UBUCIKO BOMLOMO: AMAGUGU ACASHE EZINGANEKWANENI ZESIZULU ANGABA NEMIPHUMELA EMIHLE EMPILWENI YABAFUNDI BEBANGA 1 KUYA EBANGENI 3

NGU

Nonkululeko Charity Nomcebo Mkhize

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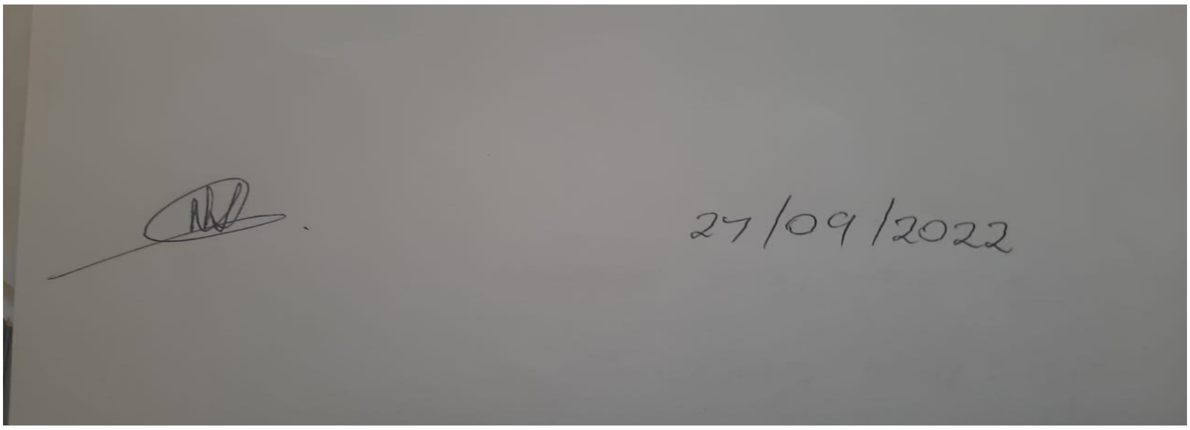
ISIFUNGO

Mina Nonkululeko Charity Nomcebo Mkhize ngiyafunga ukuthi lolu ucwaningo ngolwami nokuthi ngiyilandelile yonke imigomo yokwenza ucwaningo ngendlela efanelekile ngokwethembeka. Ngiyafunga ukuthi ucwaningo olusihloko sithi **UBUCIKO BOMLOMO: AMAGUGU ACASHE EZINGANEKWANENI ZESIZULU ANGABA NEMIPHUMELA EMIHLE EMPILWENI YABAFUNDI BEBANGA 1 KUYA EBANGENI 3** ngolwami. Ngiyaqinisekisa futhi ukuthi ngiyiveze yacaca imibono yababhali engicaphune emisebenzini yabo.



UKWETHULWA KOCWANINGO

Lolu cwaningo ngilwethula kubazali bami, uRosemary Mkhize noNhlanganiso Mkhize kanye nodadewethu ongilamayo uNomfanelo Mkhize nomfowethu uSabelo Mkhize. Ngithi boGubhela, nawu umnikelo wami emkhakheni wezemfundo okuyokleza kuwo izizukulwane ngezizukulwane.

AMAZWI OKUBONGA

Ngithatha leli thuba ukuba ngibonge bonke abangisizile ukuba lo msebenzi obungelula neze ugcine ube yimpumelelo.

Ngibonga uMdala wezinsuku, uNkulunkulu ongeboleke impilo nengqondo ekhaliphile ukuze ngiqale ngiphinde ngiphothule lolu cwaningo. Ngiyambonga uMdali ngokuhamba nami kusukela ekuqaleni kuze kufike ekugcineni kwalolu cwaningo. Lapho ngizwa sengathi ngiphelelwa yithemba, bengithi ngingafunda incwadi engcwele ngizizwe ngibuyelwa ngumdlandla.

Ngibonga izinyanya zakithi, oKhabazela kaMavovo, oGcwabe kaZihlandlo, oNgunezi. Ngiphinde ngibonge izinyanya zakubo kamama, oNgcobo, oMapholoba, oMashiy' amahle sengathi azoshumayela.

Ngokukhulu ukuzithoba ngibonga umeluleki wami, uDokotela Sipho Albert Ntombela ongicathulise kusukela ekuqaleni ngisawuhlongoza lo msebenzi kwaze kwafika lapho sengiwuphothula. Ngibonga ukungibekezelela kwakho Mahlobo ngisakhasa, sengicathula nalapho sengizihambela. Ngibonga angiqedi ngezeluleko zakho endimeni yocwaningo, ngifunde okuningi kuwe. Wenzenjalo nakwabanye.

Ngibonga angiqedi kuNkosikazi Fikile Khuboni, owayenguthisha wami wesiZulu eNyuvesi yeseWits, ongadinwanga yimi nangelilodwa ilanga nakuba bengihlale ngimhlupha ngokuboleka izincwadi zakhe zezinganekwane. Ngithi nje Mphemba! Ukwanda kwaliwa ngumthakathi.

Ngibonga abazali bami uRosemary Mkhize noNhlanganiso Mkhize kanye nodadewethu uNomfanelo Mkhize nomfowethu uSabelo Mkhize. Ngiyanibonga zingane zakwethu ngokungeseka kwenu, okwenze lolu cwaningo lwaba yimpumelelo. Ngibonga ubaba nomama abebengisiza ngokuqonda izinganekwane zesiZulu zakudala ezisebenzisa amagama anezincazelo ezicashile, abebekwazi ukungichazela ngiqonde kahle amagama esiZulu abeba yinkinga kimina.

Ngingelibale ukubonga isoka lami, uSibusiso Ngobese, ebelihlala lingigqugquzela ukuba ngenze lolu cwaningi futhi lingelekelela ekuqondeni kangcono okuningi mayelana nomkhakha wocwaningo.

Bothisha engifundisa nabo abafundi besiZulu ebangeni 1 kuya ebangeni 3 Ebomini Primary School, bengingaba yini ngaphandle kwenu? Enikwenze kimi nikwenze nakwabanye. Asiqhubekeni silethe ukukhanya ezingane zesizwe.

ISIFINGQO

Singothisha abafundisa isiZulu uLimi lokuQala ebangeni 1 kuya ebangeni 3, siyahlangana sisodwa sixoxe ngezindlela zokufundisa izinganekwane kula mabanga. Lapho sixoxa ngezindlela zokufundisa kugqama ukuthi singothisha besiZulu sizifundisa kahle impela izinganekwane kula mabanga. Nokho lapho sesixoxa ngezindlela zokuhlola ukuqonda kwabafundi, kuyavela ukuthi lapho iningi lethu selibuza imibuzo emayelana nezinganekwane, ligcina ngokubuza imibuzo esobala efana nalena: Kwenzekani kule nganekwane? Ubani ongasixoxela yona? Ugogo wayehlala nabazukulu abangaki? Uchakijane wadla abazukulu bakagogo abangaki? Isiphi isifundo esitholakala kule nganekwane? Nakuba abanye beyibuza imibuzo edinga ukuthi abafundi bazifingqe izinganekwane ngamazwi abo, abanye abayibuzi nhlobo. Lokhu kuyinkinga edinga isixazululo ukuze othisha baqale ukubuza abafundi imibuzo efana nalena: Ukube wawunikezwe ithuba lokweluleka ugogo, wawungameluleka uthini mayelana nesenzo sikachakijana? Ukube kwakunguwe ugogo wawungamnqanda kanjani uchakijana ukuba angadli abazukulu? NgokukaBloom (2001), abafundi kumele basuke ezingeni lokuqala lokuqonda okufundwayo baye ezingeni lesibili, bedlulele kwelesithathu baze bafinyelele ezingeni eliphezulu lobulikhuni bemibuzo. Le nkinga iyona engenze ukuthi ngiveze ngiphinde ngihlaziye izinto ezingamagugu esizwe ezicashe ezinganekwaneni zesiZulu. Inhloso yalolu cwaningo bekuwukuveza nokuhlaziya amagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi. Izinganekwane ezihlaziyiwe yilezo ezimayelana nokuvela noma ukudaleka kwezinto ezithile, ukubaluleka kokuhloniphana kwabantu, okubi okunqontshwa ngokuhle, umuntu ngamunye unekhono elithi yena lokuxoxa inganekwane kanye nezinganekwane ezifundisa izingane ukucula. Izinganekwane ezisetshenzisiwe ezishicilelwe kudala nezishicilelwe esikhathini samanje, inqobo nje zingena kule mikhakha ebalwe ngenhla. Lolu cwaningo lweyeme kuzinjulalwazi ezimbili (i-*Functionlism* ne-*Stylistc Approach*) kanti ulwazi oluqoqwe ezinganekwaneni zesiZulu luhlaziywe kusetshenziswa indlela eyaziwa ngokuthi yi-*Thematic content analysis (TCA)*, kulandelwa amazinga ayisithupha ohlaka lwe-*Thematic Analysis* kaBraun noClark (2006). Ucwaningo luthole ukuthi ezinganekwaneni zesiZulu kufihlwe amagugu alandelayo: izinkolelo zabantu abamnyama ezingaguquki, izinkolelo zabantu abamnyama abafunzwe zona ngezinye izizwe, umlando wokudabuka noma wokuvela kwezinto zemvelo, umlando wokuqanjwa kwezimo zokukhuluma kanye nobugagu babaxoxi bezinganekwane. Nokho lusadingeka ucwaningo oluzohlaziya ezinye izinto ezifihlwe ezinganekwaneni zesiZulu.

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ISAHLUKO SOKUQALA

ISINGENISO

1.1 Isingeniso

Emandulo ubuciko bomlomo babungaconsi phansi emiphakathini yabantu abamnyama ngoba babungenye yezindlela zokuhlanganisa imindeni nemiphakathi. Ngale kwalokho, babubamba iqhaza ekufundiseni, ekuthokoziseni nasekuchithiseni abantu (abancane nabadala) isizungu futhi babuvumbulula amakhono abantu emikhakheni eyehlukene. UMsimang (1994: 1) uthi:

> Ubuciko bomlomo yinkulumo enobuchwepheshe noma eyingxoxo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Abadala baye bathi bezwa ngabadala kanti nabo bezwa ngabadala ababengaphambi kwabo kuhlehle njalo ngalolo khondolo. Inkulumo eyingxoxo imvamisa kuba yizinganekwane ngezinhlobo zazo ezehlukene. Inkulumo engubuchwepheshe yona ibandakanya le mikhakha: iziphicaphicwano, izisho, izaga nezinkondlo.

Kule ncazelo kuvela ukuthi ubuciko bomlomo behlukaniseka imikhakha emibili: yinkulumo eyingxoxo kanye nenkulumo engubuchwepheshe. Kuyavela futhi ukuthi lolu hlobo lwenkulumo ludala kakhulu, belulokhu lwedluliswa ngomlomo ukuze lufike esizukulwaneni samanje. Ubuciko bomlomo bumbandakanya umculo wesintu, iziphicaphicwano, izinkondlo, imlolozelo, amahlaya, izisho, izaga kanye nezinganekwane (Dundes, 1965 ocashunwe kuTurner, 1994). Ngale kwalezi zinhlobo zobuciko bomlomo, esiZulwini kubuye kube nalezi: izithakazelo, izibongo zamakhosi, izihasho, iziqubulo, izigiyo, umculo womaskandi, umculo wesicathamiya, umculo wezangoma, amaculo omemulo, amaculo omgonqo, amaculo omshado, amahubo esizwe samaZulu, amahubo emindeni, amahubo enqina, amaculo endlamu, njalonjalo.

Lolu cwaningo lumayelana nezinganekwane zesiZulu okungathi uma zifundwa ezikoleni emazingeni aphansi emfundo abafundi bahlomule ngokuphindiwe kuzona. UNtombela nabanye (2013: 6) bathi inganekwane yindaba yasemandulo eqondene ngqo nezingane. Lokhu kuchaza ukuthi njengoba izinganekwane zibamba iqhaza elikhulu ekufundiseni, ekuthokoziseni nasekuchitheni isizungu abantu abahlomula kakhulu ezinganekwaneni kunabanye yizingane. ULwin (2009) yena uthi izinganekwane ziyizingxoxo ezimayelana namasiko adluliswa ngomlomo. Lokhu kuchaza ukuthi kukhona okunganakekile kangako eningini labantu izingane ezingahlomula ngako ezinganekwaneni - amagugu esizwe kanye nempilo jikelele. Izinganekwane zithi zihlekisa zibe zifundisa okuningi ngempilo yize

abazilalele noma abazifundayo besuke bengaqondi ukuthi bafunda kabanzi ngempilo jikelele. UNtombela nabanye (2013: 6) bathi:

> Kulolu hlobo lwendaba kunabalingiswa abayizilwane, abantu, amazimuzimu, izinto ezingenamphefumulo, nokunye. Okugqamile ngabalingiswa benganekwane ukuthi abakholakali ukuthi babengaphila ngempela. Uthola izilwane zikhuluma, abantu bephendulana nezilwane, abantu befa babuye bavuke, izilwane zigwinya abantu nezinye izilwane, abantu bephila eziswini zezilwane, nokunye okuningi okungakholakali.

Ukuba khona kwabalingiswa abayizilwane, abafa baphinde bavuke ngezinye zezinto ezenza izingane zizithokozele izinganekwane. Lokhu kufakazelwa nguTurner (1992) othi abalingiswa abayizilwane ababa sezimeni zabantu kanye nezinto ezingamanga kukitaza izingane lapho zifunda noma zilalele izinganekwane.

Kuningi osekwenziwe ngabacwaningi ukuveza nokuhlaziya eminye imisebenzi yezingakwane. Isibonelo, uCanonici (1995) ku-athikhili yakhe esihloko sithi "*Folktale performance as an educational experience*", wabheka ukulingiswa kwezinganekwane njengenye yezindlela zokufundisa. ULwin (2015) yena ku-athikhili yakhe esihloko sithi "*Using folktales for language teaching*", wahlaziya izinganekwane njengethuluzi lokufundisa ulimi lwesiNgisi kubafundi abafunda isiNgisi uLimi LokwEngeza. Nokho akekho umcwaningi oseveze waphinde wahlaziya amagugu acashile angafundwa ngabafundi besiZulu bamabanga aphansi, kusukela ebangeni lokuqala kuye ebangeni lesithathu, ezinganekwaneni zesiZulu, ikakhulukazi njengoba namuhla abafundi bebhekene nenselelo yokuphila nabantu abanamasiko ahlukahlukene.

1.2 Isendlalelo

1.2.1 Izinganekwane

Emandulo kwelikaMthaniya, kungakabi bikho amapeni namaphepha okubhala, kwakusetshenziswa umlomo ukugcina nokudlulisela amasiko esizukulwaneni ngasinye ukuze lolo lwazi lungashabalali. ULwin (2009) uthi izinganekwane imvamisa zigcinwa njengengxenye yesiko lendabuko elide libonisa amahlaya, uthando, amakhono kanye nobuciko babantu ngamasiko abo. Ngamanye amazwi izinganekwane ziwubuciko obugciniwe ngenxa yeqhaza ezilibamba ebantwini, ikakhulukazi ezinganeni. Izingane uma zilalela izinganekwane, ziyajabula, zihleke, zifunde ngamasiko nangezindlela okuphilwa ngazo nabanye abantu. ULwin (2018) uthi izinganekwane ezweni lase-Asia ziyithuluzi lokufundisa elibalulekile ekuthuthukiseni abafundi ngokuqonda okunzulu ngamasiko abo. Ngiyavumelana noLwin

ephuzwini lokuthi ezinganekwaneni kuthukuswe amasiko athile, yingakho lolu cwaningo lugcizelela ukuthi othisha basemazingeni aphansi abangagcini nje ngokubuza abafundi imibuzo elula ngezinganekwane, kodwa abayibuze nemibuzo evulekile, edinga ukucabanga okujulile kwabafundi. Imibuzo evulekile ingabenza abafundi bacabange bajule ngezinganekwane abazifundayo. Ngaleyo ndlela, bangafinyelela ezintweni eziningi ezinhle ezicashe ezinganekwaneni ezingabasiza empilweni eseyixube kakhulu izinhlanga. UJenkins (2002) uthi izinganekwane ziveza izindlela abantu bakudala ababephila ngazo. Yingakho uCanonici (1995) izinganekwane ezifanisa nenqolobane yolwazi egcine izindlela abantu bakudala ababephila ngazo. Okuhle ngolwazi olugcinwe ezinganekwaneni ukuthi zifundisa abafundi ngezinto ezinhle bese zibagqugquzela ukuthi bazenze. Azigcini lapho, ziphinde zibafundise ngezinto ezimbi bese zibexwayisa ngokuthi bangavelelwa yizinto ezimbi uma bezimbandakanya ezintweni ezimbi. Ezinye izinganekwane zisabalalisa umlayezo wokuthi izinto ezimbi zivama ukunqontshwa yizinto ezinhle (Marggraff, 1998). Izinganekwane zalolu hlobo zivame ukuqala ngezenzo ezimbi kodwa ekugcineni lezo zenzo zigcine zinqontshwe yizenzo ezinhle. UCanonici (1990) uthi izinganekwane ziqala ngodweshu bese ziphetha lapho inkinga seyixazululeka khona. Ezinye ziveza izinkolelo zabantu ezingaguquki kalula. Isibonelo, inganekwane ethi "Sibambe Elentulo" iveza ukuthi abantu bakudala babekholelwa kakhulu emagameni noma enkulumeni eshiwo kuqala kunaleyo eshiwo kamuva. Kuningi nokunye okuvezwa yizinganekwane ezinhlobonhlobo.

1.2.2 Izinhlobo zezinganekwane

Izinganekwane ziyehlukana ngoba ngaphandle kokuthi kukhona ezinabalingiswa abayizilwane kuphela noma abangabantu noma abayimvelo, uma ungazilalela noma uzifunde zonke ungakwazi ukuzehlukanisa ngandlela thile. Isibonelo, uLwin (2018) uthi e-Asia izinganekwane zihlukaniswa ngale ndlela: *fable*, *fairy tale* ne-*myth*. Uma lezi zinganekwane sizihumushela esiZulwini sithola ukuthi i-*fable* (inganeko-zilwane), okuyinganekwane enabalingiswa abayizilwane zodwa, i-*fairy tale* (insumo), okuyinganekwane enabalingiswa abayizilwane kanye nezinto ezingaphefumuli kanye ne-*myth* (inganeko), okuyinganekwane eba nomlingiswa onguMdali. Lokhu kuchaza ukuthi ezweni lase-Asia abahluzi bakhona bazihlukanisa ngokwabalingiswa izinganekwane zakhona.

Thina eNingizimu Afrika, esizweni samaZulu sinezindlela eziningana ezingabheki abalingiswa kuphela kodwa ezibheka nokunye, isibonelo, uCanonici (1990) uthi kukhona insumansumane, izinganeko kanye nemizekeliso. Ngamanye amazwi uCanonici uthi izinganekwane

ziyahlukaniswa ngokwezimpawu ezinazo, kumbandakanya nabalingiswa bazo. UNtombela nabanye (2013: 9) bathi:

> Insumansumane yinganekwane enezimpawu ezilandelayo ezigqamile: Inabalingiswa abangabantu, izilwane kanye namazimzimu. Inendikimba ethinta izimpilo zabantu. Kwande izinto ezimbi ezifana nomona, inzondo, ubuthakathi, nokunye. Ekugcineni okubi kuyanqotshwa wubuhle; abazikhukhumezayo bayathotshiswa.

Inganeko yinganekwane eba nokuthile abantu abakholelwa kakhulu kukhona. Kwesinye isikhathi abantu bayabulalana nokubulalana ngenxa yaleyo nkolelo. Okunye okugqamile ngenganeko ukuthi uMdali utholakala engomunye wabalingiswa futhi kuba nguye ojezisa abantu abaphikisana nenkolelo noma abephule umthetho othile. Kulolu hlobo lwenganekwane kuba khona into entsha evelayo noma eqambekayo ngemuva kokwephulwa komthetho nokujeziswa kwalabo abephule umthetho. Umzekeliso wona yinganekwane enendikimba yento eyake yenzeka ngempela emlandweni. Into eyenza umlando uphenduke ube yinganekwane ukuthi kuyaye kube nesenzo esithile noma abalingiswa abathile abangakholakali ukuthi babengaphila.

UMargraff (1998) yena ukholelwa ukuthi izinganekwane zesiZulu zingahlukaniswa amaqowana amane: izinganekwane eziveza okubi kunqotshwa ngokuhle, izinganekwane ezikhohlisayo, izinganekwane zezilwane zodwa kanye nezinganekwane ezinabalingiswa abangabantu bodwa. Izinganekwane yize zizinigi kodwa uMargraff uzehlukanisa ngendlela ebheke abalingiswa nenhloso yesifundo senganekwane ngayinye. UTurner (1992) yena uthi izinganekwane zesiZulu zihlukaniseka ngamaqoqwana amabili: izinganekwane ezinabalingiswa babantu nezinganekwane ezinabalingiswa abayizilwane zodwa. Ngendlela aziqoqa ngayo uthola ukuthi kuzona zonke izinganekwaneni zesiZulu okusuke kuhlosiwe ukuthi inganekwane iveze indikimba engaba ngabantu abaziphakamisayo abagcina bethotshiswa. Ngamanye amazwi uveza izindlela ezimbili zokwehlukanisa izinganekwane kodwa uthi noma zihlukene kabili, inqubo ukuthi zibe nengqikithi eyisifundo esithize.

Ngakho-ke ziningi izindlela zokwehlukanisa izinganekwane kuye ngomhluzi ngamunye. Okubalulekile ukuthi kumele umhlaziyi akwazi ukuyichaza nokuyivikela indlela azehlukanise ngayo izinganekwane. Mina ngiyavumelana nabo bonke abahlaziyi engiphawule ngabo ngenhla ngoba izinganekwane bazehlukanisa ngamaqoqo anezincazelo ezizwakalayo kodwa-ke nami bengingazihlukanisa kabili kanje: izinganekwane ezingamanga (okuyizinganekwane ezinamanga wodwa noma okuyizinto ezingakaze noma ezingasoze zenzeka) kanye

nezinganekwane ezingamaqiniso (okuyizinganekwane ezisuselwa ezintweni ezenzeka ngempela).

1.2.3 Abantu ababamba iqhaza ezinganekwaneni

UCanonici (1995) uthi abaxoxi bezinganekwane babamba iqhaza ekuhlelweni kwamaqiniso atholakale kanzima nasekwakheni izithombemagama ezibonisa lawo maqiniso. Ukuxoxa inganekwane kudinga ikhono, ikakhulukazi izinganekwane zamasiko ezidinga ukuba umxoxi abe nolwazi olunzulu ngamasiko akuleyo nganekwane. Uqhuba athi:

> *Grandmother had the function of educating the young by introducing them to the value system and organization of their society, and folktales provided the social sanction of their observance.*
>
> [Ugogo wayenomsebenzi wokufundisa abantwana ngokubethula ezintweni ezingamagugu kanye nokuhleleka komphakathi futhi izinganekwane zazikhombisa indlela okwenziwa ngayo izinto emphakathini.]

Ngalokhu uCanonici uveza umqondo wokuthi ogogo njengabantu ababewazi umlando, yibo ababebamba iqhaza lokufundisa abazukulu babo ukuze babe nokuqonda indlela yokuphila nokwenza izinto. Ulwazi lwabo lwempilo yangemihla nezigameko abazaziyo yikho okwakwenza ukuthi bakwazi ukuqamba izinganekwane ezithi zijabulisa izingane zibe zizifundisa okuthile ngempilo. Ulwazi lwabo yilo futhi olwalubenza bakwazi ukudlulisa ulwazi lwakudala ezinganeni ngendlela eyayihambisana nesikhathi. UCanonoci (1994: 44) uthi ogogo, njengabantu abamnkantshubovu, bayakwazi ukuveza ukuxhumana kwempilo esuke iphilwa ngaleso sikhathi naleyo engaphilwa ezweni elizayo kwazise basuke sebekade bebona.

Ezweni laseNigeria nakhona izinganekwane zivame ukuxoxwa ngabantu abadala, ngoba kuthathwa ngokuthi basuke benolwazi oluningi ngempilo njengoba sebeyiphile isikhathi eside. UKehinde (2010: 3) uthi:

> *The most popular performers are grandparents; the grandmother is almost an institutionalized performer of folktales in the country.*
>
> [Abaxoxi abadume kakhulu ekuxoxeni izinganekwane ngabantu asebekhulile (ogogo nomkhulu) kodwa ugogo nguye ohamba phambili ekuxoxeni izinganekwane eNigeria.]

Ngamanye amazwi ukuxoxwa kwezinganekwane ngogogo akusikho ukuthi kwenzeka esizweni samaZulu noma ezweni laseNingizimu Afrika kuphela kodwa kuyenzeka nakwamanye amazwe. UKehinde ubeka ogogo phambili ekudluliseni ulwazi ngamasiko ezinganeni njengabantu abanolwazi olunzulu lwamasiko. Nokho lokho akusho ukuthi ogogo

banolwazi olungaphezu kwelabantu besilisa. Abantu besilisa kuyaziwa ukuthi bahlala bebhekene nemisebenzi eminingi futhi bamatasatasa basebenzela imindeni yabo.

ULwin noMarlina (2018) bathi othisha yibo asebebamba iqhaza elikhulu ekuxoxeni izinganekwane. Lokhu bakushiso wukuthi njengoba izinganekwane sezifundwa nasezikoleni, othisha sekuyibo abantu ababalulekile ekuxoxeni izinganekwane esikhathini samanje. UFarida noSofwan (2012) bathi othisha abasebenzisa izinganekwane njengethuluzi lokufundisa abafundi base-Indonesia isiNgisi baba nemiphumela emihle. Lokhu kudalwa ngukuthi izingane zifunda zijabule, zihleka kumnandi futhi zikhululekile ngoba zifunda ngezinto ezizikhonzile – izinganekwane. ULwin (2018) naye ukholelwa ukuthi nakuba ukufundisa abantwana ulimi abangalwazi kungelula, kodwa kuba ngcono lapho othisha besebenzisa izinganekwane. Lokhu kusho ukuthi uma uthisha ehlose ukufundisa amagama ezenzo ngesiLungu kumele abheke inganekwane yesiNgisi egcwele izenzo. Ngokwenzenjalo abafundi bathola ukwazi amagama ezenzo ngendlela ehlekisayo. Othisha bayakwazi ukuthi lawo magama bawasho ezinganekwaneni, bawabhale ebhodini, bese bethi abantwana abenze okuchazwa yilawo magama. Isibonelo, uthisha angathi unogwaja wagxumagxuma, alibhale lelo gama abafundi balibone ebese ethi nabo abagxume njengonogwaja. Abafundi bona basuke bengazi ukuthi uthisha uhlose ukubafundisa amagama ezenzo, bona basuke bejabulela ukwenza lokhu okushiwo enganekwaneni.

Izinganekwane zifana nemizwilili ezindlebeni zabantwana ngoba ziyabathokozisa, zibenza bakhohlwe nayizinsizi ababhekane nazo ngaleso sikhathi futhi zibachithisa isizungu kodwa konke lokhu kudinga umuntu onekhono lokukwenza. Isibonelo, amazwi aseculweni abaxoxi bawacula ngezindlela ezahlukene, umxoxi ngamunye uveza ikhono lakhe lokucula, kube mnandi kwalokho kuzwa iculo elilodwa liculwa ngezindlela ezehlukene. Kanjalo nezinganekwane zidinga umuntu ozixoxayo abe nobuciko obuthile bokuxoxa, adlalise amagama, ashintshe izwi aze asebenzise nomzimba ukuze inganekwane ibajabulise abantwana kwazise bayifunda kalula into uma beyifunda behleka futhi bengakulungiselele ukufunda.

1.2.4 Isikhathi sokuxoxwa kwezinganekwane

UKehinde (2010) uthi ezweni laseNigeria:

> *Story-telling takes place in the evening, the bedtime and the twilight. Actually, it is a taboo to perform folktales in daytime: "The mother of the storyteller will turn into a hen if he/she performs during the day". The bedtime or twilight is chosen because of the serenity of the evening, and it is also the period when domestic drudgery ends.*

> [Ukuxoxwa kwezinganekwane kwenzeka ebusuku, ngesikhathi sokulala noma ilanga seliyozilahla kunina. Eqinisweni, kungumkhuba ongemukelekile ukuxoxwa kwenganekwane emini: Kunenkolelo yokuthi umxoxi wenganekwane uzoguquka abe inkukhu uma eyixoxa emini ka bha. Isikhathi sasebusuku siqokwe ngenxa yokuthula okuba khona ebusuku futhi ilapho yonke imisebenzi okungaba eyasendlini noma yangaphandle isuke isiphothuliwe.]

Yize izinganekwane zaziba ithuluzi lokufundisa abantwana abancane kodwa kubonakala ngathi zazixoxeka kahle sekusondele isikhathi sokulala lapho wonke umuntu esuke eseqede wonke umsebenzi wosuku, kwazise izinganekwane zixoxwa abantu abadala abasuke benemisebenzi eminingi kanti futhi abantwana basuke befuna nokudlala emini.

Esikhathini samanje sithola izinganekwane sezixoxwa emini okwakuyinto eyayingenziwa kudala ngaphambi kokufika kwezikole osekuyizo esezibambe iqhaza elikhulu ekufundiseni abantwana ngempilo nolwazi nokunye okuningi, nokuthi bakwazi ukuphilisana nabantu emphakathini kwazise phambilini zazingekho izikole. UWardani no-Ulya (2019) bathi izinganekwane abafundi ekilasini bayazilalela, bazifundele bona ezincwadini, bakhulume ngazo nabafundi abahlala nabo ematafuleni kanti futhi ziphinde zibalekelele ekuthuthukiseni amakhono abo okubhala. Lokhu kuchaza ukuthi izinganekwane sezifundwa emini kwabha, obekwaziwa njengomkhuba omubi, ngoba izikole zingena emini.

UWu (2008) ocwaningweni lwakhe olusihloko sithi "*Teaching The Three Little Pigs to EFL Young Learners in Taiwan*", wayehlose ukubonisa ukuthi abafundi abakhuluma ulimi lesiTaiwan balufunda kanjani ulimi lwesiNgisi ngokusebenzisa ukuphindaphinda okusezinganekwaneni zesiNgisi, uthi wathola ukuthi indlela yokusebenzisa ukuphindaphindwa kwamagama noma imisho ezinganekwaneni inomthelela omuhle kubafundi abasuke befunda ulimi okungesilo olwebele. Kanjalo siyabona ukuthi noma emakhaya abazali bengasasitholi isikhathi ebusuku sokuxoxela abantwana ngenxa yezizathu ezithize kodwa esikoleni othisha bazixoxela abafundi ngenhloso yokufundisa abantwana. Lokhu kuchaza ukuthi izinganekwane nasemini seziyaxoxwa okwakungenzeki emandulo.

1.2.5 Izindawo okuxoxelwa kuzo izinganekwane

Izinganekwane zazixoxwa ngomlomo endaweni eyahluke kakhulu kunaleyo yesimanjemanje eyasemadolobheni, engafani nhlobo naleyo yasemakhaya (Turner,1992: 55). Empilweni yakudala amaZulu ayengenawo ugesi kodwa kwakukhanyiswa ngomlilo ebusuku, ingekho impilo ewubukhazikhazi enezitulo zokuhlala, imibhede yokulala, nemiqamelo nezibani esezikhanyisa endlini kodwa ngenxa yokufika kwabelungu abafike baguqula isimo sempilo nezinto zabo ezilahlisana amasiko, zaphazamisa zagcina ziholele ekutheni indawo okuxoxwa

kuyo izinganekwane iguquke. Endulo kwakuxoxelwa phandle futhi ebusuku behlezi emlilweni botha umlilo. Ngokuguquka kwendlela yokuphila esinogesi futhi engasaphephile emnyango ebusuku ngenxa yezigebengu, izinganekwane sezifundelwa endlini, kokunye kulelwe emibhedeni.

Ezwenikazi i-Afrika siyathola ukuthi kwezinye izindawo izinganekwane zazixoxelwa koguqasithandaze, okwakungamagumbi okuphekela njengoba ugesi wawungakabibikho kwakusetshenziswa umlilo. UNatare (2019; 28) uthi:

> *…folktale sessions started after supper, where an old person sat near the fireplace with children and told them stories of the past. After having supper, the members of the family would gather around the log fire inside the hut and start story telling performances.*
>
> [Isikhathi sezinganekwane sasiqala ngemva kwesidlo sakusihlwa, lapho umuntu omdala wayehlala eduze komlilo nabantwana ebese exoxa izinganekwane zakudala. Ngemuva kokudla kwakusihlwa, umndeni wawuhlangana eduze nomlilo phakathi kuguqasithandaze bese umxoxi eyiqala inganekwane yakhe.]

Izinganekwane sezisetshenziswa njengethuluzi lokufundisa abantwana nasesikoleni emagunjini okufunda yize esikoleni othisha bezixoxa befunda phansi encwandini ngoba sezabhalwa ezincwadini. Siyathola ocwaningeni lukaWu (2008) lapho abafundi befundelwa inganekwane ekilasini endaweni ehlelekile enezitulo namatafula lapho abafundi behlala khona besendaweni esendlini. Emandulo zazixoxwa phandle noma kuguqasithandaze okwakwenza abantwana bazizwe bekhululekile ngoba phela kuyaziwa ukuthi indawo eyindlu ehlelekile iba nemithetho efana nokuthi akumiwa endlini, awukhulumi umuntu omdala uma esakhuluma noma awushayi ikhwela endlini njalonjalo. Konke lokhu okubaliwe ilokhu okwenzeka ngezikhathi zokuxoxwa kwezingwanekwane, ingakho kwezinye izikhathi izinganekwane zazixoxelwa ezindaweni ezivulelekile lapho abantwana babekhululeka khona.

Ngingasho ukuthi kungumqondo omuhle ukuba izinganekwane zifundelwe endaweni engenayo imigomo eminingi njengokuthi akumiwa, akusukunywa noma akulalwa ngesisu ngoba abantwana ngeke bayijabulele inganekwane uma ifundwa endaweni enemithetho eminingi. Engingakusho ukuthi othisha kumele bazi ukuthi kubalulekile ukuthi abantwana noma befundiswa emakilasini kumele baqinisekise ukuthi okungenani abafundi bahlala phansi kukhaphethi lapho bezokhululeka khona, nofuna ukulala ngesisu alale ngaso, kanjalo nofuna ukulalela eguqile enze kanjalo.

1.2.6 Abalingiswa bezinganekwane

Izinganekwane ziba nezinhlobonhlobo zabalingiswa okungaba abantu, izilwane, izinto ezingenamphefumulo, kanye namazimuzimu. Okwenza izinganekwane zezilwane zithokozelwe kakhulu abantwana wukuthi izilwane zidlala njengabantu uqobo, ziyakhuluma, ziyageza, zenze nokunye okuningi okwenziwa ngabantu. Ngamanye amazwi izilwane ezinganekwaneni ziba abantu ngenxa yezenzo ezizenzayo, isibonelo inganekwane ethi "Yaziyala immbila" sithola izilwane zibizana ngomalume, mshana, mzala, okuyinto esazi kahle ukuthi ayikho noma ayisoze yenzeka ezilwaneni.

USeboni (2010) uthi abalingiswa abangamantombazane esizweni samaPedi ezinganekwaneni athathwa njengabantu abangakwazi ukuthatha izinqumo eziphusile, okwenza ukuthi njalo bahlale benomuntu wesifazane omdala osuke ezobabonisa ngaphambi kokuba bathathe izinqumo. Ngenxa yokuthi lapho kulingiswa bavezwa njengabantu abathatheka kalula, kanjalo noma sebeshadile bathathwa njengabantwana babakhwenyana babo. USeboni uqhaba athi:

> *Their husbands are the ones who stand up for all the decisions in the family sometimes a husband can make his own decision in the house without even informing his wife why such decisions were made. Actually, no woman is supposed to question any decision taken by the husband because no one will even bother to listen to her, let alone give her a satisfactory answer.* (Seboni, 2010: 44).
>
> [Abakhwenyana babo yibo ababamelayo uma bezothatha izinqumo emndenini kanti futhi ngesinye isikhathi umkhwenyana uyazithathela izinqumo ekhaya ngaphandle kokuxoxisana nowakwakhe ngaleso sinqumo. Ngokujwayelekile akekho umuntu wesifazane ovumeleke ukubuza ngezinqumo ezithathwe indoda ngoba akekho ozozixaka ngokulalela lowo wesifazane, ayiphathwake eyokumnaka.]

Angivumelani neze noSeboni (2010) ngendlela aveza ngayo abalingiswa bamantombazane amaPedi ngoba lokho kufundisa ukuthi yize izinto sezishintshile njengoba sesiphila ezweni lamalungelo, abantwana bakhula ngale ngqondo engibona ukuthi ayilungile. Ngamanye amazwi abantwana babafana bakhula bazi ukuthi bona ngaso sonke isikhathi izwi labo liyabusa, umbono wabo iwona ohamba phambili nokuthi umuntu wesifazane into ebhedayo engalalelwa ngoba izinqumo zakhe aziphusile. Othisha bamaPedi banenselelo yokuqwashisa abafundi ngalesi simo esingemukeleki lapho kufundwa izinganekwane.

UPiaget ukholwa ukuthi abafundi bawaqonda kahle amagama ajulile ngesifundo uma befundiswa ngezibonelo zezinto ezibonakalayo (Ginsburg noOpper, 1988). Isizathu sokuthi abaxoxi bezinganekwane bavame ukusebenzisa abalingiswa bezilwane uma bexoxa inganekwane okuhloswe ngayo ukufundisa ngesihloko esithize ingoba abantwana bayakwazi ukwakha izithombe emiqondweni yabo ngezilwane. Lokho kwenza nokuthi uthisha angamoshi

isikhathi echazana nomlingiswa noma negama kodwa abafundi basheshe bayibone into ehloswe uthisha ngokwakha isithombe salokho okufundiswayo.

1.2.7 Okwenzeka lapho kuxoxwa izinganekwane

Kudala izinganekwane zazaziwa ngokuthi kuba nesu lokungenisa inganekwane kanye nesu lokuyiphetha okwakwenza ukuthi uma isiqaliwe ingaphazamiseki umxoxi ayixoxe ize iyophela. Lokho kwakwenza ukuthi uma abantwana belalele bangabe besanyakaza kodwa balalele ngokunaka ukuze konke okushiwo ngumxoxi kungabaphuthi futhi kungabadidi. UNtombela (2017) uthi esingenisweni kusetshenziswa isu elingezansi ukungenisa izinganekwane:

> **Oxoxayo uqala ngokuthi**, "Kwasukasukela"
> **(Narrator starts by saying**, "Once upon a time")
> **Abayilalele**, "Cosu"
> **(Listeners respond by saying**, "Bit by bit"
> **Uyaqhubeka oxoxayo athi**, "Kwakukhona"
> **(Narrator continues to say**, "There was"
> **Abalalele bathi**, "Sampheka ngogozwana kokunye bathi sikupheka ngogozwana"
> **(Listeners say,** "We cock him/you in a small pot")

Oxoxayo uyixoxa yonke inganekwane aze afike esiphethweni sayo bese kusebenza isu lokuphetha elilandelayo:

> **Oxoxayo uthi**, "Cosu, cosu iyaphela"
> **Abalalele bathi**, "Siyayibonga yaze yamnandi indaba yakho"

ENigeria nabo banesu labo lokungenisa inganekwane. UNantare (2019; 31) uthi umxoxi wenganekwane uqala ngokubiza abalaleli ukuba bamunake.

> **Narrator**: Mbaganire, Mbaganire (I tell you a story)
> **Oxoxayo**: Ngiyanixoxela inganekwane
> **Audience**: tebeere (Yes tell us a story)
> **Abalalele**: Yebo, sixoxele.
> **Narrator**: obwira n'ira, hakaba hariho omushaija hamwe n'omukazi we or hakaba hariho omushaija ya'shwera omukazi we… (Once upon a time there was a man and his wife or there was a man who married a woman...)
> **Abalalele**: Ngelinye ilanga kwakukhona indoda nomfazi wayo noma indoda eyashada nomfazi …
> **Audience**: tebeere (Yes, tell us a story. This procedure continues up to the end of the story.)
> **Abalalele**: Sixoxele inganekwane. Lokhu kuqhubeka inganekwane ize iyophela.

Lokhu kwakwenziwa ngenhloso yokuthulisa abantu ukuze balalele inganekwane yomxoxi ngoba umxoxi usuke eseqalile efuna wonke umuntu amboleke indlebe.

Ukuguquka kwempilo nokushintsha kwezikhathi sekuholele ekutheni nokuxoxwa kwezinganekwane kuguquke, njengoba sezifundwa emini futhi endlini okungaba sekilasini. UFabusuyi (2014) uveza izinyathelo zokufundisa izinganekwane ezilandelayo:

(1) Kudlalwa inganekwane eqoshiwe emsakazweni uma ikhasethi ingekho uthisha usebenzisa incwadi ukuyixoxa,
(2) Uthisha ucela abafundi bazifundele bona ngokuthula,
(3) Uthisha uchaza amagama abafundi abangawaqondi ebese
(4) Uthisha ucela abafundi baziqhamukele namagama abo amqondofana nabawafundile.

Kulokhu okushiwo nguFabusayi sithola ukuthi enkathini yamanje izinganekwane sezixoxwa ngendlela ehlelelwe kahle futhi nabantwana banikwa ithuba lokuzifundela bona izinganekwane ngemuva kokuxoxelwa uthisha.

1.3 Inkinga yocwaningo

Singothisha abafundisa isiZulu uLimi lokuQala ebangeni 1 kuya ebangeni 3, siyahlangana sisodwa sixoxe ngezindlela zokufundisa izinganekwane kula mabanga. Lapho sixoxa ngezindlela zokufundisa kugqama ukuthi singothisha besiZulu sizifundisa kahle impela izinganekwane kula mabanga. Nokho lapho sesixoxa ngezindlela zokuhlola ukuqonda kwabafundi, kuyavela ukuthi lapho iningi lethu selibuza imibuzo emayelana nezinganekwane ligcina ngokubuza imibuzo esobala efana nalena: Kwenzekani kule nganekwane? Ubani ongasixoxela yona? Ugogo wayehlala nabazukulu abangaki? Uchakijane wadla abazukulu bakagogo abangaki? Isiphi isifundo esitholakala kule nganekwane? Nakuba abanye beyibuza imibuzo edinga ukuthi abafundi bazifingqe izinganekwane ngamazwi abo, abanye abayibuzi nhlobo. Ukujwayeza abafundi ukufingqa izinganekwane ngamazwi abo, kungabasiza othisha basheshe babone ukuthi abafundi bayaziqonda noma cha izinganekwane abazifundile. Ngaphandle kwalokho abafundi bangajwayela futhi bathuthukise ikhono labo lokuxoxa izinganekwane besebancane. Kuyinkinga edinga isixazululo ukuthi othisha bayakugwema ukubuza abafundi imibuzo efana nalena: Ukube wawunikezwe ithuba lokweluleka ugogo, wawungameluleka uthini mayelana nesenzo sikachakijana? Ukube kwakunguwe ugogo wawungamnqanda kanjani uchakijana ukuba angadli abazukulu? NgokukaBloom (2001), abafundi kumele basuke ezingeni lokuqala lokuqonda okufundwayo baye ezingeni lesibili, bedlulele kwelesithathu baze bafinyelele ezingeni eliphezulu lobulikhuni bemibuzo.

Ngenxa yokuthi abafundi bebanga 1 kuya ebangeni 3 basadinga ukwesekelwa kakhulu, kungumsebenzi kathisha ukuqinisekisa ukuthi uyabalekelela ekufinyeleleni kuwo wonke amazinga obulukhuni bemibuzo. Ngamanye amazwi uthisha kumele afundise abafundi bakhe

ebasusa olwazini lwencwadi, esabalalisa ukucabanga kwabo ekuyisa endleleni yomphakathini yokuphila. Ngaleyo ndlela abafundi bangagcina sebekujwayele ukufuna okungale kwalokhu okusobala enganekwaneni ngayinye. Ukugcina ngokuphendula imibuzo esobala esezingeni lokuqala lobulikhuni bemibuzo kwenza abafundi baphuthelwe yithuba eliyingqayizivele lokufinyelela ezifundweni ezicashe ezinganekwaneni. Ngamanye amazwi kungakuhle othisha bangagcini icala uma befundisa izinganekwane. Le nkinga iyona engenze ukuthi ngiveze ngiphinde ngihlaziye izinto ezingamagugu esizwe ezicashe ezinganekwaneni zesiZulu, ezingaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3.

1.4 Inhloso enkulu yocwaningo

Lolu cwaningo luhlose ukuveza nokuhlaziya amagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3. Ngenxa yokuthi othisha bafundisa izinganekwane ngezifundo ezisobala kuphela, lolu cwaningo luhlose ukuveza okunye okujulile ngezinganekwane okungafundiswa abafundi. Kanjalo lokhu kuzokwelekelela othisha ukuba bakwazi ukusabalalisa imiqondo yabafundi ngokuthi bacabange bajule.

1.4.1 Ezinye izinhloso zocwaningo

- Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu ezimayelana nokudaleka noma nokuvela kwezinto ezithile.
- Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu eziveza ukubaluleka kokuhloniphana kwabantu.
- Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu ezigqamisa ukuthi okubi kuyanqotshwa ngokuhle.
- Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu eziveza ukuthi umuntu ngamunye unekhono lakhe lokuxoxa inganekwane elehlukile kwelomunye.
- Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ukucula ngokubambisana nabanye.

1.5 Umbuzo omkhulu wocwaningo

Imaphi amagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3?

1.5.1 Eminye imibuzo

- Imaphi amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ngokudaleka noma ngokuvela kwezinto?
- Imaphi amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ngokubaluleka kokuhloniphana kwabantu?
- Imaphi amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ukuthi okubi kuyanqotshwa ngokuhle?
- Imaphi amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ukuthi umuntu ngamunye unekhono lakhe lokuxoxa elehlukile kwelomunye?
- Imaphi amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ngokucula ngokubambisana?

1.6 Ukubaluleka kocwaningo

Othisha, ungqongqoshe wezemfundo nabacwaningi bazovuleka amehlo ngalolu cwaningo. Othisha kusukela emabangeni aphansi kuze kuyoshaya emaNyuvesi bazosizakala ngokuthola izinganekwane abangazifundisa ngenhloso yokuvumbulula amagugu ezizwe ezehlukene. Ngaphandle kwalokho bazothola izinganekwane abangaqala ngazo ukufundisa abafundi ukuze bajwayele ukucabanga bajule lapho befunda izinganekwane. Abaxoxi bezinganekwane emisakazweni eyehlukene kanye nalabo abazixoxa kuthelevishini bazofunda ngezindlela abangazisebenzisa ukusiza abafundi bafinyelele ezifundweni ezicashile ezinganekwaneni. Abazali emazingeni ehlukene empilo bazowabona amagugu acashe ezinganekwane zesiZulu, basibone isidingo sokuxoxela izingane izinganekwane, ikakhulukazi njengoba zihlala futhi zifunda nezingane zezinhlanga ezixubile. Iziphathimandla zemfundo emazingeni ehlukene zizosibona isidingo sokufundiswa kwezinganekwane kuwo wonke amabanga ezikoleni.

1.7 Umklamo wocwaningo

Lolu cwaningo lumayelana namagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3. Izinganekwane ezihlaziyiwe yilezo ezimayelana nokuvela nokudaleka kwezinto ezithile, ukubaluleka kokuhloniphana kwabantu, okubi okunqontshwa ngokuhle, ezimayelana mokuthi umuntu ngamunye unekhono elithi yena lokuxoxa inganekwane, izinganekwane ezifundisa izingane ukucula. Izinganekwane ezisetshenzisiwe ezishicilelwe kudala nezishicilelwe esikhathini samanje, inqobo nje zingena kule mikhakha ebalwe ngenhla.

1.8 Izingqinamba zocwaningo

Izingqinamba engibhekane nazo kulolu cwaningo kube ukuthola izinganekwane zesiZulu ezanele ezashicilelwa ngaphambi konyaka we-1994. Ngenxa ye-*COVID19*, kube kunzima kimi ukuthola isikhathi esanele sokufuna izincwadi zezinganekwane eNyuvesi yaseWits nakwamanye amaNyuvesi ngoba bekunemigomo nemibandela eminingi ebekumele ngiyihloniphe. Isibonelo, ukuvulwa isikhathi esifushane, ikakhulukazi ngemiMgqibelo, okuyisona sikhathi engiba naso njengoba ngisebenza esikoleni esiselokishini eliqhelile eNyuvesi yaseWits. Kube nzima futhi ukuthola abanye abacwaningi bezinganekwane zesiZulu ukuze ngikwazi ukwesekela ucwaningo lwami, ngenxa yokuthi ababaningi abacwaningi abacwaninge izinganekwane zesiNguni.

1.9 Uhlaka lwezahluko

Esahlukweni sokuqala ngingenisa ucwaningo, nginikeze isendlalelo sesihloko, inkinga yocwaningo, inhloso yocwaningo, umbuzo omkhulu kanye neminye imibuzo obekumele iphendulwe ngucwaningo. Ngiphinde ngiveze ukubaluleka kocwaningo, umklamo wocwaningo nezingqinamba engibhekene nazo lapho ngenza lolu cwaningo.

Esahlukweni sesibili ngihlaziya imibhalo mayelana nocwaningo oseluke lwenziwa emkhakheni wezinganekwane bese ngiveza igebe elikhona ocwaningweni maqede ngisho ukuthi ngilivale kanjani. Ngibe sengisho ukuthi ngisebenzise ziphi izinjulalwazi kulolu cwaningo bese ngisho ukuthi kungani ngikhethe zona.

Esahlukweni sesithathu ngiveza indlela yokwenza ucwaningo, indlela engiyisebenzisile ukuhlunga izincwadi zezinganekwane, indlela engiyisebenzisile ukuhlaziya ulwazi oluqoqiwe kanye nendlela enobulungiswa engiqhube ngayo ucwaningo.

Esahlukweni sesine ngiveza izinganekwane zesiZulu ezimayelana nokudaleka noma nokuvela kwezinto ezithile. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza izinto ezadaleka noma ezavela ngenxa yezigameko ezithile ezisuselwa ezinganekwaneni. Ngiphinde ngihlaziye amagugu akwaZulu acashe enganekwaneni ngayinye. Izinganekwane engizihlaziya kulesi sahluko yilezi: Sibambe elentulo, Inkosikazi esenyangeni Imbila yaswela umsila; Bekela ikusasa.

Esahlukweni sesihlanu ngiveza izinganekwane zesiZulu ezimayelana nokubaluleka kokuhloniphana. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza ukubaluleka kwegugu eliyinhlonipho, ngibhekise emiphumeleni emihle kanye nemibi yokungahloniphi kwabalingiswa abathile. Izinganekwane engizihlaziya kulesi sahluko yilezi: UMamba kaMaquba, uMaqinase, uMpeza negwababa; Unogwaja nofudu.

Esahlukweni sesithupha ngiveza izinganekwane zesiZulu ezimayelana nokuthi okubi kuyanqotshwa ngokuhle. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza ukuthi okubi kunqotshwa kanjani ngokuhle, ngiveze nokuthi yimaphi amagugu akwaZulu acashe enganekwaneni ngayinye angafundwa ngabafundi. Izinganekwane engizihlaziya kulesi sahluko yilezi: Ibhubesi negundane, UBuhlaluse benkosi; Indakazi yenkosi nexoxo.

Esahlukweni sesikhombisa ngihlaziya izinganekwane ezihlobene ezihamba ngazimbili, eziveza ukuthi abaxoxi bazo bazixoxa ngezindlela ezehlukene. Ngiqala ngokufingqa izinganekwane ezihlobene bese ngizihlaziya ngibhekise ezihlokweni zazo, kubalingiswa, kusizinda, kuzigameko nakokunye. Ngibe sengiveza okuhle okungafundwa ngabafundi kulolu hlobo lwezinganekwane. Izinganekwane ezihlaziywayo yilezi: Impi yezinyoni namagundane, Ilulwane, izinyoni nezilwane, Izifiso ezintathu, Indaba yomlingo, Imbila yaswela umsila ngokuyalezela, Yaziyala imbila, UBuhlaluse benkosi A; UBuhlaluse benkosi B.

Esahlukweni sesishiyagalombili ngihlaziya izinganekwane ezinamaculo. Ngiqala ngokufingqa izinganekwane engizisebenzisa kulesi sahluko njengezibonelo zezinganekwane ezinamaculo, ngiveze ukuthi zibamba liphi iqhaza kubafundi bese ngiveza ukuthi abacwaningi bathini ngezinganekwane ezinamaculo. Ekugcineni ngiveza ukuthi ikuphi abafundi abangakufunda ezinganekwaneni zesiZulu ezinamaculo. Izinganekwane ezihlaziywayo yilezi: USiwelewele, Intokazi Eyayiyogana, UNonyongo, Ingane Yasendle, Indoda Nenyoni Eculayo, UThombeletsheni, Inyoni Yensimu; Inyabulele.

Esahlukweni sesishiyagalolunye ngizosonga lonke ucwaningo ngokuveza imiphumela yocwaningo kanye nomthelela wemiphumela bese ngethula izincomo zocwaningo olungenziwa ezinganekwaneni zesiZulu.

ISAHLUKO SESIBILI

UKUHLAZIYWA KWEMIBHALO YABANYE ABACWANINGI NOKWETHULWA KWENJULALWAZI ESETSHENZISIWE

2.1 Isingeniso

Kulesi sahluko ngihlose ukuhlaziya imibhalo mayelana nocwaningo oseluke lwenziwa emkhakheni wezinganekwane bese ngiveza igebe elikhona ocwaningweni maqede ngisho ukuthi ngilivale kanjani. Ngizobe sengisho ukuthi ngisebenzise ziphi injulalwazi kulolu cwaningo bese ngisho ukuthi kungani ngikhethe zona.

2.2 Ukuhlaziywa kwemibhalo yabanye abacwaningi

Ukuhlaziya imibhalo emayelana nalokho osekwenziwe ngesihloko esicwaningwayo kuligxathu lokuqala okumele lithathwe ngumcwaningi ngamunye (Knopf 2006; Brocke nabanye 2009). Lokhu kusiza umcwaningi ukuthi athole ulwazi olunzulu ngesihloko asuke ecwaninga ngaso (Zorn noCampbell, 2006). Kokunye kusiza umcwaningi ukuthi athole imibuzo eminingi evela emibhalweni yocwaningo yabanye abacwaningi (Knopf, 2006). Ngaphandle kwalokho umcwaningi uthola izihlokwana ezibalulekile angakhuluma ngazo ocwaningweni lwakhe (Rowley noSlack, 2004). URandoph (2009) uthi ukubuyekeza imibhalo yabanye abacwaningi kuyindlela yokubonisa ulwazi lombhali ngesihloko asicwaningayo. Ngakho-ke kubalulekile ukuthi umcwaningi acwaninge imibhalo yabanye abacwaningi ukuze angazitholi esephinda ucwaningo oseluke lwenziwa phambilini.

2.2.1 Iqhaza elibanjwe yizinganekwane ekilasini

Baningi abacwaningi asebecwaninge bathola ukuthi izinganekwane zilithuluzi elihle futhi elibalulekile lokufundisa abafundi ulimi okungesilo olwabo. Ezikoleni abafundi abasagcini ngokufunda ulimi lwabo kuphela kodwa bafunda nezinye izilimi okuyingakho othisha kumele bathole izindlela eziningi zokufundisa ulimi lwesibili abantwana abangaluncelanga ebeleni. UWu (2008) ocwaningeni lwakhe olusihloko sithi "*Teaching The Three Little Pigs to ELF Young Learners in Taiwan*" wayehlose ukukhombisa ukuthi abantwana abancane ezweni laseTaiwan balufunda kanjani ulimi lwesiNgisi ngokusebenzisa ukuphindaphinda okutholakala ezinganekwaneni, wathola ukuthi ukusebenzisa ukuphindaphinda kunomthelela omuhle ekusizeni izingane zaseTaiwan ukukhuluma isiNgisi.

UFarida noSowfan (2012) ocwaningweni lwabo olusihloko sithi "*Interactive materials For Teaching Spoken Narrative Texts Based On Indonesian Folktales*" babehlose ukuthuthukisa nokwandisa amathuluzi agqugquzela ukukhuluma kwabafundi uma kufundiswa ngokusebenzisa izinganekwane zase-Indonesia, bathola ukuthi izinganekwane zilithuluzi elilekelela uthisha ukufundisa abafundi ukukhuluma ngoba uthisha uyabafundela aphinde ababuze imibuzo lapho bephendula khona imibuzo ngemilomo. Kulolo cwaningo bathola ukuthi ukusetshenziswa kwale ndlela kwenza abafundi baphasa izifundo zabo ngoba babengabhali phansi uma behlolwa.

ULwin (2015) ocwaningeni lwakhe olusihloko sithi "*Using Folktales for Language Teaching*" lapho esebenzisa izindlela zolimi ukuhluza izinganekwane aphinde asebenzise izingakwane ukufundisa isiNgisi kubantwana abasebenzisa olunye ulimi ekhaya, wathola ukuthi kunenzuzo ukufundisa ulimi okungesilo olwebele uma usebenzisa izinganekwane, ikakhulukazi ukukhuluma ngokuqonda okushoyo, ukuqonda amasiko alolo limi osuke ulalele izinganekwane ngalo kanye nokuqonda abantu abakhuluma lolo lulimi. Ngaleyo ndlela izinganekwane ziyakwazi ukufundisa abafundi ulimi okungesilo olwabo ngendlela engahlelelwe kwazise ukuthi ukufunda okuba impumelelo kubafundi yilokho okusuke kungalungiselelwe noma okwenzeka kuhlekwa futhi kungashiwongo ukuthi kuhloswe ukufundiswa okuthize. Isibonelo, abantwana isifundo samakhono basiphasa kakhulu ngoba lapho sifundwa imvamiswa kuyakhulunywa kuhlekwe, kudlalwe, kuculwe kudanswe, njalonjalo.

UFabusuyi (2014) ocwaningeni lwakhe olusihloko sithi "*Intergrating Folktales in the Teaching of German – A Practical Approach*" wayehlose ukuthola ukuthi izinganekwane, njengenye yezindlela zokuxhumana kwendabuko, zingasetshenziswa kanjani ukufundisa abantwana ulimi okungesilo olwebele. Kulolo cwaningo bathola ukuthi ukufundisa usebenzisa izinganekwane njengethuluzi kukhuthaza abafundi ukukhuluma, ukuphendula ekilasini kuthuthukisa ukucabanga kwabo, ulwazi ngamasiko olunye ulimi kubuye kukhuthaze ukukhumbula kwabafundi lokhu abakufundayo kwazise lapho kuphindwaphindwa khona nabo bayaphindaphinda.

Ocwaningo olusihloko sithi "*Using foltales as a way to operationalise the paradigm of teaching English as an international language*", uLwin noMarlina (2018) bathola ukuthi izinganekwane zingasetshenziswa njengethuluzi lokufundisa ulimi lwesiNgisi ukuze abantwana bakwazi ukulusebenzisa njengolimi okuxhunyanwa ngalo emhlabeni wonke

jikelele. Ocwaningeni lwabo bathola ukuthi izinganekwane zilithuluzi elibamba iqhaza ekufundiseni abafundi ukukhuluma ngolimi lwesiNgisi yize bengalukhulumi emakhaya, bathola nokuthi zisiza abafundi ukubamba amagama asetshenziswa njalo olimini lwesiNgisi kanye nokugqugquzela abafundi ukuthi bakwazi ukwenza inkulumo-mpikiswano ngolimi lwesiNgisi.

2.2.2 Iqhaza elibanjwe yizinganekwane emphakathini

Izinganekwane sekutholakale kaningi ukuthi zenza umsebenzi oncomekayo ekufundiseni abantwana amasiko, imvelaphi yabo kanye nokuziphatha. UJenkins (2002) uthi izinganekwane zibamba iqhaza ekufundiseni abantwana ngamasiko abonakala eseya ngokushabalala ngenxa yokuguquka kwempilo. Isibonelo, ocwaningweni lwabo olusihloko sithi "*Diversity in classrooms: Teaching kindness through folktales*", uKirmani noFreiman (1997) bathola ukuthi izinganekwane ziyakwazi ukufundisa abafundi *Ubuntu*, okuyigugu elikhulu kubantu abamnyama. UHouse (1992) ocwaningweni lwakhe oluthi *"Teaching Myths and Folktales*" ezweni laseMelika lapho acwaninga ngeqhaza elibanjwa yizinganekwane ngezinkolelo, wathola ukuthi yize imfundo yamanje ingagcizeleli ukufundwa kwezinganekwane kanye nezinkolelo kodwa izinganekwane zibamba iqhaza elikhulu ekufundiseni abafundi ngamasiko abo. Izinganekwane ziqukethe umlando ofundisa abafundi ukuthi izinkolelo ezithize zavela kanjani. Isibonelo, inganekwane ethi "UMdali", okuyinganekwane ekhuluma ngokuthi endulo kwakukhona uNkulunkulu okukholelwa ukuthi wayengabanye bababantu bokuqala ababekhona emhlabeni. Yize sekutholakele ukuthi izinganekwane zifundisa abafundi ngamasiko abo kodwa bekungakacwaningwa ngokuthi zibafundisa kanjani abantwana ukucula ngokubambisana, ukuthi umuntu ngamunye unekhono lakhe lokuxoxa inganekwane elehlukile kwelomunye, ukuthi izinganekwane zibafundisa kanjani abafundi ngokubaluleka kokuhloniphana, ukuthi okubi kuyanqotshwa ngokuhle nanokuthi zibafundisa kanjani abafundi ukuthi izinto zadaleka noma zavela kanjani.

2.2.3 Imibono yothisha mayelana nokufundiswa kwezinganekwane zesiZulu

USimelane (2019) ocwaningweni lwakhe olisihloko sithi "Isimomqondo sothisha besiZulu mayelana nezinganekwane zesiZulu", wathola ukuthi othisha behlukana amaqembu amabili ephuzwini lokuthi kumele yini izinganekwane zesiZulu zifundiswe ezikoleni esikhathini sanamuhla. Iqembu lokuqala lathi sisesikhulu isidingo sokufundisa izinganekwane zesiZulu kanti iqembu lesibili lona lathi cha, asisekho isidingo sokufundiswa kwezinganekwane

ezikoleni. Iqembu lokuqala isizathu salo lalisisusela ekutheni izinganekwane zifundisa izingane inhlonipho kanye namasiko, okungamagugu akwaZulu. Iqembu lesibili lona elalikusho lalikubhekise empilweni yesimanje esishintshe kakhulu kuneyakudala, lapho ubuchwepheshe besimanje obufana nomakhalekhukhwini, ama-inthanethi nethelevishini bufundisa kalula izingane izinto eziningi ezimayelana nempilo yanamuhla.

Nakuba izizathu zawo womabili amaqembu zizwakala, inkinga ngukuthi iqembu lesibili lithatha wonke umthwalo wokufundisa nokukhulisa izingane ngobuqotho liwubeka kubuchwepheshe besimanje. Inkinga yolwazi olutholakala kubuchwepheshe besimanje ukuthi aluhlungiwe, lutholakala lunjalo komncane nomdala, alufani nolwazi olutholakala ezinganekwaneni oluqondene ngqo nezingane. Ngaphezu kwalokho, ulwazi olutholakala ezinganekwaneni lunomlando omuhle owaziwayo kanti lolu olutholakala kubuchwepheshe alukavivinywa yizimo zempilo, lubonakale ukuthi luyakwazi yini ukwenza izingane zibhekane nezinselelo zempilo.

Kule mibono emibili engenhla mina ngivumelana nalona othi sisekhona futhi sikhulu kunakuqala isidingo sokufundiswa kwezinganekwane. Ephuzwini lokushintsha kwezikhathi nokusetshenziswa kobuchwepheshe, ngibona ubuchwepheshe bungababamba iqhaza elikhulu ekudluliseni ngokushesha ulwazi olubalulekile olusezinganekwaneni ezinganeni eziningi. Uma ubuchwepheshe bungasetshenziswa ngendlela ehlelekile bungenza izinganekwane zibuyelwe isasasa lazo, okungenza kubuye inhlonipho ezinganeni.

2.2.4 Okwenza izinganekwane zihlale zibalulekile ezingeni lesizwe samaZulu

UKirman noFreiman (1997) bathi ubuhle bezinganekwane ukuthi zikhulisa izingane ngendlela eyemukelekile. Ulwazi olutholakala ezinganekwaneni yilolu oluqondene ngqo nezingane, oluphathelene nenhlonipho, amasiko, izinkolelo, Ubuntu, nokunye (Pope, 1975; Kirman noFreiman, 1997; House, 1992; Littell, 2001). Lokhu siyakubona esizweni samaZulu esidume umhlaba wonke ngokugcina amasiko nokubambelela ezinkolelweni zaso. Ezinye izinganekwane zifundisa izingane ngomlando wezizwe ezithile kanye nokuqanjwa kwezaga nezisho ezithile (Ntombela nabanye, 2013). Njengoba izinganekwane zesiZulu ziqukethe amasiko, izinkolelo kanye namanye amagugu, ziphenduka zibe umxhumanisi wempilo yakudala nempilo yanamuhla (Littell, 2001: 902). Ngamafuphi, ngenxa yezinganekwane zesiZulu, amagugu akwaZulu asuka esizukulwaneni aye kwesinye.

2.3 Igebe elikhona ocwaningweni oselwenziwe

Ngalokhu osekudaluliwe siyathola ukuthi abacwiningi abaningi bacwaninge ngezinganekwane njengethuluzi lokufundisa abafundi ulimi lwesiNgisi abasuke bengalusebenzisi emakhaya. Ukhona futhi umcwaningi osecwaninge ngomqondosimo wothisha mayelana nokufundiswa kwezinganekwane ezikoleni esikhathini samanje. Nokho akekho noyedwa umcwaningi osecwaninge ngamagugu acashile angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3, angafundwa ezinganekwaneni zesiZulu. Ngaleyo ndlela lolu cwaningo luzovala lelo gebe elikhona emkhakheni wezinganekwane.

2.4 Izinjulalwazi zocwaningo

Ucwaningo ngalunye lwakhelwe phezu kwenjulalwazi (Rimmon 1983; Swanepoel 1990). Injulalwazi ifana nenkombandlela esiza umcwaningi ukuthi aluqhube kanjani ucwaningo lwakhe (Sinclair 2007). Ngakho-ke injulalwazi iyisisekelo socwaningo, ngaphandle kwenjulalwazi alukho ucwaningo (Grant no-Osanloo, 2014). Lolu cwaningo lweyeme kuzinjulalwazi ezimbili: i-*Functionalism* ne-*Stylistic approach*.

2.4.1 I-*Functionalism*

Injulalwazi eyaziwa ngokuthi yi-*Functionalism* yasungulwa ngonyaka we-1930 eMelika, isungulwa nguDurkheim ekholelwa ukuthi umphakathi ubamba iqhaza ekutheni umuntu enze izinto ngendlela enza ngayo ngenxa yendlela afundiseke ngayo ngokungahlelekile (*informaly*) (Levine noLevine, 1996). Isibonelo, uDurkheim ukholelwa ukuthi umfundisi akazalwanga enesifiso sokuba umfundisi kodwa indlela afundiseke ngayo kusukela ekhaya lapho ebona ubaba wakhe eshumayela uma bethandaza, enkonzweni umfundisi eshumayela, ezikoleni nasemiphakathini kwamuholela ekubeni nothando lokuba umfundisi. Kanjalo yonke imikhakha yomphakathi ngokusebenzisana kwayo ibe nomthelela kumuntu ngamunye.

UParsons noNiklas bathi izenzo zomuntu ngamunye ziyimiphumela yendlela akhule ngayo noma abone kukhulunywa ngayo (Amoah no-Ayim, 2018). Okungukuthi ngeke ube umdlali webhola ungakaze ulibuke noma ulilandele ngaphambilini. Kanjalo, umfundi ngeke afise ukuba uMengameli wezwe engakaze amubone uMongameli noma ezwe noma afunde ngaye. Kodwa futhi kuyenzeka ukuthi umfundi abe yinto angayifundiswanga ekhaya, esikoleni, noma emphakathini. Ngamanye amazwi umfundi angaba uSopolitiki, into angayifundanga noma

wayibona ekhaya, emphakathini akhulele kuwo noma esikoleni kodwa kube into emufikela esekhulile eseseNyuvesi.

UPope (1975: 364) uthi injulalwazi ye-*Functionalism* ikhuluma ngokuthi umkhakha ngamunye womphakathi okubalwa ikhaya, uhulumeni, izikole, nezenkolo, uxhumene futhi unegalelo ekusebenzeni kwalowo mphakathi. Lokhu kungalinganiswa nemoto, edinga amasondo, igiya, injini nokunye ukuze ihambe. UDurkheim ubuka umphakathi ngezinga elikhulu (*macro level*) ukuthi umphakathi ngamunye unesibopho (*responsibility*) sokwakha nokukhulisa (*socialise*) umuntu ukuze abe lilunga elazi amasiko nokuziphatha kulowo mphakathi ngezindlela zokumyala, ukumfundisa indlela yokuziphatha nokuhlonipha kanye nokuphila nabanye abantu (Pope, 1957).

Imikhakha yomphakathi ngokwehlukana kwayo ibamba iqhaza ekukhuliseni abantwana njengendlela yokuziphatha nokwazisa amasiko (Pope, 1975). Isibonelo, umntwana ekhaya ufundiswa ngabazali amasiko, ukuhlonipha nokuziphatha kahle ngoba imfundo iqala ekhaya. Uma esesesikoleni othisha abagcini ngokumfundisa ngolwazi lomsebenzi kodwa bamfundisa ukuziphatha ngendlela kanye nokusebenzisana nabantu. Esontweni khona ufunda ngokukholwa, ukuhlonipha nokuthanda abantu.

Njengoba lolu cwaningo beluhlose ukubheka izinto ezinhle ezicashile ezifundwa ngabantwana ezinganekwaneni zesiZulu eziqondene nokukhulisa abantwana bakwazi ukuziphatha ngendlela eyemukelekile, ukuhlonipha nokuphila nabanye abantu, le njulalwazi ingelekelele ekubhekeni ukuthi ikuphi okuhle abantwana abakufunda uma belalele noma befunda izinganekwane zesiZulu. Ngaphandle kwalokho, le njulalwazi ingisizile ukuba ngithole ezinganekwaneni ukuthi ikuphi abazali emakhaya nothisha ezikoleni abangakudlulisela kubantwana.

2.4.2 I-*Stylistic Approach*

I-Stylistic approach yinjulalwazi emayelana nokuhlaziywa kombhalo oyitheksthi kugxilwe engqikithini yendaba, emlayezweni nasolimini (Mabathu, 2019: 29). UWaheeb (2017: 1214) uthi le njulalwazi inamagatsha alandelayo:

- I-*Linguistic stylistic* emayelana namaphethini, nokukhethwa kwemibhalo ngumbhali nokuthi kuba namthelela muni kumuntu ofundayo noma olalele.
- I-*Literary stylistic* emayelana nendlela okubhalwe ngayo itheksthi, incazelo kanye nokuthi amaphethini abanamuphi umthelela ekuhlaziyweni kombhalo.
- I-*Formal Stylistic* ebhekene kakhulu nezici ezihleliwe kunokubheka umsebenzi wazo.

Le njulalwazi ingisizile ukuba ngikwazi ukufunda ngokuqonda ukusetshenziswa kwamagama, imisho, izinkulumo ezithize, nokunye okuphathelene nolimi ezinganekwaneni. Ngikwazile ukuqonda obekuhloswe ngumbhali wenganekwane ngayinye, okungenze ngakwazi ukutomula amagugu akwaZulu athukuswe ezinganekwaneni.

2.5 Okwenzeke esahlukweni ngamafuphi

Okuye kwagqama lapho ngihlaziya ucwaningo oselwenziwe emkhakheni wezinganekwane ukuthi abacwaningi abaningi bacwaninge ngezinganekwane njengethuluzi elingasetshenziswa ngothisha lapho befundisa abafundi abafunda isiNgisi uLimi lokwEngeza. Ukhona futhi umcwaningi osecwaninge ngomqondosimo wothisha besiZulu mayelana nokufundiswa kwezinganekwane ezikoleni esikhathini samanje. Nokho akekho umcwaningi osecwaninge ngamagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3, okuyigebe engilivala ngalolu cwaningo ngisebenzisa izinjulalwazi ezimbili (i-*Functionalism* kanye ne-*Stylistic approach*). Ngibe sengichaza ukuthi kungani ngisebenzise lezi zinjulalwazi.

ISAHLUKO SESITHATHU

INDLELA YOKWENZA UCWANINGO

3.1 Isingeniso

Kulesi sahluko ngiveza indlela yokwenza ucwaningo, indlela engiyisebenzisile ukuhlunga izincwadi zezinganekwane, indlela engiyisebenzisile ukuhlaziya ulwazi oluqoqiwe kanye nendlela enobulungiswa engiqhube ngayo ucwaningo.

3.2 Indlela yokwenza ucwaningo

Kulolu cwaningo ngisebenzise indlela yekhwalithethivu ukuqoqa ulwazi. U-Uys noBasson (1985) bathi inhloso yocwaningo oluyikhwalithethivu ukuchaza lokhu okucwaningwayo. Le ndlela ingisizile ukuba ngikwazi ukuchaza izinganekwane ezimayelana nokuvela nokudaleka kwezinto, ezimayela nokubaluleka kokuhloniphana kwabantu, ezimayelana nokuthi okubi kuyanqontshwa ngokuhle, ezimayelana nokuthi umuntu ngamunye unekhono elithi yena lokuxoxa izinganekwane kanye nezinganekwane ezifundisa izingane ukucula. UMahoney (2007) uthi le ndlela isiza umcwaningi ukuthi akwazi ukuphendula imibuzo yocwaningo kanti uSrivastava noThomson (2009) bona bathi le ndlela isebenza njengethuluzi elilekelela umcwaningi ukuthi akwazi ukuphendula imibuzo yocwaningo ebuza ukuthi *kuphi, ini, ubani* nethi *nini*. Mina le ndlela ingisize ukuthi ngikwazi ukuqoqa ulwazi ezinganekwaneni zesiZulu, olungenze ngakwazi ukuphendula yonke imibuzo yocwaningo. Inkinga yokusebenzisa indlela yekhwalithethivu ukuthi umcwaningi oyisebenzisayo ingamenza aqoqe ulwazi oluningi, olunye lwalo olungenasidingo olungagcina selumdida (Katz, 2015). Lokhu akubanga yinkinga ocwaningweni lwami ngoba bengilwazi ulwazi ebengiludinga ezinganekwaneni, ngaleyo ndlela ngikhethe izinganekwane ezimbalwa ezinolwazi olungisize ukuba ngiphendule yonke imibuzo yalolu cwaningo, hhayi noma yiziphi. Ngakho-ke le ndlela ingena khaxa ocwaningweni lwami.

3.3 Indlela yokuhlunga izincwadi

Kulolu cwaningo ngisebenzise izinganekwane engizihlunge nge-*simple random sample*. UKondo nabanye (2014: 2) bathi le ndlela yokukhetha okucwanigwayo, ivumela umcwaningi ukuthi ahlunge ngendlela enika konke lokhu okumele kucwaningwe ithuba elilinganayo njengegxathu lokuqala ekuqhutshweni kocwaningo. Ngakho-ke kulolu cwaningo zonke

izinganekwane zesiZulu zibe sethubeni lokukhethwa, inqobo nje zimayelana nolwazi obeludingwa yilolu cwaningo. Izinganekwane okubhekiswe kuzo yilezo ezashicilelwa kudala, ezisandakushicilelwa, ezibhalwe ababhali besilisa noma besifazane, ababhali abamnyama noma abamhlophe, ezinezithombe noma ezingenazo izithombe.

Ithebula lezincwadi zezinganekwane zesiZulu ezifundiwe:

Inani lezincwadi	Isihloko sencwadi (inganekwane)	Unyaka eyashicilelwa ngawo	Umbhali wencwadi
1.	An Anthology of Zulu Folktales (Sibambe Elentulo)	1993	uCanonici
2.	Inkosi Yinkosi Ngabantu (Inkosikazi Esenyangeni)	1991	uMsimang
3.	An Anthology of Zulu Folktales (UMamba kaMaquba)	1993	uCanonici
4.	An Anthology of Zulu Folktales (UBuhlaluse benkosi)	1993	uCanonici
5.	An Anthology of Zulu Folktales (UMaqinase)	1993	uCanonici
6.	An Anthology of Zulu Folktales (Impunzi nochakide)	1993	uCanonici
7.	An Anthology of Zulu Folktales (Unogwaja nebhubesi)	1993	uCanonici
8.	Intshengula (UNonyongo, Ingane yasendle)	1988	uMabuya
9.	Izifiso Ezintathu	2014	uKatz noLawrence
10.	IBhubesi negundwane	2014	uKatz noLawrance
11.	Indaba yomlingo	2012	uKatz noLawrence
12.	Intshengula (USiwelewele, intokazi eyayiyogana)	1988	uMabuya
13	Bekela Ikusasa	2014	uKatz noLawrence
14	Imbila Yaswela umsila ngokuyalezela	2008	ULwazi Programme (Link)
15	UMpeza negwababa	1991	Msimang

16	Unogwaja nofudu	2014	uKatz noLawrence
17	Yaziyala Imbila	1993	Canonici
18	UMdali	1993	Canonici
19	Unogwaja nofudu	1993	Canonici
20	UNkombose NoSihlangusabayeni	1993	Canonici
21	Indodakazi Yenkosi Nexoxo	1990	Nkosi noZama
22	Impi Yezinyoni Namagundane	2008	Ulwazi Programme (Link)
23	Ilulwane, Izinyoni nezilwane	2011	Dlamini
24	UMaqindi	2008	Ulwazi Programme (Link)
25	Indoda Nenyoni Eculayo	1988	Mabuya
26	UThombeletsheni	1991	Msimang
27	Inyoni Yensimu Nenyoni Yamasi	1993	Canonici
28	Inyabulele	1988	Mabuya L.
29	UBuhlalusebenkosi	2008	ULwazi Programme (Link)

3.3.1 Izinhloso zocwaningo nezihloko zezinganekwane ezihluzwe phansi kwazo

Lapha ngezansi ngihlele ngokulandelana izinhloso zocwaningo ngokulandelana kwazo ngase ngibhala izinganekwane ezihambisana nenhloso ngayinye.

3.3.1.1 Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu ezimayelana nokudaleka noma nokuvela kwezinto ezithile

- Sibambe elentulo
- Inkosikazi esenyangeni
- Bekela ikusasa
- Imbila yaswela umsila ngokuyalezela
- UMdali

3.3.1.2 Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu eziveza ukubaluleka kokuhloniphana kwabantu

- UMamba kaMaquba
- UMaqinase
- UMpeza negwababa
- Unogwaja nofudu

- UNkombose noSihlangusabayeni

3.3.1.3 Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu eziveza ukuthi okubi kuyanqotshwa ngokuhle

- Ibhubesi negundane
- UBuhlaluse benkosi
- Indodakazi yenkosi nexoxo

3.3.1.4 Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu eziveza ukuthi umuntu ngamunye unekhono lakhe lokuxoxa inganekwane elehlukile kwelomunye

- Impi yezinyoni namagundwane
- Ilulwane, izinyoni nezilwane
- Izifiso ezintathu
- Indaba yomlingo
- Imbila yaswela umsila ngokuyalezela
- Yazilaya imbila
- UBuhlaluse benkosi
- UMaqindi
- UNonyongo, ingane yasendle

3.3.1.5 Ukuveza nokuhlaziya amagugu atholakala ezinganekwaneni zesiZulu ezifundisa abafundi ukucula ngokubambisana nabanye

- USiwelewele, intokazi eyayiyogana
- UNonyongo, ingane yasendle
- Indoda nenyoni eculayo
- UThombeletsheni
- Inyoni Yensimu Nenyoni Yamasi
- Inyabulele

3.4 Indlela yokuhlaziya idatha

Ulwazi engiluqoqe ezinganekwaneni zesiZulu ngiluhlaziye ngendlela eyaziwa ngokuthi yi-*Thematic content analysis (TCA)*, ngilandela amazinga ayisithupha ohlaka lwe-*Thematic Analysis* kaBraun noClark (2006):

Phase 1*: Familiarizing yourself with your data*

Phase 2*: Generating initial codes*

Phase 3*: Searching for themes*

Phase 4*: Reviewing the themes*

Phase 5*: Definging and naming the themes*

Phase 6*: Producing the report*

UBraun noClarke (2012) bathi le ndlela isiza umcwaningi ukuthi akwazi ukuhlela ngezingqikithi (*themes*) ulwazi asuke eluqoqile. Nami le ndlela ingisizile ukuba ngikwazi ukwehlukanisa ngezingqikithi ulwazi oluningi engiluqoqile. UJoffe (2012) uthi le ndlela ekugcineni igqamisa okuningi okufihlekile okuvela obala kwaziwe ngemuva kokuhleleka kolwazi ngokwezingqikithi (*themes*). Ngale ndlela ngikwazile ukuthi lapho sengihlaziya ngezingqikithi ulwazi olutholakele, ngiveze ngiphinde ngigqamise izinto ebezingekho obala kothisha nabafundi (amagugu akwaZulu acashe ezinganekwaneni zesiZulu) lapho befunda noma bexoxa izinganekwane.

Ingisizile kakhulu le ndlela njengendlela engiyisebenzise kusukukela ngiluqala ngize ngiyoluphetha ucwaningo ngoba ngikwaze ukuhlela kahle ucwaningo lwami. Kuningi ebengingase ngingakutholi noma kufihleke kodwa le ndlela yokwenza ucwaningo ingenze ngathola okuningi futhi okungaba lusizo nakubacwaningi abanentshisekelo yokucwaninga ngezinganekwane kwazise uJoffe (2012) ukubeka obala ukuthi le ndlela ayigcini ngokuhlela ucwaningo kodwa konke kuyavela nosuke ukade ungakucabangi. Okwenza ukuthi le ndlela iveze konke ingoba usuke ukade uluqoqe lonke ulwazi maqondana nesihloko. Ngalokho yize bengibheke izinganekwane zabantwana kodwa ngithole ukusebenzisa nezinganekwane ezisetshenziswa emazingeni aphezulu ngenxa yokusebenzisa indlela ye-*Thematic Analysis*. Yize le ndlela iholela ekutheni umcwaningi agcine enolwazi oluningi kodwa njengokusho kukaJoffe (2012) kubalulekile ukuba umcwaning azame ukuthi aluqoqe ulwazi alutholayo ngokuluhlela ngezihlokwana phecelezi *themes*.

3.5 Ukuqhutshwa kocwaningo ngendlela enobulungiswa

Ukuze ucwaningo lwami ngiluqhube ngendlela enobulungiswa ngalandela yonke imigudu elandelwa eNyuvesi yaseWits uma kufakwa isicelo sokwenza ucwaningo (*proposal*). Ngaqala ngethula isicelo sami sokwenza ucwaningo phambi kwabanye abafundi kanye nothisha ezingeni loMnyango wezilimi eWits School of Education. Isinyathelo sesibili engasithatha kwaba ukuthumela isicelo sami sokwenza ucwaningo kanye nesicelo sokuhlolelwa ukuthi

isicelo sami sasikulungele yini ukuba ngiqhubeke nokwenza ucwaningo ngendlela enobulungiswa. Ngalinda ukuba isicelo sami sicutshungulwe ngaze ngathola incwadi eyabe ivela eNyuvesi yaseWits eyayingikhulula ukuthi ngase ngingalwenza ucwaningo lwami. Ngemuva kwalokho ngabe sengiqala ukwenza lolu cwaningo.

3.6 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngichaze indlela eyikhwalithethivu engiyisebenzise ukuqhuba lolu cwaningo ngase ngiveza ukuthi ngiyisebenzise kanjani. Ngiphinde ngachaza indlela eyaziwa ngokuthi yi-*simple random sample*, engahlunga ngayo izincwadi engangizotomula kuzo izinganekwane zesiZulu okucashe kuzo izinto ezingamagugu akwaZulu, angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3. Ngibe sengichaza injulalwazi eyaziwa ngokuthi i-*Thematic content analysis* engiyisebenzise ukuhlaziya idatha. Ekugcineni ngichaze imigudu engayilandela ngaphambi kokuba ngiqale ukwenza ucwaningo lwami.

ISAHLUKO SESINE

IZINGANEKWANE EZIMAYELANA NOKUDALEKA NOMA NOKUVELA KWEZINTO EZITHILE

4.1 Isingeniso

Kulesi sahluko ngiveza izinganekwane zesiZulu ezimayelana nokudaleka noma nokuvela kwezinto ezithile. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza izinto ezadaleka noma ezavela ngenxa yezigameko ezithile ezisuselwa ezinganekwaneni. Ngiphinde ngihlaziye amagugu akwaZulu acashe enganekwaneni ngayinye. Izinganekwane engizihlaziya kulesi sahluko yilezi: Sibambe elentulo, Inkosikazi esenyangeni Imbila yaswela umsila; Bekela ikusasa.

4.2 Izinganekwane ezimayelana nokudaleka noma nokuvela kwezinto ezithile

4.2.1 Sibambe elentulo

Emandulo abantu babengafi, bephila isikhathi eside. Lokho kwabe kuwuhlelo loMdali. Ngelinye ilanga uMdali wabiza unwabu efuna ukuluthuma ukuba luyotshela abantu ukuthi babengaseyukufa nanini, beyophila ingunaphakade. Nembala unwabu lwanwabuzela lubheke kuMdali luyokuzwa umlayezo. UMdali walutshela ukuthi wabe eluthuma kubantu bakhe ukuba luyobatshela ukuthi wabe esethathe isinqumo sokuthi babengaseyukufa nanini. Unwabu lwavumela phezulu maqede lwaqalisa uhambo olwalubheke ebantwini. Njengenhlalayenza lwahamba kancane, lubeka unyawo, luphakamisa olunye. Luhamba kancane nje aluyekile ukugunquzisa amehlo alo amakhulu luqalaza nxazonke.

Ngemuva kwesikhathi eside luhamba luphikelele kubantu lwakhangwa ubukhwebezane endleleni. Ngoba-ke amehlo anokuholelana esilingweni, lwabubona ubukhwebezane labuhalela, lwaze lwaconsa amathe. Ekugcineni lwahluleka ukuzibamba, lwaziduduza ngokuthi vele lwaluzogcina lufikile kubantu nakanjani futhi umyalezo wawungaphuthumi ngaleyo ndlela. Konke lokhu lalukusho ngoba lufuna ukuphambuka endleleni yalo ludle ubukhwebezane. Lwazitika ngokubukhwebezane lwashaya esentwala, kwazise lwase lulambe kakhulu, kuyilapho lwalungazihlinzekanga ngomphako. Lwaludla luze lutshikizise umsila ukwenanela ubumnandi bobukhwebezane. Ngendlela olwaludla ngayo, lwalukhombisa umhobhola, ludla sengathi lwalufuna ukubuqeda bonke ubukhwebezane. Ngesikhathi lwenza

konke lokhu lwaluzitshela ukuthi uMdali wabe engaluboni ukuthi lwabe seluphambukile endleleni yalo. UMdali wayethule elubuka, ekugcineni samthukuthelisa kakhulu isenzo sonwabu, wabona kungcono abize intulo athume yona. Intulo yafika ngokukhulu ukushesha kuMdali. UMdali wayitshela ukuthi ihambe iye kubantu iyobatshela ukuthi base bezofa. Intulo ayichithanga sikhathi, yasuka ngelikhulu ijubane iphikelele kubantu, kwashunqa uthuli lwabheka phezulu. Yagijima njalo yaze yedlula unwabu endleleni lusazitika ngobukhwebezene. Unwabu lwashaywa luvalo lapho lubona intulo igijima ngesivinini eyayigijima ngaso, lwazibuza imibuzo eminingi engenazimpendulo, lwagcina luqhubeka nohambo lwalo.

Intulo uma ifika ebantwini yababiza bonke yabatshela ukuthi yabe iphethe umyalezo owabe uvela kuMdali. Nembala abantu bayeka konke ababekwenza, bathula du balalela umyalezo wentulo ngoba yilowo nalowo wayefuna ukuzwa ukuthi uMdali wabe ethini kubo. Intulo yabatshela ukuthi uMdali wabe ethe bonke abantu base beyokufa. Intulo ngemuva kwalawo mazwi yaphenduka yabuyela emuva. Abantu badumala, basala bedingida udaba olwabe lufike nentulo. Besahlangene khona lapho kwaqhamuka unwabu luhefuzela. Abantu balubona ukuthi ikhona inkulumo elabe luyilethile, kwathula kwathi cwaka belangazelele ukuzwa ukuthi lwabe lubaphathele zindaba zini. Unwabu lwabatshela ukuthi lwabe luphethe umyalezo owawuvela kuMdali uthi abantu sebeyophila ingunaphakade, bangafi. Abantu balubuza ukuthi lwabe lulibele kuphi nalezo zindaba ngoba bona base bebambe izwi lentulo. Unwabu aluphumanga nampendulo. Abantu bamemeza bonke kanyekanye bathi, “Thina sibambe (izwi) elentulo”. Unwabu lwajabha lwaphindela emuva. Kusuka ngalelo langa kwavela isisho esithi *Ukubamba elentulo.*

4.2.1.1 Into eyavela ngenxa yale nganekwane

Lapho unwabu selwephule umyalelo woMdali, lwahamba kancane endleleni, luhamba ludla ubukhwebezane, samcasula uMdali isenzo salo waze wawushintsha umyalezo, wabe esethumela intulo eyagijima yashiya isithunzi yalwedlula endleleni. Yafika ngokushesha kubantu yabatshela ukuthi uMdali wayeyithume ukuba iyobatshela ukuthi base bezofa. Nakuba okwashiwo yintulo kwabaphatha kabi abantu, kodwa bakwemukela kubuhlungu kunjalo. Lapho iqeda kufulathela nje intulo, lwatheleka unwabu lusaphethe umyalezo wokuthi abantu babengezukufa, baphile isikhathi eside. Abantu balulalela nalo lapho lwethula umyalezo walo, kwathi lapho seluqedile balutshela ukuthi babengayingeni indaba yalo bebambe izwi lentulo, okuyilona elalifike kuqala. Lokhu babekusho ngenxa yenkolelo yabo eyayithi indaba noma

inkulumo eshiwo kuqala yiyona eyiqiniso lapho iqhathaniswa naleyo eshiwo kamuva. Lapho betshela unwabu ukuthi babengayingeni indaba yalo, basho kanyekanye bathi, “Thina sibambe (izwi) elentulo”. Lwadumala unwabu lwaphindela emuva. Labo bantu babenenkolelo engaguquki. Ngenxa yokubambelela enkolelweni yabo yokuthi into eshiwo kuqala yiyona eyabe iliqiniso, ngemuva kwaleso sigameko kwabe sekuqambeka isisho esithi *Ukubamba elentulo.* Lesi sisho saqala sasebenza ngaleso sikhathi, saqhubeka sasetshenziswa yisizukulwane esalandela, kwaze kwafika esizukulwaneni sanamuhla.

4.2.1.2 Amagugu akwaZulu acashe kule nganekwane

Le nganekwane iveza izinto ezimbili eziligugu KwaZulu – umlando wokuvela kwesimo sokukhuluma kanye nenkolelo yabantu. USamuel (2005) ocashunwe nguFabusuyi (2014) uthi izinganekwane zinothile ngomlando wamasiko. Efakaza uTurner (1992), uthi yize abantwana bexoxelwa izinganekwane ngenhloso yokuchitha isizungu, ezinganekwaneni babuye bathole nomlando othile. Umlando okule nganekwane uveza ukuthi isisho esithi *Ukubamba elentulo* savela kanjani nokuthi abantu bakudala babengagudluki kulokho ababekholelwa kukho, kungakhathalekile ukuthi ubani uthini ngenkolelo yabo. Ngamanye amazwi babeyivikela ngazo zonke izindlela inkolelo yabo. Isifundo esicashile esingafundwa ngabafundi kule nganekwane ukuthi kudala abantu babengagudluki kwababekholelwa kukho, okwehlukile eningini labantu banamuhla elithi lingagxekwa kulokhu elikholelwa kukho lizenyeze, ligcine liziqhelelanisa naleyo nkolelo eligxekwa ngayo. Yingakho esikhathini samanje sithola abantu abaningi sebelandela amasiko okungesiwo awabo ngoba bebona lawo masiko ebukeka engcono kunamasiko abo. Lokhu kudalwa wukuthatheka kalula nokungakwazi ukuvikela amagugu abo. Isibonelo, esizweni samaZulu kunenkolelo yokuthi *Umkhosi Womhlanga* wenza izintombi zigcine ubuntombi bazo kuze kufike isikhathi esifanele sokuba zigane. Ngenxa yokugxekwa kwale nkolelo eyigugu elikhulu lamaZulu, amanye amaZulu aseyigxeka ngokuhlanganyela nalabo abayibeka amabala aze agcine nawo eseyibona kuyinkolelo engalungile noma eyehlisa amantombazane ahlolwayo isithunzi.

4.2.2 Inkosikazi esenyangeni

Emandulo inkosikazi ethize yaphelelwa wukudla komntwana kuyiSonto. Ngaleso sikhathi kwakunenkolelo yokuthi akuthezwa ngeSonto. Le nkolelo yabe isiphenduke yaba ngumthetho okwakungamele abantu bawephule nangengozi. Inkosikazi yazithola kumele ikhethe phakathi kokufelwa ngumntwana noma yephule umthetho. Uma ifelwa ngumntwana yayizozwa

ubuhlungu bokulahlekelwa ngumntwana. Kanjalo nalapho yephula umthetho yayizozwa ubuhlungu lapho seyijeziselwa isenzo sayo. Nakuba yayingasazi isijeziso eyayizobhekana naso, yayazi ukuthi kwakuzoba yisijeziso esinzima. Kwaqhubeka isikhathi eside ukungqubuzana kwemiqondo emibili enkosikazini, ekugcineni yaze yakhetha ukwephula umthetho ngokuhamba iyotheza.

Yateta umntwana wayo, yathatha imbazo, yabiza inja, yahamba yayotheza izinkuni ehlathini lendawo. UMdali wayibuka iphula umthetho, wayilinda yaze yaqeda ukutheza. Ngaleso sikhathi uMdali wayethukuthele eqhuma, ecabanga ngesijeziso ayezosinika inkosikazi. Lapho isiqedile ukutheza isithwele izinkuni, iphindela ekhaya, uMdali wayithatha wayoyibeka enyangeni kanye nomntwana eyayimtetile. Inja nezinkuni akusalanga nakho. Inkosikazi ayazanga ukuthi yafika kanjani enyangeni, yazibona seyikhona. Lapho isiphezulu enyangeni wabuya umqondo, yakhumbula ukuthi yabe ijeziselwe ukwephula umthetho owawuthi akuthezwa ngeSonto. Kusukela ngalelo langa inyanga yaba nomfanekiso womuntu wesifazane otete umntwana, ethwele izinkuni, eceleni kwakhe kumi inja.

4.2.2.1 Isigameko esavela ngenxa yale nganekwane

Isenzo senkosikazi sokwephula umthetho wokuthi kwakungasetshenzwa ngeSonto samcasula kakhulu uMdali, wase eyijezisa ngokuthi ayithathe ayoyibeka enyangeni impilo yayo yonke. Kusukela ngalelo langa inyanga yaba nomfanekiso womuntu wesifazane otete umntwana, ethwele izinkuni, eceleni kwakhe kumi inja. Lokhu siyakubona bukhoma lapho inyanga igcwele, uma libalele saka. Lesi yisigameko esibuhlungu kwabanye abantu abazwelana nenkosikazi eyakhetha ukwephula umthetho, owabe uyinkolelo yabantu ngaleso sikhathi, wokuthi akusetshenzwa ngeSonto. Ngakolunye uhlangothi bakhona abathi uMdali wenza kahle impela ayijezise inkosikazi eyatheza ngeSonto. Miningi imibuzo engaphenduleki ngalesi senzo: Kwakumele yenzenjani inkosikazi uma ukudla komntanayo kuphelile? Ngabe kwakumele ilinde kuze kube nguMsombuluko ukuze ikwazi ukutheza, ingaphuli umthetho? Ngabe kwakumele ibeke impilo yomntanayo engcupheni ngoba yesaba ukujeziswa? Wona lowo mthetho eyawephula, ngabe kwabe kungumthetho abantu ababephila lapho ababezisungulele wona noma ngumthetho ababephoqelelwe ngabantu abathile ukuba bawugcine?

4.2.2.2 Ukungqubuzana kwezinkolelo namasiko okucashe kule nganekwane

UDorji (2009) uthi izinganekwane zedlulisa izinkolelo, imvelaphi nobudlelwane babantu nendalo. Siyakubona lokhu kule nganekwane eveza imvelaphi nobudlelwane babantu nendalo, okuwumfanekiso womuntu wesifazane otete umntwana, ethwele izinkuni, eceleni kwakhe kumi inja kanye nenkolelo yabantu yokuthi akusetshenzwa ngeSonto. Okudabukisayo ngale nkolelo ukuthi iyinkoleloze eyafika nabelungu abathile eNingizimu Afrika. Abefundisi abamhlophe abaletha inkolo yobuKhrestu e-Africa bazinika isikhathi bafunda kabanzi ngezinkolelo namasiko abantu abamnyama ngaphambi kokuba bethule inkolo eyayizophikisana igcine iziqede nya izinkolelo namasiko abantu abampisholo. Kwathi lapho sebebonile ukuthi abantu abampisholo babethe ne ezinkolelweni nasemasikweni abo, nokwakuyokwenza umsebenzi wabefundisi wokubaguqulela enkolweni yobuKhrestu ube ngumqansa, basebenzisa ezinye izinganekwane ukufaka kancane kancane inqubo yenkolo yobuKhrestu. Isibonelo, inganekwane esihloko sithi “Inkosikazi esenyangeni” yabamba iqhaza elikhulu ekwexwayiseni nasekwesabiseni abantu abamnyama ukuthi akusetshenzwa ngeSonto, okungeminye yemithetho elishumi eseBhayibhelini. Kule nganekwane, uMdali ujezisa ngesihluku inkosikazi ephule omunye wemithetho elishumi othi akusetshenzwa ngeSonto. Ngokwesaba ukujeziswa nguMdali, baningi abantu abampisholo abayeka ukusebenza ngeSonto, okwabe kuyisu labefundisi lokuthi abantu baye emasontweni ngalolu suku. Labasebenzela abefundisi isu lokuthi babeke umthetho owawuthi akuthezwa ngeSonto. Imibuzo elandelayo izwakala ilula kodwa kulukhuni ukuyiphendula: Umsebenzi onjani okungamele wenziwe ngosuku lwangeSonto? Kumele ibe naziphi izimpawu into eyenziwayo ukuze ibizwe ngomsebenzi? Uma umfundisi eshumayela esontweni ngosuku lwangeSonto akenzi umsebenzi wokushumayela?

Kule nganekwane abafundi bangafunda kabanzi ngokungqubuzana kwezinkolelo namasiko abantu abamnyama engqubuzana nenkolo yobuKhrestu. Bangabuye bafunde ngamanye amaqhinga asetshenziswa ngempumelelo ngabefundisi abamhlophe abalethwa ezwenikazi lase-Afrika ukuzoguqulela abantu abamnyama enkolweni yobuKhrestu. NgokukaDurkheim (1975) ocashunwe nguPope (1975), amasonto angezinye zezakhiwo zomphakathi ezibamba iqhaza elikhulu ekulweni nasekushabalaliseni izinkolelo namasiko abantu.

4.2.3 Imbila yaswela umsila ngokuyalezela

Emandulo izilwane zazingenayo imisila. Ngelinye ilanga inkosi yazo, ibhubesi yazibizela emhlanganweni owawuphuthuma. Nebala zaphuma ngobuningi bazo ukuyozizwela ukuthi

inkosi yazo yabe izothini. Lapho sezifikile, waqala umhlangano. Inkosi yazibingelela zonke izilwane zavumela phezulu, yabe isizibuza ukuthi zazingakujabulela yini ukuthola imisila ukuze zikwazi ukuphunga izilwanyana nokunye. Yaqhubeka yachaza ukuthi lokhu eyayikusho kwabe kungumbono wayo, uma izilwane zazihambisana nawo yayizothumela izigijimi ukuba zimemezele ukuthi kwabe kuzohlanganwa nini ukuze isilwane ngasinye sifike sizozikhethela umsila esasiwufuna. Izilwane zavumelana nombono wenkosi yize ezinye zazingayethembi inkosi, zithi ziyokholwa ngoba sekwenzeka. Ngalolo suku izilwane zehlukana zijabule kakhulu, kuyileso naleso silangazelele usuku lapho esasizolanda ngalo umsila waso. Ngalezo zinsuku indaba eyayisematheni yiyo leyo yokuthi izilwane zazizothola imisila yazo. Zedlula izinsuku, lwaze lwafika usuku lokuthi izithunywa zenkosi zimemezele usuku olukhulu lokuyolanda imisila. Ngalolo suku zalala zingalele izilwane zijahe ukuyolanda imisila yazo. Ngakusasa zavuka ekuseni kakhulu zayolanda imisila njengoba zazethenjisiwe. Indlela eyabe iya enkosini yabe yedlule eduze komuzi wembila. Kwaqala kwedlula indlovu ishaya kancane. Lapho indlovu ibona imbila yayibuza ukuthi ngabe yona yayingayi yini ukuyolanda umsila wayo. Imbila yaphendula yathi yayingeke iphumelele ngoba yayingaphilile kahle. Yabe seyicela indlovu ukuba iyiphathele umsila uma seyibuya. Yavuma indlovu maqede yaqhubeka nohambo. Emizuzwini engemingaki kwabe sekuqhamuka unogwaja nawo uphikelele lapho okwakulandwa khona imisila. Imbila yawubingelela unogwaja yase iwucela ukuba uyisize uyiphathele umsila ngoba yona yabe ingaphilile. Wavuma unogwaja ukuyisiza maqede waqhubeka nohambo lwawo. Kwabe sekudlula ihhashi, nalo imbila yalibingelela maqede yalicela ukuba liyisize liyiphathele umsila ngoba yona yayingaphilile. Ngemuva kwehhashi kwedlula inkomo, nayo imbila yayicela ukuba iyisize iyiphathele umsila ngoba yona yabe ingaphilile kahle. Yavuma inkomo maqede yaqhubeka nohambo lwayo. Imbila yaqhubeka yamisa isilwane ngasiye maqede isicele ukuba siyisize siyiphathele umsila ngoba yona yayingaphilile. Asikho nesisodwa isilwane esenqaba ukusiza imbila. Zadlula izilwane ngasiye ziphikelele lapho okwakulandwa khona imisila yagcina imbila ingasaboni nesisodwa. Yangena endlini ijatshuliswe ukuthi izilwane eyabe izicelile zazizoyiphathela umsila. Yahlala-ke yalindela umsila eyayiwethenjiswe yizilwane. Izilwane zazibuya sezishintshile, sezinemisila ezazizikhethele yona. Yazibuka imbila zidlula ngasinye ngasinye yalindela ukuthi sabe siza isilwane esabe siyiphathele owayo umsila. Zedlula izilwane zaze zaphela zonke, kodwa asikho nesisodwa esabe siphethe umsila wembila. Ekugcineni imbila yabona ukuthi izilwane zabe ziyikhohlisile zathi zazizoyiphathela imisila. Yasukuma yayozibhekela owayo umsila kodwa yashaqeka lapho ithola ukuthi imisila yabe isiphele yonke. Yingakho namuhla imbila ingenamsila. Kusukela ngalelo langa kwavela isaga esithi *Imbila yaswela umsila*

ngokuyalezela, kususelwa esenzweni sembila sokuvilapha ukuzilandela umsila wayo njengezinye izilwane, ilokhu iqamba amanga ithi iyagula.

4.2.3.1 Isigameko esavela nesaga esaqanjwa ngenxa yale nganekwane

Ngenxa yale nganekwane, kwaqanjwa isaga esithi *Imbila yaswela umsila ngokuyalezela.* Okubalulekile ngale nganekwane ukuthi ingenye yezinganekwane ezaphosa itshe esivivaneni sobuciko bomlomo ngokusungulwa kwesaga esibambe elikhulu iqhaza ekuxwayiseni nasekukhuthazeni abafundi ukuthi bangangeni esilingweni sokuba ngamavila, bethembele osizweni abazoluthola kwabanye, kodwa bafunde ukuzenzela izinto ngaso sonke isikhathi. Akekho othanda umuntu oyivila. Ngakho-ke lesi saga saba ngumnikelo omkhulu wokulwa nobuvila.

4.2.3.2 Igugu laKwaZulu elicashe kule nganekwane

Njengenganekwane esihloko sithi "Sibambe elentulo", le nganekwane iveza izinto ezimbili eziligugu KwaZulu – umlando wokuvela kwesimo sokukhuluma (isaga). Umlando okule nganekwane uveza ukuthi isaga esithi *Imbila yaswela umsila ngokuyalezela* savela ngenxa yembila eyavilapha ukuzilandela umsila wayo, yathembela kwezinye izilwane ukuthi zabe zizoyisiza ziyiphathele. Lapho seyibonile ukuthi izilwane zaziyikhohlisa, yasukuma yahamba yayolanda owayo umsila kodwa yahlangana nembibizane lapho ithola ukuthi imisila yabe isiphele yonke. USanu (2020) uthi izinganekwane zase-Afrika imvamisa ziveza izifundo zokuziphatha kanti futhi ziqeqesha umphakathi. Le nganekwane ixwayisa izingane ngesimo sobuvila ngoba abantu abavilaphayo abavamile ukuphumelela. Othisha bangayisebenzisa le nganekwane njengensizakufundisa lapho bechaza isaga esithi *Imbila yaswela umsila ngokuyalezela.* Ngaleyo Ndlela, abafundi bangasiqonda kangcono lesi saga, bakubone ukubaluleka kokuthi umuntu azenzele izinto angabheki ukwenzelwa ngabanye abantu. Ngakho-ke kubalulekile ukuthi abaxoxi bezinganekwane kuthi lapho sebeyixoxile le nganekwane bavule ithuba lokuthi abafundi baxoxe ngemiphumela emibi yabantu abavilaphayo. Kule nganekwane abantwana bangafunda ukuthi ubuvila abubuyiseli ngalutho ngaphandle kokuthi umuntu azisole ekugcineni.

4.2.4 Bekela Ikusasa

Entabeni ethile kwakuhlala intuthwane, inyoni, imvukuzane, isicabucabu kanye nentethe. Ngesikhathi sasehlobo intuthwane yayizisebenzela iqoqa ukudla ikubeka esidulwini sayo.

Inyoni yabona ukuthi intuthwane yabe imatasatasa, yayibuza ukuthi kwakwenzenjani. Intuthwane yaphendula yathi yabe izizamela ukudla eyayikubekela ubusika okuyisikhathi sendlala. Inyoni yaqala nayo yaqoqa izithela nembewu eyayizokudla ngesikhathi sasebusika. Imvukuzane yabona intuthwane iphansi phezulu, yabuza ukuthi (intuthwane) yabe imatasatasa ngani. Yaphendula yathi yabe iziqoqela okuya ngasethunjini eyabe izokudla ebusika. Imvukuzane yakubona kungumqondo ophusile lokho, nayo yaqala yaziqoqela okwayo ukudla. Isicabucabu naso lapho sibona intuthwane isebenza sabuza ukuthi yabe imatasatasa ngani. Yasho ngeqholo intuthwane ukuthi yabe iziqoqela ukudla kwasebusika. Isicabucaba naso saqala saziqoqela izinambuzane esabe sizozidlela zona ebusika. Nentethe yathi ingabona intuthwane imatasatasa yakhathazeka, yayibuza ukuthi kungani yabe imatasatasa. Intuthwane yayiphendula ngakho ukuthi yabe ibeka ukudla eyayizokudla ebusika. Kodwa intethe yacasuka, yakushaya indiva okwakwenziwa yintuthwane ngoba ithi intuthwane kwakumele ngabe yayizijabulela, izidlalele, izidansele kodwa yabe ilibele ukuzigqilaza ngokusebenza kanzima. Kuthe sekufike isikhathi sasebusika inyoni, imvukuzane, isicabucabu nentuthwane zaqala zazitika ngokudla kwazo ezazikuqokelela kusenesikhathi. Intethe yona yaqala yalamba ngoba yayingenakho ukudla eyayizibekele kona. Yakhumbula ukuthi intuthwane yayikade imatasatasa izibekela ukudla yabe isiya kuyo iyoyicela iyiphe ukudla. Intuthwane yatshela intethe ezikabhoqo yathi ngesikhathi yona (intuthwane) isebenza kanzima, intethe yayilibele ukwehla yenyuka idlala, ingasiboni isidingo sokuqoqa ukudla. Intethe yakhombisa ukuzisola yabe seyicela uxolo yasho ukuthi yabe ifundile ukuthi kumele nayo izilungiselele ngokudla kwasebusika. Intuthwane yabona ukuthi intethe yabe ifunde isifundo, yavuma ukudla nayo.

4.2.4.1 Isimo sokukhuluma esavela ngenxa yale nganekwane

Le nganekwane iveza ukuthi intuthwane yaluthola kanjani udumo, olwenza kwaqanjwa ngayo isimo sokukhuluma esithi *Yana entuthwaneni vila ndini!*, esaze saqoshwa eBhayibhelini. Nakuba lesi simo sokukhuluma singaziwa ukuthi saqanjwa yisiphi isizwe kodwa sisetshenziswa yizizwe eziningi lapho zeluleka abantu ukuthi basebenze ngokuzikhandla, njengoba kwenza intuthwane. AmaZulu nawo asikhonzile kakhulu, wona aze athi ukusiguqula kancane asenze isingathekiso. Umuntu osebenza kanzima emphakathini wamaZulu ubizwa ngentuthwane. Isibonelo, *Singephike noThembelani ngoba uyaziwa ukuthi akahlali phansi yintuthwane uqobo.* UThembelani ungathekiswa ngentuthwane nje ingoba wenzisa okwentuthwane noma ukhuthele njengentuthwane. Ngisho sesisetshenziswa ngale ndlela awuguquki umyalezo waso wokusebenza ngokuzikhandla.

4.2.4.2 Igugu lakwaZulu elicashe kule nganekwane

Okwenzeka enganekwaneni kufakazela lokhu okwakwenzeka kusadliwa ngoludala, kulinywa amasimu kudliwe, okunye ukudla kugcinwe ezinqolobaneni ukuze kudliwe ngesikhathi esizayo. Ukudla okungaboli kalula njengombila, amathanga, osolozi, amabhece, njalonjalo, kwakugcinwa ezinqolobaneni. Kwakuthi ebusika noma ngesikhathi sesomiso kuthathwe ukudla okugcinwe ezinqolobaneni kuxoshwe indlala. Nakuba abantu basendulo babengenazo iziqandisi, babenazo izindlela ababezisebenzisa ukulondoloza ukudla isikhathi eside. Isibonelo, umbila omusha babewugqiba emgodini, kuthi lapha sebefuna ukuwudla bawukhiphe bawupheke noma bawose unjengawo lona ofulwa emasimini.

Kunezaga zesiZulu ezincike kakhulu kulesi simo sokukhuluma esivezwa yile nganekwane. Isibonelo, isaga esithi *Indlela ibuzwa kwabaphambili* singena khaxa kulesi simo sabalingiswa bale nganekwane. Intuthwane ivezwa ingumlingiswa owazi kabanzi ngempilo, owenza into abanye abalingiswa abangayicabangi. Laba abanye abalingiswa babukeka bephila esikhathini samanje kuphela, bengacabageli ikusasa. Intethe yona yedlulele ngoba ayiboneli entuthwaneni njengoba kwenza ezinye izilwane. Esinye isaga esihambisana nalokhu okwenzeka kule nganekwane ilesi esithi *Umlomo uyabekelwa*, esichaza ukuthi umuntu akumele adle ukudla akuqede, kumele adle acabangele nekusasa. Nesaga esithi *Ikusasa alaziwa* siyahambisana nokwenzeka enganekwaneni, ngoba umuntu angeke akuqonde okuzokwenzeka esikhathini esizayo. Kungaba nokudla okuningi namhlanje kanti kuza isikhathi sendlala enkulu. Izaga zalolu hlobo ziqukethe umyalezo okhuthaza abantu njengawo umyalezo osenganekwaneni othi 'umuntu uma enza into akabocabangela nekusasa'. Umyalezo ungaphinde ubhekiswe nakwezinye izinto, ngaphandle kokudla. Isibonelo, umxoxi wenganekwane angafundisa abafundi ukuthi kubalulekile ukuthi abakwenzayo bakwenze ngokuzikhandla noma kungelula ngoba kwesinye isikhathi kuba khona izinto eziye ziqophisane nalokhu abasuke bekwenza. Isibonelo, umfundi angathi enza umsebenzi wesikole ekhaya ezwe abangani bakhe bedlala ibhola, bememezana, begijimisana, kumnandi kunjeya, ebese ehalela ukuya kubo, afise nokuyeka umsebenzi wesikole.

Kumele abafundi bafundiswe ukuthi noma bengafunda kanzima kodwa kunomvuzo ekugcineni lapho sebephumelela ngemuva kokubhala izivivinyo. Ngesinye isikhathi abafundi bafuna injabulo yesikhashana okuwukuphilela imanje. Kule nganekwane abafundi bangathola ukwazi ukuthi kubalulekile ukuba umuntu acabangele ikusasa lakhe, okuqondwe impilo esikhathini

esizayo. Ngamanye amazwi abafundi bangafunda ukuthi kukho konke abakwenzayo kumele bacabangele ikusasa.

Kuyo le nganekwane abafundi bangaphinde bathole isifundo sokuthi uma kunabafundi abenza izinto ezinhle, kumele nabo benze njalo, njengoba kwenza ezinye izilwane enganekwaneni lapho zibona intuthwane iphansi phezulu iqoqa ukudla kwasebusika. Ezinye izilwane zakubona kungumqondo ophusile ukuthi nazo ziqale ziqoqe ukudla zibekele ikusasa ngoba ebusika kubanda kakhulu, okwenza kube nzima ukuphumela phandle. Abafundi bangafunda futhi ukuthi ukubuza kuyasiza ngokuthi umuntu athole ulwazi angalusebenzisa lumsize naye.

4.3 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngiveze ngaphinde ngahlaziya izinganekwane zesiZulu ezimayelana nokudaleka noma nokuvela kwezinto ezithile, kwavela ukuthi kulolu hlobo lwezinganekwane abafundi bangafunda ngomlando nemvelaphi yezinye zezinto ezibazungezile noma abazisebenzisayo. Isibonelo, enganekwaneni esihloko sithi “Sibambe elentulo” abafundi bangafunda ukuthi savela kanjani isisho esithi *Ukubamba elentulo.* Ngaphandle kwalokho bangabuye bafunde ukuthi kudala abantu abamnyama babengagudluki enkolelweni yabo, okwehlukile eningini lanamuhla elithi lingagxekwa ezinkolweni nasemasikweni alo lizenyeze ligcine seliziqhelelanisa nalezo zinkolelo ezigxekwayo. Kanti enganekwaneni ethi “Inkosikazi Esenyangeni” abafundi bangafunda ngokungqubuzana kwezinkolelo namasiko abantu abamnyama engqubuzana nenkolo yobuKhrestu. Bangabuye bafunde ngamanye amaqhinga asetshenziswa ngempumelelo ngabefundisi abamhlophe abalethwa ezwenikazi lase-Afrika ukuzoguqulela enkolweni yobuKhrestu abantu abampisholo. Enganekwaneni esihloko sithi “Bekela ikusasa” bangafunda ukuthi intuthwane yaluthola kanjani udumo, olwenza kwaqanjwa ngayo isimo sokukhuluma esithi *Yana entuthwaneni vila ndini!* esaze saqoshwa eBhayibhelini. Nabo bangasibona isidingo sokukhuthala kwabakwenzayo.

ISAHLUKO SESIHLANU

IZINGANEKWANE EZIMAYELANA NOKUBALULEKA KOKUHLONIPHANA

5.1 Isingeniso

Kulesi sahluko ngiveza izinganekwane zesiZulu ezimayelana nokubaluleka kokuhloniphana. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza ukubaluleka kwegugu eliyinhlonipho, ngibhekise emiphumeleni emihle kanye nemibi yokungahloniphi kwabalingiswa abathile. Izinganekwane engizihlaziya kulesi sahluko yilezi: UMamba kaMaquba, uMaqinase, uMpeza negwababa; Unogwaja nofudu.

5.2. Izinganekwane ezimayelana nokuhloniphana

5.2.1 UMamba kaMaquba

Kwakukhona umama owayenamadodakazi amabili. Ngelinye ilanga amadodakazi ahamba ayokha amanzi emfuleni ngezimbiza. Kwathi esakha amanzi kwenzeke iphutha kulena, endala kwaphunyuka imbiza yafa. Yafikelwa wukwesabo yaze yesaba ukubuyela ekhaya yase icela udadewabo omncane ukuba ayobikela umama ngokwase kwenzekile. Indodakazi encane yavuma yase iphuthuma ekhaya, yafika yabikela umama ngokwase kwenzekile, kodwa umama wayizwela indokazi endala wathi akunankinga ayibuye ekhaya. Indodakazi encane yabuyela kudadewabo yafika yaqamba amanga, yathi umama wabe emthukuthelele kabi, wabe ethe angabuyi ekhaya engayiphethe imbiza yakhe.

Indodakazi endala yadumala ukuzwa amazwi kamama abuhlungu okuthi ingabuyi ekhaya ngenxa yephutha elalenzekile. Yabona ukuthi akukho eyayisazokuhlalela endaweni yabona kungcono ukuba iye koziganela. Nempela yahamba yayogana uMamba kaMaquba. Endleleni yahlangana nogogo owayevaleke amehlo ngenxa yezimbici, ugogo wayicela ukuba imkhothe lolo bhici. Indodakazi endala ayinqabanga, yavele yamkhotha ugogo. Ugogo wabonga wathi ayiqhubeke nohamba lwayo, yabe izoba nenhlanhla ithole umendo. Yathi isaqhubeka nohambo yaphinde yahlangana nomama owayethwala ngezinqe, umama wayicela ukuthi imethwese amanzi. Indodakazi endala yenzenjalo, yamthwesa umama ngaphandle kokukhononda. Umama wabonga wase ethi lapho eyayiya khona yayizowuthola umendo.

Yahamba indodakazi endala yaze yafika emzini kaMamba kaMaquba. Ekufikeni kwayo yafika uMamba kaMaquba esaphumile eyokwelusa izinkomo yize yabafica abanye abantu ekhaya. Indodakazi endala yathi uma ifika bayipheka ngemibuzo baze babuza nokuthi yabe ifunani,

yaphendula yathi yabe izogana uMamba kaMaquba. Base beyazisa ukuthi wabe esaphumile eye kokwelusa. Kodwa-ke abazange bayixoshe, esikhundleni salokho bayinika amabele bathi kayiwagayele uMamba kaMaquba iwacolisise. Indodakazi endala yenza njengoba yayitsheliwe. Emini uMamba kaMaquba wathi uma efika ekhaya bamphuthuma ngokuthi kwakunentokazi eyabe izomgana. Wajabula kakhulu ukuzwa lokho.

Indodakazi endala yathathwa yafakwa elawini likaMamba kaMaquba kwavalwa umnyango wathiwa ngci kodwa kwashiywa imbotshana encane ayezongena ngayo uMamba kaMaquba. Wangena ngembotshana uMamba kaMaquba elawini lakhe okwakuhleli kulo indodakazi endala. Empeleni uMamba kaMaquba wabe eyinyoka. Ukungena kwakhe waqonda ngqo kuyo intokazi lapho afike wayizongolozela umzimba wonke ikhanda walimisa entanyeni yendodakazi endala kodwa ayizange ikhombise ukwethuka, yavele yazithulela, kwaba sengathi yayikade ivele ikulindele okwabe kwenzeka. UMamba kaMaquba wabona ukuthi indodakazi endala yabe inesibindi, wase ephuma eya esibayeni wavulela izinkomo waziphindisela edlelweni. Kwathi lapho ilanga seliyoshona wabuya uMamba nezinkomo esezozivalela. Wathi angavalela wabuyela elawini lakhe elalihlezi indodakazi endala eyabe izomgana. Yagana kanjalo-ke indodakazi endala baze babusiswa ngomntwana.

Langa limbe indodakazi endala yacela kuMamba kaMaquba ukuyovakasha kubo ifisa ukubakhombisa umntwana. UMamba kaMaquba wayivumela. Nebala yathi shwi ekhaya iyobabona. Lapho ifika ekhaya, bethuka ukuyibona ngemuva kwesikhathi eside bagcinana. Bayijabulela nokuthi yabe isinomntwana. Lapho unina ebuza ukuthi yabe ivelaphi, yaphendula ngokuthi yabe igane uMamba kaMaquba.

Lapho udadewabo omncane embona udadewabo emuhle, ekhombisa ukuthi wabe ephila lahle lapho ayegane khona wafikelwa ngumona, naye wafuna ukuyogana uMamba kaMaquba. Okubuhlungu ukuthi wayengamazi naloyo Mamba kaMaquba ukuthi wabe eyinyoka, kwazise udadewabo omdala wayengazange abachazela ukuthi uMamba kaMaquba wabe eyinyoka. Indodakazi encane yangena indlela yashiya udadewabo kubo yayogana uMamba kaMaquba. Endleleni yahlangana nesalukazi sona leso esasigcwele izimbici emehlweni samcela ukuba asikhothe izimbici. Yaphendula ngokwedelela yathi yona yayingeke ikwenze lokho. Isalukwazi saphendula ngokuphoxeka sayibiza ngeqhalaqhala, sathi yayengeke iwuthole umendo. Indodakazi encane yaphendula ngokweyisa yathi yayingazange iwucele esalukazini umendo, yase iqhubeka nohambo lwayo. Yathi isahamba yazithela kumama owabe ethwala ngezinqe, owayicela ukuba imthwese. Yaphendula ngokwedelela yathi yayingeke ikwenze

yona lokho, wayecabanga ukuthi yona yayifanele ukuthwesana naye uma imbhekile. Waphendula umama wathi ayihambe kodwa yabe ingeke iwuthole umendo. Indodakazi encane ayizange isakunaka okwakushiwo ngumama, yahamba yaze yayofika kuMamba kaMaquba.

Nakhona ekufikeni kwayo uma ibuzwa ukuthi babengayisiza ngani yaphendula ngokuzazisa yathi yabe izogana uMamba kaMaquba. Bayihlangabeza ngamabele kwathiwa iwagaye iwacolisise. Ngenhlanhla yenza njengoba kwakushiwo ngoba yawathatha amabele yashona nawo etsheni. Esikhundleni sokuthi iwacolisise amabele yavele yawagqakaza. Emini wabuya uMamba kaMaquba ekweluseni base bemtshela ukuthi kwakunentokazi eyabe izomgana. Wakujabulela lokho uMamba kaMaquba. Indodakazi yangeniswa elawini likaMamba kaMaquba kwenziwa njengoba kwakwenziwe endodakazini endala, bashiya imbotshana okwakuzongena kuyo uMamba kaMaquba. Lapho kungena uMamba kaMaquba, yezwakala ikhalela phezulu indodakazi encane. Samthukuthelisa kakhulu uMamba kaMaquba leso senzo, wayibuza ukuthi kanti yabe izokwenzani. Yasho kakhulu ngengilo, yacela ukuba bayivulele. Yaphulukundlela yagijima ibheke kubo noMamba wayijaha yaze yoyingena kubo. Yathi lapho iqhamukela ngasekhaya bayizwa isekude ikhala kanti bazothi uma bephuma babone ukuthi yabe ikhaliswa inyoka eyayiyijaha. Baphuma bayishaya ngamatshe yaze yafa base beyishisa. Intokazi endala yathatha umlotha womyeni wayo uMamba kaMaquba yaya nawo elawini layo yagubha umgodi yase iwufaka lapho yagqiba yase isinda. Ngelinye ilanga ingazelele, lapho yayikade igqibe khona umyeni wayo yabona kuqhekezeka inhlabathi. Ngosuku olulandelayo kwabonakala izinwele. Ngosuku olulandelayo kwabe sekuvela ikhanda lomuntu. Kanjalo futhi ngosuku olulandelayo kwabonakala isifuba. Osukwini lokugcina kwavela isidumbu somzimba kaMamba kaMaquba esasisesimeni sokuba umuntu manje engasesiyo inyoka. UMamba kaMaquba owayesengumuntu wabona kungcono ayokwakhela umndeni wakhe umuzi, okuyilapho bafike bahlala khona njengomndeni.

5.2.1.1 Ukubaluleka kwenhlonipho kule nganekwane

Kule nganekwane kucashe amagugu akwaZulu – inhlonipho nobuntu. UNtombela (2016: 259) uthi "… amasiko ayesungulelwe ukugqugquzela Ubuntu, ukuzwana, ukwazisana, ukuhloniphana, ukufundisana, njalonjalo…" Izinganekwane ngolunye uhlobo lobuciko bomlomo olwalusetshenziswa kakhulu emandulo ukufundisa abantwana ngezinto ezingamagugu esizwe. Nanamhlanje zisekhona izinganekwane ezingathi lapho zifundiswa kahle abafundi zenze omkhulu umehluko ekuziphatheni kwabo. Isibonelo, inganekwane ethi "UMamba kaMaquba" ingenye yezinganekwane ezingasetshenziswa ngothisha ukufundisa

abafundi basemazingeni aphansi mayelana nokubaluleka kokuhloniphana kwabantu. Kule nganekwane kucashe izinto ezimbili – inhlonipho nobuntu. UMphasha (2015) uthi ezinganekwaneni abantwana bafunda ukwethembeka, ukuthanda nokusiza abanye abantu kanye nokuhlalisana nabo. Enganekwaneni esihloko sithi "UMamba kaMaquba" siyathola indodakazi endala ikhombisa ukwethembeka ngokwenza efundiswe khona ekhaya, ingathi ngoba ayikho phambi kwabazali ishintshe isimilo njengonwabu lushintsha imibala. Siyayibona futhi ikhombisa uthando kubantu abadala abayicela usizo. Ngaphezu kwakho konke iyabasiza laba bantu abadinga usizo maqede igidlatshezwe ngezibusiso, nokuholela ekutheni lifezeke iphupho layo lokugana uMamba kaMaquba, okuyiphupho lanoma iyiphi intombi ephila kulelo zwe. Lapho isalukazi siyicela ukuba isikhothe izimbici, indodakazi ikubeka eceleni ukuthi izimbici ziyanyanyisa, ibeka inhlonipho phambili, iyasikhotha ngale kokukhononda. Nalapho ihlangana nomama othwala ngezinqe ecela usizo, ayimhleki imbize ngezici kodwa iyamsiza. UKirmani noFrieman (1997: 39) bathi:

> *Folktales from other cultures are a good way for children to learn how to treat people who are different than themselves kindly*.
>
> [Kumasiko ahlukahlukene izinganekwane zinhle ngokufundisa abantwana ukuphatha kahle abantu abehlukile kubo].

Ukwenza kahle kwendodakazi endala kuyivulela izinhlanhla. Akufani nokwenzeka endodakazini encane ethwala ikhanda ibeke ubuyona phambili, ibukele abantu phansi, okuyenza igcine yephucwe izibusiso ingawutholi umendo kuMamba kaMaquba.

Nakuba abafundi bethola izifundo ezehlukene ngemuva kokulalela le nganekwane, kodwa isifundo esigqamile uthisha okumele asigcizelele yilesi sokuthi izingane ezihloniphayo, ikakhulukazi lezi ezihlonipha abantu abadala, zithola izibusiso. NeBhayibheli liyasho ukuthi "Hlonipha uyihlo nonyoko ukuze izinsuku zakho zande ezweni" (Eksodus 20: 12). Uthisha ohlose ukugqugquzela izingane ukuthi zihloniphe abantu abadala angasebenzisa le nganekwane ukufundisa ngokubaluleka kwenhlonipho. Kanjalo nalapho ehlose ukugqugquzela inhlonipho ezinganeni zizodwa. Le nganekwane ingaba yisingeniso esihle sesihloko esimayelana nokuhloniphana kwabantu. Lokhu kufakazelwa nguKirmani noFrieman (1997:39) abathi:

> *Tales often convey important messages which can help a teacher explain different ways of thinking to children*.
>
> [Izinganekwane zivame ukudlulisa imiyalezo ebalulekile engasiza uthisha ukuba achaze izindlela ezehlukene zokucabanga kwabantwana.]

Ngakho-ke uthisha onesineke nohlose ukutshala imbewu yenhlonipho nobuntu kubafundi bamazinga aphansi, angayisebenzisa le nganekwane ukufeza leso sidingo.

5.2.2 UMaqinase

Kwakhukhona umama wengulube owayenabantwana abahlanu omunye wabo owayephaphile futhi ethanda ukuzula, igama lakhe kunguMaqinase. Unina wayengathandi abantwana bakhe basuke eduze kwakhe kodwa ngelinye ilanga umama kaMaqinase wacotshwa yilanga walala nodadewabo kanye nabafowabo. UMaqinase wabona kuyithuba lokuthi azule njengoba wayeyingane engahlali ekhaya, wanyonyoba waphuma endlini. Inhloso yakhe kwakungukuthi angabavusi ababelele ngoba babezombuza ukuthi wabe eyaphi. Lapho esephumile endlini washolo phansi wathi babeyophaphama sekukudala ehambile. Kwathi eseqhelile ekhaya wahambela phezulu, eziqhenya.

Esahamba endleleni waphambana nembongolo yambuza ukuthi wabe elibangisephi. Wayiphendula ngokwedelela eyitshela ukuthi yehlukane naye phansi. Waqhubeka ngokuyedelela eyitshela ukuthi yena akayena owokuphendulana nento enamadlebe amakhulu. Yajabha imbongolo ngokuzwa lokho yathi waze wayiqhalaqhala bo, imbuza kahle kodwa yena uyayiphoxa. Waphendula uMaqinise wathi wabe eyiphoxa yini ngoba vele amadlebe ayo ayemakhulu. Wayishiya kanjalo imbongolo idumele waqhubeka nohambo lwakhe. Wedlula emzini wofudu olwambuza ukuthi wabe elibangisephi. Wababaza uMaqinase watshela ufudu ukuthi lwalutototoba nje ngoba lwalufuna ukumbuza lowo mbuzo. Lwaphatheka kabuhlungu ufudu ngoba nalo lwalungahlosile ukubuza kabi njengoba uMaqinase wabe eseluphendula kabi. Lwaphendula ngokuthi wabe eluphendule kabi ngoba yena eliqhalaqhala. Walutshela ufudu ukuthi kwakungamethusi ukubizwa ngeqhalaqhala ngoba wabe esekujwayele lokho. Washo waqhubeka nohambo uMaqinase. Khona futhi endleleni waphinde wahlangana nexoxo elambiza ngoQini nalo lambuza ukuthi wabe elibangisephi. Waliphendula ngokwedelela esho nokuthi kwakungelona usuku lwakhe ngoba wabe eqale wadelelwa yimbongolo, kweza ufudu njengoba kwase kuyixoxo. Walibuza ixoxo ukuthi labe libitoza liphinde lihefuzela ngoba lalifuna ukuzobuzana naye imibuzo eyayingafuni lona. Lisamangele kanjalo ixoxa, lezwa esebuza ethi lase limjwayele ngendlela yokuthi lalingaze limbize ngoQini. Laphendula likhononda ixoxo lathi, “Hamba bayokubona abanamehlo”. UMaqinise waphendula wathi labo ababezobona yena kwakumele baqale babone ixoxo nenkebelele yalo yomlomo. Washo maqede uMaqinase washingila wahamba.

UMaqinase wahamba njalo wagudla ucingo enyonyoba ngenhloso yokuthi angabonwa esengena ensimini yomlimi. Washolo phansi wathi wabe ezosina azibethele ngamaklabishi, abe ebashiye ekhaya belele babeyodla ubuthongo babo. Wayezitshela ukuthi wabe ecashe eqedile kanti umlimi wabe ekade embonile engena emasimini. Umlimi wavele wabiza inja yakhe wathi ayikhwele phezu kwakhe. Nembala yagijima yaba sezithendeni zakhe. UMaqinase wakhipha elokugcina ijubane. Ngesikhathi imgijimisa inja yayide ilifaka izinyo answininize kakhulu ezwa ubuhlungu. Wathi lapho edlula eduze kocingo olwalunameva lwamdabula isikhumba wakhala kakhulu ezwa ubuhlungu. Waqala wahlangana nexoxo wathi uma ecela limsize lamphendula ngokuthi lalisalungisa umlomo walo. Waqhubeka wagijima, inja ide ilifaka enyameni izinyo. Waphinde wahlangana nofudu walucela ukuba lumsize nalo lwaphendula lwathi lwabe luzomsiza kanjani ngoba lona lwalutotoba. Waqhubeka nokugijima waze wahlangana nembogolo eyathi uma eyicela yamtshela ukuthi yabe isalungisa amadlebe ayo amade. Inja yavele yalifaka okokugcina izinyo maqede yaphindela emuva.

Lapho engena endlini umama wakhe wambuza ukuthi wabe ekuphi ngoba wayekhathazekile ngaye. UMaqinase waphendula wathi wabe engaveli ndawo. Wacasuka umama wakhe wathi wabe esho kanjani ukuthi wabe engaveli ndawo ngoba wangena ekhaya enswininiza futhi ehefuzela. Waphendula uMaqinase wathi yena wabe ezigijimela nje ngoba ebone wonke umuntu elele ekhaya. Umama wakhe wambuza esevutha wulaka ngenja eyabe imgijimisa kodwa uMaqinase waphendula wathi inja yabe imphelezela. Umama wakhe wamnika amazwi okugcina wathi njengoba ayezitshela ukuthi wabe ehlakaniphile “Alikho iqili elazikhotha emhlane.”

5.2.2.1 Ukubaluleka kwenhlonipho kule nganekwane

Izincwadi zabafundi ezinhle ilezo ezifundisa abafundi, zibaqeqeshe ziphinde zigcizelele izingqikithi ezinjengenhlonipho, ukuba neqiniso, ukuba mnene, nokuba nesibindi ukuze umntwana akhule abe isakhamuzi esihle emphakathini wakhe, (Almerico, 2014). Olimini lwesiZulu kunesaga esithi *Izandla ziyagezana* esichaza ukuthi abantu kumele basizane. Lesi saga sisuselwa ekutheni isandla asikwazi ukuzigeza sisodwa, sidinga esinye. Kanjalo ukungamazi omunye umuntu akulungile ngoba “akekho umuntu ophila yedwa qwaba angahlangani nabanye abantu ngoba umuntu ngumuntu ngabantu” (Ntombela, 2016: 257). Uma ungumuntu ongenayo inhlonipho, ungakwazi nokusiza abanye abantu, akekho umuntu ozolangazelela ukukusiza uma usenkingeni, angiphathi uma wedelela ungakwazi ukukhuluma kahle nabanye abantu. Yize emakhaya izinganekwane zingasaxoxwa njengakuqala ngenxa

yokuba matasatasa kwabazali nokuguquka kwesimo sempilo kodwa kubalulekile ukuba othisha njengoba besazifundisa ezikoleni bazi ukuthi zinhle ngokufundisa abantwana ukuphatha kahle abantu abehlukile kubo (Kirmani noFrieman, 1997: 39). Abantu abafani noma bengaba ngabantu abamnyama bodwa kodwa uNkulunkulu ubadale ngokungafani.

I-*National Policy on Education* (2004) ibona ulimi njengenye yezindlela ezithuthukisa izindlela zokuxhumana nabantu emphakathini nokuthi futhi abantu babumbane ezweni bakwazi nokugcina amasiko abo. Uma siyisizwe esibambisene ngokuhloniphana sigcina amasiko ethu ngokungacwasani noma ngokungabukelani phansi akulula ukuthi abantu abavela kwamanye amazwe bafike basixabanise noma basenze singalalelani. Akulula ukuthi kufike isitha sinixabanise uma nibambisene futhi nihloniphana. UDurkeim kuPope (1975) uthi abantwana abakhuliswa abazali kuphela kodwa zonke izingxenye zemikhakha ezakha umphakathi zinendima eziyidlala ekubakhuliseni.

Isifundo esisithola enganekwaneni ethi "UMaqinase" sithi ukungahloniphi abanye abantu ubadelele, ubabize ngezici zabo akukuhle, ngoba empilweni kuba nesikhathi lapho uzithola udinga usizo lwabo. Njengoba sithola uMaqinase ekade edelela ezinye izilwane ngezici zazo uma zimjabulela zimbingelela zimbuza ukuthi uyaphi. Kanjalo abantwana bangafunda ukuthi inhlonipho ibalulekile noma umuntu engafani nawe, engenakho lokho wena onakho noma ebukeka engeyilutho kodwa uyahlonishwa ngoba kukhona lapho eyokusiza khona nawe usudinga usizo, kwazise akekho owazi ikusasa ngaphandle kukaNkulunkulu. Lokhu kusho ukuthi abantwana bafunda ukuthi kubalulekile ukuhloniphana, onotho nongenalutho uyahlonishwa.

5.2.3 UMpeza negwababa

Kwakukhona indoda thize ogama layo linguMpeza eyayiyinkosi yesinye isizwe. Ngelinye ilanga le ndoda yaya endaweni yakwaZulu ngenhloso yokuyantshontsha imfuyo yenkosi yamaZulu okwabe kunguShaka. UMpeza waya kulesi sizwe ngoba ezwe ukuthi inkosi uShaka yabe ihambe namabutho beyohlasela kwelinye lamazwe. Esahamba endleleni uMpeza wahlangana negwababa (okwabe kuyinyoni) eyamuxwayisa yathi angaqhubeki nohambo olwaluya kwaZulu ngoba inkosi uShaka yabe izomusa kwagoqanyawo. UMpeza akazange alilalele igwababa. Lapho liqhubeka limncenga kwafana nokuthi labe lithela amanzi emhlane wedada. Lapho uMpeza efika kwaZulu inkosi uShaka yabe isandakubuya namabutho ayo. Waba neshwa uMpeza amabutho ambona eqhuba izinkomo zenkosi Shaka, ambamba amusa enkosini uShaka owavele wamgwaza ngomkhonto kwaba ukukhothama kwayo inkosi uMpeza.

5.2.3.1 Ukubaluleka kwenhlonipho kule nganekwane

Inhlonipho ibalulekile ngoba ayigcini ngokwenza umuntu athandeke emphakathini, imsize nangokuthi abe ngumuntu obonisekayo. NgokukaMutasa nabanye (2008), imvamisa abantu abaningi banokungaqondi ukuthi uma sikhuluma ngemvelo asikhulumi ngezinto ezitholakala kuyona njengezilwane, izitshalo, izintaba nokunye okudaliwe kodwa-ke ezweni laseZimbabwe ababhali sebekulungisile lokhu kuqonda ngoba sebethole ukuthi esikhathini samanje sibheka ngisho izinkundla zokuxhumana, ezomnotho nokunye okuningi. Kanjalo abantu bebekhathazeka ngokungakhuli kwezitshalo, ukufa kwezilwane ngenxa yesomiso kodwa manje abantu bakhathazeka nangokuthi abantu bazothini noma izenzo zabo zizoba namiphi imiphumela futhi zizokwenza ukuthi abantu bababheke ngaliphi iso. Njengoba kuthiwa umuntu ngumuntu ngabantu ingoba emphakathini noma emhlabeni jikelele umuntu uyabadinga abanye abantu.

Enganekwane ethi "UMpeza negwababa" sithola uMpeza oyinkosi engafuni ukulalela isexwayiso ngoba efuna lokhu akufunayo - imfuyo yenye inkosi (uShaka). Uma uMpeza exwayiswa yigwababa uyishaya indiva indaba yesexwayisa kanti akazi ukuthi usezifaka engozini. Ngalokhu singasho ukuthi abafundi bangafunda ukuthi ukuhlonipha nokulalela abantu uma bebaxwayisa kubalulekile ngoba kusiza bona ngesinye isikhathi ngoba isixwayiso singabasiza ukuthi bagweme ingozi isekude kunabo. Ukulalela, ukuzithoba nokuhlonipha kuyahambisana ngoba umuntu ozithobile uyabahlonipha aphinde abalalele abanye abantu uma bekhuluma noma ngabe babukeka bengabalulekile kanjani. Ngakolunye uhlangothi, umuntu ongabahloniphi abantu akakwazi ukuzithoba abalalele lapho bekhuluma naye ngoba ebabona bengabalulekile. Ngakho-ke kubalulekile ukuthi abafundi bafundiswe ukubaluleka kokuthi babahloniphe abantu noma ngabe babukeka bedeleleke kangakanani. Nakule nganekwane uMpeza akasilaleli isexwayiso segwababa ngoba engalihloniphi, elibona lingabalulekile. Into angayinakile uMpeza ukuthi igwababa liyinyoni ekwazi ukundiza ibone izinto ezenzeka ezindaweni ezehlukene ngesikhashana nje.

5.2.4 Unogwaja nofudu

Unogwaja wayegcwele ukwedelela ethanda ukuhamba aqhoshele ezinye izilwane. Wayethi imvubu nendlovu bakhuluphele futhi bayatotoba uma behamba, indlulamithi inemicondo futhi yena wayengayishiya ngejubane. Ufudu lona wayelusukela ngokuthi lwalunegobolondo emhlane futhi lwenza izinto kancane, luyisinoko. Langa limbe lwacasuka ufudu lwathi

kunogwaja akayeke ukuqhosha ngoba bakhona abangaluhlula. Unogwaja walokha ngensini qede walubuza ukuthi lwabe lumphonsela inselelo yini. Lwavuma ufudu. Kwabe sekunqunywa ilanga okwakuzoqhudelwana ngalo. Lwafika usuku unogwaja nofudu balungela ukuqala umqhudelwano wabo. Izilwane ezinye zeza zizobukela. Indlovu yabasusa (unogwaja nofudu), waqala umqhudelwano. Unogwaja wasuka ngelikhulu ijubane, kwathi lapho esekude wabheka emuva wabona ukuthi wabe esekude ngoba ufudu lwalungakaqhamuki. Kwaqala kwana izulu, unogwaja wakhobela ngezihlahla engafuni ukunetha kanti uzozunywa wubuthongo. Ufudu lona lwaqhubeka nokutotoba lwaze lwamedlula unogwaja elele. Kwathi lapho unogwaja ephaphama, waqhubeka wagijima ebheke lapho umncintiswano wawuphelela khona. Wamangala lapho ebona ufudu selufika entanjeni. Kwaba ukunqoba kofudu. Imvubu, indlulamithi nendlovu, okuyizilwane unogwaja ayezidelelile zamhleka. Ufudu lwamtshela unogwaja ukuthi yize wawukwazi ukugijima kodwa wabe ulinyanzwa wukuqhosha. Unogwaja wafunda isifundo ngalelo langa.

5.2.4.1 Ukubaluleka kwenhlonipho kule nganekwane

Kule nganekwane unogwaja awuzihloniphi ezinye izilwane, uzibiza ngezici zazo, izinto ezizalwe nazo, ezingakwazi ukuzishintsha ngoba nazo azizenzanga; ufudu ludaliwe ngokuhamba kancane, indlovu nemvubu zidaliwe ngokuba izilwane ezinkulu, kanjalo nendlulamithi idaliwe ngokuba nemicondo. Unogwaja ngoba wona ungasiboni isici sawo futhi uyisilwane esiqinile uzibona njengesilwane esingcono kunezinye izilwane futhi uzitshela ukuthi asikho isilwane esingamshiya ngejubane. Yingakho uma uphonselwa inselelo wufudu ulubukela phansi ngoba lusilwane esingakwazi ukugijima. Unogwaja noma ukwazi ukugijima ushiye ezinye izilwane kodwa awuqapheli ukuthi ufudu luyakwazi ukumelana nezulu lapho lina, kanti unogwaja awukwazi ukumelana nezulu. Yingakho ngelanga lomjaho walezi zilwane lapho sekuna izulu unogwaja ungena enkingeni uze uchezukele ezihlahleni ukuze ulinde kuze kwedlule imvula. Ngeshwa lakhe wazunywa wubuthongo waze wedlulwa wufudu, olungenankinga nezulu kanti uzoba neshwa unqontshwe ubuthongo endleleni ufudu luwedlule usalele.

Umxoxi wenganekwane okungaba ugogo noma uthisha wasesikoleni noma uthisha wakusontosikolo angakwazi ukufundisa abafundi ngale nganekwane ngokubaluleka kokungaqhosheli abanye abafundi. Umxoxi angakwazi ukusebenzisa le nganekwane ukuba axwayise abafundi ngokuthi bangabadeleli abantu noma ngabe bazibona bengcono kangakanani kunabo ngoba abazi ukuthi ikusasa libaphatheleni. Namhlanje bangazibona

behlakaniphile bese benqaba ukusiza abanye abafundi uma bedinga usizo lwabo esifundweni abasaziyo kodwa babe nenkinga ngelanga lezivivinyo bangabi nawo amapeni okubhala. Lapho bethi bacela usizo bangaluthola kuze kuphele isikhathi sokubhala isivivinyo engekho umfundi obazwelayo ababoleke amapeni. Ngaleyo ndlela bangagcina bengabhalanga bese befeyila nakuba behlakaniphile, labo abahlale bebaqhoshela baphase badlulele kwelinye ibanga. Kanjalo ukungamhloniphi omunye umuntu ngoba ebukeka engeke abe lusizo kuwe akulungile ngoba ikusasa alaziwa.

Izinganekwane zesiZulu ziyakwazi ukuthi zifundise inhlonipho ngezindlela eziningi okuyinto abantwana abangayisebenzisi ebuncaneni babo kuphela kodwa abangayisebenzisa nalapho sebekhulile. Abanye abantwana bakhula emakhaya bengatshelwa noma bafundiswe ukwehlukanisa phakathi kezinto ezilungile nezingalungile, ikakhulukazi labo abangozinyobulala ngoba isikhathi esiningi basuke bebodwa, bengazi ukuthi ukwabelana omunye umuntu into enjani. Ngesinye isikhathi abazali bayaye bangathandi uma kukhuzwa izingane zabo ngoba bethi abafuni zihlukunyezwe kanti bayazilimaza ngoba bayohluleka ukubhekana nempilo.

5.2.5 UNkombose NoSihlangusabayeni

Kwakunenkosikazi eyayinabantwana ababili, uNkombose noSihlangusabayeni. UNkombose wabe engumntwana wokuqala, emdala kanti uSihlangusabayeni yena wayemncane. USihlangusabayeni wayeyintandokazi kamama ngoba unini wayemthanda kakhulu. Langa limbe umama efuna ukuthi agadelwe amabele ebaleni ukuze angadliwa yizinkukhu ngoba enendlela wabiza ababantwana bakhe bobabili. Wabadonsa ngedlebe ebatshela ukuthi bamugadele amabele angadliwa izinkukhu. Wabatshela ukuthi bahlale ebaleni babheke amabele bangasuki aze abuye. Bavuma abantwana ukuthi babezohlala lapho bawabheke.

Wahamba umama washiya amabele ebaleni. Basala behlezi bebheke amabele uNkombose noSihlangusabayeni. Izinkukhu zaqhamuka kodwa zangasondela ngoba zibabona bewagadile. UNkombose ebona ukuthi izinkukhu zazingasondeli wabe esetshela uSihlangusabayeni ukuthi bahambe baye kodlala. USihlangusabayeni wenqaba ethi wayesaba ukuhamba kwazise umama wabe ebayale kahle ngokuthi bangalinge basuke, bahlale nje lapho babheke amabele kungenjalo wabe ezobashaya. UNkambose wabe esethi kuSihlangusabayeni, "Lezi nkukhu ziyasutha, azinandaba namabele, ake ubheke nje zihambela kude, asihambe siye kodlala." USihlangusabayeni waba lukhuni, elokhu eshilo ukuthi wabe esaba nanokuthi umama

wayezosheshe abuye. UNkombose wahleka uma ezwa lokho, waze wambuza ukuthi kanti umama wabe engakamazi ukuthi wabe enjani, uma wayethe uzosheshe abuye wayesuke ezophuza ukubuya kodwa uma wayethe uzophuza ukubuya kwakuchaza ukuthi wayezosheshe abuye.

Ekugcineni wavuma uSihlangusabayeni, bahamba bawashiya kanjalo amabele. Izinkukhu zathi uma zibona amabele engasagadwe muntu zaqonda kuwo, zazitika, zawadla wonke izingingila zaqumba. Kudlalwa nje uSihlangusabayeni ukhathazekile ngokuthi babewashiye engagadiwe amabele. Watshela uNkombose ukuthi baye ekhaya kodwa uNkombose wamtshela ukuthi wabe enovalo entanyeni njengexoxo. Wamqinisekisa uSihlangusabayeni ukuthi amabele ayengayi ndawo. USihlangusabayeni, waphendula ngokuthi noma angaba novalo njengexoxo entanyeni kodwa kwakumel bayobheka babone ukuthi ayesekhona yini amabele kamama ebaleni.

Nangempela bahamba bayobheka, bamangala uma befika amabele kamama engasekho, izinkukhu sezishaye zavala. Wabe eseshilo uSihlangusabayeni ukuthi ubetheni njengoba sekunjena. Ngokutatazela wabuza ukuthi babezothini kumama njengoba ayengasekho amabeke akhe, "Safa thina namhlanje!" Wabe esephendulile uNkombose ukuthi ngeke bafe bonke, umuntu owayezofa uyena ngoba vele uSihlangusabayeni uyena owabe ethandwa, yena uNkombose wayezondwa. Umama uma eqhamuka ebona ukuthi amabele ayengasekho, izinkukhu sezishaye zavala wabiza uNkombose wambuza, uNkombose washo ukuthi abe edliwe yizinkukhu. USihlangusabayeni wabe esemceba uNkombose ukuthi wabe emtshelile ukuthi babuye bazowabheka amabele kodwa yena uNkombose walibala ukudlala. Unina wadumela uNkombose wamubambela eduze ethi uzomkhombisa ukuthi ingane edlalayo ingabheki amabele uyenzenjani. Umama wamdukluza uNkombose kwaze kwaba uyashona. USihlangusabayeni yena unina wangamenza lutho.

Umama esebona ukuthi wabe eseyibulele ingane yakhe, wathuka kakhulu, wayithatha wayoyilahla esizibeni. Wasala yedwa uSihlangusabayeni. Wayesethwala kanzima ngoba konke kwase kubheke yena. Wayesehlupheka ngoba kwase kumele ayokha amanzi esizibeni yedwa, okuyilapho uNkombose alahlwa khona. Langa limbe uSihlangusabayeni eyokha amanzi wathatha isigubhu wahamba. Isigubhu wasigcwalisa kakhulu amanzi aze achichima. Wabanenkinga sekumele azithwese ngoba isigubhu sasesigcwele kakhulu, wehluleke ukuzithwesa. Wabe esehlala phansi. Ngezwi losizi wathi "We Nkombose, we Nkombose kababa, ake uzongethwesa." Uthe engakaligwinyi wabona amanzi esizibeni esenyakaza.

Waqala wethuka uSihlangusabayeni emangele ukuthi ingabe amanzi ayenyakaziswa yini. Kwathi kusenjalo, wabona kuvela ikhanda, kwabe sekuvela amahlombe, kwaze kwaba umzimba kaNkombose uphuma wonke. Waphinde washo futhi uSihlangusabayeni wathi, "Nkombose kababa, Nkombose kababa, ake ungithwese." UNkombose wathi:

Uthi klengu klengu nonyoko, intombi yamatshitshi
Awuboni ngabulawa, ntombi yamatshitshi,
Bangifaka esizibeni, ntombi yamatshitshi,
Yathi imamba mangidliwe, ntombi yamatshitshi
Yathi inhlwathi mangiyekwe, ntombi yamatshitshi,
Ngibe yinkosi yeziziba, ntombi yamatshitshi.

Ngemuva kwalokho waphuma esizibeni uNkombose walekelela uSihlangusabayeni wamethwesa. UNkombose wamuyala ngokuthi angayithi vu indaba ekhaya. Wabe esebuyela esizibeni wanyamalala futhi uNkombose. USihlangusabayeni uma ebuya ethwele amanzi achichimayo bamangala ekhaya ukuthi wabe ethweswe ubani isigubhu esigcwele amanzi. Bathi uma bembuza wenqaba ukukhuluma iqiniso ngoba ekhumbula ukuthi uNkombose wabe ethe angasho ekhaya. Ngelanga elilandelayo waphindela nesigubhu samanzi uSihlangusabayeni elibhekise esizibeni. Waphinda amazwi akhe wathi, "We Nkombose kababa, Nkombose kababa, ake uzongithwesa." Wavela uNkombose wathi:

Uthi klengu klengu nonyoko, intombi yamatshitshi
Awuboni ngabulawa, ntombi yamatshitshi,
Bangifaka esizibeni, ntombi yamatshitshi,
Yathi imamba mangidliwe, ntombi yamatshitshi
Yathi inhlwathi mangiyekwe, ntombi yamatshitshi,
Ngibe yinkosi yeziziba, ntombi yamatshitshi.

Wabe esemthwesa, waphindela emanzini uNkombose futhi esephinde wamdonsa ngendlebe ukuthi angasho ekhaya. Lapho ebuya ekhaya bambuza futhi ukuthi wabe ethweswe ubani isigubhu ekhanda. Waqala wangafuna ukusho kodwa bambelesela kwaze kwaba uyasho. Ngelanga elilandelayo bathatha isinqumo sokuthi babezomlandela uSihlangusabayeni uma eseyokha amanzi. Nempela bamlandela eseyokha amanzi esizibeni kodwa bangavela, bamela kude bacasha. USihlangusabayeni wazikhelela amanzi njengenjwayelo esigujini samanzi wawagcwalisa. Waphinda wathi, "We Nkombose, weNkombose kababa, ake uzongithwesa." Waphendula uNkombose wathi:

Uthi klengu klengu nonyoko, intombi yamatshitshi
Awuboni ngabulawa, ntombi yamatshitshi,
Bangifaka esizibeni, ntombi yamatshitshi,
Yathi imamba mangidliwe, ntombi yamatshitshi
Yathi inhlwathi mangiyekwe, ntombi yamatshitshi,
Ngibe yinkosi yeziziba, ntombi yamatshitshi.

Eqeda nje ukusho njalo uNkombose abakubo baphuma lapho babecashe khona, bamthatha bahamba naye belibhekise ekhaya. Ngovivi ngakusasa uma bevuka ekhaya babona ngezinyoka sezigcwele phambi komnyango. Zabe sezishilo ukuthi zikhala ngoNkombose, zabe zimufuna ngokushesha. Bathi ekhaya uma bemncengela ukuba zingahambi naye, zathi okungcono bangazinika izinkabi. Izinyoka zaphendula zathi zona kungcono lokho, zafuna izinkabi ezimbili ezimhlophe ezingenalo nelincane ibala. Bazinika izinyoka zase zihamba nazo.

5.2.5.1 Ukubaluleka kwenhlonipho kule nganekwane

Ukuhlonipha kubandakanya ukulalela ngoba akwenzeki ukuthi umntwana kuthiwe uyahlonipha kodwa ebe engelaleli. Ukulalela kuqala ekhaya, uma umntwana ethunywa enze lokho okushiwoyo, angenzi okuphambene nalokho okushiwoyo. Siyathola nasezinganekwaneni zaseKorea ukuthi izinganekwane zinika abafundi ubuhlakani bokuthi bakwazi ukuthola izixazulula zokuthi babhekane nezinkinga abahlangabezana nazo kwazise abantwana nabo bayazithola besenkingeni bengazi bazophuma kanjani (Lee, 2011: 405). ULee (2011) uthi izinganekwane zifundisa abantwana ukubaluleka kokucabanga nokuthatha izinqumo eziphusile uma bebhekene nezinkinga. Njengoba sithola kule nganekwane kaNkombose noSihlangusabayeni abantwana bale nkosikazi babhekane nenkinga yokuthi bafuna ukuyodlala kodwa umama ubayale ngokuthi bangasuki, bagade amabele akhe ebaleni ngoba uma besuka azodliwa yizinkukhu.

Siyabathola abantwana bebhekene nenkinga yokufuna ukuyodlala kodwa besaba ukushiya amabele wodwa. Abantwana bagcina bethathe isinqumo sokuthi bona bazoyodlala yize umama wabo ethe bangasuki. Ukusuka kwabo kubonisa ukungalaleli futhi ukungahloniphi umyalelo kamama wabo wokuthi bangasuki ngoba izinkukhu zizodla amabele. Ukuthatha kukaNkombose isinqumo sokuthi enze okuphambene nokushiwo unina kumholele ekufeni.

Umxoxi wenganekwane eseyixoxile le nganekwane angabatshela abafundi ukuthi kubalulekile ulandela imithetho yabazali. Ukube uNkombose walalela ngabe akafanga ngendlela afa ngayo. Ukudlala kwakungabaleki, nangakusasa wayesazoya kodlala umama esebuyile noma umama ebuye sekushone ilanga, nangakusasa kwakuseyilanga. Umxoxi angabe esethatha ithuba etshela abafundi abalalele ukuthi kanjalo nomsebenzi wesikole abawunikwe ukuthi bawenze emakhaya kumele bawenze kuqala bawuqede ngaphambi kokuba baye kodlala ngoba ukudlala akubaleki futhi akupheli. Lokhu kusho ukuthi uma umuntu engadlalanga namhlanje ngoba umsebenzi wesikole okumele awenze ekhaya mningi, usazolithola ilanga lokudlala. Kuningi

okunye umxoxi angakusho kubantwana mayelana nale nganekwane ekhuluma ngokungalaleli komntwana efuna ukwenza okwakhe okuphambene nokushiwo umuntu omdala okungaba umzali, uthisha, umakhwelwane noma umuntu omdala wasemphakathini.

5.3 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngiveze ngaphinde ngahlaziya ezinye zezinganekwane zesiZulu ezingafundisa abafundi ngokubaluleka kokuhloniphana kwabantu. Njengoba indikimba yalesi sahluko izichaza, zonke izinganekwane engizihlaziyile ziveza elinye lamagugu akwaZulu - inhlonipho. Izinganekwane ziveza abalingiswa abangahloniphi abanye abantu izinto zingabahambeli kahle. Isibonelo, enganekwaneni esihloko sithi “UMamba kaMaquba”, abafundi bangafunda ukuthi umuntu ohlonipha abanye abantu uba nenhlanhla ezintweni azenzayo, njengoba kwenzeka endodakazini endala ethola umendo ngenxa yokuzithoba nokuhlonipha abantu abadala. Abafundi bangabuye bafunde ukuthi umuntu ozazisayo nongabahloniphi abantu abadala akaphumeleli ezintweni azenzayo. Isibonelo, enganekwaneni ethi “UMaqinase” abafundi bangafunda ukuthi umuntu ohamba edelela abanye abantu uzakhela isigcwagcwa kulabo bantu abadelelayo nakubantu abangafuni ukuthi abantu bahlukumezane. Lokhu kumenza abe nezinkinga eziningi kunezabanye. Isifundo esigqame ezibonelweni zezinganekwaneni ezimayelana nezinganekwane ezingafundisa abafundi ngokubaluleka kokuhloniphana kwabantu ngesithi umuntu kumele ahloniphe abantu abaziyo kanye nalabo angabazi ngoba akazi ukuthi ikusasa limphatheleni.

ISAHLUKO SESITHUPHA

IZINGANEKWANE EZIMAYELANA NOKUTHI OKUBI KUYANQOTSHWA NGOKUHLE

6.1 Isingeniso

Kulesi sahluko ngiveza izinganekwane zesiZulu ezimayelana nokuthi okubi kuyanqotshwa ngokuhle. Ngiqala ngokufingqa inganekwane ngayinye bese ngiyihlaziya ngiveza ukuthi okubi kunqotshwa kanjani ngokuhle, ngiveze nokuthi yimaphi amagugu akwaZulu acashe enganekwaneni ngayinye angafundwa ngabafundi. Izinganekwane engizihlaziya kulesi sahluko yilezi: Ibhubesi negundane, UBuhlaluse benkosi; Indakazi yenkosi nexoxo.

6.2 Izifingqo zezinganekwane eziveza okubi kunqotshwa ngokuhle

6.2.1 Ibhubesi negundane

Ngelinye ilanga ibhubesi lilele, kwaqhamuka igundwane ladlala ligijima ebusweni balo. Laphaphama ibhubesi ebuthongweni alaze lasithanda isenzo segundane maqede lalibamba ngomsila lalisabisa ngokulidla. Lazikhalela igundane lathembisa ukusiza ibhubesi ngelinye ilanga uma lidinga usizo. Ibhubesi lahleka uma lizwa lokho lathi lalizolisiza kanjani lilincane nje. Akuphelanga zinsuku ibhubesi labambeka esifeni sabazingeli, labhonga kwaduma ihlathi lizama ukuziqaqa kodwa alaze laphumelela. Lapho igundane lizwa umsindo wokubhonga kwebhubesi, laphuthuma liyobheka ukuthi lalibhongiswa yini. Lathi lifika lalibona libambekile lase likhumbula isethembiso elasenza sokuthi licele ibhubesi lingalidli ngoba nalo laliyolisiza ngelinye ilanga. Laqala laququda izintambo ezazibambe ibhubesi. Lapho selikhululekile ibhubesi, laphendukela egundaneni lagobisa ikhanda likhombisa ukulihlonipha, labonga lacela noxolo ngesenzo salo sokweya igundane lilithathe kancane ngoba lilincane.

6.2.1.1 Isenzo esibi sokuzikhukhumeza esinqotshwa yisenzo esihle sokuthotshiswa

Enganekwaneni eyinsumansumane abalingiswa abaziphakamisayo noma abazikhukhumezayo ekugcineni bayathotshiswa (Ntombela nabanye, 2013). Lokhu siyakuthola enganekwaneni ethi ‘Ibhubesi Negundane’ lapho ibhubesi lizikhukhumeza egundaneni lizenza likhulu kunalokhu eliyikona, lilungabaza nosizo elingaluthola egundaneni. Inkinga yebhubesi ukuthi lapho liziqhathanisa negundane libheka umkhakha noma uphawu olulodwa – ukwakheka kwemizimba, likhohlwe ngezinye izimpawu namakhono igundane elinakho. Ngesikhathi liziphakamisa egundaneni, igundane aliphatheki kabi futhi alilitsheli ngamakhono namaqhinga

elinawo angaba wusizo kulona ngelinye ilanga. Ubuwula bebhubesi buvela lapho selibanjwe esifeni sabazingeli lingasakwazi ukusebenzisa ubukhulu balo elizibona lihlakaniphile ngabo, selisizwa yigundane elisebenzisa ubuncane balo ibhubesi elibubukela phansi. Nokho okuhle ngebhubesi ukuthi lapho selilibonile iphutha lalo lokuzikhukhumeza liyabuvuma ubuhlakani begundane likhombise ukulihlonipha.

EMelika abantwana bamaNdiya abazalwa emakhaya ampofu futhi asagcina amasiko, isikhathi esiningi badlala phandle, okubenza bafunde okuningi okwenziwa emphakathini kanti abantwana abazalwa ngomacaphunakusale bona isikhathi esiningi basichitha ezindlini, okubenza bangalitholi ithuba lokufunda ngokubona (Tsethlikai noRogoff, 2013). Ngaleyo ndlela labo abazalwa emindenini empofu izinto bazifunda bukhoma, okungafani nalabo abazalwa emindenini emi kahle izinto eziningi abazifunda kwezobuchwepheshe. USantino (1991) uthi njengoba abantwana besuka emakhaya ahlukene futhi bephila impilo engafani, uma befika esikoleni izinganekwane ziyabafundisa ukuphilisana nabanye abantwana abehlukile kubo futhi abakholelwa ezintweni ezingafani. Enye yezinkinga uthisha okumele abhekane nayo ukuqeda ukubukelana phansi kwabafundi ngenxa yemindeni abazalwa kuyo. Inganekwane ethi “Ibhubesi negundane” ingenye yezinganekwane ezingamelekelela ekuqedeni ukungalingani kwabafundi basemazingeni aphansi. Nokho kubalulekile ukuthi uthisha afundise inganekwane ngayinye ngenhloso ethile. Isibonelo, uthisha ofuna ukuyekisa abafundi abazalwa emindenini emi kahle umkhuba wokuzikhukhumeza angasebenzisa yona le nganekwane. Kanjalo uthisha angasebenzisa yona le nganekwane ukumisa idolo abafundi abazalwa emindenini empofu abahlale bezwa ubuhlungu bokuqhoshelwa yilabo abazalwa emindenini emi kahle. Lapho uthisha eseyixoxile inganekwane angabuza abafundi ukuthi yiziphi izifundo abazitholile bese egcizelela ukuthi akumele abafundi bazikhukhumeze noma ngabe bezibona bengcono kunabanye ngezindlela ezehlukene ngoba ekugcineni bazothotshiswa njengebhubesi. Uthisha angagcizelela ukuthi ukucabanga nokubuka kwabantu izinto kwesinye isikhathi kuyabedukisa abathile ngokuthi bazikhukhumeze bebhekise ophawini olulodwa olubenza bazibone bengcono kunabanye, njengoba kwenza ibhubesi egundaneni, bangazinaki ezinye izimpawu mayelana nalabo bantu abazibona bengcono kunabo. Uthisha angatshela abafundi ukuthi kunesizathu sokuthi abantu badalwe bangefani futhi njengoba bengafani, bayadingana ngandlela thile, kungakho kuthiwa izandla ziyagezana, noma ngabe abafundi bazalwa emindenini emi kahle kangakanani bayabandinga abafundi abavela emindenini empofu. Ngaleyo ndlela le nganekwane ingafundisa iphinde yenze abafundi baguqule indlela ababuka ngayo nabenza ngayo izinto. Izinganekwane zenza

imisebenzi eminingi efana nokuqeqesha abafundi ukubhekana nempilo, yingakho abantu baseNigeria besakholelwa kakhulu kuzona (Kehinde, 2010).

6.2.2 UBuhlaluse benkosi

Inkosi thizeni kwesinye sezigodi yayinentandokazi yayo eyayinguzinyobulala. Intombazane yabe ibizwa ngokuthi uBuhlaluse benkosi. Langa limbe izintombi zendawo zaya kotapa ibomvu endaweni eqhelile nasemakhaya zahamba naye uBuhlaluse benkosi. Endleleni ohambeni lwazo zaba nomona ngoBuhlaluse ngenxa yobuhle bakhe nokuthandwa kakhulu inkosi, zacabanga icebo lokumubulala. Zonke zavumelana ngalowo mcabango omubi zaqalaza umgodi ezazizomfaka kuwo. Zathi zingawuthola lowo mgodi endaweni ekude okuyilapho kwakutatshwa khona ibovu kudala, zamdumela zamfaka phakathi emgodini zase zimgqiba. Zathi zingasenza isenzo sazo esibi zaqoqa ibomvu zabuyela emakhaya, uBuhlaluse benkosi zamshiya lapho emgodini. Emakhaya uma zifika zibuzwa ileyo naleyo ntombi yaphika ibhadi yathi yayingazi ukuthi wabe ekuphi uBuhlaluse. Zonke izintombi zaphetha ngelokuthi wabe elahlekile. Inkosi ayizange iphatheke kahle izwa izindaba ezibuhlungu kangaka ngendodakazi yayo. Yakhipha amabutho ayoyifuna kuyo indawo leyo eyayibizwa ngokuthi isemtatsheni. Yize ayephume ngobuningi amadoda kodwa wonke abuya elambatha ngoba engamtholi nhlobo uBuhlaluse benkosi. Kwadlula izinsuku nezinyanga lutho uBuhlaluse benkosi kwaze kwabe nenkosi isidelile ukuthi ingake iphinde iyibone indodakazi yayo.

Ngelinye ilanga indoda thize yazihambela nembazo yayo ngenhloso yokuyogawula izingondo ehlathini duzane nendawo okwabe kugqitshwe khona uBuhlaluse benkosi. Yathi isaqala yezwa izwi lomuntu owayememeza ingazi ukuthi laliqhamuka kuphi. Yathula yaphinde yalale ifuna ukuzwa ukuthi izwi lelo elalimemeza lalivela ngaphi. Yathi isahamba ilandela izwi yabona ngesandla esivelile yasondelela ukubona ukuthi kwabe kungesikabani. Yacabanga icebo lokugubha ukuze ikhiphe lowo muntu owabe ememeza futhi eveze isandla emgodini. Yagubha yaze yathola ukuthi kwabe kunguBuhlaluse benkosi, yase imsiza imkhipha emgodini.

Indoda thize ibona ukuthi uBuhlaluse benkosi wayengenamandla, yamcelela indawo emizini eyayiseduze lapho ayezofihla khona ikhanda okwesikhashana. Indoda yaphuthuma yaya enkosini ukuyoyibikela ngalolu daba. Nembala inkosi yasebenzisa ubuhlakani ukuthi ixazulule lolu daba ngoba izintombi zonke zazimphikile uBuhlaluse kanti nansi indoda isizochaza kahle indaba njengokusho komnikazi. Yawabiza wonke amadoda endawo yawanekela udaba lunjengoba lunjalo. Yathi inkosi isibalandisile ngalolu daba yawavala umlomo ithi udaba

lungaxoxa. Inkosi yadlulisa izinsuku ukuze alulame uBuhlaluse ukuze ezoba namandla okuluchaza kahle udaba.

Kwathi lapho indodakazi yenkosi isiluleme izintombi zathunywa emtatshweni ukuyotapa ibomvu. Okwaxaka izintombi ngaleyo mini ukuthi zaziphelezelwa amabutho okwakungajwayelekile. Izintombi zafika ilanga liyozilahla kunina okuyilapho amadoda acela indawo yokugebisa amakhanda emzini owawuseduzane ngoba sezihlwelwe kanti vele amadoda abe azi ukuthi umuzi lowo wabe unoBuhlaluse benkosi. Bemukelwa kahle, amadoda ahlalela ngasemnyango izintombi zahlala phakathi nendlu. Kwathi kungazelele muntu kwangeniswa uBuhlaluse benkosi. Wangena emuhle izintombi zabona ukuthi amahlathi okucasha abe ephelile. Wanikwa ithuba lokuchaza uBuhlaluse ngokwamehlela ngelanga lokugqitshwa kwakhe ephila. Amadoda abe esethatha imikhonto awabulala wonke amantombazane, kwaba ukuphela kwawo kanjalo. Abonga amadoda kumninimuzi ngayekwenzele indodakazi yenkosi aqede athatha uBuhlaluse benkosi abamba indlela ebuyela ekhaya.

6.2.2.1 Isenzo esibi esinqotshwa yisenzo esihle

UNtombela nabanye (2013: 9) bathi enganekwaneni eyinsumansumane kuba nabalingiswa abanomona nenzondo ebhekiswe kumlingiswa othile. Lokhu siyakuthola lapho amantombazane anomona ngoBuhlaluse ekhombisa inzondo anayo ngokumgqiba emgodini webomvu. Amantombazane abona ubuhle bukaBuhlaluse nokuthi uzalwa yinkosi kuyinkinga. Ngaleyo ndlela avumelana ngokuthi uBuhlaluse ambona eyinkinga akagqitshwe emgodini webomvu, ngokwawo okwakuyisixazululo senkinga ayebhekene nayo. Isenzo sawo sazwisa ubuhlungu uBuhlaluse nabantu ababemthanda (abazali bakhe kanye namalunga omphakathi) okungabantu ababengenacala. Ngesenzo sawo esibi (esasiqophisana nobuntu) sokugqiba uBuhlaluse amantombazane azifaka enkingeni yokuthi agcine esebulewe wonke. Lokhu kufakazelwa okushiwo uNtombela nabanye (2013) uma bethi enganekwaneni eyinsumansumane okubi kuyanqotshwa ekugcineni.

Lokhu okwenzeka enganekwaneni siyakubona kwenzeka emphakathi, abantu bebulala abanye ngenxa yezizathu ezithile. Othisha abafundisa emazingeni aphansi bangabamba iqhaza ekunciphiseni lolu hlobo lwabantu ngokuthi bafundise abafundi izinganekwane ezifana nalena ethi “UBuhlaluse benkosi” ngenhloso yokufundisa nokuqwashisa abafundi ukuthi abantwana abakhula benomona nenzondo bagcina sebenza izenzo ezibuhlungu kulabo ababazondayo,

kokunye bababulale nokubabulala. Abantu balolu hlobo baqala kancane kancane besebancane, bethi lapho sebekhulile benze izenzo ezinyantisa igazi. Njengoba *Umthethosisekelo* waleli zwe uphikisana nokuhlukunyezwa nokubulawa kwabantu, abenzi bobubi bayaqoqwa bayogqunywa emajele. Uthisha angatshela abafundi ukuthi abantu badalwe bangafana nokuthi kunezinto umuntu ngamunye angeke akwazi ukuzishintsha ngaye, okudinga azemukele zinjengoba zinjalo. Abantu abanganeliseki ngukuba yibona, befisa ukufana nabanye abantu kungaholela ekutheni bagcine sebenomona nenzondo ngabantu abafisa ukuba yibo. Siyakuthola lokhu lapho uBuhlaluse egqitshwa emgodini webomvu ngamantombazane akhula nawo ngenxa yokuthi afisa ukuthi ngabe yiwona amahle njengaye. Njengoba izenzo ezimbi zigcina zinqotshwa ekugcineni, okwenziwa amantombazane ngenxa yomona kuwenza agcine ethole isijeziso esinzima sokufa.

6.2.3 Indodakazi yenkosi nexoxo

Kwelinye izwe kwabe kunenkosi eyayinenkosikazi eyayiyithanda ukwedlula amanye amakhosikazi ayo. Amakhosikazi amanye ayemkhipha inyumbazane njengoba ayeyintandokazi yenkosi, kanti ngapha wayenendodakazi ayeyizala ngaphandle komshado. Ngenxa yesikhwele, amanye amakhosikazi ayakhela uzungu lokuthi ayizwise ubuhlungu. Le nkosikazi yabe inezibulo le nkosi. Ubuhle balo babufaniswa nobenkanyezi, unina elithanda efa. Amakhosikazi enkosi lawo abe enomona akha icebo lokuthi alithumbe izibulo. Ngelinye ilanga inkosi isaphume inqina namabutho, amakhosikazi avumelana ngokuthi kuhanjwe kuyokhiwa incema, ukuze ezoluka amacansi. Indodakazi yenkosi yavumela phezulu. Ngaphambi kokuba kuhanjwe, amakhosikazi atshela amantombazane omuzi ukuthi angaphathi izibulo njengenhlalayenza. Kwathi lapho amakhosikazi eselungele ukuhamba abe esebiza izibulo ukuze bahambe nalo. Nakwamanye amantombazane akutholakalanga neyodwa eyabe izoligada. Lokhu akuyiphathanga kahle intandokazi yenkosi emoyeni, yazizwa ijivazeka. Yabona ukuthi kwakungcono iyibelethe emhlane ihambe nayo. Yayibeletha yahamba namanye amakhosikazi.

Kwakunzima ukuba isike incema njengoba yabe itete ingane emhlane, amanye amakhosikazi ayeyihleka yagcina ikhe incema encane. Amakhosikazi aqala ukukha incema kusukela ekuseni kwaze kwaba semini lapho ilanga selishisa likhipha umkhovu etsheni. Abe esebheka emhosheni owabe unomfula owawunamanzi ayefika asakazeke emadwaleni. Amakhosikazi afika lapho athi ukuphumula kancane emthunzini wezihlahla. Intandokazi yenkosi yabona kungcono yenzele umntwana wayo umbhede ngotshani obuthofozelayo. Umntwana wenkosi

watshilozisa okwenyoni kwaze kwaba uyazumeka unina elele eduze kwakhe. Kwathi lapho ukushisa sekwehlile amakhosikazi aqala asukuma aphindela kuwo umsebenzi wokusika incema, amantombazana alandela kodwa awaze ayivusa intandokazi yenkosi. Yathi uma iphaphama yabona amanye amakhosikazi esekhe incema eningi, wasukuma waqonda khona kodwa wabe esekhohlwa umntwana lapho ayelele khona ngoba wayengajwayele ukuhamba naye. Kwathi lapho ilanga seliyozilahla kunina amakhosilazi abuyela ekhaya, intandokazi yalibala umntwana lapho ayelele khona. Lapho kufikwa ekhaya ambuza amanye amakhosikazi ukuthi wabe ekuphi umntwana, kwayima ikhumbula ukuthi yabe imshiye elele lapho babekha khona incema. Yabuyela emuva ihambela phezulu, iyolanda umntwana. Inhliziyo yayo yabe ibuhlungu yaze yakhala. Yathi isakhala kwavela isalukwazi esasiyokha amanzi emfuleni, sivela emzini wenye inkosi eyayakhe lapho. Ngaleso sikhathi umntwana wabe esevukile ekhala ngoba esesele yedwa. Ngenkathi isalukwazi sizwa umntwana okhalayo, savele saqonda khona. Lapho simbhekisisa umntwana sabona ukuthi wayefanele ukuba ngowasendlunkulu ngendlela ayemuhle ngayo. Sayithatha sayisa ekhaya enkosikazini yenkosi. Yajabula inkosikazi yenkosi ibona umntwana owayemuhle ngaleya ndlela. Isalukazi seza necebo lokuba umntwana agezwe bese eyiswa endlunkulu. Ezinyangeni ezimbalwa ezedlule inkosikazi yenkosi ezweni lapho kwakuvela khona lesi salukazi yayibelethe umntwana yabe seyibancelisa bobalili abantwana. Umntwana waba ngowesalukazi nakuba wayenceliswa yindodakazi yenkosi. Wakhula umntwana waze wangena ebuntombini. Ngaleso sikhathi wayesemuhle kakhulu kunakuqala. Inkosikazi yenkosi yamthanda sengathi kwabe kunguntwana wayo.

Lapho sebekhulile intombazane nomfana isizwe sabo sabona kungcono baganane. Le ntokazi yayihamba yodwa ngobuhle. Nezikhulu zombuso zayicebisa indodana ukuthi ithathe le ntokazi kodwa yala yaphetha intokazi kwabe kungudadewabo. Base beyichazela indodana ukuthi baze bancele ibele elilodwa nje ingoba intombazane yayitholwe duzane nomfula, akukho noyedwa owabe azi ukuthi yabe ingeyakuphi le ntombazane. Umfana wamangala ukuzwa lawo mazwi, wasuka wahamba. Kusenjalo, isalukwazi satshela intombazane ukuthi “Uzogana”. Ngokukhulu ukumangala, intombazane yabuza ukuthi izogana bani. Sayiphendula isalukazi ngokuthi yayizogana izibulo lenkosi. Yakhuza umhlola intombazane ibona kahle ukuthi bafuna ukuyenzisa umkhuba. Intombazane yamangala ngoba yona ngokuqonda kwayo izibulo lenkosi kwabe kungumfowabo. Isalukwazi sayitshela ukuthi umntwana wenkosi kwakungeyena umfowabo, sayichazela lonke iqiniso. Yaphatheka kabuhlungu intombazane izwa lokhu okwakuchazwa yisalukazi.

Yasuka lapho intombaazane yaya emhosheni nembiza yayo yamanzi yafike yakha amanzi athi angagcwala yahlala phansi yakhala, izinyembezi zayo zaze zagezela emanzini. Kanjalo isililo sayo sazwakala nasenkosini yamaxoxo ehlala lapho ekujuleni komfula. Kwathi ilanga seliyozilahla kunina, intombazane yabuyela ekhaya yafika yaya endlini yenkosikazi yenkosi, yayithola ihlezi khona. Ngesikhathi sokudla ayizange ikudle ukudla kwayo eyabe yenzelwe kona. Inkosikazi yenkosi yabona ukuthi kukhona okwakuyiphethe kabi. Yayibuza ukuthi kwabe kwenzenjani kodwa intombazane yavela yakhala yazilahla phansi ecansini. Yavuka ekuseni ngovivi yayokukha amanzi emfuleni. Yathi isisosebeni lomfula zaphinde zazibuyela izinyembezi zageleza ezihlathini. Ngalelo langa inkosi yamaxoxo yavele yaphuma emanzini yathi "Ndodakazi yenkosi ukhalelani?" Yaphendula yathi, "ngikhala ngoba kuthiwe angigane umfowethu." Inkosi yamaxoxo yathi yayizoyelekelela uma ivuma. Yayitshela ukuthi iphindele ekhaya ilande konke okwayo okufana nepitikoti, nobuhlali bayo, ubhoko nomcamelo.

Intombazane yenza njengoba yabe itshelwe yinkosi yamaxoxo yaya ekhaya yabuya nemvunulo nobuhlalu yakufaka embizeni yamanzi yaphuma sakucasha ukuthi ingabonwa muntu. Ngenxa yokuthi vele ilanga lalingakaphumi kahle, bonke abantu babesalele ngaphandle kwayo intommbazane eyabe ivuke ekuseni ngovivi. Uma ibuya yabuya inkosi yamaxoxo isiyilindile ogwini lomfula. Yayibuza ukuthi yabe ifisa yini ukubuyela kwabakubo. Intombazane yavuma ngekhanda. Inkosi yamaxoxa yabe isiyibuza ukuthi yabe inaso yini isibindi sokuthi iyigwinye nezimpahla zayo. Intombazane yaphinde yaphendula ngokunqekuzisa ikhanda. Lakhamisa ixoxo layigwinya lahamba nayo layibhekisa emzini kayise. Selihambe isikhathi eside ixoxo lahlangana namabutho ehlabe udwendwe. Amangala amabutho ebona ixoxo elikhulukazi, umphathi wamabatho wathi alibulawe lelo xoxo. Laphendula ixoxo lathi bangalibulali ngoba laliphethe indodakazi yenkosi. Athi amadoda uma ezwa lokho aliyeka ixoxo. Lathi seliseduze nomuzi wenkosi latshela intombazane ukuba iphume nakho konke okwayo. Yaphuma indodakazi yenkosi isivunule iconsa. Layibuka ixoxo lase lithi, "Hamba mntanenkosi, uye emzini kanyoko," Laqhuba lathi intokazi ayihambe iyozijabulisa.

Intokazi uma ihamba wonke amehlo ayethe njo kuyo, abantu bemangele ukuthi ngabe yayingubani intombazane eyayiyihle kanjeya. Unina ngokungazi wabe eseyibuza ukuthi yabe ingeyakuphi. Umama wancoma ubuhle bayo intokazi, wathi bayathokoza abazali bayo. Wayincoma umama waze wavukwa wusinga wakhala. Wabe eseyitshela ukuthi walahlekelwa ngumntwana amkhohlwa emhosheni kade beyokha incema. Yabuza intokazi ukuthi ngabe isiphi isizathu esamenza wayishiya emhosheni ingane yakhe noma ingoba wayengamthandi.

Wabe esechaza ukuthi wayeyithanda kakhulu kodwa amanye amakhosikazi ayegane nawo enkosini amunqabela ukuba abe nomzanyana wakhe. Waqhuba wathi amakhosikazi enza ukuba azithwalele yena njengoba ayengakujwayele okwenza ukuthi ikhohlwe umntwana emhosheni, imshiye elele. Inkosikazi yathi inhliziyo yayo ayizange ikuthola ukuphumula yonke iminyaka eyedlule. Yathi yayihlala imcabanga umntwana wayo. Intombazane yatshela inkosikazi ukuthi yabe ingumntwana wayo.

Inkosikazi yaqhunsula amehlo ayo amakhulu yabukisisa intombazane yaneliswa ukuthi kwabe kungumntwana wayo. Inkosikazi yabe seyimbatha isiphuku sayo sobukhosi, yabe seyizithwesa umqhele wezimpaphe ezazinemibala egqamile. Isivunule kahle yathatha ubhoko lwayo yabe seyiqonda esibayeni sezinkomo, yafike wagxumagxuma injabulo, isholo phezulu ukuthi "Halala!' Abantu bamagala, babuzana ukuthi ngabe yini eyayinamisa inkosikazi kangaka ekubeni yabe ihlala inenhliziyo ebuhlungu. Yasho ukuthi indodakazi yayo yabe ibuyile. Ihluleka ukuzibamba inkosikazi yabe isishilo ukuthi indodakazi yolahleko yabe itholakele futhi isifikile. Le ndaba isizwakele kwaba khona unkosikazi owayehambe eyimemezela emizini ukuthi ingane yentombazane leyo eyabe ilahlekile yabe isibuyile. Batheleka abantu emzini wenkosi bezozibonela isimanga.

Isigijimi senkosi saphuthuma enkosini siyoyitshela ukuthi umntwana wayo okwakuthiwa ufile wabe ephila. Inkosi ngokuthukuthela yasibuza ukuthi sabe sihlanya yini. Yaqhubeka yathi, "Uma ungikhohlisa uzokufa nokufa. Uma lokhu okukhulumayo kuliqiniso hamba uyobikela abantu bami lezi zindaba ezimnandi. Memezela yonke indawo ukuze beze edilini, beze nezinkabi ezikhuluphele ezizohlatshwa." Isigijimi senza njengokusho kwenkosi, sagijimele kuzo zonke izindawo simemezela lezo zindaba ezimnandi. "Inkosazana ivukile ekufeni. Phuthumani nezinkabi ezizohlatshwa kwenziwe nomkhosi." Nempela kwahlatshwa eziningi izinkabi njengoba kwaba inyama eyanele bonke, kwabakhona eyezalukazi, amakhehla, abaxhwalile nabangaphumelelanga kulo mkhosi ogujwa khona emzini wenkosi. Inkosi isizwile ngendodakazi yayo yolahleko, yaya endlini lapho eyabe ihlezi khona, yayibiza ukuze iyibonele eduzane. Indodakazi ayizange iphendule kodwa yahlala endlini. Yathi inkosi akuhlatshwe izinkabi ezingamashumi amabili, yaphinde yabiza indodakazi. Intokazi isibizwa okwesibili yeza kodwa yama emnyango, yathula. Inkosi ifuna ukuyenelisa yaphinde yathumele ukuba kuhlatshwe ezinye izinkabi eziyishumi, yaqala yanyakazi indodakazi, yasondela ukubingelela ubaba wayo. Inkosi yacela ukuba iye esibayeni lapho eyayizofike isinelwe khona ukuze iboniswe intokozo ngokubuya kwayo ekubeni base bezitshele ukuthi yabe isifile.

Intokazi yaya esibayeni, lapho kwakuhleli khona ngisho namabutho. Kwakukuhle kusinwa futhi kunomsindo omkhulu, kwaze kwaba ilanga liyozilahla kunina. Bonke abantu babeneme ngaphandle kwamakhosikazi lawo enkosi okwakuyiwo ayakhe uzungu lokuyibulala inkosazana. Wona ayemele kude le eceleni ngapha eshaywa nawuvala. Ngemuva komgubho, inkosi yathumela amabutho futhi yawatshela ukuthi ahlabe inkabi enone kakhulu ngoba umntwana wayo wabe elahlekile wabe ebuyile ukuze adle. Lokhu kwaphinde kwenziwa, kwasinwa kwajatshulwa futhi ubusuku bonke. Kusukela ngalelo langa inkosi yahamba yahlala nendodakazi nenkosikazi yayo leyo engunina wentombazane. Inkosi yabuza indodakazi ukuthi yakwazi kanjani ukubuya ekhaya. Yasho intokazi ukuthi yabe ibuyiswe yixoxo. Ngokumangala inkosi yabuza ukuthi lalikuphi lelo xoxo njengoba babekhuluma. Indodakazi yathi labe lisehlathini. Inkosi yabe seyithumela amabutho ehlathini ukuba ayolifuna abuye nalo. Kwathi lapho sekwenziwe lokho, inkosi yaphinde yathi kwakuumele kusinelwe ixoxo, nalo lenzelwe idili. Inkosi yabuza ixoxo lelo elalenze umsebenzi omuhle wokuletha indodakazi yalo kuyo ukuthi yayingalibonga kanjani. Ixoxo lazikhulumela lathi lalifisa ukuthi linikwe izinkomo ezimnyama ezingenazo izimpondo. Inkosi yavumela phezulu, yathi isicelo leso sasifana nento eyabe seyenzekile. Ixoxo lanikwa izinkomo, laphelekezelwa amabutho ukuba libuyele ezweni lakubo nazo lezo zinkomo ezimnyama. Lafika lakha umuzi omkhulu, laselinethezeka. Baningi ababefuna ukubuswa yilo njengoba laseliphakeme ngenxa yalokho okuningi okuhle elabe linakho. Lahlala laba inkosi enamandla futhi ephakeme kakhulu, laba nodumo olukhulu.

Ngokuhamba kwesikhathi udumo lomgubho wokubuya kwendodakazi yolahleko yenkosi lwahamba lwaze lwafika ezindlebeni zenye yamakhosi ayemakhulu kwesinye isizwe esasingekho kude, yafisa ukuthi le ntokazi ingaba umakoti wendodana yayo. Yathumela izinduna ukuthi ziyoqinisekisa ukuthi ngempela izindaba ezazishiwo zabe ziyiqiniso. Yaziphathisa umlayezo wokuthi ngempela uma ziyibona ukuthi intokazi yabe iyinhle, zisale seziyicela ukuba ivume ukugana indodana yayo.

Izinduna zahamba zenza njengokucela kwenkosi, zayoyifunela umalokazana. Zathi zingafika, zacela enkosini yaleso sizwe ukuba zihlolisise wonke amadodakazi ayo. Ngokuvumelana zakhetha yona leyo eyayikade ilahlekile ukuthi yayiyoba umalokazana wenkosi yazo. Kwavuka umona njengoba kwakhethwa yona le ntombazane ababengayifuni ababeyibophele uzungu ukuba iyoba umakoti wendodana yenkosi yakwesinye isizwe. Umama wentokazi wabe esezincoma ethi kwenzeka kahle wazala ingane enhle. Izinduna zaphindela emuva. Inkosi uma

izwa izinduna zikhala ngobuhle, yalangazelela ukuyibona nayo, yathumela isipho sezinkomo sezigidi. Inkosi yathumela amabutho ukuthi abuthane avive. Inkosi yabe seyithi umthimba awuphelekezele indodakazi yayo iyiswe kumkhwenyana wayo. Inkosi yapha indodakazi yayo izinkomo ezingamakhulu amahlanu, ubuhlalu nezigqizo. Yabe seyiyibusisa, yathi ihambe kahle iye kumkhwenyana wayo kanti nangapha inkosi eyabe izala umkhwenyana yayiyilinde ngamehlo abovu.

Umakoti uma efika emzini wenkosi kwahlaluka ukuthi ubuhle lobu bentokazi babungaphezu kwalobo ababekade bebulindele. Kwasinwa, kwadliwa, kwakuhle, kwanjeya. Sewudlulile umgcagco, umakoti wathatha isipho sethusi wasinika uyisezala wathi "Nkosi, uze ungiqaphele njalo ngoba manje sengisezandleni zakho." Inkosi yambusisa yamakhela omkhulu umuzi, lapho yanethezeka yahlala nomyeni yayo.

6.2.3.1 Isenzo esibi esinqotshwa yisenzo esihle

Umona uyingozi ngoba uyamenza umuntu aze agcine esebulala nomuntu ngenxa yokunganeliswa yilokhu anakho kanti futhi ulijele ngoba wenza ukuthi umuntu angabe esaqhubeka nokucabanga okuhle okungamsiza impilweni ngoba ebophekile ekucabangeni ukuthi angenza kanjani ukuthi ophumelelayo angaphumeleli. Umuntu akazalwa nesifo somona kodwa abadala bathi inhliziyo engaphandle futhi enganeliseki ebangela ukuthi umuntu abe nesifo somona. Abantu abanomona abavamile ukuba nobuntu. U-Amali (2014) uthi nanoma iyiphi indlela umntwana alalela ngayo inganekwane kodwa isifundo asithola kuyo siba yinzuzo ebalulekile kuye okungaba isifundo ngemfundo noma eyokukhula kwakhe njengoba vele izinganekwane zidlala indima yokufundisa abantwana. Ngalokho nakule nganekwane ethi "Indodakazi Yenkosi Nexoxo" siyathola ukuthi abantwana bafunda ngokuthi umona ugcina wenzisa umuntu okubi njengokubulala. Siyathola ukuthi amanye amakhosikazi enkosi abulala indodakazi yomnakwabo ngoba enomona wokuthi wabe ethandwa kakhulu kunawo futhi enendodazi enguphumalangasikothe. Aze akhanda icebo lokubulala indodakazi ngenxa yomona. Ayezitshela ukuthi abe eyibulele indodakazi kanti izotholwa ugogo thize ikhala wayicosha wayikhulisa. Ithe isikhulile indodakazi yabuya ekhaya amakhosikazi ayezitshela ukuthi yafa amangala sekuthiwa ibuyile indodakazi yolahleko awakholwanga futhi ashaywa luvalo ngesenzo sawo esibi. Inkinga ukuthi ayengazi ukuthi ngelinye ilanga iqiniso laliyovela obala.

UDurkheim kuPope (1975) uthi abantwana ukuze bakhule babe amalunga alungile emphakathini kumele ingxenye nengxenye yomphakathi idlale indima yayo ngokufundisa umntwana. Ngalokhu siyabona ukuthi kumele umxoxi wenganekwane uma eqeda ukuyixoxa bese ebabonisa abantwana nangezinye izindlela ezingaholela ekutheni umntwana akhule abe ilunga elilungile emphakathini. U-Amali (2014) uthi izinganekwane zidalelwe ukuthi zifundise izifundo ezinhle ezizokwenza abantwana baziphathe kahle ngendlela abazoziqhenya ngayo noma sebekhulile. Ngakho-ke ngemuva kokuxoxela abafundi le nganekwane uthisha angatshela abafundi ukuthi akumele uma uthisha encoma omunye wabo bese bemzonda ngoba uthisha engancomanga bona. Angaqhubeka atshele abafundi ukuthi ngesinye isikhathi into embi umuntu ayenze ezitshela ukuthi akekho umuntu ombonayo ayihlali ingaveli obala. Kuyenzeka iqiniso lithathe isikhathi eside ukuvela. Ngalokho abantwana bangabona futhi bafunde ukuthi okubi abakwenza kwabanye ekusithekeni kugcina kuvelile ngelinye ilanga.

6.3 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngiveze ngaphinde ngahlaziya izinganekwane zesiZulu ezigqamisa ukuthi okubi kuyanqotshwa ngokuhle, kubhekiswe ekutheni yiziphi izinganekwane eziveza ukuthi abantu abaziphakamisayo bayathotshiswa kanye nezinye zezinganekwane eziveza ukuthi abantu abenza okubi kwabanye bayajeziswa, okungenza abafundi baguqule izindlela ezimbi abaziphatha ngazo. Kuvele ukuthi abafundi ezikoleni bahlukene kabili – abafundi abazalwa emindenini emi kahle nabafundi abazalwa emindenini empofu. Njengoba bezalwa emindenini engefani, enye yezinkinga othisha ababhekana nazo ukubukelana phansi kwabafundi. Inganekwane ethi “Ibhubesi negundane” ingenye yezinganekwane ezingelekelela othisha ekuqedeni ukungalingani kwabafundi ezikoleni ngoba iqwashisa abafundi ngokuthi abantu abaziphakamisayo empilweni bayathotshiswa ekugcineni. Okunye okuvelile ukuthi inganekwane ethi “UBuhlaluse benkosi” ingenye yezinganekwane ezingelekelela othisha ekuqedeni umona nenzondo kubafundi ngoba inomlayezo othi abafundi abakhula benomona nenzondo bagcina sebenza izenzo ezimbi kulabo ababazondayo, kokunye bababulale nokubabulala. Ngenxa yokuthi empilweni izenzo ezimbi ziyanqotshwa ekugcineni, abenzi bokubi baphelela emajele.

ISAHLUKO SESIKHOMBISA

IZINGANEKWANE EZIVEZA UKUTHI UMXOXI NGAMUNYE UNEKHONO LAKHE ELEHLUKILE KWELOMUNYE

7.1 Isingeniso

Kulesi sahluko ngihlaziya izinganekwane ezihlobene ezihamba ngazimbili, eziveza ukuthi abaxoxi bazo bazixoxa ngezindlela ezehlukene. Ngiqala ngokufingqa izinganekwane ezihlobene bese ngizihlaziya ngibhekise ezihlokweni zazo, kubalingiswa, kusizinda, kuzigameko nakokunye. Ngibe sengiveza okuhle okungafundwa ngabafundi kulolu hlobo lwezinganekwane. Izinganekwane ezihlaziywayo yilezi: Impi yezinyoni namagundane, Ilulwane, izinyoni nezilwane, Izifiso ezintathu, Indaba yomlingo, Imbila yaswela umsila ngokuyalezela, Yaziyala imbila, UBuhlaluse benkosi A; UBuhlaluse benkosi B.

7.2 Izinganekwane abaxoxi abazixoxa ngezindlela ezehlukene

7.2.1 Impi yezinyoni namagundane kanye nethi Ilulwane, izinyoni nezilwane

7.2.1.1 Impi yezinyoni namagundane

Emandulo kwake kwaba nempi enkulu phakathi kwezinyoni namagundane. Ngesikhathi kuliwa kunesinye isilwane esabe sibukela. Lapho izinyoni zigijisa amagundane lesi silwane saselekelela izinyoni kanjalo nalapho amagundane esegijimisa izinyoni sasijika selekelele amagundane. Ngesikhathi impi iqhubeka saselekelela iqembu elalibukeka liyinqoba impi. Lapho isiphelile impi sathi siyojabula nezinyoni, izinyoni zasixosha zasitshela ukuthi sasikade siphinde selekelele amagundane. Kwaba yiso leso nalapho sithi siyojabula namagundane lapho esixosha esikhumbuza ukuthi sasikade sibuye selekelele izinyoni. Ekugcineni sanquma ukuzifihla emini ukuze singahlangani nezinyoni namagundane, sakhetha ukuvela ebusuku lapho lezi zilwane sezilele. Okubuhlungu ukuthi kusukela ngalelo langa saba nesici sokuba yigundane elindizayo negama laso lashintsha laba yilulwane.

7.2.1.2 Ilulwane, izinyoni nezilwane

Izinyoni nezilwane zazilungiselela impi enkulu eyayizoba khona kubangwa umthombo wamanzi. Izilwane zaqoqana zakha amabutho maqede zaqonda khona empini. Zahamba zadlula esihlahleni sezithelo lapho kwakulenga khona ilulwane egatsheni lilele. Lathi uma lidlula ibutho lezilwane labiza ilulwane ukuba liyohlanganela nalo empini kodwa ilulwane

lanqaba ngelokuthi lona liyinyoni. Kwathi lapho kudlula izinyoni nazo zalimema ukuba liyohlangana nazo kodwa lenqaba ngelokuthi lona liyisilwane. Ngenhlanhla impi ayibange isabakhona ngoba kwabonakala ukuthi zonke izilwane zaziwadinga amanzi, kunalokho kwaboniswana ukuthi amanzi ayezohlukaniswa kanjani. Ngemuva kwalokho izilwane nezinyoni zaba nedili elaba likhulu emthonjeni ukujabulela lolo suku lwesivumelwano. Ilulwane lathi lizibandakanya nezilwane zalixosha ngelokuthi alifunanga ukuba yingxenye yebutho lazo. Izinyoni zona zagubha usuku lwesivumelwano ezihlahleni lapho okwathi uma kufika ilulwane lithi lizojabula nazo, zalixosha zathi lalingavumanga ukuhlanganyela nazo ngesikhathi ziya empini. Ilulwane lafunda isifundo sokuthi kubalulekile ukuzazi ukuthi ungubani.

Lezi zinganenkwane zizwakala sengathi zehlukene lapho sibheka izihloko zazo kodwa lapho sesifunda okwenzeka kuzo, siyathola ukuthi abaxoxi baguqule izihloko, okwenza kube sengathi yizinganekwane ezehlukene. Kuzo zombili umlingiswa omkhulu yilulwane. Enganekwaneni yokuqala impi iphakathi kwamagundane nezinyoni kanti kweyesibili iphakathi kwezinyoni namagundane, kubandakanya nezinye izilwane. Kweyokuqala asivezwa isisusa sempi nanokuthi impi yabe ibambene kuphi kanti kweyesibili isisusa sempi ngumthombo wamanzi, kuyavela futhi ukuthi impi yabe izobambana ngakuwo umthombo owabe ubangwa. Okunye futhi ukuthi enganekwaneni yokuqala akuveli ukuthi ilulwane labe liphansi noma lisesihlahleni ngesikhathi libukela impi yamagundane nezinyoni kanti kweyesibili kuveziwe ukuthi labe liphezulu esihlahleni. Okunye okuqaphelakyo ukuthi enganekwaneni yesibili umlingiswa omkhulu (ilulwane) liyanikezwa ithuba lokuthi liveze uvo lwalo. Siyavezelwa lapho lisho khona ukuthi angeke libe yingxenye yezinyoni ngoba lona alisiyona inyoni. Siphinde sivezelwe futhi lapho lithi lona angeke libe ingxenye yamagundane ngoba lona alilona igundane. Enganekwaneni yokuqala sivezelwa isici esavela elulwaneni ngemva kwempi yezinyoni namagundane kodwa isifundo asivezwa, kushiywa kumfundi ukuba azitholele yena kanti kweyesibili siyavezwa.

7.2.2 Izifiso ezintathu nethi Indaba yemilingo

7.2.2.1 Izifiso ezintathu

Kwakukhona umgawuli nenkosikazi yakhe ababehlala endlini encane eyabe iseduze nehlathi. Ngelinye ilanga umgawuli eyogawula izinkuni wabona isihlahla esasehlukile kwezinye. Wathi uphakamisa imbazo elungela ukusigawula wezwa okunyakazayo okwakusamoya maqede

kwezwakala izwi lithi, “Ungasigawuli lesi sihlahla.”. Wabe esethenjiswa ukuklonyeliswa ngezifiso ezintathu. Akabange esasithinta wedlulela kwezinye. Lapho efika endlini wayixoxa indaba kunkosikazi, unkosikazi wabona kuyicebo nethuba lokuceba kodwa umgawuli wamkhuza wathi kwakumele angagagameli. Lapho eletha isinkwa unkosikazi, umgawuli wasincoma wafisa ngomlomo wakhe isoseji elimnandi lavele labakhona epuleyitini. Wathetha unkosikazi ukuthi kwabe sekumosheke isifiso sokuqala. Kanjalo esathetha into engapheli umgawuli wacasuka wafisa sengathi isoseji elikhulu lalingasuka etafuleni lihlale ebusweni benkosikazi. Nebala kwabanjalo. Esedabukisa unkosikazi wabona umgawuli ukuthi izifiso zendlu zazingelutho wadela isifiso sesithathu ngokuthi athi isoseji alisuke ebusweni bukankosikazi. Nebala kwabanjalo. Ngemva kwalokho baphila kamnandi.

7.2.2.2 Indaba yomlingo

Langa limbe umgawuli wabona isihlahla wafisa ukusigawula. Ngokushesha sathi akame ngoba sona sasiyisihlahla somlingo, samethembisa ukumbonga kathathu ngomlingo uma wabe engezukusigawula. Wafika endlini waxoxela unkosikazi owayijabulela le ndaba. Bahlala etafuleni badla, wancoma isinkwa namahewu umgawuli kodwa wafisa ukuba kwakunesosiji eceleni. Ngokuphazima kweso isoseji elikhulu elihalelekayo lahlala etafuleni. Unkosikazi wathetha engaqedi kanti umgawuli uyadineka wamkhuza waze wafisa ukuthi isoseji lingahlala ebusweni bakhe, masinyane lahlala. Unkosikazi wamemeza kakhulu wathi umgawuli akasuse isosiji ebusweni bakhe. Wathula wacabanga izinto ayengazifisa, wabona ukuthi wabe esesele nethuba lokugcina, wancamela ukufisa ukuthi isoseji lisuke ebusweni bomkakhe. Basala nesinkwa, amahewu nesosiji, babelana.

Nakuba izihloko zalezi zinganekwane zingafani, abalingiswa bazo bathathu kuzo zombili. Kuzo zombili lezi zinganekwane umlingiswa omkhulu ngumgawuli kanti umlingiswa obalulekile yinkosikazi yomgawuli. Bakhona futhi nabanye abalingiswa nxazombili. Kweyokuqala sitshelwa ngezwi lomuntu elizwakala likhuluma lithi umgawuli angasigawuli isihlahla kanti kweyesibili kukhuluma sona uqobo isihlahla. Kuzo zombili okwenzekayo kwenzeka ehlathini kubuye kwenzeke emzini womgawuli. Nalapho umgawuli nenkosikazi yakhe sebecela izifiso ezintathu kuzo zombili izinganekwane isigameko esiphazamisa icelo labo yisoseji eliceleka ngephutha, nokuyilona elisusa umsindo endlini. Okunye engikuqaphela ngalezi zinganekwane ukuthi ziyizinganekwane zasesikhathini samanje ngoba zisebenzisa amagama afana namahewu, isinkwa, isoseji, etafuleni, namanye. Kuzo zombili izinganekwane izifundo azivezwa, abaxoxi bakushiya kumfundi ukuba azitholele yena.

7.2.3 Imbila yaswela umsila ngokuyalezela nethi Yaziyala imbila

7.2.3.1 Imbila yaswela umsila ngokuyalezela

Endulo izilwane zazingenayo imisila. Ngelinye ilanga zahlela ukuba zibe nomhlangano wokubonisani ngalolu daba. Nebaka inkosi yazo ibhubesi yazibiza maqede zaphuma ngobuningi bazo ukuyokuzwa ukuthi inkosi yazo yabe izothini kuzo. Lapho sezifikile ibhubesi lawuqala umhlangano. Lachaza ukuthi lalazi ukuthi ezinye izilwane zabe zingenalo ulwazi lokuthi umhlangano wabe umayelana nani lazichazela. Labe selizibuza ukuthi zazingakuthokozela yini ukuba nemisila ukuze zikwazi ukuphunga izilwanyana nokunye. Izilwane zavumelana nombono webhubesi yize ezinye zathi zaziyokholwa ngoba sekwenzeka. Zehlukana izilwane zijabule ngalowo mbono sezilindele usuku lolo olungaziwa lapho ezazizobizwa ngalo. Indaba eyabe isematheni ngalezo zinsuku ukuthi zazizothola imisila. Nebala lwafika usuku lokuthi izithunywa zenkosi zimemezele ilanga elikhulu lokuyothola imisila. Izilwane zaphuma ngobuningi zayolanda imisila ngelanga elalibekiwe, zihamba ngendlela eyayidlula eduze komuzi wembila. Kwaqala kwadlula indlovu ishaya kancane njengenhlalayenza. Lapho ibona imbila imi kwayo yayibuza ukuthi yona yayingayi yini ukuyolanda umsila wayo. Imbila yacela indlovu ukuba iyisize iyiphathele umsila ngoba yayibambekile. Yavuma indlovu kodwa lapho ifika phambili yakhetha umsila wayo oyifanele yazihambela yangayingena indaba yokuphathela imbila umsila. Zonke izilwane zagcina zifikile zakhetha imisila yazo yaze yaphela. Imbila yathi ingabona ukuthi asikho isilwane esasiyiphathele umsila, yalibangisa lapho okwakutholakala khona imisila kanti ayibuzanga elangeni yafika imisila seyiphelile. Yawuswela kanjalo-ke umsila ngokuyalezela.

7.2.3.2 Yaziyala imbila

Kudala izilwane zazingenayo imisila. UMdali wabona kungaba kuhle ukuba zonke izilwane zithole imisila yazo wabe esekhanda imisila enhlobonhlobo izilwane ezazizokhetha kuyo. Wathi angaqeda wakhipha isimemezelo sokuthi zonke izilwane kwakumele ziyolanda imisila yazo. Zonke izilwane zabhekisa amabombo lapho okwakulandwa khona imisila njengokusho kwesimemezelo. Indlela eyayiya lapho okwakulandwa khona imisila yayidlula emzini wembila eyayivilapha, ikhonze ukuhlala ematsheni ithamele ilanga. Yabona unogwaja yamubingelela yamteketisa imbiza ngomzala wayo yase imcela ukuba ayiphathele umsila wayo ngoba yona yabe igulelwa ngumntwana. Unogwaja wayizwela wase ethembisa ukuyiphathela. Kwaba yiso leso nalapho kwedlula imbongolo, imbila yayibingelela yase iyicela ukuba ize iyiphathele

umsila wayo ngoba yayigulelwa ngumntwana. Imbongolo yazwelana nayo yase ithembisa ukuyiphathela. Imbila yahlala ematsheni yacela zonke izilwane ezabe ziphuthuma ukulanda imisila ukuba zize ziyiphathele nayo. Zonke izilwane zazwelana nayo maqede zayethembisa ukuthi zabe zizoyiphathela.

Izilwane zayifica imisila ibekwe phansi ukuze isilwane ngasinye sizikhethele umsila esabe siwuthanda. Ihhashi labona umsila oyishoba lathanda wona kakhulu kunalena eminye imisila ngoba libona ukuthi lalizosizakala ngawo uma lisusa izimpukane emzimbeni. Lathi liqeda ukuwuthatha lawuxhuma khona lapho. Ingulube yafike yathanda umsila omncane ogobile ngoba umsila omude wawuzoyisinda. Ileso naleso silwane sakhetha umsila maqede sawugxumeka esinqeni sawo. Zonke izilwane zaphindela emakhaya zijabulele ukuba nemisila ngokokuqala ngqa. Endleleni zazihambe zizibuka zingakholwa yilokhu ezazikubona. Lapho imbila ibona umsila wembongolo yawuncoma yase iyibongela ngokuthola umsila omuhle. Kwathi lapho ibuza owayo, imbongolo yathi wabe uza nonogwaja owayesezithendeni zayo, yenzela ukuyiqhelisa kuyo. Intokozo yabe ibhalwe emehlweni embila lapho izwa ukuthi umsila wayo wawuza nomzala wayo unogwaja. Lapho imbongolo ibuza ukuthi umntwana wabe esenjani, imbila yaphendula yathi wabe esengcono kakhulu. Akuphelanga sikhathi eside waqhamuka unogwaja ubonakala ebusweni ukuthi wabe uwujabulele umsila wawo. Lapho ibona ukuthi unogwaja wabe engawuphethe umsila wayo, imbila yadumula kakhulu kodwa yabuye yaziduduza ngokuthi izilwane ezabe zingakedluli zabe ziyiphathele umsila wayo. Lapho kudlula isilwane ngasinye, yayisibuza ukuthi sabe siyiphathele yini umsila wayo kodwa zonke izilwane zazilandula. Ekugcineni seyibonile ukuthi zabe sezedlule zonke izilwane, yanquma ukuthi iyozilandela owayo umsila kodwa yadumala lapho ifika sekuthiwa izilwane zabe ziyithathe yonke imisila. Yingakho nanamuhla imbila iyisilwane esingenawo umsila.

Nakuba izihloko zingafani kulezi zinganekwane kodwa zombili zimayelana nendlela izilwane ezathola ngayo imisila kanye nesizathu esenza ukuthi imbila ingabi nawo - ubuvila bayo nokwethembela kakhulu kwezinye izilwane. Kweyokuqala inganekwane umlingiswa omkhulu yinkosi yezilwane ibhubesi kanti kweyesibili yiNkosi yamakhosi uNkulunkulu. Abanye abalingiswa bayefana, yizilwane. Kuzo zombili izinganekwane lapho izilwane ziphuthuma zilande imisila yazo indlela yazo yedlula emzini wembila futhi ziyakhuluma nembila lapho zidlulwa kwayo. Kuzo zombili izifundo azivezwa, kushiyelwa umfundi ukuba azitholele yena.

7.2.4 Ubuhlaluse Benkosi A nethi UBuhlaluse benkosi B

7.2.4.1 UBuhlaluse benkosi A

Kwakukhona intombazane enhle eyabe izalwa yinkosi. Igama layo kwabe kunguBuhlaluse. Uyise wabe eyithanda kakhulu eyiqashele amantombazane ayehlale eyigadile ukuze ingavelelwa yilutho. Amanye alawo mantombazane ayenomona ngoBuhlaluse. Ngelinye ilanga uBuhlaluse wahamba namantombazane endawo beyotapa imbomvu ehlathini elalikude nasemakhaya. Lapho befika ehlathini amantombazane akha uzungu lokuthi abulawe uBuhlaluse, avumelana ngokuthi agqitshwe emgodini webomvu. Nangempela enzenjalo, athi esemgqibile avumelana ngokuthi ayezothi udliwe isilwane esibi ehlathini, athatha izingubo zakhe azidabula ase ezigcoba ngegazi legundane. Kwasuka esikhulu isililo emzini wenkosi lapho kuzwakala ukuthi uBuhlaluse wabe edliwe yisilwane, kwaqalwa kwazilwa. Kwathi sekudlule izinsuku zokuzila kwasuka indoda yaya kogawula ehlathini lapho amantombazane ayetapa khona ibomvu. Lapho ithi iyagawula yezwa izwi lomuntu wesifazane limemeza lithi, "Wemuntu ogawulayo ungikhonzele kubaba nomama, usho ukuthi uBuhlaluse bamgqibe emphandwini webomvu." Yasondela indoda yalalelisisa yabe seyimbona ephakathi emgodini yabe isimkhipha. Wabe esenciphile emzimbeni ngoba wayesenesikhathi engasadli. Wayichazela konke okwabe kwenzekile maqede indoda yahamba naye yaya emzini wayo. Yafika yaphuthuma enkosini iyoyibikela ngokutholakala kukaBuhlaluse. Inkosi yalugcina luyimfihlo udaba lokutholakala kukaBuhlaluse. Yanquma usuku okwakuzongcwatshwa ngalo uBuhlaluse yachaza ukuthi kwakuzofihlwa izingubo kuphela ngoba yena wayedliwe isilwane sasendle. Ngosuku lomngcwabo zabizwa zonke izintombi ezazikhona ngosuku lokunyamalala kukaBuhlaluse. Lapho kuqhamuka uBuhlaluse izintombi zashaywa luvalo zimbona. Inkosi yanikeza uBuhlaluse ithuba lokuthi achaze ukuthi wabe enyamalale kanjani. Lapho eseqedile inkosi yakhipha umyalelo wokuthi amabutho azibulale wonke izintombi ezabe zigqibe uBuhlaluse egodini webomvu. Zafa kanjalo izintombi ezazinomona.

7.2.4.2 UBuhlaluse benkosi B

Inkosi thizeni kwesinye sezigodi yayinendodakazi eyayinguzinyobulala wayo eyabe imkhonze kakhulu. Igama le ntombazane kwabe kunguBuhlaluse. Langa limbe izintombi endaweni zaya kotapa ibomvu endaweni eyabe iqhelile nasemakhaya zihamba naye uBuhlaluse. Endleleni zaqhamuka necebo lokumbulala ngoba zinomona ngaye. Zanquma ukuthi zimgqibe emgodini ephila lapho kwakutatshwa khona ibomvu. Azipholisanga maseko zamdumela zamshova

phakathi kulowo mgodi okuyilapho zase zimgqiba. Ngokukhulu ukuphuthuma zaqoqa ibomvu zamshiya kanjalo. Lapho zifika emakhaya zabika ukuthi uBuhlaluse wabe ezidukele ehlathini. Inkosi yakhipha amabutho ukuba ayombheka kodwa awazange amthole.

Ngelinye ilanga indoda thizeni yathatha imbazo yayo ngenhloso yokuyogawula izingondo ehlathini duzane nendawo okwabe kugqitshwe kuyo uBuhlaluse benkosi. Yathi isaqala ukugawula yezwa izwi lomuntu owabe ememeza kodwa ingazi ukuthi liqhamuka kuphi. Yathula yaphinde yalalela ifuna ukuzwa ukuthi izwi laliqhumika ngakuphi. Yathi isahamba ilandela izwi yabona isandla esasivele enhlabathini yasondela ukubona ukuthi kwabe kwenzekani. Yacabanga icebo lokugubha ukuze ikhiphe umuntu owabe ememeza. Yagubha yaze yathola ukuthi kwabe kunguBuhlaluse benkosi, yamkhipha emgodini. Ngenxa yokuthi uBuhlaluse wabe ekhandlekile futhi engenamandla, indoda yabe seyimcelela indawo lapho ayezofihla khona ikhanda okwesikhashana. Yabe seyiphuthuma iyobikela inkosi ngokutholakala kukaBuhlaluse. Inkosi yasebenzisa ubuhlakani bayo ukusingatha lolo daba ngoba izintombi zonke zazimphikile. Yawabiza wonke amadoda endawo yawanekela udaba lunjengoba lunjalo. Yathi isiwalandisile ngalolo daba yawavala umlomo yathi lolo daba kwakumele lungaxoxwa. Yadlulisa izinsukwana ukuze uBuhlaluse alulame kahle ukuze achazele isizwe ngokwakhe ukuthi kwabe kwenzekeni. Lapho eseluleme izintombi zathunywa lapho kwakutatshwa khona ibomvu. Okwaxaka izintombi ukuthi ngalelo langa zaziphelezelwa ngamadoda, okwakuyinto eyayiqala ukwenzeka. Lapho ilanga seliyozilahla kunina amadoda acela indawo yokugebisa amakhanda emzini owabe useduzane. Amadoda abe azi ukuthi kulowo muzi kwabe kunoBuhlaluse kodwa izintombi zazingazi. Bemukelwa kahle, amadoda ahlalela ngasemnyango, izintombi zahlaliswa phakathi nendlu. Kwathi kungazelele muntu kwangeniswa uBuhlaluse benkosi. Wangena emuhle izintombi zabona ukuthi amahlathi okucasha abe esephelile. UBuhlaluse wanikwa ithuba lokuchaza ngokwakumehlele ngelanga agqitshwa ngalo ephila. Ngemuva kwalokho amadoda awabulala wonke amantombazane, abonga kumninimuzi ngayekwenzele indodakazi yenkosi maqede ahamba noBuhlaluse aya enkosini.

Kuzo zombili izinganekwane umlingiswa omkhulu nguBuhlaluse. Abanye abalingiswa ababalulekile yindoda eyayiyogawula ehlathini nobaba kaBuhlaluse. Nokho enganekwaneni yokuqala ubaba kaBuhlaluse yinkosi kanti kweyesibili ngumnumzane wendawo. Abanye abalingiswa babizwa ngamabutho enganekwaneni yokuqala kanti kweyesibili babizwa ngamadoda. Kuzo zombili izinganekwane uBuhlaluse wakhelwa uzungu ngamantombazane

endawo ayehamba nawo ngenxa yokumfela umona ngoba emuhle. Naso isigameko sokugqitshwa kwakhe emgodini webomvu siyefana kuzo zombili izinganekwane. Ngisho indlela atholakala ngayo ehlathini iyefana. Kuzo zombili izinganekwane watholwa yindoda eyayiyogawula ehlathini. Nokho iyehluka indawo uBuhlaluse achaza kuyo ukuthi wayenyamalale kanjani. Enganekwaneni yokuqala wachaza esemzini owawuseduze nalapho ayetholakale khona kanti kweyesibili wachaza kubo ngosuku olwaluhlelwe ukuba lube ngolomngcwabo wakhe. Nayo indawo okwabulawa kuyo amantombazane ayekade egqibe uBuhlaluse emgodini iyehluka. Enganekwaneni yokuqala abulawelwa emzini owawuseduze nendawo lapho uBuhlaluse ayetholakale khona kanti kweyesibili abulawelwa kubo. Okunye okugqame kuzo zombili lezi zinganekwane ukuthi amantombazane ayemonazela uBuhlaluse athola isijeziso esinzima ngesenzo sawo. Lokhu kufakazela okushiwo nguNtombela nabanye (2013: 9) uma bethi:

> [Inganekwane] eyinsumansumane inendikimba ethinta izimpilo zabantu. Kwande izinto ezimbi ezifana nomona, inzondo, ubuthakathi, nokunye. Ekugcineni okubi kuyanqotshwa wubuhle, abazikhukhumezayo bayathotshiswa.

Nnjengakwezinye izinganekwane, nakuzo lezi abaxoxi bakushiya kubafundi ukuba bazitholele bona isifundo enganekwaneni ngayinye.

7.3 Okuhle okungafundwa ngabafundi kulolu hlobo lwezinganekwane

Ezweni laseThailand kunogogo owaba ngowokuqala ukuba nelukuluku lokuxoxa izinganekwane ngezindlela ezehlukile, odume ngokukwazi ukuxoxa inganekwane ngokuyikucula noma ngokuyixoxa (saihong; 2008, 27). Kulesi sahluko sibonile ukuthi kunezindlela namakhono anhlobonhlobo okuxoxa inganekwane eyodwa ngezindlela ezehlukene. UGudhlanga noMakaudze (2012, 2294) bathi:

> Apart from being didactic in nature, folktale narrations also equip children with various talents that can be later explored in life. These include singing, dancing, oratory or drum - beating.
>
> [Ngaphandle kokufundisa ngemvelo, ukuxoxwa kwezinganekwane kufundisa abantwana amakhono ahlukile abangawathokozela ukuba bawazame empilweni uma sebekhulile. La makhono abala ukucula, ukudansa, ukukhuluma okuhlelelwe noma ukushaya izigubhu].

Kulolu hlobo lwezinganekwane abafundi bangafunda ukuthi inganekwane eyodwa ingaxoxwa ngezindlela ezehlukene idlule ibe mnandi. Leli yikhono abafundi abangathi noma sebekhulile balisenzise babe ngabaxoxi noma ngababhali bezinganekwane. Okunye okungafundwa ngabafundi ukuthi nakuba kwenzeka ukuthi abaxoxi bezinganekwane babaguqule abalingiswa lapho beveza amakhono abo okuxoxa kodwa akumele baguqulwe kakhulu, ikakhulukazi abalingiswa abakhulu ngoba yibona abaphethe izindikimba zezinganekwane. Abafundi bangafunda futhi ukuthi kuyenzeka abaxoxi baziguqule kancane izigameko kanye nezindawo lapho kwenzeka khona izinganekwane. Ngaleyo ndlela abafundi bangafunda ukuthi abaxoxi bezinganekwane basebenziswa izihloko, abalingiswa, izizinda, izigameko nokunye ukuveza amakhono abo ehlukahlukene nobugagu bokukwazi ukuxoxa izindaba. Ubugagu buyigugu elikhulu esizweni samaZulu.

7.4 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngihlaziye izinganekwane ezihlobene ezihamba ngazimbili, eziveza ukuthi abaxoxi bazo bazixoxa ngezindlela ezehlukene. Ngiqale ngokuzifingqa izinganekwane ezihlobene ngase ngizihlaziya ngibhekise ezihlokweni zazo, kubalingiswa, kusizinda, kuzigameko nakokunye. Ngibe sengiveza okuhle okungafundwa ngabafundi kulolu hlobo lwezinganekwane. Okugqamile kulezi zinganekwane ukuthi nakuba abaxoxi beziguqula kancane izihloko, abalingiswa, isizinda, izigameko nokunye, kuye ngomxoxi ngamunye, kodwa indikimba nesifundo senganekwane akuguquki. Kanjalo nabalingiswa abakhulu abaguquki, akufani nakwabanye abalingiswa ababalulekile kanye nalabo abancane. Okunye okugqamile ukuthi ukuxoxa inganekwane kuya ngekhono lomxoxi ngamunye. Kukhona abaxoxi abanamakhono okuthi bathi noma beyifingqa inganekwane, ingawulahli umongo wayo, abanye banekhono lokulandelanisa kahle izigameko, abanye banekhono lokuchazisisa izigameko, namanye amakhono. Lokhu kusibeka ethubeni lokuthi sithi uma umxoxi exoxa inganekwane uyifingqa ngendlela yakhe. Ukuxoxa inganekwane kuyinselelo kubaxoxi nakubalalaleli, akufani nokuyifunda encwadini. Uma ixoxwa kuba khona izinguquko ezenzekayo, okuchaza ukuthi kubalulekile ukuthi umxoxi acabange ngalabo abaxoxelayo lapho efingqa inganekwane ngoba abantwana bangadideka uma umxoxi ehlala eshintsha kakhulu okuthile enganekwaneni ngayinye.

ISAHLUKO SESISHIYAGALOMBILI

IZINGANEKWANE EZINAMACULO

8.1 Isingeniso

Kulesi sahluko ngihlaziya izinganekwane ezinamaculo. Ngiqala ngokufingqa izinganekwane engizisebenzisa kulesi sahluko njengezibonelo zezinganekwane ezinamaculo, ngiveze ukuthi zibamba liphi iqhaza kubafundi bese ngiveza ukuthi abacwaningi bathini ngezinganekwane ezinamaculo. Ekugcineni ngiveza ukuthi ikuphi abafundi abangakufunda ezinganekwaneni zesiZulu ezinamaculo. Izinganekwane ezihlaziywayo yilezi: USiwelewele, Intokazi Eyayiyogana, UNonyongo, Ingane Yasendle, Indoda Nenyoni Eculayo, UThombeletsheni, Inyoni Yensimu; Inyabulele.

8.2 Izifingqo zezinganekwane ezinamaculo

8.2.1 USiwelewele, Intokazi Eyayiyogana

Kwakukhona umfana owayesesezingeni lokuba insizwa. Abazali bakhe bagqugquzela ukuba afune umakoti aganwe. Indlela ababemthanda ngayo babefuna nokumkhethela kodwa wala umfana ngoba efuna ukuya kwanhliziyongise. Kanjalo umfana wafuna ukuyozifunela yena isithandwa senhliziyo yakhe. Abazali sebevumile ukuthi angaya kozifunela yena unkosikazi, wavuka kakhulu wathatha uhambo lokuya kozibhekela umuntu ayezomthanda. Ohambeni lwakhe olude lokuyocinga intokazi ayezoyithanda kakhulu wazithola esezweni thizeni ayengalazi abona kuhlala isizwe ayengasazi kodwa sibukeka singabantu. Kanjalo-ke wakhohliseka ngoba leso sizwe sasingesibo abantu kodwa sibukeka njengabantu. Empeleni leso sizwe kwakungesabathakathi ababenoboya obabuphuphuzela umzimba wonke.

Wathi esedlula ngasemfuleni wakulo lelo zwe kwaqhamuka intokazi enhle, eyayinyathela ngabantwana, isho ngamabele entombi amile njengezimpondo nayo iphuphuzela uboya. Umfana wayibona wathatheka wayithanda intokazi wayibona imfanele njengomlobokazi wakhe. Intokazi nayo ayizange ipholise maseko ngokumnika ucu. Kwaba ukujabula kwakhe umfana waze wayiswa ngisho ekhaya ngenhloso yokumhlonipha. Ekhaya le ntokazi nakhona bamnika impatho enhle kwaze kwaba ufikelwa isikhathi sokuba abuyele kwelakubo. Wafika kubo wabalandisa nabo ekhaya ngohambo oluhle ayebe nalo ezweni ayengalazi. Uyise ngoba iminyaka yase ihambile wacela ukuba ayibone leyo ntokazi ukuze kuqhutshwe izinkomo

zokuyoyilobola. Nembala izinsizwa zesigodi zaziqhuba izinkomo zamalobolo seziphikelele kubo wentokazi. Abakubo ntokazi bamangala esefika kwazise babengakamlindeli kodwa-ke kwaba kuhle.

Imindeni yahlangana kwenziwa konke okwamasiko entokazi, kwashadwa kwaba kuhle kwaba njeya. Kwabe sekushaya isikhathi sokuba kuhanjwe kuyiwe emzini. Bahamba lona ibanga lelo elide kwaze kwaba bayafika. Uma befika bajatshulelwa kwalilizelwa kwabakuhle ekhaya kungena umakoti. Intokazi yayiyinhle kakhulu kungekho nokuncane okusolisayo ngayo kangangokuba nabazali bomfana bajabula bebona umakoti esengena emagcekeni. Igama likamakoti kwabe kunguSiwelewele. Wagoya kancane endlini kodwa ngoba kwakumele bahambe nezinye izintokazi zasendaweni ziye ehlanzeni ziyotheza. Bahambake kanti uSiwelewele akasajabuleli ukuhamba kuphela kodwa wabe esejabulela ukuthi wayezokwazi ukuthi ihlathi lendawo lalingakuphi. Izintokazi seziqedile sezibopha iminyaba yezinkuni nesikhathi sokuthi ziphindele emuva sesishayile uSiwelewele wavele waqembuka kuzona waya kude lapho azwakala esesho ngelomzwilili ethi:

NginguSiwelewele, abangazi;
Bangibona ngiphuphuzel’ unwele;
Bathi ngingumakotshana;
Kotshana kabana Siwelewele?

USiwelewele esacula kanjalo kwasiphuka unwele olwavele lamboza umzimba wakhe wonke kwabonakala ngezimpondo seziphuma ekhanda ezifana ncamashi nezempunzi. Izintokazi ezinye zavele zama sengathi zazibanjwe ngugezi zithuswa ilokhu ezazikubona ngamehlo azo. Emva kwesikhathi wabonakala esesiphula utshani eqala ebudla. Leso senzo sikaSiwelewele senzo izintokazi zababaza kodwa zangazi ukuthi zazizosibiza ngani. Zavele zabona nokuthi noma zazingathi ziyayixoxa leyo ndaba emakhaya akekho owayengazikholwa ngenxa yobuhle ayeyibo uSiwelewele. Zagcina zigodukile zaya emakhaya sezithwele iminyaba yezinkuni. Langa limbe uSiwelewele sekumele ayekokha amanzi emfuleni nempelesi yakhe leyo ayeyinikiwe khona lapho emzini. Bafika bawakha amanzi bagcwalisa izimbiza zabo ababezothwala ngazo amanzi. Kwase kuzwakala ixoxo elaliklokozela, phendukiyane uSiwelewele waba isixulamasele. Umlomo wakhe waphenduka waba mude wafana nowenyoni esemile nemicondo efana ncamashi neyenyoni. Impelesi yakhe yambuka ngokumangala. Wabe eseqala umculo wakhe ethi:

NginguSiwelewele, abangazi;
Bangibona ngiphuphuzel’ unwele;
Bathi ngingumakotshana;
Kotshana kabani Siwelewele?

Waqeda ukudla amaselesele waphinde waphenduka futhi waba umuntu, waba ile ntokazi enhle emhlophe eyayigcwele izinwele umzimba wonke. Ngemuva kwalokho waba nomkhuba wokunyamalala ebusuku angaziwa ukuthi wabe ekuphi. Umkhwenyana wakhe wayembheka kodwa angamtholi aze abuye uSiwelewele ngoba esedelile ukudla utshani namaxoxo emanzini. Indaba kaSiwelewele yaqala yaduma isigodi sonke. Abantu babengamboni ebusuku, abanye bengamboni emini uma kuyothezwa noma kuyokhiwa amanzi emfuleni. Ngemuva kwesikhathi eside indoda yakhe yaqale yasola ngoba kwakuthi njalo ukushona kwelanga amahlo kaSiwelele aphenduke abe bomvu njengomlilo, uboya bakhe emzimbeni bumane buqine. Ngelinye ilanga yamthola empongoloza ecula, wabamba izinhlamvu zomculo ezithi kuthiwa yena ungumakoti. Kusukela ngalo lelo langa akubange kusaba mnandi endlini. Ngelinye ilanga umkhwenyana wakhe wayesezijuba ukuba amlandele ngoba umkhutshana wokulahleka wawungaphelile. Umkhwenyana wakhe wamlandela ebusuku naye kodwa engazi nokuthi wayeyaphi waze wafika ngasehlathini lapho abona khona izilwane zasendle. Wajabula uSiwelewele wazibingelela izilwane, wazixhawula eziculela iculo lelo elithi:

> NginguSiwelewele, abangazi;
> Bangibona ngiphuphuzel' unwele;
> Bathi ngingumakotshana;
> Kotshana kabani Siwelewele?

Wahamba uSiwelewele nendoda isalokhu imlandela njalo kodwa yena engayiboni. Wavalelisa wavalelisa ezilwaneni zasendle, baxhawulana nenkosi yakhona wase ebuyela kwakhe. Wahamba njalo waze wedlula emfuleni. Lapho edlula emfuleni wezwa izwi lithi klo. . . klo . . . Wama kancane, waphenduka inxulamasele kodwa waba nemiconjwana nomlomo omude njengenyoni wase eqala ecula ethi:

> NginguSiwelewele, abangazi;
> Bangibona ngiphuphuzel' unwele;
> Bathi ngingumakotshana;
> Kotshana kabani Siwelewele?

Waqeda ukudla inyama yedwa wabe esephenduka eba yilesiya momondiya, esasinoboya obuhle obugcwele umzimba wonke. Wabe esehamba eseya ekhaya. Lapho esephindela ekhaya wabona indoda yakhe imgqolozele ingasanyakazi maqede yamugxavuna imbamba imbuza ukuthi wabe ethini. Wavele wabona uSiwelewele ukuthi elakubo lalimufulathele ngalolo suku. Ngendlela indoda yakhe eyayimbambe ngayo, wehluleka nokuphendula lowo mbuzo. Ulimi lwavele lwagcwala umlomo. Indoda yakhe yamhlukumeza yamuyisa emfuleni, yamjoja ngeklwa yaze yayomphosa emfuleni. Wayesezodliwa yizona izilwane lezo ayekade ekhuluma nazo zasemanzini okwakuyiwo amaxoxo nezinhlanzi okwakuzosina kuzibethele.

8.2.2 UNonyongo, Ingane Yasendle

Kwakukhona umama owabe enguNomagcifiza oyayezele abafana bodwa. Isifiso salo mama kwakungukuthola umntwana wentombazane noma eyodwa okungenani. Kwasekunesikhathi eside uNomagcifiza elindele ukuthola intombazane kodwa lutho, kunalokho kwakuthi uma ekhululwe abenethemba kodwa athole ukuthi umntwana ngowomfana. Wahlala wahlala kwathi ngelinye ilanga wazisa umfowbao ngale ndaba eyangamhleli kahle emphefumulweni. Umfowabo kwakungumuntu owayazi amakhambi futhi ethakela abantu, ikakhulukazi labo ababengabatholi abantwana. Wathula wathula umfowabo uma ezwa udadewebo ekhuluma ngokukhathazeka kwakhe wabe esemazisa ukuthi mhla kwethwasa inyanga akabothumela umfana azolanda imbiza ayezobe eseyithakile. Kwahamba izinsukuku kwaze kwaba luyafika usuku lokwethwasa kwenyanga. UNomagcifiza wathumela umfana wakhe omdala ukuba aye kumalume wakhe ayomlandela imbiza leyo. Wamdonsa ngendlebe ukuthi angalokothi ayiphuze leyo mbiza ngoba yayiyingozi kakhulu. Nempela umfana wahambe kahle futhi wamfica umalume wakhe ehlezi nomalumekazi wakhe. Bahlala kwamndi kwaba njeya. Wlala umfana ezovuka ngakusasa aphindele emuva. Kwenziwe amalungiselelo, umalume wakhe wamnika imbiya ayeyithembise udadewabo. Umalume waomfana wabe esemyala ukuthi aze angaphuzi ngisho ukuyinambitha lokhu ngoba yabe yenziwe ngenyongo yengwenya. Wagcizelela ngokuthi iba kabi kabi.

Wahamba-ke umfana wathi esesendleleni wahlaselwa yindlala, walamba kakhulu. Waqale waqinisela wazama ukuqhubeka nohambo. Ekugcineni indlala yamhlasela ngamandla wagcina efikelwa ngumqondo wokuthi athathe amandla kuyo imbiza ayekade edonswe ngendlebe ukuthi angalokothi ayiphuze. Waqunga isibindi wathatha ithamo lokuqala maqede wazizwa ebuyelwa ngamandla waqhubeka nohambo. Wahamba waze wafika ekhaya wafike wamnikeza umama wakhe ayeyilande kumalume wakhe. Umama wakhe wabona ukuthi ibhodlela labe lingasegcwele wabona ukuthi umfana wabe ewuphuzile umuthi. Wathi ukuthetha kodwa wabuye wayeka ngoba kwase kuvele kwenzekile, umuthi wabe ususesiswini somfana. Kwahamba izinsuku ngemva kweleso sehlakalo umfana wabonakala eseqala ukuba namabele amakhulu afana nawentombazane. Amabele lawo aqala sakudlala emancane wena owabona intombazane isahlosa kodwa kwaze kwagcina esebonwa iwona wonke umuntu, kwazise ayengasafihleki esegcwele isifuba. Abanye babequnga isibindie bamubuze ukuthi kanti kwakwenzekani kodwa baphele amandla nabo uma bezwa umfana ebatshela ukuthi naye wabe emangele engayazi into eyayimehlela. Kwahamba kwahamba, ngosuku thizeni sekumele

ayongena emgedeni kanti uzozalela khona ingane yentombazane enhle. Wabona kungcono ukuba ayiqambe ngokuthi nguNonyongo ngoba ekhumbula ukuthi wayephuze imbiza eyabe ithakwe ngenyongo yengwenya. Indaba le ayizange ithiwe vu ekhaya kubo ngisho abafowabo bona labo ayelusa nabo. Wabe esaqala umkhuba wokuya lapho emgedeni ngoba esuke eyoyiphuzisa ubisi lwezimbuzi zikababa wakhe. Uma njalo efika emgedeni wayefika ayiqukule ingane ayigone ebese eyiculela ethi:

Nonyongo, Nonyongo,
Vula singene,
Nonyongo, Nonyongo,
Lizoshon' ilanga.

Ingane yayivele ichazeke imamatheke. Kwakukuhle okunguNonyongo, kunamashiya aphuphuzelayo kanti nasezihlathini kunezifaca. Konke lokhu umfana wayekubona njalo uma eze lapha ehlathini. Ngelinye ilanga abafowabo baqala ukuthi babe nezinsolo baze babuzane ukuthi njalo wayedamane eyosithela ngale emgedeni ephathe ibhodlela elaligcwele ubisi lwezimbuzi. Bavumelana ngokuthi bazomcupha bamlandele banyonyobe ukuze angababoni futhi angabezwa khona bezobona ukuthi wenzani emgedeni. Nempela benza kanjalo. Beza beza bathi uma befika bama ngasemlonyeni womgede. Bayibamba lapho bangakhuluma bathula njengezimungulu baze bezwa esecula umfowabo ethi:

Nonyongo, Nonyongo,
Vula singene,
Nonyongo, Nonyongo,
Lizoshon' ilanga.

Bathi basamangazwe yilokho bezwe izwi lomntwana owabe ehleka. Basuka ngejubane lapho sebelibhekise ekhaya beyokwazisa umama ngaleso simanga sendaba. Bathi befika babe bemulandisa ngabekubonile nababekuzwile. Unina akapholisanga maseko waphuthuma wahamba nabo sebelibangise khona lapho emgedeni. Lapho befika emgedeni bambamba oqotsheni umfana esamncelisa ubisi lwembuzi olwabe lusebhodleleni umntwana. Wamuzwa nalpho esemdlalisa umntwana ethi:

Nonyongo, Nonyongo,
Vula singene,
Nonyongo, Nonyongo,
Lizoshon' ilanga.

Wabe esehluleke ukuzibamba unina womfana uNomagcimfiza wathi "Okabani lowo mntwana Nonyongo na?" Umfana engazelele, wethuka kodwa kungasekho nokucasha kwazise

wayengazitsheli ukuthi babezombamba. Okungumntwana uNonyongo kwakungazi nokuthi kwenzekani, kude kuzimoyiselela kufacake iaihlathi, kusho ngoboya obuphuphuzelayo.

Umfana wavele wajuluka wabamanzi. Wathi esathi uyachaza wabanjwa amalimu, echaza imbudane. UNomagcimfiza wehluleka ukuzibamba, wambuza ukuthi iyona nyongo le ayemthume yona kumalume wakhe. Waphinde wamphuthuma ngomunye umbuza wokuthi wabe engatshelwanga yini ukuthi angalokothi ayiphuze imbiza abe eyilande kumalume wakhe. Ngendlela imibuzo eyayilandelana ngayo, ulimi lwavele lagcwala umlomo, wangaphendula nowodwa umbuzo ayebuzwa wona. UNomagcimfiza wayithatha ingane leyo yasendle, wayibuka, ebona ubuhle, wabe eseyiculela naye ngayo ingoma yayo ethi:

> Nonyongo, Nonyongo,
> Vula singene,
> Nonyongo, Nonyongo,
> Lizoshon' ilanga.

Ingane yamamatheka kwafacaka izihlathi. Ugogo wayo wayithatha, wayidlalisa wabe eseyibeletha emhlane.

UNonyongo wabe eseneme kakhulu kwazise wayesethole unina. UNomagcimfiza wabe esephoqa abafowabo bomfana ukuba bamuyise esiweni entabeni ebese bemdedela awele phansi lapho ayezofike adliwe khona yizimpisi zasendle. Abafana base benza njengokusho kukanina. Kwaphela kanjalo ngomfana owazala uNonyongo. UNomagcimfiza wabe eseya ekhaya nengane leyo yentombazane; uNonyongo, ingane yasendle.

Wayemculela njalo iculo lakhe elalithi:

> Nonyongo, Nonyongo,
> Vula singene,
> Nonyongo, Nonyongo,
> Lizoshon' ilanga.

UNonyongo wayemamatheka kuvele izifaca ezihlathini.

8.2.3 Indoda Nenyoni Eculayo

Kwakhona umfazi nendoda ababevame ukuhamba ndawonye beyohlakula emasimini. Ngelinye ilanga bavuka ekuseni ngovivi baphikelela emasimini ukuze basebenze kakhulu ilanga llingakashisa ukuze liqambe liyenyuka sebehlakule indawo enkulu. Ekusebenzeni

kwabo kwaqhamuka inyoni kanti vele sebezohamba baphindela ekhaya. Inyoni yazilungiselela ukuba ibaculele iculo elimnandi. Yathi ingaqeda ukuzilungisa yasho ngezwi layo elimtoti yathi:

We mame!
Ulim’ inkos’ ingakalimi nje:
We lukhula, khula!
Lukhula khula!
Mphinyana we, phoqo phoqo!
Phoqo phoqo!

Kwathi lapho inyoni iqeda ukucula, ukhula lwakhula kakhulu nemiphini yamageja yaphuka phoqo. Bathuka kakhulu baze bafumbeka phansi. Babhekana emehlweni beqhaqhazela, bengazi ukuthi yini eyayizolandela. Lapho kubuya imiqondo bahamba baphikelela ekhaya. Ngesikhathi befulathela ukhula lwasala lukhulu ngamandla ensimini.

Ngakusasa bavuka njengenjwayelo balibangisa ensimini bafike baluhlakula kabusha ukhula. Baqhubeka bakuhlakula kwaze kwafika isikhathi somhlabakhefu. Uma beqeda bathatha amageja amabombo bawabhekisa ekhaya. Bathi besasendleleni yavumbuka esithubeni inyoni eyayibaculele ngosuku lwangayizolo. Nakhona yandiza yahlala phansi yathi cababa. Yaqala ingoma yayo futhi yathi

We mame!
Ulim’ inkos’ ingakalimi nje:
We lukhula, khula!
Lukhula khula!
Mphinyana we, phoqo phoqo!
Phoqo phoqo!

Inyoni kwaba ukuthi inomlomo ongathethi manga ukhula lwahluma, lwaphinde lwakhula, imiphini yamageja yaphoqoka. Kwaqala kwazwela manje endodeni nakumfazi ngoba bengasazi ukuthi imiphini yamageja babezoyithola kuphi ngoba nalena ababenayo babeyithole kanzima. Impela kwaba buhlungu kulo mmndeni njengoba basebefana nabantu ababesebenzela emuva.

Indoda yavela yenza sengathi kwakungaze kwenzeke lutho ngoba ukuthi yabe izokwenzani ukulungisa isimo esasibenza basebenzele emuva. Ngalobo busuku ayizange ibuthi qothu ubuthongo ithatha ibeka ngaleso sehlakalo. Yayilokhu iwuzwile umculo wenyoni emqondweni wayo. Ngelanga elilandelayo bafica isikhotha singaphezu kwabo ungeke usho ukuthi kwakuke kwahlakulwa ngayizolo. Kwathi lapho kushaya isihathi sekhefu indoda yaqhamuka necebo lokuthi umfazi athathe igeja ahambe kube sengathi base beshayisile yona isale ngemuva. Indoda yayakozifihla ngalapho inyoni eyabe ihlala khona uma izocula. Yalinda indoda ukuze

inyoni ifika ihlale icule, nempela inyoni uma ibona ukhula oluhle yahlala phezu kwayo ingaboni ukuthi ingalo yendoda yaqala yacula isho ngalo lelo zwi layo elimtoti yasho yona ingoma yayo ethi:

We mame!
Ulim' inkos' ingakalimi nje:
We lukhula, khula!
Lukhula khula!
Mphinyana we, phoqo phoqo!
Phoqo phoqo!

Nempela umphini wegeja lenkosikazi waphoqoka. Kwathi lapho ukhula seluthi luyavuka indoda yayibamba entanyeni inyoni wayincisha umoya ngenhloso yokuyibulala.

8.2.4 UThombeletsheni

Emandulo kwakunomnumzane owayesutha futhi enesithembu, amakhosikazi akhe ephithizela. Inkosikazi eyayingundlunkulu eyayizithwele yazala intombazane yayiqamba igama yathi nguThombeletsheni kanti nenkosikazi yesibili izozala intombazana iyiqambe igama ithi uNoqandakazana. Amantombazane womabili akhula uThombeletsheni noNoqandazana. UNoqandakazana wayebonakala esemncane ukuthi wabe eyiphompo lentokazi elinamehlo enhloko. Wayephaphile kakhulu. Wayevame ukumqinela mihla namalanga uThombeletsheni, enomona futhi efuna okuhle konke kuze kuye.

Ngaleso sikhathi, inkosi yezwe yabe ifuna ukuganwa futhi ngunina wezwe, undlunkulu. Yathumela ithimba labantu ukuba baye koyobhekela intombi. Nempela izinceku zenza njengokusho kwenkosi yezwe. Zahamba zahamba, zangena emzini zabanjwa yisithongwana, zavuka zaqhubeka zahamba, zangena zalala, zavuka zahamba, zavuka zahamba futhi kwaze kwabe ziqhamukela ngakubo Thombeletsheni. Nempela zaqhamukela kwisithabathaba somuzi ngapheshe ya komfula. Zahlangana nezintokazi ezimbili, zazibingelela zazibuza nokuthi zazingezakwabani. Izintombi zaphendula zathi zabe zingezapheya komfula, zisho zikhomba umuzi omkhulu lona owabe ungapheshe ya komfula. Izinceku zavele zedlulele khona esiqhumuqhimuni senxuluma lakwabo. Zafike zakhuleka ekhaya. Nempela ekhaya baphume, bazibingelela, bazingenise. Abomuzi babuza ukuthi babengazisiza ngani. Izinceku zaluchaza udaba lwazo lokuthi zaziyizithunywa zenkosi yakwelakubo, eyayizithume ukuba ziyibhekele intokazi enhle eyayizoyitholela inkosana.

Ngenhlanhla abazali ababanga nankinga, izintombi zakulelo khaya zabizwa zabizwa zonke ukuze izinceku zikhethe intombi ezaziyithanda. Kwavele kucace bha ukuthi izinceku zonke

zazithathekile ubuhle bentokazi uThembeletsheni. Zabe sezivumelana ngokuthi nguye uThombeletsheni owayezofanela inkosi yazo. UThombeletsheni wayemuhle sengathi wabe egeza ngobisi, ekhanya ngebala. UNoqandakazane akakuthandanga ukungakhethwa kwakhe, wakhala ethi yena wayezoshiywa. Zisibona leso simi izinceku zenkosi zahlanganisa amakhanda. Ekugcineni zanquma ukumshiya uNoqandakazane ngoba zibona ukuthi wabe eqinile futhi engemuhle kangako. Zavalelisa maqede zangena indlela. Ukuhamba kwazo kwabe kunguyobikela inkosi yazo ukuthi zase zigcine ziyitholile intokazi enhle eyayizozalela inkosi inkosana. Balulanda udaba lohambo, bachaza ukuthi babefice intombi enhle emzini owabe ungaphesheya komfula eyabe ibathathile ngobuhle bayo. Basho nokuthi bebeyicelile kubaba wayo ukuthi izogana inkosi. Abakufihlanga ukuthi izintombi zabe zimbili, eyesibili nayo yayisa ukuzogana inkosi kodwa babeyishiye ngoba bebone ukuqina kwayo namehlo ayo asenhloko. Inkosi yazibonga izinceku ukuthi zabe zibuye nempendulo egculisayo. Yayibonakala ebusweni ukuthi yabe isijabulele isenzo sezinceku zayo.

Nasemuva ababesele babejabula kukuhle kunjeya njengoba phela kwabe kulungiselelwa uThombeletsheni owabe eseyokwendela enkosini. Kwathi ngelanga okwakumele ahambe ngalo udadewabo uNoqandakazana washaya phansi ngonyawo wathi wayengeke asale. Nembala, izintokazi zadedelwe zombili zahamba zayogana inkosi. Endleleni, iqhalaqhala eliwuNoqandakazana lajika njengotshwala esiswini lathi lalingasezukuhamba noThombeletsheni. Lakhombisa udadewabo ukuthi kwakuyikuphi lapho okwakumele aye khona, lisho likhomba emzini owabe unezinja. Lamtshela udadewabo uThombeletsheni ukuthi ahambe ayogana inkosini yakhe leyo, lathi lona labe liziyela lapho elaliziyela khona kwanhliziyongise. Nempela izindlela zehlukanea, uThombeletsheni wabe ezitshelile ukuthi wabe eya enkosini, engazi ukuthi wabe eya ezinjeni. UNoqandakazana walibhekisa enkosini wahamba waze wafika. Ekufikeni kwakhe enkosini kwathunyelwa izinceku lezo ezabe ziyiso lokufunela inkosi zayithola. Zafika izinceku zabamba ongezansi zimangele, zasezishilo kanyenkanye ukuthi kwakungesiyo intokazi ezabe ziyikhethile. Kanti iqhalaqhala leli linamaqhinga vele, lathi uThombeletsheni walbe ale waphetha ukuba azogana, esho eqamba amanga aluhlaza cwe. Izinceku zayichazela inkosi ukuthi kwakungesiyo intombi ezabe ziyikhethile kodwa inkosi yathi akusenani ngoba nakhu seyifikile, ayisale isingena ebese iyabuzwa ngaleyo ntokazi. Iqhalaqhala eliwuNoqandakazana lafike lazikhulumele ngokungabi nankinga, lathi lona udadewabo wabe ethe wabe engasasafuni ukuzogana inkosi. Badumala ukuzwa lawo mazwi. Kwaba ukuhlala kwakheke uNoqandakazana lapho. Ekuseni ngakusasa abantu bavuswa inyoni icula ithi:

Mina ngingumzwilili, Zwilili!
Ngizobika uThombeletsheni, Zwilili!
UThombeletsheni ulahliwe, Zwilili!
Ulahliwe nguNoqandakazana, Zwilili!

Kuvele kumangale wonke umuntu ngale ndaba. Yize inyoni yayikhuluma iqiniso kodwa kwaba ukuthi uThombeletsheni wabe esehlala endlini yezinja. Wayehlupheka ede ezidlela udaka, zona zituluzela ukukhuluphala kwazise zona zazidla inyama. Zazithi sezidlile zimuphosele amathambo zithi;

Dlana wona amathambo lawo;
Nani abakithi nxa niphekile;
Nibenza nje, nibenza nje
Nibaphe wona amathambo lawo!

Ngokuhamba kwesikhathi uThombeletsheni wehluleka ukubekezelela impilo abe eyiphila Sihambe isikhath kodwa kube ukuthi useyehluleka ukubekezela uThombeletsheni ileyo mpilo washiya wahamba waze wangena komunye umuzi wakhuleka ebika indlala futhi kwase kuhwalala. Ngeshwa uThombeletsheni wayengene emzini wamazimuzimu. Lapho ebona ikhanda lomuntu wethuka kodwa akukho ayengabe esakwenza.

Ebusuku abuya agcwala indlu amazimuzimi ebuya nabantu ayekade eyobazingela. Afike ababeka phansi ase elala ngoba ayekhathele. Izimuzimu eliyindoda lalala ngomhlane labheka phezulu. UThombeletsheni ezwa ukuthi wabe exinwe ngumchamo kodwa wesaba ukuvuka ngoba amazimuzimu ayegcwele indlu. Ekugcineni wehluleka ukuwuvimba umchamo wavele wawudedela elapho eyakade ekhona. Lapho elinye izimuzimu lizwa lokho lamemeza kakhulu libabaza licabanga ukuthi kwabe kuyimvula. Latshela amanye amazimuzimu ukuthi ake ayoqalaza ukuthi leyo mvula yabe ina ngaphi. Nebala amazimuzimu aphuma aqalaza kodwa kwakungekho zulu. UThombeletsheni wathatha itshe elikhulu lakhona ethala walijikijela ngenhloso yakushay izimuzimu elikhulu. Itshe lazwakela lithi bhodlo esifubeni sezimuzimu maqede lafa ngaso leso sikhath. Amazimuzimu amanye athi lapho ebuya avele alala ngaphandle kokuqaphela okuningi ngoba ebanjwe ubuthongo. UThombeletsheni wayede ethatha itshe ngalinye ashaye izimuzimu ngalinye maqede life. Wakwenza lokho ewabulala ngalinye ngalinye aze afa wonke amazimuzimu.

Ukusa kwaziwa nguThombeletsheni wavuka wabaleka. Wahamba engazi nokuthi wabe eyaphi waze waqhamukela emzini wenkosi. Wafike wama phezu komfula maqede washaya phansi ngenduku kwaqhamuka umhlambi wezinyoni omkhulu ucula uthi:

Vuma Bavumile,
Vuma Nkosazana,

Vuma Kuvel’ ukudla!

Kwaqhamuka imbenge yezindlubu nenyama nokhamba lotshwala. UThombeletsheni wadla wathi lapho eseqedile wehlisa ngotshwala maqede waqhubeka nohambo lwakhe. Lapho edlula ngasemfuleni kwenzeka isimanga. Wazithela kudadewabo uNoqandakazane. Lapho uNoqondakazane embona wambiza ngesilima wambuza nokuthi wabe efunani lapho. Wabe esmsabisa ngokuthi wabe azi yini ukuthi wabe ezobuluwa lapho ayekhona. Waqhuba wathi inkosi yabe ingafuni nakumbona ngoba uThombeletsheni wabe eyalile wakhetha ukuyogana izinja. UNoqandakazane wabe eseqhamuka nesi lokuthi ahuqe uThombeletsheni ngodaka ukuze abasebukhini bengezukumbona bambulale. Wamhuqa ngodaka umzimba wonke wase eya naye lapho ayegane khona.

Wafika ekhaya wabatshela ukuthi wabe ehamba nesilima abe ezitholele sona emfuleni esasizihlala naye ekhaya. Wakhuluma echaze waze wanezelela ngokuthi ubani owaya ngoba hlasimbe uSilimana lowo wayengaba lusizo usizo ekwaluseni izinyoni khona egcekeni. UThembeletsheni wahlala endlini kadadewabo. Wagcina vele ebizwa ngalo igama lelo likaSilima. Wabe esetshelwa uSilima ukuthi ekuseni agade izinyoni kanye noSomaxhegwana. Nangempela uSilima wavukela khona emabaleni ngelanga elilandelayo ekuseni. Zazithi zingaqhamuka izinyoni uSomaxhegwana azijikijele ngamatshe bese zibaleka ziya ngakuye uSilima. Wawuzwa ngoSomaxhegwana esethi nazo lapho ngakuwe Silima. Nempela uSilima azikhuze’ acule athi:

Yinsimu yenkosi le!
Eyayizocela mina,
Ukuba ngibe yinkosikazi!

Izinyoni zazithi uma zizwa leli culo zibaleke. Kwakumangaza lokho ngoba zazibaleka engakaphumi nasexhibeni lapho ayilindela khona. Ngelinye ilanga emini uSilima watshela uSomaxhegwana ukuthi wabe esayogeza, ngakho-ke uSoxhegwana kwakumele agada izinyoni. USilimi wafika emfuleni waphinde washaya phansi induku maqede umhlambi wezinyoni waqhamuka wafike wacula wathi, “Vuma, nkosazana, vuma!” Njengasekuqaleni kwavela izinhlobo zokudla okuningi uThombeletsheni asine azibethele ngakho. USomaxhegwana wamangala ukuthi kungani uSilima athatha isikhathi eside ukubuya. Ekugcineni wahamba wayomfuna. Lapho embona esegezile wabamba ongezansi embona enguphumalangasikothe. Waphuthuma emuva wahamba waze wafika enkosini engawuvali umlomo ngesimanga abe esibone emfuleni. Intokazi eyabe ibizwa ngoSilima yabe iyinhle lokhu okubabazekayo. Inkosi yatshela uSomaxhegwana ukuthi aze angayithi vu leyo ndaba nakoyedwa umuntu. Ngakusasa inkosi yabahlala ezithendeni lapho beyogada izinyoni ifuna

ukuzibonela. Njengasemihlani uSomaxhegwana wezwakala ememza ethi nazo ngalapho kuwe Silima, phonsa nawe. Engakaphumi nokuphuma edlangaleni uSilima wacula iculo lakhe elithi:

> Yinsimu yenkosi le!
> Eyayizo cela mina,
> Ukuba ngibe yinkosikazi!

Washo qede zabaleke izinyoni. Inkosi yamangala izwa lokhu. Emini uSilima waphinde wacela uSomaxhegwana ukuthi asale amphonsele iso ngoba yena wabe esayogeza emfuleni. Njengenhlalayenza uSilima wafike washaya phansi ngenduku yakhe maqede kwaqhamuka izinyoni zacula zathi, “Vuma, nkosazana, vuma!”. Ngokushesha kwaqhamuka ukudla okuyizinhlobonhlobo. Lapho wabe esegezile uThombeletsheni, wabamuhle inkosi yanyonyoba ifuna ukumbona kahle yavele yathuka lapho ibona ubuhle ubunjeya. Yabe seyibona ukuthi uSomaxhegwana uwabe ebekhulume iqiniso. Yahluleka ukuzibamba inkosi ibona ubuhle eyayingabazi maqede yaya kuye uThombeletsheni yafike yambamba ngesandla. UThombeletsheni wabaleka wayozibhixa ngodaka ekhumbula ayekutshelwa ngudadewabo ukuthi inkosi iyombulalala uma ike yazi nguye lona owayala waqoa ukuyogana izinja. Yamgijimisa inkosi yaze yamfica yafike yambamba ngengalo yahamba naye yaya ekhaya. Lapho izinceku zimbona uThombeletsheni zasho kanyekanye zathi nguye ezabe zimkhethele ikosi. Kwajatshulwa kwaba kuhle emzini wenkosi. Kwacacela noma ngubani ukuthi inkosi yabe ithathekile uThombeletsheni. Yambuza ukuthi kungani wayehlale ezihuqa ngodaka amqede uThombeletsheni waluchaza lonke udaba. Wachaza nanokuthi waqinelwa kanjani ngudadewabo uNoqandakazana owabe emtshela ukuthi aye emzini omkhulu kanti uyamlahlekisa umkhomba emzini wezinja. Aqhube elanda udaba lakhe kuze kufika lapho sebephinda behlangana neqili lakubo eliphinde lenza ubuqili ngokumfaka udaka nakhona lisaqhuba ubuqili nobuqhalaqhala balo. Inkosi yabe sebiza uNoqandakazana yamtshela ukuthi aphume aphele emzini wayo.

Ngemuva kwalokho uThombeletsheni wagana inkosi, kwaba kuhle kwaba njeya. Ngakolunye uhlangokuthi uNoqandakazana wabona ukuthi uyobe uyisithutha ngokuphindela ekhaya. Kunalokho wadlulele phambili wyogan uNsolo. Nempela naye wamukelwa, naye phela wayemuhle ngendlela yakhe. Lapho kwaNsolo kwabe kunembiza eyabe ingavulwa ngoba ihlala inyoka. Kwakuthi uma beye emasimini umlobokazi eyedwa, aqale izinto zakhe ayivule imbiza. Yasho iphuma inyoka. Izinyo lenyoka lahlala kuye, kwaba ukufa kwakhe uNoqandakazana. Wabonwa intombazane eyagijima yayohlaba umkhosi. Beza begijima abomzuzi bebuya emasimini, bafica inyoka igcwele indlu, lokhu phela inyoka yabe ingasabuyelanga embizeni. UNoqandakazana yena wabe edindilizile esebanda.

8.2.5 Inyoni Yensimu

Umfazi owayelima, wahamba, waya kolima. Walima walima, esithubeni kwavela inyoni yathi:

> Tshiyo, tshiyo, tshiyo!
> Wumhlabathi kadade lona,
> Olinywa ngamavila, ongalinywa yizikhathali.
> Magade 'mbe mbe',
> 'Mphini phoqophoqo'.

Nempela amagade ebese ebuyela mbe mbe ezindaweni zawo, umphini wegeja nawo waphuka phoqo phoqo, ukhula lwavela futhi ensimini.

Wabuya umfazi ensimini esephindela ekhaya. Wathi angafika wabalandisa ngenhlekelele eyayimehlele emansimini etshela indoda yakhe. Indoda yamuthethisa ingamukholwa, ithi uqamba amanga, usevukwa ukuvilapha kwaphela. Nangakusasa umfazi wabuyele khona emasimini, kanti kuzomuphinda futhi okwakwenzeke ngayizolo. Yafika inyoni yathi:

> Tshiyo, tshiyo, tshiyo!
> Wumhlabathi kadade lona,
> Olinywa ngamavila,
> Ongalinywa yizikhathali.
> Magade 'mbe mbe',
> 'Mphini phoqophoqo'.

Amagede aphindele ezindaweni zawo, nomphini kanjalo nawo wathi phoqo phoqo. Kwavela futhi ukhula emasimini. Umfazi waphendela ekhaya ejabhile ngenxa yokuthi kwakumphindile futhi okwabe kwenzeke ngayizolo. Wafika futhi waphinde walandisa indoda yakhe ngakho lokhu okwakwenzeke ensimini. Indoda yafuna ukuzibonela mathupha lowo mhlola. Ngelanga lesithathu umfazi wabuyela emasimini, indoda yakhe isimuphelezela. Yafika inyoni yathi: Tshiyo, tshiyo, tshiyo!

> Wumhlabathi kadade lona,
> Olinywa ngamavila,
> Ongalinywa yizikhathali.
> Magade 'mbe mbe',
> 'Mphini phoqophoqo'.

Indoda yaxosha inyoni ngelikhulu ijubane, yabaleka yaze yafika emhlangeni wazo zonke izinyoni. Indoda yathi isifikile emhlangeni, ngenxa yobuningi bezinyoni, yayingasayiboni leyo nyoni eyabe iyigijimisa. Yade ibamba iyeka, ileyo naleyo nyoni ibuza ukuthi yabe ibanjwelani yona kuyekwa enye. Zonke izinyoni indoda mayilokhu izibamba zazikhuluma into eyodwa. Ekugcineni yathi uma ibamba enye inyoni yathula, indoda yase ibona ukuthi yiyo leyo eyabe iyijaha. Indoda ayizange iyibulale inyoni ngoba yazikhalela yathi yathi yayizonya amasi.

Indoda yabe isithi 'Yenza ngibone'. Nempela inyoni yanya amasi. Indoda yabe isizitika, yaze yasuthi njengoba phambilini ikati lalilala eziko emzini wayo.

Indoda yafika ekhaya yayaleza umfazi ukuthi ageze ibhodwa elikhulu ebese elibuyisa endlini ukuze kuzofakwa inyoni yemihlola. Umfazi wenza njengokusho komyeni wakhe maqede inyoni yaphoswa phakathi ebhodweni. Abantwana batshelwa ukuthi bangalinge balivule ibhodwe. Abantwana benza njengokutshelwa ngubaba wabo bangalivula ibhodwe.

Njalo ekuseni unkosikazi wayethi uma evula ibodwe alithole ligcwele amasi uma evula ibhodwe alifice ligcwele phama amasi bese evubela umnumzane, badle bonke. Langa limbe umnumzane nomfazi wakhe beye kohlakula wathi umntwana wabo bafuna ukubona ukuthi kukhonani ebhodweni lelo ababeyalezwe ngalo ukuba bangalivuli. Babona uma belivula ukuthi kwakugcwele amasi. Wabe esekhipha inyoni ebhodweni waziphonsa phakathi emasini abazali. Inyoni yasuka, yahlala eziko, wathi uDemane:

"Demazane, Demazane,
Nansi inyoni kababa isuka"
"Kahle, mfowethu; ngisadla, sekusho", uDemazane.

Yabe isisuka inyoni yahlala emnyango. UDemane wabe esethi… Wathini umfana?

"Demazane, Demazane,
Nansi inyoni kababa isuka"
"Kahle, mfowethu; ngisadla, sekusho*",* uDemazane.

Yasuka inyoni yabe isiya emzini wayo emhlangeni, lapho kugcwele khona ezinye izinyoni.

Kwaqala kwasa ngokunye kuDemazane esebona ukuthi inyoni kayise yabe isibaleke ngempela. Waqala ukuthuka nokutatazela efuna yona phela inyoni kayise noma iyiphi ayezoyithola wayezoyifaka embizeni. Wathi esagcwele iziganga efuna inyoni yamasi kwathi thushu okuyivemvane, kwangabe kusapholiswa maseko, kwabanjwa lona lafakwa embizeni.

Uma bebuya abadala ekuhlakuleni, emasimini unkosikazi uma evula ibhodwa, wababazi waze washaya izandla. Waqhweba indoda yakhe nayo eyathi uma ilunguza ebhodweni yabona sekusele isitibhili somvemvane esimnyama. Izingane kwabe sezinqunywe umlomo, bahhobela omkhulu umlilo baqala balola izinsungulo, bazifaka kuwo, zasha zaze zababovu. Ubaba wabiza umfana wakhe wathi akaze amuchobe. Kanjalo nomama wabiza intombazane washo amazwi kababa. Bazichoba izingane zabo zaze zalala. Kwathi lapho sebelele abantwana, kwayilowo nalowo wabe ethatha usungulo walufaka endlebeni enye lwaze luphuma ngenye.

Izingane zavuka ngejubane zayoziphosa esizibeni. Zaphola izinsungulo lezo, zazincomula, zaziphosa laphaya. Zahamba zahamba izingane, zaze zayofika etsheni likaNtunjambili zacela

ukuvulelwa. Lavuleka itshe likaNtunjambili, zangena izingane, qede lavaleka. Ukusa kwabonwa umfana, evukela ukuyofuna ukudla kusekhona nenkungu emnyango. Wazibona esezithela esibayeni sezinkomo ezaziklabile okhalweni, wakhethwa eyodwa, wayiqhuba ebuyela emuva nayo, wafike wayihlinza, wangenza etsheni badla. Ngelanga elilandelayo, waphuma uDemane eyobheka ukudla. Wahamba intombazane eyidonse ngendlebe ukuthi ingawosi amanoni. Ukuhala kwenhliziyo yentombazane kwabiza inoni. Yazama ukuzibamba kodwa ukuhala kwabe sekungaphezulu. Yalosa elinye inoni.

Izimu lathi uma lidlula nje ngendlela eceleni kwetshe lezwa iphunga lenoni, laqonda khona etsheni, lathi:

> Litshe likaNtunjambili, litshe likaNtunjambili,
> Ngivulele ngingene.

Lutho itshe ukuvuleka. Izimu labeseliphindela emuva, lashisa usungulo laliphosa emphinjeni. Kwaba ukuncipha kwezwi lezimu laphindela khona etsheni likaNtunjambili selinezwi elincane manje.

> Litshe likaNtunjambili, litshe likaNtunjambili,
> Ngivulele ngingene.

Gembekeqe itshe livuleka. Lagulukudela phakathi izimu. Umfana wabuya sekusele nje amaqatha amancane abalekayo. Wabuza ukuthi kwakwenzekeni ngenyama, udadewabo wamtshela ukuthi wabe ehleleke ukuzibamba waze walosa inonyana. Kwaba ukuthi usazothetha athini umfowabo uDemane kusize ngani. Zahlala zahlala, kwaze kwabe zikhulela lapho etsheni likaNtunjambili. Intombazane yagana, kanti noDemane wathi angathola ilobola likadadewabo, wathola intombi wayolobola ngalo ilobolo likadadewabo, wakha umuzi wakhe naye.

8.2.6 Inyabulele

Langalimbe kwasuka izintombi zasezweni elithize zayakotheza kude ehlanzeni. Njengoba ihlanzeni lalikud zathi sezikude zingazelele zahlangana nezimu lesifazane. Lelo zimu lalinehlo elilodwa, esifubeni linebele elilodwa, nekhala elikhulukazi. Izintombi zathi uma zilibona zavele zabaleka. Zagijima zagijima kanti nezimu ngapha lizibhince eduzane, kwaze kwabe zibona isihlahla ezabalekela kuso. Zasho zakhwela kuso isihlahla. Izimu lona lehluleka ukukhwela esihlahleni kodwa lasale seliyibamba lapho phansi kwesihlahla, ladunyelwa lingazi ukuthi abantwana lalizobathola kanjani, kwazise abantwana babeyinyama emnandi kulo izimu. Lacabanga icebo lokuthi ligawule isihlahla leso ukuze likwazi ukuthola leyo nyama emnandi

futhi eningi. Lasho laqukula izembe lalo laqala lowo msebenzi wokugawula isihlahla. Lakabha lakabha, kwathi lapho sewufike phansi umuthi kwaqhamuka inyoni enkulukazi. Yafika yabazwela abantwana bamantombazane abahle yabe isibadabukela, qede yathi:

Ntunguya ntenguya
Abantwan’ abahle laba
Uthi mabadliwe yithi na?

Kwangathi umuthi lo owabe ukajwa uqina kakhulu ngoba wama isikhololo njengoba kwakusho inyoni. Ngenkathi konke lokhu kwenzeka izimu lesifazane azange liqaphele. Lalilokhu liqhubekile lithembe amandla alo ukuthi ayezolisiza ukugawula lowo muthi ukuze lithola inyama emnandi. Izimukazi lathi lizama ukusondela enyonini yase indiza kodwa nakhona indizela kwelinye igatsha. Lathatha izembe layo laqhubeka nokukabha isihlahla. Lakabha lakabha, kwaze kwaqala kwaba isihlahla saze santengantenga, izintokazi ngapha seziqala ukugubha. Yaphinda inyoni yezulu enkulu yathi:

Ntenguya ntenguya,
Abantwan’ abahle laba
Uthi mabadliwe yithi na?

Isihlahla saphinda futhi saqina kwangathi siqala phansi, kwangathi izimukazi alenzilutho, sama isihlahla sangabe sisanyakaza. Laqala ukudinwa manje izimukazi. Laqala lasukela inyoni yemigilingwane, layijaha laze layifica, layibamba ngesisila. Yangazibeka phansi inyoni, yazabalaza kwaze kwaba iyadlubulundela. Izimu lakwazi ukuthi liyikhiphe olulodwa uphaphe inyoni, laseliyikhomba ngalo uphaphe lalo. Izimu laphinde lathatha izembe lalo laqhubeka nakho ukugawula umuthi ukuze lizokwazi ukuthi lithole inyama yezintokazi ezinhle eziphezulu. Yaqhamuka futhi inyoni yathi:

Ntenguta ntenguya,
Abantwan’ abahle laba
Uthi mabadliwe yini na?
Muthi, Muthi, khomololo!

Isihlahla asizange sisawenza umthetho wenyoni kodwa sathobele umthetho wezimu. Laqala lajabula izimukazi ngoba selibona sekuseduze phambili, libona ukuthi kwase kusele kancane kulunge. Inyoni yaphatheka kabi uma ibona lesi simo yakhalela phezulu njengengane. Izimu ngapha lase libona ukuthi maduzane lase lizodla. Lakabha lakabha umuthi. Izimukazi linganakile, kujana kwaqhamuka abazingeli, izinsizwa ezaziyisishomo, beza beyahalazela ngoba bedonswa ukukhala kwenyoni. Beza beza, kwaze kwaba bafika lapho inyoni yabe ibaholela khona. Aabzingeli ababange nesabuza izinja zahlala phezu kwalo izimukazi, balihlasela nangemikhonto.

Izintombi zakhululeka, zehla esihlahleni zijabulile ukusinda zabonga kubazingeli. Kwathi kusajatshulwe lapho, kwabe kukhethwa intokazi enhle eyayizogana inkosi, eyabe iyinhle kunazo zonke. Ezinye izintokazi zaxoshwa ngezinkomo. Yahamba-ke intokazi enye isiyogana inkosi. Yahamba ikhilikithela kwazise indawo eyayihamba kuyo yayigayazi. Yize kwakunjalo kodwa yahamba. Endleleni yaficwa ubumnyama, yabona indlu evutha umlilo, yaqonda kuyo. yathi uma ingena nje yahlangana nogogo othize owayenomlenze owodwa wamubiza ngomntanomntanakhe, wambuza ukuthi wabe ebekwa yini lapho. Samkhuza sathi akabaleke ngoba wabe ezofa ngoba wabe engine emzini wamazimuzimu.

Wabe engaboni umfana ukuthi lesi salukwazi esezimuzimu. Akazange athuke umfana ebona lesi salukazi kodwa yaphendula ngokuthi yena iwabe ethunywe ukuzolanda ingubo yenyabulele. Yabe seyithi intokazi izobona udadewabo owabe egane inkosi yalapha. Isalukazi somlenze saba nomusa ngoba samgayela amaqebelengwane, samnikeza wona. Sabe sesithi:

Kukude la uya khona, mntanami;
Duze nechib' uyishiy' inja,
Usondele bukhom' uhaye:
Nyabulele, nyabele…
Ngifun' ingubo yenyabulele!

Samchazela-ke isalukazi ukuba uyothi angasho njalo ebese kunyakaza ichibi, kugwilize amanzi, kube sengathi kubila umthombo, emva kwalokho kobe sekuphuma ichibikazi leli, lizobe lihambisana nenkosi yakhona. Isalukazi samdonsa ngendlebe ukuthi konke lokhu uma kwenzeka ashayesengathi ucela empunzini ukuze inyabulele izomlandela. Saphinda sathi isalukazi akothi uma amanzi esebuyela emuva ebese yena ekhiphe umhebhe wakhe azowudwengula kusuka ngasekhanda kuze kuyophuma ngezansi.

Wahamba wahamba umfana, kwaze kwabe uyafika echibini lelo. Nempela wathi efika wabe eseshiya inja yakhe leyo buqamama, wayesesondele khona yedwa echibini lapho. Amanzi echibi aqala abila, agwiliza, kwaba sengathi ichibi libaswe ngomlilo. Emva kwalokho ichibi lazithela izithonto kuyena, wabe esesukeleka njengokuyalwa yizimukazi lomlenze. Nempela wagijima. Kwaze kwaba amanzi asidedela isilwanekwazi. Seza sigijima naye wagijima. Kanjalo wayesethatha entshinga iqebelengwane. Lapho esebaleke waba kude kakhulu nechibi ngoba wayezwile ukuthi inyabulele iyingozi eduzane namanzi wabe esekhipha umhebhe wakhe. Wabe esesidwengula isilwanekazi esisusa enhloko eyophuma naso emsileni. Wasidwengula kwaze kwaba siyafa. Wabe esejabula umfana ngoba wabe esethola ingubo leyo yenyabulele, waya nayo esalukwazini sezimu. Izimukazi lajabula laze lamhlalisa kancane

khona kwaso ukuze simlungisele isikhumba leso. Kuthe sekushaye isikhathi sokuba ahambe isalukazi samdonsa ngendlebe okokugcina ukuthi ahambe kanjani. Sathi:

> Hamba, hamba;
> Wofik' emfuleni
> Ubon' ixoxokazi;
> Liyonceng' ulikhothe!

Abese esuka ehamba umfana. Ahambe ahambe, aze agcine esefikile kulowo mfula. Nempela uma efika libe seliqhamukile ixoxo elikhulu, lifike lithi kuye:

> Hhawu, mfana:
> Mfan' awungikhoth'
> Ubuthubu, ngikuyalel'
> Indlela!

Nempela wenza njengokusho kwalo ixoxo, labe selimhlalisa phansi, lamyalela indlela. Lithi:

> Hamb' uqonde; wothi mawfik' emfuleni
> Ulahl izingub' uzibhixe ngodaka;
> Hamb' ushoy' inja nezingubo…!

Wahamba wahamba umfana kwaze kwaba ufika kuwo umfula lowo, wafika wenza njengokuyalwa. Wabe eseqhubeka nohambo lwakhe. Wahamba wahamaba, endleleni esazibuza ukuthi kanti kukuphi wavele wahlangana nembiba; kwabe sekumcacela ukuthi kwakungasekho kude nalapho ayeyakhona, esesondele, imbiba yathi:

> Ehhe;
> Bothi, 'Lwaqhamuk' udwayidwayi lwakomfazi!'
> Ehhe;
> Ungangeni kusindiwe:
> Ehhe;
> Bayobuza mfokaz' ulalele:
> Ehhe!
> Ungabaphenduli!

Nembala umfana wafika ekhaya. Konke kwenzenga njengokusho kwayo imbiba. Wasehlangana nodadewabo, wabona nabashana bakhe okwakungabantwana bakadewabo ababili, enye ingane yayifana nezimu, enye ifana naye. Udadewabo engalindele, wajabula nodadewabo ukubona umfowabo, kwaba kuhle kwanjeya. Kuthe kusenjalo amazimu abanga umsindo ngokuthi yena akazi izinyoni zizingelwa kanjani. Udadewabo wamluma indlebe ngokuthi bangamenza isilo sengubo. Ngeshwa babethinte ongathintwa. Wase ecabanga icebo lokuwabhubhisa wonke la womazimuzimu. Wabulala zonke izinkomo zawo. Wathatha udadewabo wagoduka naye, baya ekhaya. Wafika ekhaya esenesikhumba senyabulele, wabe eqhuba ngapha imihlambi.

8.3 Okushiwo ngabacwaningi mayelana nezinganekwane ezinamaculo

Ukucula akusilo ikhono lawo wonke umuntu emhlabeni kodwa lelo khono libonakala liphinde lithuthuke emntwaneni noma kumfundi ngokuhlala njalo ecula, okungaba yisekhaya, yisesontweni noma emphakathini lapho ehlala eliveza leli khono lakhe. Ziningi izindlela zokulithuthukisa leli khono kanti izinganekwane nazo zibamba elikhulu iqhaza ekwenzeni ukuthi abafundi bangagcini ngokuthanda ukucula kodwa bahlale belithuthukisa ikhono ngokucula lapho umxoxi ecula khona ukuze nabo bazibone benekhono lokucula. NgokukaMasuku (2012) umculo nezinganekwane wenza umsebenzi wokujabulisa nokwakha imiqondo noma ukucabanga kwabafundi. Yingakho siyaye sithole ezindaweni eziningi abafundi beculiswa, ikakhulukazi lapho befundiswa khona ngoba kuyaziwa ukuthi abafundi babamba ngokushesha uma kufundwa sakudlala noma kuculwa.

Ocwaningweni olalwenzelwe ukubheka abafundi indlela abenza ngayo uma beyifunde inganekwane base beya eshashalazini noma uma beyifunde sakuyicula, kwatholakala ukuthi ukucula kwabasiza ngokuphindaphanda amagama abe eyinkinga uma bewaphimisa (Small, 2019). Njengabaculi abaqavile namakhwaya adumile kuyaziwa ukuthi ngaphambi kokuba bayocula kumele baqale ngokuzilolonga kaningana baze bakwazi ukucula kahle. Okusho ngenxa yokuthi uma kusahlelelwa kude kuphindwaphindwa iculo elilodwa ngenhloso yokuthi lisuke lingakaculwa kahle, lokho kwenza ukuthi abafundi into bangayikhohlwa ngoba iyahlala emqondweni kanti futhi into ephindaphindwe kaningi umqondo ugcina usuyibambe unomphela. Abafundi basenkulisa nalabo basemakilasini aphansi uma bezofunda basuke bengakwazi ukuphimisa amanye amagama kodwa ngoba kula mazinga izinto zifundwa ngomculo njengezinsuku zesonto noma izinyanga zonyaka, bathola ithuba lokusho amagama athile ngokuwaphindaphinda bagcine sebewazi. EJamaica iculo elithi “Grio-Poems” liculwa uma sekuzoxoxwa inganekwane njengesiko lokwendlalela ukuxoxwa kwayo (Small, 2019). Lapho abantwana belizwa bayalijabulela kanti ngaphandle kwalokho emiqondweni yabo basuke sebazi ukuthi kusuke sekuyisikhathi sokulalela inganekwane ethile abazofunda okuthile kuyona.

Ezweni laseKorea kunesiko elibizwa ngokuthi yi-*P’ansori*, okungukuthi ingxenye yegama *P’an* isuselwe kumuntu oculayo noma odansayo ebese ingxenye ethi *sori* isuselwa kumculi ocula ngayedwana, uma selihlanganisiwe kuthiwa i-*P’ansori,* okuyilapho umxoxi wezinganekwane edlala aphinde acule izinganekwane eshashalazini (MacDonald, 2013). Ngenxa yokuthi umuntu nomuntu unendlela yakhe ayisebenzisayo eyehlukile kweyabanye

uma ezoxoxa inganekwane eyaziwayo ngendlela yakhe emnandi futhi ehlekisayo, siyaye sithole abanye bephethe ngisho nezigubhu zokuthi bazishaye uma sebecula kuleyo ngxenye yenganekwane eculwayo. Iculo elidumile enganekwaneni ezweni laseKorea yileli elithi "Ch'unhyang", okuyiculo futhi elaziwa ngokuthi liculwa kahle abaxoxi bezinganekwane. Kuleli zwe i-*p'ansori* inendawo i-*straw mat*, nendlela adansa ngayo uma sekuyisikhathi sokucula futhi nabalalele banendlela abaphendula ngayo, nendlela abahlala ngayo uma sekuyisikhathi sokuyixoxa inganekwane (MacDonald, 2013).

Abafundi bamabanga aphansi bavama ukulala uma uthisha ebaxoxela indaba ngoba abakwazi ukuhlala ndawonye isikhathi eside bengenzi lutho, kodwa uma belalele izinganekwane ikakhulukazi lezi ezinomculo noma eziphindaphinda amagama athize kuba nomehluko, bayaphaphama bangozeli. Enganekwaneni ethi "USiwelewele, Intokazi eyayiyogana" sithola umlingiswa omkhulu kuyo ecula iculo elithi 'NginguSiwelewele'. Lo mlingiswa simthola eziculela lona leli culo njalo uma ejabule, okuyiculo eliphindaphinda amagama athile. Kanjalo nasenganekwaneni ethi "NoNyongo, Ingane Yasendle" sithola iculo elithi 'UNoNyongo' lapho umama wengane eculela ingane yakhe uNoNyongo. Kulezi zinganekwane abafundi bawalalela kanye noma kabili amaculo aculwa kuzo bese bekwazi ukuwacula behambisana nomxoxi. Lokhu kusho ukuthi abafundi bazithola sebeveza amakhono abo okucula noma bawathuthukise, kwazise iculo liculwa kaningi ngaphambi kokuthi inganekwane iphele.

NgokweNqubomgomo eyaziwa ngokuthi yi-CAPS abafundi bamabanga 1 kuya kuya ebangeni 3, abafundi bathola ithuba lokuxhumana, ukwenza umdlalo, ukucula, ukwenza umculo, ukudansa nokwenza iminyakazo. Njengoba singenawo amakhono afanayo, esikoleni yilapho abafundi bezithola khona ukuthi bona banamaphi amakhono. Abanye abafundi banekhono lokubamba okufundiwe esikoleni ngolimi noma ngesifundo esithize, kanti abanye banekhono lokudlala okungaba ibhola noma okunye okunyakazisa umzimba. Abanye ikhono labo ukudlala ngamazwi, bacule kahle. Konke lokhu kudinga umuntu omdala, okungukuthi esikoleni kusuke kunothisha obafundisa abenze babone amakhono abanawo. Kanjalo siyabona ukuthi izinganekwane zingasetshenziswa ngothisha njengothuluzi lokuthuthukisa ikhono lokucula.

Ukudlala kabafundi kuvuselelea inkumbulo, kuthuthukise ubudlelwano, futhi waakhe ukuzethemba nokuzithiba (CAPS, 2011: 9). Abafundi babamba ngokushesha into eculiwe kunaleyo ekhulunyiwe ngoba lena eculiwe isuke iphindaphindwa kaningi futhi ubathola sebeyicula noma sebesemakhaya. UZeromskaite (2014) ocashunwe kuBusse nabanye (2021)

uthi umculo awugcini ngokuthi ube nomthelela omuhle ekwazini imisindo efundwa ngabafundi esikoleni kodwa futhi nasekwazini ukufunda ikakhulukazi nezinye izilimu. Ezinkulisa lezi ezifunda kakhulu abantwana abaneminyaka eyi-5 kuya phansi siyaye sibone befundiswa sakucula izinto eziningi ngoba kuyaziwa ukuthi umntwana uyashesha ukubamba uma ecula kunokuba etshelwa ngomlomo amagama athize angenasigqi. Amagama ezitho zomzimba, imisindo, izinyanga zonyaka, izinsuku zesonto, nokunye okuningi yizibonelo zezinto ezifundwa ngabantwana sakucula esikoleni.

Imvamisa umculo wenza wona umsebenzi wokwelekelela ukufundisa abantwana ulimi (Busse nabanye, 2021). Ekilasini lami le banga 2 ngifundisa ulimi lwesiNgisi okungulimi lwesibili kubona. Uma ngibafundisa ngiyaye ngibone ukuthi lokhu engibafundise khona sakucula njengezenzo lapho ngisuke ngiziqambele khona isigqi ebese ngithi bafunde ngiyaye ngibone ukuthi bayashesha ukukubamba lokho engikufundisile futhi abakukhohlwa noma sengibabuza ngelanga elilandelayo. Kanjalo noma ngibafundisa izibalo, uma senza izibalo zengqondo bayazibamba uma ngibafundise sakucula icula ngesigqi esithize. Okuhle futhi okuthokozisa abafundi ukuthi ukucula kuyabathokozisa, bazithole sebehleka bebonisa ukukuthokozela lokhu abasuke bekufundiswa baphinde futhi banyakazise imizimba yabo okwenza bazithole bephithizela bengahlezi ndawonye. Abafundi bajatshuliswa ukungahlali phansi, abanandaba kakhulu nobheki ibhodi noma ishadi kodwa bakhonze ukunyakaza nokusebenzisa amazwi abo.

Umculo ukwazi uguqula ikilisa libe indawo ethokozisayo futhi okumnandi ukufunda kuyo abantwana lapho bezithola bekhula nangokozwelo (*emotional*) (uPaquette noReig, 2008). Abantwana bafunda kangcono futhi kalula uma besendaweni abakhululeke kuyo ngoba akukho okusuke kuyisivimbelo sokufunda, kunalokho uma bejabule nemfundo yenzeka kakhulu futhi kamnandi kubo. Izinganekwane imvamisa zenzelwa lapho abantwana behlezi ngokukhululeka, ekilasini befundelwa behlezi ekhoneni lokufunda kumata, abanye belele ngezisu, abanye behlezi ngezingqe kanti abanye bathanda ukulalela beguqile. Zonke lezi zindlela zokuhlala yizona ezibenza bazizwe bekhululekile futhi zenza nabo abafundi bangacabangi nokuthi basuke befunda kwazise. Akufani nalapho uthisha ebatshela ukuthi abafunde ngoba ngesinye isikhathi abanye bayakhathala, abanye bayavilapha kanti abanye basuke sebenzela nje ngoba esikolweni kuyafundwa. Yingakho uthisha engasebenzisa lona leli thuluzi lenganekwane ukubafundisa ukuze bona bangacabangi sengathi bayafundiswa kube nuthisha kuphela osuke ekwazi asuke ekuhlosile ngengwanekwane.

Ngokohlelo lonyaka lokufundisa (*Annual Teaching Plan*) abantwana esiZulwini kumele bafundiswe umsindo othize esontweni ngalinye. Isibonelo, ebangeni 1 bafunda usonhlamvukazi ohamba wodwa /h/, ebangeni 2 bona bafunda izinhlamvu ezimbili /hl/ kanti ebangeni 3 bafunda ngezinhlamvu ezintathu /nhl. Kanjalo uthisha angasebenzisa inganekwane ukuqala isifundo sakhe, ebese egqugquzela ukuba abafundi ukuthi bacule iculo bese besondeza izandla emilonyeni. Ngaphandle kokucula uthisha angaphinde abafundise ngalo msindo /h/ ebese ebatshela ukuthi lowo msindo uma siwusho sikhipha umoya, abatshele ukuthi umfundi ngamunye amise isandla eduze komlomo ebese bayawasho ukuze bawuzwe umoya uphuma emlonyeni. Uthisha angabe esithi abaphinde bacule iculo elisenganekwaneni bangasisusi isandla eduze komlomo. Uma sebeliqedile iculo angabe esebabuza ukuthi imaphi amagama abathi uma bewasho eculweni bakhiphe umoya. Abafundi bafunda kalula ngoba uthisha usebenzisa inganekwane eneculo, bona uma benza lokhu bayajabula bakhululeke bengaqondi ukuthi bayafundiswa.

Ziningi izindlela zokufundisa abafundi kodwa aziziningi izindlela ezibathokozisayo uma befunda. Ukufunda sakucula kukhulisa ulwazi, ukuqonda, amakhono ngomhlaba esiphila kuwo (Pitt noWelch, 2021). Kanjalo ukucula kwabantwana kanye nothisha ezinganekwaneni kubenza bavuleke nemingqondo, ulwazi abanalo lukhule ngezinto ezenzeka emhlabeni futhi ezenziwa ngabantu ngoba uma iculo seliculiwe alilibaleki, kunalokho umfundi uma eseyedwa uzithola eyicabanga ukuthi ibithini. Lokhu kwenza nokuthi abafundi babe nolwazi nasolimi lwabo ngoba iculo liqukethe amagama athize abasuke bengawazi, izisho, izaga namagama angajwayelekile, kwazise abafundi nokufunda izincwandi abasakukhuthalele, okuyikho okukhulisa ulwazi lolimi.

Umculo uwodwa wenza omkhulu umsebenzi kubantwan ngoba uphinde wenze umsebenzi wokuvula imizwa yabo (Welch, 2021). Abafundi uma belalele inganekwane bayathula balalele kodwa uma sekuyisikhathi lapho kushiwo khona umculo othize uyababona ukuthi indlela asebeguquka ngayo ayifani nanoma besuke belalele. Uyaye ubathola sebehleka, abanye ubone ukuthi indlela abazizwa ngayo ibonisa nokuzethemba okungafani nanoma uma uthisha ebabuza imibuzo bona kumele bephendule ngokukhuluma. Umculo wenza nokuthi umfundi othule noma onamahloni abbuyelwe ukuzethemba lapho kwenziwa khona into eyedwa, abafundi becula futhi benyakazisa imizimba kanyekanye.

UFreshwater nabanye (2008, 5) bathi othisha nabazali bangafundisa abafundi amaculo azobenza babe namaqhinga okuthi bazivikele kanjani noma bazigweme kanjani izilwane uma

bedlala ngaphandle ukuze zingabalumi, zibathelele nangamagciwane noma ubuthi nhloboni yobuthi obungabenza bagule. Izinganekwane zikhuluma nangazo izilwane njengoba nasendulo kwakusetshenziswa izilwane uma kukalwa isikhathi noma kukhona okuzokwenzeka noma kubikwa okuthize. Isibonelo, izinkukhu zazibika ukuthi sekusile uma zikhala ekuseni, kanjalo nesaga esithi ikati lilele eziko ingoba kwakubukwa ukuthi ikati liyaye liyolala eziko uma sekunesikhathi eside kungaphekwa njengoba kwakuphekelwa phansi endulo. Kanjalo izinganekwane zesiZulu zifundisa abafundi ngokucula okuningi okungaba nawukubaqwashisa njengoba sithola inyoni ecula iculo eliqwashisa abalimi enganekwaneni ethi "Indoda Nenyoni Eculayo" itshela indoda nomfazi sakubexwayisa ngento ezokwenzeka emasimini abo.

Ezinganekwaneni amaculo amayelana namasiko adlala indima yokugqugquzela abafundi ukuba bakwazi ukuxhuma nokuhlalisana endaweni leyo abahlala kuyo ephakamisa amasiko athile (Nomlomo noSosibo, 2016). Ngesinye isikhathi abafundi bafunda nangezingoma zamasiko amaZulu, izihasho nezibongo kwazise ezinye izingoma ezinganekwaneni umlingiswa omkhulu usuke ezibongela noma ezincoma. Isibonelo, enganekwaneni ethi "USiwelewele, Intokazi Eyayigona" sithola khona umlingiswa omkhulu uSiwelewele eziculela iculo ethi:

> NginguSiwelewele, abangazi;
> Bangibona ngiphuphuzel' unwele;
> Bathi ngingumakotshana;
> Kotshana kabani Siwelewele?

Kanjalo abafundi bayathola ukuthi amanye amaculo awokuzithokozisa.

8.4 Okungafundwa ngababafundi ezinganekwaneni zesiZulu ezinamaculo

Ukucula kulikhono elihle kakhulu ngoba umculi akagcini ngokujabulisa abantu abamlalele nokubathoba izinhliziyo uma bedangele kodwa uphinde azakhele nemali. Kwabanye abantu ukucula kugcina sekuwumsebenzi wokuziphilisa. Kanjalo ukuze umuntu abe ngumculi oqavile ngelinye ilanga kumele afunde kulabo asebekwazi ukucula. Isibonelo, kunezinganekwane okuthi lapho zixoxwa nguthisha nabafundi bahlangenyele bacule izingxenye ezidinga ukuculwa, nakuba kungeyibo bonke abafundi abakwazi ukucula. Uma kunengxenye okumele iculwe enganekwaneni uthisha kanye nabafundi abasuke sebekwazi ukucula bayayicula kuthi abafundi abangakakwazi ukucula bafunde kwabanye nakuthisha wabo. Kanjalo nasemakhaya abazali babamba iqhaza elikhulu ekwelekeleleni abantwana ukuba bacule izingxenye ezidinga ukuculwa ezinganekwaneni.

Abantwana bafunda ukubambisana nabanye abantwana uma benza izinto. Abantwana ngokulalela umculo enganekwaneni kubenza bafunde ukuthi umuntu uyakwazi ukuziduduza uma ebhekene nenkinga, ukuzibongela uma kwenzeke okuhle, ukujabulisa nokuhlekisa omunye umuntu, nokunye. Kuyenzeka nasezikoleni uma abafundi bengazwani ngenxa yokuxabana okuthize bazithole sebedlulisile babuyisane uma sebehlangene becula kanyekanye ngoba ukucula kwabo ndawonye kubenza babambisane, balekelelane futhi basizane nangendlela yokucula.

Ngesinye isikhathi umxoxi wenganekwane uyaye aziqambele umdanso othize owenziwa uma sekuyisikhathi sokucula uma kuxoxwa inganekwane. Isibonelo, enganekwaneni ethi "USiwelewele, Intokazi eyayiyogana" lapho umxoxi ecula khona angafundisa abafundi ukuthi benze umnyakazo wokuzishaya isifuba ngoba iculo limayelana nentokazi ezigqajayo ngobuyona. Kanjalo abafundi abaveli bahlale belindele ukucula nokwenza umdanso owenziwa sekuculwa lapho kuculwa khona. Ngenxa yokuthi iculo livamise ukungashintshi amagama kodwa lide liphindaphinda amagama, lokhu kwelekelela abafundi ngokukwazi ukubiza amagama ngoba izinganekwane ziba yithuluzi lokufundisa ulimi lwesibili. Isibonelo, umfundi ongakwazi noma ongalukhulumi ulimi lwesiZulu kodwa elalele inganekwane yesiZulu ugcina esekwazi ukubiza amagama athize alokhu ephindaphindwa enganekwaneni ngenxa yokuthi asuke eculwa kaningi. Abafundi abafunda ngokubambisana kokucula lapho kulalelwe inganekwane kubenza baguqule nendlela abakade becabanga ngayo ngoba iculo yinto ehlala emigqondweni yabo ingasheshi ikhohlakale. Uma iculo limayelana nokuziphatha kahle, nabo bagcina sebeguqula indlela engemukeleki abaziphatha ngayo. Imvamisa abafundi uma sebebodwa sebeziculela iculo abalizwe enganekwaneni libenza bacabange ikakhulukazi ngezinqumo abazenzile noma abasazozenza. Abanye abafundi noma bengakutholi ukuqonda ngeculo abalicule ngesikhathi kuxoxwa inganekwane kodwa bayakwazi ukufunda ngokulolonga amazwi abo, kokunye bagcine sebeqhubeka nokucula empilweni.

Iyaguquka indlela abafundi abaziphatha ngayo ekilasini uma kuculwa ngoba amanye amaculo abenza bakwazi ukuziqhenya ngobubona kwazise abanye banamahloni ngenxa yezici zabo abanazo ezehlukile kwezabanye. Abanye abafundi bangabantu abasaba ukukhuluma futhi abangenakho nhlobo ukuzethemba uma bephakathi kwabantu kodwa ukucula kubanika isibindi nogqozi lokukhululeka ngoba wonke umuntu ekilasini usuke ecula uma sekuculwa iculo elisenganekwaneni futhi wonke umuntu usuke eme ngezinyawo esebenzisa zona izitho zomzimba ukwenza umnyakazo othize oshiwo uthisha noma yiculo.

Izinganekwane ezinamaculo ziyakwazi ukuxhumanisa abafundi lapho becula, ziyakwazi futhi ukwenza abafundi bagcine benobudlelwane obuhle ngoba behlale becula ndawonye. Kokunye abafundi bathola ukwazana nabanye ngoba uma kuculwa kubuye kubanjanwe nangezandla noma kuthiwe umuntu abe nophathini wakhe khona ezokwenza naye umdanso othize, okuholela ekutheni umfundi azitholele umngani noma abangani azodlala nabo.

Lokhu abafundi abasuke bekufundile ababe besakukhohlwa futhi ukucula kuyabasiza ukuthi bakwazi ukufunda lokhu abasuke bekufunda ekilasini. Ngisho uthisha wasenkulisa ubafundisa ngokucula odado abangakakwazi ukuzibhalela kanye nalabo asebekwazi ukubhala. Ingakho uyaye ubathole noma sebesekhaya bekwazi ukutshela abazali babo abakufunde esikoleni uma bebabuza futhi baphendule ngakho ukucula amaculo ezitho zomzimba, izinkathi zonyaka, izinyanga zonyaka, ukubala kanye nemisindo.

Abanye abafundi ukucula kuyabasiza ukukwazi ukuthi benze izinto ngendlela ethile. Ngaphandle kokuthi abafundi bacula kanyekanye, bagcina sebekwazi nokwenza umnyakazo ngokulandela isigqi esithile. Lokhu akulula kwabanye abafundi. Ngamanye amazwi abafundi bafunda ukulandela isigqi esithile. Lokhu kuthuthukisa ukugxila kwabo entweni, bafunda ukuthi uma benza into banake futhi bagxile bangenzeli ukugcina icala ngalokhu abasuke bekwenza. Kanjalo kubasiza nangokuthi lapho sebefunda bangenzeli ukugcina icala noma basheshe bakhathale kodwa imiqondo yabo yejwayele ukuthi ihlale igxile entweni ngaphandle kokuphazamiseka kalula.

Umculo awugcini ngokufundisa abantwana ngokusebenza ngokubambisana kodwa uphinde ubeke umsebenzi ezingeni eliphezulu ngoba uma abafundi besebenzisana, iloyo naloyo uza nombono wakhe ofike unonge uphinde wenze umsebenzi oseqophelweni eliphezulu (Vermeulen, 2009). Umsebenzi umfundi awenze eyedwa awufani nomsebenzi awenze enabanye noma neqembu. Iqembu lisebenzisa imibono eminingi, ebuya kumalunga angacabangi ngokufana futhi anezindlela ezehlukile zobuhlakani yize inhloso kusuke kuwukwenza umsebeni owodwa. Kanjalo umculo wenza abafundi bathuthukise izinga lokwenza umsebenzi ube sezingeni eliphezulu ngoba umsebenzi owenziwe ngokuhlanganyelwa uba muhle ukwedlula lowo owenziwe umfundi eyedwa. Emculweni kuba kuhle kakhulu uma abafundi becula beyiqembu sekuzwakala amazwi ehlukahlukene kodwa bebe becula into eyodwa futhi ngokungashiyani. Yize esikhathini samanje amakhwaya ezikoleni eseshabalala kodwa izingane zisakwazi ukuzithola zicula ngandawonye uma zilalele izinganekwane ezinamaculo.

Kulolu hlobo lwezinganekwane abafundi bangakwazi nabo ukuthi babe ngabaqambi bamaculo, baziqambele amaculo ngendlela abazizwa ngayo. Njengoba nokuzibulala sekubhoke kangaka, okungenzeka ukuthi abantu sebevalela imizwa yabo ngoba besaba ukuthi abantu bazothini. Ezinganekwaneni abafundi bayafunda ukuthi enye indlela yokuveza imizwa yabo ngaphandle kokwahlulelwa ukuthi baziqambele amaculo bawacule.

8.5 Okwenzeke esahlukweni ngamafuphi

Kulesi sahluko ngiveze izinganekwane ezinamaculo phakathi ngathola ukuthi umculo ukwazi ukuthi ufundise abafundi ukukwazi ukubambisana njengoba uma becula iculo lenganekwane bacula kanyekanye. Kuvelile ukuthi abafundi bazithola befunda nokubuyisana bazwane, bakwazi nokwenza izinto kanyekanye. Ngalokho noma sebenza umsbenzi wesikole bazofunda ukuthi kuhle ukwenza izinto kanyekanye futhi kwenza nokuthi bathole nabangani abangadlala nabo ngesikhathi sekhefu esikoleni.

Ukwenza izinto kanyekanye okugqugquzelwa ukucula ezinganekwaneni kuthuthukisa amakhono amaningi abafundi ngoba bagcina sebazi izinto eziningi abangaze bacabanga ukuthi bayazifunda ngenkathi becula kanyekanye. Ngesinye isikhathi umsebenzi wesikole abafundi bawenza kahle kakhulu uma bewenza ngamaqembu. Lokhu kufakazela isisho sesiNgisi esithi *'If you want to go fast in life you go alone but if you want to go far, you go as a team'* [Uma ufuna ukuhamba ngokushesha empilweni uhamba wedwa kodwa uma ufuna ukuya kude uhamba neqembu]. Lokhu kusho ukuthi kungcono kakhulu ukusebenzisana kwafundi ukuze ukufunda kwabo kube lula kwazise ukuthi uma benza umsebenzi wesikole beyiqembu bayasizana kakhulu ngoba omunye uzithola enamandla okwenza okunye okungeke kwenziwe omunye. Ekugcineni iqiniso lithi ngeke vele abafundi babe namandla alinganayo kukho konke.

Ucwaningo lukwazile ukuveza ukuthi amaculo aculwa ezinganekwaneni akwazi ukuguqula imicabanga kanye nokwenza kwabafundi. Kuningi abakufundayo okubalwa kukho nokubamba amagama athize ikakhulukazi uma isiZulu kumfundi kungesilo ulimi lwebele okungenzeka ukuthi ukhuluma olunye ulimi kodwa uma elalele inganekwane yesiZulu agcine esekwazi ukuwasho ngenxa yokuthi iculo liphindaphinda amagama. Kuvelile futhi ukuthi abafundi bafunda nokuthi ukwenza izinto nabanye abafundi ngokubambisana kungcono kunokuba umfundi ngamunye azenzele yedwa.

ISAHLUKO SESISHIYAGALOLUNYE

ISIPHETHO SOCWANINGO

9.1 Isingeniso

Kulesi sahluko ngiveza okwenzeke esahlukweni ngasinye, ngethule okutholwe wucwaningo, okuchazwa yimiphumela yocwaningo emkhakheni wocwaningo (*implications*) bese ngiveza izincomo zocwaningo olungenziwa esikhathini esizayo kulo mkhakha wocwaningo.

9.2 Isahluko ngasinye ngamafuphi

Esahlukweni sokuqala ngingenise ucwaningo, nganikeza isendlalelo sesihloko, inkinga yocwaningo, inhloso yocwaningo, umbuzo omkhulu kanye neminye imibuzo ebeyimele ukuba iphendulwe ngucwaningo. Ngiphinde ngaveza ukubaluleka kocwaningo, umklamo wocwaningo nezingqinamba eziphazamise lolu cwaningo.

Esahlukweni sesibili ngibuyekeze imibhalo emayelana nocwaningo oselwenziwe ezinganekwaneni ngenhloso yokuveza igebe elikhona kulo mkhakha. Okuye kwagqama ukuthi abacwaningi abaningi bacwaninge ngezinganekwane njengethuluzi elingasetshenziswa ngothisha lapho befundisa abafundi abafunda isiNgisi uLimi lokwEngeza. Ukhona futhi umcwaningi osecwaninge ngomqondosimo wothisha besiZulu mayelana nokufundiswa kwezinganekwane ezikoleni esikhathini samanje. Nokho akekho umcwaningi osecwaninge ngamagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3, okuyigebe elivalwa yilolu cwaningo kusetshenziswa izinjulalwazi ezimbili (i-*Functionalism* kanye ne-*Stylistic approach*). Ngibe sengichaza ukuthi kungani ngisebenzise lezi zinjulalwazi.

Esahlukweni sesithathu ngichaze indlela eyikhwalithethivu engiyisebenzise ukuqhuba lolu cwaningo ngase ngiveza ukuthi ngiyisebenzise kanjani. Ngiphinde ngachaza indlela eyaziwa ngokuthi yi-*simple random sample*, engahlunga ngayo izincwadi engangizotomula kuzo izinganekwane zesiZulu okucashe kuzo izinto ezingamagugu akwaZulu, angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3. Ngibe sengichaza injulalwazi eyaziwa ngokuthi i-*Thematic content analysis* engiyisebenzise ukuhlaziya ulwazi oluqoqiwe. Ekugcineni ngichaze imigudu engayilandela ngaphambi kokuba ngiqale ukwenza ucwaningo lwami.

Esahlukweni sesine ngiveze ngaphinde ngahlaziya izinganekwane zesiZulu ezimayelana nokudaleka nokuvela kwezinto ezithile, kwavela ukuthi kulolu hlobo lwezinganekwane abafundi bangafunda ngomlando nemvelaphi yezinye zezinto ezibazungezile noma abazisebenzisayo. Isibonelo, enganekwaneni esihloko sithi "Sibambe elentulo" abafundi bangafunda ukuthi savela kanjani isisho esithi *Ukubamba elentulo*. Ngaphandle kwalokho bangabuye bafunde ukuthi kudala abantu abamnyama babengagudluki enkolelweni yabo, okwehlukile eningini lanamuhla elithi lingagxekwa ezinkolelweni nasemasikweni alo lizenyeze ligcine liziqhelelanisa nalezo zinkolelo ezigxekwayo. Kanti enganekwaneni ethi "Inkosikazi Esenyangeni" abafundi bangafunda ngokungqubuzana kwezinkolelo namasiko abantu abamnyama engqubuzana nenkolo yobuKhrestu. Bangabuye bafunde ngamanye amaqhinga asetshenziswa ngempumelelo ngabefundisi abamhlophe abalethwa ezwenikazi lase-Afrika ukuzoguqulela enkolweni yobuKhrestu abantu abampisholo.

Esahlukweni sesihlanu ngiveze ngaphinde ngahlaziya ezinye zezinganekwane zesiZulu ezingafundisa abafundi ngokubaluleka kokuhloniphana kwabantu. Njengoba indikimba yalesi sahluko izichaza, zonke izinganekwane engizihlaziyile ziveza elinye lamagugu akwaZulu - inhlonipho. Izinganekwane ziveza abalingiswa abangahloniphi abanye abantu izinto zingabahambeli kahle. Isibonelo, enganekwaneni esihloko sithi "UMamba kaMaquba", abafundi bangafunda ukuthi umuntu ohlonipha abanye abantu uba nenhlanhla ezintweni azenzayo, njengoba kwenzeka endodakazini endala ethola umendo ngenxa yokuzithoba nokuhlonipha abantu abadala. Abafundi bangabuye bafunde ukuthi umuntu ozazisayo nongahloniphi abantu abadala akaphumeleli ezintweni azenzayo. Isibonelo, enganekwaneni ethi "UMaqinase" abafundi bangafunda ukuthi umuntu ohamba edelela abanye abantu uzakhela isigcwagcwa kulabo bantu abadelelayo nakubantu abangafuni ukuthi abantu bahlukumezane. Lokhu kumenza abe nezinkinga eziningi kunezabanye. Isifundo esigqame ezibonelweni zezinganekwane ezimayelana nezinganekwane ezingafundisa abafundi ngokubaluleka kokuhloniphana kwabantu ngesithi umuntu kumele ahloniphe abantu abaziyo kanye nalabo angabazi ngoba akazi ukuthi ikusasa limphatheleni.

Esahlukweni sesithupha ngiveze ngaphinde ngahlaziya izinganekwane zesiZulu ezigqamisa ukuthi okubi kuyanqotshwa ngokuhle, kubhekiswe ekutheni yiziphi izinganekwane eziveza ukuthi abantu abaziphakamisayo bayathotshiswa kanye nezinye zezinganekwane eziveza ukuthi abantu abenza okubi kwabanye bayajeziswa, okungenza abantwana baguqule izindlela ezimbi abaziphatha ngazo. Kuvele ukuthi abafundi ezikoleni bahlukene kabili – abafundi abazalwa emindenini emi kahle nabafundi abazalwa emindenini empofu. Njengoba bezalwa

emindenini engefani, enye yezinkinga othisha ababhekana nazo ukubukelana phansi kwabafundi. Inganekwane ethi “Ibhubesi negundane” ingenye yezinganekwane ezingelekelela othisha ekuqedeni ukungalingani kwabafundi ezikoleni ngoba iqwashisa abafundi ngokuthi abantu abaziphakamisayo empilweni bayathotshiswa ekugcineni. Okunye okuvelile ukuthi inganekwane ethi “UBuhlaluse Benkosi” ingenye yezinganekwane ezingelekelela othisha ekuqedeni umona nenzondo kubafundi ngoba inomlayezo othi abafundi abakhula benomona nenzondo bagcina sebenza izenzo ezimbi kulabo ababazondayo, kokunye bababulale nokubabulala. Ngenxa yokuthi empilweni izenzo ezimbi ziyanqotshwa ekugcineni, abenzi bokubi baphelela emajele.

Esahlukweni sesikhombisa ngihlaziye izinganekwane ezihlobene ezihamba ngazimbili, eziveza ukuthi abaxoxi bazo bazixoxa ngezindlela ezehlukene. Ngiqale ngokuzifingqa izinganekwane ezihlobene ngase ngizihlaziya ngibhekise ezihlokweni zazo, kubalingiswa, kusizinda, kuzigameko nakokunye. Ngibe sengiveza okuhle okungafundwa ngabafundi kulolu hlobo lwezinganekwane. Okugqamile kulezi zinganekwane ukuthi nakuba abaxoxi beziguqula kancane izihloko, abalingiswa, isizinda, izigameko nokunye, kuye ngomxoxi ngamunye, kodwa indikimba nesifundo senganekwane akuguquki. Kanjalo nabalingiswa abakhulu abaguquki, akufani nakwabanye abalingiswa ababalulekile kanye nalabo abancane. Okunye okugqamile ukuthi ukuxoxa inganekwane kuya ngekhono lomxoxi ngamunye. Kukhona abaxoxi abanamakhono okuthi bathi noma beyifingqa inganekwane, ingawulahli umongo wayo, abanye banekhono lokulandelanisa kahle izigameko, abanye banekhono lokuchazisisa izigameko, namanye amakhono. Lokhu kusibeka ethubeni lokuthi sithi uma umxoxi exoxa inganekwane uyifingqa ngendlela yakhe. Ukuxoxa inganekwane kuyinselelo kubaxoxi nakubalaleli, akufani nokuyifunda encwadini. Uma ixoxwa kuba khona izinguquko ezenzekayo, okuchaza ukuthi kubalulekile ukuthi umxoxi acabange ngalabo abaxoxelayo lapho efingqa inganekwane ngoba abantwana bangadideka uma umxoxi ehlala eshintsha kakhulu okuthile enganekwaneni ngayinye.

Esahlukweni sesishiyagalombili ngiveze izinganekwane ezinamaculo phakathi ngathola ukuthi umculo ukwazi ukuthi ufundise abafundi ukukwazi ukubambisana njengoba uma becula iculo lenganekwane bacula kanyekanye. Kuvelile ukuthi abafundi bazithola befunda nokubuyisana bazwane, bakwazi nokwenza izinto kanyekanye. Ngalokho noma sebenza umsbenzi wesikole bazofunda ukuthi kuhle ukwenza izinto kanyekanye futhi kwenza nokuthi bathole nabangani abangadlala nabo ngesikhathi sekhefu esikoleni.

Ukwenza izinto kanyekanye okugqugquzelwa ukucula ezinganekwaneni kuthuthukisa amakhono amaningi abafundi ngoba bagcina sebazi izinto eziningi abangaze bacabanga ukuthi bayazifunda ngenkathi becula kanyekanye. Ngesinye isikhathi umsebenzi wesikole abafundi bawenza kahle kakhulu uma bewenza ngamaqembu. Lokhu kufakazela isisho sesiNgisi esithi *'If you want to go fast in life you go alone but if you want to go far, you go as a team'* [Uma ufuna ukuhamba ngokushesha empilweni uhamba wedwa kodwa uma ufuna ukuya kude uhamba neqembu]. Lokhu kusho ukuthi kungcono kakhulu ukusebenzisana kwafundi ukuze ukufunda kwabo kube lula kwazise ukuthi uma benza umsebenzi wesikole beyiqembu bayasizana kakhulu ngoba omunye uzithola enamandla okwenza okunye okungeke kwenziwe omunye. Ekugcineni iqiniso lithi ngeke vele abafundi babe namandla alinganayo kukho konke.

Ucwaningo lukwazile ukuveza ukuthi amaculo aculwa ezinganekwaneni akwazi ukuguqula imicabanga kanye nokwenza kwabafundi. Kuningi abakufundayo okubalwa kukho nokubamba amagama athize ikakhulukazi uma isiZulu kumfundi kungesilo ulimi lwebele okungenzeka ukuthi ukhuluma olunye ulimi kodwa uma elalele inganekwane yesiZulu agcine esekwazi ukuwasho ngenxa yokuthi iculo liphindaphinda amagama. Kuvelile futhi ukuthi abafundi bafunda nokuthi ukwenza izinto nabanye abafundi ngokubambisana kungcono kunokuba umfundi ngamunye azenzele yedwa.

9.3 Okutholwe wucwaningo

Ucwaningo luthole ukuthi ezinganekwaneni zesiZulu kufihlwe amagugu alandelayo:

- Izinkolelo zamaZulu ezingaguquki.
- Izinkolelo zamaZulu afunzwe zona ngezinye izizwe.
- Umlando wokudabuka noma wokuvela kwezinto zemvelo.
- Umlando wokuqanjwa kwezimo zokukhuluma.
- Ubugagu babaxoxi bezinganekwane.

Imiphumela yalolu cwaningo iyahambisana nokwatholwa ngabacwaningi abathola ukuthi izinganekwane zibamba iqhaza ekufundiseni ngamasiko (Pope, 1975; House, 1992; Kirman noFreiman, 1997; Littell, 2001; Jenkins, 2002; Samuel, 2005; Lwin, 2009; Fabusuyi, 2014; Nomlomo noSosibo, 2016; Lwin, 2018). Nokho ayigcini lapho, iphinde yethule okwehlukile kubacwaningi asebeke benza ucwaningo ngezinganekwane ngokuveza ukuthi ezingakwaneni zesiZulu kufihlwe amagugu akwaZulu kanye nezinkolelo esezithathwa ngokuthi zingezamaZulu zibe zibamba iqhaza elikhulu ekucekeleni phansi amagugu akwaZulu.

9.4 Okuchazwa noma okuvezwa yimiphumela yocwaningo

Luningi ulwazi oluthukuswe ezinganekwaneni, olunye lwalo oluze luvele lapho kufunwa okungale kwesifundo senganekwane esisobala. Ngakho-ke kubalulekile ukuthi abaxoxi nabafundisi bezinganekwane, ikakhulukazi othisha, bangagcini ngokubuza imibuzo esobala lapho behlola ukuqonda kwabafundi. Sikhulu isidingo sokuthi abaxoxi bezinganekwane baqale ukubuza abafundi abasemazingeni aphansi imibuzo efana nalena: Ukube wawunikezwe ithuba lokweluleka ugogo, wawungameluleka uthini mayelana nesenzo sikachakijana? Ukube kwakunguwe ugogo wawungamnqanda kanjani uchakijana ukuba angadli abazukulu? Ngamanye amazwi abafundi kumele basuke ezingeni lokuqala lokuqonda okufundwayo baye ezingeni lesibili, bedlulele kwelesithathu baze bafinyelele ezingeni eliphezulu lobulukhuni bemibuzo (Bloom, 2001). Ngaleyo ndlela othisha nabafundi bangafinyelela ekujuleni kwezinganekwane, bathole ulwazi olungaba nemiphumela emihle kubafundi basemazingeni aphansi kanye nalolo oluqophisana namagugu esizwe. Lokhu kuchaza ukuthi izifundo ezitholakala ezinganekwaneni zingaba yizixazululo zezinkinga othisha abahlangabezana nazo ezikoleni, amalunga omphakathi ahlangabezana nazo emphakathini, ngisho nalezo ezihlukanisa phakathi imindeni yabantu abamnyama ngenxa yokungqubuzana phakathi kwezinkolelo namasiko, okunye kwakho abantu abamnyama abafunzwa khona. Ngakho-ke izinganekwane zingenye yezinqolobane ezigcine amagugu abantu abamnyama.

9.5 Isiphetho neziphakamiso

Kulesi sahluko nginikeze okwenzeka ocwaningweni ngamafuphi, lokho okutholwe wucwaningo kanye nokuchazwa noma okuvezwa yimiphumela yocwaningo. Kulolu cwaningo ngiveze ngaphinde ngahlaziya amagugu acashe ezinganekwaneni zesiZulu angaba nemiphumela emihle empilweni yabafundi bebanga 1 kuya ebangeni 3. Ngenxa yokuthi lapho iningi lothisha lifundisa izinganekwane liphawula ngezifundo ezisobala kuphela, lolu cwaningo beluhlose ukuveza okunye okucashile ngezinganekwane okungafundiswa abafundi, ngenhloso yokwelekelela othisha ekusabalaliseni imiqondo yabafundi ukuze lapho bexoxa noma befunda izinganekwane bacabange bajule. Njengoba kunezinhlobonhlobo zezinganekwane zesiZulu, kusho ukuthi luseluningi ucwaningo olusamele lwenziwe mayelana nezinto okungakacwaningwa ngazo. Ngakho-ke lusadingeka ucwaningo oluzohlaziya ezinye izinto ezifihlwe ezinganekwaneni.

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