, (2007) uthi:

Iyaziswa imimoya kwelikaMthaniya iyizona futhi injalo nje. Ngisho umuntu ehlabi inkomo kufanele aququde lamakhubalo, ikakhulukazi isiqunga ukuze axoshe imimoya okungase ukuba imelekile kuze kuthi konke akuhlabayo

kudungwe koniwe yiyo le mimoya. Ngisho inyama iba yimbi ingadleki ngenxa yamasele ayewabulala esengumfana. Nawo lowo moya udinga ukuxoshwa.

Impila yikhubalo elisatshwa kakhulu imingcwi nezipoki. Uma ungumuntu ovame ukuhamba ebusuku kwenziwa incweba yempila, akukho moya-ke ozosondela. Yonke le mithi kwenziwa ngayo incweba yomntwana ukuze le mimoya ihambele kude nomntwana. Uma umuntu ehlwelwe, kudinga afake iqhuzwana lempila ngaphansi kolimi ukuze aphephe ekuhlaselweni imimoya emibi.

Ngenxa yamandla ala makhubalo bonke abantu abazobona umntwana baqale bazihlanze ngala makhubalo besusa imikhondo nemimoya yezindlela. Nabo njengomdlezana bayaziphatha izibi zezindlela abazofika bashunqisele ngazo umntwana baxoshe imikhondo okungaba ibambelele kubo beseza ngendlela. Nabo bayaququda bamkhwife ekhanda umntwana baze bamdonse ngezinwele ukuvikela ukushona phansi kokhakhayi.

UMhlongo, (2007) uthi:

Ngenxa yobuthaka bomntwana abakhuthazwa abavakashi ukuba bavakashele umntwana funa bafike nemikhondo nemimoya emibi evela kubathakathi nasezilwaneni zabo. Bacelwa ukuba basebenzise indalucwatha bayiququde bakhwife ekhanda lomntwana ukuze angazikelwa ukhakhayi.

UKrige, (1936:69) uthi:

For the first few days after delivery, all people except the midwives and the doctor are excluded from the hut, lest they bring in with them 'tracts' of 'imikhondo' where, however, the child is doctored with his fathers 'dirt' when it is smoked after birth. It is allowed to receive visitors immediately after this has been done.

Ezinsukwini ezimbalwa ngemuva kokubeletha umdlezana nosana abahlangani nabantu ukuvikela unina nomntwana emikhondweni. Umntwana ushunqiselwa ngezibi zendlela nangezinsila zikayise ukuze zimqinise, kube sezingambona-ke izivakashi uma isimo siphoka.

Izingane ezincane zifana namawele, ziyashesha ukulekwa imimoya emibi. Uma unina kade esekufeni, kufanele aqaphe angameleki ngamathunzi okufa.

UMkhize, (2007) uthi:

Isiqunga, indalucwatha, impila noma isishwilishwili yimithi yokuxosha imimoya. Uma unina womntwana kade esekufeni abasekhaya bamhlangabeza ngesiqunga noma indalucwatha, noma impila noma isishwilishwili, uyaququda ahlikihle izandla zakhe, aququde akhwife umntwana ekhanda amdonse izinwele okhakhayini ukuze amqinise, amthwishile onke amalunga omzimba.

5.3.1 Izinyamazane

Uma umntwana esezelwe, ziningi izingozi ezingase zimhlasele. Uyakudinga ukuvikeleka ezingozini ezinhlobonhlobo. Imimoya emibi ingamcindezela imbulale umntwana. Izinyamazane izicucwana zezikhumba nezinyamana, iziboya, amazipho nokunye okuningi kwezilwane, izicucwana ezomisiwe. Lo muthi unamandla amakhulu okuphebeza imimoya futhi wenza umntwana aqine angabi yintekenteke. Kulezi zinyamazane kuxutshwa zonke izinhlobo zezilwane kodwa ezizoba nomthelela omuhle ekukhuleni komntwana. Izinyamazane zenza ukuhlakanipha, zenza isibindi, ziyamqinisa umntwana angangenwa yizifo ezinhlobonhlobo.

Kuqala ngokufaka amalahle odengezini, amalahle avuthayo. Izinyamazane zithiwa fahla emalahleni asodengezini. Le ngxube inuka iphunga elixakile, liyabekezelelwa ngoba liyelapha. Izinyamazane izicucwana zezikhumba

zezilwane ezixutshelwe izizathu ngoba izinyamazane zinomthelela eziwenzayo kulowo muntu oshunqiselwa ngazo yingakho kusemqoka ukuqala kubhekwe imithelela ezingase ziyenze kumntwana. Kukhethwa lezo zinyamazane ezinomthelela omuhle kumntwana. Ezinye zezinyamazane zingaba amafutha ezinyoka, izadawane kanye namafutha omkhovu imbala. Inqobo nje uma zizoba nomthelela omuhle kumntwana.

Kuthi zingashunqa ziphele izinyamazane zishiye insizi enomsebenzi omkhulu. Iyathathwa le nsizi kwenziwe ngayo incweba, nayo incweba iqhubezela phambili ukuvikeleka komntwana. Kokunye iyathathwa le nsizi kushiswe udengezi olunye incindwe noma-ke icukuzelwe umntwana ayiphuziswe umntwana onakekelwe kanje ukhula eqinile evikelekile nasezifeni ngenxa yazo izinyamazane lezi.

UCele, (2007) uthi:

Nazo izinyamazane zinobungozi bazo ikakhulukazi esimilweni somntwana. Omunye umntwana ngenxa yezinyamazane angaba nolaka olwesabekayo abe yisidenga, abe yisilwi, alwe aze anqamuke ikhanda kanti yizo izinyamazane njalo. Kuliqiniso ukuthi uma zixutshwe kahle zenza umuntu ophelele kanti uma zixutshwe kabi zingayibulala ingane esimilweni nasempathweni.

Isintu sakuthola kudala ukuthi izilwane nabantu zinobudlelwana obubonakalayo. Futhi zinomthelela omuhle noma omubi esintwini. Uma kwenziwa izinyamazane kukhethwa lezo zilwane ezinezimpawu ezinhle ezingaba nomthelela omuhle ekukhandeni umuntu. Ezinye izilwane zinomusa ezinye zinolaka. Kuthathwa lezo ezinezimpawu ezinhle kushunqiselwe ngazo abantwana.

Ucwaningo luthole ukuthi ukushunqisela kuyasiguqula isimo somntwana sifane nesenyamazane ashunqiselwe ngayo. Ezinye izinyamazane zihlakaniphile, ezinye ziyiziwula. Umntwana angashunqiselwa ngenyamazane enokuhlakanipha naye uyohlakanipha. Umuntu ufuza izinyamazane ashunqiselwa ngazo.

5.3.2 Insizi yelahle

Kuke kwenzeke ibhoke ibhokile imimoya, isho ukubaqeda abantwana kanti nezinyamazane azikho kubenzima nokulala. Kugaywa ilahle lifakwe amafutha omfuma kugcotshwe abantwana. Lokhu kwenza kuyayidida imimoya uma isifika, ayikwazi ukuba ibe isababona laba bantwana ebizobahlupha. Lokhu kunjengomhla abantwana befelwe umzali uma esephuma eseya emathuneni, zonke izingane zakhe ezincane zihuwqwa ngensizi ukuze uma ebheka phakathi kwabantu abamkhaphayo, angakwazi ukuzibona izingane zakhe ngoba sezihuwqwe ngelahle. Kwesatshelwa ukuthi uma lezi zingane ezifelwe umzali zingahuqiwe, angazithatha azibulale. AmaZulu azi isiZulu ayakuqikelela ukuba abantwana bagcotshwe ngelahle ukubavikela olakeni lomzali noma abazali abashonile.

5.3.3 Uma umntwana kade esele

Umntwana ugcinwa ngunina kodwa uba naye umzanyana ongumelekeleli kanina, kanti-ke kungumsebenzi walo lonke ikhaya ukubona ukuthi abantwana bagcinwe kahle futhi bephephile. Bahlala emhlane yabazanyana neyawonina. Nakuba umntwana egciniwe kangaka kuke kwenzeke asale ekhaya unina ehambile. Angahamba aze abuye sekuhwalele, abuye-ke namathunzi emimoya nemikhondo yabathakathi. Unina womntwana usuke ephoqiwe yisimo ukuba amshiye umntanakhe, kusuke kungentando yakhe. Ezinye izingozi zingamehlela umntwana ngenkathi eshiyiwe ngakho-ke kusemqoka ukuba amshiye emgomile. Umntwana ugonywa ngobisi kodwa olukanina. Umkhamela ngobisi ekhanda umntwana, amkhamele esifubeni nasemhlane bese eluhlikihlela kuye umntwana sakumgcoba.

UKrige, (1936:70) uthi:

When the mother leaves the child for a few moments, she may squeeze a few drops of milk over the head, breast and back as a protection in her absence. It is advisable for a woman to carry

medicine with her to spit it over the child at convenient moments to protect it against the “evil eye” of visitors.

Uma umdlezana ezoshiya umntwana isikhashana umkhamela ngobisi lwebele ekhanda, esifubeni nasemhlane, ngokwenza njalo usuke emqinisa emgoma emvikela emimoyeni emibi. Usebenzisa namakhubalo awaququde amkhwife ngawo okhakhayini amvikele nasesweni elibi labathakathi.

Umntwana ufakwa incweba eyenziwe ngezinsizi zezinyamazane namakhubalo ukumphephisa emimoyeni emibi.

UKrige, (2007:70) uthi:

The child may be protected from harm by wearing charms and long strip of skin use to be wound around the neck of infants for this purpose.

Umntwana angavikelwa ezingozini ngokuba afakwe incweba yezinsizi zezinyamazane namakhubalo. Lokhu kufakwa emdweshwini wesikhumba kwenziwe safindo eliqukethe la makhubalo nezinsizi zezinyamazane bese kulengiswa emqaleni womntwana ngenjongo yokumvikela.

5.4 Imikhuhlane yabantwana

Abantwana baphathwa yizinhlobonhlobo zemikhuhlane, eminye yayo ayihambi yodwa kodwa ihamba nemimoya kanti eminye isuke ihamba yodwa. Iyingozi imikhuhlane, iyaziqeda izingane, abazali kudinga baqikelele bangalahlekelwa izingane ngemikhuhlane. Abantwana abasiwa enyangeni ngenxa yemikhuhlane kodwa abakhona amakhosikazi akwaziyo ukugeza isilonda esiba ngemuva kumntwana okungathi ngokuyekwa simudle simqede isilonda umntwana aze afe.

Imikhuhlane eminingi iyachathwa ngamakhambi onsukumbili, omgwaqeni qede aphile umntwana.

Imikhuhlane yabantwana ayelashwa ngezinyanga kodwa kubakhona amakhosikazi azi amakhambi. Kugxotshwa ikhambi achathwe ngalo umntwana. Kokunye umntwana uphethwe isilonda, akhona amakhosikazi akwazi ukugeza isilonda somkhuhlane. Sigezwa ngomunwe qede sifakwe umphuphutho, isinde ingane. Kuwo onke la makhambi ayisali impila, umashwilishwili, isiqunga kanye nendalucwatha. Eminye imikhuhlane ekhwehlelisayo yona yelashwa ngokuphuzisa abantwana ibozana.

5.4.1 Ukukhuza umkhuhlane

Kuyenzeka ukuba umkhuhlane ungezwa kuchathwa nakulahlwa, uqhubeke uzenze imbo. Uma umkhuhlane ungezwa mbiza namakhubalo, lowo mkhuhlane usuke usukhomba ulaka lwabaphansi, amadlozi athukuthele. Akube kulokhu kubhulwa kodwa kufanele kuhlenganwe kuyoshwelezwa kuNomkhubulwane noMlenzemunye. Kungumsebenzi wenkosazana ukunakekela abantwana. Uyena uNomkhubulwana onisa imvula, amilise emasimini, enze isivuno esondla imizi futhi nguye okhuza isihlava emasimini. Ukhuza isikhonyana, akhuze nemikhuhlane nembo. Nguyena owenza kube nenhlalakahle ezweni. Uma kunzima-ke ngempela, kubizwa imbizo yezintombi nto ziyohlanganela kwasalukazi esidala ziyobuthana khona zilungele ukuya enkosazaneni. Le nkosazana uNomkhubulwana akaze abonwe muntu kodwa amaZulu ayabazi ubukhona bakhe phakathi kwawo uma eziveza ngothingo lwenkosazana. Uthingo lwenkosazana imibalabala evela uma kade izulu lithi lisana kube sekuvela ilanga, kubakhona imibala enhlobonhlobo emkhathini evela igobe sanduku kamakhweyana uma uyibuka ubone ize yayothi gxume emanzini emifuleni emikhulu. Bathi abakwaZulu uthingo lwenkosazana luphuma emfuleni othile. Leli yilona themba lamaZulu lokusinda endlaleni nasemikhuhlaneni.

Zithi zingafika kwagogo izintombi zahlukaniselane imizi ezizoyophukula kuyo. Zingena le mizi zizothatha abantwana basiwe kuNomkhubulwana emfundeni yomfula omkhulu ziyokhuza umkhuhlane. Azikhulumi, zifike zithathe izingane ziziphonse emhlane naziya ziphikelele emfundeni. Kuhlangana amathimba ngamathimba ezintombi emfuleni zizokhalela umkhuhlane kuNomkhubulwana. Ziyakhumula zithi bho! Zeluke utshani bomxhopho zibhince bona obunye zibenze izicholo zibudedele bumboze amahlombe. Leli siko liveza ubumsulwa bamantombazane. Zimba imigodi bazigqibe izingane zimile zivele ngamahlombe bazishiye basine lapha ehlabathini. Bahlabelela amagama okubhina (amagama ayinhlamba ahlatshelelwa yizintombi kuphela).

Izingane ziyaxakwa yilesi senzo sodadewabo nodadewawoyise, zikhala zikhalele kuchwaze emfundeni. Uma bezikhipha lapha emigodini yehlabathi bazichathe ngamanzi ngezimpondo zomhlanga. Zikhala kakhulu, lokhu kukhala yikho okuthinta inkosazana njengoba ingumuntu wesifazane inozwelo ngabantwana, iyeza izobapholisa abantwana emikhuhlaneni yabo. Izintombi zibashiya bekhala abantwana zingene emanzini zibhukude, baqhubeke bakhale abantwana. Ziyothi zingaqeda, zibagaxe emhlane abantwana, zibabuyisele emakhaya bephilile.

ULushozi, (2007) uthi:

Sekuchathwe akuzwakali, sekufanele
kuyobikelwa inkosazana yeZulu
uNomkhubulwana, umama wesizwe. Kuphuma
izintombi zingene umuzi ngomuzi zithatha
izingane zihambe nazo ziye emfundeni yomfula
lapho zizofike zibambele khona imigojana
ehlabathini. Zibagxumeka khona abantwana
bavele ngamahlombe bexakwa ilesi senzo
bakhala baze bayozwakala ezindlebeni
zenkosazana ibapholise emkhuhlaneni.

Kuthi uma abantwana sebekhala beklabalasa emfundeni yomfula, lokho kukhala kuye kuyofika ezindlebeni zenkosazana. Iba nobuhlungu, ibapholise abantwana, basinde nje ngakho ukukhala, umkhuhlane uphume.

UCele, (2007) uthi:

Izingane zikhala isililo esivala izindlebe
izintombi zingazinaki nokuzinaka. Lesi sililo
sabantwana size siyofika ezindlebeni
zikaNomkhubulwana eze azowuqeda
umkhuhlane.

Nakuba zikhala isililo esingako izingane, izintombi zisuke zazi ukuthi iyona ndlela ezizosinda ngayo. Yingakho kuba sengathi azibanakile abantwana izintombi.

UMhlongo, (2007) uthi:

Ubumhlophe bezintombi, ubumsulwa bazo
obuthinta inhliziyo yenkosazana iphuthuma
izobheka ukuthi konakeleni bese ibeka isandla
esipholisayo kubantwana bayo.

Ubuntombi bezintombi buyifa esizweni sakwaZulu. Ubumhlophe nobuntombi buyayithinta inhliziyo yenkosazana. Nayo iyintombi uma ibona izintombi zihluphekile, leyo nto iyayithinta inkosazana.

UMkhize, (2007) uthi:

Uphela kanjalo umkhuhlane, abantwana
bachathwa yizintombi ezimsulwa nabo
bemsulwa inkosazana iyabuthanda ubuntombi
bezintombi iphuthuma ibasindise abantwana
bayo.

Abantwana bakhula ngayo imikhuhlanyana ngokukhwehlela nokushisa. Imikhuhlane engenamandla yelashwa ngokuba abantwana benzelwe isichonco baphuziswe iboza, umkhuhlane wedlule. Kodwa ikhona imikhuhlane ebambelelayo kubantwana engezwa nakumlahla umntwana, yiyo lena okuthi ingathi chithi saka kubizwe amantombazana azolekelela.

5.4.2 Umankabeni

Umntwana oselusana ubuthakathaka, kulula kuye ukungenwa imimoya ebulalayo. Zikhona nokho izelapho ezisetshenziswayo uma kuvela isidingo. Nakuba intelezi umalala egeziwe ngayo, omunye umntwana udlula akhale abantu bangalali. Bakhona abantu abazi amakhambi okukhipha umuzi nomankabeni. Lesi sililo sibangwa ukungapholi kwenkaba yomntwana ngaphakathi. Kulula umntwana uma ezalelwe ekhabonina, kubizwa umalume wakhe, amgxobe enkabeni, ahambe angabheki emuva, lobo buhlungu ayobushiya ezindleleni. Yiyo le mimoya etholwa abantu abahamba sekuhlwile kanti bakhulelwe noma bangabadlezana.

UMpungose, (2007) uthi:

Ezinye izifo azelashwa ngamuthi kodwa
zilashwa ngokwazi amasiko nemikhuba
yamaZulu.

Ezinye zezifo ezikhungatha uZulu zikhuzwa ngezwi elinenkolo. Uma ingane iphunyelwa izinyo. Izinyo elidala ilinika unhloyile, yena unhloyile ayinike elisha. Izingane zakwaZulu ziyakholwa onhloyile nokholo. Uma umuntu ekubuka konke lokhu ngeso lesimanje, lezi zakhiwo bekungathiwa izithixo kodwa lezi zinto ziyimimiselo eyizakhiwo okwakhiwe phezu kwazo inkolo nenhlalo yesintu. Nemfundiso yomankabeni nayo ivela enkolweni enjengaleyo, inkolo eyisisekelo sobuZulu.

5.4.3 Isishozi

Ziningi izifo ezihlasela abantwana, ezinye zazo ziyimiphumela yemimoya ehamba iyaluza lonke leli likaMthaniya. Umoya wesishozi wenza ukuba umntwana angaphumuli, ayaluze akhale kanti ugwele umoya esiswini. Izigulo eziningi zabantwanyana abancane ziyelapheka ngokuba abantwana bayolahlwa.

UKrige, (1936:70) uthi:

In the old days it was the custom, soon after the child left the hut, for a doctor, accompanied by the father and mother to take it to a spot, very often beneath a tree trunk that was struck by the lightning and put it in a hole two or three inches deep. The doctor will then chew a medicine root and squirt it over the child muttering an incantation as he did so with the object of instilling courage into the child. It was strictly taboo for anyone to look back once they had left the spot lest the charm was broken. It is common custom too for mothers of children to prevent colds and fever.

Ezinsukwini zasemandulo ngemuva kokuba ingane iphumile ezibini inyanga yamakhambi yayimthatha umntwana iyomlahla esishozini noma esidulini. Wayefika ambelwe umgojana achathelwe kuwo inyanga ilokhu ikhuluma amaganyana okukholakala ukuthi awokumqinisa umntwana lona. Bekuthi uma inyanga isiqedile ukumlahla umntwana abazali bakhe bahambe bangabheki emuva. Ngale ndlela babesuke sebeshiye yonke into ewukugula esishozini.

Le ndawo yasesishozini ilithemba kubazali babantwana. Le ndawo kulapho kulelesela khona njalo izulu. Kulapho izulu lehlela khona. Inkolelo ithi uma ingane igezelwe, yachathelwa esishozini, mhla lifika izulu lehlela khona liyobuthwebula bonke lobu bubi bungaphinde bumhluphe umntwana.

5.4.4 Inyoni

Inyoni nayo ingububi obunqwabeleke ngaphakathi kumntwana. Ubukhona bayo bubonakala ngoba umntwana athuswe lubala. Kungathi nje unina ekhuluma noma emdlalisa ezwakale umntwana eseqhuma phezulu ekhala kanti usethukile. Abadala bathi unenyoni, kufanele ayolahlwa esishozini. Esishozini yindawo lapho kulahlwa khona bonke ububi babantwana. Lo moya wenyoni umoya

owethusayo, uyinzalo yaso isishozi. Lo moya uyelashwa ngezintelezi nangezinyamazane.

Inyoni njengeminye imimoya nayo ingumoya. Ingumoya wovalo olubi indabulaluvalo. Lo moya uhambisana nomoya weZulu uma umntwana engenwe inyoni uba yisikhali ngendlela exakile. Uyakhala akathuliseki. Lo moya uhambisana nomoya wesishozi. Lo moya uyelashwa ngokuba abantwana bachathwe ngomsuka wezulu bachathelwe esishozini lapho kulelesela khona izulu. Lowo omchathile umntwana uma eseqedile ahambe angabheki emuva. Uma lowo ekade echatha umntwana umoya wenyoni ubuya umnamathe. Ikhona imithi yokuphuzwa eyehlisa inyoni.

5.4.5 Imbi

Imbi nayo ingumoya wesishozi. Uma umntwana enembi ungumntwana oxovekelwe isisu ikakhulu uma izulu lizoduma. Umoya wezulu umngena umntwana, uxovekelwa isisu sigcwale umoya kube kubi, umntwana akhale kube kubi. Imbi iyisifo kubantwana ibonakala ngokuba umntwana acubuluze izinto eziluhlaza njengotshani. Ziyamgoqa umntwana lezi zinto zimenzele ubuhlungu, nazo lezi zinto zembi zikhishwa khona esishozini. Zishiywa lapho ububi bufike buthathwe yilo izulu.

Imbi uhlobo lokuxoveka kwesisu somntwana. Ziningi-ke izinto ezisixovayo. Umoya wezulu nawo uyakwazi ukusixova isisu. Ingane enembi ihlala ikhala igcwalelwe umoya esiswini. Abantu abadala babe sebeyichatha ingane bakhipe lo moya oshisayo. Umntwana onembi uyakhala futhi acubuluze akhiphe izintambo eziluhlaza.

5.4.6 Umuzi

Lesi sifo yisifo sesisu. Kuba nezintambo eziluhlazana, eziluhlaza eziyimigoqwana njengotshani basexhaphozini. Abantu bamakhambi bayamuthatha umntwana bayomchathela esishozini.

5.4.7 Umkhuhlane kavovo

Eminye imikhuhlane iyimikhuhlane yezikhathi, okungukuthi ifika ngezikhathi ezithile. Nokho imikhuhlane ivama ukuziveza ngezikhathi ezithile. Lo mkhuhlane uvela ngesikhathi sokuqhakaza kukavovo imbali yenhlaba. Abadala bakholwa ukuthi le mbali ikhipha ubuthi obugulisa abantwana kanye nabo abadala. Uvovo uqhakaza uma kungena ubusika. Abadala bafundisa ukuthi makuqoqwe yona imbali le esemabhudleni, igxotshwe ibe yisichonco emanzini afudumele, abantwana bachathwe ngayo ukuze bakhiphe ukushisa kukavovo ngaphakathi. Eminye yale mikhuhlane yayiza ngamandla uma isizwe singanakanga, kufiwe kuphelwe.

Izifo zabantwana zehlukana ngezintwana ezincane. Omunye angaze acabange ukuthi umntwana uphethwe isifo esisodwa kanti usephethwe esinye esincikene naso. Imvamisa izifo zabantwana zihlasela isisu. Umuzi nawo uyisifo sesisu esikhishwa ngemithi yaso. Kuthathwa ingxabo yomuzi igxotshwe ixutshwe nobuvimbo kwenziwe isichonco. Umntwana uchathwa ngaleli khambi. Uma lokhu kuchatha kube yimpumelelo umntwana ukhipha umgonqolozisi oluhlaza onjengomuzi, isinde ingane. Uma lokho kungenziwanga, ingane ingaphetha ngokuba ishone.

5.4.8 Isimungumungwana

Lo mkhuhlane ubukhali kakhulu unjalo nje uyazibulala izingane eziningi. Wenza umzimba womntwana ushise ngokweqile. Umntwana uyaqubuka angathinteki nokuthinteka. Uyakhala umntwana kanti angashona ngalo mkhuhlane uma

enganakwangwa. Le mikhuhlane yelashwa ngokubachatha abantwana nangamanzi ambala ukuze kukhishwe ukushisa ngaphakathi, kokunye kuba nhlanga zimuka nomoya. Uma kunjalo umkhuhlane nomkhuhlane udinga ukwelashwa ngendlela yawo.

U-Anderson, (1975:184) usichaza kanjena isimungumungwana:

Some cases of measles go onto more serious conditions such tonsilitis, pneumonia, or otitis media or middle ear disease. One rare but serious complication is encephalitis, or inflammation of the brain.

Isimungumungwana esingathitshwa ngalutho siqhubeka size sibe sibi kakhulu. Umntwana ube eseshisa kakhulu abe namathansela umzimba wonke uqubuke.

Umuntu ophethwe yilo mkhuhlane uphuziswa uxhaphozi achathwe futhi nangawo. Uxutshelwa inhlabathi yesiduli agcotshwe ngayo kuze kubulawe ukuqubuka. Kokunye kuxutshwa imisimbane yezimbuzi noma yezimvu ukuze alashwe ngayo. Ixutshwa ngomchamo kanina uma unina echama yedwa esigcozini. Ugcotshwa umzimba wonke ngalemisimbane esixutshiwe isimungumungwane siwohloke.

5.4.9 Ukwelapha

Isimungumungwana aselashwa ngomuthi ojulile kodwa selashwa ngomchamo kanina womntwana. Unina womntwana kudinga achamele egobongweni lakhe yedwa. Umama uvuka ekuseni aqoqe izinqatha noma imisimbane yembuzi noma izimvu, azicubele kuleli gobongo lomchamo, akucube kube udaka olumanzana. Udaka lwemisimbane nomchamo kanina, ube esethatha umntwana ogulayo amuse esidulini emhlomeni wesiduli. Le ngxube afike nayo unina ubuye ayixube nenhlabathi yesiduli. Ngesineke ube esemhuqa umntwana wakhe umama

ngexube yenhlabathi yesiduli nomchamo nemisimbana. Uthi angamhuqa amuthi du. Umntwana uyelulekwa ukuba abuyele ekhaya kodwa angabheki emuva.

UMhlongo, (2007) uthi:

Umchamo kanina ungumuthi olusizo kakhulu, ikakhulu uma unina echama yedwa. Umchamo, yimisimbane yezimbuzi noma izimvu nenhlabathi yesiduli kuwusizo kulo mkhuhlane.

5.4.10 Ukuqubuka

Lesi sifo sihlasele kakhulu abantwana abasebancane. Ukuqubuka kuhambisana nokushisa. Uma umntwana eshisa, uphuziswa ibomvu njengoba equbukile uhuqwa ngalo ibomvu noma ngabe umntwana unoboya obuningi, uhuqwa ngalo ibomvu uboya lobo buqothuke. Uma umntwana eshisa, uchathwa ngalo ibomvu. Ibomvu lingumuthi omkhulu wabantwana nokho kudinga kuqashelwe kungabi ibomvu elitashwe kulowo nyaka ngoba lelo liyingozi lingabanga isishozi kumntwana kodwa kufanele kube eselihlale ekhaya unyaka noma emibili ukuze likhiphe umoya wesishozi.

Litashwa maqede ligcinwe ekhaya noma lilengiswe phezu kweziko lifuthwe intuthu. Lokhu kufuthwa kwalo ngentuthu bathi abadala kukhipha isishozi. Isishozi sihambisana nomoya wezulu. Eqinisweni ukuqubuka kuhambisana nomoya wezulu. Okunye ukuqubuka kugcina sekuyizilonda ezingabanga umuna. Umuthi omkhulu wokuqubuka yibomvu.

5.4.11 Ukuthunga

Kuke kube nesikhathi lapho abantwana bevaleke amehlo futhi amehlwana abo ekhiqiza izimbici. Akhiqiza aze avaleke amehlo. Akubethusi nokho abantu bakwaZulu ngoba uma umntwana egula ngalesi sigulo, unina umkhamela ubisi lwebele. Uma unina ebesamncelisa futhi uma kanti unina sewamlumula

angakhanyelwa yinoma imuphi umama oncelisayo. Ubisi lunobuthi obusizayo. Uma umuntu exhoshwa umunde noma umthombothi noma efuthwa yimfezi enobuthi obuhlabayo uma eke wakhanyelwa ubisi emehlweni akube kusenzeka lutho olubi emehlweni.

Ngenxa yezinto zenhlanzeko ezisetshenziswayo enhlalweni yanamuhla encike kweyaseNtshonalanga ezinye zalezi zifo sezinqindekile. Amehlo engane ayaphihla ngezimbici futhi avaleke. Ingane ayiwavuli amehlo, abadala bathi umntwana uthungile. Akukho muthi alashwa ngawo umntwana kodwa ulashwa ngobisi lomdlezana. Umdlezana ukhamela emehlweni omntwana ubisi lwebele. Uma kanti ubisi alukho kubadlezana, umntwana ugezwa ngobisi lwenkomo. Amehlo ayagezeka abe mahle aphile.

5.4.12 Uma umntwana ebuyisa

Eminye yemikhuhlane yenza abantwana babuyise futhi kungahlali lutho esiswini. Ukubuyisa kungamqeda amandla umntwana.

UMagwaza, (2007) uthi:

Uma umntwana ebuyisa kuthathwa isikhumba sebululu sishiswe sibe yinsizi kanye nesikhumba sevukusi, kuyaqothwa kwenziwe insizi ingane iphuziswe kume ukubuyisa. Uma kwedlula lapho kushiswa intshakaza yembuya-bathwa kwenziwe insizi icoliswe kuxutshwe namanzi kuphuziswe umntwana. Uma kwedlula kulokho kuthathwa izimpaphe zenkuku zishiswe zibe yinsizi zicutshwe aphuze umntwana. Kokunye kungaxetshulwa ingaphakathi lengisha yenkuku lishiswe lenziwe insizi kuphuziswe umntwana ukhlanza kume.

Izingane azelashwa ngemithi ejulile kodwa ziba namaxhwele azo azi amakhambi ezingane kusetshenziswa isikhumba sebululu ngoba ibululu liyivila nezitho zayo

ingane zangaphakathi zizovilapha njengebululu zingaphakami ingane inqamuke ukubuyisa.

5.4.13 Uma umntwana ekapalata

Imvamisa yalezi zifo zabantwana zibaphatha uma beqhumisa abathakathi (amazinyo), awabizwa ngamazinyo amazinyo omntwana ngoba uma usho njalo kungaqhubeleka phambili ukufa. Noma umntwana enenyongo nayo inyongo kuthiwa (imbi) noma umthakathi ukuze ukufa kungaqhubekeli phambili.

Ikhona imithi eshubisayo enjengomgwava nomsilimbuzi. Umntwana ugxotshelwa amahlamvu ale mithi achathwe ngayo. Yona ifike isishubise isisu, umntwana aphile. Umntwana uphuziswa ibomvu, aphinde achathwe ngalo uma abadala besola ukuthi umntwana unesilonda semimoya.

UMagwaza, (2007) uthi:

Uma ingane ikapalata ichathwa ngemithi yokushubisa, imithi yobisi kanti ingafakwa umphuphutho wengwavuma nendalucwatha. Indalucwatha isiza kakhulu uma ingane ivimbene iyaququdwa bese ifuthwa ngayo emakhaleni yenziwe isichonco iphuziswe ingane.

UMpungose, (2007) yena uthi:

Indalucwatha umuthi omkhulu wemimoya. Ingane ike iphathwe isilonda kanti sesixubene nemimoya. Iyasiza kakhulu indalucwatha, iyagxotshwa ifakwe emanzini umntwana achathwe ngayo.

5.4.14 Uzagiga

Lesi isifo nokho sabantwana asebethe dlwe. Lesi sifo sibonakala ngokuba umntwana avuvukale lapha emuva kwezindlebe. Kuvuvukala izindlala ezisemuva kwezindlebe. Lolu hlobo lomkhuhlane lwelashwa ngomkhuba olungiselwe lona. Ekuseni bengakazenzi lutho abantwana bayathathwa bayiswe ezimpundwini zesibaya bafike bazishayise ngazo lezi zindlala bethi “zagiga zagiga ngiyeke” kwakube uzelaphile-ke umntwana uzagiga uyamyeka.

UMpungose, (2007) uthi:

Uzagiga akusona isifo esithwalisa amehlo kodwa sibuhlungu. Abantwana bavuka ekuseni kusempondozankomo baye ezimpundwini, bafika bazishayise ngawo uzagiga lo bethi: “Zagiga, zagiga, ngiyeke! Nembala uzagiga abayeke abantwana.

Akuzona zonke izifo zabantwana ezilashwa ngamakhambi ezinyanga namaxhwele. Ezinye izifo zelashwa ngezinkolelo nangemilingo yamaZulu. AmaZulu awakholwa ukuthi uzagiga ubangwa amagciwane athile kodwa bakholwa ukuthi wenziwa umoya othile ozwayo. Yingakho-ke bethi: “Zagiga, zagiga ngiyeke.” Bakhuluma nomoya ozwayo nobonayo ohlala ezimpundwini zesibaya. Umoya ofuna ukuvukelwa ekuseni kusempondozankomo kuyokhulunywa nawo. Lo moya empeleni uyezwa ngoba uma uzwa lokhu kukhuza uyamyeka lowo omphetheyo.

5.4.15 Umuna

Izigulo zabantwana ziningi futhi ngeke zaqedwa. Umuna nawo ungesinye sezifo zabantwana. Umuna uyingozi kakhulu isifo esibi, umntwana uvele abheduke izilonda kusuka okhakhayini kuya ematheni onyawo. Zigwala wonke umzimba umntwana angathinteki. Lezi zilonda zibuhlungu futhi ziyaluma. Uma umntwana ezenwaya, kopha igazi kube kubi. Lezi zilonda ziyamenyelisa umntwana.

Uyagula ashise athi bhe! Lesi sifo sokuminyama kwegazi. AmaZulu akholwa ukuthi umuntu uzalwa enegazi eliningi ngokweqile ngakho-ke kufanele leli gazi liphungulwe lihlelwe kahle emzimbeni wakhe. Bakholwa ukuthi leli gazi liyekwa nje lingaphungulwa liyoba nomthelela omubi esimilweni sakhe. Uyoba umuntu othanda kakhulu abantu besifazane uma kungumfana noma abe umuntu othanda kakhulu abantu besilisa uma eyintombazane. Uyoba umuntu ongeneliswa muntu ngenxa yobuphezulu begazi lakhe. Umuna lo ungumayihlokoze waleli gazi elingcolileyo.

UKhuzwayo, (2002:53) ubeka kanjena:

Kwakugwetshwa ngothi lomsenge noma lomuzi, lolu thi lwalufakwa ngemuva enganeni, kuphehlwe, kuze kophe kakhulu. Kwakuphuma igazi elibi elimnyama kuze kuthi uma sekuphuma elihlanzekile ibisiyayekwa.

KwaZulu bakhona abantu abayizinyanga zalesi sifo, kuba isalukazi esesikhulile esiyaziyo imithambo yabantwana yobulili. Kokunye omunye ugoto wazi owabafana kanti omunye wazi owabesifazane. Kokunye umuntu oyedwa azi imithambo yabo bobabili abafana namantombazana.

AmaZulu ayazenzela isimilo sabantwana babo. Isimilo siyenziwa kwaZulu. Yiyo le nto eyayenza izinsizwa nezintombi zamaZulu zibhukude ndawonye kodwa bangafisani ngoba igazi labo lihleliwe.

Uma izinsizwa zihlangana nentombi bezithi “Ayihhobhu Mntanethu, ake usishikilele” kuyisiko lamaZulu ukuba intombi uma beyicela ibavezele izinqe bayibone ukuthi imi kanjani. Izinsizwa beziyitusa intombi, kungekho osecabanga ezinye izinto ngoba igazi lihleliwe. Nentombi uma ihlangana nezinsizwa zithi “Ake ushaye inyoka endleleni mntanethu” baqonde ukuthi uma kwakungenzeka ubungagana bani phakathi kwethu? Intombi yayibe seyiyayikhetha leyo nsizwa ebe nogazi kuyo. Futhi ngeke konakale lutho ngoba igazi lomZulu lihleliwe.

Leli siko laliyingozi kwesinye isikhathi, kokunye umntwana ubopha kakhulu aphelelwe igazi ashone kodwa lingeyekwe isiko ngaleso sehlo nomuga. Isiko isiko!

UCele, (2007) uthi:

Umuna ubangwa yigazi elibi. Leli gazi kufanele liphungulwe ukuvela kwalezi zilonda zomuna. Kuyinkomba yaleli gazi eliningi, yilo leli gazi elenza izingane zibe nempene zingakhuzeki. Kuyiwa kugogo owazi umthambo wabafana noma wamantombazane ukuze angathi uyasiza kanti useyamthena umntwana. Umntwana ubanjwa abanye abantu aguqiswe. Umama lo ozomngcongca afake uthi oluyindukwana lweqabunga lomsenge, noma umuzi akushutheke ngemuva abese uyawuphenduphendula ewusa lena nalena ngezintende zezandla zakhe. Lo msenge noma lo muzi uqala umenwaye siqine isandla kugcine sekubuhlungu sekopha igazi.

Kwakuqale kuphume igazi elibomvu, kugcine sekuphuma elisamahlule. Uyakhala umntwana ubanjiwe, uze ayekwe sekuphuma amanzi awumantshu. Umfana wenziwa kanye ukuze kube nguye oqala izindaba zokwakha umuzi. Uma bengaphindwa, ubengeke ayiqale nokuyiqala leyo ndaba. Intombazane ilungiselelwa ukuba ithathe kude uma kukhulunywa ngezothando. KwaZulu umuntu uyakhiwa. Isimilo siyakhiwa sinezinyanga zaso. Ukungcongca, ukugubhuza, ukusukula kwenzelwa ukwakha isizwe seNkosi.

5.5 Isiphetho

Izingane zamanje ziyagula nazo ngazo lezo zifo ezindala kanye nezinye ezintsha. Izulu namanje lisaduma njengalo elakuqala. Isishozi kuselokhu kwabayiso, inyoni nemi isekhona kwaZulu namanje basekhona abantu abakwazi ukukhipha isishozi. Alusetshenziswe lolu lwazi ukuze kuphephe isizwe. Ziningi izingane ezifa kungenasidingo. Ziningi izifo zabantwana ezingaziwa odokotela

baseNtshonalanga kodwa ezaziwa amaZulu. Uma ingane kanti kufanele yenzelwe imitombo, bayothini odokotela besimanje, leyo ngane iyofa ibulawe ukungaqondi kwabazali.

Ake sibuke ingane ebidinga ukushunqiselwa ngezinyamazane icindezelwa imimoya. Umzali wayo uma engayanga kubantu abazi imithi yesintu uyokwenzenjani, ezinye izifo zelashwa ngendlela yomdabu yaleso sizwe.

Into eyayikhona iyona ezobakhona. Ichibi elima amanzi liphinde futhi lime amanye. KwaZulu omunye umkhuhlane ukhuzwa ngokubikela uNomkhubulwane. Uma isiko lokuhlonipha uNomkhubulwana liqedwa noma liyekwa liphela uma kuvela umkhuhlane ofuna ukwelashwa ngaleyo ndlela kobe sekwenziwa njani.

Uma isihlava sidla amasimu yizo futhi izintombi ezibuyela kuNomkhubulwana ziyokhalela isivuno. Uma isiko lokugcina izintombi liyekwa liphela uma sezidingeka ziyobe zisephi? Zikhalela ikhaba elidliwa yisihlava, isihlava siwohloke kube nesivuno, ikhambi lezintombi nto.

Izulu lalingomisi, ukudla kuyiziphihli ngoba sasingekho isomiso. Imvula icelwa kwinkosazana yeZulu. Inkosazana yeZulu isekhona, abantu basekhona, pho abayiceli ngani imvula balime? Uma abakudala benza njalo baphumelela, abamanje bayekeleni?

Ezinye zezifo bazelapha ngobisi lukanina, ubisi lukanina luyathombisa kubafana nakumantombazane. Onina bakhamela abantwana babo ngobisi ezithweni zangasese bebapha inzalo.

UMagwaza, (2007) uthi:

Umfana uphenywa ngaphambili afakwe ubisi ukuze azale. Ubisi lukanina yilo oluyomthombisa. Kanjalo nayo intombazane nayo ikhanyelwa ubisi esithweni sayo sangasese

ukuze ithombe izale abantu. Ubisi lukanina luyelapha.

Izintombi zidela obazo ubuthongo ziyolala endle ezimfundeni zemifula, ziyokhalela abantwana besizwe. Zisina zidabukile ngenxa yemikhuhlane eqeda izingane zesizwe. Uma izintombi zingasekho, kuyokwenziwanjani. Uma kuvela ukuthi akubuyelwe emuva, kuyovezwa inhlonipho esikweni uzophela umkhuhlane. Akubuyelwe esikweni.

UKrige (1936:71) uthi:

To rid of such epidemic the girls in the old days would leave home after nightfall and meet at a certain spot in the veld where they would sleep in a nude state. Towards daylight they gathered long marsh grass (umxhopho) and by tying the ends together made a long skirt reaching from the waist to the ankles. A cape was made to hang around the shoulders and another to cover the head so that the whole body was hidden beneath the grass. In this way they went about several parties or in a body among the kraals during the day, singing as they went and resting on in the huts of the old women. In each kraal they would jump over all children to render them safe from diseases.

Ukukhuza umkhuhlane amantombazane esigodi abeshiya emakhaya ngokuhwalala ayohlangana emfundeni lapho ayolala khona ukuze ekuseni avuke asike utshani (umxhopho) abubophe ezihlokweni abubhince, obunye abufake emahlombe nasekhanda bangena bephuma emizini yonke behlabelela amagama okukhuza umkhuhlane, bangena basine beqa izingane enkosazaneni. Kube ukuphuma kwawo umkhuhlane.

Umuzi wesiZulu wakhiwa phezu kwesizinda senhlonipho, amasiko nenkolo. Abantu bakwaZulu bahlelekile. Ingane iyingane nomdala mdala. Amasiko esintu iwona ayisisekelo sempilo. Amasiko yiwona okuzalwa ngawo abantwana

bakhuliswe ngawo. Noma sebegana baganwa, yiwona aphumelelisa umendo wabo nabo bayozala ezabo izingane, bazicobelele ngamasu okuphila abawathola koyise nakoyisemkhulu. Izwe likaMthaniya licebile ngamakhambi ayisivikelo ezifeni ezinhlobonhlobo kodwa kusiza ulwazi lokuwasebenzisa la makhambi nalo lolu lwazi luvela kwabadala.

ISAHLUKO SESITHUPHA

6.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

6.1 Ukuhlaziywa kocwaningo

Kulo msebenzi kuvunjululwe amasiko esintu angasanakiwe, amanye asakhohlakala ngenxa yokwentula abagquguzeli. La masiko asecatshangwa njengawo kungaphucuzeki, abukwa njengamasiko enkolo ekhohlakele.

UShabangu, (1999:1) ubeka kanje:

Isizukulwane sanamuhla sesiwabukela phansi amasiko esintu, sisho nokuthi; ukuwagcina kungubuqaba noma ubuhedeni. Kungakho-ke sizithola sesinezinkinga ukwedlula izikhathi zakudala, ngoba silahle okungamagugu azo, saduma nokwezizwe..... kuvezwa izingqinamba esezikhona ngenxa yokulahla amasiko ethu. Ziyavezwa-ke nokho izixazululo kepha kugxilwe esikweni lokulungiselela ukubamba kubalobokazi, izimbangela zokungabambi nokungasiza, kulandelwa izindlela zesintu.

Kulo msebenzi kuzosizakala abantu abasazoganisa abantwana babo ukuze bawalandelanise ngononina la masiko ukuze kungabibikho asalayo angagcina esebanga izinkinga ngenxa yamasiko eqiwayo noma azitshwayo. Labo bantu asebenezinkinga ngenxa yamasiko angagcinwanga bazothola ithuba elisha lokulungisa nokuchibiyela ezikhaleni ezasalayo ngenxa yokungazi noma ngenxa yokuziba.

Isiko lokuganisa aliqali mhla intombi isiyogana kodwa liqala emuva intombi igonqile, uyise ecela izinkomo ethi: “Mntanami usukhulile, ngicela ungifunele umkhwenyana onezinkomo.” Noma intombi isilotsholwa nakho okuyisiko lokuganiselana abashiywa ngemuva abalele. Ngembuzi yabakhongi bayabikelwa

futhi bayabongwa ngoba kukholakala ukuthi yibo abaphansi abakhuthaze umkhwenyana ukuba azolobola.

ULushozi, (2007:7) ubeka kanje ngamasiko enzelwa intombazane ezogana:

Zilungiswa kanzima izinto ezoniwa ekuqaleni, ngobudedengu noma-ke zoniwa ngokuwabukela phansi amasiko esintu. Ingane yoMzulu ilungiselwa ngamasiko izinto zayo. Kusukela umlobokazi esafuna isisu, kufanele kube namasiko enhlonipho nokuzithoba kwabaphansi. Esesimumethe isisu kunamasiko okumumatha, nawokuhlunga umntwana esesiswini noma sekubelethwa kunawo awokubeletha amasiko. Umuntu uphelezelwa ngawo aze ayogana, noma ayoganwa. Agcinwa ngisho ethuneni esefile. Noma esafa amasiko ayamlandela.

Ngemuva kokulobola kwenziwa nesiko lenqibamasondo lapho abakubo kwentombi bephinda imikhondo lapho kuhambe khona izinkomo ebeziyolobola. Ngaleli siko kubongwa abangasekho basemzini ngokudedela izinkomo.

Kulolu cwaningo kuqhakanjiswe isiko lokucimela lapho umntwana esevalelisa kwabakubo esehamba eseya emzini. Leli siko lokucimela liyisiko lokumondla umntwana ngokuhlanganyela. Uyihamba yonke imizi yawoyise neyezihlobo eziseduze zegazi. Ufike alale, ahlathiswe imbuzi, athelwe ngenyongo koqukula bobabili, enye ayikhothe, enye agcotshwe ngayo.

Leli siko lokumthela ngenyongo lisondeza kuye oyisemkhulu nogogo abangasekho ukuze bahambe naye bayomembatha, bamnike izinhlanhla, ukuhlala kahle nomyeni wakhe kanye nokuthola abantwana. Uphinda into efanayo imizi yonke yakwabo nabahlobo abaseduze begazi. Abanye abanempahla bamhlabisa ngisho inkomo. Uma ehlatshiswe imbuzi, ubuya nesifuba nomkhono wale mbuzi ayihlatshisiweyo. Kufuthwa inyongo ayoyichoma esicholweni mhla eyogcagca. Bamsikela isiphandla asifakwe. Konke lokhu kwenziwa isishisiwe impepho emsamo wacelelwa inhlanhla kwabakubo abangasekho.

Ithi ingazihamba zonke izihlobo intombazane, uyise naye njengabakwabo ayihlabise imbuzi intombi yakhe. Lena imbuzi yophaphe, yona ibulawa intombi isizoqala umgonqo, igoye ingasezukuphinde iphume ekhaya kodwa isigonqile. Akahambi umuntu ozogana. Izwe lingagcwala iziphepho kube nomoya onamandla. Ngale mbuzi ayihlatshiswe nguyise kuyabikwa ngokushisa impepho, kuthethwe idlozi emsamo. Le nyama yembuzi iyalala ize idliwe ngakusasa. Ilala emsamo endlini yangenhla. Uyise umthela ngenyongo koqukula bobabili, amgcobe ngayo aphinde ayikhothe. Lokhu kwenzelwa ukuba abakubo bahambe naye, bemsingathile, bamuphe izinhlanhla.

UMpungose, (2007) ubeka kanjena ngenhlonipho yentombi ezogana:

Kungeke kwenzeke ukuba intombazane ivunyelwe ihambe phakathi kwemizi kanti isilungiselela ukuyosina. Ihlala phansi yenze isiko lokuhlonipha. Kufuneka izothe ngoba isisondelaniswe nezinyanya. Nayo isikhulumela phansi ingamemezi. Iziphatha ngesizotha iqikelele ukukhothama uma ikhuluma nabantu. Kwesatshelwa umoya nemvula neziphepho. Uma intombanzana ezogana iluvanzi, kusuka iziphepho, kune imvula kugcwale imifula kwemuke izinkomo nabantu kanti kwenziwa ukuthi awuhlonishwanga umcimbi ophethelene nezithutha.

Kuzo lezo zinsuku kube sekugaywa utshwala bokukhipha udwendwe sekuzoqala isiko lokuncamisa. Zonke lezi zinsuku kusukela embuzini yophaphe, intombi isigonqile, ayisaphumi phandle, ayiwasebenzisi amanzi, iyesula nje ngawo, emzimbeni bayayiphaqula ngomcaba wezimpothulo ukuze ibenhle. Ngenkathi isemgoqweni intombazane idla ubulawu obumhlophe, ubulawu benhlanhla nokulungisa igazi ukuze uma ifika emzini ibambe isisu.

Ibulawa ngayizolo inkomo, idliwe ngakusasa, inyongo yayo izothelwa kuqukulwa walona oyogana, ayikhothe, ayigcobe ukuze abakubo abangasekho banamathele kuye, beze bezokhotha inyongo baze bahambe naye.

UCele, (2007) ubeka kanjena ngenyongo:

Imicimbi ephathelene nabaphansi ipheleliswa ngemphepo nezinyongo. Abaphansi badla iphunga lempepho futhi injengogwayi wabo ngoba leliphunga liyabamema, baphaphame baphuthume babheke ukuthi kwenzenjani ngoba impepho ingeyabo. Nazo izinyongo zezimbuzi nezinkomo zingezabo. Uma umuntu egcotshwa ngenyongo bayaphuthuma bamkhothe bamnike nezinhlankhla. Intombazane esuke igcotshwe ngenyongo kusuke kwenzelwa khona ukuba yenganywe yizithutha.

Ngegobosi lenyongo wenzelwa isiphandla okuthiwa 'yinyongo,' uyifaka esihlakaleni. Lapha emgonqweni usevakashelwa amakhosikazi amadala azomqwashisa ngezinto zasemendweni futhi amfundisa ukuthi uziphatha kanjani umuntu ekuganeni. Leli yisiko lokwelulekwa, akanakugana umuntu engelulekwanga.

Kulalwa kungalelwe kubo kamakoti kulindelwe ukuphuma kodwendwe. Entathakusa intombazana isivunulisiwe, kubikelwa abantu bakubo abangasekho. Ukubika kwenziwa uyise noma inkosana uma uSokhaya engasekho. Uyise uyabanxusa ukuba bahambe nomntanakhe, kulokhu usuke enza isiko lokuthemeleza. Ibe isisukuma-ke intombazane, bahlabe ihubo lomuzi abasendlini, uyise ayibambe ngengalo aphume nayo. Izimpahla zonke zayo nezokwaba ziyilande. Ithi ingaphuma phandle beqhubeke behuba abanewabo bayihlanganisele izihlangu ingabonakali. Bahamba njalo baze bayongena esibayeni. Bangena benyuke baye ngasezimpundwini zentuba engasenhla. Kule ndawo yilapho kuhlala khona amadlozi omuzi. Nakhona lapho uyise ufike athemeleze, acele ukuba baze bahambe naye umntwana bamuphe inzalo, achume.

Kuthi kungaqeda uyise, intombazane ihlabe inkondlo yayo eyongena ngayo emzini. Inkondlo nayo ilisiko futhi ingumthandazo intombi eyokhonza ngawo emzini. Inkondlo ingumthandazo wokucela ukwemukelwa emzini, umthandazo wokuvalalisa kwabalele basekhaya. Ithi ingayiqeda inkondlo intombi, isine isisusa, iqede, liqale futhi ihubo, uyise ayithintise izimpundu zentuba engenhla. Isiko lokuxhawula koyisemkhulu, ube eseyibamba ngesandla uyise ayikhiphe ngesango.

Baphuma ngalo ihubo baze balithule sebengaphandle komuzi. Intombazane ikhumula yonke imvunulo. Uyise ayinike ubhoko lwakhe, udondolo ezohamba izimelela ngalo. Njalo lapho kuphunywulwa khona, ahlale phezu kwalo. Abaganisi bamembathisa isiphuku bameluleke ukuba angabheki emuva funa abuye emzini kanti njengoba ehamba nje, usehamba unomphelo. Ithuna lakhe seliyoba kulowo muzi ayogana kuwo. Umama uza nesicathulo, asithunge okhambeni lwasemsamo, amphuzise umntanakhe, aphuze asukume ahambe, uhamba nje ubhince itete.

UMpungose, (2007) ubeka kanjena ngokuchama enhla kwezimpundu:

Bayisitha ngezihlangu abanewabo noyise intombazane bathi “Chama” akusho phela ukuthi isiyochama ibhaka ngoba nakho lokho kungabuye kube nengozi ngoba bangayicwiya abathakathi basemzini. Bayibophele unkayiyanko, womuthi wokungazali ilashwe ize iyekwe kanti bathatha insila yayo ejulile umchamo. Bakikizela nje abasemzini abajabuli bonke zikhona nezimfamona.

Kulolu cwaningo kuqhakanjiswe onke amasiko enziwa emzini kungenwa noma kuphunywa sekuyiwa esihlahleni. Baphinde bahube ihubo, bangene ngesandla sokudla, benyuka njalo baze bayofika enhla nesibaya ngaphambi komnyango wendlu yangenhla, ngenhla kwezimpundu zentuba yangasenhla ngaphandle-ke kodwa. Intombazana iyelulekwa ukuba iqoshame ichame. Ichamele ukuzibethelela kulo muzi ezogana kuwo. Ithathwa umthimba intombazane

iyobekwa esihlahleni, babuyele emuva abomthimba bayogqumshela. Kuthi kungaqedwa, kuyiwe esihlahleni nakhona kufike kugqunyushelwe.

Kuthi kungaqedwa umkhongi alethe igobhe imbiza yotshwala evela kumkhongi, kube sekulethwa inkomo yothuli “Inhlabisamthimba.” Lena inkomo yesiko, inkomo yothuli. Ihlathwa idliwe khona lapho esihlahleni. Le nkomo yona ayinazo izinyama eziphambanayo. Kuleya nkomo yokuncamisa kukhishwe izinsonyama zombili, kwethiwa nesichumo sotshwala, kwahanjiswa emzini. Enye insonyama izothwalelwa intombazane ngoba ayiyidli inyama yomqholiso wayo. Lezi zinyama eziphambanayo ezokuhlanganisa idlozi.

Emini bebade umthimba uyavunula ukhuphuke uayosina esigcawini. Nakhona esigcawini uyise womntwana ufike acelele umntanakhe inhlalakahle, abonge nezinkomo. Abonge oyise noyisemkhulu bentombazane. Ugcina esethi: “Yethi Mngani, iyakhuleka intombi kaSibanibani othe wathi,” athi “Sikhulekel’ ibomvu, abalale bebabili, bavuke bebathathu.” Abaganisi bona bagqabile ngomlotha omdala wasezaleneni nesiqunga. Baphosa izintuma nezimbewu esigcawini. Izintuma zilisiko lokuthulisa impi. Izimbewu ezifaziswa esigcawini ziyisiko lokuthulisa impi nesiko lokuthandazela inzalo nokuchuma, abe nembewu.

Isiko lokuqholiswa liqhakanjisiwe kulolu cwaningo. Umakoti nguye owatha inkomo yomqholiso, ayifake ucu olumhlophe, ucu olungumthandazo wenhlanhla, inkomo yomqholiso iyinkomo yesiko. Inkomo yokwamukela umakoti phakathi komuzi. Kuvezwe ngokusobala ngesiko labaganisi neqhaza labo abalibambile bamba umgodi wokugqiba amagazi nomswani wenkomo ukuze abathakathi bangakwazi ukucwiya izinto zenkomo yomqholiso. Kuleli siko kugcinwa nesiko lokwaba kwabelwa abasemzini abakhona nabangasekho.

Ezinye zezinyama zenkomo yomqholiso zibuyela kubo kamakoti ukwenzelwa ukuhlanganisa idlozi. Umakoti usezoqala impilo yasemzini, kugcizelelwa isiko lenhlonipho, alihambise phambili, uhamba emuva kwezindlu, akamemezi,

uhamba sakugoba. Akadleli egcekeni, akadli ebonwa ngabantu abahlonishwayo bomuzi.

UShabangu, (1999:41) ubeka kanjena ngokubamba:

Intombi eshade iseyintombi nto, ithi lapho ishada lingapheli isonto ingabambanga. Onesinye esilula isisu sihlala ngosuku lokuqala ehlangene nomyeni wakhe. Kuyaye kuthi lapho kuyophela inyanga umlobokazi egcagcile abasemzini babe nethemba lokuthi izomeqa, okuyizinkomba zokuthi usebambile.

Useganile-ke umakoti, kwenziwa njani uma engatholi. Uyelashwa, kokunye uma kubonakala inyoka eluhlaza. Kusho ukuthi bekufike abadala amadlozi omuzi, kumele ayigayeke utshwala ngaleso senzo senhlonipho, umakoti abambe. Kulolu cwaningo kubukwe nokuhlelwa komntwana osesiswini. Kubukwe izihlambezo, esokuqala nesesibili. Yini okungafanele ayenze umakoti uma ekhulelwe. Akalunguzi abuye abuyele emuva endlini nengane iyokwenza njalo mhla ebeletha.

Sifikile isikhathi sokubeletha, kunzima, amakhosikazi amadala aphuma aye ofundo, ashaye indlu ngaphandle athi: “Hhoye! Hhoye! akabelethe umntanomuntu.” Uma lo muzi unamadlozi ezwayo, ingane ikhala phansi.

Kulolu cwaningo kubukwe isiko lembeleko lapho uSokhaya ebulala imbuzi yokwamukela lo mntwana emndenini wakwabo.

Kubuye kwabukwa nasezibini endlini yokubelethela, kwabukwa nokuziphatha komdlezana. Kubukwe namagazi okubeletha nokulondolozwa komzanyana. Kubukwe nokuphathwa komntwana ozelwe, usana, kwabukwa nesikhathi sokuzila nokuphuma enzilweni, ezila izinkomo engazidabuli, ezila amasi nobulongo. Kucwaningwe nangemithi yokuxosha imimoya yezindlela nemikhondo. Imikhondo yabathakathi nezilwane zabo ezihamba ebusuku,

kubukwe nendlela abavikelwa ngayo abantwana emimoyeni emibi. Kubuye kwabukwa nesizathu sokuzila komdlezana.

Kulolu cwaningo kukhulunywe ngezifo nemikhuhlane yabantwana nezindlela zokuyelapha leyo mikhuhlane. Kutholwe ukuthi zonke lezi zifo ziyelapheka kalula kubantu abazaziyo.

6.2 Izincomo

Kulo msebenzi kugqugquzelwa ukuba abantu bawagcine onke amasiko abo noma ngabe bakholwa kuyiphi inkolo. Umuntu, umuntu ngesiko lakhe. Ukungawagcini amasiko kunenkokhelo embi.

Kubabuhlungu ukubona umuntu esemdala ebuya emendweni, ebuyela ekhaya kuthiwa uyogcinelwa isiko lomemulo. Ongoti bathi akemuliswanga ngakho ukuze aphumelele, akabuyele ekhaya ayokwemuliswa. Kokunye le nto itholakale sekuhambe isikhathi, ingesenakumsiza ngalutho kodwa aphoqeke ukuba asize izingane zakhe zingangeni enkingeni enjengaleyo angena kuyo yena. Labo abasenethuba bayanxuswa ukuba bazemulise izintombi zabo. Kuyanconywa ukuba onke la masiko enziwa ememulweni bawenzelwe.

ULushozi, (2007) ubeka kanjena ngomemulo:

Umemulo uluhlobo oluthile lokubonga kwabaphansi. Yingakho amadlozi eba nesikhwele esibi uma ungenziwanga, azibona enganakwanga.

Uma abakhongi sebefikile ukuzokokha isikhuni somlilo, kunconywa ukuba imbuzi yabakhongi ibulawe, iyinto edingekayo. Uma ingabulawanga, kuba sengathi kunomoya wokungabancomi abaphansi ngomsebenzi wabo abawenzileyo wokukhuthaza umkhwenyana. La masiko akuyiwona asemakhaya kuphela nalaba asebahlala emadolobheni nabo kubhekekile ukuba bawagcine nabo bangabantu. Leli siko aligcinwe yibo bonke abantu abasemadolobheni

nabasemakhaya. Ayikho into ongabehlukanisa ngayo abantu emadolobheni kodwa ubona isiko lakhe besekuba usungasho ukuthi ungowasiphi isizwe. Isiko linguye, lihamba naye, alisali emuva, linjengengubo yokwembatha.

Njengoba amasiko evuselelwa onke kuyanconywa ukuba nalo leli siko lokucimela livuselelwe. Kuphilwa emhlabeni ohlale ushesha kodwa leli siko linesidingo esibonakalayo, akubuyelwe kulo. Leli siko limumethe isiko lokuthelwa ngenyongo, abadala ababambelela kuyo, bahambe nayo intombazana isiya emendweni.

UCele, (2007) ubeka kanjena ngokucimela:

Yiyona ndlela yokuvalelisa ezithutheni zomuzi.
Intombazane ihamba ishiselwa impepho emizini
yonke yakubo, ivaleliselwa. Yelulekwa
ngenkonzonhle.

Kunconywa ukuba bonke abantu abaganayo bakhishwe ngesiko. Enye into enconywa yilolu cwaningo ukuba lenziwe leli siko lokwaba kukamakoti. Umabo uyindaba, akukhathaleki noma lowo owayefanele ukwaba usengubo ziya eweni noma-ke akasekho imbala, kuyodinga ukuba abe, abele bonke abantu bomuzi okwakufanele babelwe. Uma usizi lubhokile, abantu bayabuza kongoti bakhombe umabo. Akukho-ke okunye ukuba wenziwe. Leli siko lisemqoka kakhulu kuyanconywa ukuba lingabukelwa phansi nalo.

UCele, (2007) ubeka kanjena ngokwaba:

Ukwaba kuyindlela yokukhonza nokuzicelela ukwamukeleka. Kucelwa kwabaphilayo kanye nabangasekho. Kuyingozi ukuthi uma umakoti aba kube nabantu abashiyayo ngoba oyedwa-nje umuntu ongabelwanga angakwenza ukuba umakoti angamtholi umntwana ikakhulu uma lowo oweqiwe engasekho kanti wayeyinkosazana noma inkosana noma-ke umuntu oqavile womndeni.

Umuntu ongaqholisiwe kodwa ehlala emzini akakwazi ngisho ukudla esithebeni somuzi, yena uyasikelwa inyama, uyayebelwa. Lo makoti eqinisweni akanguye owalo muzi. Eqinisweni kwaZulu umakoti akangeni ngendandatho kodwa ungena ngenyongo. Zonke izinhlanhla zinikwa labo bantu abathelwa ngenyongo. Noma angaba usemdala umakoti kusemqoka ukuba aqhoyiswe noma umyeni usekhona noma akasekho, kumele umakoti aqholiswe abe nalo usiko lokuqholiswa. Kunconywa ukuba leli siko lokuqhoyisa ligcinwe abantu bonke ukuze babe nempumelelo ekuganeni kwabo.

UMpungose, (2007) uncoma kanjena ngesiko lokuqholisa:

Isiko lokuqholisa lilisiko lokuhlanganisa amadlozi akubo kuka makoti kanye nawasemzini lapho egana khona. Njengoba inkomo ibulawa maqede bese umakoti eyatha ayinqwambise ngocu olumhlophe, ucu lwenhlanhla. Nalo lolu cu lungumthandazo wokuzifisela ukwemukeleka futhi umakoti ucela nenhlanhla emhlophe. Uyatha ngesinqindi, isinqindi isikhali sempu, esiluphawu lokunqoba nokuvikeleka. Ngeke kube kuhle neze ukuba umakoti angaqholiswa ngoba angagcina engaziwa ngabadala ukuthi ungowaphi pho kanti lapha wayezofunani. Zingambuza izinyanya. Leso senzo sokungaqholiswa singayivala inzalo.

Kuke kwenzeka umakoti afune umntwana kodwa agcine ngokungamtholi. Abadala bameluleke umakoti ukuba enze ukhanjana egameni logogo bomuzi abangasekho ababelethisi, alwenze ukhamba, kuhlale isisu. Ogogo bebefuna inhlonipho yale ntombazana yokuhamba, isiko lokugaya utshwala liyazikhanyisa ezinye izinto ezingamathunzi ezingabonakali. Kuzo zonke izicelo anazo umakoti ake aphuzise abasemzini abakhona nabangasekho, bayaphuza laphaya okhambeni lwasemsamo, ngokwenzanjalo ibanengi impumelelo. Kuyanconywa ukuba omakoti babugaye lobu tshwala besiko.

UNgema, (2007) ubeka kanjena ngenhlonipho:

Uma umakoti ephuza ukubamba kuzanywa izinto eziningi. Ezinye ongathi azisho lutho kanti kokunye yizona ezizoletha impumelelo. Ukhamba lotshwala olungenziwanga lungayivala inzalo. Kokunye izinzalabantu zomuzi, ababelethisi abadala abangasekho bafuna ukhamba lokuzithoba. Yingakho-nje uma kuke kwabonakala inyoka eluhlaza kwelulekwa ukuba omakoti bagaye utshwala ngoba kusuke kungabadala beze ekhaya. Abezi-ke bengaphethe lutho. Nazo izingane zifika kanjalo.

Lolu cwaningo lugxeka kakhulu ukuqhela kwabantu abadala ekubeletheni, lokhu kudala izinkinga eziningi. Kukhona izingane zenhlanhla eziphiwe abakubo inhlanhla, lezi zingane ezizalwa zembethe, zigaxile njengezangoma. Lezo zingane ezamathongo, kokunye ziyoba yimilozi uqobo konke okwazo kuyochuma ngoba zishiselwe lo mgaxo ezazalwa ziwembethe njengomhlelo. Kunconywa ukuba abantu abadala bomuzi bakuzwe kungumthwalo wabo ukubelethisa.

Lezi zingane zinjengamawele, zinendlela yazo ehluke yokuzikhulisa. Ziyagula uma zingashiselwa impepho nalo mgaxo. Njengoba sekubelethelwa ezibhedlela nawo lowo mgaxo uphoswa kubhayela. Seziyophila kanjani lezi zingane ezazabelwe le nhlanhla? Muningi umonakalo osudalekile ngalokhu kubelethela ezibhedlela komalokazana. Ucwaningo lubona ukuthi esimeni esinjengalesi ngomgudu wezinyanga, kumele kwaziswe uNgqongqoshe Wezempilo ukuthi lo mgaxo uyinto yomndeni, kuyacelwa ukuba kuvunywe nawo ubuyiselwe ekhaya lapho uyoqhuba khona umsebenzi obuwuzele. Lezi zinsuku yizinsuku zokuxoxisana, kungathi kuyacelwa Umnyango Wezempilo uvume bese kubukwa ukuthi ungakanani umonakalo osewenzeka. Akubikwe eNhlanganweni Yezinyanga, abelaphi bendabuko bona bacele kuNgqongqoshe Wezempilo kaZwelonke ayibuye le migaxo. Kunconywa ukuba kubekhona ukuxoxisana phakathi koMnyango Wezempilo kanye nemindeni mayelana nalo mgaxo.

UMkhize, (2007) ubeka kanjena:

Namuhla sekuyizinsuku zokubonisana. Kakhulu inhlango yezinyanga nayo iya ngokuya yemukeleka. Kulezi zinsuku kukhulunywa neyokuthi izinyanga azibe namagumbi azo ezibhedlela. Uma leyo mthetho iphumelela nabantu sebengalashwa ngendlela yesiko labo.

Kulolu cwaningo kunconywa ukuba umalokazana uma kade eyoteta abuyele ekhaya kwabo, angezi emzini wakhe ngoba vele bahlala bobabili nomyeni wakhe. Kuningi ukungcola okungenzeka, izifo nezingozi ezingavela. Kungcono eze ekhaya kumyeni wakhe ngoba esehlambulukile funa umyeni athole isifo sensila, isifo sendlu. Lesi sifo sitholwa yiwo wonke amadoda ahlango ngokocansi nabantu besifazane abangahlambulukile njengokuthi nje uma owesifazane ebelethe uncolile noma esesikhathini uncolile noma efelwe yindoda uncolile uyoze agezwe. Njengoba imindeni yanamuhla sekuba umyeni nomakoti wakhe, akusekho lokhu kuphepha okwakutholakala ngalesi sikhathi kusekhona omamezala eduze beqaphile umonakalo. Kuhle-ke umlobokazi abuyele kwabo uma evela esibhedlela ukuyobeletha ukuze kube nempilo kowesilisa. Kunconywa ukuba kuvuselelwe isiko lokugeza uma umuntu efelwe noma ephuphunyelwe isisu.

UMagwaza, (2007) ubeka kanjena ngesiko lenhlanzeko:

Impilo yomuntu wesibhuda ibinakwa kakhulu ukuba ingangcolisi impilo yabantu besilisa. Akuvunyelwe ukuba intombazane yeqe izinduku zomuntu wesilisa ngoba umfana uyowa uma ehlangana nempi, abulawe yizitha. Umuntu wesifazane obelethe nosefindweni akakuthinti ukudla kwabesilisa bangenwa ngamashwa bafe ngezingozi.

Kuyanconywa ukuba amasiko agcinekayo nasemadolobheni agcinwe. Akhona namasiko amasha akhulayo nawo awemukelwe ngoba amasiko awamile, ayanyakaza, ayakhula njengabo abanikazi bawo.

Kunconywa ukuba isizwe sibe kanye neNkosi yesizwe iNgonyama ekuvuseleleni amasiko, kuvuselelwa uMkhosi woMhlanga oqhakambisa ubuntombi nto, okusho ukuthi izwe lakwaZulu lingacina lingenaso isifo sengculaza. Isizwe sizophepha ezifeni zocansi. Uma izwe selinezintombi isingavuswa insimu yeNkosazana, selingavuka isiko lokukhuza umkhuhlane ngoba nalo lifuna izintombi nto. Selingavuka isiko lokukhalela ikhaba emasimini. La masiko angumgogodla wesizwe kodwa ukuphela kwezintombi, bekusho ukuphela kwawo. Lobu buhle bezintombi nezinsizwa kuvela esikweni lokugubhuza okufanele libuyiswe kanye nabelaphi bendabuko imimoya iyazitika ngabantu. Kunconywa ukuba isizwe sibuyele emasikweni aso ukuze la masiko awumgogodla wempilo agcineke.

Kulolu cwaningo kuyanconywa ukuba le mithi okukhulunywe ngayo isetshenziswe, indalucwatha ikhona nanamuhla isemaxhaphozini. Indalucwatha ivimba umbani wezulu, ixosha imimoya. Impila ikhubalo elisiza kabi ukuvimba imimoya nalo lingasetshenziswa. Kunconywa ukuba isiqunga sisetshenziswe, singutshani kodwa siyikhubalo elinamandla ukuxosha imimoya emibi. Umashwilishwili (umsuzwane) ungawukha, uhlikihle izandla ngawo, kube uphephile emimoyeni emibi. Phezu kwamakhothama ezindlu kwaZulu kuhlonywa umsuzwane, unamandla okubamba imimoya kanye nombani wezulu. Kuyanconywa ukuba abantwana basetshenziselwe le mithi, iwusizo olumangalisayo. Lezi zinto zikhona, ezethu, zimile emhlabathini wethu. Mazibuye emasisweni!

6.3 Isiphetho

Lolu cwaningo lungeminye yemizamo yokuvuselela amasiko esintu asethanda ukushabalala. Abantu bakwaZulu sebembukile bahamba nezinkolo ezintsha kanti

isizwe sabo sakhelwe phezu kwamasiko nenkolo yomdabu. Babiza inkolo yabo ngenkolo yobuhedeni.

UShabangu, (1999:1) ubeka kanje ngokulahla amasiko:

Isizukulwane sanamuhla sesiwabukela phansi amasiko esintu, sisho nokusho sithi ukuwagcina kuwubuqaba noma ubuhedeni. Kungakho-ke sizithola sesinezinkinga ukwedlula izikhathi zakudala ngoba silahle okungamagugu aso, saduma nokwezizwe.

Abantu bakwaZulu badidwa kakhulu ukufika kwaBafundisi abaMhlophe. Babalahlisa impilo yabo namasiko abo, basala beyisizwe esisuswe umsoco waso. Amasiko awumsoco. Laba Bafundisi bacwaninga ngamasiko bakubona ukuthi laba bantu bakhelwe emasikweni nasenkolweni yabo, bazama-ke ukubaxebula. Babaxebula kodwa manje baphindela emuva kusikompilo lwabo. Laba Bafundisi bakhumulisa abantu bakwaZulu invunulo yabo, okuhle ukuthi njengamanje uphumile umkhankaso wemvuselelo yobuntu kanye nemvunulo yesintu.

Miningi nemithi okucwaningwe ngayo eyayiwusizo, eseyilo namanje ngoba lezo zifo ezazelashwa ngayo zisekhona, abantu bayadinga ukuthi benzenjani kanti nansi imithi isekhona. Ingasebenza le mithi kanye nayo phela lena yabelungu, ayingalahlwa le mithi ilusizo kakhulu. Kunconywa ukuba abantu bayisebenzise imithi yoMdabu.

AmaZulu akholelwa kuMvelinqangi onabasondezeli bakhe amadlozi. Yiwona aphakathi kwabantu noMvelinqangi. Kunezinto ezenziwa uMvelinqangi, kunezinto ezenziwa uNomkhubulwana iNkosazana yezulu, uyena onisa imvula, amilise emasimini aze akhuze nemikhuhlane, andise nesivuno. Ukuzala abantu kuyachuma ngaphansi kwale nkolo. Izwe liyanatha kubenenala ezweni lonke.

UCele, (2007) ubeka kanje ngenkosazane:

UNomkhubulwana uhlonishwa kakhulu kwaZulu. Uyintombi-nto. Yonke imicimbi yakhe yenziwa yizintombi, kungaba ukucela imvula noma ukulima insimu yakhe. Konke kwenziwa izintombi. Ubukhona bakhe phakathi kwesizwe kubonakala ngothingo lwenkosazana oluyimibala emihle ngokumangalisayo. Uzwa amaZulu ethi inkosazana iphakathi kwethu, kuzoba nenala ezweni lonke.

Lokhu okwenza ukuba amasiko angaconsi phansi yingoba eyisizinda nesisekelo sempilo jikelele. UmZulu uphelela apheleliswe esisekelweni senhlonipho, ubuqotho nokwethembeka. Konke lokhu kuchunyiswa ngokwazisa nokuqonda izinhloko zabaphilayo, abalele noMlenzemunye njengeThongolikhulu. Onke amanye amathongo athombuluka kuye kwasekudabukeni kuze kube semaphakadeni. Konke okuyimikhuleko yezinyanya kwenzelwa ethempelini loMdabu okuyisibaya nendlu engenhla. Umsamo ungugo nongqa phambili kuMzulu phaqa.

IsiZulu sithi ihlonipha nalapho ingeyukwendela khona. Lokhu nje kukodwa kugcizelela ukuthi ingane ikhuliswa ngokwazisa nokuhlonipha noma yikuphi lapho ihamba khona noma ubani ehlangana naye ngoba unyawo alunampumulo futhi umhlaba uyahlaba, uyabahlaba abawugcwanekelayo. Umhlaba unyathelwa ngesizotha ukuze nawe ukuzothele imihla yonke yokuphila kwakho, ngisho usuyolala kobandayo, ukwamukele ngoxolo nesizotha qede uphumule umphumlela wafuthi kwelingafelwa nkonyane.

NgesiZulu ingane igcinelwa amasiko nemikhuba alowo nalowo mndeni noma isizwe ukuba ingabi nje yihlongandlebe nethwalakhanda eliyisilahlwanaboya, esigcina kwahlongasibi. Ukuze kugwemeke lokhu kukhala nokugedla kwamazinyo kulowo nalowo ozelwe ngokwemvelo, umndeni nesizwe siqikelela indlela eqotho neqokothile yokumsingatha nokumfukamela ngisho engakabibikho ngisho esizalweni sikanina njengehlule. Ngisho esethi thushu, afikele phakathi

komhlane nembeleko. Yikho lokhu okungungqaphambili ekwakheni isizwe esizinzile nesisimeme esakhelwe phezu kwesisekelo sobumndeni obuqonda izolo, inamuhla nengomuso. Yileli vuso eliyigqabho lendalo nenzalabantu emanxulumeni kwelakwaMthaniya lokwakha ubuntombi nto nobunsizwa nsi ngoba yizona zinsengetshe zenqanawe nenqaba yezinhloko nezinhliziyozemindeni nesizwe. Ngaphandle kwazo, isizwe ziyashabalala siphela swe ebusweni bomhlaba kuhle kwamazolo ehlohlozwa noma eshabalaliswa yimisebe yelanga.

Kusobala-ke ukuthi isidalwa esingumuntu siphila enyameni nasemoyeni. Lezi zisekelo ziyalekelelana. Esinye seyeme kwesinye nesinye seyeme kwesinye. Uma kuke kwafekela kwesinye nesinye siyagcugca, sishazeke, sibune, sife sengathi isitshalo sinqundwe izimpande ngumswenya. Imikhando, imithi, amakhubalo, amakhambi nezintelezi ziyiwele nenyama kepha kukhona okuyiwele nomoya nomphefumulo. Lokho umoya nemimoya edinga ukunakekelwa ngokwasezweni lemimoya. Kepha zikhona izingqongqo ezabelwe ngalolu lwazinzulu ezikhalela ukusondezwa nkathi zonke ukuze kwande impilonde nempilonhle ezizukulwaneni zesintu.

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