

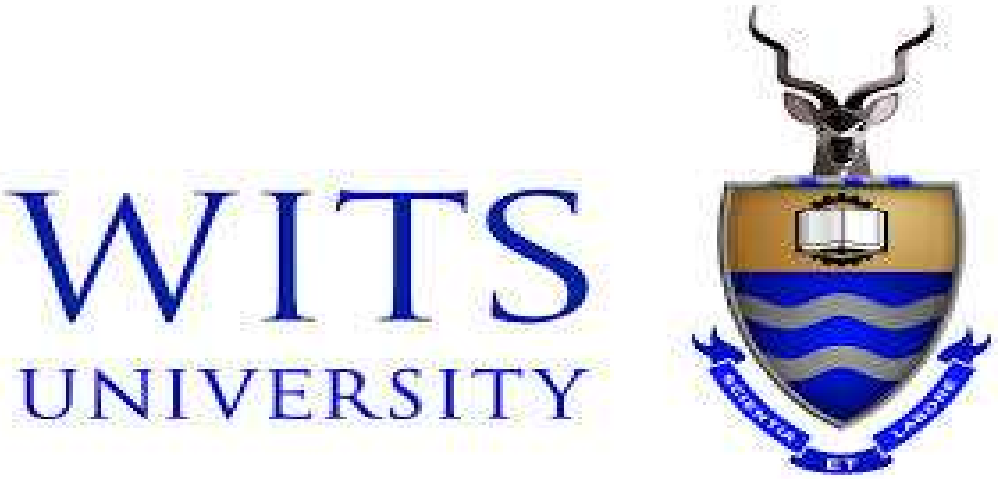
https://dspace.org/

Ucwaningo ngendlelakuqhutshwa kwemisebenzi yesiNtu ezindaweni ezisemadolobheni: ucwaningonto lwasemalokishini akhele iGoli

Madlala, Dumisa

2021
https://hdl.handle.net/10539/33700

Downloaded from a DSpace repository. https://dspace.org/



Ucwaningo ngendlelakuqhutshwa kwemisebenzi yesiNtu ezindaweni ezisemadolobheni: ucwaningonto lwasemalokishini akhele iGoli.

Dumisa Madlala

Student No. 1252339

Faculty of Humanities

School of Literature, Language and Media Studies

Master's Degree Research Dissertation

2021

Supervisor: Dr E.B. Zungu

Isifungo

Mina, Dumisa Wellington Madlala, engisayine lapha ngezansi, ngiyafunga ngiyagomela ukuthi okuqukethwe kulo mqingo kungumsebenzi wami engizakhele wona, awukaze wethulwe kunoma yisiphi Isikhungo Sezemfundo Ephakeme, futhi akukho ngxenye yalo msebenzi eseyake yethulwa ngenhloso yokuthola iziqu zemfundo. Lapho ngicaphune imisebenzi yabanye ababhali, ngibafakazele ngendlela efanele.

Ukusayina: D. W. Madlala…… Usuku: 23/ 07/ 2021……

Isethulo

Lolu cwaningo ngilwethula ngenkulu intokozo nokuzithoba kubazali bami ubaba wami ongasekho uMcwijo Lenford Madlala kanye nomama wami uKwenzekephi Victoria Madlala. Ngibonga kakhulu kubo ngokungikhulisa nokungifundisa kanye nokungikhombisa indlela enhle abangiyala ngokuba ngihambe ngayo. Ngibonga kakhulu ngeziyalo zabo engingasoze ngazilibala.

Amazwi okubonga

Ngithanda ukubonga kulabo abalekelelile kulo msebenzi kusukela uqalwa kuze kuyofika ekugcineni. Kusukela kubaphathi kanye nabaluleki bami esikhungweni Sezemfundo Ephakeme i-University of Witwatersrand kwaphansi komnyango wakwa-School of Language, Literature and Media kuze kuyofinyelela kubabambiqhaza abanikele ngesikhathi sabo kulolu cwaningo.

Ngithanda ukuqala ngibonge kuDokotela E. B, Zungu ongumeluleki wami. Lona uDokotela engeke ngakwazi ukumchaza ngoba usizo lwakhe alugcini emsebenzini esihlangene ngawo, kodwa ungumuntu okwaziyo ukukweluleka nasezingqinambeni obhekene nazo empilweni. Uma kungathiwa angimchaze cishe kungaphela amakhasi okubhalela engakapheli amazwi okumusho. Ngithi wena Dokotela ukhona umuntu esezinhlungwini kanti futhi ukhona lapho kujatshulwe. Ngithi angibonge nginganazi:

Zungu! Gwabini!
Manzini!
Geda!
Ncwane!
Ngankomo yaseMahenyeni!
Nyama kayishi, isha ngababhebhezeli,
Wena owaphuma ngenoni emgodini,
Sengwayo! Angeke ngikuqede ngoba ngihlushwa ububhimbi ngane yakwethu.

Ngithi angidlulise ukubonga ebantwini ababambe iqhaza kulolu cwaningo. Ngithi kunina bantu baselokishini laseRatanda isandla sidlula ikhanda. Ngithi enikwenze kimi ningadinwa nangomuso, nikwenze nakwabanye. Ngiyabonga.

Ngingakhohlwa kanjani iKhansela le ndawo uRosemary Mchunu obengumxhumanisi phakathi kwami nakubantu baseRatanda. Ngithi ukwanda kwaliwa umphakathi.

Macingwane, Yeyesa, Phakade,
Wena waseNgonyameni,
Jama kaSilwane,
Nyanda yemikhonto,
Phakade akagugi koze kuguge izingane zakhe,
Wena kanoGida ngoBambo,
Ezinye izintombi zigida ngomshayelo.

Ndabezitha!

Ngigcine ngokubonga umndeni wami, obowulokhu ungeseka ngaso sonke isikhathi. Ingoduso yami uSylvia Nyembe ongumama wezingane zami uHlelokuhle Madlala kanye noFezeka Madlala. Ngithi angingakhohlwa ikhehla nesalukazi abangikhulisile, yize bengasekho kulo mhlaba kodwa ngithi ngisabambelele ezimfundisweni zenu.

Mbhorhadi!

Mthulisazwe!

KaLangwana!

KaSozabe!

KaSishi!

Hlokohloko!

Somagodla!

Nina enagodla iNgwe neNgonyama.

Sbiya ngothuma abanye bebiya ngamahlahla!

Ndwangu emhlophe!

Ngiyazibongela kunina nonke ngithi nibe ithemba lapho ngidikibala, naba wudondolo lapho ngifisa ukuwela umfula. Sengigcina nje, ngithanda ukubonga kuMdali ngakho konke okuhle angenzela khona.

Ngiyabonga.

Iqoqa

Imisebenzi yesiNtu imicimbi eyenziwa abantu base-Afrika ukugcina amasiko wabo ngokwenkolo yase-Afrika. Kule misebenzi yesiNtu kuyaphahlwa, kushiswe impepho, kukhulunywe nabantu abangasekho. Kuya ngokuthi lowo msebenzi wenziwa ngaphansi kwasiphi isimo. Kungaba ukubonga, ukushweleza noma ukudlulisa isicelo kulabo ababizwa ngamadlozi. Lapha kubhekwe imicimbi efana noMshado wesiNtu, Umemulo, Umngcwabo kanye nomsebenzi wokukhushulwa komuntu. Isizwe nesizwe senza lo msebenzi ngendlela yaso kuya ngokuthi umuntu owenza umsebenzi ongowasiphi isizwe. Ngalolu cwaningo kuhloswe ukuvuzewa koLwazi LweNdabuko oselufuna ukushabalala ngenxa yempucuzeko.

Ucwaningo lubuza le mibuzo elandelayo: Ubani onelungelo lokungena emsamo noma lokuhlaba kanye nokwaba utshwala bendabuko emzini ongenalo ilungu lo mndeni elingenza lowo msebenzi? Lo msebenzi wokuhlabela amadlozi kanye nokwaba utshwala bendabuko kwenziwa kanjani? Kuba namuphi umthelela lokho emndenini owenzelwa umsebenzi wokuqhuba isiko lesiNtu umuntu ongelona ilungu lo mndeni?

Lolu cwaningo lusingathelwe kwelinye lamalokishi amancane azungeze iGoli. Lapha kukhulunywa ngelokishi laseHeidelberg ogama lalo iRatanda. Le ndawo ikuNxantathu weGwa eMpumalanga Randi yeGoli. Izindawo zasemadolobheni zaziwa ngokuthi zinabantu abahlukene ngokwezizwe abangabokudabuka eNingizimu Afrika. Kule ndawo kutholakala isizwe samaZulu, amaXhosa, abeSuthu bese, kuba khona lelo dlanzana labantu besizwe samaNdebele, amaTsonga kanye nabantu besizwe samaSwati. Ngaphandle kokuthandabuza nje kungashiwo ukuthi asikho isizwe saboMdabu esingathi le ndawo eyaso, ngoba zonke izizwe zabantu boMdabu ezitholakala lapha zeza ngokuzosebenza.

Lokhu kuzokhuthaza isiko lokuhlonipha okuyisiko lase-Afrika futhi kugqugquzele isizukulwane esisha ukuba sibambe iqhaza, kanye nomcwaningi ukuze bafunde ngezindlela zokuqhuba umsebenzi wamasiko eNdabuko ezindaweni zasemadolobheni.

Abstract

Ritual ceremonies are traditionally and culturally performance events conducted differently by different groupings across the world, and in this case by Africans with the hope of observing and preserving their African religious traditions and customs. These traditional practices often involve people verbally and symbolically communicating with their forefathers through among other things, the burning of incense to plead or appeal to the dead who are referred to as ancestors. Such performances occur during events such as Traditional Weddings, Umemulo (21st ceremony), Funerals and Unveilings (Ukumbulwa kwamatshe). Nonetheless, it of great significance to realise that nations individually perform their ritual ceremonies in accordance with the set out cultural traditional practices. The aim of this research project is to focus attention on the renewal of Indigenous knowledge, mainly because it seems to have been overpowered by urbanization and neo-liberalism.

The research asks the following questions: who has the authority to enter a sacred place to slaughter and share traditional alcohol in the township households? How are processes of animal slaughtering as sacrifice, and the distribution of traditional alcohol to the ancestors administered in city life? What effect does this have on the family doing the work of carrying on the custom of a person who is not a member of the family?

This study is conducted in Ratanda, a small township around Johannesburg located between Heidelberg and the Vaal Triangle area. This township has diverse cultural groupings and the ones dominating being Zulu's, Xhosa's, Sotho's, and few people speaking of Ndebele, Tsonga, and Swati. The study will benefit the entire research community, as well as people who live in the suburbs, by honouring the customs associated with ancestral practices. This will reinforce a culture of respect for African culture and encourage participation from the young generation, together with the researcher to learn the ways of conducting traditional customs in urban areas.

OKUQUKETHWE

ISAHLUKO 1

1.1	Isingeniso	11
1.2	Umbono ongakafakazelwa	14
1.3	Intshisekelo Yocwaningo	15
1.4	Izinhloso zocwaningo	16
1.5	Umklamo wocwaningo	17
1.6	Imibuzo yocwaningo	18
1.7	Abazohlomula kulolu cwaningo	18
1.8	Isiphetho	19
1.9	Umumo wezahluko:	19
	1.9.1 ISAHLUKO 1	19
	1.9.2 ISAHLUKO 2	19
	1.9.3 ISAHLUKO 3	19
	1.9.4 ISAHLUKO 4	19
	1.9.5 ISAHLUKO 5	20
	ISAHLUKO 2	21
2.1	Isingeniso	21
2.2	Yini isiNtu?	21
2.3	Yini ukuphahla?	21
2.4	Izinhlobo zemicimbi yokuqhutshwa kwamasiko esiNtu.	22
2.4.1	Umsebenzi wembeleko	23
2.4.2	Ukwenzelwa kwezingane umhlonyana	24
2.4.3	Ukwenzelwa kwezingane zamantombazane umemulo	27
2.4.4	Umsebenzi wokushadisa/ wokugcagciselana	28
2.4.5	Umsebenzi wokungcwaba	29
2.4.6	Umsebenzi wohlambo/ wokugeza	30
2.4.7	Umsebenzi wokubuyisa ilungu lomndeni elashona	33
2.5	Izitsha zokudla komsebenzi wesiko lesiNtu	35
2.5.1	Imbiza yotshwala besiNtu	36
2.5.2	Umsebenzi wokhamba	37

2.5.3 Umsebenzi wokhamba umancishana 38
2.5.4 Umsebenzi wembenge 39
2.5.5 Umsebenzi wenketho/ wenkezo 39
2.5.6 Imisebenzi yogqoko/ yisithebe 40
2.6 Utshwala besiNtu umqombothi 40
2.7 Izilwane zokuhlatshwa ukuqhuba umsebenzi wamasiko wesintu: 42
2.7.1 Ukusetshenziswa kwenkukhu emsebenzini wokuqhutshwa kwesiko lesiNtu 43
2.7.2 Ukusetshenziswa kwembuzi emsebenzi wokuqhutshwa kwesiko lesiNtu 44
2.7.3 Ukusetshenziswa kwenkukhu emsebenzi wokuqhutshwa kwesiko lesiNtu 45
2.8 Ukubuyekezwa kwemibhalo 46

ISAHLUKO 3 52

3.1 Isingeniso 52
3.2 Injulalwazi yocwaningo 52
3.3 Izindlela zokuqoqa ulwazi 53
3.4 Ipharadaymu 58
3.5 Ukuxoxisana/ ukubuzwa kwemibuzo 60
3.6 Ukuhlaziywa kolwazi 60

ISAHLUKO 4 61

4.1 Ukwethulwa nokuhlaziywa kolwazi 61
4.2 Isingeniso 61
4.3 Izingxoxo zocwaningo nababambiqhaza 62
4.3.1 Ubani onelungelo lokuhlaba ekhaya? 62
4.3.2 Utshwala besiNtu kwabiwa kanjani? 64
4.3.3 Yabiwa kanjani inyama yomsebenzi wamasiko wesiNtu? 65
4.4 Izinhlobo zemisebenzi yokuqhutshwa kwamasiko esintu 65
4.5 Ukwenziwa komsebenzi womhlonyane 68
4.6 Izindlela zokuqhutshwa komhlonyane 70
4.7 Ukuqhutshwa komsebenzi womemulo 71
4.8 Indlela yokuqhutshwa komgcagco wesiNtu 76

4.9 Ukuqhutshwa kwemingcwabo yesiNtu 78
4.10 Umsebenzi wokumbulwa kwamatshe 82
4.11 Umsebenzi *webabyshower* 82
4.12 Ukushiswa kwempepho 84
4.13 Ukuthethwa kwedlozi 89
4.14 Ukuhlatshwa kwezilwane zomsebenzi wesiNtu 93
4.15 Ukuhlahlelwa kwenyama 96
4.16 Izindlela zokupheka inyama yomsebenzi wesiNtu 99
4.17 Izindlela zokwabiwa kwenyama 99
4.18 Izindlela zokuvubela utshwala besiNtu 102
4.19 Ukwabiwa kotshwala besintu 105
4.20 Isiko lokukhuliswa kwezingane zamantombazane ezindaweni zasemadolobheni 108
4.21 Isiko lokukhuliswa kwengane yomfana ezindaweni zasemadolobheni. 110
4.22 Ukuqhutshwa kwesiko lokwenziwa komemulo 112
4.23 Isiphetho 115

ISAHLUKO 5 116

5.1 Isingeniso 116
5.3 Izincomo neziphakamiso zocwaningo 116
5.4. Isiphetho 120
Imithombo Yolwazi 121
Eminye imithombo esetshenzisiwe 126
Imithombo ethathelwe ku-inthanethi 126
Uhla lemibuzo yocwaningo 127

ISAHLUKO 1

Kulesi sahluko kuzothintwa isingeniso ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu. Kunikezwe umlando ngokuthi aqala kanjani amalokishi ezindaweni ezisemadolobheni, umlando omfishane ngesizinda obekubanjelwe kuso ucwaningo, Umbono ongakafakazelwa, izinhloso zocwaningo, imibuzo yocwaningo kanye nesiphetho.

1.1. Isingeniso

Imisebenzi yesiNtu imicimbi eyenziwa abantu base-Afrika ukugcina amasiko wabo ngokwenkolo yase-Afrika. Kule misebenzi yesiNtu kuyaphahlwa, kushiswe impepho, kukhulunywe nabantu abangasekho. Kuya ngokuthi lowo msebenzi wenziwa ngaphansi kwasiphi isimo. Kungaba ukubonga, ukushweleza noma ukudlulisa isicelo kulabo ababizwa ngamadlozi. Isizwe nesizwe senza lo msebenzi ngendlela yaso kuya ngokuthi umuntu owenza umsebenzi ongowasiphi isizwe. UNyembezi noNxumalo (1966:100) bafakaza bathi:

> Isiko lingenzelwa ukubonga, ukushweleza, nokucela. Amasiko aligugu lezizwe ngezizwe, ezincane nezinkulu, izinkulungwane ngezinkulungwane. Yiwona ahlanganisa impilo yabantu, afana nenomfi ngoba kufana nokuthi axhumela ndawonye amalungu; uhlelo lwempilo lugcine seluhlangene njengesihlandla esisodwa.

Ukwenza umsebenzi wesiNtu akukhethi ukuthi umuntu uwenzela kuphi. Umuntu angawenzela ezindaweni zasemakhaya noma ezindaweni ezisemadolobheni. Lolu cwaningo luveza izindlela okuqhutshwa ngazo imisebenzi yesiNtu ezindaweni zasemadolobheni, ngoba kunenkolelo yokuthi abantu basezindaweni zasemadolobheni balandela amasiko afika nempucuko yabantu abadabuka emazweni aseNtshonalanga, kanye namasiko enkolo yase-Afrika.

Ngeminyaka ye-1600 kwafika abantu abamhlophe eNingizimu Afrika bevela emazweni ahlukene ezwenikazi laseYurophu, ngenhloso yokuzobusa izwe labantu abamnyama. Nokwathi izwe selibuswa abamhlophe bokudabuka emazweni aseNtshonalanga kwabakhona ushintsho ekuhlalisweni kwabantu. Kwaba khona abantu abahlala ezindaweni ezisemakhaya ababuswa amakhosi endabuko kanye nalabo abahlala emadolobheni abasebenzela abamhlophe ezimbonini ezahlukene nokubalwa kuzo izimbiwa zezimayini. Inani labantu abamnyama laya likhuphuka ngeminyaka ye-1930 kuya kuma 1940, elisuka ezindaweni zasemakhaya lifudukela ezindaweni ezisemadolobheni. Kwaqala kwanda izigameko zobelelesi nokwaholela ababusi bezwe bangaleso sikhathi ukuthi basungule amalokishi okuyizindawo ezakhelwe abantu abamnyama kuphela.

UMalinga (1997:7) uma ecaphuna umbono kaBonner (1927) uthi:

> *According to Bonner, as early as 1927, G. Ballender, the Manager for Non-European Affairs for Johannesburg, complained of six hundred Black families streaming into Johannesburg each year, and it is highly probable that the great bulk of these were fleeing from the farm.*
>
> Ngokusho kukaBonner, ekuqaleni kuka-1927, uG. Ballender, iMenenja Yezindaba zabantu boMdabu baseGoli, wakhononda ngemindeni yabantu abaMnyama abangamakhulu ayisithupha bethutheleka eGoli unyaka nonyaka, futhi nokungenzeka ukuthi iningi laliphuma emapulazi.

Ngokusho kukaMalinga (1997) kungayo leyo minyaka lapho okwaqala khona ukwanda kwamalokishi, nokwathi ngeminyaka ye-1955 kwasungulwa ilokishi laseDaveyton. Lapha kubalwa amalokishi anjengoDaveyton eBenoni, KwaThema eSprings njll. Kungawo lo nyaka futhi we-1955 okwasungulwa ilokishi laseRatanda ngaphansi kwedolobha *iHeidelberg.* Leli yidolobha elasungulwa ngonyaka we-1880 njengesiteshi sokuhwebelana ngezimpahla uH. J Uekermann ongowukudabuka ezweni laseJalimane.

Le ndawo yaseHeidelberg ikuNxantathu weGwa eMpumalanga Randi yeGoli. Ngesikhathi seMpi Yokuqala, iHeidelberg yasebenza njengenhlokodolobha *yeZuid Afrikaansche Republiek* ngaphansi *kweTriumvirate kaPaul Kruger*, uP. J Joubert noM.W Pretorius, kusukela ngo-1880 kuya kunyaka we-1883. Nokwathi ngonyaka we-1885 kwatholakala imithombo yegolide *yaseWitwatersrand* esifundeni sakhona eHeidelberg, kanti futhi nehhovisi likaKhomishani Wezimayini lasungulwa kulo leli dolobha. IHeidelberg yathuthuka njengedolobha elijwayelekile *laseVictoria* elingaphandle kweGoli. Izakhiwo eziningi ezisukela esikhathini esiphakathi kuka-1890 no-1910 zisalondoloziwe kule ndawo.

Izindawo zasemadolobheni-ke zaziwa ngokuthi zinabantu abahlukene ngokwamazinga empilo kanye namasiko axubile. Abanye bafundile ngokwemfundo yaseNtshonalanga, kanti abanye bathi bakholelwa enkolweni nezimfundiso zamasiko ase-Afrika. Abanye bona bathi impucuzeko ibavule amehlo ngokuthi babuke izinto ngeso elihlukile kunabanye. Lezi zinto zenza ukuba abantu oningi labo lihlala emadolobheni, bazithole bephila impilo ehlukene kabili. Kunalabo abathi noma sebephucuzekile kodwa basakholelwa emasikweni esiNtu. Bese kuba khona labo abathi bona izinto eziphathelene namasiko esiNtu abazingeni. Laba ngabantu abathathwa inkolo yabaMhlophe ethi izinto zabantu abamnyama aziphucuzekanga.

UNgwenya (2015:77) uthi:

> AbaMhlophe bafika kuleli zwekazi lase-Afrika nenkolo eyabe ihambisana nemikhuba yabo yokuphila. Amasiko kanye nendlela yokuphila eyayiphilwa ngabantu boMdabu abazange bayicubungule. Lokhu kwaba nomthelela wokuthi bayibukele phansi, bayithathe njengento ewubuqaba esuka ezenzweni zokungazi nokungaqondisisi. Ukwenza kanye nemikhuba yabamhlophe kwathathwa njengempucuko kwathi izenzo, amasiko kanye nemikhuba yaboMdabu kwathathwa ngokuthi ubuqaba.

Ngala mazwi kaNgwenya (2015) asafakazela khona ukuthi nanamuhla basekhona abantu abaMnyama ababuswa imfundiso yaseNtshonalanga, nabathi bona abakholelwa ezintweni zamasiko esiNtu.

Kulolu cwaningo kukhulunywa ngamasiko athinta imicimbi eqhutshwa ekhaya ngalinye. Kule micimbi kuhlangana abangani nezihlobo kuphekwe kudliwe. Lapha kukhulunywa ngokudla okufaka utshwala besintu, phecelezi esingathi "umqombothi" kanye nenyama yesilwane esihlatshiwe. Phela lokhu ukudla abantu abakholelwa ukuthi yikhona okuxhumanisa abaphilayo nabangasekho, noma ukudla bokulandela amasiko.

Izwekazi lase-Afrika izwe elihle kakhulu elakhelwe amazwe amaningi. La mazwe anabantu abaningi abangabokudabuka kulo. Iningi labo ngabantu abamnyama. Leli zwekazi linamasiko alo ahlukile kunalawo aseNtshonalanga, kanti futhi liqukethe inhlanganisela yabantu bezizwe. I-Afrika yaziwa njengezwekazi elizigqajayo ngamasiko kanye nezobuciko balo. Kubalwa ezenkolo ngokwamabandla, ezenkolo yesintu sase-Afrika, ukuvunula, ukudla okudliwayo, umculo kanye nezilimi zaboMdabu.

U-Ayisi (1992:1) uchaza isiko athi:

> *Culture is that complex whole which includes knowledge, belief, art, law, morals, customs, and all other capabilities and habits acquired by man as member of society.*
>
> Isiko ingxube ehlanganisa ulwazi, inkolelo, ubuciko, umthetho, isimilo, amasiko, nawo wonke amanye amakhono nemikhuba elandelwa umuntu njengelungu lomphakathi.

La mazwi ka-Ayisi (1992) aveza ukuthi isiko lingumgogodla wesizwe lapho amalungu omphakathi abukela khona inqubo yokuphila. Izinto ezenziwayo njengemigubho kanye nayo yonke imicimbi eyenziwa ngabantu cishe iyefana. Indlela okwenziwa ngayo iyefana, mhlawumbe

ingahluka ngokubizwa kwamagama ngenxa yokuhluka kwezilimi, kodwa kuningi esingathi kuyafana.

U-Aziza (2001: 31) ufakaza athi:

> *Culture...refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs.*
>
> Isiko ... lisho ukuphelela kwendlela yokuziphatha yeqembu elithile labantu. Kufaka phakathi konke okubenza bahluke kunoma yiliphi elinye iqembu labantu ngokwesibonelo, imikhuba yabo yokubingelela, ukugqoka, imikhuba yenhlalo kanye netaboo, ukudla, izingoma namaphethini wokudansa, izigaba zempilo kusukela ekuzalweni, emishadweni kuya ekufeni, imisebenzi yendabuko, inkolo njengezinkolelo.

Lokhu kuchaza khona ukuthi amazwe ase-Afrika ayintoyinye. Okuthinta amazwe asenhla ye-Afrika akugcini khona, kodwa kumbandakanyana namazwe aseMzansi wezwekazi. Ubudlelwano kwezamasiko bala mazwe kwenza ukuthi inqubo yezamasiko nayo ifane. Ukufana kwenqubo yamasiko abantu lasezwenikazi lase-Afrika akusho ukuthi iyafana neyamazwe aseNtshonalanga.

Imvubelo yesiNtu-ke ingelinye lamagugu esiNtu sase-Afrika. Ongathi uyazi ngokusunguleka kwemvubelo yesiNtu angabe ekhohlisa abangazi. Uma ungabuza umuntu omdala noma wesizukulwane esingaphambi kwesenu, angakutshela ukuthi naye wazalwa ikhona kanti nalabo bangathi bayithola yenziwa okhokho babo. Lokhu kujwayelekile ezintweni ezingumlando kanye namagugu esiNtu sase-Afrika. Ngamafuphi nje akekho umuntu ongathi uyazi ukuthi kwaqalaphi.

1.2 Umbono ongakafakazelwa

Abantu aboMdabu abahlala emadolobheni bangabantu abafuduka besuka ezindaweni zasemakhaya ngenhloso yokuyofuna amadlelo aluhlaza. Akungabazeki ukuthi labantu nabo bahlangabezana nezingqinamba ezithile empilweni, njengabantu basemakhaya. Lapha kubalwa izinto ezifana nokushonelwa izihlobo zabo. Ukuzala nokukhulisa abantwana kanye nokuganiselana. Lokhu kugcina kubaholela ekutheni nabo bameme izihlobo nabangani, lapho

kwenziwa imisebenzi yokugcina isiko lesiNtu. Izinto bazenza ukufana nalezo ezenziwa emakhaya, njengokukhuluma emsamo, ukuhlaba izilwane bese kuphekwa nokudla. Lena inqubo ejwayelekile esizweni sase-Afrika kukhalwa noma kujatshulwe.

Abantu abahlala emadolobheni baziwa ngokuthi iningi labo liphucuzekile. Lapha uma kukhulunywa ngempucuzeko kuchaza ukuthi abantu bakhona bafundile imfundo yamazwe aseNtshonalanga. Ngale ndlela inqubo namasiko abantu boMdabu abahlala ezindaweni zasemakhaya ihlala ibukelwa phansi. Abahlala emadolobheni bona kwaziwa ngokuthi bangcono futhi, bahlala nasezindaweni ezingcono uma kuqhathaniswa nezasemakhaya. Lokhu kusho khona ukuthi nezindlela abazisebenzisayo zokwenza izinto azifani nalabo abasezindaweni zasemakhaya.

Ezindaweni zasemadolobheni uma umnumzane womuzi enza umsebenzi wokugcina usiko lwakubo, usebenzisa indlela yaseNtshonalanga yokwaba ukudla. Umuntu nomuntu uphakelwa yedwa epuletini lakhe. Ayikho indaba yokuthi inyama izokhishwa ngezithebe, iqotshwe, kudle wonke umuntu ngokuhlanganyela. Ayikho indaba yokuthi kuneqatha lomqobi. Ukukhishwa kotshwala nakho cishe kuyafana ngoba kubekwa ngembiza bese kuthiwe enxaniwe iyaziyela. Umbuzo uthi ubani ozothi lokhu kuyadliwa ngakithi? Noma ozothi lokhu kuyaphuzwa ngakithi?

Ukukhipha ukudla komsebenzi ngale ndlela kuza nezingqinamba eziningi empilweni nasenhlalweni yabantu. Umama ozithwele angazithola esedla inanzi okuyinyama edliwa izalukazi, bese ezithola esebeletha umntwana onyakeme. Noma ingane izithole seyidla inyama yenhloko edliwa obaba. Ukubeka utshwala esidlangalaleni kube ikamazitapela kuholela ekutheni intsha isine izibethele igcine seyikhiphelana izikhali khona lapha ekhaya. UNgwenya (2015:84) uthi impilo ephilwa emadolobheni yaba nomphumela ongemuhle enhlonipheni abantu ababehloniphana ngayo emakhaya. Uqhubeka athi ukwehluka kwempilo ephilwa emadolobheni kwadala ukuthi abanye bahlukane nenkambiso yasemakhaya. Lena-ke, into engamukelekanga emsebenzini wokuhlabela abaphansi. Ngangokuthi uma izimenywa zomcimbi zingenamanga, lowo msebenzi uthathwa njengongamukelekanga kwabaphansi.

1.3 Intshisekelo Yocwaningo

Ugqozi lususwe ukubuka nokucwaningisisa izindlela okuqhutshwa ngazo imisebenzi yamasiko esiNtu ezindaweni zasemadolobheni, njengoba kwande izigameko lapho sizwa ngemithombo ethembekile njengemisakazo nomabonakude, kuthiwa abantu bangeniswe ezibhedlela ngenxa yokudla abakudle emcimbini obukade usendaweni wokuqhutshwa kwamasiko esiNtu. Lokhu

kuyasithunaza isithunzi sabantu abaNtsundu noma kudweba isithombe esibi ngemisebenzi yamasiko esiNtu. Njengomuntu okhulele esifundazweni saKwaZulu Natali ngibone kufanele ngenze ucwaningo ngalezi zindlela, ngoba ngibona sengathi azifani nalezi okuqhutshwa ngazo ezindaweni zasemakhaya. Emakhaya sikhule sifundiswa abantu abadala ukuthi imisebenzi yokuqhutshwa kwamasiko esiNtu yenziwa kanjani, futhi besiba ingxenye yayo yonke imicikisho eyenziwayo ukugcina leli siko.

Ngokukhula, emva kokuphothula izifundo zamabanga aphezulu engangizenza ngisahlala ezindaweni zasemakhaya. Ngakhetha ukufudukela esifundazweni saseGauteng ngenhloso yokuyofuna amadlelo aluhlaza. Ngenhlanhla ngifikele endaweni yaseHeidelberg nalapho engithole indawo yokuzinza khona. Cishe sengineminyaka evile kwengamashumi amabili ngihlala kule ndawo, futhi ngingakubeka kucace ukuthi umuntu useyafana nesakhamuzi sakhona, ngoba umuntu useyakwazi nokuthi ahambele imicimbi yokuqhutshwa kwamasiko esiNtu yakhona.

Engikuphawulile kule ndawo ukuthi iningi lentsha yakhona ayikuthakaseleli ukuphuza utshwala besiNtu. Singathi nje ikhonze kakhulu utshwala besilungu. Abazihluphi futhi ngokwazi ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu, kanti nabobaba bakule ndawo abazihluphi ngokwazi nokufundisa izingane zabo ngokuqhutshwa kwemisebenzi yesiNtu.

Omama bakule ndawo bazithola benomthwalo omningi emahlombe abo wokwenza amalungiselelo wemisebenzi yokuqhutshwa kwamasiko esiNtu. Bathi bevubela utshwala ngapha kube kufuneka ukuba baphinde babele izivakashi inyama yomsebenzi kanye notshwala besiNtu kube kanti obaba kanye nentsha yakule ndawo igxile kakhulu ekulawuleni utshwala besilungu.

Ngale ndlela umcwaningi uzithole enentshisekelo yokwazi ukuthi isenzo ezifuze lesi sibangelwa yini, nokuthi abantu bakule ndawo bangasizakala kanjani ukuze nabo bakuthakasele ukwazi ngezinto ezithinta amasiko esiNtu.

1.4 Izinhloso zocwaningo

Isiko lo muntu omnyama wase-Afrika kuquka izwe laseNingizimu Afrika liyigugu, futhi lingumgogodla wesizwe somuntu omnyama. Uma into iyigugu iphathiswa kwezikhali zamaNtungwa. Inikezwa uthando olungelinganiswe nezinye izinto. Iyahlonishwa ukuze ihlale yongekile. Kanjalo nomcimbi wokuqhuba isiko lasekhaya uyahlonishwa. Phela ngokwesiko lesiNtu umcimbi wesiko uhlanganisa abangasekho kanye nabantu abasadla anhlamvana. Kulo

mcimbi kumele kubekhona inyama notshwala ukuze abangasekho bathokoze. Kufana noma kuthiwa kwenziwa umcimbi wokubonga kwabaphansi, uzwa kuthiwa bandise. Kule micimbi kuba khona nabantu abazozimazisa umndeni. Umbuzo okhona ukuthi ingabe laba bantu bathokoza ngokwanele yini? Ukuthokoza kwabaphansi kuncike kubantu abazozimazisa umcimbi. Uma bengeneme abantu bokuhamba, nabaphansi abajabuli. Nenhloso yomcimbi ithathwa njengengaphumelelanga. Kulapho abenzi bomcimbi okumele bazinuke amakhwapha ukuthi konakelephi. Izindlela zokwabiwa kokudla komcimbi nazo ziba nawo umthelela kulokhu.

Ngalolu cwaningo kuhloswe ukuvuselelwa koLwazi LweNdabuko oselufuna ukushabalala ngenxa yempucuzeko, enye inhloso wukwandiswa kwezindlela zokwabiwa kokudla emicimbini yokuqhutshwa kwesiko, ukuze kuthokoze izethameli zomcimbi. Kukhuliswe nothando lo kudla okuhlanganisa abantu abangasaphili kanye nabaphilayo. Kutholakale izindlela zokwaba ukudla ezizokwenza ukuthi bazizwe bamukelekile. Ngalolu cwaningo futhi kuhloswe ukuthi amagugu esizwe sabaMnyama alondolozeke. Kusatshalaliswe nakwezinye izinhlanga eziyingxenye yelizwe lethu. Ukwenza konke lokhu akuwona neze umsebenzi olula. Kodwa ucwaningo luhlose ukuthi luwenze lo msebenzi ngempumelelo. Izinhloso zalo ezibalulwe ngenhla zingagcini ngokwandisa umlando kuphela, kodwa zibe usizo ekukhuliseni isizwe sikaPhunga noMageba. Lolu cwaningo beluhlose ukuveza izindlela ezilandelwa abantu basezindaweni zasemadolobheni, abaqhuba ngazo imisebenzi yamasiko esiNtu.

1.5 Umklamo wocwaningo

Umklamo wocwaningo kulapho ekuqukethwe khona uhlaka elingumhlahlandlela wonke wocwaningo. Ngamanye amazwi kungashiwo ukuthi yiwona owumongo wocwaningo, ngoba kulapho kutholakala khona ukusuka nokuhlala kocwaningo. Kumklamo wocwaningo kulindeleke izinto ezifana nokuthi ucwaningo luzokwenziwa kuphi (isizinda). Izindlela ezizosetshenziswa ukuqhuba ucwaningo, kanye nezinsizakuhlaziya ezizosetshenziswa ukuhlaziya ulwazi oluqoqiwe.

Abacwaningi abaningi sebelenzile ucwaningo ngokuqhutshwa kwemisebenzi yesiNtu, kodwa lusantuleka ucwaningo olwenziwe ezindaweni zasemalokishini, futhi oluthinta imizi elawulwa abantu besifazane kanye nezingane.

Lolu cwaningo lusingathelwe kwelinye lamalokishi amancane azungeze iGoli. Lapha kukhulunywa ngelokishi laseHeidelberg ogama lalo iRatanda. Le ndawo ikuNxantathu weGwa eMpumalanga Randi yeGoli. Izindawo zasemadolobheni zaziwa ngokuthi zinabantu abahlukene

ngokwezizwe abangabokudabuka eNingizimu Afrika. Kule ndawo kutholakala isizwe samaZulu, amaXhosa, abeSuthu bese, kubekhona lelo dlanzana labantu besizwe samaNdebele, amaTsonga kanye nabantu besizwe samaSwati. Umcwaningi ubona luzokwanela ucwaningo oluzotholakala kule ndawo, ngoba cishe wonke amalokishi akhele iGoli enza izinto ngendlela efayo. Uma ucwaningo lungaqoqwa kuwo wonke lama lokishi. Ucwaningo lungathola umthamo ozohlaziywa ongagcina ungaphezu kwamandla walo.

1.6 Imibuzo yocwaningo

Lolu cwaningo luhlose ukuphendula le mibuzo elandelayo:

1. Ubani onelungelo lokuhlaba kanye nokwaba utshwala bendabuko emzini ongenalo ilungu lo mndeni elingenza lowo msebenzi?
2. Lo msebenzi wokuhlabela amadlozi kanye nokwaba utshwala bendabuko kwenziwa kanjani?
3. Kuba namuphi umthelela lokho emndenini owenzelwa umsebenzi wokuqhuba isiko lesiNtu umuntu ongelona ilungu lo mndeni?

1.7 Abazohlomula kulolu cwaningo

Isizwe asakhiwa umuntu oyedwa kodwa sakhiwa ngokuhlanganyela ndawonye. Umuntu umuntu ngabantu. Ngala mazwi ngichaza ukuthi ukuze isizwe sikhule sibumbene. Sidinga izindlela zokukwenza izinto ngokubambisana. Ngakho-ke isizwe asikwazi ukubambelela endleleni eyodwa yokwenza izinto. Ngalolu cwaningo kuzohlomula umphakathi wonkana okuzoqhutshelwa ucwaningo kuwo, kanye nabantu abahlala ezindaweni ezisemalokoshini jikelele. Ngokuthi bahloniphe amasiko aqondene nemisebenzi yokuxhunyaniswa namadlozi. Lokhu kuzovuselela isiko lokuhlonipa amasiko esiNtu.

UMnyango Wobuciko Namasiko nawo kulindeleke ukuthi uhlomule ngalolu cwaningo. Wona kulindeleke ukuba uhlomule ngolimi laboMdabu wesizwe samaZulu. Phela ulimi laboMdabu wesizwe samaZulu liyigugu okungamele lushabalale nje, kodwa kumele ligcinelwe isizukulwane esizayo.

1.8 Isiphetho

Kule sahluko sokuqala kuthintwe isingeniso ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu. Kwanikezwa umlando ngokuthi aqala kanjani amalokishi ezindaweni ezisemadolobheni, umlando omfishane ngesizinda obekubanjelwe kuso ucwaningo, Umbono ongakafakazelwa, izinhloso zocwaningo, imibuzo yocwaningo kanye nesiphetho.

1.9 Umumo wezahluko

Lolu cwaningo lunezahluko ezinhlanu. Isahluko ngasinye siqala ngesingeniso bese siphetha ngokubuyekeza okuxoxwa ngakho kusahluko nesahluko.

1.9.1 ISAHLUKO 1

Kulesi sahluko kuzothintwa isingeniso ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu. Kunikezwe umlando ngokuthi aqala kanjani amalokishi ezindaweni ezisemadolobheni, umlando omfishane ngesizinda okuzobanjelwa kuso ucwaningo, Umbono ongakafakazelwa, Intshisekelo yocwaningo, izinhloso zocwaningo, imibuzo yocwaningo kanye nesiphetho.

1.9.2 ISAHLUKO 2

Ngaphansi kwalesi hloko, kuzogxilwa emisebenzini eke yacwaningwa neminye esaqhubeka ngaphansi kwesihloko ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu. Imikhakha ezolindeleka ngaphansi kwalesi sigaba ibala ukuchazwa kwamagama emisebenzi yokuqhutshwa kwamasiko esiNtu.

1.9.3 ISAHLUKO 3

Kulesi sahluko kuzokhulunywa ngenjulalwazi ezosetshenziswa ukuqhuba ucwaningo kanye nezindlela ezizolandelwa ukwenza ucwaningo.

1.9.4 ISAHLUKO 4

Kulesi sahluko kuzokwethulwa ulwazi oluzotholakala ngesikhathi kwenziwa ucwaningo. Kuphinde kuhlaziywe lonke ulwazi ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emkhakheni okubhekenwe nawo.

1.9.5 ISAHLUKO 5

Lapha kuzobhekwa amazwibela ngezinhloso zocwaningo kanye nemiphumela etholakele ngesikhathi lwenziwa. Kuzobe sekwenziwa iziphakamiso ngemiphumela etholakele kuphinde kugqugquzelwe ukubaluleka kokuqhuba ucwaningo olufanayo noma oluphonsa inselelo kulolu okukhulunywa ngalo.

ISAHLUKO 2

2.1 Isingeniso

Ngaphansi kwalesi hloko, kuzogxilwa emisebenzini eke yacwaningwa neminye esaqhubeka ngaphansi kwesihloko ngezindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu. Imikhakha ezolindeleka ngaphansi kwalesi sigaba ibala ukuchazwa kwamagama emisebenzi yokuqhutshwa kwamasiko esiNtu, abantu ababambe iqhaza ocwaningweni kanye nezinsizakuhlaziya ezisetshenziwe ocwaningweni.

2.2 Yini isiNtu?

Igama elithi "isiNtu" igama elisetshenziswa kakhulu uma kukhulunywa ngezinto eziphathelene nabantu abangabokudabuka ezwenikazi lase-Afrika. Leli yigama elisebenza njengegama elihlanganisa zonke izizwe zabantu base-Afrika. Kujwayelekile ukuthi uzwe umuntu lapho ekhuluma bese athi "isiNtu sithi …." noma athi "ngesiNtu sithi …." uma ekhuluma ngento eqondene nomuntu omnyama. Le gama lisetshenziswa kanjena ngoba kunenkolelo yokuthi abantu base-Afrika banenqubo efanayo, njengokugcinwa kwamasiko emvelaphi yabo kanti futhi benza izinto ngendlela efanayo. Akukhathaleki ukuthi umuntu uzalwa esiphi isizwe, inqobo nje uma engowoMdabu wase-Afrika.

Ilizwe laseNingizimu Afrika lingelinye lamazwe elinabantu bezizwe ezihlukene kodwa abadabuka kulona. IniNgizimu Afrika njengoba seyathola inkululeko. Abantu sebeyakwazi ukuthi bahlalisane ndawonye, futhi bangabheki ukuthi umuntu ungowasiphi isizwe, kodwa bahlalisane kahle. Ekuhlalisaneni kwabo ndawonye bengabezizwe ezahlukene kugcina kubaholela ekutheni amagama abajwayele ukuwasebenzisa uma behleli beyisizwe esisodwa bangawasebenzisi, kodwa bathole igama elilodwa. Lokhu kwenziwa ngoba akufuneki kube sengathi kuqhakambiswa isizwe esithile kunezinye. Into eyike yenzeke, abantu baba nendlela thize yokuthola igama elizokwazi ukuthi lingabandlululi, kodwa libumbe abantu babe yinto yinye. Kufana namagama anjengokuthi "**utshwala besiZulu, bojwala ba Sesotho**," uma le zizwe zihleli ndawonye aziwasebenzisi la magama kodwa zivele zithi **'utshwala besiNtu, bojwala baSetso'**.

2.3 Yini ukuphahla?

Ukuphahla igama elisetshenziswa ukuxhumana nabantu abangasekho emhlabeni wabaphilayo, esibabiza ngokuthi **'amadlozi'**. Le gama selande kakhulu uma abantu bekhuluma ngokuxhumana

namadlozi kanti le gama elesiXhosa. NgesiZulu uma umuntu exhumana nabantu abaphansi kuthiwa '**ukuthetha umsamo, ukuthetha idlozi**'. Umuntu uma ebhekene nanoma iyiphi inkinga kuyaye kuthiwe akahambe ayocela emsamo noma kuthiwe akukhulume nabantu abangasekho. Ziningi izinto umuntu angazicela-ke emsamo, kungaba ukucela umsebenzi, izinhlanhla, ukucela ukuthula ngaphakathi kwekhaya njll.

UMkhize, (2010:41) uthi:

> Ukuthetha umsamo ilapho sishisa khona impepho uma abanye abakubiza ngokuthi ukuphahla. Lapho isizwe sikhuluma nabangasekho siya emsamo. Lokhu sikwenza ngenkulu inhlonipho.

UMkhize uqhakambisa ukubaluleka kwesiko lokuhlonipha lapho kuthethwa umsamo, nokuthi umsamo indawo ehlonishwayo. Phela ukuze izinto zihambe ngononina kumele lowo ophahlayo akwenze ngenhlonipho lokho.

UMkhize, (2010:42) uma eqhubeka ubeka athi ngezizathu zokuya emsamo:

> Esokuqala ilapho sisuke sikhuluma nabadala kukhona esikucelayo kumbe sibhula ulaka oluthizeni ngaphandle kokuchitha igazi. Okwesibili ilapho sisuke senza khona umsebenzi othizeni, esingathi siyahlaba sibapha ukudla kokunye sigcina isiko elithizeni phakathi komuzi wabo.

La mazwi agcizelela ukuthi ukuphahla iyona ndlela yokukhuleka ngokwenkolo yase-Afrika. Lokhu kuchaza ukuthi umuntu oziqhelelanisa nokuphahla usuke ezihlukanisa nabantu abangasekho. Azikho izinto ezingalunga uma umuntu emosha ubudlelwano bakhe nabantu abamphethe.

2.4 Izinhlobo zemicimbi yokuqhutshwa kwamasiko esiNtu.

Ngokwesiko lesiZulu miningi imicimbi ekhona kusukela umuntu ezalwa kuze kuyofika lapho eya koyisemkhulu. Le micimbi ihlukene ngokwezigaba zayo. Kukhona imicimbi eyaziwa ngokuthi eyenjabulo. Kule micimbi kusuke kujabule wonke umuntu, ngisho nengane encane imbala.

UMsimang, (1991:24) uchaza kanje:

> Kukhona umsebenzi wokubusa ekhaya. Ngalo msebenzi umnumzane usuke ebonga kwabakubo ngempilo nezinhlanhla phakathi komuzi. Ngaso leso sikhathi ecela futhi

ukuba abakubo baqhubeke njalo bamsingathele umuzi lowo nosapho abameboleke lona.

Ngamafuphi nje kusuke kusindwe ngobethole, kanti ikhona naleyo ekusuke kumuncu kuyona. Leyo yimicimbi okusuke kushwelezwa ngayo emadlozini uma kukhona ilungu lomndeni elingaphilile kahle emzimbeni, noma lapho kusuke kudlule ilungu lomndeni.

EsiZulwini kunale micimbi elandelayo:

2.4.1 Umsebenzi wembeleko

Ngokwesiko lesiNtu kunomcimbi owenzelwa umntwana ozelwe ekhaya obizwa ngokuthi imbeleko. Lo msebenzi wenziwa ngenhloso yokubonga amadlozi ngesipho somntwana esivelile ngaphakathi kwekhaya kanye nokumbika kuwo amadlozi ukuba amamukele, futhi aphinde amvikele ezintweni ezimbi ezingamvelela umntwana. Ngokujwayelekile lo msebenzi wenziwa umuntu osekhulile noma omdala ekhaya, njengomuntu ongumkhulu noma ongugogo kodwa uma bengasekho emhlabeni bobabili uyise womntwana uyena osingatha lo msebenzi.

UMakhanya (1997:10) ubeka kanje:

> Umkhulu noma ugogo ushisa impepho emsamo. Kuthethwa idlozi ngokubonga umntwana osetholakele emndenini. Kuye kuhlatshwe isilwane esilungiselelwe. Ngakusasa ingane leyo ebongwayo iphelezelwa enye ingane yakwabo kuyiwe esibayeni. Amakhosikazi ayahlabelela ashaye nezandla, amadoda ashaya izinduku aziphambanise. Umama omdala uphatha ukhamba lotshwala, Baphatha nesitsha esincane esinebomvu elixovwe ngotshwala nomalala (ikhambi).

U-Allegritti, noGray, (2005:133) uma becaphuna uRamphele, (2002:47) bafakaza bathi:

> *An elder of the family on the paternal side formally summons the ancestors by pouring beer on the ground in the family courtyard and sprinkling snuff. He uses the family isiduko (clan name which is used to praise the members of the lineage) to implore them to shower their blessings on the child, and to ensure that her/his future is unier their protection. Those assembled add their voices. The child is welcomed as a joint responsibility by the nuclear and extended family as well as the neighbours who join the celebrations.*
>
> Umuntu omdala womndeni ohlangothini lukababa unxusa okhokho namadlozi ngokuthela utshwala phansi egcekeni lomndeni afafaze nesinemfu. Usebenzisa *isiduko* somndeni (NgokwesiXhosa: Isiduko igama lomndeni elisetshenziselwa

> ukuqhakambisa amalungu ozalo) ukubancenga ukuthi bahlisele izibusiso zabo enganeni, nokuqinisekisa ukuthi ikusasa lakhe livikelekile. Labo abamngungile banezela ngamazwi abo. Ingane yamukelwa njengesibopho ngokuhlanganyela abomndeni womuzi, izihlobo kanye nabomakhelwane abazimbandakanya kumgubho.

Isiko lokwenzela umntwana imbeleko ngokwesiNtu singasho ukuthi luyisendlalelo sokuqala uhambo lasemhlabeni ukubheka phambili, nokuthi akhanyiseleke kuzo lezo zindlela. Phela izingqapheli ngezamasiko zikholelwa ukuthi umntwana ongenzelwanga imbeleko ukhula ebhekene nezingqinamba, kanti futhi uvamise ukuba namashwa lapho ekhula.

Mtumane, (1992:25) uchaza uthi:

> *Ancestors are believed to be taking care of the living. They are considered as protecting them from misfortunes and giving them blessings and fortunes. While rituals are constantly performed for the departed, when a misfortune befalls someone, ancestors are often purported to be angry or having their backs on them for a ritual that has not been performed or, if performed, it was not done properly. Even social misconduct and misbehaviour by the living may cause the displeasure of ancestors, for which they may inflict some form of punishment.*
>
> Kukholelwa ukuthi amadlozi anakekela abantu abaphilayo. Athathwa njengabavikela amabhadi futhi banikeza izibusiso kanye nezinhlanhla. Ngenkathi amasiko enziwa njalo kwabangasekho, lapho othile ehlelwa yishwa, amadlozi kuthiwa athukuthele noma afulathele umkhuba ongazange wenziwe noma, uma wenziwa, awenzekanga ngendlela efanele. Ngisho nokungaziphathi kahle kwezenhlalo nokungaziphathi kahle kwabaphilayo kungadala ukungathokozi kwamadlozi, lapho abangenza khona ukujeziswa okuthile.

Imbeleko ichazwa njengomsebenzi wokuxhumanisa namadlozi lapho ingane izalwa, bese iyabikwa kumalungu omndeni angasekho ukuthi ayicabele indlela enhle, futhi ayivikele ezintweni ezimbi. Lokhu kusho ukuthi lo msebenzi uyisiqalo sempilo yomuntu njengoyisisekelo okwakhelwa phezu kwaso.

2.4.2 Ukwenzelwa kwezingane umhlonyana

Umhlonyana umsebenzi wesiNtu owenzelwa ingane yentombazane ekhaya lapho ingena esigabeni sokuthomba. Lo msebenzi singawuchaza ngokuthi ungowesibili emisebenzini yesiNtu owenziwa ngokuhleliwe, futhi ojwayelekile emisebenzini yokuxhumana namadlozi, ngaphandle kwemisebenzi eyenziwa ingahlelelwanga njengomsebenzi wokungcwaba noma umsebenzi wokushweleza kwbaphansi, noma wokubonga inhlanhla ethize okukholakala ukuthi amadlozi abe nesandla ekutheni ibe impumelelo.

UBlose (2002:58) uthi:

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

La mazwi achaza khona ukuthi ukukhula komntwana kuya ngezigaba. Umhlonyana ungesinye sezigaba sokukhulisa umntwana ngokwesiko lesiNtu.

UKhuzwayo, (2002:92) ufakaza athi:

> Umhlonyane umcimbi owenzelwa intombazane noma umfana uma sebefike ezingeni elithile lokukhula.

Leli siko lokukhulisa izingane alisandile kakhulu emizini eminingi ngenxa yokuntulwa ulwazi, kanye nokuntenga kwesimo sezimali emizini eminingi lokwenza lo msebenzi, ikakhulukazi esizweni samaZulu. Nalabo abasaligcinile leli siko benzela kakhulu izingane zamantomabazane, kanti kwezinye izizwe lisagciniwe leli siko lokukhulisa izingane zabafana namantombazane, njengesizwe samaXhosa, abeSuthu, amaNdebele kanye nezinye izizwe ezakhele iNingizimu Afrika. Umlando uveza ukuthi nakhona KwaZulu lalikhona isiko lokukhulisa noma umhlonyana owenzelwa izingane zabafana, kodwa laya ngokuya lincipha leli siko.

UMasondo, (1940:64) ufakaza athi:

> Lo mkhuba waqala phakathi kwesizwe esiNsundu endulo kuleli langaneno. Endulo bonke abantu besilisa babethi bangafika kuleli banga elifanele ukusoka, bese besoka ongasokile wabe eyiseka, ebizwa ngokuthiwa ngumfana nanxa eseyindoda futhi

> kuthiwa livaka elesaba umkhonto ngoba engayanga edwaleni, lapho onke amadoda afike aqine khona ukhakhayi. Nxa abafana beyosoka, bebehamba ngezigaba zokukhula kwabo, bathi abantanganye basoke langalinye, kube yileso sigodi sikhiphe abafana abantanganye bayosoka njalo. Babengayi abesifazane abasebasha endaweni lapho abafana besokela khona ngoba babephenduka izilwane babe nomoya omubi. Ukudla babekulethelwa yizalukazi, inyama beyidla baze bayibuke ngoba bayahlatshelwa. Babehlala lapho ethafeni, baze babuye ngoba sebepholile. KwaZulu lo mkhuba waqedwa uShaka ngoba efuna ukuthi bonke abantu besilisa baye empini, bangalitshaziswa ngokuhlala isikhathi eside ethafeni besasokile. Wathi ngoba engenayo indlela yokuwuqeda lo mkhuba, wabe esethi abantu mabachumbuze izindlebe, ngoba ekubona lokho ukuthi akusichithi isikhathi abantu bethothobele ethafeni.

La mazwi aveza ukuthi isiko lokukhulisa izingane zabafana lalikhona mandulo ngaphambi kokuthi iNkosi uShaka ibuse. Nokwathi uma sekubusa iLembe, lawuvala lomkhuba ezinganeni zabafana kodwa laveza indlela ethile yokuqhuba leli siko. Okusho khona ukuthi isiko lokuthomba kwengane yomfana lisekhona, yize nje kungasekho ukuthi lenziwe ngesiko lokuhlaba noma kuxhunywane namadlozi njengengane yentombazane.

Uma ngicaphuna uMazibuko (2016:1) ufakaza athi:

> Isiko lokusoka laqedwa iSilo uShaka kwaZulu ecasulwa ukuba abafana bayohlala entabeni kuchitheke isikhathi esiningi kade kuphole. Nokho nanamuhla abafana abaningi basawunquma umthambo baqhathe noma bengasoki.

Lo mbhalo ongenhla ufakazela khona ukuthi akusekho ukuthi kubongwe emadlozini ukungena kwengane yomfana esigabeni sokukhula njengezingane zamantombazane. Ezinganeni zamantombazane le siko lisabanjiwe cishe zonke izizwe ezakhelwe elikaMthaniya. Uma ingane yentombazane ingena esigabeni sokuthomba, kuba nendlela ethile okuqhutshwa ngayo isiko lokukhulisa ingane kanye nokuyalwa kwazo. NgokukaNgwenya (2015:74) uthi lo msebenzi wenziwa nguyise wentombazane ebonga ukuziphatha kwengane. Uthi uma ecaphuna amazwi kaShabangu (1999) athi:

> Mhla iphuma emgonqweni uyise uhlaba imbuzi okuyiyona ezokhulunyelwa ngayo kwabaphansi, kushiswe nempepho. Kusuke kubongwa ukuthi intombazane leyo bayithombisile. Okungukuthi bayibeke ezingeni lobuntu nelobudala. Imbuzi

> yokuthombisa ibizwa ngokuthi ingqibabomvu noma imbuzi yomhlonyane. Idliwa abadala abangasayi esikhathini ngoba sebefana namadlozi idliwe futhi izintombi ezisemsulwa ezingakalali nabafana ngoba phela nosingaye usuke esemsulwa.

La mazwi aveza ngokusobala ukuthi ukungena kwengane yentombazane esigabeni sokukhula kuyigugu elikhulu kangakanani kubazali bayo, futhi kubongwa nabaphansi ekuyivikeleni kwabo ukuthi ingahlangabezani nazihibe ekukhuleni kwayo. Kuphinde kuveze futhi ukuthi isiko lokukhulisa ingane yentombazane alikashitshi kulelo lasemandulo, limi kuze kube manje. Naleyo mindeni engalenzi leli siko, akusikhona ukuthi ayilithandi noma ayilitusi kodwa izingqinamba ezithile ezibhekene nabantu banamuhla njengokuntuleka kolwazi kanye nezimali.

2.4.3 Ukwenzelwa kwezingane zamantombazane umemulo

Umemulo umcimbi owenzelwa ingane yentombazane uma isifika esigabeni sokuthi isingana. Lo msebenzi wona ungachazwa njengomsebenzi owandulelwa umhlonyana, njengoba kuchaziwe ngenhla ukuthi umhlonyane yilapho ingane isuke ingena esigabeni sokuthomba. Umemulo wona wenzelwa intombazane esuke isidlulile esigabeni sokuthomba kodwa isingena kwesokugana. Lapha, abazali basuke bebonga ukuziphatha kahle kwentombazane kuze kufike esigabeni sokuthi inikezwe imvume yokuthi isingagana.

UMazibuko (2016:132) uma ecaphuna amazwi kaMsimang (1975:245) uchaza athi:

> Umemulo umkhosi omuhle, owabe unewozawoza nelukuluku elibabazekayo. Lokho kwakwenziwa ngoba kwakungemuli uwonkewonke nje, kepha kwakwemula ozime bezintombi, nomafungwase babanumzane.

La mazwi achaza ngokusobala ukuthi umsebenzi wokumulisa intombazane ubungenzelwa noma ubani, kodwa bekwenzelwa abathile emndenini. Lo msebenzi wokumulisa ingane eyintombazane ekhaya, usho ukubonga kwabazali ekuziphatheni kahle lapho ikhula.

UMazibuko (2016:133) uma ecaphuna amazwi kaKhuzwayo (2002:86) uqhubeka athi:

> Umemulo umcimbi owenzelwa ingane yentombazane ngokukhula ize ifinyelele ezingeni elithile iziphethe kahle isagcwele. Isuke ihloniphe abazali bayo, yalalela imiyalo yabo. Isuke ingagcinanga lapho ngoba isuke ihloniphile nasemphakathini ewakhele, yahlonipha nabangasekho ngoba phela yibona ebebeyigcinile kuze kube yilesi sikhathi. Ibongwa nguyise ngokuyihlabisa, amemezele emphakathini ukuthi

> indodakazi yakhe isikhulile. Akagcini ngokubonga yona, kodwa ubonga nabaphansi ngokumlondolozela indodakazi yakhe ize ifike ezingeni lokukhula esuke isikulo. Uyanxusa futhi kubo ukuthi njengoba isikhulile ingane yakhe baze bayilonde, bayiphe umendo omhlophe.

Okuchazwe ngenhla akusafani nokwenzeka esikhathi samanje lapho sekumuliswa wonke umuntu oyintombazana. Esikhathini samanje wonke umntwana oyintombazana useyakwazi ukuthi amuliswe. Lokho kulele ekutheni ukhulela emndenini ome kanjani ngakokwezimali nokuthi ukholelwa kangakanani esikweni lokukhulisa ingane eyintombazane.

UMazibuko (2016:132) ufakaza athi:

> Ngokujwayelekile umemulo wenziwa abazali lapho bebonga ukuthi ingane yabo isifike esigabeni esithile sempilo isaziphethe kahle. Eminye imindeni iyazihlanganisa lezi zinqubo ngoba abanye bakwenza ngisho ingane yabo isinengane.

Lokhu kuchaza ukuthi wonke umntwana oyintombazana unelungelo lokwenzelwa umemulo, akukhathalekile ukuthi usethole umntwana ngaphambi kokungena emshadweni. Esikhathini samanje kukholelwa ukuthi ukungenzeli ingane eyintombazane umemulo kuwukucindezela ilungelo layo. Ikhula ingenakho ukuzethemba njengamanye amantombazane, nokuthi phela ayizikhethelanga ukuthi yona ingabi inkosazane ekhaya kubo. Ngakho-ke isiko lithi kumele ingane eyintombazane imuliswe uma kufika isikhathi leso ngoba nayo iyadinga ukubongwa, futhi ixhunyaniswe namadlozi asekhaya kubo.

2.4.4 Umsebenzi wokushadisa/ wokugcagciselana

Umshado umcimbi wokuhlanganisa abantu ababili abaganene. Lo mcimbi ngokwesiZulu esijwayelekile kuthiwa umgcagco noma udwendwe. Lapha kusuke kuhlanganiswa intombi nomfana sebengeniswa esigabeni sokuba umama nobaba ngokusemthethweni. Ngokuvamile-ke kulo mcimbi kuyaye kuqhutshwe isiko elithile, njengokuthi umakoti athelwe ngenyongo yalapho eganele khona ukumbika emadlozini akulowo muzi.

UBlose (2002:93) uchaza ukuzalwa kwengane nokukhula ngezigaba kuze kufinyelele esicongweni sempilo yomuntu. Ubeka athi:

> Ukukhula komntwana kusuka eselihlule kuze kube uyabelethwa, enzelwe amasiko afanele okukhuliswa kwakhe, kubongwa kwabalele, kumnyusela ezingeni

> esingalibiza ngokuthi liyisicongo sempilo yomuntu, izinga lokugana uma kungowesifazane noma ukuganwa uma kungowesilisa. Isiko likumisile ukuthi ukuphelela kwesidalwa esingumuntu wukufinyelela kuleli zinga. Ongakafiki kuleli zinga, akukhathaleki noma ngabe usekhule kangakanani, uthathwa njengoseyingane. Izindaba eziwuhlonze zomndeni noma zomphakathi ziba ngaphezu kwamadolo kumuntu ongakafiki kuleli zinga. Kufanele edlule kuleli zinga anduba athathwe njengopheleleyo nosenegunya lokuphawula ezindabeni ezinohlonze. Akukhathaleki noma ngabe unobuchule obungakanani bokuhlakanipha kwengqondo ngesabelo soPhezukonke kodwa kufanele adlule kuleli zinga elibalulekile isibili ·empilweni yomuntu. Emva kwalokhu, umuntu uzithola esenegunya lokufumbathiswa amalungelo okusika elijikayo ebandla.

Ngamafuphi nje, ukungena esigabeni sokugana noma sokushada kusho lukhulu ebantwini ababili abathandanayo. Ukugana kuwukufinyelela esicongweni sempilo yomuntu. Ukufinyelela esigabeni sokushada kusho ukwedlula ezigabeni ezithile zempilo, okubalwa kuzo imbeleko, umhlonyana kanye nokumuliswa kwengane eyintombazane. Lokhu kwehlukile kwezinye izigaba ngoba kuhlanganisa intombanzane kanye nomfana ndawonye ngefindo likasofasilahlane.

2.4.5 Umsebenzi wokungcwaba

Umngcwabo umsebenzi ongamenyelwa muntu futhi awuhlelwa ngoba umsebenzi oyisehlo esingamukelekile ekhaya. Umngcwabo umsebenzi ohamba nokufa. Lapha impilo isuke seyifika esiphelweni umuntu esadla anhlamvana. Uma kuchazwa ukufa kuthiwa umakoti wakuyo yonke imizi.

UMakhanya (1997:19) uthi:

> Uma umuntu esedlulile emhlabeni kusuke sekufike lapho impilo yakhe iphela khona. Lapho ezalwa umuntu kwenziwa imininingwane eminingi. Nalapho esehambile emhlabeni uphelezelwa ngendlela ethathelayo. Kugcinwa amasiko wonkana phela ngemfanelo. Kunenkolelo yokuthi lowa oshonile useya kokhokho njengedlozi

Kushiwo kanjalo ngoba akukhethi ukufa, kudla fumuka, kudla silaza. Lolu hlobo lo mcimbi alukhethi ukuthi kuzelwe izingane zabafana noma zamantombazane kulelo khaya.

UBlose (2002:126) ukuchaza ukufa kanje.

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

Lapha kuvela ukuthi umuntu usuke efe ngokwenyama yasemhlabeni walabo ababonakalayo, eselibangise kokhokho bakhe abangabonwa ngamehlo enyama. Phela ngokwenkolelo yase-Afrika umuntu akafi bese kuthuleke kodwa impilo yakhe iyaqhubeka iye kulabo abangabonwa.

UMnyandu, (1993:67) ufakaza kanje:

> *In the Zulu Traditional Religion, though physical death means physical separation with the physical world, it is not an end but a continuation of life in the spiritual realm where uMvelinqangi and the ancestors dwell.*
>
> Enkolweni yesiko lamaZulu, yize ukufa ngokwenyama kusho ukuhlukana nomhlaba obonakalayo, akusona isiphelo kodwa impilo yangokomoya iyaqhubeka lapho kuhlala khona uMdali kanye namadlozi.

UNgwenya (2015:184) uthi:

> Isizwe samaZulu sasimhlonipha kakhulu umuntu osedlulile emhlabeni. Sikholelwa ukuthi umuntu akafi kuphelele lapho kodwa uyabuya abe idlozi noma ithonga.

UNtuli (2004:12) uthi:

> AmaZulu asabambelele enkolweni yomdabu awananazi ngokuthi umoya womufi uya emndenini wakhe wabaphansi umoya womufi uhlala lapho kuze kube isikhathi sokukhipha ihlambo lo mufi bese ubuyiswa. Ungabuyiswa umoya wakhe usuzoza ekhaya usulithongo.

UNgwenya (2015:169) uthi:

> Ukufa bekuyinto ehlonishwa kakhulu emphakathini wesizwe esiNsundu. Lokhu kwakwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonileyo uyaguquka abe idlozi lasekhaya

Laba babhali abangenhla bachaza ukufa njengento ebeyihlonishwa kakhulu esizweni sabantu abaNtsundu, nokuthi umuntu oshonileyo akuphelile ngaye kodwa uphenduka abe idlozi lasekhaya. Ngamanye amazwi impilo yomuntu iyaqhubeka noma esengasekho ezweni lamagade ahlabayo.

UNgwenya (2015:169) uma eqhubeka ecaphuna amazwi kaSibanyoni (2014) uthi:

> Emngcwabeni bekuya abantu abadala kuphela izingane zingalubhadi olwazo unyawo. Umngcwabo bekuyinto yabantu abadala, ikakhulukazi amadoda. Amangcwaba ayehlonishwa kakhulu, lapho umuntu ewakhomba wayewakhomba ngesibhakela ukukhombisa inhlonipho.

Lo mbhalo ongenhla uchaza ngendlela okwakuqhutshwa ngayo mandulo. Phela mandulo bekunenkolelo ethi umuzi oshonelwe ilungu lomndeni ugubezelwe ifu elimnyama. Okusho ukuthi kugcwele imimoya engalungile ukuba ingaba phakathi kwabantu abaphilayo. Izingane kanye nabantu besimame bangabantu abaziwa ngokuthi balula, nokuthi uma besondelana kakhulu nalapho kungcwatshwa khona bangakhazeka kalula, bese lo mkhuba wokufa ube ukhondolo eliqhubekayo.

UNtuli (2004:25) uthi:

> Le mimoya inesikhundla-simo esithile phakathi kwabantu noMveIinqangi kanti futhi imisebenzi yayo ayifani. Kukhona imimoya emibi ehIukumeza abantu. Leyo-ke akusiyo imimoya eyadalwa nguMvelinqangi.

Lapha kufakazela ukuthi imimoya ayifani. Kukhona imimoya emihle kanti futhi nemibi. Le mimoya emibi kukholelwa ukuthi iletha ishwa ekhaya. Abantu abazithola besengcupheni yokungenwa yile mimoya, abantu abasuke begutshezelwe ifu elimnyama, njengokuhanjelwa ilungu labo lomndeni.

2.4.6 Umsebenzi wohlambo/ wokugeza

Ukuhlamba noma isigezo umsebenzi owenziwa umndeni obukade ungcwaba ilungu lawo. Izindawo ke azifani, kuya ngokuthi leso sigodi noma lowo mndeni uzenza kanjani izinto. Kuye

kuthi uma kuqedwa kungcwatshwa, bese kuyagezwa. Ngokujwayelekile uma abantu bebuya emalibeni, babekelwa amanzi ngendishi, bageze izandla zabo. La manzi afakwa isiqunga noma inhlaba ukuze bageze izintuli zasemalibeni. Lapha kugeza wonke umuntu obekade eyinxenye yomngcwabo, bese kube khona ukugeza komndeni oshonelwe ilungu lawo. Emva kokungcwaba, abantu besilisa abangamalungu omndeni bayahamba, bayogeza emfuleni onamanzi ahambayo. Abantu besifazane bona baphelekezela lowo osuke eshonelwe umyeni wakhe ukuyogeza emfuleni. Bathi bangabuya lapho bese kuqoqwe indlu lapho obekuhlezi isidumbu salowo ongasekho nalapho bekugonqwe khona umndeni. Emva kwayo yonke le nqubo, kuba khona indlela yokugeza ngokwesiko. Eminye imindeni ikwenza ngaso leso sikhathi lokho kuqedwa kungcwatshwa. Ngenhloso yokukhulula labo abahlala kude abangamalungu omndeni, noma kubekwe ilanga lapho abazokwazi ukuthi babuye bazohlanela lapho ekhaya.

UBogopa (2010:2) uthi:

> *Firstly, the family slaughters a cow or a goat a day before the burial day. Secondly, a ritual ceremony (hlamba izindla) is performed a week after the burial day and is followed by another ritual ceremony (zilela ofile) which is performed a month after the burial day. Lastly, a ritual ceremony (buyisa) is performed a year later. It is believed that failing to perform these ritual ceremonies might have a negative impact on the health of the family members.*
>
> Okokuqala, imindeni ihlaba inkomo noma imbuzi ngaphambi kwelanga lo mngcwabo. Okwesibili, emva kwesonto kungcwatshiwe kwenziwa umsebenzi wokuhlamba izandla, bese emva kwenyanga kulandele umsebenzi wokuzilela umuntu oshonile. Okokugcina, kwenziwa umsebenzi wokubuyisa emva konyaka. Kunenkolelo yokuthi ukungenziwa kwale misebenzi kungaba nemiphumela engemihle kumalungu omndeni.

Ngokusho kwalo mbhalo ongenhla ukugeza into ebaluleke kakhulu esikweni lomuntu omnyama. Ukungalandelwa kwale siko kungaba nomthelela ongemuhle kumalungu omndeni asaphila, kanti uma abantu benza umsebenzi wokugeza kubavulela izinhlanhla. Kuba khona umsebenzi wokuqala owenziwayo emva kokuba ilungu lomndeni thizeni selingcwatshiwe. Lo msebenzi wokugeza ubizwa ngezindlela ezahlukene kuya ngokuthi leso sigodi siwubiza kanjani. Kunalabo abathi **“utshwala bamapiki”,** abanye bathi **“utshwala bokugeza izikhali”.** Kulo msebenzi wesiNtu kuhlatshwa imbuzi bese amalungu omndeni oshonelwe ageze izandla zawo ngenyongo yayo. Eminye imizi isebenzisa amavovo otshwala ageze izandla ngawo.

UBlose (2002:155) uthi:

> Emva komngcwabo, emakhaya, abantu abangamalunga omndeni bahamba baye kogeza emfuleni ogelezayo futhi bageze wonke umzimba ngenhloso yokuzihlambulula umnyama wesifo. Umfelokazi yena ushona emfuleni namanye amakhosikazi ayogeza, aphuce ngokwesiko lokuzilela umyeni wakhe. Abakade belekelela ngokungcwaba nabo bayageza emfuleni ikakhulukazi amadoda akade emba umgodi. Abanye-ke bayahlamba esangweni ngaphambi kokuba bangene ngaphakathi ekhaya. Izandla lezi bazihlamba emswanini nawo oqashelwa ngeso lokhozi yisalukazi sekhaya. Kubekwa izitsha ezimbili esangweni, yisitsha esinomswani nesitsha esinamanzi anesiqunga ngenhloso yokuzihlambulula ngokwesintu. Baphiwa lokho kokuthiba umphangazane emva kwalokho indlela yaziwa yibo ebheke emakhaya.

Lo mbhalo ongenhla ufakazela khona ukuthi izindawo azifani. Abanye abantu bawenza ngokushesha lo msebenzi wokugeza, kanti futhi abanye basebenzisa umswane wembuzi. Abadala bakholelwa ukuthi le indlela iyashesha futhi eyamukelekile. Phela uma umndeni ohleli emanzini, awukwazi ukwenza izinto ezithize zokuqhubeka nempilo ejwayelekile. Kuyasiza ukusheshisa lo msebenzi ukuze nezingane zikwazi ukukhululeka. Amabhungu namatshitshi awakwazi ukuvakashelana uma lowo ophuma emndenini ongakagezi isinyama bengagezile. Kuye kufuneke ukuba lo msebenzi usheshiswe ukuvimbela izingane zingazitholi sezona.

2.4.7 Umsebenzi wokubuyisa ilungu lomndeni elashona

Ukubuyisa noma ukukhushulwa komuntu owashona umsebenzi wesiNtu owenziwa ngokwesiko uma ilungu lomndeni lashona. Kwezinye izindawo lo msebenzi ubizwa ngokuthi **'isiduduzo'**. Abanye bazozibuza ukuthi kungani lo msebenzi bewubiza ngaleli gama. Phela akujwayeleki ukushona komuntu emndenini noma ngabe mncane noma mdala. Sihlala sikhona isikhala sakhe kulabo bantu abasele ekhaya. Kuvamile-ke uzwe abantu abangamakholwa bethi basaya koduduza emndenini oshonelwe. Kahlekahle uma abantu beya emzini oshonelwe ilungu lawo ngesikhathi wehlelwa ifu elimnyama, kuthiwa baya kokhalisa umndeni, bese uma sekwenziwa umsebenzi wokubuyisa idlozi, kuthiwe siyabaduduza ukuze nabo baqhubeke nempilo. Kuningi okuvamise ukwenzeka kulo mcimbi. Kungaba ukuphiwa kwezipho umndeni owenza umsebenzi wokubuyisa. Ngokujwayelekile lo msebenzi wenziwa uma kushone umuntu omdala ekhaya, njengomkhulu,

ugogo, ubaba wekhaya noma umama. Imvamisa lo msebenzi wenziwa emva kwesikhathi esingangonyaka lelo lungu lomndeni lashona.

UMakhanya (1997:20) uthi:

> Kuphela unyaka umnumzane eshonile bese amakhosikazi ekhumula inzila, agezwe ekhaya. Emva kokukhumula inzila, bese eyabuyiswa umnumzane. Ngaphambi kosuku lomsebenzi, kufanele kwenziwe imbuzi yokumbika ukuthi useyabuyiswa. Lokhu kwenzelwa ukuthi naye ameme oyisemkhulu. Nalapho ekuthethweni kwedlozi akuqalwa ngaye. Kuqala kubizwe okhulukhulwane, okhokho, obabamkhulu, oyise kugcinwe ngaye.

UBlose (2002:159) uthi:

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

UNtuli, (2004:17) uthi:

> Ngemuva kokushona ubukhona bomoya womufi busuke busawusibekele umndeni wakhe. Yilesi sizathu esenza ukuba abasaphila baqikelele ngempela ukuthi yonke imicimbi nemisebenzi yesiko-nkolo eqondene nomufi iyagcinwa. Lokhu kokuthi aboMdabu bakhonza amadlozi kuchaza le mpilo-nkolo yaboMdabu abangama-Afrika.

Kuyacaca ukuthi ababhali abaningi bayavumelana ngokuthi umndeni ohanjelwe ilungu lawo kuyaye kwenziwe umsebenzi wokukhuphula lelo lungu, ukuze abe idlozi elihle emndenini. Nokuthi ahlanganiswe nalabo abomndeni abashona kudala ngenhloso yokuvikele umndeni bandise nezinhlanhla ekhaya. Kuyavela futhi ukuthi uma kwenziwa lo msebenzi kwakuhlatshwa inkomo ngezikhathi zasemandulo. Lokhu kwakungumgomo owaziwayo kodwa ngokuya nokushintsha kwezikhathi, kuyavela ukuthi abanye sebehlaba imbuzi ukuqhuba lo msebenzi.

Kuyavela futhi ukuthi sekukhona ukudideka ebantwini abaningi. Abantu abaxubanisa isiko lokumbula amatshe nesiko lokukhuphula ilungu lomndeni elashona.

UBlose (2002:159) uthi:

> Isiko lokubuyisa umufi muva nje selihlanganiswe nesiko elisha lokwembulwa kwetshe. Amatshe esikhumbuzo amba eqolo okufike kube yinkinga wukuthi kuyenzeka ukuthi Iona oshonile alame abanye abangenzelwanga matshe ezikhumbuzo. Uma abantwana bakhe umnumzane lowo sebefuna ukumenzela itshe lesikhumbuzo, bathiywe wukuthi abanakwenzela yena yedwa kukhona abashona ngaphambi kwakhe. Kusinda kube yitshe uqobo. Ukuhlaba inkomo yokubuyisa oseshonile kungeke kwaba yintaba ngokungako, inkinga iba khona kulokhu kuxutshwa kwamasiko. Kuyabiza ukungcwaba, ikakhulukazi kulesi sikhathi esiphila kuso, kanjalo nokugcina amasiko aphathelene nokubuyisa oshonile azoba idlozi kumba eqolo.

Lo mbhalo uveza ukuthi amasiko aya ngokushabalala esizweni sabantu abaNtsundu. Nokuthatha kube umqansa ebantwini abangadli imbuya ngothi njengoba nesimo somnotho singasi mngani wamuntu, nokungaletha umthelela othile ezimpilweni zabaphilayo kanye nalabo ababizwa ngamadlozi.

2.5 Izitsha zokudla komsebenzi wesiko lesiNtu

Izitsha zokudla zidlala indima ebalulekile lapho kwenziwa umsebenzi wokuqhutshwa kwamasiko esiNtu. Kukhona izimbiza zokupheka ukudla, izitsha zotshwala besiNtu, izitsha zokuphakela ukudla noma ezokuphakela inyama yomsebenzi lowo owenziwayo. Ngokujwayelekile kufanele le zitsha zihlale zihlanzekile ukuze ukudla okuphakelwa kuzona kwamukeleke kulabo abenzelwa lowo msebenzi.

UNdaba (2017:91) uthi:

> Utshwala njengakho konke ukudla nabo bunezitsha ezisetshenziswayo ukubuphatha. Empeleni zonke izizwe ngokwehlukana kwazo zinezitsha ezahlukene zokuphatha amanzi amponjwana.

UMsimang, (1975:111) athi:

> Lokhu nabamhlophe banezitsha zabo ezikhethiwe ngempela eziphatha lolu hlobo lokudla. Zizodwa izingilazi zewayini, zizodwa ezikabhiya, zizodwa ezeshampeni

nezinye izinhlobo zotshwala. Amawayini agcinwa phansi ezindlini ezakhelwe wona zwi.

Lapha kuvela ukuthi izitsha zokuphatha ukudla ziyinto esemqoka kuleso naleso sizwe njengoba ekubeka okaMsimang (1975), ukuthi nabaMhlophe banezitsha ezikhethekile zokugcina utshwala babo.

2.5.1 Imbiza yotshwala besiNtu

Imbiza ukhamba olukhulu lokuphisela utshwala noma okuphekwa ngalo. Imbiza isiza ukugcina umthamo omkhulu wotshwala, bese kuthi izinkamba ezincane zona kwabiwa ngazo ebandla. UNdaba (2017:91) uthi:

> Imbiza isitsha esikhulu sesiZulu kunazo zonke sokuphatha utshwala. Sibunjwa sibe isihuluhulu singacoliseki futhi esihlotshiswa ngokulotshwa ngaphandle. Izoco imbiza encane elandela imbiza ngobukhulu. Ihlaziya yimbiza yekhethelo yokupha imithimba. Ihlaziya ngobukhulu liphakathi kwembiza nezoco. Zonke lezi zishiswa ziba bomvu.

USchoeman noMertens, (1975:104) bafakaza bathi:

> *Largest of the traditional Zulu pots currently in use is the imbiza, cooking vessel that will hold from 20 to 40 litre. Apart from sheer size, its distinguishing features are a rather high waitline and a mouth large in relation to its wall area. These pots are mainly though not exclusively used for the fermenting of utshwala, the traditional sorghum based Zulu beer and since they are hardly ever in the public eye, these modest yet dutiful vessels are rarely decorated.*
>
> *In spite of this simplicity or perhaps because of it, they are often extremely handsome. The accurate shaping of such large pot's bears witnesses to the potter's expert technique. Next in size is the iphangela, big enough to match in capacity some of the smaller imbiza-types. It can hold a reserve of up to 20 litres of beer when a moderately large gathering is being entertained.*
>
> Amabhodwe amakhulu esiNtu wesiZulu asetshenziswayo njengamanje imbiza, isitsha sokupheka esingamumatha amalitha angama-20 kuye kwangama-40. Ngaphandle kobukhulu bazo, zehlukene ngogqinsi lwesinqe sazo kanye nomlomo

> omkhulu maqondana nendawo yokhalo lwayo. Lezi izimbiza zohlobo oluthile olungasetshenziselwa ukuvutshelwa kotshwala kuphela, utshwala bendabuko besiZulu futhi njengoba ziyimvelakancane emehlweni abantu, izitsha ezizothile futhi ezingavamile ukuhlotshiswa.
>
> Ngaphandle kwalokhu bulula noma mhlawumbe ngenxa yako, avame ukuba mahle ngokwedlulele. Ukubunjwa okushaya emhloleni kwamabhodwe amakhulu kangaka kufakazela ubungcweti bombumbi wawo. Elandelayo ngobukhulu iphangela, inkulu ngokwanele uma uyiqhathanisa nezimbiza ezincane. Ingagcina umthamo ongafinyelela emalitheni angama-20 otshwala lapho umbuthano omkhulu uhlangene ngokuzijabulisa.

Ngamafuphi nje, imbiza isona sitsha esikhulu kunazo zonke okukhiwa kusona ngezitshana ezincane. Imbiza isona sitsha esikwazi ukuphakela bonke abantu abahambele umsebenzi lowo, noma ukuphakela bonke abantu abasekhaya.

2.5.2 Umsebenzi wokhamba

Ukhamba luncane kunembiza. Lona lenza imisebenzi eminingi kunembiza. Ukhamba kuphekwa ngalo ukudla, kuphinde kube khona elinomlomo omkhulu okuphakelwa kulo ukudla, kanye nokhamba lokwaba into ephuzwayo njengamahewu noma utshwala.

UNdaba (2017:91) ufakaza athi:

> Isikhamba esokupha ibandla. Uphiso nesichumo ziyalingana nesikhamba kodwa zona zehluke ngokuthi zingogilonxi ngezintamo nemilomo bese zanda ngemilomo. Isichumo sihle kakhulu ekuthwaleni utshwala ngoba selukwe ngotshani obungasheshi ukwemukela ukushisa.

USchoeman noMertens, (1975:104) uthi:

> *The most common household pot, the ukhamba is a familiar sight everywhere in kwaZulu. It comes in a large variety of sizes, containing anything from 2 litre to about 10 litres. Its waist is where it should be halfway between top and bottom with a mouth smaller in relation to its outside surface area than 93 imbiza. It is a fat and friendly looking vessel with a strange, satisfied look about it the customary drinking pot from which visitors enjoy sourmilk and beer.*

> Imbiza ejwayelekile yasendlini, ukhamba yinto ejwayelekile kuyo yonke indawo kwaZulu. Iza ngosayizi abahlukahlukene, imumatha noma yini kusukela emalitheni amabili kuye cishe kumalitha ayishumi. Ukhalo lwayo kufanele lube emaphakathi nendawo ukusuka phezulu nangaphansi libe nomlomo omncane maqondana nendawo engaphandle engaphezulu kwe-imbiza engama-93. Ingumkhumbi obukeka wondlekile ngomzimba futhi onobungane obungajwayelekile, okubukeka kwanelisa ukuphuza ngayo okuvamile lapho izivakashi zijabulela isicukwane notshwala.

Ababhali abangenhla bavumelana ngazwi linye ngokubaluleka kanye nomsebenzi owenziwa imbiza. Kungagcini nje ngokuthi inkulu kodwa futhi iyakwazi nokumumatha umthamo omkhulu wokudla noma okuphuzwayo.

2.5.3 Umsebenzi wokhamba umancishana

Umancishana ukhamba oluncane kakhulu olungenela umuntu oyedwa. Imvamisa lolu khamba lusetshenziselwa ukunikeza umnumzane womuzi amahewu noma isicathulo sotshwala lapho ezicishela ukoma eyedwa.

UNdaba (2017:93) uthi:

> Isicathulo ukhamba oluncane okuthiwa umancishana. Isihambi siphiwa ngomancishana ukuze sinyambise ulwanga, sibambe umoya kwehle namathe futhi singadakwa ngoba siyedlula silibangise phambili. Umuzi ngowezinyanya, owomndeni, izihlobo, abangani, omakhelwane nesizwe sonkana jikelele. Yingakho wonke umuntu kufanele athole ukunyambisa ulwanga lapho edlula kumbe efika emzini wesiZulu.

UNyembezi noNxumalo (1996:21) bathi:

> Umancishane ukhamba oluncane kakhulu, olwathola leli gama ngoba lusetshenziswe kakhulu ngabantu abancishanayo, bengafuni ukubukhipha bonke utshwala, bekugodlile.

Amazwi angenhla achaza umancishana njengokhamba labantu abagayela edolweni. Akulona ukhamba ongalimemela abantu abaningi noma isigodi sonke, kodwa ukhamba olusebenza ukuthelela umuntu ozophuza yedwa.

2.5.4 Umsebenzi wembenge

Imbenge isitsha esenziwe ngotshani. Imbenge ungaphakela kuyo ukudla okufana namadumbe nobhatata, kodwa isikhathi esiningi kwembozwa ngayo ukhamba lo tshwala ukuze kungangeni izibi noma amagciwane. Kulapho okuphuma khona isaga esithi **"Uyoyikhotha imbenge yomile".** Kwakushiwo ngoba ithi uma seyomelele ingwebu lotshwala bese iyaqina ngale ndlela yokuthi uma ungazama ukuyikhotha ikusike ulimi. Phela kuningi okwenzakalayo uma amadoda ehlangene ephuza utshwala. Kumele lowo ophuzayo aqikelele ukuthi akaliwisi ukhamba olunotshwala, uma ungathola sekudlekile bese uwise ukhamba labanumzane, ungazithola usenkingeni ngoba badinwa bagane unwabu.

UNyembezi noNxumalo (1996:21) bathi:

> Imbenge isitsha esingumcengezana noma esishone nje kancane sasesiba nomlomo obanzi kakhulu. Kudlelwa kuzo izimbenge, noma zemboze izinkamba zotshwala nxa kuphuzwa. Kuthiwa futhi ingcazi.

UNyembezi noNxumalo (1996) bachaza imisebenzi eyenziwa yilesi sitsha ukuthi asenzi into eyodwa kodwa senza imisebenzi eminingi njengokudlela nokumboza ukudla. Umsebenzi wembenge ukuqinisekisa ukuthi inhlanzeko ikhona ngoba isiza ukuvikela ukudla emagciwaneni.

2.5.5 Umsebenzi wenketho/ wenkezo

Inketho ukhezo oluncane olumise okwentshengula yokubhema ugwayi. Inketho iyaye ibekwe phezu kwembenge ukuze isetshenziswe lapho kuthe kwatholakala isibi emahewini noma otshwaleni, ukuze kuhlale kuhlanzekile.

UMsimang, (1975:112) uthi:

> Isigubhu soselwa sihle ekuthwaleni utshwala. Lobu tshwala bebukhethwa ngezikhetho ezingehlukene nezisefo zabelungu esisefa ngazo itiye. Lobu tshwala bebugovuzwa ngezigovuzo zakhona eziqondene nalowo msebenzi. Izinkamba nomacathulwana bebelotshwa kahle ukuze babukeke.

UNyembezi noNxumalo (1996:21) bachaza bathi:

> Inkezo ukhezo olukhulu lweselwa elikha utshwala. Lwenziwa nangokhuni.

Ukuchazwa kwenkezo kuveza umqondo othile wokuthi abantu abaMnyama bayakwazi ukusebenzisa ubuchopho ngendlela ejulile, yokuthi athathe into esebenza omunye umsebenzi

njengokhuni okubaswa ngalo umlilo, kodwa umuntu aluthathe enze ngalo uhlobo lwesitsha. Isikhetho senza umsebenzi wokwengula isibi otshwaleni kanye nokukha embizeni equkethe okuphuzwayo. Isikhetho senza umsebenzi omkhulu kakhulu ngoba nalabo abangafiki ezinkambeni kodwa uma behambisela abantu abaphuzayo bayayisebenzisa, ngokuthi bakhe okhambeni bese bethela esandleni bakhothe, ukuze bakhulule abantu ukuthi akunabuthi obufakiwe otshwaleni lobo. Nabantu besifazane bayayisebenzisa ikakhulukazi uma behambisela abantu besilisa ngoba kusuke kuqhakambiswa inhlanzeko kanye nenhlonipho.

2.5.6 Imisebenzi yogqoko/ yisithebe

Ugqoko isitsha esibazwe ngokhuni savuleka sabe sesiba nemilenze emine. Lesi sitsha kuphakelwa kuso inyama noma okunye ukudla okuhlukile kunenyama. Ugqoko-ke njengoba kushiwo sivuleke ngale ndlela yokuthi ungaphakela abantu abangaphezulu koyedwa.

UNyembezi noNxumalo (1996:17) bathi:

> Ugqoko lunemilenze emine, uphakela inyama nokunye okushetshwayo. Amanye amagama ogqoko ugwembe (uqwembe).

Ngamanye amazwi ugqoko luqoqela abantu ndawonye ukuze bakwazi ukudla ngokuhlanganyela. Kujwayelekile ukuthi esizweni sabantu abaNsundu sibone abantu bedla ndawonye ikakhulukazi uma kunemicimbi yesiNtu, kanti nasezindaweni zasemadolobheni njengasemaHositela izinsizwa zidlela esitsheni sinye.

2.6 Utshwala besiNtu umqombothi

Utshwala besintu ke kubizwa ngamagama ehlukene emazweni akhele izwekazi lase-Afrika. ENingizimu Afrika ngolimi lwesiZulu utshwala besintu kuthiwa “Umqombothi”, kanti eZimbabwe naseBotswana kubizwa ngokuthi “doro”. Uma ukhuphukela emazweni afana neKenya bakubiza ngokuthi **“bussa”,** e-Uganda kuthiwa **“malawa”,** eZambia kuthiwa **“monkoyo”,** kanti uma ufika eNigeria kuthiwa **“emu”,** eGhana kuthiwa **“nsafufuo”.**

Imvubelo utshwala besiNtu base-Afrika obuphiswe badidiyelwa ekhaya. Lobu butshwala benziwa ngommbila wamabele kanye nempuphu yommbila, ukuze kuphuzwe ngabantu. Le mvubelo ithatha izikhathi ezahlukene lapho yenziwa, ukuze ibe sesimweni sokuphuzwa. Ingathatha

izinsuku ezine kuya kwezinhlanu, kuye ngokuthi buvutshelwe ngasiphi isikhathi sonyaka. Busheshe bulunge uma kuvutshelwe ngesikhathi sasehlobo ngoba bulawulwa amazinga okushisa, kanti uma buvutshelwe ebusika buthatha isikhathi eside ngoba kuyabanda. Kuyaye kudingeke ukuba yelekelelwe ngezinye izinsiza kubilisa.

U-Atter, u-Obiri-Danso, kanye no-Amoa-Awua, (2014:1769) bakuchaza kanje ngotshwala besintu.

> *Brewing of alcoholic beverages is a traditional process carried out in most African countries. These traditional beers are produced from sorghum, millet, and maize. They differ from European beers in being opaque and having a thick consistency since they are not filtered clear.*
>
> Ukuvutshelwa kotshwala obudakayo yinqubo yendabuko eyenziwa emazweni amaningi ase-Afrika. Lobu butshwala bendabuko bukhiqizwa ngempuphu yamabele, kanye nempuphu yombila. Bona buhlukile kunotshwala baseNtshonalanga yamazwe aphesheya, ngoba utshwala base-Afrika kushubile. Indlela okuhluzwe ngayo akucolisiswanga.

UMakhoba, (2017:38) uma eqhubeka ekhuluma ngotshwala uthi:

> Utshwala besiZulu bunephunga elimnandi kwabalele. Bakhiwa ngemithombo yamabele. Amabele angukudla kwabadala. Muningi kakhulu umsebenzi wamabele esiZulwini. Axhumanisa abaphilayo nabalele. Abadala bayalithanda iphunga lawo. Ngisho kwenziwa muphi umsebenzi ekhaya kuyagaywa. Izinsipho zotshwala, amavovo, zithelwa egcekeni ukuze abalele balizwe iphunga lokudla kwabo.

UNdaba (2017:213) uthi:

> Utshwala ukudla kokubusa nokubungaza abantu ezizweni eziMhlophe neziNsundu. Abantu lapho sebebukhile ngenkezo, sekuzalele ihlokohloko sebemnandi kuthiwa namathongo omuzi ayathokoza. Utshwala bungukudla okusemqoka ezizweni zonke lapho zibusa noma zenze imisebenzi eyahlukahlukene. Utshwala ngukudla kwabanumzane, amakhosikazi, izihambi nabaphansi. Izingane ziphungula kugcine lapho. Ngaleso sizathu ngeke ufice izingane sezidakiwe. Utshwala ukudla okuhlonishwayo bendlalelwa ngokudla kuqala. Ukuphuza akulona ichilo.

UKhumalo, (1997:257) uthi:

> Akukhona nje ukuthi ukuphuza into engumbulalazwe. Kudliwa ukudla kobabamkhulu ngoba utshwala besiZulu ukudla lokho. Kwenziwe ngezinsika zendabuko yokudla koMdabu, ummbila namabele, kwase kuthakwa ngamanzi. Abangafikiyo njalo kulolu hlobo lokudla, bathelelwa undubu, amahewu ukuze nabo baphakamise njengabanye.

UMsimang, (1975:111) ukufakazela kanjena lokhu:

> Kwakufuneka kuhlale njalo kukhona amanzi amponjwana ekhaya kwenzelwa uMnumzane, izihambi nabaphansi imbala. Bekuthi lapho abantu sebexokozela sebeswakeme kuthiwe abaphansi nabo bayathokoza, basondele emzini wabo nezilokotho ezinhle kube ubuhle ekhaya. Lokhu kuyabuphakamisa utshwala phezu kwakho konke okunye ukudla.

Utshwala buchazwa njengento ehamba phambili uma kunemisebenzi ethinta amadlozi. Uma kwenzekile wathi wenza umsebenzi kwangabikhona utshwala usuke sowuyithintile emsileni ebantwini. Yonke imisebenzi ephathelene namasiko esiNtu ikhashwa utshwala. Esikhathini samanje uma wenza umsebenzi akumele ushiye utshwala besilungu. Uma kuye kwenzeka kwangabikho utshwala besilungu, ubona intsha ihlehla kancane iye iyophuma ngesango lalapho kuhlatshwe khona. Phela intsha ikholelwa ukuthi utshwala besilungu kumnandi ukwedlula utshwala besiNtu.

2.7 Izilwane zokuhlatshwa ukuqhuba umsebenzi wamasiko wesintu:

Izizwe zabantu base-Afrika zigcina imisebenzi ngokuhlaba izilwane. Ngokosiko lwesiZulu imisebenzi yenziwa ngezimbuzi nezinkomo, kuye nangokubaluleka nobukhulu bomsebenzi, njengesifo, udwendwe njalonjalo, kanti nayo inkukhu emhlophe iyasetshenziswa. Ngokunjalo nezizwe ezingaphesheya kwezilwandle ziyazihlaba izilwane ngendlela yazo ukuze zigcine imisebenzi yazo ngokulandela amasiko nenqubo yezinkolo zazo. Izilwane zisebenza umsebenzi omkhulu wokuxhumanisa, wokubonga, wokucela phakathi kwabaphilayo nabangasekho.

UKhumalo, uMadiba, uSisitka, de Fontaine, kanye no-Asofo-Adjei, (2005:111) bathi:

> *In some cultures, people slaughter animals such as cattle, goats, or sheep as part of ceremonies to pray to or to honour the ancestors.*
> Kwamanye amasiko, abantu bahlaba izilwane njengezinkomo, izimbuzi, noma izimvu njengengxenye yokukhuleka noma yokubonga amadlozi.

UMkhize, (2009:37) uthi:

> Ukuhlaba nokugcina amasiko ngezilwane iyona mpilo yomuntu omnyama wase-Afrika. Okungekhona nje ukuthi wase-Afrika kuphela nezinye izizwe imbala nazo ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Encwadini kaLevitikus, uMoses uyayalelwa kakhulu uNkulunkulu ukuthi yiziphi izilwane okufanele zihlatshwe futhi kanjani. Okugqama kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisencane zingakatholi abantwana okunye zingakakhweli nokukhwela.

Ababhali abangenhla bafakazelana ngokuthi ukuhlaba izilwane kuqhutshwa imisebenzi yamasiko esiNtu yikhona okuhamba phambili kuzizwe ngezizwe. Esizweni samaZulu kujwayeleke ukuthi kuhlatshwe imbuzi lapho kukhulunywa nabaphansi emsamo kanti esizweni sabeSuthu kuhlatshwa imvu.

2.7.1 Ukusetshenziswa kwenkukhu emsebenzini wokuqhutshwa kwesiko lesiNtu

Inkukhu isilwane esincane kodwa naso siyasebenza lapho kwenziwa umsebenzi oqondene namasiko esintu. Lesi silwane sisebenza kakhulu lapho kushwelezwa noma kubhulwa umlilo kubaphansi, kanti futhi siyasebenza sodwa uma amandla embuzi noma inkomo engekho.

UMakhanya (1997:17) uma ekhuluma ngengane echama ize ibe ndala noma seyenzeliwe imisebenzi eqondene nayo emsamo ubeka athi:

> Umntwana lowo uyobe esehlatshelwa inkukhu emhlophe, bese egcotshwa ngenyongo wonke umzimba. Lokho kwenzelwa ukuba nesinye somntwana esilula amadlozi asibambe singamhluphi.

UNdaba, (2017:246) uma ecaphuna amazwi kaNdlela, (2012) uthi:

> Inkukhu iyasetshenziswa uma kuyolahlwa ingane noma umuntu omdala esishozini. Kanti futhi iyasetshenziswa ukwenza imisebenzi yabangasekho noma ukuthayiza kwabadala.

Ngala mazwi angenhla kufakazela khona ukuthi inkukhu iyisikhali esikhulu ngaphakathi kwekhaya uma kuxhumanwa nabantu abangasekho, nokuveza ubumqoka bokuhlatshwa kwenkukhu uma kwenziwa imisebenzi yabangasekho. Inkukhu ithathwa njengesilwane esingumxhumanisi kwabaphilayo nabangasekho. Inkukhu iyisilwane ezitholakala kalula futhi esingambi eqolo. Omunye nomunye umuntu angakwazi ukuthi ayithole. Umuntu uyakwazi ukuhlaba inkukhu lapho kukhuzwa khona umkhuhlane ekhaya.

2.7.2 Ukusetshenziswa kwembuzi emsebenzi wokuqhutshwa kwesiko lesiNtu

Imbuzi isilwane esifuywa emakhaya. Abanye basibiza ngokuthi impahla yasekhaya. Esikhathi esiningi kuvame ukuthi kuhlatshwe imbuzi noma inkomo ukuqhuba umsebenzi oqondene namasiko esintu noma wesiZulu. Umsebenzi wembuzi ke mukhulu uma kukhulunywa ngezinto eziphathelene namasiko. Kutholakala inyongo kanye nesikhumba sokwenza isiphandla. UMakhoba, (2017:38) lapho ecaphuna amazwi kaSibiya, (2017) uthi:

> Imbuzi yisona silwane esihlatshelwa umsebenzi. Yiyona okubikwa ngayo emsamo. Imbuzi ixhumene nabalele. Kuya ngokuthi iyisima kanjani. Iqondene nabakini noma ikhabonyoko. Zimbili izandla; esobunxele sasekhabonyoko noma isandla, okuyisandla sakwenu. Ukuchitheka kwegazi kuwukushweleza nokuxhumanisa abaphilayo nabalele.

Ngala mazwi kufakazela khona ukuthi umsebenzi wokuqhutshwa kwamasiko usuke ungaphelele uma singekho lesi silwane. Akukhathalekile ukuthi umcimbi umayelana nenjabulo noma ukubhula umlilo noma ukudlulisa isiko elingumgomo okumele ulandelwe ekhaya.

UNdaba (2017:216) uthi:

> Izimbuzi imfuyo elandela izinkomo ngokubaluleka esizweni samaZulu. Ngenxa yezinguqunguquko ezenzekile empilweni kaZulu ikakhulukazi ukuncipha kwezinkomo, sekungathi imbuzi ibaluleke ukwedlula inkomo kanti phinde. Lokhu kudalwa ukuthi izimbuzi zisatholakala ngamanani angcono kunezinkomo. Izinkomo sezimba eqolo ngamanani. Ngaleyo ndlela abantu baphephela ezimbuzini ukufeza imisebenzi ethile. Emandulo eminye imisebenzi kwakungelokothwe yenziwe ngezimbuzi. Imisebenzi eyayigcinwa ngezinkomo ezihamba ngamasondo.

UGcumisa, uMthiyane, uKheswa, noMthembu, (1992:61) bathi:

> Imbuzi ilandela inkomo ngokubaluleka kumZulu. Ezikhathini zanamuhla ukubaluleka kwayo sekuthi akwedlule okwenkomo.

UNdaba (2017:219) uthi:

> Imisebenzi yezimbuzi miningi futhi yehlukene izigatshana. Isigaba sokuqala esokufeza imisebenzi ngokosiko lwesiZulu. Isigaba sesibili ukondla imizi ngenyama nobisi lwazo. Isigaba sesithathu izikhumba zezimbuzi zisebenza ukuhlala abantu futhi bazembathe. Isigaba sesine izimpondo zezimbuzi zisebenza njengezinungu

> zokutshopa abantu uma begula. Ngaphezu kwalokho izimpondo zezimbuzi zigcina amakhubalo athile ezinyanga. Isigaba sesihlanu izimpondo zezimbuzi zisebenza ukwenza imihlobiso.

Imibhalo engenhla iveza khona ukuthi imbuzi akusona isilwane sokwenza imisebenzi yokuqhutshwa kwamasiko esiNtu-nje kuphela, kodwa yenza imisebenzi emininingi. Lokhu kusho ukuthi uma ungumuntu kufanele imbuzi uyibuke njengesikhali esibaluleke kakhulu ngaphakathi kwekhaya. Ukufuywa kwezimbuzi ngesikhathi sasemandulo cishe kwakufana nokufuywa kwezinkukhu, ngoba abanye abanumzane bemizi noma babengafuyanga izinkomo kodwa babe banayo imbuzi yokubika.

2.7.3 Ukusetshenziswa kwenkomo emsebenzini wokuqhutshwa kwesiko lesiNtu

Inkomo esinye isilwane esibalulekile lapho kwenziwa umsebenzi oqondene namasiko asekhaya. Miningi imisebenzi eyenziwa ngenkomo. Angeke sayibala yonke lapha ngoba nayo iyasebenza lapho kukhashwa umuntu ongasekho emhlabeni. Imvamisa lokhu kwenziwa kubantu asebekhulile njengomnumzane womuzi, noma elinye ilungu lo mndeni eselikhulile njengogogo kanye nomkhulu.

UNdaba, (2017:105) uthi:

> Kukhona eminye imisebenzi okuhlatshwa kuyo inkomo njengokubikwa komuzi, ukukhulisa umntwana womfana noma wentombazane, ukuqholisa, ukuncamisa, ukukhipha ihlambo, ukulungisa idlozi, ukucola amathwasa nezinyanga neminye emininingi. Inkomo esinye sezilwane esingumnikelo ngokosiko lwesiZulu uma kwenziwa umsebenzi othinta izinyanya.

OkaNdaba uchaza ngemisebenzi ehlatshelwa inkomo ukuthi miningi kakhulu. Inkomo isilwane esihlatshwayo uma kubuswa noma kukhalwa ekhaya. Lokhu kukhomba ukuthi inkomo iyisilwane esibalulekile esizweni somuntu oMnyama.

UMsimang, (1975:124) ufakaza athi:

> Ngaphandle kwenkomo nembuzi asikho esinye isilwane ebesisetshenziswa ngesiko lesiZulu. UZulu wabe ekholwa ukuthi igazi nenyongo yalezi zilwane kuphela elingaba umnikelo ogcwele nophelele kwabaphansi, okuyibona abaphethe imizi.

Lo mbhalo uchaza khona ukuthi ngaphandle kwalezi zilwane ezibaluliwe, okuyinkomo nembuzi akukho ukuxhumana nabaphansi. Abantu abaphansi bajatshuliswa ukubona kuchitheka igazi, kuphekwe kudliwe, kuphuzwe notshwala.

2.8 Ukubuyekezwa kwemibhalo

Amazwe ase-Afrika akholelwa kakhulu ekuqhakambisweni nokugcinwa kwamasiko wawo. Anezindlela ezicishe zifane azilandelayo lapho kwenziwa imicimbi yokuqhutshwa kwamasiko esiNtu esingathelwa emakhaya, njengokuphahla emsamo, ukushiswa kwempepho kanye nokuhlatshwa kwempahla yasekhaya. Abacwaningi abaningi sebelwenzile ucwaningo ngaphansi kwalesi sihloko.

Ukwenza imisebenzi ephathelene namasiko esiNtu noma ukukholelwa emadlozini akuyona inkolelo yase-Afrika nje kuphela, kodwa nezwekazi lase-Asia linawo amazwe akholelwa kule nkolo. Lapha kubalwa amazwe afana *neJapan* kanye *neChina* njll. La mazwe athathwa njengamazwe asethuthukile kakhulu emhlabeni jikelele kodwa futhi akakhohliwe amasiko wawo kanye nezinto ezingamagugu kuwo. Uma ubheka izwe elifana *neJapan* nje, linemithetho ethile elandelwayo uma kungcwatshwa ilungu lomndeni kanye nezinkolelo. Emqulwini kaSuzuki (2002:39) kuyavela ukuthi mandulo ezweni *laseJapan* umuntu wesifazane okhulelwe ubengavumelekanga ukuya emngcwabeni okuyinto efanayo nasesizweni sabantu baKwaZulu. Ukungcwaba bekuyinto yabantu besilisa kuphela ngoba kunenkolelo yokuthi kunemimoya engalungile engakhaza umama nomntwana ezulazula eduze nesidumbu somufi. Leli siko lisaqhutshwa esizweni saKwaZulu lapho kutshalwa amaKhosi oselwa. Kulesi sizwe iNkosi yoselwa itshalwa amabutho kuphela. Abantu besimame kanye nezingane abasondeli. Kuningi okuzozuzwa yilolu cwaningo emayelana nokuqhutshwa kwemisebenzi yamasiko esiNtu emibhalweni elandisa ngokuqhutshwa kwemisebenzi yesiNtu ezweni laseJapan, njengoba nakhona izinto sezashintsha. Kunemisebenzi yokuqhutshwa kwamasiko esiNtu esingathwa nelawulwa abantu besifazane ezweni laseJapan njengomsebenzi wokuqhutshwa kwesiko obizwa ngokuthi ‘iShinto’ (leli gama lichaza ukuthi izinkolelo zendabuko nemikhuba yaseJapan). NgokukaMartinez noVan Bremen, (2013) bathi ezweni *laseJapan* imisebenzi yamasiko esiNtu yenziwa yinoma iliphi ilungu lo mndeni ekhaya ngokuhlanganyela nezingane kungabhekwa ukuthi umuntu ubulili buphi. Lena-ke into ehlukile uma ubheka ezweni laseNingizimu Afrika, ikakhulukazi esizweni sabantu abaNtsundu lapho okumelwa umuntu wesilisa aze ashone ukuze umuntu wesifazane akwazi ukuba nelungelo lokusingatha noma ukulawula umsebenzi wamasiko esiNtu.

Uma kubukwa emazweni ase-Afrika, UNyabezi (2018) wenze ucwaningo esizweni samaNdawu eNingizimu Mpumalanga ezweni laseZimbabwe. Ucwaningo belugxile ekuqhutshweni komcimbi wokushona komuntu, izilwane zokuqhuba isiko, kanye notshwala besintu. Lolu cwaningo lukhuluma ngemicimbi emibili eqondene nokushona komuntu, ukungcwatshwa kanye nokulandwa komuntu oshonile. Kulolu cwaningo umsebenzi wokungcwatshwa komuntu usingathwa abaholi nabalaphi bendabuko, ukuhlela kanye nokwabiwa kokudla komngcwabo. Kulesi sizwe samaNdawu kuphinde kuvele futhi ukuthi kunomsebenzi owenziwa amalungu omndeni kuphela, ukulawulwa nokwabiwa kokudla komcimbi. Lolu luzosiza ukwelekela lolu cwaningo ngezindlela ezisetshenziswa kwamanye amazwe ukuqhutshwa komsebenzi wamasiko esiNtu.

UNgcongo (1996) wenze ucwaningo ngokuthethwa kanye nokuguquka kweminye imisebenzi yamaZulu eqhutswa ngokwamasiko esiNtu: Inguquko esikweni. Ngamafuphi nje kulolu cwaningo kwakubukwa imisebenzi eqondene nokuxhumana namadlozi nokubaluleka kwayo, kusukela umuntu ezalwa kuye ngokukhula kwakhe. Lolu ucwaningo lathola ukuthi ukwenzela umntwana umsebenzi wembeleko kungukubika emadlozini ingane, ngokuthi ayivikele ngokwenyama nangokomphefumulo emimoyeni emibi. UKhumalo (1997) wenza ucwaningo ngodwendwe laboMdabu.

Kulolu cwaningo angeke usale ngaphandle umsebenzi kaMakhanya, (1997). Umsebenzi wakhe ukhuluma ngesiko lokuthethwa kwedlozi. Lo msebenzi ugadla kuzwakale lapho ungena ugxila emisebenzini eqondene nokugcinwa kwesiko. Lo msebenzi kaMakhanya (1997) wawubheka ukuthi liyini idlozi. Ucwaningo lwathola ukuthi amasiko angumgogodla weSintu ngoba axhumene namadlozi. Inkolo yamaZulu ukuthi isiko nesiko ligcina liyimpumelelo uma kudlulwe emadlozini. Ngakho-ke, isizwe ngesizwe sidinga ukuwazisa, siwagcine, siwalondoloze amasiko. Ngumsebenzi wezinzalabantu ukuqoqa lobu bugugu besizwe osebushabalala kancanekancane.

Amangwevu namagalelo kaMakhanya (1997) azokuba usizo kulolu cwaningo ngoba luzobe luqoqwa emicimbini enhlobonhlobo. Phela ukuze kutholakale izimpendulo ezinokukholakala. Ucwaningo kuyomele lungakhethi ukuthi umcimbi uluhlobo luni. Inqobo nje uma kwenziwa umsebenzi oqondene namasiko esiNtu. Kuyo yonke imicimbi ebaliwe kulo msebenzi kuyadliwa, okudingwa yilolu cwaningo ukuthi kwabiwa kanjani lokhu kudla.

UBlose (1998) wenza ucwaningo ebheka uguquko nokuqhubeka emcimbini womemulo ukuthi ngokwesiko lesiNtu abantu bayiqhuba kanjani le misebenzi

UNyawose (2000) wenza ucwaningo olusihloko sithi "*Living in two worlds: Codes and the modes of expression at Zulu funerals in KwaZulu Natal at the turn of the millennium*" ("Ukuphila emihlabeni emibili" amakhodi nezindlela zokuchazwa kwemingcwabo esifundazweni saKwaZulu Natali emva kwe-*millennium*.). Kulolu cwaningo kwakubhekwa ukuqhutshwa kwemingcwabo emva kweminyaka yezi-2000 ukuthi ayisafani neyasemandulo. Lapho abantu babeya emngcwabeni beyokhalisa noma beyoduduza imindeni eshonelwe, kodwa sebeyela ukuyoqhathanisa ngokwamandla emali.

UBlose, (2002) emsebenzini wakhe ukhuluma ngenhlanzeko ekuphathweni komsebenzi wabadala. UBlose (2002:7) uqhubeka athi ngenhlanzeko yokuphathwa kokudla kwamadlozi.

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

Kulolu ucwaningo kwatholakala ukuthi abantu bomdabu bakholwa wukuthi umuntu udlulela ebudlozini ekubhubheni kwakhe kulo mhlaba. Izimpande zale nkolelo zigxile kakhulu ebantwini. Abantu basaqhubeka nokuhlabela amadlozi nakulesi sikhathi sezinguquko ezininginingi. Abomndeni bayakholwa wukuthi uma umuntu ebhubha kulo mhlaba, usuke eseya ezweni lobabamkhulu. Uya kwelingafelwa nkonyane.

UNtuli (2004) wenza ucwaningo olunzulu ngesiko lokubuyisa ithongo. Lolu ucwaningo lathola ukuthi impilo yaboMdabu iyinkolo ejulile. Cishe zonke izizwe zoMdabu zaseAfrika zikholelwa ekuthini umuntu akafi kepha okufayo kushabalale emhlabeni, isidumbu esiyinyama Umoya noma umphefumulo ugqokiswa amandla angabhubhi.

UMnguni (2006) wenza ucwaningo ngezindlela zendabuko yesiZulu zokuhlaba. Kulolu cwaningo kwakubhekwa izindlela ekuhlatshwa ngazo kanye nalezo ekuhlahlelwa ngazo nokwabiwa kwenyama emicimbini yokuqhutshwa kwamasiko esiNtu. Kulolu ucwaningo kwatholakala ukuthi abantu abenzi imisebenzi yokuqhutshwa kwamasiko ngendlela efanayo, sengathi babheke encwadini. Izizwe ngezizwe zinokwehlukana ngokuqhuba umsebenzi wokugcinwa kwesiko. Kanjalo nemindeni ayenzi imisebenzi yokugcinwa kwamasiko ngendlela eyodwa, kodwa umuzi nomuzi unendlela yawo yokwenza. Ngakho-ke, amalungelo adinga ukuhlonishwa lawo.

UGovender (2007) wenze ucwaningo lakhe ngonyaka wezi-2007. Lapha uGovender (2007) uqhathanisa imicimbi eyenziwayo ngesiko lesiZulu kanye namaHindu uma kungcwatshwa, amalungu emindeni. Kulolu cwaningo kuvela izindlela zokuzila, izindlela zokugeza kanye nezindlela zokuhlatshwa kwesilwane ngokwamasiko. Umsebenzi kaGovender (2007) ukhombisa igalelo elikhulu ezintweni ezithinta amasiko phakathi kwalezi zinhlanga zombili. Lolu cwaningo lugxile kakhulu ezindleleni zokungcwaba kodwa futhi luyaliqhakambisa isiko lokuhlaba isilwane esikweni lamaZulu njengophawu lokugeza isinyama. Kulolu cwaningo lukaGovender uma uthatha ukubheka lugxile kakhulu emasikweni enziwa abantu basemakhaya. Aluzange luhambe luze lufike nasezindaweni zasemadolobheni. Emadolobheni kulapho kuhlangana khona izinhlanga zabantu abehlukene. Lapho okumele kubhekwe ukuthi abantu bayawalandela yini amasiko wabo abasuka nawo lapho ababuya khona.

UGcingca-Ndolo (2008) wenze ucwaningo ngamasiko namadlozi nokuziphatha kwamaXhosa. Kulolu cwaningo kwakuhloswe ukuvuselela nokukhumbuza abantu ngezindlela zokuqhutshwa kwamasiko esizwe samaXhosa, kuvezwa izindlela zokwenza umsebenzi wembeleko kanye neminye imisebenzi ethinta isiko lesiNtu.

Mdlalose, (2009:87) ocwaningweni lakhe lapho ethi “Zindaba Zakho Mngoma: Ingonyuluka” ubeka athi ngokwabiwa kokudla:

> Ngemuva kokusina abantu bangeniswa endlini, izangoma zisuke ziyinikiwe indlu yazo ezingena kuyo. Abanikazi bomuzi yibona abangenisa abantu ezindlini. Inyama isuke seyihlukanisiwe yisangoma esikhulu okuyisona esipha izangoma. Abantu, izihlobo nomakhelwane bona babelwa uyise wesangoma esisha ebapha inyama ebe yisethulo somndeni. Kuyadliwa kubuswe nangotshwala. Buthungwa nguyise wesangoma esisha obunye bungeniswe ezangomeni, obunye bunikwe umphakathi, baphiwe ukudla, inyama notshwaIa. Ngemuva kokudla, isangoma esithwasisayo sakha umgonqo emsamo endlini yomngoma.

Lokhu kuchaza ukuthi ukudla okuqondene nomsebenzi wokuqhuba isiko kwabiwa ngendlela ethile. Akuvele nje abantu badle noma ikanjani, kodwa ukudla kukhishwa ngononina. Bese iyasala indaba yenhlanzeko. Ingabe inhlanzeko iqikelelwa kanjani ekuphathweni kokudla komsebenzi wabantu abadala?

UNtshangase (2012) wenza ucwaningo ngokushiswa kwempepho emsamo. Ucwaningo lalubuka ukuthi ukushiswa kwempepho emsamo kusaqhutshwa ngokobulili. Umuntu wesifazane akavumelekile ukushisa impepho emsamo kodwa kungumsebenzi womuntu wesilisa. Umuntu

wesifazane yena kumele agcine umsamo uhlanzekile kanye nokugaya utshwala. Kulolu ucwaningo kwatholakala ukuthi abantu besifazane nabo bavumelekile ukushisa impepho emsamo, ukuthi nje sekungumkhuba ojwayelekile ukuthi impepho ishiswa abantu besilisa.

UXulu (2014) wenze ucwaningo ngomthelela wamalungelo abesifazane nezingane ekuqedeni amasiko nenhlonipho esizweni samaZulu. Kulolu ucwaningo kwatholakala ukuthi abantu abaningi bayawathanda amasiko abo futhi bakuqonda kahle ukuthi bangobani ngenxa yesiko. Asikho isizwe esibukela phansi amasiko aso.

Imicimbi yokuqhuba usiko esizweni samaZulu yinto yinye nenhlonipho. Umuntu akakwazi ukwenza umsebenzi ophathelene nokuhlabela abangasekho okungamadlozi ebese eshiya ngaphandle isiko le nhlonipho. Ucwaningo lukaNgwenya (2015) lona luzokwazi ukwelekelela ngezinhlobo zemicimbi eyesizwe samaZulu kanye nokwabiwa kokudla.

UNgwenya (2015:22) uma ecaphuna uMkhize, (2010:73) ngokwabiwa kwenyama yomsebenzi wesiko uthi:

> Amadoda athola inhloko nesixhanti, kanti ngayizolo basuke kade bosa umkhono. Amakhosikazi isifuba okuyingxenye engaphansi enkomeni ekhombisa ukuzithoba. Kanti omame babuye bathole umlenze. Abafana badla iphaphu nenhliziyo. Abanumzane bona badla imikhele. Izikhulu zendawo zona bese zinikwa amaguma. Insonyama idliwa ngamadodakazi.

Lapha ucwaningo lubheke imicimbi yokujabula njengomcimbi wokwenzelwa kwengane imbeleko. Kuphinde kutholakale umcimbi lapho kusuke kubhekenwe nesikhathi esinzima ekhaya, njengokuhamba kwelungu lo mndeni. Neminye imicimbi efana nokukhushulwa komnumzane womuzi. Nalo lolu cwaningo alikushiyi ngaphandle ukudla okuqondene namadlozi njengenyama notshwala besintu, okuyinqikithi yalolu cwaningo.

Kusobala ukuthi imisebenzi yokugcinwa kwesiko iyigugu esizweni somuntu ongumZulu. Okusho khona ukuthi iphathiswa okwezikhali zamaNtungwa. Lolu ucwaningo lwehlukile kunalawa aseke enziwa ngaphambilini ngoba, lubheka imithelela edalwa ukumelwa kwamalungu emindeni asingethe imicimbi ethinta amasiko asekhaya abantu bangaphandle komndeni.

Lolu cwaningo luyingxenye yezinhlelo zolwazi zokuqhutshwa kwamasiko esiNtu ezindaweni zasemalokishini. Luzama ukuveza izindlela zokuqhutshwa kwemisebenzi yamasiko esiNtu ezinobudedengu ezisetshenziswa amalungu emindeni. Nginombono wokuthi isihloko salolu cwaningo sizoheha, ngoba sizosiza ukuveza imithelela edalwa ukungazilawuleli umsebenzi

oqondene nokuqhutshwa kwamasiko esiNtu. Cishe bonke abantu abangabokudabuka kule lizwe benza imisebenzi eqondene namasiko ukuze bakwazi ukuxhumana namadlozi. Kepha nanoma yikuphi lapho uya khona ezindaweni ezisemalokishini. Kuvame ukuthi uthole izihlobo kanye nomakhelwane belawula imicimbi eqondene nokuxhunyaniswa namadlozi emizi esingethe umcimbi.

Ngenxa yokukhululeka ezweni lakithi nokunganaki izinto ezingamagugu esizwe esimnyama. Amalungu emindeni ayingxenye yokuqhutshwa kwemisebenzi yesiNtu ngale ndlela, angazithola esenkingeni kusasa. Lolu cwaningo luzobasiza ukubavula amehlo ngengozi engenzeka uma amalunga emindeni asingatha imsebenzi engafundi ngamasiko esiNtu wawo. Njengoba abaqhubi bemisebenzi yamasiko esiNtu beyingxenye enkulu yalabo ababamba iqhaza kulo mkhuba, kunethemba lokuthi imithelela yalesi senzo izobhekelelwa ngalolu cwaningo. Imibuzo yocwaningo ebuzwe ezingxoxweni iholela emitheleleni edalwa yilo mkhuba.

Esinye isizathu sokukhetha kwami lesi sihloko ukuthi mina uqobo ngihlale kakhulu ezindaweni ezisemalokishini, futhi ngiba yingxenye uma kwenziwa imicimbi ethinta isiko lasekhaya. Lapho abantu abangabanini bomcimbi kumele bameme omakhelwane nabangani ukuzobaqhubela umcimbi weSintu. Lokhu kwesinye isikhathi kuyisimo esinzima, ikakhulukazi lapho kumele kukhulunywe emsamo. Amalungu omndeni osingethe umsebenzi agcina engenazo izimfihlo zomuzi wawo, futhi kuningi ukuphambaniseleka okungenzeka ikakhulukazi ekuphatheni umcimbi othinta abantu abangamadlozi asekhaya. Okunye okukhathaza kakhulu ukuthi ukube bekungamenywanga omakhelwane nabangani, ngabe umndeni awukwazi ukuxhumana namadlozi? Kukhona labo abanombono wokuthi ungamema noma ngubani omthandayo oseduze nawe inqobo nje uma enolwazi ngokuqhutshwa kwemisebenzi yeSintu. Nginomuzwa wokuthi kungangcono ukuba abasingathi bomsebenzi wesiNtu basukume bazenzele bona kunokuba bameme umuntu abangamazi ngokuphelele azokwenza umcimbi egameni lomndeni.

ISAHLUKO 3

3.1 Isingeniso

Kulesi sahluko kulindeleke ukuba kukhulunywe ngenjulalwazi ezosetshenziswa njengomhlahlandlela ozosekela isakhiwo salolu cwaningo. Kuzophinda kubhekwe futhi izindlela ezisetshenziswe umcwaningi ukuqhuba lolu cwaningo. Kukhulunywe ngezindlela zokuhlaziya ucwaningo, ipharadaymu esetshenziswe ukuxoxisana ngokubuzwa kwemibuzo, bese kugcinwe ngokubuyekezwa kwemibhalo yabanye abacwaningi.

3.2 Injulalwazi yocwaningo

Injulalwazi wumbono womuntu noma uhlaka ongaluthatha ulusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Injulalwazi kufanele isebenze kuleso naleso sahluko socwaningo ukuze ikweluse ukuthi ungaphumi esihlokweni noma kulokho okukhulunywa ngakho. Ziningi izinjulalwazi umuntu angazisebenzisa ukuqhuba ucwaningo lakhe. Kukhona injulalwazi okuthiwa iFemenizimu. Le njulalwazi iwuhlaka labacwaningi abacwaninga ngezokulingana ngokobulili, ikakhulukazi ibheka ukuthi abantu besifazane abacindezelekile yini ngokwamalungelo wabo noma bathola amathuba alinganayo yini nabantu besilisa. Kulolu cwaningo-ke angeke isetshenziswe le njulalwazi ngoba akukho okuthinta lokho osekubaluliwe ngenhla. Kube khona injulalwazi ebizwa ngokuthi *iStructural Functionalism.* Le njulalwazi isetshenziswa kakhulu abantu abacwaninga ngokuhlaliswa kwabantu ngokushiyana ngokwamazinga empilo yabo. Kuphinde kubekhona injulalwazi ebizwa ngokuthi *iMarxism.* Yona iwuhlaka olusetshenziswa abantu abacwaninga ngokungalingani ngokwamandla ezezimali. Angeke kugeqwe amagula ngezinjulalwazi ezikhona ngoba ziningi kakhulu kodwa bengithi angisike elijikayo ngezinye izinjulalwazi ezikhona futhi ezijwayelekile lapho kwenziwa ucwaningo. Injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezigaba ezingafani. Bakhetha lena abayibona ihambiselana nocwaningo lwabo njengoba nakulolu ucwaningo kukhethwe *iSocial Construction Theory*. Le njulalwazi ikhuluma ngokwakhiwa komphakathi jikelele, ngaphandle lolubuka amazinga okungalingani ngokwezimali, ezobulili kanye nokuhlaliswa ngokwamazinga empilo.

Kulolu cwaningo kuzosetshenziswa injulalawazi kaVance (1989) ekhuluma ngoKwakhiwa Komphakathi (*Social Construction Theory*). Le njulalwazi ithi umphakathi wakha imisebenzi uyihlukanise ngokobulili, ibukeke sengathi yadalwa ukuthi ibe njalo, kanti izinto nje ezingashintsheka. Ngamanye amazwi kunemisebenzi eyaziwa ngokuthi eyabantu besifazane kuphela noma yenziwa abantu besilisa kuphela. Kufana nokwenziwa kwemisebenzi

yokuqhutshwa kwemicimbi yamasiko esiNtu. Yona yaziwa ngokuthi imicimbi elawulwa abantu besilisa kuphela njengokuthi, umuntu wesilisa uyena okhuluma emsamo futhi kube uyena owaba utshwala kanye nenyama yomsebenzi. UVance (1989:30) ubeka athi kungumkhuba ojwayelekile ukuthi ama-*anthropologist* athi ukuziphatha kwabantu noma amasiko enziwa umphakathi waleyo ndawo.

Ngamafuphi nje lo mbhalo kaVance (1989) ongenhla uveza ukuthi abantu abazalwa namasiko kodwa into abayifunda sebefikile emhlabeni. Lokhu kusho ukuthi amasiko amaningi angashintshwa ukuze avune abantu balapho. Umthethosisekelo wezwe laseNingizimu Afrika ukubeka kucace ukuthi ngokwamalungelo abantu bayalingana ngokobulili, nokuthi abantu banelungelo lokwenza noma yini abayithandayo inqobo nje uma ingeke ihlukumeze ilungelo lomunye umuntu. Okusho ukuthi umuntu wesifazane angawenza umsebenzi owenziwa umuntu wesilisa kanti nowesilisa ngokunjalo.

Ngala mazwi angenhla umcwaningi usechazile wanaba ngenjulalwazi ezosetshenziswa ukuba umhlahlandlela noma uhlaka lokuqhuba ucwaningo. Nokuthi amasiko esiNtu angashintsha njengoba amasiko kuyinto umuntu efundwa kwabaphambili. Ngalokho kuyacaca ukuthi umsebenzi wokuqhutshwa komcimbi wamasiko esiNtu ungaqhutshwa yinoma yiliphi ilungu lo muntu omdala ekhaya, ngaphandle kokubheka ubulili balowo muntu, ngokuvunyelwa amalungelo wokulingana ngokubulili. Nokuthi umsebenzi wesiko lesiNtu ungaqhutshwa inoma iliphi ilungu lo mndeni ngokwelekelwa ilungu elinhloko yekhaya, njengomuntu osenolwazi olunzulu ngokuqhutshwa kwemisebenzi yamasiko esiNtu.

3.3 Izindlela zokuqoqa ulwazi

Izindlela zokuqhuba ucwaningo ziyindlela yokusiza umcwaningi ukuba akwazi ukuqoqa lonke ulwazi oluzosetshenziswa nelizomholela ekutholeni izimpendulo zemibuzo yocwaningo.

UMackenzie noKnipe (2006:7) baphakamisa ukuthi:

> *This suggests that it is the paradigm and research question, which should determine which research data collection and analysis methods (qualitative/quantitative or mixed methods) will be most appropriate for a study. In this way researchers are not quantitative, qualitative, or mixed.*

> Lokhu kuphakamisa ukuthi ipharadaymu kanye nemibuzo yocwaning, okufanele inqume ukuthi iziphi izindlela zokuqoqa ulwazi nokuhlaziya (izindlela zekhwalithethivu / zekhwantithethivu noma ezixubile) ezilungele ucwaningo. Ngale ndlela abacwaningi abazikhethela ikhwantithethivu, ikhwalithethivu noma ingxube.

Imibuzo yocwaningo iyona engumhlahlandlela nelawula ukukhetha indlela okuzoqhutshwa ngayo ucwaningo. Imibuzo yocwaningo etholakala ngenhla ikhombisa ukuthi izimpendulo ezidingekayo azincikile kakhulu ezibalweni, noma zikhona kodwa ucwaningo alugxilile kuzona. Lolu cwaningo ludinga izincazelo ngempilo nokuziphatha kwabantu.

ULune, noBerg, (2017:12) bathi:

> *The meanings that we give to events and things come from their qualities. To understand our lives, we need qualitative research.*
>
> Izincazelo esizinikeza imisebenzi kanye nezinto ezivela kwikhwalithi yabo ukuqonda izimpilo zethu, thina sidinga ucwaningo lwekhwalithethivu.

Ukuze siqonde ngezimpilo zethu sidinga ukuba sisebenzise indlela yokucwaninga ekuthiwa ikhwalithethivu. Ngakho-ke lolu cwaningo lukhetha uhlobo le khwalithethivu ukuqhuba umsebenzi walo. Ucwaningo le khwalithethivu lubheka izinto ngokuseqophelweni eliphezulu lusebenzisa amagama, izithombe kanye nencazelo. Idinga ukuba umcwaningi angene agxile emibhalweni emininingi eyahlukene, ukuhlaziya nokucubungula imibhalo.

ULune, noBerg, (2017:14) uma becaphuna uDenzin, (1978) bathi:

> *"Most researchers have at least one methodological technique they feel most comfortable using, which often becomes their favorite or only approach to research. Furthermore, many researchers perceive their research method as a theoretical tool, distinct from the conceptual frameworks that shape their research questions (Denzin, 1978).*
>
> Iningi labacwaningi linendlela okungenani eyodwa enobuhlakani abazizwa kangcono uma beyisebenzisa, egcina isintandokazi noma ukuphela kwendlela yokucwaninga. Ukwengeza nje, iningi labacwaningi ligodla indlela yalo yocwaningo njengesikhali esiyithuluzi, ehlukile kule esohlakeni lo mqondo obumba imibuzo yocwaningo lwabo.

La mazwi aveza ukuthi ziningi izindlela abacwaningi abangazisebenzisa ukuqhuba ucwaningo labo, kodwa kuba nendlela eyodwa abayithatha njengayona ekwaziyo ukuthi ikunike izimpendulo ezisezingeni elifanele.

ULune, noBerg, (2017:12) baqhubeka bathi:

> *Quality refers to what, how, when, where, and why of a thing—its essence and ambience. Qualitative research, thus, refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things.*
>
> Ikhwalithi ibhekisisa kakhulu ukuthi yini, kanjani, nini, kuphi, nokuthi futhi kungani---umongo nokugqama kwayo. Ucwaningo le khwalithethivu lusho izincazelo, imiqondo, izici, izingathekiso, izimpawu, nokuchazwa kabanzi kwezinto

Ukuchaza ikhwalithethivu singathi iyindlela yokuqoqa ulwazi ngokubuzwa kwabantu imibuzo, ukubuka nokulalela ngokusebenzisa amazwi ukuhlaziya ulwazi, hhayi ikhwantithethivu eqoqa ulwazi ngokusebenzisa izinombolo. Izindlela zokuqhuba ucwaningo ziyindlela yokusiza umcwaningi ukuba akwazi ukuqoqa lonke ulwazi oluzosetshenziswa noluzomholela ekutholeni izimpendulo zemibuzo yocwaningo.

URubin noRubin, (2004:89) bathi:

> *There are three phases that a researcher must have in collecting information, namely the following: Samples, obtaining relevant information and recording interviews.*
>
> Kunezigaba ezintathu okumele umcwaningi abenazo ekuqoqeni ulwazi, okuyilezi ezilandelayo: Amasampula, ukuthola imininingwane efanele kanye nokuqoshwa kwezingxoxo.

Amasampula azosetshenziswa kulolu cwaningo kuzokhethwa abantu abazobe besingethe futhi belawula imisebenzi yezokuqhutshwa kwamasiko esiNtu. Ukuthola imininingwane efanele, umcwaningi uzosebenzisa iphepha elinemibuzo ukuze umuntu okuxoxiswana naye ezokwazi ukuphendula imibuzo ngokugcwele nangokukhululeka. Izingxoxo ezizokwenziwa zizoqoshwa ngesiqophamazwi ukuze umcwaningi akwazi ukuhlaziya ulwazi olutholakele ngesikhathi sokubhala. Umcwaningi uzohambela lo hlobo lwemicimbi elandelayo: Umsebenzi wokwenzelwa kwengane imbeleko, kushoniwe, umsebenzi wokugeza amalunga omndeni kanye nemisebenzi yokukhushulwa kwelungu lomndeni elashona noma ukwembulwa kwamatshe.

Eminye imithombo ezosetshenziswa kulolu cwaningo kuzoba izincwadi ezitholakala emtapweni wolwazi, amaphephabhuku, amaphephandaba, ulwazi olutholakala ku-inthanethi, izincwadi ezikhuluma ngamasiko esiNtu ezitholakala lapha eNingizimu Afrika kanye nezincwadi ezitholakala emazweni aphesheya ezizosetshenziswa ukuqhathanisa ulwazi olutholakele.

Lolu cwaningo luzolandela indlela ye-*ethnography.* Le indlela yokuhlaziya ucwaningo oluphathelene nezinto zamasiko, edinga ukuba umcwaningi azimbandakanye nemiphakathi okwenzelwa kuyo ucwaningo.

Ngokwalo mthombo https://www.scribbr.com/methodology/ethnography/ uchaza kanje:

> *Ethnography is a type of qualitative research that involves immersing yourself in a particular community or organization to observe their behavior and interactions up close. The word "ethnography" also refers to the written report of the research that the ethnographer produces afterwards.*
>
> *I-Ethnography* wuhlobo locwaningo oluyikhwalithethivu olufaka ukuzimbandakanya komcwaningi emphakathini noma enhlanganweni ethile ukubona indlela abaziphatha ngayo nokusebenzisana kwabo eduze. Igama elithi "*ethnography*" futhi libhekisa embikweni obhaliwe wocwaningo olukhiqizwa umcwaningi ngemuva kokuqhutshwa kocwaningo.

Lo mbhalo uchaza khona ukuthi ucwaningo *lwe-ethnographic* lifuna umuntu owenza ucwaningo azifake ezicathulweni zabantu abaphila kuleyo ndawo okwenzelwa kuyo ucwaningo, ukuze akwazi ukuthola amaqiniso adingwa ucwaningo. Nokuthi umcwaningi akwazi ukuthi ekugcineni kocwaningo athole imiphumela yalokho okutholakele. Ucwaningo lwe-*ethnographic* luncike kakhulu ekubukeni nokulalela kanye nezingxenye zomphakathi, ngoba luyindlela yokufunda impilo yansuku zonke yabantu abaphila kuleyo ndawo kanye namasiko noma abantu ngokubanzi.

UHammersley, (2016:2) ufakaza athi:

> *People's behaviour is studied in everyday context, rather than under conditions created by the researcher, such as in experiments.*
>
> Ukuziphatha kwabantu kufundwa kumongo wansuku zonke, kunokuba kwenziwe ngaphansi kwezimo ezenziwe ngumcwaningi, njengokuhlola.

Lapha uHammersley (2016) uchaza ukuthi ukufunda ngezimpilo zabantu kudinga ukuthi kube into yansuku zonke. Akufani nokuthi umcwaningi asebenzise izinto ezithile azokwenza ngazo ucwaningo lakhe.

UVan Maanen, (1996:263) uthi:

> *When used as a method, ethnography typically refers to fieldwork (alternatively, participant-observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a year or more.*
>
> Lapho isetshenziswa njengendlela, *i-ethnography* imvamisa ibhekisa ekusebenzeni endaweni (ngenye indlela, ukubhekwa kombambiqhaza) okwenziwa kuyo ucwaningo umuntu oyedwa 'ahlala nabo kanye nophila njengabo' labo abafundwayo, imvamisa isikhathi esingangonyaka noma ngaphezulu.

UGenzuk, (2003:1) uma ecaphuna uHarris noJohnson, (2000) bathi:

> *Ethnography literally means 'a portrait of a people.' An ethnography is a written description of a particular culture - the customs, beliefs, and behavior - based on information collected through fieldwork.*
>
> *I-ethnography* okuseqinisweni isho 'isithombe sabantu.' *I-ethnography* yincazelo ebhaliwe yesiko elithile - amasiko, izinkolelo, nokuziphatha - okususelwa kulwazi lomsebenzi oqoqwe endaweni yocwaningo.

UGenzuk, (2003:1) uphinde acaphune uFetterman, (1998) lapho befakaza kanje:

> *Ethnography is the art and science of describing a group or culture. The description may be of a small tribal group in an exotic land or a classroom in middle-class suburbia.*
>
> *I-Ethnography* ubuciko nesayensi yokuchaza iqeqebana labantu noma isiko. Incazelo ingahle ibe yeqembu elincane lesizwe ezweni eliyingqayizivele noma igumbi lezicukuthwane emadolobheni.

Laba babhali bachaza indlela yokuqoqa ulwazi *i-ethnography* njengeyona ndlela ekwaziyo ukuqhuba ucwaningo ezintweni eziphathelene nempilo ephilwa abantu, nokufunda indlela abaziphatha ngayo, kanye nocwaningo oluphathelene nezinto ezithinta amasiko kwiqeqebana

labantu abaphila kuleyo ndawo, kunoma iyiphi indawo, ngisho nasezindaweni zasemadolobheni imbala. Le ndlela izokwazi ukuthi isize lolu cwaningo njengoba liqhutshwa endaweni encane futhi isendweni zasemadolobheni, kanti futhi kubukwa izindlela abantu abaqhuba ngazo imisebenzi ephathelene namasiko esiNtu.

3.4 Ipharadaymu

Ngenxa yokuthi lolu cwaningo luncike ekutholeni amaqiniso emiphakathini umcwaningi usebenzise ipharadaymu ye-*interpretivism*. UScott (2014) uthi izimpilo zabantu zibunjwa indawo abakhulele kuyona, ngoba abantu baphuma ezindaweni ezingefani, kanti namasiko ahlukaniswa yikho lokho. Abantu abenzi izinto ngendlela efanayo. Bachaza amasiko wabo ngendlela umphakathi ubunjwe ngakhona. Abacwaningi abasebenzisa i-*interpretivism* basebenzisa ikhwalithethivu ukuhlola, ukucubungula nokuchaza amaqiniso ngezinto ezenzeka emiphakathini. UScott (2014) uqhubeka athi ukuze ucwaningo lwethule amaqiniso kumele kubuzwe imibuzo abantu bakuleyo ndawo. Kulolu hlobo lwepharadaymu abantu kuba yibona ababamba iqhaza ekuzeni nolwazi oluzocutshungulwa ucwaningo.

I-interpretivism iyindlela yokucubungula neyinqubo yemvelo yokuqoqwa kwemininingwane efana nezingxoxo kanye nokuqaphela izindlela abenza ngazo izinto abantu. Kulolu hlobo lwepharadaymu imvamisa izincazelo kanye nezimpendulo zivela kaningi ngasekupheleni kwenqubo yocwaningo.

Le pharadaymu izolisiza lolu cwaningo ngoba iyindlela yokucubungula okusezingeni eliphakeme nethenjwa kakhulu lapho kwenziwa ucwaningo ngezindlela abantu abaphila ngazo, njengoba kuzosetshenziswa izindlela ezinjengokuxoxisana kanye nokubhekwa kwezindlela abantu abaphila ngazo ezindaweni zasemadolobheni. Njengoba umcwaningi ezobe eqhuba ucwaningo ngokuvakashela imizi eqhuba imisebenzi yamasiko esiNtu, aphinde abambe izingxoxo nabantu abasingethe leyo micimbi, abheke nezindlela okuqhutshwa ngazo le misebenzi. Ipharadaymu izosiza umcwaningi ukuba asebenzise izindlela zokuqoqa ulwazi ngendlela eseqophelweni eliphezulu, ukuze lonke ulwazi elizoqongelelwa lapha libike ngamaqiniso ngempilo ephilwa abantu basemadolobheni.

UWahyuni, (2012:71) uthi:

> *Interpretivists believe that reality is constructed by social actors and people's perceptions of it. They recognise that individuals with their own varied backgrounds,*

assumptions and experiences contribute to the on-going construction of reality existing in their broader social context through social interaction.

Ama-interpretivists akholelwa ukuthi iqiniso lakhiwa abahlali bomphakathi kanye nemibono yabantu balo. *Ama-interpretivists* aqaphela ukuthi abantu ngamunye banezimvelaphi zabo ezahlukahlukene, imicabango kanye namava abamba iqhaza ekwakhiweni kweqiniso elikhona emiphakathini yabo ngokubanzi ngokuxhumana nabantu.

UWahyuni, (2012) ufakazela khona ukuthi ama-*Interpretivists* akholelwa ukuthola amaqiniso nemibono yabantu abaphila kuleyo ndawo okwenzelwa kuyo ucwaningo. Nokuthi abantu banemicabango nemibono ehlukahlukene ekubikeni ngamaqiniso ngempilo abayiphila emiphakathini yabo.

UCreswell, (2009:4) ubeka kanje:

Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.

Ucwaningo le khwalithethivu lichaza ukuhlola kanye nokuqonda incazelo yomuntu ngamunye noma enikezelwa iqembu emphakathini noma inkinga yomuntu.

UThanh, noThanh, (2015:26) bathi:

In the interpretive paradigm, the crucial purposes of researchers are to get 'insight' and 'in-depth' information. In that case, using quantitative research, which describes the world in numbers and measures instead of words, is not likely to be productive. It is unlikely that I will gather 'depth' and 'insight' via the statistics that are frequently used in quantitative methods.

Enkambisweni yepharadaymu, izinhloso ezibalulekile zabacwaningi ukuthola ulwazi 'lokuqonda' kanye 'nelijulile'. Kuleso simo, ukusebenzisa indlela yekhwantithethivu ukucwaninga, okungukuthi ichaza ngezinombolo kanye nezilinganiso esikhundleni sokuchaza ngamagama, akuvamile ukuthi kube yimpumelelo. Akunakwenzeka ukuthi ngizoqoqa 'okujulile' kanye 'nenqikithi' ngezibalo ezisetshenziswa kakhulu ezindleleni zekhwantithethivu.

Ama-Interpretivists akholelwa ukuthi abantu ababona nje onodoli abalandela inqubo okusukwe kuphilwa ngayo noma indlela ebekiwe njengoba *amaPositivists* ekholelwa kulokho. *Ngokwama-*

Interpretivists abantu yibona ababumba umphakathi, hhayi ukuthi abantu babunjwe umphakathi. Akufani *namaPositivists* wona akhetha izindlela ezinjengezinhlolovo, imibuzo ehleliwe kanye nokusetshenziswa kwezinombolo lapho kubikwa ngokutholakele ocwaningweni. *Ama-positivist* abona umphakathi njengokuyiwona obumba umuntu. Yingakho wona ethanda ukusebenzisa izindlela zekhwantithethivu ukuqhuba ucwaningo labo.

3.5 Ukuxoxisana/ ukubuzwa kwemibuzo

Ukubuzwa kwemibuzo kubantu ababambe iqhaza kulolu cwaningo kuyokwenziwa wumcwaningi. Izingxoxo ezenziwe ngolimi lwesiNgisi ziyohunyushwa ziphinde zibhalwe ngesiZulu. Abantu abayobuzwa imibuzo yilabo abahlala endaweni okuzokwenziwa kuyo ucwaningo. Umcwaningi uyobuza imibuzo evulelekile. Lolu hlobo lwemibuzo luyovumela loyo obuzwayo ukuthi athi ukwenaba ngesihloko futhi akwazi ukuveza imibono yakhe ngendlela ekhululekile. Ngenxa yokubheduka kwesifo seKhorona esithe chithi saka umhlaba wonke. Nokuholele ekutheni kube nezinguquko ezibekwe uHulumeni waseNingizimu Afrika zokuthi abantu bangavakashelani. Lolu shintsho luzophoqeleka ukuba umcwaningi asebenzise ucingo ukuxhumana nababambiqhaza ocwaningweni.

3.6 Ukuhlaziywa kolwazi

Kunezinhlobo eziningi zezindlela umuntu angazisebenzisa ukuhlaziya ulwazi, kepha ngenxa yesilinganiso salolu ucwaningo, umcwaningi usebenzise izindlela ezine ukuhlaziya ulwazi. Izindlela zokuhlaziya ezisetshenziswa kulolu cwaningo yilezi ezilandelayo: ukuhlaziywa kwenkulumo, ukuhlaziya okuqukethwe, ukuhlaziya okulandisayo, kanye nokuhlaziya ngokwezindikimba.

ISAHLUKO 4

4.1 Ukwethulwa nokuhlaziywa kolwazi

4.2 Isingeniso

Okutholakele ezimpendulweni zemibuzo yocwaningo kuzosiza ekuthuthukiseni ulwazi ngezindlela zokuqhuba imisebenzi yokulandelwa kwamasiko esiNtu ezindaweni ezisemadolobheni. Lolu cwaningo lukwazile ukuthola imbangela edala ukushabalala kolwazi lwamasiko esiNtu ezindaweni zasemadolobheni. Ucwaningo luphinde lwathola ukuthi abantu bangakwazi ukusebenzisana ngokubambisana kusetshenziswa indlela yesiNtu ngaphandle kokubheka ubulili kanye namalungelo alotshwe kuMthethosisekelo wezwe. Ucwaningo lwenziwe emizini esendaweni yelokishi laseRatanda, ngaphansi kwedolobha *iHeidelberg*. Inhloso kube ukuthola ukuthi abantu abahlala ezindaweni zasemadolobheni bayiqhuba kanjani imisebenzi yamasiko esiNtu. Kuhanjelwe imizi emininingi ebikade isingethe imisebenzi yokuqhutshwa kwemisebenzi yesiNtu. Kule mizi bekubukwa izindlelakuqhutshwa kwemisebenzi yesiNtu. Kwaphinda kwatholakala ababambiqhaza ababe yingxenye yocwaningo.

Imibono yomphakathi mayelana nokuqhutshwa kwemisebenzi yesiNtu ezindaweni zasemadolobheni izovezwa kulesi sahluko. Kuzosetshenziswa izimpendulo ezitholakele ohlwini lwemibuzo ngenhloso yokuvezwa obala ukuthi imiphakathi yasemadolobheni icabanga ukuthi ubani okumele ashise impepho emsamo, noma alawule umsebenzi ophathelene nokuqhutshwa kwemisebenzi yesiNtu. Kulolu cwaningo bekubhekeke kakhulu imizi engasenabo abantu besilisa njengenhloko yekhaya. Kuzokhumbuleka ukuthi imisebenzi yokuqhutshwa kwamasiko esiNtu esikhathini esiphambilini beyaziwa ngokuthi ilawulwa abantu besilisa. Uhlu lwemibuzo luhlelelwe abathintekayo ekwenzeni le misebenzi, kanye nalabo abasiza abanye. Umkhakha wokuqala othinta imininingwane emayelana ngokushiswa kwempepho, owesibili omayelana nokusiza labo abangenalo ulwazi lokuqhutshwa kwemisebenzi yesiNtu.

Lolu cwaningo luthole izindlela ezisetshenziswa abantu basemadolobheni zokwenza imicimbi yamasiko, ikakhulukazi emizini elawulwa abantu besimame kanye nezingane. Kuvele nezindlela abazilela ngazo amalunga emindeni yabo asebelandulele lengabade, kanye nezindlela abaqhubeka ngazo emva kokushiywa abantu abangobaba emakhaya abo. Lolu cwaningo luhluke kakhulu ocwaningweni oseluke lwenziwa ngabaphambilini ngoba abacwaningi bangaphambilini, bebegxila kakhulu emicimbini elawulwa abantu besilisa futhi ezindaweni zasemakhaya.

Umbuzo uphathelene nokuthi ubani onelungelo lokushisa impepho njengoba abantu sebenamalungelo alinganayo, kanti futhi nomthethosisekelo wezwe ukuvumela lokho. Lo mbuzo wenzelwa ukuhlola ukuthi ezindaweni zasemadolobheni ubani onelungelo lokushisa impepho, nokuthi uma kukhona umuntu ongelona ilungu lalapho kunomsebenzi khona eshisa impepho emsamo ubiza maphi amadlozi. Umbuzo ophathelene nokulawulwa kwemisebenzi yamasiko esiNtu, uphathelene nokuthi ubani owaba inyama kanye notshwala. Konke lokho ukwenza kanjani. Umbuzo ophathelene nomthelela odalwa ukulawulelwa umsebenzi wokuqhutshwa kwamasiko esiNtu. Lo mbuzo uhlose ukuthola ukuthi isiko lesiNtu ezindaweni zasemadolobheni likhuliswa kanjani.

Okulindelekile kule sahluko ukutholaka kwezindlela okuqhutshwa ngazo imisebenzi yamasiko esiNtu ezindaweni zasemadolobheni.

4.3 Izingxoxo zocwaningo nababambiqhaza

Ngesikhathi sokuqhutshwa kocwaningo. Kuhanjelwe imizi eminingi elokishini laseRatanda ebeliqhuba imisebenzi yamasiko esiNtu. Kube nezingxoxo nabantu ebebesingethe le misebenzi kusetshenziswa umakhalekhukhwini ukuqopha izinkulumo phakathi komcwaningi kanye nababambiqhaza. Eminye imizi ehanjelwe umcwaningi, akukho zingxoxo ezenziwe ngoba imisebenzi yakhona ibilawulwa amalungu omndeni njengokujwayelekile kodwa kuleyo mizi bekubukwa izindlela abenza ngayo imisebenzi yamasiko esiNtu. Phela ucwaningo belugxile emizini eseyiphethwe abantu besifazane kanye nezingane ukuthi bona benza kanjani. Lapho okusetshenziswe lolu phawu [***] kusho ukuthi kusetshenziswe igama lomuntu ongeyona ingxenye yocwaningo. Nazi izimpendulo zabantu ezahlukahlukene ngezansi:

4.3.1 Ubani onelungelo lokuhlaba ekhaya?

A. Umuntu ongubaba noma oyinhloko yekhaya onelungelo lokuhlaba nokukhuluma emsamo, kodwa njengoba engasekho lapha ekhaya ubaba yimina ongumama okumele ngingene ezicathulweni zakhe. Kuzothiwani-ke ngoba nami kunezinto engingazazi ukuthi zenziwa kanjani. Ukukhuluma emsamo ngiyakwazi ngoba ukushiswa kwempepho bese ukhulume nabadala balapha ekhaya.
B. Ubaba wekhaya uyena onelungelo lokuhlaba ekhaya kodwa kuthina esingenaye umuntu wesilisa kunzima. Uma uzokwenza umsebenzi wesiNtu kumele ucele umuntu wesilisa oyisihlobo salapha ekhaya noma nje ubaba omaziyo ongakusiza.
C. Ubaba nomama yibona abanelungelo lokwenza umsebenzi kuhlatshwe kubenjeyaya.

D. Ukuhlaba ekhaya umsebenzi womuntu wesilisa. Mina njengomama ngibheka ukuthi amabhodwe ahamba kanjani. Badlile yini abantu.
E. Ubaba uyena onelungelo lokuhlaba lapha ekhaya. Wakewezwa kuthiwa umuntu wesifazane uhlabe imbuzi noma inkomo? Lowo umsebenzi wabantu besilisa kodwa njengoba engasekho ubaba lapha ekhaya, yimina onelungelo lokwenza umsebenzi bese ngicela ubab' [***] ukuthi angihlabele isilwane leso ngoba izingane zami zisencane, futhi abakwazi ukuhlaba bona.
F. Mina lapha ekhaya ngenza konke okuqondene nezinto zasemsamo, inkinga nje ukuthi ngiye ngicele lobaba ongikilinela ingadi angisize kwezinye izinto ezinjengokuhlaba izilwane zomsebenzi.
G. Imina njengomama wekhaya onelungelo lokwenza umsebenzi wesiNtu njengoba ubaba wekhaya engasekho. Okuyizingane zethu phela azikwazi nokubulala inkukhu le engelutho. Ubaba lo engihlekisana naye uyangelekelela ezintweni zokuhlaba izilwane zomsebenzi.

Imibono yababambiqhaza engenhla ikhombisa ukuthi abantu besifazane sebenawo amalungelo wokusingatha imisebenzi eqondene nokuqhutshwa kwamasiko esiNtu, kodwa futhi zisekhona izinselelo ababhekene nayo. Kule zinselelo ababhekene nazo ukuthi abakwazi ukuhlaba nokuthi abakwazi ukusingatha imisebenzi yokuqhutshwa kwamasiko esiNtu uma kusekhona oSokhaya. Lokhu kubafakela ingcindezi yokuthi bagcine befuna usizo ebantwini bangaphandle, njengokuthi acele umuntu wesilisa uma umnumzane womuzi engasekho ukuba amkhiphele utshwala, noma ahlabe isilwane sokuqhuba umsebenzi wesiNtu.

Okuphawulekayo ngale mibono yalabo mama ukuthi bayakwazi ukuzishisela impepho ngaphandle kokufuna usizo lomuntu wesilisa. Akumangazi-ke lokhu ngoba isikhathi esiningi babaseduze kobaba uma bekhuluma emsamo. Okunye ukuthi ukushiswa kwempepho akuyi ngobulili ngoba nabalaphi bendabuko abangomama abayizangoma bayakwazi ukushisa impepho baxhumane namadlozi.

UMdlalose, (2009:95) uthi:

> Uma isangoma siqala umsebenzi wasesigodlweni sishisa impepho, sidoba amehlo amadlozi ngoba iphunga lempepho liyawadonsa amadlozi. Enye into isangoma esiyenzayo ngaphambi kokubhula sibhema ugwayi wamakhala, asiwuqedi ugwayi isangoma, omunye siwuchitha phansi, sibhemise abalele. Impepho nogwayi yikhona okwenza isangoma sibhule ngempumelelo.

Lapha akukhulunywa ngobulili kodwa kubhekiswe emntwini oyisangoma. Ukuyobhula ezangomeni akuyi ngobulili, ngoba noSokhaya womuzi uyazivakashela izangoma uma edinga

usizo. Okusho khona ukuthi uma umuntu wesifazane efundisiwe ngokushiswa kwempepho, angakwazi nokufundiswa ngeminye imisebenzi ephathelene nokuhlatshwa kwezilwane zokuqhuba imisebenzi yesiNtu.

4.3.2 Utshwala besiNtu kwabiwa kanjani?

A. Utshwala besiNtu bugaywa abantu besifazane kodwa kwabiwa abantu besilisa.
B. Umuntu wesifazane akabukhiphi utshwala besiNtu. Kusukela mandulo utshwala besiNtu bukhishwa abantu besilisa, uma engekho njengalapha ekhaya. Ngicela bab' [***] angikhiphele bona. Phela abantu besilisa uma umuntu wesimame ezikhiphela utshwala besiNtu bazothi angihloniphi.
C. Mina lapha kwami, yimina engenza utshwala besiNtu bese abafana bami bangikhiphele bona.
D. Thina lapha ekhaya singabantu bomthandazo. Ngisho nezingane zami imbala azibulokothi utshwala nje. Uma ngenzile umsebenzi wamadlozi, nginokucela ubab' [***] uyasisiza.
E. Abafana bami bayaphuza kodwa abakuthandi utshwala besiNtu, uma ngibugayile ngibiza obaba laba asebekhulile bangikhiphele bona.
F. Mina ngingumama womthandazo kodwa angikhohliwe ukuthi kunamadlozi wasekhaya. Ngiyabugaya utshwala uma ngenza umsebenzi bese ngibukhipha ngembiza ngoba mina anginandoda. Abantu baziphuzele bona, uma kuphelile babuyise izitsha zami endlini.
G. Lapha ekhaya utshwala besiNtu bukhishwa ubab' omkhulu ngoba yena usaphila.
H. Ezami izingane zikhonze utshwala besilungu, manje uma ngikhuluma ngotshwala besiNtu abafuni kwakuyizwa leyonto. Ngisizwa ubaba wakwamakhelwane.
I. Utshwala besiNtu kwabiwa abantu besilisa. Thina bantu besimame asingeni ekwabiweni kotshwala besiNtu.
J. Abantu besilisa ibona abaqondene nokwabiwa kotshwala noma ngabe obesiNtu noma obesiLungu.

Imibono yababambiqhaza ikuveza ngokusobala ukuthi abantu besilisa ibona abakhipha utshwala ekhaya. Umsebenzi wabantu besifazane ukuthi baphise utshwala bese bekunikeza abantu besilisa. Abantu besifazane bayazihlangula ekwabiweni kotshwala. Okugqama kakhulu ukuthi abantu besilisa yibona abakhipha utshwala, uma kwenzekile kwatholakala ukuthi umnumzane walowo muzi akasekho, kucelwa noma imuphi umuntu wesilisa ukuba asize ngokukhipha utshwala bomsebenzi wesiNtu.

4.3.3 Yabiwa kanjani inyama yomsebenzi wamasiko wesiNtu?

A. Inyama yomsebenzi wesiNtu ihlatshwa abantu besilisa bese thina omama siyipheke, siphake badle abantu.
B. Lapha akufani nasemakhaya lapho inyama idliwa yodwa. Thina inyama iyaphekwa bese kuphakelwe abantu emapuletini. Uma ungenza njengasemakhaya lapha emalokishini angeke idliwe leyo nyama. Abanye abantu bakhala ngenhlanzeko ukuthi ukudlela esitsheni esisodwa akulungile.
C. Inyama yalapha emadolobheni yabiwa omama ngoba ingaphelela eziko uma uthi ayiphekwe bese yabiwa obaba.
D. Obaba bayahlaba, bapheke inyama bese bayinikeze thina omama siyabe uma sesiphaka ukudla.
E. Inyama yomsebenzi lapha ekhaya yabiwa yithina bomama, noma ngabe kunenyama yokuzijabulisa. Kungaseyona inyama yomcimbi. Thina sinokuzithengela inyama yokosa bese abantu besilisa basosele yona kodwa ikhishwa yithi abantu besimame.

Le mibono ivumelana ngazwi linye ukuthi abantu besifazane yibona abakhipha inyama yomsebenzi wesiko lesiNtu. Ukushwankathela imibono yababambiqhaza isiyonke ngenhla, iveza ukuthi kunomdonsiswano okhona phakathi kwabantu besilisa kanye nabantu besifazane. Lo mdonsiswano owokuthi into ethize yenziwa ubani noma akumele yenziwe umuntu thizeni. Lo umkhuba obonisa ukuthi kusenomdonsiswane phakathi kwamalungelo kanye nesiko. Esikhathini samanje lapho ilizwe selibuswa ngokwentando yeningi akwamukelekanga lokhu. Abantu abafuna ukwakha isizwe esibumbene benza izinto ngokubambisana, hhayi ngokobulili kanye namalungelo.

4.4 Izinhlobo zemisebenzi yokuqhutshwa kwamasiko esintu

Amasiko ayimikhuba eyenziwa ngabantu lapho begcina imithetho yesizwe sabo. Le mikhuba bayenza behlanganyele ukuze kufezeke lokho abakufisayo. Lapha kuzovezwa amasiko agcinwayo uma kuqhutshwa imisebenzi yamasiko esiNtu. Ukuzalwa kwengane esizweni sabantu abaNtsundu kusho khona ukuthi sekumele kubekhona umkhuba noma isiko elenziwayo. Esizweni sabantu abaNtsundu-ke akukhathalekile ukuthi ingane yentombazane noma eyomfana, isiko lona liyagcinwa. Kuba imisebenzi ewuhide eyenziwayo kusukela umtwana ezalwa kuze kufike esigabeni sokufa. Le misebenzi ingenziwa ngezindlela ezingafani kuhluke ngezizwe kodwa yona iyalandelwa ukuqinisekisa ukukhula ngendlela komuntu nokushintsha kwezigaba.

UBogopa, (2010:2) uthi:

> *Ritual ceremonies are performed throughout the lifespan, marking different stages of life, such as the birth stage and maturity stage, and even after a person has died. For example, the ritual ceremony known as imbeleko relates to the birth stage. When a woman has a new-born baby, she is expected to stay in her house for ten days performing various ritual ceremonies. After ten days, when the mother leaves the house, a white goat is slaughtered. The mother eats some of the ritual meat known as the Insonyama (the meat on the inside of the right front leg). This ritual ceremony is performed to thank the ancestor spirits for protecting both the baby and mother. If the ritual is not performed, it is believed that the child will continuously wet its bed and will be disobedient.*
>
> Imikhosi yesiko yenziwa ngesikhathi sempilo yonke, ngokuhlukana ngezigaba zempilo, njengesigaba sokuzalwa nesigaba sokuthomba, noma ngabe umuntu eseshonile. Isibonelo, umsebenzi wesiko owaziwa ngokuthi imbeleko uhlobene nesikhathi sokuzalwa. Lapho owesifazane enengane esanda kuzalwa, kulindeleke ukuthi ahlale endlini yakhe izinsuku eziyishumi enza imisebenzi yesiko ehlukahlukene. Ngemuva kwezinsuku eziyishumi, lapho umama ephuma endlini, kuhlatshwa imbuzi emhlophe. Umama udla isitho senyama yesiko eyaziwa ngokuthi yinsonyama (inyama engaphakathi komlenze wangaphambili ongakwesokudla). Lo mcimbi wesiko wenziwa ukubonga imimoya yamadlozi ngokuvikela bobabili umntwana nonina. Uma isiko lingenziwanga, kukholakala ukuthi ingane izoqhubeka nokuchamela umbhede wayo ingazizwa.

La mazwi afakazela khona ukuthi ukuzalwa komuntu esizweni sabantu abaNtsundu kusho ukuqala uchungechunge kwemisebenzi yokuqhutshwa kwamasiko esiNtu. Kufana nemisebenzi lapho kuzelwe khona ingane. Kwenziwa umsebenzi obizwa ngokuthi **imbeleko**.

UBlose, (2002:48) uthi:

> Isidingo-ngqangi sokugcinwa kwaleli siko wukuhlanganisa umntwana ozelwe nabakubo abalele. Abalele bayanxuswa ngaleli siko ukuba bamsingathe umntwana, bamkhulise futhi bamvikele nasezingozini eziningi ezingase zimehlele njengoba ekhula nje.

Ngokwesiko lesiNtu kubalulekile ukuthi yonke into eyenziwayo ngaphakathi kwekhaya ibikelwe abantu abangasekho balowo mndeni. Lokhu kwenzelwa ukuthi amadlozi akwazi ukuvikela umndeni ophilayo emimoyeni emibi, kodwa wandise izinhlanhla ekhaya.

UBlose, (2002:48) uqhubeka athi:

> Kubongwa ukutholwa komntwana, izibulo labaganene uma kuse ngowokuqala. Kunxuswa kwabalele ukuba kuphinde umansumpa kulabo abaganene, kungagcini ngalo otholakele kodwa bazale, kwande umndeni.

Ukulandelwa kwaleli siko esizweni sabantu abaMnyama kusho khona ukuthi libalulekile. Ngokuya kushintsha izikhathi izinto ziyashintsha. Ukufuduka kwabantu abaMnyama besuka ezindaweni zasemakhaya belibangise ezindaweni zasemadolobheni kwenza ukuba izinto eziphathelene namasiko abo ziye ngokushintsha. Iningi labantu abaMnyama lifudukela ezindaweni zasemadolobheni ngenhloso yokuyothola amadlelo aluhlaza. Phela impilo ephilwa emadolobheni ayifani nempilo ephilwa emakhaya.

UNgwenya (2015:84) ufakaza athi:

> Iningi lathutheleka emadolobheni ngenhloso yokuyosebenza, abadala ababequkethe izimpande zenhlonipho bona babesele emakhaya. Abantu bafudukela emadolobheni bevela emagumbini amane omhlaba.

Ukufudukela kwabantu emadolobheni kweza nezinguquko eziningi ekuqhutshweni kwemisebenzi yamasiko esiNtu. Kwabakhona ukudideka kubantu ukuthi eliphi isiko okumele balilandele phakathi kwesiko labantu baseNtshonalanga noma labantu boMdabu basezwenikazi lase-Afrika.

UNgwenya, (2015:84) uqhubeka athi:

> Impilo ephilwa emadolobheni yaba nomphumela ongemuhle enhlonipheni abantu ababehloniphana ngayo emakhaya. Ukwehluka kwempilo ephilwa emadolobheni kwadala ukuthi abanye bahlukane nenkambiso yasemakhaya.

La mazwi akubeka kucace ukuthi abantu abaningi balahla amasiko abo. Abanye bala bantu bakhonza emabandleni lapho kungahanjiswana namasiko esiNtu. Esikhathini samanje lapho abantu sebenamalungelo okuzikhethela ukuthi bafuna ukuyiphila kanjani impilo yabo, bakhona abantu abathi bona isiko lokubikwa kwengane esanda kuzalwa emadlozini, abalenzi sanhlobo. Kubekhona labo abathi bona bayakholelwa ekwenziweni kwaleli siko kodwa bahlushwa izimali zokulenza ngenxa yokuntuleka kwemisebenzi. Okuphinde kwahlaluka ngesikhathi sokuqhutshwa

kwalolu cwaningo ukuthi iningi lezingane zizalwa ngaphandle komshado. Lokhu kwenza ukuthi kube nomdonsiswano wokuthi ingane izokwenzelwa ngesiko likabani ngenxa yokuntulwa ulwazi lwamasiko esiNtu, nokuthi futhi iningi la lezi zingane likhuliswa omama kuphela. Ngamanye amazwi obaba ababi yingxenye yokukhuliswa kwalezi zingane.

Isiko lokubungazwa kwengane ezelwe ekhaya alugcini-nje kuphela esizweni sabantu abaMnyama kodwa nabantu abaMhlophe banalo leli siko. Okujwayelekile ebantwini abaMhlophe ukuthi izihlobo nabangani ziyeza zizopha umntwana izipho ezahlukene. Umntwana lowo uthi ekhula kube sekunezinto ezibiza yena siqu sakhe ezafika nabantu ababeze ukuzobungaza ukuzalwa kwakhe. Lokhu kufakazelwa nayincwadi yabangcwele.

UMathewu (Isahluko 2 kusukela kuvesi 9 kuya kwivesi 11) ufakaza athi:

> Seziyizwile inkosi, zamuka; bheka, inkanyezi ezayibona kwelasempumalanga yahamba phambi kwazo, yaze yafika yema phezu kwalapho umntwana ekhona. Zathi ukuyibona inkanyezi, zathokoza ngokuthokoza okukhulu kakhulu. Zase zingena endlini, zabona umntwana noMariya unina, zawa phansi, zakhuleka kuye, zavula amagugu azo, zamkhunga ngezipho: igolide namakha nenhlaka.

Amazwi kaMathewu afakazela khona ukuthi uma umntwana ezelwe kwenziwa umsebenzi othile. Kunomehluko-ke uma uqhathanisa nezingane ezizalwa abantu abaMnyama ngoba zona zicelwa inhlanhla emadlozini ukuthi ayivikele ezintweni zomhlaba, kanti ebantwini abaMhlophe ingane iphiwa izipho. Ngokwase-Afrika ingane yethulwa uyise wayo kumadlozi asekhaya ngokuthi ayihlabele imbuzi, kushiswe nempepho emsamo.

Isenzo sokungabi khona kotshwala besiNtu uma kwenziwa le misebenzi kukhomba ngokusobala ukuthi intsha ayikholelwa emadlozini, futhi ibakhipha inyumbazane abantu abadala.

4.5 Ukwenziwa komsebenzi womhlonyane

Umhlonyane umsebenzi owenziwa emva kokuba kwenziwe umsebenzi wembeleko. Lo msebenzi wenziwa uma ingane yentombazane noma yomfana ingena esigabeni sokuthomba. Umnumzane wekhaya wenza umsebenzi kuhlatshwe kugaywe utshwala kudliwe kugiywe. Phela uyise usuke ebonga ukuthi indodakazi yakhe isingene kwelinye ibanga lokukhula. Phela umnumzane usuke ebonga kwabaleleyo ukuthi bamgcinele kahle ingane yakhe yaze yakhula.

UKhuzwayo, (2002:76), uthi:

> Ukuthomba kusho izinga elithile kumuntu wesifazane nowesilisa. Izinga elikhomba ukuthi lowo osuke esengene kuleso sigaba sokukhula usengaba nomntwana uma ehlangana nowesifazane noma owesilisa ngokocansi olungaphephile noma olunobungozi. Ngesikhathi lowo ethomba, uma kungowesifazane kuye kuphume igazi esithweni sangasese.

Ukufika kwesikhathi sokuthomba enganeni kusuke sekusho khona ukuthi ingane esigabeni sokukhula. Ngalesi sikhathi kusuke sekudingeka ukuba abazali babeke iso kakhulu enganeni yentombazane, ngoba kusho lokhu ukuthi isingakhulelwa uma izibandakanya ocansini nomuntu wesilisa. Kulapho kusuke sekudingeka ukuba abazali bengane ethombayo bayenzele umhlonyane ukuze ikwazi ukuthola iziyalo zabantu abadala.

UKhuzwayo, (2002:92) uthi:

> Umhlonyane umcimbi owenzelwa intombazane noma umfana uma sebefike ezingeni elithile lokukhula.

Ukwenzela ingane umhlonyane kusho ukuthi kubalulekile ngoba kwenza ukuthi ingane ifundiswe ukuziphatha ngesigaba esingena kuso okungesobudala. Ngokwasemandulo-ke ukuthomba kwakuba nohlelo lwakho olwalulandelwa uma kukhona osefike kuleli banga lokukhula. Kwakubalulekile lokhu ngoba yilapho abantu abadala babethola khona ithuba lokufundisa umntwana ngezindaba zocansi nokuba inkosikazi nendoda eqotho yakusasa. Nasemadolobheni-ke leli siko lokukhulisa ingane uma ithomba likhona. Inkinga nje ekhona ukuthi abalazi uma ulibiza ngegama lesiNtu uthi umhlonyane. Uma ukhuluma ngomhlonyane enganeni ekhulile edolobheni usuke soyilahlile. Angithi zona zazi ukuthi *isweetsixteen*. Le micimbi iyafana yomibili umehluko ukuthi nje isweetsixteen ingane ayenzelwa abazali bayo kodwa yenza nozakwabo kuphela okuyintsha engabangani abalingana nayo ingane.

Ngokwalo mthombo uthi:
https://www.google.co.za/search?q=what+is+sweet+sixteen&source

*The **sweet 16** birthday party is traditionally a time for the girl's first formal party. ... The party may be quite ritualized, including a set dance list, escorts, flower girls, and other*.

> Isweet-16 umcimbi welanga lokuzalwa ngokwesiko nokuyisikhathi sokuqala sentombazane somcimbi osemthethweni. ... Lo mcimbi ungahle wenziwe ngokwamasiko, kufaka phakathi uhlu lokudansa olusethiwe, abaphelezeli, amantombazane ezimbali, kanye nokunye.

Ukuchazwa kwalo mcimbi ukhombisa ukuthi ungumcimbi wesiko elibalulekile ngokwenkolo yaseNtshonalanga, kodwa ngenxa yokuntula ulwazi esizweni sabantu abaNtsundu, lo msebenzi izingane zigcina sezizisingathela wona.

4.6 Izindlela zokuqhutshwa komhlonyane

Ingane eyenzelwa umhlonyane ingeniswa ngembuzi emgonqweni okuyiyona eqala wonke umcimbi ozogcinwa. Le mbuzi indlalela eziningi ezisazohlatshwa njengoba intombi ingena emgonqweni. Emgonqweni lapha ingane yelulekwa kabanzi ngomzimba wayo nesigaba asengena kusona. Intombi iyalwa ukuba iqaphele insila yayo ukuba ingabi wuvanzi nje ngoba yinto yokuhlonishwa ingabonwa yinoma ngubani. Iyalwa ukuba i1iphakamisele phezulu igama lomuzi kayise ngokuhlonipha nangentobeko. Iyalwa ukuba iziphathe kahle ize iyogana iseyintombi ephelele. Iphekwa ngobhojwana ngamaqhikiza nezalukazi, omakadebona ngoba uma ingavuthwanga, ukulumela nobuluhlaza bayo buyobuzwa kubona. Isikhathi sokuhlala emgonqwenl siba side ngangokuthanda kukayise wentombazane ngoba ukuhlala emgonqweni kusho ukuhlatshwa kwezimbuzi ezizodliwa ontanga ngesikhathi behlalise umthombi lowo. Ithi ingaphuma emgonqweni kwenziwe idili umnumzane womuzi. Kugaywa utshwala besiNtu, kuhlatshwe izimbuzi, kugiywe ekhaya kubungazwa ukungena esigabeni sokuthomba.

Ezindaweni zasemadolobheni kuhlukile ukwenza ngoba ingane engena esigabeni sokuthomba kuthiwa yenza isweetsixteen. Ingane eyenzelwa *isweetsixteen* icela imali kubazali bayo yokuqasha indawo yangasese lapho izozijabulisa khona nabo ntanga. Imvamisa kule micimbi izingane zithenga utshwala obuningi obunhlonhlobo, zithenge bese zosa inyama. Wonke lo msebenzi wenziwa ngemvume yabantu abadala. Esikhathini esiningi akwaze kwalunga uma intsha yenza izinto yodwa. Omunye wababambiqhaza ubeka athi:

Ngokuka #4 uthi:

> “Ukwenza umsebenzi *wesweetsixteen* wenziwa ngezindlela ezahlukene. Abanye bayazikhipha beyintsha engubulili obubodwa. Uma kungamantombazane, azikhipha wona wodwa bese azijabulise ngokuphuza. Kubukeka kuyinto ephephile nokho ngoba kusuke kungabantu abawubulili obubodwa.”

Kuzwakala kuyindlela ephephile nokho kodwa esikhathini samanje lapho intsha isizinikele kuzidakamizwa akusaphephile, ngoba badakwa bangazazi. Okuphawulekayo lapho kwenziwa lo

mcimbi ukuthi abugaywa utshwala besiNtu. Kuyacaca-ke ukuthi intsha ayibukhonzile utshwala besiNtu, kanti futhi abakwazi ukubugaya, ikakhulukazi intsha ehlala emadolobheni.

4.7 Ukuqhutshwa komsebenzi womemulo

Umemulo omunye umsebenzi wesiko lesiNtu owenzelwa ingane yentombazane uma isifinyelele esigabeni sokuthi isingakwazi ukuba nobudlelwano nensizwa eyithandayo. Lo msebenzi uza emva komsebenzi wokuthombisa. Umsebenzi wokuthomba kwengane yentombazane usuke wenzelwa ukuyala intombazane ukuthi ingazimbandakanyi ocansini nomuntu wesilisa ngoba isengozini yokukhulelwa ngaphambi komshado, kanti umsebenzi wokumulisa wona wenzelwa ukunika imvume yokuthi isingathandana nomuntu wesilisa ukuzicabela indlela eya emendweni. Ngamafuphi nje, lapha intombazane isuke ikhuliswa futhi kubongwa ukuziphatha kahle kwayo.

UMsimang, (1975:245) uthi:

> Umemulo umkhosi omuhle, owabe unewozawoza nelukuluku elibabazekayo. Lokho kwakwenziwa ngoba kwakungemuli uwonkewonke nje, kepha kwakwemula ozime bezintombi, nomafungwase babanumzane.

Kuyacaca ukuthi esikhathi sasemandulo umemulo wawenzelwa amantombazane ayeziphethe kahle, hhayi noma ubani. Lokhu kusho ukuthi lawo mantombazane angaziphathanga kahle ekukhuleni kwawo abengenzelwa umemulo, ngoba phela abantu abafani. Akhona amantombazane ahlangabezana nezingqinamba ezithile lapho ekhula, nagcina eseqhuzuka endleleni.

UMagwaza, (1993:29) uthi:

> *This ceremony is traditionally held for a girl reaching the physical conditions necessary for the marriageable stage.*
>
> Lo mcimbi ngokosiko wenzelwa intombazane esuke isikhule yafika ezingeni lokuthi isingagana.

NgokukaMagwaza (1993), intombazane yenzelwa umemulo ngoba isifike esigabeni sokuthi isingagana. Okusho khona ukuthi leli isiko okumele ngabe lenzelwa noma eyiphi intombazane ngoba wonke umuntu wesifazane uyafika esigabeni sokugana. Baningi abantu besifazane

abaganile la ngaphandle kungabhekiwe ukuthi akaseyona intombi noma usenomntwana ngaphandle komshado.

UKhuzwayo, (2002:86) uthi:

> Umemulo umcimbi owenzelwa ingane yentombazane ngokukhula ize ifinyelele ezingeni elithile iziphethe kahle isagcwele. Isuke ihloniphe abazali bayo, yalalela imiyalo yabo. Isuke ingagcinanga lapho ngoba isuke ihloniphile nasemphakathini ewakhele, yahlonipha nabangasekho ngoba phela yibona ebebeyigcinile kuze kube yilesi sikhathi.

UKhuzwayo, (2002:86) uqhubeka athi:

> Ibongwa nguyise ngokuyihlabisa, amemezele emphakathini ukuthi indodakazi yakhe isikhulile. Akagcini ngokubonga yona, kodwa ubonga nabaphansi ngokumlondolozela indodakazi yakhe ize ifike ezingeni lokukhula esuke isikulo. Uyanxusa futhi kubo ukuthi njengoba isikhulile ingane yakhe baze bayilonde, bayiphe umendo omhlophe.

Okugqama kakhulu kula mazwi angenhla ukuthi uyise wentombazane nguyena owenzela ingane yentombazane umsebenzi wokumulisa. Kulo msebenzi uyise wentombazane uhlaba imbuzi uma intombazane iyongena emgonqweni, bese ehlaba inkomo ngosuku lokuphuma emgonqweni. Kumenywa abantu bomphakathi ukuzothamela umcimbi wememulo. Kugaywa utshwala, kudliwe nenyama, bese kuyajatshulwa ekhaya nokuthi intombazane emulayo isine esigcawini nozakwabo abekade beyihlalisile emgonqweni. Ngesikhathi sokusina isuke yembethe umhlwehlwe wenkomo futhi iphethe nomkhonto ngesandla ngesikhathi igiya.

UMnguni, (2006:76) umemulo uwuchaza kanje:

> Yona ke uma ihlatshwa kuqale kubizwe izintombi zizobona inkomo yazo ezinikwa yona. Omama ke lapho bazikikizele nazo zibonge, bese zisine khona lapho uqhubeke umsebenzi kuqedwe ingeniswe ifakwe endlini enkulu lapho izintombi zizothi ekuseni ziye emfuleni kusempondozankomo impela ziyohlala khona. Ukudla namatiye zokudlela khona zonke ezingowabo lentombi zizovunula ngesiNtu isidwaba kuthi emakhanda ziphuciwe (zigundile) izinkehli zazo. Sekothi zingaqeda ngenkathi kugamanxa imini (12:30) bese zibuya ziza ekhaya lapho azikhulumi namuntu ngaphandle kukayise ozinike inkomo. Zothi zingafika zingene endlini enkulu lapho izofika intombi emuliswayo ifakwe umhlwehlwe wenkomo

> yayo ithelwe ngenyongo iphathe umkhonto wayo ngesandla bese inyongo iyifake esandleni athemeleze uyise esho ukuthi nansi intombi yabo isikhulile bayabonga ukuziphatha kwayo kahle. Uma kungasalunge lutho kuyo iyothi ingafakwa umhlwehlwe emahlombe ayo uphenduke ubebomvu lapho sekonakele ubuntombi bayo.

Kunjalo impela. Le kwakuyindlela okwakuqhutshwa ngayo mandulo uma kumuliswa ingane yentombazane ekhaya. Yayimuliswa uyise oyizalayo. Bekumenywa abantu bomphakathi ukuze bazobongisa umnumzane omulisa ingane yakhe ngoba ngezikhathi zamandulo ingane ibikhuliswa abazali kanye nomphakathi. Ngako-ke bekubakuhle ithi uma isimuliswa bese nabo bamenywe ukuzobungaza ukumula kwentombazane.

UBlose, (2002:86) uthi:

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

Lesi kwakuba isikhathi esimnandi emndenini nakontanga abakhula naye usingaye. Intsha yayisithokozela lesi sikhathi ngoba izintombi zazicula amaculo wobuntombi bazo, zingekho zonke lezi zinto zesimanjemanje lapho sekubizwa *o-DJ* bezingoma zobugqomugqomu kuthiwa bayanandisa.

UBlose, (2002:86) uqhubeka athi:

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

Konke ngezikhathi zasemandulo kwakuqikelelwa ukuthi isiko noma umsebenzi ophathelene nabantu abaphansi uhamba ngendlela ehloniphekile. Umuntu ongugogo ubethenjwa kakhulu futhi kwaziwa ukuthi usenomlando omude ngokuphathwa nokunakekelwa kwezinto zabantu abadala. Kwakungamele izinto ezibucayi njengenyongo, umswane kanye nomhlwehlwe wesilwane esihlatshiwe ekhaya kubanjwe umuntu wangaphandle.

Akusafani nesikhathi samanje lapho sekwande khona izinto zamalungelo, ikakhulukazi ezindaweni zasemadolobheni. Esikhathini samanje abantu abaningi bakholelwa ukuthi ukuhlolwa komuntu wesifazane kuwukuphula ilungelo lakhe. Kuthiwa akumele isitho sakhe sangasese sihamba sibhekwa inoma ubani. Lokho kungukumehlisa isithunzi kanti le kwakuyindlela yokugcina amagugu esizwe. Ezindaweni ezisemadolobheni lisekhona leli siko ukuthi nje selenziwa ngendlela ehlukile ngoba akusekho ukuhlolwa kwentombazane emuliswayo.

UXulu, (2014:35) ufakaza athi:

> Izindawo ngezindawo kuye ngokuya kwashintsha futhi ashabalala amasiko nemikhuba yokukhuliswa kwezingane ikakhulukazi ezamantombazane. Amasiko kanye nemikhuba yamaZulu kwakubonakala kusiza kakhulu ekuziphatheni kwentsha. Intuthuko nempucuko yakuqeda kancanekancane lokhu kakhulu ezindaweni ezingamadolobha kanye nalezo ezase zihlala amakholwa zenganyelwe inkolo yaseNtshonalanga. Nakuba ezindaweni zasemakhaya kwakusaqhutshwa lokhu, kodwa kwabe sekubukelwa phansi ngenxa yokuthi imindeni eminingi yayisikholwa futhi isifundile. Ukwenza isiko kwakubizwa ngobuqaba nabantu bebizwa ngamabhinca ababebhinca izidwaba namabheshu bese befaka iziqhaza ezindlebeni bekleklile.

Ukushintsha kwamasiko kwenza ukuthi nokwenzelwa komuntu wesifazane umemulo kushintshe ikakhulukazi ezindaweni zasemadolobheni. Emadolobheni uma kwenziwa umemulo akusalandelwa inqubo yakhona njengokuthi intombazane ingene emgonqweni iyalwe omama, ihlolwe ubuntombi bayo, inikezwe nezeluleko. Iningi labantu basemadolobheni ukwenza lo mcimbi obizwa ngokuthi *i-21st* uma bemulisa izingane zabo zamantombazane. Kulolu hlobo lo msebenzi kwenzelwa yonke ingane yentombazane. Akubhekwa ukuthi beyiziphethe kanjani futhi isinengane ngaphambi kokuthola umendo.

UBlose, (2002: 186) ufakaza athi:

> Osekuvamisile, yilokho kokuthi kuhlanganiswe isiko lomemulo nokuqedwa kweminyaka engamashumi amabili nanye. Umcimbi wokubonga ukufika kule minyaka uthekelwe kwabezinye izizwe. Amaphuzu agcizelelwa umemulo awagcizelelwa kulo mgubho. Ezikhathini zamanje, kulabo abasenawo unembeza wokugcina leli siko, uthola ukuthi umemulo unikwa nje isikhashana esincane bese kugxunyelwa kulo mgubho wokufinyelela kule minyaka osekukhulunywe ngayo. Kuvamisile futhi emadolobheni ukuthi umcimbi lona uhlanganiswe nomgubho wokubonga iqophelo intombi esifike kulo ngakwezemfundo. Lokhu kokubili, umgubho weminyaka nokuqeda izinga elithile lemfundo, ikhona osekubukeka kuthatha indawo yokwemuliswa kwezintombi emadolobheni.

Abantu abaningi uma bebuzwa ngendlela abaqhuba ngayo lo msebenzi. Bathi bona babonga ukuthi ingane ifike kulesi sigaba isaphila. Abanye bathi uma ingane yenze kahle ezifundweni zayo yaze yaphothula ibanga likamatikiletsheni noma yathola iziqu zemfundo ephakeme, bayibonga ngokuthi bayenzele *i-21st*. Kulo msebenzi ingane iphiwa izipho izihlobo kanye nabangane. Cishe nje kuyafana nalapho kwenziwa umemulo ngendlela yesiNtu. Umehluko lapha ukuthi iningi lalabo abenzelwa lo msebenzi abavunuli njengezintombi zasemakhaya baphathe nemikhonto yokugiya. Kunalokho baphatha iziqu zabo zemfundo ephakeme ngezandla bagiye ngazo, njengento abayizuzile empilweni yabo.

Abazali bezingane ezingamantombazane basemadolobheni bakholelwa ukuthi uma ungayenzeli ingane yakho leli siko kuyehlisa isithunzi kontanga. Lokhu kwenza ukuthi izenyeze phakathi kontanga bayo. Izizwe ingamukelekile ekhaya nasemphakathini imbala. Lokhu kungenza ingane ingabinayo inqubekela phambili. Ihlale ingumva kwezinye njalo.

Nalapha njengokujwayelekile ingane iyahlatshelwa isilwane, kugaywe utshwala besiNtu, kubuswe kubenjeyaya. Umehluko nje ukuthi yona ayimbathiswa umhlwehlwe wenkomo futhi abanye abasifaki isiphandla, kodwa abanye bayasifaka kuya ngemizi. Kudliwa inyama kuphuzwe notshwala. Okuphawulekayo lapha intsha izingcingca ngotshwala besilungu bese obesiNtu ikubuke nje. Abantu abadala sebeyosina bezibethela otshwaleni besiNtu. Intsha ayibuthandi utshwala besiNtu, noma ithuke yabuphuza. Kumele kufakwe izinongo ezithile *njengo-icecream* noma ujusi wezithelo.

4.8 Isiko lomgcagco

Umgcagco umshado wesiNtu lapho kuhlanganiswa imindeni abantu ababili abathandanayo. Esizweni sabantu abaNtsundu umgcagco yinto ebaluleke kakhulu. Lesi isigaba lapho kusuke sekudlulwe emisebenzini eminingi yamasiko esiNtu efana nomemulo, ukuthomba kanye nembeleko.

USangweni, (2014:19) uthi:

> Abantu abadala bebewuthatha njengento ebaluleke ukwedlula zonke ezinye izinto umshado. Bebecophelela kakhulu ukuthi zonke izinto zenzeka ngokosiko uma kushadwa. Bebekholelwa ukuthi uma kukhona okungenzekanga ngendlela yosiko, lowo mshado uyoba nezihibe.

Yebo kunjalo, ziningi izingqinamba ezibhekana nabantu abashadile uma kungenziwanga izinto ngokosiko. Ngaphambi kokuthi abantu bashade kumele kube nezinto ezenziwayo ezifana nendaba yokukhokha amalobolo kanye nezinhlawulo ezithile ngaphambi komshado, kodwa ezindaweni zasemadolonheni akunjalo. Emadolobheni abantu benza ngezindlela ezahlukene. Abantu abaningi bakholelwa ukuthi kumba eqolo ukwenza yonke le cilikisho eyenziwa ngesiko lesiNtu. Bakholelwa ukuthi indlela yokushada ngokwaseNtshonalanga iyona engcono futhi ilula. Kuvele kuhlangana imindeni emibili kwenziwe izingxoxo zamalobolo bese kuyashadwa. Abanye bashadela emasontweni ngaphambi kwabefundisi kanti abanye baziyela kaNdaba Zabantu beyozishadisa bona. Sekukhona nenye indlela eseyidume kakhulu ezindaweni zasemadolobheni yokuthi abantu bashadisane bodwa enkonzweni lapho bekhonza khona. Imvamisa kulolu hlobo lo mshado. Kuyakhonjwana ngaphathi esontweni bese kubekwa ilanga elithize lapho kuzoshadwa khona ngelanga elilodwa. Lona kuba umcimbi omkhulu impela ngoba ufaka imindeni eminingi eyahlukene. Lapha umuntu ushada ngaphandle komndeni wakhe ngoba bona basuke bengakhonzi kuleyo nkonzo nokuthi futhi bayaphambana ngokwamasiko. Kulo mshado akukhokhwa malobolo. Bonke abashadayo bakeliswa phambi komfundisi bese bayashadiswa ngaphandle kokuthi kukhokhwe amalobolo, noma kwenziwe imicilikisho ethile ephathelene namasiko esiNtu.

Ngokwesiko lesiNtu umkhwenyane kumele akhokhe ilobolo kubo kamakoti. Ngesikhathi sasemandulo bekukhokhwa ngezinkomo zoboya kodwa manje nezinkomo zemali seziyamukeleka. Lena indlela yokuhlanganisa imindeni emibili owakubo kamfana nowakubo wentombazane. Kwakungavumelekile ukuthi abantu abathandanayo bahlale ngaphandle komshado.

UShabangu, (1999:87) uchaza ilobolo athi:

> Ilobolo liyisiko lesiNtu okungafanele umntwana aphume kubo aye kohlala ernzini ngaphandle kwalo. Liyindlela yokuxhumanisa nokudala ubuhlobo phakathi kwemindeni yomibili owakubo kantombi nowakubo kansizwa.

Le ncazelo engenhla ibonisa ukuthi ilobolo liyinto ebaluleke kakhulu esizweni sabantu abaNtsundu ngoba ayigcini ngokuhlanganisa abantu abaphilayo kuphela kodwa ihlanganisa namadlozi. Ngokujwayelekile ngaphambi kokuthi kugcagcwe umuntu wesifazane uhlaliswa nabomama bese eyalwa ukuthi aziphathe kanjani emendweni. Uyothi angaqeda ukuyalwa bese eshadiswa. Akuvamile-ke ukuzwa ukuthi nomuntu wesilisa naye uhlaliswa phansi ayalwe ngokuziphatha emshadweni.

UMsimang, (1975:249) ubeka kanje ngokuganana kwezithandani:

> NgesiZulu ukuganana akusikho ukuhlangana kwezithandani zihlanganiswa isibopho sokwakha umuzi owodwa, kepha kungukuhlangana kwalezo zithandani kunye nemindeni yazo, kwakhiwe isihlobo esihle. Imindeni ephakathi kwezithandani zodwa, imindeni ishiywe ngaphandle ivama ukuba ibumba elibunjwa libhidlika.

La mazwi achaza ukuthi umshado ongakhelwanga phezu kwesisekelo semindeni yomibili ethintekayo uvama ukubhidlika. Ngokwamazwe *ase-Asia* uma kushadiswa umkhwenyane nomakoti bayalwa bobabili. Omunye uyalwa umndeni wakhe nomunye kanjalo. Akuyalwa umuntu wesifazane kuphela.

U-Edwards, (1989) ufakaza athi:

> *The principals go to separate waiting rooms, where they are joined by their families and others who will accompany them during the Shinto ceremony. All told, these number perhaps twenty-five or thirty people. Most are relatives, the principals' aunts, uncles, cousins, and grandparents, but always included are a married couple who play a key role in the wedding.*
>
> Imindeni eganiselanayo ingeniswa emagumbini ahlukene ikhashwa imindeni yayo ngesikhathi somshado. Bonke batshelwa ukuthi umndeni ube namalungu angamashumi amabili nanhlanu noma abantu abangamashumi amathathu. Iningi labo izihlobo, obabekazi, omalume, omzala kanye nezaguga, kodwa kufakwa abashadikazi okuyibona abadlala indima enkulu emshadweni.

Okuhlalukayo ngemishado *yaseJapan* ukuthi umshado uthathwa njengento ebalulekile efaka imindeni yomibili. Lapha umndeni ngamunye uba negumbi lawo lapho uzilungiselela khona lo mcimbi. Nokuthi omunye nomunye oshadayo ayalwe ngokuziphatha emshadweni ukuze umshado wabo uqine.

4.9 Ukuqhutshwa kwemingcwabo yesiNtu

Umngcwabo omunye wemicimbi ebalwa neminye emhlabeni jikelele. Umngcwabo into engajwayelekile noma kuyinto ethe chithisaka ezindaweni eziningi. Phela lo mcimbi uhambisana nokufa. Ngakho-ke akekho umuntu ofuna ukufa noma alahlekelwe ilungu lo mndeni ngenxa yakho ukufa belu. Ababhali bezincwadi ezingcwele bathi ukufa kwaqala ngoKhayini ebulala umfowabo u-Abel ngoba enomona ukuthi umfowabo unikezwe izibusiso ngomnikelo wakhe uMvelinqangi. Kuze kube namhlanje akekho okwamukelayo ukufa ngisho sekuthiwa uJesu wafela izono zabantu.

UBlose, (2002: 126) uchaza athi:

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

UMbiti, (1990:149) athi:

> *Death is something that concerns everybody partly because sooner or later everyone personally faces it and partly because it brings loss and sorrow to every family and community.*
>
> Ukufa yinto eyingxenye ekhathaza wonke umuntu ngoba kungekudala wonke umuntu ubhekana nakho ngokwengxenye ngoba futhi kuletha ukulahlekelwa nosizi kuyo yonke imindeni nomphakathi.

Kunjalo impela, kuthiwa ukufa umakoti wemizi yonke ngoba akumenywa futhi akufiswa. Imingcwabo njengayo yonke imisebenzi yesiNtu unezindlela zawo oqhutshwa ngazo. Ngokujwayelekile ezindaweni zasemakhaya kuye kuthi uma kushone ilungu lo mndeni bese

eyiswa emakhazeni ngesikhathi kusenziwa izinhlelo zokumfihla. Kuyothi ngelanga elandulela usuku lokumbeka umufi lowo, bese abuyiswe ekhaya. Umzimba kamufi ulandwa ilungu lomndeni elingumuntu omdala nowaziyo amasiko alapha ekhaya. Kubakhona abantu abamkhaphayo uma sekulandwa isidumbu emakhazeni. Uphatha ihlahla lo mlahlankosi noma umphafa. Lolu uhlobo oluthile lomuthi elisetshenziswa ukulanda umphefumulo womuntu ongasekho. Okulindelekile kulo muntu ophethe ihlahla ukuthi ahambe ekhuluma nalowo ongasekho. Amazise ukuthi sebeyasuka kuphi futhi belibangise kuphi kuze kufikwe ekhaya. Kungenzeka ukuthi umuntu ushone ngengozi noma umuntu ushone ngokugula esibhedlela. Ngokujwayelekile nje uma umuntu engashonelanga ekhaya uyalandwa ngendlela yesiNtu.

Kuyothi ngelanga lo mngcwabo bese kwenziwe amalungiselelo okumfihla. Ngelanga lo mngcwabo amadoda nezinsizwa zendawo zibamatasatasa ngokumba ithuna, ngesikhathi kunenkonzo yokuphelekezela lowo oshonile. Ngokuvamile kule nkonzo kuba nohlelo olulandelwayo. Kubizwa izihlobo nabangane bazovalelisa kumufi futhi kulandiswe nangomlando wakhe kanye nendima ayidlalile emphakathini. Kuye kuthi lapho uma inkonzo isiya ngasemaphethelweni bese kubizwa imbongi yasekhaya, ukuze izombongelela umufi. Imbongi ezokwenza lo msebenzi kumele kube umuntu owaziyo umlando walo mndeni ukuthi usukaphi, ngoba kufanele aqale ngokumbongelela athi wena sbanibani, wena owenza lokhu, kwangathinithini, amusho ngayoyonke indlela angayikhumbula bese ekugcineni asonge ngokuthi abize zonke izidalwa zomndeni. Athi, nina bosibanibani, nani bobanibani nangu umntwana wenu noma umzukulu wenu mamukeleni-ke nina. Sithi nimamukele ngezandla ezimhlophe. Konke lokhu kusuke kwenziwa ngenhloso yokumcelela indlela enhle azoyihamba elibhekise kobabamkhulu. Nokuthi uma ube nezono ezithile azenzile esaphila kowagade ahlabayo bamthethelele bese kuyahanjwa ayothunwa emathuneni asekhaya, uma kungumnumzane womuzi abekwe ngezansi kwesibaya sezinkomo. Kuyothi ungaphela wonke umsebenzi wokufihla bese ilungu lomndeni libeka amazwi okubonga kuwona wonke umuntu obeyingxenye yokufihlwa kwelungu lawo. Abantu bese bacelwe ukuthi badlule ngasekhaya bathole okuya ngasethunjini.

Ekhaya uma kufikwa, uthola sekubekwe izindishi zamanzi wokugeza izandla. La manzi afakwa isiqunga noma inhlaba kanti kwezinye izindawo kusetshenziswa intelezi. Isiqunga uhlobo oluthize botshani okuphalazwa ngabo noma bokufulela izindlu zotshani emakhaya. Bona benza imisebenzi ethi ayibe miningana impela.

UGovender (2007:127) uma ecaphuna amazwi kaMnguni (2006:173) ufakaza athi:

When the rituals are completed at home the corpse is taken to the grave to be buried. The wife of the deceased will than wash herself with the muthi (intelezi) which is mixed with the goat's gall (inyongo). Community members and the relatives who were present will wash themselves with the intelezi as well.

Uma sekuqediwe ukwenza umsebenzi wamasiko ekhaya, isidumbu siyathathwa siyiswe emathuneni lapho sizofihlwa khona. Unkosikazi kamufi uzozigeza yena ngomuthi (intelezi) exutshwe nenyongo yembuzi. Amalungu omphakathi nezihlobo ebekade zikhona bazozigeza nabo ngentelezi.

Kuyothi kungaqedwa ukugeza izandla bese abantu banikezwa izindawo zokuhlala. Omama nabefundisi bahlaliswa etendeni noma endlini bese kuthi izinsizwa namabutho abekade akha ithuna bahlaliswe bodwa. Kulethwe ukudla kanye neziphuzo. Ngokujwayelekile-ke utshwala bubekwa phambi kwezinduna. Yizona ezaba utshwala zibukhiphe ngononina. Utshwala obugayiwe ekhaya yibona obusuke bubuningi uma uqhathanisa nebokuthengwa. Induna iqala ikhiphe utshwala obugayiwe ziphuze izinsizwa. Kuyothi makhathaleni bese induna ikhipha utshwala bokuthengwa, bese ihamba ibathelela kancane bonke. Kungaba umdala noma umncane kumele ulandele inqubo yenduna. Wonke umuntu olapho ukuthola Kokubili lobu butshwala. Kuthiwa obokuthengwa buyabhodlisa ngoba obesiNtu buyasuthisa.

UKhumalo, (1997:257) ufakaza athi ngotshwala besiNtu:

> Akukhona nje ukuthi ukuphuza into engumbulalazwe. Kudliwa ukudla kobabamkhulu ngoba utshwala besiZulu ukudla lokho. Kwenziwe ngezinsika zendabuko yokudla koMdabu, ummbila namabele, kwase kuthakwa ngamanzi. Abangafikiyo njalo kulolu hlobo lokudla, bathelelwa undubu, amahewu ukuze nabo baphakamise njengabanye.

Utshwala besiNtu kuhlanganisa abantu lapho kukhalwa noma kubuswa ekhaya. Utshwala besiNtu bufaniswa nokudla okusuthisayo kugcine umuntu enesiqwanga esiswini. Lena indlela okuqhutshwa ngayo imingcwabo ezindaweni zasemakhaya lapho amalungu omndeni edlala indima enkulu ekufihleni kwelungu lawo. Emadolobheni kunezindlela zakhona zokungcwaba ilungu lomndeni.

Ezindaweni zasemadolobheni ukungcwatshwa komuntu kudinga ukuba umndeni oshelwe yilungu lawo usebenzisane noMasipala wendawo ukuze kutholakale indawo yokungcwaba. Kuphinde kusetshenziswane nezinkampani ezizimele zikamasingcwabisane. Umsebnzi womndeni

ukuqinesikisa ukuthi isidumbu sisemakhazeni okuvunyelwane nawo ukuthi azobaphathela umsebenzi wokungcwaba. Emva kwalokho abantu bakwamasingcwabisane benza amalungiselelo okungcwaba. Umsebenzi kamasingcwabisane ukuqoka ilanga okuzofihlwa ngalo, ukuthenga umgodi wethuna kuMasipala womkhandludolobha. Abomndeni ukwenza izimpephamvume eMnyangweni wezaseKhaya ngelungu lo mndeni elingasekho, bese balindele ilanga lomngcwabo. Benze amalungiselelo athile ekhaya ngokuthi kugaywe notshwala.

Abantu bakwamasingcwabisane bona benza wonke amalungiselelo okuthethwa komzimba kanye nokubhekwa. Ezindaweni zasemadolobheni abantu abazihluphi kakhulu ngendaba yokuyolanda umzimba kamufi kulandelwa amasiko esiNtu. Ngelanga elandulela usuku lo mngcwabo isidumbu sihanjiswa ekhaya siyolala khona, bese ngelanga lo mngcwabo kuba nenkonzo yokuphekezela. Nakhona lapha ezindaweni zasemadolobheni kulandelwa uhlelo oluthile uma kuqhutshwa inkonzo yokuphelekezela umufi. Kuba khona abantu abakhulumela abangani nezihlobo bese kufundwe nenkondlo, kodwa inkondlo yakhona ifundwa izingane okuyinto enhle ukuthi zifunde. Inkinga iba sekutheni le nkondlo ifundwa ngesilungu okuwukunciphisa amagugu nesiko lesiNtu bese izingane zikhula zazi amasiko aseNtshonalanga.

Konke lokhu kwenziwa ngokulandela nemibandela yabantu bakwamasingcwabisane ngoba yibona ababeka isikhathi sokungcwaba. Kuyenzeka kwesinye isikhathi kube sekuseni noma kube emva kwamadina. Kuke kuye ngokuthi mingaki imingcwabo ekhona ngalelo langa. Kungumsebenzi wezimoto zakwamasingcwabisane ukuhlisa benyusa isidumbu somuntu ongasekho sisuswa emakhazeni siyiswe ekhaya kanye nokuya emathuneni endawo. Emva kokuphothula umngcwabo, kuyahanjwa kubuyelwe ekhaya lapho okuzofike kugezwe izandla bese abomndeni bageze ngendlela yabo. Ukuyiswa komfelokazi ukuyogeza emfuleni akujwayelekile ezindaweni zasemadolobheni ngenxa yokuhlukana kwezinkolo abakholelwa kuzona. Kuthi kungaqedwa ukugeza bese abantu bephiwa ukudla nokokuphuza. Konke lokhu kokwabiwa kokudla kwenziwa izinhlangano zomama abazenzele zona ukwelekelela uma kunemingcwabo.

Emva kokuba konke sekudlulile, nabantu sebehleli phansi bezinzile bese kukhishwa utshwala. Okuqaphelekayo la uma kukhishwa utshwala ukuthi utshwala bokuthengwa noma singathi obafika nabaseNtshonalanga kuningi ukudlula obesiNtu. Lesi kuba isikhathi okuvamise ukuthi abantu abaningi basibiza ngokuthi *i-Afterparty.* Ngokujwayelekile ku-*Afterparty* ukuthi kuphuzwa utshwala besilungu bese lokhu kwesintu intsha ikushaye indiva, kuthi noma ithuke yabuphuza bese ibufake izithako ezifana *no-icecream* kanye nokusashokoledi. Ngemuva kwawo wonke lo msebenzi bese abantu bayachitheka. Babuyele kuzindawo ngezindawo abaphuma kuzona.

4.10 Umsebenzi wokumbulwa kwetshe loshonile

Umsebenzi wokumbulwa kwamatshe ungumsebenzi owenziwa ngenhloso yokwakha itshe lesikhumbuzo ethuneni le lungu lomndeni elashona. Esikhathini esiningi abantu lo msebenzi bawuphambanisa nomsebenzi wokukhushulwa komuntu owashona ongaba inhloko yekhaya eyashona noma umuntu omdala oyilungu lomndeni. Ngokujwayelekile lo msebenzi uthanda ukwenziwa kakhulu ezindaweni ezisemadolobheni.

Lapha intsha izingcingca ngabo lobu butshwala ingene ithi shihh, bese utshwala besiNtu kuthiwe kuzophuzwa abantu abakuthandayo. Seloku kwathi nhlo, awukaze uzwe kuthiwa umuntu wenze izinto eziphambene nomthetho ngoba edle utshwala besiNtu, kanti ziningi izigameko ezibikwayo ezinobundlobongela eziyamaniswa nezenzo zabantu abaqhutshwa ukudla amanzi amponjwana afika nabaseNtshonalanga.

Kuningi okungenzeka ngoba abantwana bamantombazane bangazithola sebehlukunyezwa ngokocansi, nokungabaholela ekutheni bakhulelwe izisu zabantu abangabazi noma bathole izifo ezithelelana ngokocanci. Kufanele kucaciswe ukuthi ukungagcinwa kwaleli siko sekunomthelela omubi esizweni ngoba izingane azisazitholi izeluleko ngokocansi konina noyise uma sezifinyele kulesi sigaba. Into egcina seyenzeka ukukhombana ngeminwe ngokuthi ubani okufanele afundise izingane ngokuziphatha kwezocansi. Yingakho nje izinga lokukhulelwa kwamantombazane nelezifo zocansi liphansi ezinganeni ezenzelwe umhlonyane. Ukuba bonke abantu balandela isiko lesiNtu ngabe izinga lezifo ezithelelana ngokocansi liphansi kakhulu.

4.11 Umsebenzi *webabyshower*

Ibabyshower yi-party eyenziwa abasebenzi nabangani bozithwele ngenhloso yokumupha izimpahla zengane ezozalwa. Lona umkhuba wabantu basemazweni aseNtshonalanga obizwa ngokuthi '***babyshower***' wenziwa uma umuntu wesimame ezothola umntwana noma eqeda kubeletha. Leli siko selihambe lasabalala nakubantu abaNsundu basezwenikazi lase-Afrika, ikakhulukazi ezindweni zasemadolobheni.

Ngokwalo mthombo *ibabyshower* uyichaza kanje:
https://www.bing.com/search?q=what+is+a+babyshower)&cvid

> *A **babyshower** is a party of gift-giving or a ceremony that has different names in different cultures. It celebrates the delivery or expected birth of a child or the transformation of a woman into a mother.*
>
> *I-babyshower* umcimbi wokuphana izipho noma umkhosi onamagama ahlukene ngokwamasiko ahlukene. Ubungaza ukuzala noma ukulindeleka kokuzalwa kwengane noma ukushintsha komuntu wesifazane engena esigabeni sokuba umama.

La mazwi angenhla afakazela khona ukuthi lona umcimbi owenzelwa umuntu olindele ukubeletha. Okuphawulekayo ngalo mcimbi ukuthi uhlelwa abantu besifazane uphinde wethanyelwe yibona kuphela, futhi lowo ozithwele akazenzeli kodwa wenzelwa yilabo asebenza nabo noma asondelene nabo. Abantu besilisa ababandakanywa kulolu hlobo lo msebenzi.

Umbambiqhaza #2 ubeka athi:

> *Ibabyshower* awuzenzeli wena mzali noma nina bazali bengane kodwa ihlelwa umuntu oyilungu lomndeni phecelezi esingathi uyisihlobo, noma abantu osebenza nabo. Lapha kusuke kuhloswe ukupha lowo olindele ingane izipho.

Okuvelayo lapha ukuthi *ibabyshower* umcimbi ohlelwa abantu besifazane kusuka ekuqaleni kuze kufike ekugcineni. Okungukuthi kufakazela ukuthi abantu besifazane bayakwazi ukusingatha imicimbi ngaphandle kokulekelwa abantu besilisa. *Ibabyshower* akuwona umsebenzi wokuqhutshwa kwamasiko esiNtu kodwa kungumkhuba owandile esizweni sabantu abaMhlophe. Nabo bewususela esikweni lokukhungwa kwengane esanda kuzalwa, njengoba nakubona lingasandile leli siko.

Isenzo sabantu besifazane sokuthi bagcine befunda imikhuba yezinye izizwe sikhombisa ukuthi bantula ulwazi lwezindlelakuqhutshwa kwemisebenzi yamasiko esiNtu. Ukuvaleleka ngaphandle kwabantu besifazane ezintweni ezithinta amasiko esiNtu ikakhulukazi ezindaweni ezisemadolobheni, kwenza ukuthi isiko labantu abaMnyama lingakhuli kanti abantu besifazane yibona abangumgogodla wesizwe.

Omunye umsebenzi ohanjelwe ucwaningo kutholakale ukuthi uma kwenziwa *ibabyshower* utshwala besiNtu abukho. Uma kubuzwa ukuthi kungani bungekho utshwala besiNtu, bese abantu bathi bona abakuphuzi kanti futhi amakhehla akamenyiwe kulo msebenzi.

4.12 Ukushiswa kwempepho

Impepho iyisikhali esikhulu esizweni sabantu abaNsundu ngoba iyona abakwazi ukuxhumana ngayo namadlozi. Impepho iyashiswa lapho kuqhutshwa imisbenzi yamasiko esiNtu, njengokwenzela ingane ezelwe imbeleko, ukwenzela ingane umhlonyane, umemulo, ukubuyiswa komuntu owashona, kanye nokushweleza kwabalele noma ukucela into thizeni njengomsebenzi, kanti futhi abanye bayakwazi ukuyishisa uma izulu liduma noma evuke nephupha elibi. Yingakho kuthiwa impepho iyisikhali esibaluleke kakhulu kumuntu oNtsundu. Miningi imibono yabantu ngokuthi ubani okumele ashise impepho emsamo, noma sithi ishiswa kanjani. Nasezindaweni zasemadolobheni-ke impepho iyasetshenziswa ngezindlela ezahlukene. Ngesikhathi kuqhutshwa ucwaningo abanye abantu baziphedulele bathi:

A. Mina ngiyazishisela impepho kwami angibizi muntu, angeke ngibize umuntu wakomunye umuzi. Abantu bangaze bangiphambanisele umsamo wakwami.
B. Thina lapha ekhaya iyashiswa impepho kodwa asizishiseli thina. Kuyenzeka uma kufike umelaphi wendabuko ezolungisa izindaba zomuzi walapha ekhaya, bese uyayishisa ngemvume yethu. Nalo msamo okukhulunywa ngawo thina asiwazi ukuthi into eme kanjani, ngoba lapha emalokishini sihlala ezindli zesilungu.
C. Esikhathini samanje umuntu wesifazane uyakwazi ukuzishisela impepho ngaphandle kwemvume yomyeni wami, ngoba yena uvele athi akazingeni le zinto. Phela nathi sesinawo amalungelo okuzenzela izinto inqobo nje uma ikusebenzela.
D. Abantu besifazane sebeyazishisela impepho manje, phela izikhathi sezashintsha. Akusafani nakudala lapho kwakumele ulinde ubaba wekhaya noma isihlobo somndeni.
E. Mina la kwami ngiyazishisela impepho futhi engikucelayo kuyenzeka.
F. Umyeni wami mina wanginika imvume yokuthi ngingayishisa impepho uma nje esengasekho emhlabeni.
G. Kwashona umyeni wami ngazishisela mina impepho, izihlobo zikhona eduze angithembi umuntu. Amadodana wami ahambela kude nezindaba zokushiswa kwempepho, bathi bona abakholelwa emadlozini.
H. Ngiyayishisa impepho ngicele emadlozoni engikufisayo noma uma kuhlatshiwe.

I. Mina ngakhula nje abazali bami bengakholelwa ekushiseni impepho ngenxa yenkolo yabo, manje nami angisiboni isidingo sokwenza into engingakhuliswanga ngayo.
J. Thina ekhaya sikhule nje umuntu wesifazane engasondeli emsamo ngoba kuthiwa usazogana aye komunye umuzi, nokuthi nje ngizofike ngithini emsamo uma sengishisa leyo mpepho ngoba angazi ukuthi ngizobiza bani, ngiyekebani.

Lezi zimvo zabantu ezingenhla zikhombisa ngokusobala ukuthi abantu banezinhlelo ezahlukene uma kuziwa ezindabeni zokuthi ubani okumele ashise impepho emsamo. Bakhona labo abakholelwa ukuthi umuntu noma ngabe imuphi ekhaya angazishisela impepho emsamo. Bakhona futhi nalabo abathi abakholelwa enkolweni yamadlozi, kanti bakhona labo abathi abazi ngokushiswa kwempepho emsamo. Abanye noma bengenalo ulwazi kahle kodwa bathi bayazenzela ngoba besabela izindaba zokuphambaniselwa emsamo.

UNtshangase, (2012:39)

> *The interviewed women said that they feel it is better for them to burn impepho on their own rather than call a relative to help them, as there is a great deal of witchcraft that goes on, albeit from jealousy or some other ulterior motive. These women were of the opinion that it is best to connect to your ancestors personally rather than have a stranger do it for you.*
>
> Abesifazane okukhulunywe nabo bathe babona kungcono ukuthi bazishisele bona impepho kunokuba babize isihlobo sizobasiza, njengoba kunenqwaba yobuthakathi eqhubekayo, yize kunomona noma ezinye izinhloso ezingezinhle. Laba besifazane babenombono wokuthi kungcono ukuxhuma nokhokho bakho uqobo kunokuba wenzelwe umuntu ongamazi.

Umbono kaNtuli, (2010:19) ngokushiswa kwempepho uthi:

> Abantu besifazane abakaze babe nelungelo lokushisa impepho. Ngisho nasemandulo ngokwesiko lwesiZulu noma ngabe ilapho agcagcela khona noma ngabe uyisalukwazi sakhona. Kodwa akanalo ilungelo lokushisa impepho.

NgokukaNtuli, (2010) amalungelo awahlangani nokushiswa kwempepho emsamo, noma abantu bangaze bakhululeke kangakanani kodwa lokho akusho ukuthi abantu besimame sebenelungelo lokushisa impepho emsamo.

Kanti uNtshangase, (2012:43) ubona ukuthi lena indlela yokucindezela abantu besifazane nje, uthi:

> *Culture and tradition can be seen as playing a large role in the oppression of women since women are given the hard and difficult roles of keeping the house and childrearing whilst men alone are allowed to burn impepho. I believe that women can and are changing their socially constructed roles, and that part of this change involves their participating in rituals such as the burning of impepho.*
>
> Amasiko kanye nendabuko angabukwa njengangadlala indima enkulu ekucindezeleni abesifazane, kwazise abesifazane banikezwa izindima ezinzima zokugcina indlu nokukhulisa izingane ngenkathi abesilisa bevunyelwe ukushisa impepho. Ngikholwa ukuthi abesifazane bangakwazi futhi ukushintsha izindima zabo ezakhiwe umphakathi, nokuthi leyo ngxenye yalolu shintsho ifaka ukubamba iqhaza kwabo emasikweni njengokushiswa kwe-impepho.

UNtshangase, (2012:22) uphinde acaphune uNürnberger (2007: 57) ukufakazela umbono wakhe lapho ethi:

> *The reasons why women are not allowed to communicate with their ancestors is that there exists a patriarchal hierarchy within the culture that extends beyond life into death. This is why women are not allowed to burn impepho, because they are meant to respect their fathers and husbands not only whilst the latter are alive but also when they have passed into the afterlife. Only men become ancestors.*
>
> Izizathu zokuthi kungani abesifazane bengavunyelwe ukuxhumana nokhokho babo ukuthi kukhona isikhundla sabukhokho phakathi kwesiko esidlulela ngale kokuphila kuze kube sekufeni. Kungakho abesifazane bengavunyelwe ukushisa impepho, ngoba kuhloswe ukuhlonipha oyise nabayeni babo hhayi nje kuphela ngenkathi laba besaphila kepha futhi nalapho sebedlulile empilweni yangemva kokufa. Abesilisa kuphela ababa okhokho.

UMkhize, (2009:19) umbono wakhe uhlukile kunabanye ababhali, ubeka athi:

> Le ndawo ubaba nomama wasekhaya beyakhona befike khona bakhulume nabadala abangasekho...Ngakhoke ukuthetha emsamo kudinga usokhaya ubaba, kudinge umama ikakhulu kuyiwa nokudla kuyiwe notshwala kubekwe.

Ngamafuphi-nje, ukushisa impepho emsamo kuvumelekile kunoma ubani omdala ekhaya ngaphandle kokubheka ubulili, ngoba bonke laba bantu bayaziwa amadlozi asekhaya lelo, futhi umuntu wesimame usuke esethelwe ngenyongo yalapho egcagcele khona. Kodwa le eyokucela umuntu wakomunye umuzi yona ayizwakali kahle. Ikakhulukazi uma engesona isihlobo sakulowo mndeni. Kungenzeka ukuthi amadlozi angakwamukeli lokho noma izinto zimosheke ukuya phambili. Uma ufunda incwadi ethi "*Izintandane zodlame*" ebhalwe u-S.H Dubazane ngonyaka we-1996, emva kancane nje iNingizimu Afrika itholile inkululeko ngo-1994. Le ncwadi imayelana nezingane zikaMaShozi ezingene ophuzweni oludakayo. Lo mdlalo ugxile kakhulu kumlingisi okuthiwa uBusi owenza ibanga likamatikiletsheni, osengene kakhulu ophuzweni oludakayo.

UMaShozi noMaZondi banikela kumthandazi ngenhloso yokuyothola isisombululo. UMaShozi noMaZondi bayamukelwa umthandazi osebenza ngokuhlola ngomoya okuyinkolo yase-Afrika. UZwane uyabanekela inkinga ebhekene nomuzi kaMaShozi. Umthandazi ubalula ukuthi uKhumalo ongubaba wekhaya akajabulile ngomsindo oqhubekayo ekhaya lakhe. Abaphansi abathokozile ngempilo esiphilwa umndeni wakwaMaShozi. Umuzi udinga ukulashwa ukuze izingane zikwazi ukulapheka. Umthandazi uZwane ufika ekhaya likaMaShozi ungena endlini, uya emsamo lapho okumele enze khona umsebenzi wakhe. Uma eqala ekhanyisa amakhandlela ukuze aqale umsebenzi uphuma ehlehla nyovane aze ayovinjwa uthango. Lokhu kukodwa kubonisa ukuthi akamukelekanga emsamo wakwaKhumalo. Umzamo kaMaShozi wokuletha umthandazi ekhaya lakhe uphetha ngokuthi kube nesixakaxaka, izingane zilwa nayo yonke imizamo yomthandazi. Kuwo lowo mnyama uZwane uyaphothula umsebenzi wakhe uyahamba. Emva kokuba ewenzile umsebenzi wakhe umndeni kaMaShozi uyaqhubeka nokungahlalisani kahle. Izingane ziyalwa zize zilumane okukhomba khona ukuthi impi yabaphansi ayifezekanga. Phela ababhali bezincwadi zobuciko babhala ngezinto abasuke bezibona zenzeka emiphakathini ngaleso sikhathi, kungaba izinto ezifuna ukutuswa noma ezifuna ukubhekwa ngeso elibukhali. NgokukaMsimang, (1986) noMdletshe (2011) bathi esikhathini esiningi imibhalo yobuciko yethula amaqiniso ngezimpilo zabantu uqobo. Lokhu kusho ukuthi imibhalo yobuciko ikhuluma ngezinto ezenzekayo.

Kusho ukuthi bonke abantu abathi bona bakhulunyelwa abanye abantu emsamo. Kungaba izihlobo, abangane noma abelaphi bendabuko. Konke lokho akwamukeleki kumadlozi akulowo mndeni okhulunyelwayo. Ukuya kubathandazi kuyinto ejwayelekile ngokwenkolelo yase-Afrika, kodwa akuvumelekile ukuba bakwenzele. Into abayenza bona ukuthi bakuyalele indlela okumele wenze ngayo.

UNgidi (2012:103) ufakaza athi:

> *The diviners then tell the family members about the cause of the illness and what they are supposed to do to fix the situation.*
>
> Abathandazi bese batshele amalungu omndeni imbangela yokugula kanye nezinto okufanele bazenze ukulungisa isimo.

Ngamanye amazwi abantu abangewona amalungu omndeni akumele angene emsamo walowo muzi, uma kuthuke kwenzeka amadlozi walowo muzi ayathukuthela. Kuningi okuthukuthelisa amadlozi, kungaba ukungalaleli imiyalelo yawo, ukubanga umsindo ekhaya, ukulinunusela ngokudla bese ungahlabi, lapho lihleli khona alibafuni abantu abajabulisana ngokocansi. Imisindo yabantu abakhulumela phezulu noma umsakazo. Abantu abangalandeli imigomo yamadlozi kuvamise ukuthi bavelelwe amashwa.

UNgidi (2012:103) ufakaza athi:

> *Accidents are regarded as a reflection of the ancestors' anger towards their living family members due to neglect or unacceptable behaviour within the homestead.*
>
> Izingozi zithathwa njengolaka lamadlozi olubhekiswe kumalungu omndeni aphilayo ngenxa yokushaya indiva noma ukuziphatha okungamukelekile ngaphakathi kwekhaya.

Ngamafuphi-nje ezinye zezingozi zidalwa abantu uqobo ngenxa yokungahambisani nenqubo yamadlozi. Okunye okuphawulekayo ngokushiswa kwempepho kulolu cwaningo ukuthi akukho lapho okuvela khona ukuthi abantu besifazane bayanikwa ithuba lokushisa impepho besaphila abayeni babo. Lokho kufaka ingcindezi enkulu lapho abantu besifazane sebesele ngabodwana emizini yabo, okuze kuholela ekutheni bacele abantu bakweminye imizi ukuba babakhulumele emsamo. Inqubo ekuqhutshwa ngayo emazweni ase-Afrika ayifani nenqubo ekwenziwa ngayo emazweni *ako-Asia* njengamazwe afana *noChina* kanye *neJapan.* Lawa amazwe asethuthuke kakhulu ngezinto eziningi okubalwa kuzo ezomnotho kanye nezinto eziphathelene namasiko, naphinde abe isibonelo esihle emazweni asantulayo njengamazwe ase-Afrika.

NgokukaMartinez noVan Bremen (1995) ezweni *laseJapan* umsebenzi omningi wenziwa abantu besifazane kufaka phakathi nowokuqhutshwa kwamasiko. Le misebenzi ifaka imicilikisho yeminikelo yansukuzonke kuMvelinqangi uShinto ejwayelwe ukugcinwa ekhishini, imithandazo

yansuku zonke kanye neminikelo yamadlozi asekhaya. Lokhu okuchaza ukuthi abantu besifazane baseJapan banamalungelo wokuqhuba imisebenzi yamasiko esiNtu bebe besaphila oSokhaya.

UMartinez noVan Bremen (1995) baqhubeka bathi:

> *It is the older woman of the household who are responsible for the ancestors. In fact, the women in the age group of 43-60 are supposed to be learning practising how to care for the ancestors and they are taught by their mothers-in-law.*
>
> Ngowesifazane osekhulile ekhaya obhekele amadlozi. Eqinisweni, abesifazane abaseminyakeni engama-43-60 kufanele bafunde ukuthi anakekelwa kanjani amadlozi futhi befundiswa omamezala babo.

Leli kubukeka kuyisu elihle lokuthi kufundiswe abantu besifazane izindlelakuqhutshwa kwemisebenzi yamasiko esiNtu, kungakhathalekile ukuthi uSokhaya usaphila. Lokhu kwenza ukuthi noma engasekho ubaba wekhaya kodwa inqubo namagugu asekhaya alondolozeke.

4.13 Ukuthethwa kwedlozi

Uma kuthethwa idlozi kusuke kuphahlwa kuxhunywana nabantu asebelele noma abangasekho emhlabeni. Laba bantu basuke sebephila ezweni labantu abaphila ngokomoya. Imimoya yabantu abangasekho ngokwenkolo yase-Afrika ibizwa ngezindlela ezihlukene, ngokuhlukana kwezizwe. Amadlozi imimoya yabantu abangasekho, esiSuthwini bathi '***Badimo'***, ngesiVenda bathi **'*vhadzimu'***.

UShabangu, (1999:73) uchaza idlozi kanje:

> Kunenkolelo yokuthi idlozi noma amadlozi yimimoya emihle yabantu abalele. Abantu abaningi banenkolelo yokuthi yiwo abaxhumanisa noMvelinqangi ngokubacelela konke abakufisayo. Ukukholelwa emadlozini kuyinkolo yendabuko abantu abaNsundu abaningi abasagxile kuyo nanxa iningi selathathwa inkolo yobuKhrestu. Inkolo yamadlozi kulabo abathi sebesindisiwe ibukeka njengenkolo yamadimoni. Umoya wedlozi ungena kumuntu njengomoya omuhle ngoba uqhamuka kwabangasekho ngenhloso yokupha abahlobo babo ilungelo lokwazi izimfihlo zangale kwelemimoya.

La mazwi aveza ukuthi abantu bayibuka ngezindlela ezingefani imimoya yabantu abalele. Abanye bayibuka njengemimoya yamadimoni kanti abanye bayibuka njengemimoya emihle.

NgokukaMbiti, (1975:116) uthi ngokwenkolo yase-Afrika uthi abantu basemazweni asezwenikazi lase-Afrika ngobuningi bakholelwa ukuthi umuntu oseshonile impilo yakhe iyaqhubeka komunye umhlaba, ukuthi nje asikwazi ukubabona kodwa bona babona yonke into esiyenzayo. Abantu base-Afrika bakholelwa ukuthi kunemihlaba emibili, obonakalayo nongabonakali. Bakholwa ukuthi umhlaba ongabonakali unazo zonke izinto ezitholakala emhlabeni obonakalayo. Ngamanye amazwi ukuphila emhlabeni obonakalayo kuyafana nokuphila emhlabeni ongabonakali. Umehluko ukuthi thina esihlala emhlabeni obonakalayo asikwazi ukubabona labo abahlala emhlabeni ongabonakali ngoba bona baphila ngokomoya.

Okusho khona ukuthi ukukholelwa emadlozini akuyona into yaseNingizimu Afrika kuphela, kodwa nakwamanye amazwe akhele izwekazi lase-Afrika ayakholelwa ekutheni akhona amadlozi.

UMsimang, (1975:17) ufakaza athi:

> Impilo yonke yamaZulu iyinto yinye nokwazisa amadlozi. Umuzi ngamunye wethembele edlozini lawo. Kwaze kwavela isaga esithi: "Akudlozi laya kwenye indlu ladela kwabo." Ukuzalwa komntwana kuxhasene nokwazisa amadlozi, ukukhuliswa kwakhe, ukuhlaba nibuse ekhaya, ukugula nokuphila. Konke kungechazeke kungathintwanga ekwaziseni abangasekho.

Idlozi lidinga umuntu oyilunga lo mndeni ukuba akhulume nalo ngaphandle kokuthi kuze kuchithwe izimali kulabo bamanga noma abalaphi bendabuko. Abalaphi bendabuko nabo bayayidlala indima yabo ngokuthi bakukhanyisele ukuthi idlozi lifunani, kodwa hhayi ngokuthi bangene emsamo bakukhulumele. Esikhathini samanje lapho abantu sebenamalungelo alinganayo nangokobulili, asisekho isidingo sokuthi abantu bathembele kwabanye abantu ukuthi bazobakhulumela namadlozi wabo.

UMakhanya (1997:49) uqhubeka athi:

> Idlozi liyathethwa ngokubika inkinga, ukucela, ukubonga lokho ofisa abaphansi bakusize noma bakwenzele kona. Idlozi liyathethwa ngokwenza kungakhulunywanga. Uma uSokhaya noma isalukazi esidala bezicelela noma bebonga kwabaphansi, bashisa impepho emsamo bakhulume ngenhliziyo. Iphunga-nje le mpepho liwukudla okuwanelisayo amadlozi.

Kuphinde kubekhona imimoya yabantu abangasekho ebizwa ngokuthi amathongo. NgokukaMakhanya, (1997) uthi igama elithi ‘amathongo’ lichaza okufanayo negama elithi ‘amadlozi’ ubeka athi:

> Ithongo elinye igama elisho idlozi. Ithongo lihambisana nobuthongo. Isikhathi salo sokukhululeka isebusuku ngenkathi sekulelwe ngamaphupho: Loku kuchaza ukuthi livakashela imindeni.

Leli igama angeke kuqinisekiswe kakhulu kulona ngoba kunalabo bantu okuthiwa ungenwe ithongo. Ngamafuphi nje ithongo imimoya yabantu abangasekho engena kumuntu ophilayo bese imenzisa izinto ezithile, kanti amadlozi awangeni kumuntu kodwa asebenza ukumvikela. Ngokwenkolo yase-Afrika, abantu bakholelwa ukuthi abantu abashonile bayingxenye yezimpilo zabo. Abantu bazakhele isithombe ezingqondweni zabo sokuthi kunomhlaba lapho kuhlala noma kuphila khona laba bantu. Lena inkolelo eqinile eyimvelo enkolweni yase-Afrika ukuthi impilo yomuntu ayipheli ekufeni, kodwa iyaqhubeka emva kokufa (Mbiti, (1975). Le nkolo yase-Afrika yemimoya yabantu asebeshonile iyindlela yokududuza nokuqinisa idolo kulabo abalahlekelwe izihlobo zabo, bese yakha isithombe esingasuki emqondweni womuntu.

Asante noNwadiora (2007:24) bathi:

> *We cannot escape our obligation; this is central and fundamental to the African concept of ancestrality. Indeed, reincarnation is accepted as a fact because the dead, as member of the community, watch what we say and do and can affect what happens on the earth.*
>
> Asikwazi ukubaleka isibophezelo esiyinqikithi nesisekelo samadlozi ase-Afrika. Yebo, ukuzalwa kabusha kwamukelekile njengeqiniso ngoba ukufa njengelunga lo mphakathi, esikubukayo bese senze, kungathinta okwenzekayo emhlabeni

UMakhanya (1997:43) uthi:

> Kunezindlela eziningi abaphansi abaziveza ngazo kulabo abasaphila. Enye yezindlela abangazixhumanisa ngayo abaphansi nabaphilayo, amaphupho. Amaphupho iyona ndlela kwabaphansi yokuthuma, ukucela, ukukhalazela izinto ezithile ezidinga ukugcinwa. Kwesinye isikhathi angaqwashisa abasaphila ngengozi engase ivele bengazelele.

UMbiti (1975:70) ubeka kanje.

> *Many of them appear in legends, myths, and folk stories; others are spoken about in normal conversations among people; and some possess people, or appear to people in visions and dreams, or even in the open.*
>
> Iningi labo bavela kumaqhawe, ezinganekwaneni, kanye nakwizinsumansumane, nakuzinqophamlando abanye basavela ezingxoxweni ezijwayelekile nje ezenzeka phakathi kwabantu; kanti bangena kubantu ngokomoya noma bavele kubantu ngezibonakaliso nasemaphusheni, noma babonakale bukhoma.

Ngamafuphi nje lokhu kuchaza ukuthi abantu abangasaphili emhlabeni bavela ngezindlela ezahlukene. Angeke walindela indlela eyodwa abazoziveza ngayo ngoba abanye baziveza ngemisebenzi yabo emihle kulabo abenza kahle, kanti kulabo abangenzi kahle baziveze ngemibi. UVilakazi, uMthethwa kanye noMpanza (1986:11) bafakaza kanje.

> *The ancestors are spiritual beings who are responsible for the living. They are the invisible members of the society who live in spirit world and who continue to care for their kinsmen bringing them luck or misfortune.*
>
> Abaphansi imimoya yabantu abangasekho eyengamele ukuphila kwabantu. Bona bangamalungu angabonakali omphakathi abahlala ezweni lemimoya kodwa baqhubeke nokunakekela imindeni yabo beletha izinhlanhla noma amabhadi

Inkolo yase-Afrika isho ukukholelwa ezintweni zamasiko abantu base-Afrika, kobabamkhulu, noma ezweni labangabonwa. Nokuthi abantu abangasekho bayahlonishwa ngoba kunenkolelo yokuthi labo bantu baseduze noMvelinqangi. Kuhlukene-ke ukubizwa kwamagama abantu abangasekho ezweni laseNingizimu ngokwezizwe zakhona, IsiZulu sithi ‘amadlozi’ Setswana ‘badimo’, IsiNdebele ‘abozimu’, Sesotho ‘baholo-holo’, IsiXhosa ‘izinyanya’, Xitsonga ‘xikwembu’. Abantu uma bephahla babiza abantu abakubo asebashona kudala. Abanye abantu bafaka nezithakazelo zabo. NgokukaZwane (2015:59) uthi ukusetshenziswa kwezithakazelo kuyinto ebalulekile esiZweni samaZulu. Lapho kwenziwa imicimbi ehlukahlukene yawo azivamisile ukushiywa ngaphandle. Abantu abangamaZulu bayakholelwa ekutheni ukuze kuhambe kahle okuthinta usiko emizini yabo kumele baxhumane nokhokho babo ngokusebenzisa izithakazelo. Lapho sezishiwo abantu abasuke bekhona lapho bakhombisa ukuhlonipha okuthile. Umsindo awubangwa nhlobo. Kuthuleka kuthi cwaka, kulalelwe lowo ozishoyo. Izithakazelo zisetshenziswa uma kunomemulo, kushoniwe, kubuyiswa umuntu osadlula emhlabeni, kushadwa, kulandwa umuntu emakhazeni nanoma kunemicimbi ethinta amadlozi.

Okuphawulekayo ngezithakazelo ezindaweni zasemadolobheni ukuthi zimfushane kanti izibongo abazisebenzisayo zindala futhi zinomlando esizweni sabantu abaMnyama. Ezindaweni zasemadolobheni solokhu kwathi nhlo uzwa bezithakazela ngalezi zithakazelo ababezizwe kobabamkhulu babo. Abakaze bacabange ukuthi izibongo noma izithakazelo zabo zingumlando odinga ukuthuthukiswa. Abazi noma sezashintsha yini noma cha. Lokho kukhomba ukuthi azikhuli ngoba sebethathwe kakhulu inkolo yaseNtshonalanga *obabyshower*, *sweetsixteen* kanye no *21st*. O-Jan Van Riebeek abafika ezweni laseNingizimu Afrika ngeminyaka ye-1652, izibongo zabo seziyimvela kancane noma nabo benomlando omude kule lizwe, kodwa abantwini abaMhlophe sekwande izibongo ezifana noBrowns, Jones, Clark, Jackson, Taylor kanye nabo Williams njalo njalo. Lokhu kubonisa ngokusobala ukuthi lezi zibongo zikhula ngesivinini uma uqhathanisa nezabantu abaNtsundu. Ezindaweni zasemadolobheni abantu basabambelele ezithakazelweni zakudala. Okuphawulekayo uma beshisa impepho emsamo ubiza lo muntu amaziyo esingathi mhlawumbe ubaba wakhona osanda kushona bese abize izithakazelo ezimbili ezintathu bese athi uqedile. Isibonelo nje uma kulowo muzi isibongo sakhona kungesakwaNgcobo, uzozwa ethi 'Bhavu' okuyigama lomnumzane wakhona owashona bese athi 'Ngcobo! Fuze! Mapholoba!' silapha siyazibika kuwena ngalokhu nalokhu. Ubone nje ukuthi lo muntu wazi ukusuka le kodwa ukuza nganeno cha, akakwazi okubonisa khona ukuthi kukhona lapho alahleka khona. Akazange abe esazi ukuthi kuqhutshekwa kuthiweni. Yingakho kulula nokuthi bakhulunyelwe abanye abantu emsamo yabo ngoba izibongo zabo zimfushane.

4.14 Ukuhlatshwa kwezilwane zomsebenzi wesiNtu

Ukuhlaba nokugcina amasiko iyona mpilo yomuntu oNtsundu ezwenikazi i-Afrika. Empeleni okungekhona nje ukuthi umuntu ongumZulu kuphela kodwa nezinye izizwe imbala ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Nasemadolobheni ukuhlaba izilwane into eyenzekayo njengasezindaweni zasemakhaya.

Lokhu kufakazelwa uBarrow, (1977:34):

> *Each of the Black tribes in South Africa has its own peculiarities of dress, dialect, custom, ornamentation, and ritual but broadly speaking they all have the same cultural and linguistic origins. They have so many similarities that they can be regarded as a family of people in the broadest sense. They all believe in a Supreme Being of which everything in nature is a living attribute and on a slightly lower level, they all worship the spirits of their ancestors by ritualistic sacrifice. The spirits are*

propitiated by the slaughter of a goat or ox depending on the importance of the occasion.

Isizwe ngasinye sezizwe ezimnyama eNingizimu Afrika sinezindlela zaso zokugqoka, ulimi lwesigodi, isiko, ukuhlobisa namasiko kodwa uma kukhulunywa kabanzi zinomsuka ofanayo wamasiko nolimi. Zinokufana okuningi kangangokuba ekujuleni komqondo zingathathwa njengomndeni wabantu. Bonke bakholelwa kuMvelinqangi okungukuthi imvelo iwuphawu oluphilayo futhi esezingeni elingaphansi kancane, bonke bakhonza imimoya yokhokho babo ngomhlatshelo wesiko. Imimoya ihlanjululwa ngokuhlatshwa kwembuzi noma inkabi kuye ngokubaluleka komcimbi.

Kukhona eminye imisebenzi okuhlatshwa kuyo inkomo njengokukhulisa umntwana womfana noma wentombazane, ukuqholisa, ukuncamisa, ukubuyiswa kwelungu lomndeni elashona, ukulungisa idlozi, ukucola amathwasa nezinyanga neminye eminingi. Inkomo esinye sezilwane esingumnikelo ngokosiko lwesiZulu uma kwenziwa umsebenzi othinta amadlozi. Emadolonheni asisakuboni lokhu kwenzeka ngenxa yokuthi abantu bakhona sebengenwe kakhulu inkolo yabantu baseNtshonalanga. Emadolbheni kunemisebenzi okungahlatshwa kuyona. Njengemisebenzi yebabyshower, sweetsixteen ngenxa yokulahla imvelaphi yabo abantu abaNtsundu.

UMsimang, (1975:124) uthi:

Ngaphandle kwenkomo nembuzi asikho esinye isilwane ebesisetshenziswa ngesiko lesiZulu. UZulu wabe ekholwa ukuthi igazi nenyongo yalezi zilwane kuphela elingaba umnikelo ogcwele nophelele kwabaphansi, okuyibona bephethe imizi.

Kuphinde kufakazelwe uMkhize, (2009:37):

Ukuhlaba nokugcina amasiko ngezilwane iyona mpilo yomuntu oMnyama wase-Afrika. Okungekhona nje ukuthi wase-Afrika kuphela nezinye izizwe imbala nazo ziyahlaba ngendlela yazo, ngokulandela amasiko nenqubo yezinkolo zazo. Encwadini kaLevitikus, uMoses uyayalelwa kakhulu uNkulunkulu ukuthi yiziphi izilwane okufanele zihlatshwe futhi kanjani. Okugqama kakhulu ukuthi lezi zilwane zihlatshwa ikakhulukazi zisezincane zingakatholi abantwana okunye zingakakhweli nokukhwela.

La mazwi afakazela khona ukuthi umsebenzi wesiNtu ungumsebenzi ngokuthi kube khona isilwane esihlatshwayo ekhaya. Kuba nzima lokhu ngoba ezindaweni zsamdolobheni azikho

izibaya zokuqhubela lo msebenzi. Abantu esingathi asebekhulile futhi bayazi ngenqubo yokuqhutshwa kwemisebenzi yesiNtu, abakwazi ukudlulisela lolu lwazi kwintsha esakhulayo. Ukuhluleka ukushumayela ivangeli lamasiko esiNtu kwenza ukuthi inkolo yakwezinye izizwe ingene ixove wonke amagugu esinawo ezweni lakithi.

UKunene, (1996: Isethulo) uthi:

> Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengahluliwe bayofihla amasiko abo, bayofihla abakwaziyo ngemilando yabo, baze bangazivumeli izizwe zixove konke okuligugu kubo. Ukwenza njalo kudedela onobhadabhada bezizwe badavuze emafeni onke aboMdabu. Konke lokhu kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo kuze kucace nakuzo izizwe ukuthi "Bona abantu bakubukela phansi okwabo." Futhi kucace nokuthi sebenokulangazelela kuphela lokho kwezizwe asebekuthathela phezulu.

La mazwi kaKunene aveza ukuthi abantu yibona ababukela phansi amasiko wabo. Akekho umuntu obafundisa amasiko wakhe ngenkani ngoba abantu banamalungelo okuzikhethela ukuthi bafuna ukwenzani noma bafuna ukukholelwa yikuphi. Akubona bonke abasemadolobheni abangahlabi kodwa nalabo abahlabayo banezindlela zabo abaqhuba ngazo. Abantu basemadolobheni basebenzisa izibhamu ukubulala leyo nkomo okuzoqhutshwa ngayo umsebenzi. Kwesinye isikhathi basebenzisa imimese esetshenziswa omama lapho bepheka kanti ngokwesiko lesiNtu isikhali sokuhlaba ekhaya siba sodwa futhi asiphathwa yinoma ngubani. Kuba nemikhonto emakhaya ehlala ibekelwe ukuhlaba uma kunomsebenzi othile.

UBerglund, (1976:229) ukufakazela kanjena lokhu:

> *Ritual killings may be performed with a spear reserved for ritual purpose. The ritual spear is known as Umkhonto wasekhaya (the homestead spear), Umkhonto wamadlozi (the spear of the shades) or ingcula and is associated with ritual killings….*
>
> Ukuhlaba ngokwesiko kungenziwa ngomkhonto obekelwe imisebenzi yesiko. Umkhonto wesiko waziwa njengoMkhonto wasekhaya (umkhonto wasekhaya), Umkhonto wamadlozi (umkhonto wabangasekho) noma ingcula futhi ehlotshaniswa nokuhlaba ngokwesiko ….

Kuyenzeka-ke kwesinye isikhathi uma kunomsebenzi emadolobheni bese kuthi labo okumele bahlabe bathi bona bacela ukwenzelwa lapho bathenge khona inkomo, bese ifika ekhaya seyihlatshiwe, sekuhlukaniswe konke lokhu thina bantu esizenzela khona. Okunye ukuthi isuke ingasabikwangwa kwabalele njengesiko lesiNtu. Phela inhloso yokwenza umsebenzi ekhaya kusuke kungukuthi kufezekiswe umsebenzi othile obhekene nabaphansi njengokucela okuthile. Kungaba ukucela ukuvikeleka kokuthile noma ukufezekisa isiko eliqondene nalowo msebenzi.

UNkosi, (1996:12) uthi:

> Umsebenti wemadloti kuphephisa onkhe emalunga emndeni etingotini, etifeni, etitseni nasekulweni nemalumbo. Kukho konkhe loku emadloti afuna kubongwa angakhohlwa. Kufanele emadloti abikelwe ngakho konkhe lokwenteka ekhaya njengekuhlaselwa kwemindeni, kufika kwemuntfu lomusha ekhaya nalokunye.

Lokhu kukhomba ukuthi amalungu omndeni kuwumsebenzi wawo ukuhlaba isilwane ekhaya ukuze akwazi ukubikela abangasekho ngomsebenzi, futhi kungumsebenzi wabantu besilisa ngoba kuthathwa njengokuthi umsebenzi wokuhlaba ekhaya ungumsebenzi obucayi. Kuyisidala-ke lokho ngoba manje nabantu besimame nabo sebenalo ilungelo lokuwenza lo msebenzi, inkinga nje ukuthi akakaze bafundiswe ngawo. Kujwayelekile ukuthi sibone abantu besimame behlaba izinkomo nezimvu ezindaweni lapho kuthengiswa khona inyama. Nakhona lapho bayafundiswa kanti futhi ezobuchwepheshe sezikhule kakhulu. Kunezindlela abazisebenzisayo ezilula zokuwenza lo msebenzi.

4.15 Ukuhlahlelwa kwenyama

NgokukaNgwenya (2015) uthi umhlahli ufika ngokufudumala kwelanga ngakusasa ekuseni esezoqedela umsebenzi wakhe. Inkomo ihlahlelwa esibayeni belu. Inhloko njengoba kungene yona kuqala, kuzophuma yona futhi kuqala. Uma isingeniswa ayizukufohliswa isibaya, izongena ngesango lesibaya. Emva kwalokho sezizolandela zonke izitho zilokhu zibekwa phezu kothango lwesibaya. Uma isiphelele yonke esibayeni, sekuzokhishwa isikhumba naso singene ngesango. Abafana sebezongenisa amanzi, izingqoko, izinqindi nezimbazo. Ngaphambi kokuba aqale ukuhlahla umhlahli kufanele ahlambe izandla. Kuqala ngokuhlahlwa inhloko bese kukhishwa isikhanda, siyohlonywa phezu komnyango endlini yangenhla. Isifuba sihlahlwa emva kwenhloko. Umhlahli ukhipha kuqala amaguma omabili kusale umganga ohamba novalo bese kulandela imilenze. Inhloko imele inkomo. Inkomo ingena ngesango iphume ngesango, akufanele ifohle isibaya. Yingakho inhloko ingena kuqala futhi iphume kuqala. Isikhumba siluphawu olumele ubunjalo benkomo. Yingakho kufanele isikhumba singene ngesango futhi siphume ngesango

singafohliswa esibayeni. Uma kufohliswa inhloko kumbe isikhumba lokho ukufohliswa kwenkomo uqobo lwayo esibayeni. Konke lokhu esikucotshelelwa uNgwenya (2015) kufana nokudlala ezindaweni zasemadolobheni ngoba obaba kuba ukuhlaba isilwane leso bese badlulisele kubantu besimame. Omama sekuyibona abazobona ukuthi iphekwa kanjani nokuthi yabiwa kanjani.

Abantu besimame abahluphi. Bona bathatha inyama bayifake kwiziqandisi bese bathathe enye bayipheke. Ukuthi iphekwa kanjani nokuthi yabiwa kanjani abazi, bona abakwenzayo bathatha inyama bayifake emabhodweni.

UNgwenya (2015) uqhubeka athi USokhaya kumele ayathe inkomo ngaphambi kokuba ihlinzwe. Ukwatha ukusika uvule isikhumba sesilwane ngaphambi kokuthi kuqalwe ukuhlinza. Kungena kuqala ibandla nabafana bayiphendule inkomo ilaliswe kahle, ibheke phezulu nokhanda lubheke enhla. UMnumzane usezothumela umfana ukuba ayomthathela ukhamba lotshwala kwenye yezindlu zakhe ngoba phela utshwala bezindlu ngezindlu zesithembu sakhe obakhe bonke. Usezothunga ukhamba angene nalo esibayeni lapho ezokwatha inkomo. Inkomo lapho isiphasiwe ngemigoqo isilindele ukwathiwa. Kuningi okungafundwa ngokwathiwa nokuhlinzwa kwayo kodwa uma abantu sebefuduke nangokomqondo wabo ukuthatha amasiko ezinye izizwe, amagugu nakho konke esiziqhenya ngakho kuzoshabalala njengebhotela libona umese oshisayo.

Ngokosiko lwesiNtu kukhishwa ibele kuqala, kunqunywe amanqina, umkhono wesokudla kuze emlenzeni wesokudla kuyima kuwelelwa kwesokunxele. Emva kwalapho bese kukhishwa insonyama ngasesandleni sokudla ephuma nengxenye yendlebe. Insonyama yangakwesokunxele incane ngoba ayiphumi nendlebe.

Lokhu kufakazelwa uMsimang, (1975:130):

> Kukhishwa ibele kuqala. Emva kwalo kunqunywa amanqina. Kuqalwa ngomkhono wesokuphonsa, kube yikhona kuwelelwa kwesokhohlo. Sekuzokhishwa izinsonyama, kuqalwe ngasesandleni sokuphonsa ephuma nengxenye yendlebe, ithathe phansi nomkhono isuke noqwanga, ithathe empukaneni yehle phansi nomhlubulo, ithi ikushona lapho sekuya ngasesinqeni bese iyophuma ezinxonxweni. Eyesinxele yona ayiphumi nendlebe ngakho-ke incane kunalena enye.

Uma kwenziwe umsebenzi ekhaya, kumele inyongo igcinwe ukuze ingalahleki futhi ingaweli ezandleni zabantu abangewona amalungu omndeni. Uma ingalahleka, lokho kungasho ukonakala komsebenzi maqondana nabadala. Yingakho inyongo kumele iphathwe njengezikhali

zamaNtungwa ngoba ithathwa njengomnikelo ogcwele nophelele kwabadala, kodwa ngoba ezindaweni zasemadolobheni abantu bayenzelwa. Inyongo igcina ithathwa emadeleni abantu abangaziwa. Amadlozi akazi ukuthi enzeliwe umsebenzi ekhaya. Wona athatha ngokuthi amalungu omndeni azijabulele nje. Akukho lutho elixhuma amadlozi nomsebenzi oqhutshwayo. Ngaphandle kwenyongo lowo msebenzi usuwonakele kwabaphansi.

ULevine, (2005:9) uthi:

> *It is a poor nation that does not know its own culture. Ghana showed us the way, the first African colony to gain independence way back in 1957, followed by every other African country down to us last of all, we came late in turning the psychological corner towards self-knowledge.*
>
> Kuyisizwe esimpofu esingawazi amasiko aso. IGhana isikhombisile indlela, izwe lokuqala elikholonayiziwe lase-Afrika ukuthola inkululeko, kudala ngonyaka we-1957, kwalandela wonke amanye amazwe ase-Afrika kwehlela nakuthina ekugcineni, safika sekwedlule isikhathi ekuguqulweni kwengqondo maqondana nokuzazi kwethu.

Msimang, (1975:133) uthi:

> Uzoqala ngokuhlahla inhloko. Uzohlinza kuqala isikhumba senhloko. Uzolandelisa ngokukhipha isikhanda. Ubuchopho uyabulahla noma abunike izinja. Amehlo wona uwanika abafana bawose. Isikhanda lesi sizoyohlonywa phezu komnyango wendlu engenhla. Sekuzokhishwa idevu nemihlathi. Ingxenye enkulu yenhloko usezoyiphihliza ngembazo abulale amathambo. Emva kwenhloko uzohlahla isifuba. Uqala akhiphe amaguma omabili kusale umganga ohamba novalo. Ithambo leli likangiklane nalo uyalivithiza ngembazo. Kulandele imilenze. Yona-ke inele, ivulwe bese kunqanyulwa elifuphi lehlukaniswe nogalo. Imikhono nayo iyanqanyulwa bese owodwa uqotshwa amaqatha obubende.

Laba babhali bafakazelana ngezindlela zokuhlahlela inyama yomsebenzi oqondene nokuqhutshwa kwamasiko esiNtu, kanti futhi kunezinyama ezilahlwayo. Akudliwa yonke inyama yesilwane esihlinziwe ekhaya kodwa kukhethwa inyama elungele ukudliwa abantu.

4.16 Izindlela zokupheka inyama yomsebenzi wesiNtu

Ukuphekwa kwenyama yomsebenzi wesiNtu kunezindlela zakho, noma singathi izitho ziphekwa ngokwehlukana kwezimbiza. Inyama yangaphakathi esithi usu noma ulusu iphekwa yodwa, inhloko nesixhanti kunembiza yakho, insonyama, ingubo yesifuba nesifuba kunembiza yakho. Uma kusekhona indawo kuleyo mbiza kungangena nomlenze nobubende bunembiza yabo. Inyama engezukuphekwa ngaleli langa ibuyela endlini nesikhumba. Leyo nyama insonyama enkulu ehamba nendlebe, isinqe, umhlubulo, amanqina nedevu. Inyama yesinqe inyama ebaluleke kakhulu ekhaya. Ayidliwa abantu bokuhamba futhi ngelanga lo msebenzi kodwa idliwa umndeni kuphela ngelanga elilandelayo emva komsebenzi. Ezindaweni zasemadolobheni angeke ukubone lokho ngoba inyama yakhona isuke seyivishwe yaxutshwa emadeleni noma omama ngesikhathi iphekwa. Omama bayipheka ngendlela yabo inyama yomsebenzi wesiNtu. Ifakwa izinongo ezithile ungafunga ukuthi ukhala basezindaweni zokudlela. Inyama bayayithatha bayifake ebhodweni elilodwa, uma emabili noma ngaphezulu kusuke ngoba amabhodwe abawasebenzisile emancane. Inhloko kanye namanqina akuphekwa ngelanga lo msebenzi kodwa lena inyama iphekwa ngakusasa, isishiswa emlilweni, iphalwa ngemimese, kanti le nyama iyona engena ngaphansi embizeni, bese enye inyama ingena ngaphezulu. Lokhu kwenziwa ngoba kwenzelwa ukuthi inyama yenhloko namanqina iqinile futhi ayisheshi ukuvuthwa. Uma ingena ngaphansi embizeni, ithola umlilo omningi kanye namanzi bese ivuthwa kahle.

4.17 Izindlela zokwabiwa kwenyama

Ngokwesiko lesiNtu uma kwabiwa inyama ikhishwa ngezithebe. Kunesithebe sabakhozi balapha ekhaya, isithebe sabomakoti abagcagcele lapha ekhaya, isithebe sobaba, isithebe sogogo, isithebe samadodakazi, abafana bona banikezwa inyama yephaphu.

UNtuli, (2010:109) ubeka kanje ngokudliwa kwephaphu abafana:

> Iphaphu liphuma nabafana basekhaya baye nalo entabeni nenhliziyo. Ingqwele yabafana isuke isibalindile abafana bakulowo muzi ngaphandle ilithathe kubo kube yiyona ekhombayo ukuthi liyodlelwa kuphi. Abafana bakulowo muzi okunephaphu akumele baqhathwe ngalelo langa kunomcimbi kubo baze baqhathwe ephashini lakwenye imizi. Kuyenzeka futhi bangayi ephashini lakubo basale ekhaya bethunywa abantu abadala.

Lezi zithebe zikhishwa umnumzane womuzi noma abomndeni bakulelo khaya noma amadodana. Uma befika lapho, babeka izithebe njengoba beyalelwe bese kubekhona okhethwayo ozoqoba inyama. Uma seyiqotshwa le nyama, iqatha lokuqala liya emlonyeni walowo oqobayo. Ngamafuphi nje kuthiwa 'iqatha lokuqala elomqobi'. Lokhu kwenziwa ngoba kusuke kwenzelwa ukuba nesiqiniseko sokuthi akukho buthi akufakile ngesikhathi eqoba inyama.

Kube yisithebe esinikezwa ogogo. Ogogo nabo kuba nohlobo oluthile lwenyama abanikezwa yona.

UNgwenya, (2015) uthi:

> Impundu inikwa izalukazi ngoba kuthiwa yenza umuntu akhohlwe ngakho-ke kungelunge ukuba idliwe yintsha. Insonyama yisitho samadodakazi enye eyomnumzane. Insonyama inyama yomhlubulo ekhishwa emva kokukhishwa komkhono. Ihlinzwa ikhekhebulwe kusuka lapho kade kunemikhono khona kuze kuyofinyelela emlenzeni. Le nyama idliwa abanumzane namadodakazi. Insonyama uhlobo lwenyama esemqoka kakhulu esizweni samaZulu ngoba uma kube ekhishwe ngasesandleni sokunxele senkomo ehlatshwe ngomkhonto, isuke inenxeba.

Kwesinye isikhathi ubona inyama yensonyama idliwa izingane, usuke umangale nje ukuthi kwenzenjani kulo muzi, noma ubone ingane idla inyama yempundu okuyinyama yezalukazi. Kwesinye isikhathi ubone idla inanzi. Inanzi inyama edliwa abantu asebekhulile ekhaya njengogogo namakhehla. Kunenkolelo yokuthi uma izingane zidla le nyama ziyothi zingakhula bese zizala izingane ezimbi ezinyakeme. Angeke-ke lokho ukugweme ezindaweni zasemadolobheni ngoba inyama yabiwa ngamapuleti hhayi ngezitheba noma ugqoko lapho uzokwazi ukubona ukuthi le nyama oyidlayo iwuhlobo luni.

Abantu sebenamalungelo amaningi, amanye aphambana namasiko ezizwe ngokwehlukana kwazo. Isibonelo umuntu angahamba ayothenga noma iyiphi inyama yenkomo ayithandayo emadeleni, abuye nayo ayidle kodwa inyama yomsebenzi wamadlozi ihlukile. Ifuna ukukhishwa ngomthetho wayo. Uma uke waphambanisa izitho zenyama noma wanikeza abantu okubona abafanelwe yilo nyama. Amadlozi ayathukuthela, kuvele amashwa ekhaya. Abasebenza ezilungwini balahlekelwe imisebenzi yabo. Emandulo ilanga lalingawa phansi licoshwe izinkukhu uma uke wenza lokho. KwaZulu yilowo nalowo ubenesitho sakhe futhi kunesizathu salokho.

UBryant, (1949:267) uthi:

> *The sirloin (insonyama) is regarded as the prime of the beast. One side thereof, the side of honour (viz. that sacred bearing the wound of the sacrificial assegai and therefore called eyenxeba) was in olden times, sent to the clan-chief as principal representative of the family or clan ancestor.*
>
> ISirloin (insonyama) ethathwa njengeyinhloko yenkabi. Olunye uhlangothi lwalo, uhlangothi lokuhlonipha (okuwukuthi ifihlwa emsamo, kuthiwe inyama yalapho inkomo ihlatshwe khona, futhi ibizwa ngokuthi inyama yenxeba) ezikhathini zakudala, yayithunyelwa enduneni njengowengamele umndeni noma amadlozi.

UMthembu, (2009:190) ugcizelela kanje ngensonyama:

> Umhlubulo ingxenye esemaceleni okuphuma kuyo insonyama imikhele kanye nezimbambo. Le nyama yoselwa noma iphekelwe abesifazane.

UCallaway, (1970:182) uthi:

> *When it is all eaten, they do not begin to take leave, but the broth and the blood which is still uneaten, are brought out after the meat*.
>
> Uma sekudliwe konke abaqali ngokuthatha uhambo, kodwa igazi nomhluzi okungukuthi akukadliwa, kukhishwa emva kwenyama.

Emva kokuba kudliwe kwabuswa ekhaya. Abantu bayagiya, bacule amaculo. Lokhu kuveza injabulo kubantu abahambele umsebenzi, bebonga, beletha nezibusiso phakathi komuzi ngokuba bahaye, bahube, basine. Ibandla lisuke liqhakambisa futhi lidumisa amathongo omuzi. Nasemadolobheni nakhona banazo izindlela zabo zokugiya bethokozela ukubusa kulowo muzi. Uzwa sebethi:

Ngizogiya kanjani ngoba ngikholwa?
Bathi, Giya!!
Ngizogiya kanjani ngoba ngikholwa?
Bathi, Giya!

Uma ulalela izingoma zabo zokugiya ezindaweni zasemadolobheni, uyezwa nje ukuthi abasakholelwa kakhulu emadlozini noma inkolo yaboMdabu. Akuyona-ke into esingaziqhenya ngayo leyo, kodwa abanolwazi kumele basondele nganeno ukuzocobelela abantu abahlala ezindaweni zasemadolobheni.

UMazibuko noYeni, (2012: Isethulo) bafakaza bathi:

Isizwe esikhohlwa ulimi namasiko aso, siyisizwe esilahlekile. Masilithande futhi siziqhenye ngolimi lwethu ngoba liyisiko nezimpande zethu.

Lo umbono ochaza ukuthi abantu abangawalandeli amasiko abo bafana nesizwe esilahlekile. Isizwe ukuze sizigqaje ngezinto ezingamagugu kuso kumele solandele amasiko aso hhayi wezinye izizwe.

4.18 Izindlela zokuvubela utshwala besiNtu

Utshwala besintu ke kubizwa ngamagama ehlukene emazweni akhele izwekazi lase-Afrika. ENingizimu Afrika ngolimi lwesiZulu utshwala besintu kuthiwa "Umqombothi", kanti eZimbabwe naseBotswana kubizwa ngokuthi "doro". Uma ukhuphukela emazweni afana neKenya bakubiza ngokuthi **"bussa",** e-Uganda kuthiwa **"malawa",** eZambia kuthiwa **"monkoyo",** kanti uma ufika eNigeria kuthiwa **"emu",** eGhana kuthiwa **"nsafufuo".**

U-Atter, u-Obiri-Danso kanye no-Amoa-Awua, (2014) bachaza kanje ngotshwala besiNtu.

> *"Brewing of alcoholic beverages is a traditional process carried out in most African countries. These traditional beers are produced from sorghum, millet, and maize. They differ from European beers in being opaque and having a thick consistency since they are not filtered clear."*
>
> Ukuvutshelwa kotshwala obudakayo yinqubo yendabuko eyenziwa emazweni amaningi ase-Afrika. Lobu butshwala bendabuko bukhiqizwa ngempuphu yamabele, kanye nempuphu yombila. Bona buhlukile kunotshwala baseNtshonalanga yamazwe aphesheya, ngoba utshwala base-Afrika kushubile. Indlela okuhluzwe ngayo akucolisiswanga.

NgokuNgwenya, (2015) uthi ngokosiko lesiNtu amadlozi aphiwa utshwala nenyama. Kungaba ichilo elikhulu ukuba banikezwe ukudla okungalungiswanga ngendlela yakhona, okungavuthiwe, okungahlanzekile nokuyingxavungxavu. Izinyandezulu ngamagcokama. Ukubukeza imithombo yommbila neyamabele kwenza kube lula ukuba ihlangane yenze isijingi esishelelayo.

UKhumalo, (1997:146) uthi:

> Ukubukeza noma ukucoyisa kuzishaya sakuphothula izimpothulo zokhamba lomnumzane. Izimpothulo zokhamba lwezingane zingagqakazwa nje zingakhethwa ngisho izimpekepha nezihloko zommbila. Kulo Mnumzane akukwazi ukwenzeka

> lokho. Kungokunye-ke uma sekugayelwa ukhamba lwezinyandezulu. Kungathiwani-ke ukuba kufunzwe abaninimuzi inhlama yomgqakazo kube kungaphekwe nkobe? Thina nje imithombo yommbila neyamabele ingacoyisiwe, ayihlangani ukuba yenze isijingi esishelelayo nesikhipha ingqothovu eyehla esiphundu.

UMsimang, (1975:112) uthi:

> Uma kuzocwiliswa kuhululwa ummbila namabele. Bekuthathwa iqoma elilingene. Leli qoma lizogcwala ummbila ohululiwe ucwiliswe esocweni, weqiwe ngamanzi ukuze kuthi lapho usuqumba ungabi ngaphandle kwamanzi funa wome. Bekwenziwa njalo nangamabele kodwa kucwiliswa ezocweni ezahlukene. Sekuyoyekwa kanjalo kungambozwa izinsuku ezimbili. Ngosuku lwesithathu isimilile imizwa, lo mmbila namabele usuthola igama elisha lokuthi imithombo.

Esikhathini samanje akusadingeki ukuthi abantu bagaye ummbila kodwa abantu bathenga impuphu emhlophe eseyigayiwe nomthombo wamabele, bese kuyafudumezelwa. Lokhu singakuchaza njengendlela elula kunaleyo eyayisetshenziswa mandulo.

UNgwenya (2015) uthi:

> Uma kungalandelwa okulusiko izithutha zingahle zithukuthele bese zidedela izitha, imikhuhlane, amashwa njalonjalo phakathi komuzi. Yingakho izinyandezulu kuthiwa izithutha ngoba zingenza okuhle noma okubi phakathi komuzi.

UMakhathini, (1965:2) ubeka kanjena ngezithutha:

> *Ancestors are sometimes called "fools," izithutha, i.e they are still able to act foolishly or irresponsibly.*
>
> Amadlozi kwesinye isikhathi abizwa "ngeziwula," izithutha, okusho ukuthi asengakwenza okungalungile noma ngokunganaki.

Lokhu kuchaza ukuthi abantu abaphansi abazithatndi izinto ezilula noma izindlela ezisheshayo. Lokho kungabathukuthelisa abantu abaphansi. NgokukaNgwenya (2015) uthi utshwala besiNtu buqalwa ekusombulukeni ngesonto elandulela impelasonto yomsebenzi. Lokhu kunikezwa zonke izigaba zotshwala ithuba elanele lokuvuthwisisa, kodwa emadolobheni bayakuqala utshwala naphakathi nesonto njengoLwesithathu kanje, bese kuphuthunywa ngezibiliso ukuze kusheshe kubile. Ngelanga elilandelayo kuyaphekwa bese kuyapholiswa. Kuyothi ebusuku ngelanga

elandulelwa uLwesihlanu bese kuyavutshelwa ngemithombo kulekelwe ngamapatshutshu ngaphezulu ukuze ngakusasa kuvukwe kubila.

UNgwenya, (2015) uthi:

> Isigaba semithombo esibukeziwe selanywa yilesi esokufudumezela. Kulesi sigaba omame bavova inhlama yotshwala ehlanganiswa ngempuphu nemithombo yommbila namabele. Le nhlama idinga amanzi abilayo ukuze ixovwe ngawo ihlangane ibe inhlama yeyambazi. Idinga usuku olugcwele ukuze ikwazi ukubila ngokufanele ilungele ukuphekwa ngakusasa. Ngokujwayelekile inzalabantu iyixova ekuseni noma ntambama. Isizathu ukuze ibile bese ngakusasa ekuseni kugwaqwa kogalaza.

Le indlela okwakwenziwa ngayo mandulo ibukeka ithatha isikhathi eside noma esijikelezayo. Intsha yasemadolobheni ayikuthandi lokhu. Ithi ngenxa yokusebenza ezilungwini ayisitholi isikhathi esanele sokuvubela lobu tshwala. Abanye bacela abanye ukuba babagayele utshwala besiNtu. Uma sekuvutshelwa kufakwa amaplastiki ezandleni ngoba kuthiwa kwenzelwa inhlanzeko. Ngesikhathi sasemandulo kwakunendlela abaqikelela ngayo inhlanzeko.

UMsimang, (1975:113) uthi:

> Kuvutshelwa ngesandla, kokunye kungene ingalo yonke ngakho-ke kwakugezwa kuqala ingalo ngomcako.

UKhumalo, (1997:160) uhluba udlubu ekhasini uma egcizelela lokhu:

> Kufuneka umuntu onesandla nonesineke esikhulu uma sekuvutshelwa. Kufuneka umuntu ohlanzekile ngoba ukudla kungoniwa nayikho nje ukuthi kwenganywe umuntu obengafanele. Ukuvubela phela kubiza ukuba ugwaqe ngesandla nengalo. Ingalo yonke kubhekeke ukuba ingene igamanxe embizeni ngoba kumele ukuba ize iyofika esinqeni sembiza kanye nasemakhoneni embiza. Inhlosongqangi ukuhlanganisa umdokwe wonke nemithombo ngenhloso yokuba kubile. Uvubela ngesandla ngoba kumele ezwe futhi acube umdokwe ngeminwe uma kunesidingo ukuze kungasali izigaxa ezingahlangene nemithombo.

La mazwi afakazela khona ukuthi nasemandulo yayikhona inhlanzeko lapho kuvutshelwa utshwala besiNtu. Lento yenhlanzeko ayifikanga nabantu baseNtshonalanga ezwenikazi lase-Afrika kodwa abantu abaNtsundu jikelele bayayazi inhlanzeko ngokuphathwa kokudla kwamadlozi. Lokhu kuyindlela yokuvikela izifo kanye nezigulo ezithile ezingahlasela abantu.

4.19 Ukwabiwa kotshwala besintu

Utshwala besiNtu kunendlela yakho bokukhishwa. Ngokwesiko lesiNtu izingane noma izinsizwa aziphuzi nabobaba. Kanjalo nomama abaphuzi nabantu abesilisa, kodwa ngoba sekuphilwa isimanjemanje abantu bayakwazi ukuthi baphuze ndawonye, kodwa ezindaweni zasemadolobheni kuhlukile ukwenza. Uma kunemicimbi yokuqhutshwa kwemisebenzi yesiNtu kwanda kakhulu utshwala besilungu, bese lokhu esithi okwesiNtu kushode. Kuye kuthi kushoda kunjalo kodwa uphinde ubone abantu bengakuthakaseleli. NgokwesiNtu uma kukhishwa utshwala besiNtu kufanele lowo ohambisa ukhamba afike aphungule ukuze akhulule abantu akukho ubuthi okufakiwe. Ziningi-ke ezinye izizathu abazibalayo abantu abaphuzayo. Kunalabo abathi ayikho inhlanzeko otshwaleni besiNtu, kubekhona abathi ubuthi abukhishwa kanti phela abantu abaningi sebesabela izimpilo zabo ukuthi bangafakelwa izidakamizwa otshwaleni ukuze badakwe bangazazi. Abanye bakhala ngokuthi utshwala besiNtu okugvutshelwa ezindaweni zasemadolobheni akuvuthiwe kahle. Kuyenzeka ukuthi kwesinye isikhathi bathuke bakuphuze utshwala besiNtu kodwa bakufake izinongo ezithile njengo-icecream wezingane noma bafake iwayini. Okunye okuphawulekayo lapho kukhishwa utshwala besiNtu ezindaweni zasemadolobheni ukuthi kukhishwa ngebhakede, bese kuthiwe enxaniwe iyaziyela. Kuyiqiniso elingephikiswe ukuthi ukwenza kanjalo angeke abantu bakhethe utshwala besiNtu bayeke besilungu ngoba kunenkolelo yokuthi uma uphuza utshwala besiNtu kusho ukuthi awufundile. Ngesikhathi sasemandulo utshwala besiNtu kwakuyinto eyayihlala ikhona kungakhathalekile ukuthi kunomsebenzi wamadlozi.

UMsimang, (1975:111) ukufakazela kanjena lokhu:

> Kwakufuneka kuhlale njalo kukhona amanzi amponjwana ekhaya kwenzelwa uMnumzane, izihambi nabaphansi imbala. Bekuthi lapho abantu sebexokozela sebeswakeme kuthiwe abaphansi nabo bayathokoza, basondele emzini wabo nezilokotho ezinhle kube ubuhle ekhaya. Lokhu kuyabuphakamisa utshwala phezu kwakho konke okunye ukudla.

NgokukaFanon (2004:45) ukubeka kucace ukuthi izwekazi lase-Afrika lalinabo utshwala babo kusukela emandulo emazweni afana noGibhithe, kodwa lobu obafika nabamhlophe bevela nabo eNtshonalanga bafika badunga imiqondo yabantu. Nasezweni laseNingizimu Afrika utshwala besintu into eyayikhona kusukela mandulo kusabusa amaKhosi, kodwa akuzange kubikwe ukuthi kwakudunga imiqondo yabantu.

UBhengu (2014:32) uthi:

> Bekuyisiko ukuphuza utshwala besintu kuhlalwe phansi kuxoxwe izindaba zezwe ngisho komkhulu imbala.....Lesi simo sokulethelwa ifumuka sikhombisa uthando nokuphathana kahle ezweni leNkosi.

Lokhu okuphawulwa ngenhla kuveza ngokusobala ukuthi kunokungqubuzana phakathi kotshwala besiNtu kanye nalobo baseNtshonalanga. NgokukaFanon (1985) uthi utshwala okwakuthengiselwa ilokishi laseSoweto kwaba naso isandla embhikishweni wabafundi owaholela ukuba kushone izingane eziningi, kanti uBhengu (2014) yena ukhuluma ngotshwala okwakugcina isizwe sibumbene futhi sithokozile. Lokhu kusho khona ukuthi utshwala kwabantu baseNtshonalanga kuyayidunga imiqondo yabantu.

UGcingca-Ndolo (2008) wenze ucwaningo ngamasiko namadlozi nokuziphatha kwamaXhosa. Kulolu cwaningo kwakuhloswe ukuvuselela nokukhumbuza abantu ngezindlela zokuqhutshwa kwamasiko esizwe samaXhosa, kuvezwa izindlela zokwenza umsebenzi wembeleko kanye neminye imisebenzi ethinta isiko lesiNtu. Lokhu kuyamangaza ngoba kusukela mandulo izindawo zasemakhaya zaziwa njengezindawo ezigcina amasiko esiNtu. Kulolu cwaningo lukaGcingca-Ndolo (2008) akuzange kubhekwe ukuvuselelwa kokuqhutshwa kwemisebenzi yamasiko esiNtu ezindaweni zasemadolobheni. La mazwi afakazelwa uNgwenya (2015) uma ukhuluma ngesiko le nhlonipho nelibonakala lifiphala ikakhulukazi ezindaweni zasemadolobheni. Akumangazi kakhulu ukubona lokhu uma ulandela umlando ukuthi abantu abaNtsundu balahliswa kanjani izinto ezingamagugu kubona. Belahliswa abantu abaMhlophe ngenhloso yokubadukisa olwazini abanalo ngezinto zamasiko wabantu abaNtsundu, ngokuthi kulandelwe amasiko wabantu abaMhlophe. NgokwesiNtu kuthiwa yonke into inesisusa sayo. Uma kuthathwa ukubhekwa, zonke izinto eziphathelene nokuqhutshwa kwamasiko esiNtu ikakhulukazi ezindaweni ezisemadolobheni zakhelwe phezu kwesisekelo senqubo yabantu abaMhlophe.

UNyabezi (2018) wenze ucwaningo esizweni samaNdawu eNingizimu Mpumalanga ezweni laseZimbabwe. Lolu cwaningo lwalugxile ekuqhutshweni komcimbi wokushona komuntu, izilwane zokuqhuba isiko, kanye notshwala besintu. Lolu cwaningo lukhuluma ngemicimbi emibili eqondene nokushona komuntu, ukungcwatshwa kanye nokulandwa komuntu oshonile. Kulolu cwaningo umsebenzi wokungcwatshwa komuntu usingathwa abaholi nabalaphi bendabuko, ukuhlela kanye nokwabiwa kokudla komngcwabo. Kulesi sizwe samaNdawu kuphinde kuvele futhi ukuthi kunomsebenzi owenziwa amalungu omndeni kuphela, ukulawulwa nokwabiwa kokudla komcimbi. Lolu cwaningo luzosiza ukwelekela lolu cwaningo ngezindlela ezisetshenziswa kwamanye amazwe ukuqhutshwa komsebenzi wamasiko esiNtu.

UNyabezi (2018) ocwaningweni lakhe kugqama kakhulu igebe elikhona phakathi kwesizwe esisodwa, ikakhulukazi uma ethi kukhona labo abazenzelayo imisebenzi eqondene namasiko esiNtu. Abangalindi ukuthi kuze kube khona umuntu wangaphandle ozobenzela, kanti kuso lesi sizwe samaNdawo kukhona labo abenzelwa abaholi nabalaphi bendabuko imisebenzi eqondene nokuqhutshwa kwemisebenzi yamasiko esiNtu.

Ucwaningo lukaNyabezi (2018) lusivezela ubungozi obukhona ikakhulukazi kulabo abangenayo ingcindezi yofunda nokuzenzela izinto, ukuthi ngelinye ilanga uma sebengasekho labo abanolwazi ekuqhutshweni kwemisebenzi yamasiko esiNtu bayoba umtshingo ubethwa ngubani, ngoba labo abazenzelayo bahlala benomthwalo wokudlulisela ulwazi kulabo abeza ngemuva kwabo ukuze lungashabalali. Lena-ke inselelo ebhekene nesizwe sabantu abaNtsundu ezwenikazi lase-Afrika, yokuthi abantu bahlonyiswe ngxazonke. IsiNtu sithi inkemba ilolwa nhlangothi zombili ngoba akwaziwa ukuthi oluphi uhlangothi oluzohlabana.

Kulo lolu cwaningo ngenhla uma ubheka izindlela okuqhutshwa ngazo imisebenzi yamasiko esiNtu ezindaweni zasemadolobheni. Izingane azenzelwa abazali bazo umsebenzi wokubikwa kwabaphansi obizwa ngokuthi imbeleko, kodwa kwabona abazali bazo benzelwa *ibabyshower* izihlobo nabangani. Kuyacaca nokuthi ukuqanjwa kwamagama ezingane nawo bayaphiwa. Uthola kunezingane eziqanjwe ngamagama okuthiwa ‘uMqanjelwa, uBulelwa, uBongelwa, uMphahlelwa, uMkhethelwa noma uMenzelwa’. Maningi kakhulu-ke amagama aqanjwa lezi zingane ajobelela u- ‘**lwa**’ ekugcineni kwegama. Lawa magama akudwebela isithombe sokuthi lezi zingane noma abazali bazo bayenzelwa izinto. Ukuqanjwa kwamagama ezingane kunawo umthelela othile ekubunjweni komphakathi, ngoba ulimi olukhulunywayo lakhelwe phezu kwesisekelo samasiko aleso sizwe.

UNgidi (2012:70) ufakaza athi:

> Culture is linked to the language people speak, because culture and beliefs are communicated through language. Cultural changes have brought about the change in their society’s thinking and have definitely affected their naming processes.
>
> Amasiko axhumene nolimi olukhulunywa ngabantu, ngoba isiko nezinkolelo zidluliswa ngolimi. Izinguquko zamasiko ziletha ushintsho ekucabangeni komphakathi wazo futhi kuthinte nakanjani izinqubo zabo zokuqanjwa kwamagama.

Umsebenzi wembeleko wenziwa abazali bengane ezelwe ngokuthi kuhlatshwe imbuzi, kushiswe impepho emsamo bese kubikelwe amadlozi. Lesi kuba isikhathi sokuqanjwa kwengane igama

elinikeza umqondo owakhayo, njengokuthi kuyekwe ukuqanjwa kwezingane ngamagama anesijobelelo u- ‘lwa’ kodwa esikhundleni salokho kusetshenziswe amagama anesijobelelo u- ‘swa’. Amagama afana nokuthi ‘uMphathiswa, uMfundiswa, uMenziswa, uMqanjiswa’ noma bona bengeke bawathande bonke amagama afana nalawa, kodwa idlanzana lingawathakaselela.

Isenzo sokwenziswa akuyona into entsha esizweni sabantu abaNtsundu ngoba nasemandulo uma uSokhaya engasekho ekhaya, ilungu lomndeni elidala elifana nogogo belibenzisa labo abasebancane umsebenzi ophathelene nokuqhutshwa kwamasiko esiNtu.

4.20 Isiko lokukhuliswa kwezingane zamantombazane ezindaweni zasemadolobheni

Izingane zasemadolobheni azenzelwa umhlonyana kodwa zizenzele umsebenzi obizwa ngokuthi *isweetsixteen* esikhundleni sokuthi zenzelwe umhlonyana. Kuye kuthi kufika isikhathi sokuthi ingane yenzelwe umsebenzi womemulo kusuke sekonakele, ngoba ezinye izingane zamantombazane zisuke zingasaphelele ubuntombi bazo noma sezinezingane ezizithole ngaphandle komshado.

Imilolozelo efana nale ethi ‘Weeh nonyaka! Weeh nonyaka’ eculwa izingane ayiqondile ukuhlasela abantu abadala, kodwa indlela abaveza ngayo ulaka labo ukuthi bona bafuna ukukhuliswa, hhayi ukuzikhulisa. Ukukhuliswa kwezingane ikakhulukazi zamantombazane kudinga abazali, ngoba zona azikwazi ukuzikhulisa. Esikhathini esiningi kwaziwa ukuthi lo umsebenzi womama ukukhulisa izingane, ngoba omama badlala indima enkulu ekuzalweni nokukhuliswa kwezingane.

UXulu (2014:30) ufakaza athi:

> Umuntu wesifazane kuningi okwakuwumsebenzi wakhe mayelana nokukhuliswa kwengane.

UBrindley, (1982:73) yena uqhuba athi:

> *The old Zulu woman invariably considers her most important contribution to the young to be that of educator: I ‘am the one who gives advice, and I teach by sending children on errands, showing them things, and telling them what to do. I speak and I am listened to. I’m the key of the home although old women take particular care in rearing the first born child because a pattern is set for those that follow, daughters-in -law are also considered as children and fall under the authority of their mothers-*

in –law they are constantly advised on methods of child rearing and their behavior is monitored by the old woman who, for instance, may see to it that on entering the doorway the umakoti crawls on bended knee.

Abantu besifazane babethathwa njengabafundisi emakhaya njengokukhombisa izingane, imisebenzi yasemakhaya yonke. Babekhuluma belalelwa uma bekhuluma. Ukuziphatha kwezingane kanye nokukhuliswa kwazo ngezindlela ezahlukene. Izingane zamantombazane zazifundiswa ukugaya, ukupheka, ukutheza, ukusika utshani kanye nokweluka amacansi. Umakoti wayefundiswa omama abadala ukuthi kufanele aziphathe kanjani emzini njengokuguqa ngamadolo uma engena endlini. Lokhu kwakuhambisana nenhlonipho nesizotha okufanele umakoti abe naso emzini.

La mazwi afakazela ubumqoka bomuntu ongumama empilweni yengane. Lokho osekuyimvelakancane ezindaweni zasemadolobheni. Omama abaningi bavika ngamalungelo avikela izingane ukuba zingenziswa izinto ezingazithandi, kanti nakuwo uMthethosisekelo wezwe laseNingizimu Afrika asikho isigaba esithi uma uyala noma ufundisa ingane usuke uyihlukumeza. Ukwenzela ingane umsebenzi womhlonyane kulapho okusuke kuyalwa khona ingane yentombazane. Zona azikuthandi kodwa uma ungumzali kudingeka ube nesibindi ngoba izingane azazi ukubaluleka kokugcinwa kwamasiko esiNtu.

Abanye abazali basebenzisa amasu wokuthi baqale ngokuthi benzele ingane umsebenzi womhlonyane ngokwesiko lesiNtu, bese bavumele izingane ukuthi zizenzele umcimbi wazo obizwa ngokuthi *isweetsixteen*. Lapho umzali usuke esazi ukuthi indima yakhe yokuba umzali uyidlalile. Uma ngicaphuna kolunye uhlelo oludlala esiteshini sikaMzansi *Magic* lukamabonakude olubizwa ngokuthi ‘Uthando Nesithembu’. Lapha ubaba uMseleku wenzela ingane yentombazane umsebenzi womhlonyane ngenhloso yokuqhuba isiko lesiNtu. Okuphawulekayo kulesi sithombe salo hlelo ukuthi le ngane ikhulele ezindaweni zasemadolobheni, futhi ifunda esikoleni sabaMhlophe lapho okunenkolelo yokuthi izinto eziphathelene namasiko abantu abaMnyama aziphusile. Kodwa ubaba uMseleku ongubaba wengane ubonakala eshaya ngonyawo phansi ethi kumele kwenziwe isiko lomhlonyane. Ubonakala eshisa impepho, ephahla, ekhuluma namadlozi akoMseleku, ebonga ukufika kwengane kulesi sigaba sokukhula.

Ngokwalo mthombo: [Abongwe's umhlonyane: Part 1 – uThando Nes'thembu | Mzansi Magic - YouTube]

U-Abongwe oyingane kaMaCele noMseleku usilandisa ngamasu asetshenziswe umama wakhe ekumguquzeleni ukuba akwamukele ukwenzelwa umsebenzi womhlonyane, njengesiko lokukhulisa nokuyalwa kwengane yentombazane.

4.21 Isiko lokukhuliswa kwengane yomfana ezindaweni zasemadolobheni.

Ukukhuliswa kwengane yomfana kuhlukile kunengane yentombazane ngoba uma ingane yomfana ingena esigabeni sokuthomba, kuyaye kufuneke ukuba ahambe aye kosokwa entabeni. Izizwe eziningi zabantu abaNtsundu baseNingizimu Afrika ziyaligcina leli siko, njengesizwe samaXhosa, amaTsonga, amaVenda, abeSuthu, amaSwati kanye namaNdebele. Nasesizweni samaZulu laligcinwa leli siko kodwa kwahamba lavalwa ngesikhathi sokubusa kweNkosi uShaka.

UMazibuko (2016:54) ufakaza athi:

> Kwakulisiko kwaZulu ukuba abafana basoke. Kwakuyaye kuthi abafana ngelanga elithile bahambe bayosoka entabeni. Babehlala entabeni kuze kuphole isilonda. Umfana ongasokile wayebukelwa phansi, kuthiwa akandoda yalutho ngoba wesaba ukuya edwaleni lapho kusokelwa khona. Leli siko namuhla silibona lihambisana nelamaJuda nezinye izinhlanga. Ezinye izizwe kazidli nomuntu ongasokile. Isiko lokusoka laqedwa yiNkosi uShaka kwaZulu ecasulwa ukuba abafana bayohlala entabeni kuchitheke isikhathi esiningi kade ukuphola. Nokho nanamuhla abafana abaningi basawunquma umthambo, baqhathe noma bengasokile

Amazwi angenhla aveza isizathu esabangela ukuba isiko lokusokwa kwabafana livalwe iLembe, kodwa-ke seliphinde lavuselelwa leli siko iNgonyama uZwelithini ngokubambisana noHulumeni wesifundazwe sakwaZulu Natal kanye nomnyango wezempilo. Ucwaningo olunzulu olwenziwe emhlabeni jikelele lwaveza ukuthi ukusokwa kwabantu besilisa kuyalihlisa izinga likuthelelana ngokwezifo zocanci ezithathelanayo.

UKhuzwayo (2002:21) ufakaza athi:

> Ucwaningo oselwenziwe kusukela umhlaba wonke wakhungathwa wubhubhane lwesandulela ngculazi lukhomba ukuthi amazwe lapho isiko lokusokwa kwabesilisa liqhutshwa khona, izinga lezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi, (okuyilona okwatholakala eminyakeni elinganiselwa kwengamashumi amabili eyedlule ukuthi libanga ingculazi) liphansi.

Lo mbhalo ongenhla ufakazela khona ukuthi lolu cwaningo lwenziwa isikhathi eside ukuze kuqinisekiswe ukuthi leli siko liyisixazululo yini kubhubhane lwesifo *seHIV,* ngokuthi lwenziwe emazweni asezwenikazi lase-Afrika kanye nasemazweni aseNyakatho Ntshonalanga.

UKhuzwayo (2002:21) uqhubeka athi:

> Lapha kubalwa amazwe afana no-Nigeria lapho njengamanje imibiko kaHenderson (2000:9) ikhomba ukuthi bangamaphesenti amane (4%) kuphela abantu abanegciwane lesandulela ngculazi. Isizathu salokho ukuthi abesilisa bakhona bayasokwa. Emazweni aseNtshonalanga nakhona alibatshazwa kakhulu ngoba nakhona abesilisa bayasokwa. Nako-Asia nase-Philippines izinga liphansi uma liqhathaniswa nezwe elifana ne-Thailand.

La mazwi afakazela khona ukuthi leli siko lethenjwa emazweni amaningi jikelele. Nasezindaweni zasemadolobheni leli siko liyagcinwa kodwa lenziwa emitholampilo, noma inconywa indlela yokusokwa abezempilo njengoba kufakazelwa nanguMazibuko (2016:57) athi:

> AbezeMpilo KwaZulu-Natali bayancoma ukusoka ngokwaseNtshonalanga ngoba bathi kuphephile futhi kuyashesha.

Abacwaningi abaningi kodwa bayakugxeka ukuqhutshwa kwaleli siko ngalendlela, ngoba kunenkolelo yokuthi abantu besilisa emtholampilo abafundiswa ngokuziphatha kanye nokuhlonipha abantu besifazane. Abaholi bezendabuko bakholelwa ukuthi leli siko kuhle ukuba lenziwe ngokwesiNtu, ngokuthi lenzelwe entabeni ukuze abafana bafundiswe ngokuziphatha.

UMazibuko (2016:57) uthi:

> Ngesikhathi osokwayo esikwa ijwabu uyakhuluma noma acule lokhu kumenza abe yindoda enesibindi. Isilonda somsokwa sivalwa ngodaka olumhlophe bese embathiswa ingubo yokulala ukuze angagodoli. Kuhle lokhu ngoba kumenza aqine kakhulu akwazi ukumelana nobunzima. Kusetshenziswa amagama okuhlonipha ngenkathi kusokwa ukuze naye osokwayo akwazi ukuhlonipha owesifazane wakhe ayoshada naye.

Ukuqhutshwa kwesiko lokusokwa kwabantu besilisa entabeni kuyisu elihle kakhulu nokumelwe landiswe nasezindaweni zasemadolobheni, ngoba uNgwenya (2015) uveza ukuthi zonke izinto eziphathelene nokuphulwa komthetho njengokuhlukunyezwa kwabantu besifazane nezingane kwande kakhulu ezindaweni zasemadolobheni. Ezindaweni zasemadolobheni sekukhona abaholi

bendabuko okungabantu abangakwazi ukugqugquzela nokulawulwa kwaleli siko ezindaweni ezisemadolobheni, ngokuthi kuqhutshwe kuphinde kuyalwe abantu besilisa.

4.22 Ukuqhutshwa kwesiko lokwenziwa komemulo

Ukwenzela ingane yentombazane umsebenzi womemulo kusuke sekufana nokugcina icala nje, ngoba umuntu wakhona usuke engayaliwe kwasekuqaleni ngokuziphatha komuntu wesifazane. Uma ungumuntu awukwazi ukuthi uma ufuna ukufunda indlela bese uqala uyihambe ucimele, kodwa uqala ngokuthi uyihambe ubhekile bese uzihlole ngokuthi uyihambe ucimele.

Ngesikhathi lapho kufika isikhathi sokuthi kushadwe abantu basuke sebegcwele imfundiso yabantu abaMhlophe, ngoba iningi labo alikuboni ukubaluleka kwezindaba zamalobolo kanye nomndeni. Esikhundleni salokho bayahamba baye lapho bekhonza khona ukuyoshada. Ukuqhuba ngale ndlela akuvamile ukuba kube nesiphetho esihle ngoba kwanda izehlukaniso emshadweni, nokwenza ukuthi abanye abazali bagcine bekhulisa izingane ngabodwana.

Akugcini lapho. Isikhathi sokufa siyafika noma kubani. Nasezindaweni zasemadolobheni ukufa kuyafika kodwa uma kufika abazingcwabeli. UMasipala wendawo yiwona obangcwabelayo. Nalapho uma kumele kuthakazelelwe umuntu ongasekho, intsha ivele isho izinkondlo zesilungu ngoba ayizazi izithakazelo zayo. Kulokhu kwabanjwa elokuthi uma isibongo sakho unguMkhize bese kulokhu kuthiwa ‘Khabazela kaMavovo’. Ukuthi uma kuqhutshekwa kuthiwani? Akekho onolwazi ngenxa yokuthi abantu basezindaweni zasemadolobheni balahleke kakhulu.

Eyokuzilela umuntu ongasekho yona ayiphathwa ngoba bona bayazijabulisa ngotshwala obafika nabantu abaseNtshonalanga. Uma ungathatha ukubheka nje ezindaweni zasemadolobheni. Kungcwatshwa mihla namalanga kodwa mancane amathuba wokuthi ubone umuntu ozilile. Ukungazili kwabo kuholela ekutheni bangakhushulwa abantu asebashona kodwa esikhundleni salokho kumbulwe amatshe. UBlose (2002) uthi umsebenzi wokukhushulwa komuntu owashona akufani nokwenziwa komsebenzi wokumbulwa kwamatshe.

UBlose (2002:160) ufakaza athi:

> Isiko lokubuyisa umufi muva nje selihlanganiswe nesiko elisha lokwembulwa kwetshe. Amatshe esikhumbuzo amba eqolo okufike kube yinkinga wukuthi kuyenzeka ukuthi lona oshonile alame abanye abangenzelwanga matshe ezikhumbuzo. Uma abantwana bakhe umnumzane lowo sebefuna ukumenzela itshe

> lesikhumbuzo, bathiywe wukuthi abanakwenzela yena yedwa kukhona abashona ngaphambi kwakhe. Kusinda kube yitshe uqobo. Ukuhlaba inkomo yokubuyisa oseshonile kungeke kwaba yintaba ngokungako, inkinga iba khona kulokhu kuxutshwa kwamasiko. Kuyabiza ukungcwaba, ikakhulukazi kulesi sikhathi esiphila kuso, kanjalo nokugcina amasiko aphathelene nokubuyisa oshonile azoba idlozi kumba eqolo.

La mazwi achaza khona ukuthi uma kwenziwa umsebenzi wokumbulwa kwamatshe akusho ukuthi umuntu owashona sowukhushuliwe. Lokhu kufakazela ukuthi abantu basezindaweni zasemadobheni ababakhuphuli abantu esebashona kodwa bagxila kakhulu ekumbulweni kwamatshe.

Eyokuphathwa kokudla okuqondene nabantu abaphansi-ke yona inzima kakhulu ngoba inyama eqondene nomsebenzi wokugcinwa kwamasiko esiNtu iza seyihlatshiwe isuka emadeleni. Nalapha kubonisa ngokusobala ukuthi abantu basemadolobheni abakwazi ukuhlaba isilwane esiqondene nokwenziwa komsebenzi wamasiko esiNtu, kanti ezindaweni zasemakhaya ukuhlaba sekuyinto eyenziwa izingane. Uma kucashunwa amazwi kaButhelezi (1996:132) enovelini ethi "Impi Yabomdabu Isethunjini" ufakaza athi:

> Kwammangaza ukubona u-Uzithelile ehudula izinyane elibamba ngemilenze nangezimpondo. Walifumba phansi, imilenze engaphambili wayenyathela ngezinyawo, wasecela ukuba u-Vikizitha abambe eyangemuva ngesinye isandla, bese kuthi ngesinye abambe indishi. "Kahle u-Uzethulile. Uthi sizohlaba sisodwa? Asicele oHlanganisani nomkhulu bazosisiza." "Ungakhathazeki Vikizitha. Kade sasinethwa yizimvula singembathe bhantshi thina," kusho u-Uzethulile elungisa ummese.

Ngamafuphi-nje la mazwi aveza ukuthi nezingane zamantombazane ziyakwazi ukuhlaba njengoba uVikizitha eyingane ekhulele ezindaweni ezisemadolobheni ekhombisa ukuthi, akanalo ulwazi ngokuhlatshwa kwembuzi. Phela ababhali bezincwadi zobuciko babhala ngezinto abasuke bezibona zenzeka emiphakathini ngaleso sikhathi, kungaba izinto ezifuna ukutuswa noma ezifuna ukubhekwa ngeso elibukhali. UMsimang (1986) kanye noMdletshe (2011) bathi esikhathini esiningi imibhalo yobuciko yethula amaqiniso ngezimpilo zabantu uqobo. Lokhu kusho ukuthi imibhalo yobuciko ikhuluma ngezinto ezenzekayo futhi ezithinta abantu uqobo.

Ukungabinalo ulwazi ngokuhlatshwa kwezilwane zokuqhutshwa kwemisebenzi yamasiko esiNtu, kuhamba kuye kufinyelele nalapho uma kumele iphekwe. Ezindaweni zasemadolobheni inyama

yenhloko namanqina iphekwa ngakusasa selidlulile ilanga lomsebenzi ngokuthi inhloko ishiswe emlilweni kanye namanqina, esikhundleni sokuthi ihlahlelwe bese iyaphalwa ngaphambi kokuthi iphekwe. Ngokujwayelekile le nyama uma iphekwa, ifakwa ngaphansi embizeni okuzophekwa ngayo inyama yonke yomsebenzi. Akukhathaleki ukuthi inyama yonke izogcwala uboya. Yingakho noma uthola ukuthi inyama iwele emhlabathini bese kuthiwa iwe ngoboya, ngoba inyama ngokwesiNtu ayilahlwa.

Inyama yangaphakathi nayo iphekwa ngembiza yayo. Kuhlanganiswa lonke uhlobo lwenyama yangaphakathi oyaziyo bese iyaphekwa. Le nyama uma seyabiwa, ikhishwa omama ngezitsha. Angeke umuntu abenesiqiniseko sokuthi omunye nomunye udla inyama eqondene naye ngoba nezitho zenyama yangaphakathi azaziwa. Nokungaholela ekutheni nenyama eyaziwa ngokuthi idliwa ogogo igcine seyiwele ezinganeni, bese zikhohlwa ukuthi zingobani. Akugcini nje ngokuthi kwabiwe inyama ngale ndlela kodwa notshwala besiNtu bukhishwa ngendlela engajwayelekile.

Abantu abahlala ezindaweni zasemadolobheni bakhathalela utshwala besilungu ukudlula utshwala besiNtu. Utshwala besiNtu uma kuphekwa, kuthatha nje izinsuku ezimbili noma ezintathu bese kuthiwe kukulungele ukuphuzwa. Akuvutshelwa ngesikhathi esanele ukuze kuvuthwe kahle. Lokhu kwenza nokuthi abantu abaningi bangakuthakaseleli, kuthi nalabo abakuthandayo bagcine sebekufaka izithako ezifana namadanoni *no-icecream* bezingane ngenhloso yokuthi kube mnandi. Nangendlela okwabiwa ngayo utshwala besiNtu ayigculisi ngoba bakunikeza abantu ngaphandle kokuthi bakukhiphe ubuthi, kanti futhi kukhishwa abantu abangewona amalungu omndeni esikhathini esiningi.

UFanon (2004:45) ubeka kanje:

> *The relationship between alcohol and oppression is here more blatant and more ominous. The racist government of South Africa hardly disguises how it uses alcohol for social control and for the subjugation of black people.*
>
> Ubudlelwano phakathi kotshwala nengcindezelo kuvela ngokusobala futhi kuyathusa. UHulumeni wobandlululo waseNingizimu Afrika akafihli ukuthi ubusebenzisa kanjani utshwala ekulawuleni nasekutholeni abantu abamnyama.

Okuphawulwa amazwi angenhla kuveza ngokusobala ukuthi kunokungqubuzana phakathi kotshwala besiNtu kanye nalobo baseNtshonalanga. Ngokombono kaFanon (2004) uthi intsha yango-1976 yayinalo ithuba lokuthi ingakuvumeli ukudayiswa kotshwala baseNtshonalanga

ezindaweni zasemalokishini njengoba kwakungavumelekanga ukuthengisa utshwala besiNtu ezindaweni zasemadolobheni. Ngamafuphi-nje le ntsha yayingakwazi ukuthi iphakamise ukuthi utshwala besiNtu budayise nasemadolobheni ukuze ikwazi ukufunda ngamasiko esiNtu. La mazwi asho khona ukuthi imfundiso yabaseNtshonalanga yayidunga imiqondo yezingane. La mazwi afakazelwa umbono kaNgwenya (2015) uma ethi ziningi izindawo ezidayisa utshwala ezindaweni zasemadolobheni kunezasezindaweni zasemakhaya. Ukwanda kwezindawo ezidayisa utshwala ezindaweni zasemadolobheni akusho ukukhuluma ngotshwala besiNtu kodwa kubhekiswe kakhulu otshwaleni besilungu.

4.23 Isiphetho

Kulesi sahluko kuhlaziywe ngokuqhutshwa kwemisebenzi yamasiko esiNtu ezindaweni zasemadolobheni. Kwatholakala nezindlela abaphahla ngazo emsamo, izindlela zokuhlatshwa kwezilwane, izindlela zokuhlahlela nokwethiwa kwenyama, izindlela zokuphekwa nokwabiwa kwenyama yomsebenzi wamadlozi, izindlela zokuvubela nokwabiwa kotshwala besiNtu. Kwavela nokuthi ukuntuleka kolwazi lwamasiko esiNtu ezindaweni zasemadolobheni kwenza ukuthi bakhohlwe imvelaphi yabo.

ISAHLUKO 5

5.1. Isingeniso

Ukuphetha lolu phenyo kumele sithi ukujeqeza emuva sibheke okuyikhona okususe ugqozi nofuqufuqu lokuthatha ipeni nephepha sibhale. Ukubhala akusho ukuthi inhloso yalokho obekufuneka kutholakele, kodwa sesiyihlahlele, sayinekela ibandla. Osekusisalele manje ukuthi ikhishwe ngononina. Kuthiwa injobo ithungelwa ebandla. Kulesi sahluko kulindeleke ukuba kuvele izincomo neziphakamiso kanye nesiphetho socwaningo.

5.2 Izincomo neziphakamiso zocwaningo

Ulimi namasiko kuyinto yinye ngoba izilimi zamazwe ase-Afrika zakhelwe phezu kwenqubo yamasiko aleso naleso sizwe. Kulolu cwaningo kuyavela ukuthi ukubunjwa kwesizwe sabantu abaNsundu ngokuthi kusetshenziswe isiNtu njengesiyisekelo kwenza ukuthi izilimi zezizwana zilahlekelwe ukunotha kwazo. Lokhu kuholela ekutheni abantu abaningi abahlala ikakhulukazi ezindaweni zasemadolobheni sebesebenzisa amagama wokubolekwa kwezinye izizwe, njengamagama wokuqhutshwa kwemisebenzi yamasiko esiNtu. Imbeleko, umhlonyane, umemulo, ukumbulwa kwamatshe.

Amagama ezinto ebezaziwa ngokuthi ezaleso sizwe njengamagama afana nokuthi, utshwala besiZulu kuthiwe '**utshwala besiNtu'** uma uya esizweni sabeSuthu lapho okuthiwa 'bojwala baSesotho' kodwa kuthiwe '**bojwala baSetso'**. Uphinde lo mehluko utholakale emagameni afana nokuthi imbiza yesiZulu, ukudla kwesiZulu, izitsha zesiZulu kodwa esikhundleni salokho kuthiwe 'imbiza yesiNtu', 'ukudla kwesiNtu' bese kuthiwe 'izitsha zesiNtu'. Lawa amagama aveza izinguquko esezenzekile ezilimini zaboMdabu baseNingizimu Afrika.

Ukusetshenziswa kwamagama anesijobelelo u- 'lwa' kuyavela ukuthi aletha umthelela ongemuhle ekubunjweni kwesizwe sabantu abaMnyama, kanti futhi amagama anesijobelelo u- 'swa' akhulisa ulimi kanye namasiko esiNtu.

Ukusetshenziswa kwamagama aqukethe inhlonipho kanye nokubunjwa kwesizwe. Lapha kukhulunywa ngamagama afana nokuthi 'iqatha lokuqala elomqobi' kanye negama elithi 'ukukhipha ubuthi'. Ukuthi iqatha lokuqala elomqobi kusho ukucaba indlela njengabantu okuyibona abasingethe umsebenzi ekhaya. Izivakashi azikwazi ukuthi zingavele zizenzele noma zicanase nje emagcekeni asekhaya, kodwa kudingeka ukuba oSokhaya kube yibona abahamba

phambili. Ukukhipha ubuthi eziphuzweni zesiNtu akusikhona nje ukuthi kusuke kufakiwe umuthi kodwa kuyindlela ehambisana nenhlonipho. Ngesintu awukwazi ukuthi uvele nje uzibambele ekudleni kwabantu abadala, kodwa kusetshenziswa indlela thizeni yokukhombisa, ewuphawu lokuthi akukho lutho olufakiwe elinobungozi kulo kudla eniphiwa khona. Lena indlela esetshenziswa kakhulu isizwe samaZulu. Le ndlela iyasiza ekutheni ningazitholi senisemacaleni wokuthi nibulele isizwe uma abantu behlelwa ukugula okuthile, ngoba ngokujwayelekile uma kwenziwa umsebenzi wokugcinwa kwamasiko esiNtu kuvamise ukuba ibe miningi imizi ngalelo langa esingethe imisebenzi efana nowakho. Ngakho-ke izivakashi zihamba zingena imizi eyahlukene ngenhloso yokwesekelana. Akudingeki ukubona abantu sebekhala ngokukhishwa izisu bangazi ukuthi badle kuphi.

Ukusetshenziswa kwenkulumo ethi ‘inyama iwe ngoboya’. Lena indlela ethile yokukhuluma nekhombisa inhlonipho. Inhlonipho ibalulekile lapho kwenziwa umsebenzi wokuqhutshwa kwamasiko. Umuntu akakwazi ukuthi inyama iwele phansi, kodwa kuzanywa indlela ezobekeka ngayo le nkulumo ngoba esizweni samaZulu inhlonipho into ehamaba phambili. Uma kwenziwa umsebenzi wabantu abaphansi kumele uzile igama elithi ‘phansi’. Ukuzila amagama athile esiZulwini kuyinto ejwayelekile. Nasemandulo kuthiwa igama elithi ‘mnandi’ akumele lisetshenziswe, kodwa kumele kuthiwe ‘mtoti’ ngoba kunezinhlamvu zamagama athathelwe egameni le Ndlovukazi uNandi. Ngakho-ke nokusetshenziswa kwegama elithi ‘phansi’ lapho kuqhutshwa umsebenzi wabantu abaphansi akuhlali kahle. Uma uthi inyama iwele phansi. Ukhombisa ukuthi leyo nyama iwele endaweni engafanele kanti phela uma kwenziwa umsebenzi oqondene nabantu abaphansi kuthiwa lowo msebenzi uqondene nabo, kanti futhi bayathokoza nabo. Esikhundleni sokuthi inyama iwele phansi kumele uthi iwe ngoboya.

Ukunganikezwa kwabantu besifazane ithuba lokusingatha umsebenzi wokuqhutshwa kwamasiko esiNtu ngesikhathi abantu besilisa besaphila. Ucwaningo luthole ukuthi kuba nomthelela ongemuhle ikakhulukazi ebantwini abahlala ezindaweni zasemadolobheni ngoba kwesinye isikhathi kudingeka ukuba bacele abantu abangewona amalungu emindeni yabo ukubenzela umsebenzi kanti lokho kuyawathukuthelisa amadlozi. Uma uthatha ukubheka imibhalo eminingi elandisa ngokuqhutshwa kwemisebenzi yesiNtu iveza ukuthi uSokhaya uyena okumele axhumane nabantu abadala emsamo. Kungaba ukubonga okwenzekile ekhaya, ukucela noma ukushweleza. Ubaba uyena okumele enze lowo msebenzi, bese kuthi uma engasekho kuthiwe umuntu wesifazane naye unalo ilungelo lokwenza lokho. Enganikeziwe ithuba lokufunda ubaba esaphila. IsiNtu sithi ukubona akufani nokwenza kushiwo ezintweni ezifana nazo lezi, ngoba kunenkolelo yokuthi uma ubaba esaphila umama uba seduze abukele ukuthi kwenziwa njani.

Ukungambandakanywa kwabantu abasha emisebenzini yokuqhutshwa kwamasiko esiNtu kuyavela ukuthi kushiya intsha ididekile ingazazi imvelaphi yazo. Kulolu cwaningo kuyavela ukuthi izingane zasezindaweni zasemadolobheni ziyazithanda izinto zamasiko esiNtu kodwa abazali bazingcisha amathuba okwazi ngamasiko esiNtu. Bavika ngamalungelo avikela ukuhlukunyezwa kwezingane bathi iwona angavumeli izingane ukuba izintombi zihlolwe noma izingane zabafana ziyiswe kosokwa entabeni.

Kuyavela futhi ukuthi abantu besilisa ikakhulukazi ezindaweni zasemadolobheni bayekelela kakhulu abantu besifazane. Kulolu cwaningo kuyavela ukuthi omama ibona abapheka inyama yomsebenzi wokuqhutshwa kwamasiko esiNtu, kuphinde kuvele nokuthi abantu besifazane ibona abagaya utshwala besintu. Wonke umsebenzi ugcina usemahlombe wabantu besifazane.

Kulo lolu cwaningo kuphinde kwavela futhi ukuthi ukusetshenziswa kwezithakazelo emisebenzini yokuqhutshwa kwamasiko esiNtu, yavela njengobufakazi bokuthi inqubo nokulandelwa kwamasiko sekuyashabalala, kodwa sekwande amasiko wabantu abadabuka ezwenikazi laseNtshonalanga.

Kuningi okungenziwa ukufundisa nokuthuthukiswa izindlelakuqhutshwa zamasiko esiNtu ezindweni zasemadolobheni kulesi sikhathi okuphilwa kuso. Ukuvikela ukushabalala kwamasiko amahle esizweni sabantu abaNtsundu esibonakala sibulawa amasiko wabantu bokufika. Lolu phenyo luphakamisa ukuthi kukhona abantu abazaziyo izindlelakuqhutshwa kwemisebenzi yamasiko nabayithemba lesizwe sabantu abaNtsundu futhi kukhona nongoti nabahlaziyi bezinto abangalubheka lolu daba balufakele izibuko.

Lolu cwaningo luphakamisa ukuthi isizwe, abaholi bendabuko kanye nabo bonke abathintekayo ekuthuthukisweni kwamasiko esiNtu, nabawumgogodla wesizwe kumele balusukumele lolu daba bangaluthathi njengento encane. Ucwaningo luphakamisa ukuthi uma kukhona ukungaboni ngaso linye ngokuthuthukiswa kwezindlelakuqhutshwa kwemisebenzi yamasiko esiNtu, kuyodingeka ukuba kube khona inhlolovo kuzo zonke izinhlanga namasiko azo.

Lolu cwaningo luyaziseka izinguquko ezingaphakamiswa ngamasiko njengoba sekuphilwa esikhathini lapho sekwashintsha khona izinto. Kuyomele kumbandakanywe zonke izinhlanga ezakhele leli zwe laseNingizimu Afrika. Ucwaningo lutusa ukuba makube nobumbano ukuze sibe isizwe esiphumelelayo, kungaze kufike lapho esiyohluleka khona ukuyixazulula le nkinga. Ucwaningo luphakamisa ukuthi izinkokheli zamasiko azingakuvumeli ukuthi amasiko akwezinye izizwe zingawaqedi amasiko esizwe sethu ngoba lokhu kungafaka isizwe enkingeni yokulahlekelwa amagugu aso. Ucwaningo luphakamisa ukuba abantu besifazane kanye nezingane

bafundiswe izindlelakuqhutshwa zemisebenzi yamasiko esiNtu kungalindwa ukuthi kuze kuhambe uSokhaya. Lokho kuyokwenza ukuthi kukhule isiko lenhlonipho elibonakala lishabalala nalo ikakhulukazi ebantwini abahlala ezindaweni zasemadolobheni, ngoba inhlonipho iqala emsamu.

Ucwaningo luphakamisa ukuba intsha izithibe ophuzweni oludakayo, nasezidakamizweni ezinhlobonhlobo, ngoba ayilawuleki uma seyidle amanzi amponjwana. Kwande nezahlakalo zobugebengu nokuhlukunyezwa kwabantu besifazane nezingane. Konke lokhu kwenza umuntu alulazeke angabi naso isithunzi emphakathini, ngisho nasemndenini wakhe imbala. Ukuphuza utshwala nokudla izidakamizwa sekuphenduke elikhulu igugu entsheni, nosekwenza izibalo zokubulawa kwayo kwenyuke imihla namalanga, kanti futhi nokukhulelwa kwamantombazane ngaphandle komshado. Izidakamizwa sezichitheke umhlaba wonke ziyabhubhisa entsheni esakhulayo ikakhulukazi ehlala ezindaweni zasemadolobheni.

Ikhona nokho ingxenye yesizwe sabantu abaNtsundu ezindaweni zasemadolobheni lapho isiko elisathandwa khona futhi nabantu abaphoqwa ukwenza amasiko kodwa isiko lisemizweni yabo. Lapha kukhulunywa ngezindawo ezifana namaHostela. Uma isizwe sesiphila impilo ekhombisa ukuthanda nokugcina lokho okungokwaso, kuyokwanda imisebenzi yokuqhutshwa kwamasiko esiNtu efundisa abantu ngobuhle bamasiko abo. Kuvumbululeke amakhono okubhala ngolimi lwesiNtu lapha sibala izinkondlo, izindaba ezimfushane, amanoveli nokunye. Labo bantu abanolwazi kufanele basize labo abasebumnyameni futhi babaqwashise ngezinto ezingaqeda isizwe ngokuhamba kwesikhathi. Isizwe sabantu abaNtsundu siyothola ukusizakala okukhulu uma lokho okungamagugu aso egcinekile ukuze nesizukulwane esizayo sizuze. Ukusizakala kwesizwe kuyosenza siphephe ezintweni eziningi ebesingangena kuzo ngenxa yokungazi.

Emphakathini esihlala kuyo kukhona abantu abanolwazi olunzulu ngokugcinwa kwamasiko esiNtu okumele basetshenziswe, ekwakheni isizwe sabantu abaNtsundu. Akumele isizwe sivumele ukushabalala kwamasiko esiNtu bekhona abantu abanolwazi olunzulu olungasisiza. Ziningi izingqalabutho ezikhona ezingasetshenziswa ukwakha isizwe uma naso sidinga ukwakhiwa. Abantu uma bebona uthando lwamasiko luqhamuka kubantu abangabaholi, abangalubukeli phansi ngoba bangabantu abathembekile emphakathini. Isizwe uma sikhanyiselekile ngamagugu aso, siyokubona ukubaluleka bokuthanda kanye nokuhlonipha amasiko aso.

Ukukhuliswa kwezingane kwabantwana ngendlela encike kakhulu emasikweni esiNtu, kwandisa amathuba okuba abantu baveze amakhono wokuqamba izibongo, ukusina, ukuhaya izinkondlo

nokubhala ngolimi lwesiNtu. Abantu bafundiswe ukungabukeli phansi amasiko nemikhuba yesizwe sabantu abaNtsundu, yilokho kuphela okuhle nokuyokwakha isizwe okumele kukhuthazwe. Isizwe siyosimama sibe nezibusiso kukho konke esikwenzayo ngxazonke, emadolobheni kanye nasemakhaya.

5.3 Isiphetho

Abantu abaNtsundu abahlala ezindaweni zasemadolobheni babhekene nenselelo enkulu ekubuyiseni isithunzi nokuvuselelwa kwamasiko esiNtu. Kukho konke okukhulunywe ngakho kulolu cwaningo umuntu uyethemba ukuthi kuwuvusile umqondo futhi kuzokwenza umehluko ebantwini abahlala ezindaweni zasemadolobheni, kanti futhi nezingqinamba ababhekene nazo zisengalungiseka isikhathi sisekhona.

Isizwe sabantu abaMnyama sizocubungulisisa izindlela okuqhutshwa ngazo imisebenzi yokugcinwa kwamasiko esiNtu kanye nomthelela oshabalisa amasiko esiNtu. Isizwe kuzomele sizibambe ziqine kuzinselelo ezibhekene nabantu abahlala ezindaweni zasemadolobheni. Lokho kungabuyisa ithemba ekuvuselelweni kwamasiko esiNtu kanye nenhlonipho kumuntu oMnyama. Ukubambisana nokusebenzisana kuyosiza ekwakhiweni kwemiphakathi yabantu abaMnyama abahlala ezindaweni zasemadolobheni.

IsiNtu sithi ukuzama akufani nokuhlala, ukuqalela kusenesikhathi ukuthi kusizwe labo abadukileyo kuyosiza isizwe ukuba sikhule ngokubambisana. Lokho kubamba elikhulu iqhaza ekutheni kufundiswe abantu abahlala ezindaweni zasemadolobheni ukuzenzela izinto, nokuthi bazi ngemvelaphi yabo. Mhlawumbe kuyoncipha nezephulamthetho nokukholelwa ukuthi zande kakhulu ezindaweni ezisemadolobheni. Kwande nenhlonipho ebonakala ishabalala entsheni ehlala emadolobheni. Cishe kuyoncipha nezinga lokusetshenziswa kwezidakamizwa intsha, izifo eziyamene nokuthelelana ngokwezocansi, izimpi ezibhekiswe kubantu besifazane nezingane kanye nalabo abathandana ngokobulili okufanayo. Izinkinga ezifuze lezi azikasombululeki kuze kube manje ikakhulukazi ezweni laseNingizimu Afrika.

Imithombo yolwazi

Allegritti, I. & Gray, M., 2005. Mamphele Ramphele and Xhosa culture: Some insights on culture, self-determination, and human rights for South African social work. *Social Work / Maatskaplike Werk*, 41 (2): 131-142.

Asante, M.K. & Nwadiora, E., 2007. *Spear masters: An introduction to African religion*. Lanham, Maryland: University Press of America.

Atter, A., Obiri-Danso, K. & Amoa-Awua, W.K., 2014. Microbiological and chemical processes associated with the production of burukutu a traditional beer in Ghana. *International Food Research Journal*, *21*(5):1769-1776.

Ayisi, E.O., 1992. *An introduction to the study of African culture*. Nairobi: East African Education Publishers Ltd.

Aziza, R.C., 2001. The Relationship between Language use and Survival of Culture: the case of Umobo youth. *Nigerian Language Studies*, *4:* 97-111.

Baloyi, M.C. & Naidoo, G., 2016, 'Higher Education in South Africa: A means to an End', *African Journal of Public Affairs, 9(3):* 19-29.

Barrow, B., 1977. *South African People* (Vol. 5). Macdonald South Africa.

Berglund, A., 1976. *Zulu Thought Patterns and Symbolism*. London: Hurst Company.

Berglund, A.I., 1972. *Zulus ideas and symbolism*. Unpublished Doctoral dissertation. Cape Town: University of Cape Town.

Bhengu, R.M.M., 2014. *Ucwaningo ngamasu asetshenziswa umlandi nomthelela emdlalweni wesiZulu.* Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Blose, R. T., 1998. *Transformation and Continuity in the Umemulo Ceremony.* Unpublished Masters dissertation. Durban: University of Natal

Blose, R.T., 2002. *Ukubaluleka kwenhlanzeko ekuphathweni komsebenzi wabadala*: Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Bogopa, D., 2010. Health and ancestors: the case of South Africa and beyond. *Indo-Pacific Journal of Phenomenology*, *10*(1): *1-7*.

Brindley, M., 1982. *The Role of Old Women in Zulu Culture*. Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Bryant, A.T., 1949. The *Zulu People as they were before the White Man Came*. Pietermaritzburg: Shuter & Shooter.

Buthelezi, J.C., 1996. *Impi YaBomdabu Isethunjini*. Cape Town: Maskew Miller Longman.

Callaway, H., 1970. *The Religious System of the AmaZulu*. Cape Town: C Struik (Pty) LTD.

Creswell, J., 2009. *Research design: Qualitative, quantitative, and mixed methods approach*. Los Angeles, CA: SAGE Publications.

Dubazane, S.H., 1996. *Izintandane Zodlame*. New York City: Hippocrene Books

Edwards, W., 1989. *Modern Japan through its weddings: Gender, person, and society in ritual portrayal*. United State. Redwood City: Stanford University Press.

Fanon, F., 2004. *The psychology of oppression HA Bulhan.* New York: Plenum Press.

Fetterman, D. M., 1998. *Ethnography, 2nd ed., Thousand Oaks*, CA: Sage Publications.

Gcingca-Ndolo, Z.C., 2008. *Amasiko Nezithethe Neendlela Zokuziphatha KwaXhosa*: Unpublished Masters Dissertation. Pretoria: University of South Africa.

Gcumisa, M., Mthiyane, E.T.Z., Kheswa, A.T., and Mthembu, M.M., 1992. *Insonyama*. Pietermaritzburg: Shuter & Shooter.

Genzuk, M., 2003. *A Synthesis of Ethnographic Research. Occasional Papers Series. Center for Multilingual, Multicultural Research (Eds.)*. Center for Multilingual, Multicultural Research, Rossier School of Education. Los Angeles: University of Southern California.

Govender, R.T., 2007. *A comparative ethnography of rituals and worship among Hindus and Zulus in South Africa with special reference to death rituals and ancestor veneration*. Unpublished Doctoral dissertation. Pietermaritzburg: University of KwaZulu-Natal.

Hammersley, M., 2016. *Reading ethnographic research*. London and New York: Routledge Tylor & Francis Group.

Harris, M. & Johnson, O., 2000. *Cultural Anthropology, (5th ed.).* Needham Heights, MA: Allyn and Bacon.

Henderson, C.W., 2000. Procedure Reduces Risk of Heterosexual Transmission of HIV in Sub-Saharan Africa. *AIDS Weekly*, pp.9-10.

Khumalo, F., Madiba, J., Sisitka, L., de Fontaine, J. and Asofo-Adjei, R.T., 2005. *Focus on Agricultural Sciences*. Cape Town: Maskew Miller Longman.

Khumalo, Z.L.M., 1997. *Ucwaningo Olunzulu Ngodwendwe Lomdabu*. Unpublished Doctoral dissertation. Durban: University of Natal.

Khuzwayo, B.C., 2002. *Ukukhuthazwa Kolwazi LwesiNtu, Amasiko, Izinkolelo Nemikhutshana Yesizwe SamaZulu Neqhaza Okungalibamba Ekugwemeni Izifo Ezithathelana Ngokocansi, Ikakhulukazi Igciwane Lesandulela Ngculazi Negciwane Uqobo Lwayo*. Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Kunene, M., 1996. *Amalokotho KaNomkhubulwane*. Pretoria: M.C. Printers.

Levine, L., 2005. *Traditional Music of South Africa*. Johannesburg: Jacana Media (Pty) LTD.

Lune, H. & Berg, B.L., 2017. *Qualitative research methods for the social sciences.* England: Pearson Education Limited.

Mackenzie, N. & Knipe, S., 2006. Research dilemmas: Paradigms, methods, and methodology. *Issues in educational research*, *16*(2): 193-205.

Magwaza, T.S., 1993. *Orality and its cultural expression in some Zulu traditional ceremonies*. Unpublished Master dissertation. Durban: University of KwaZulu Natal.

Makhanya, N.F., 1997. *Isiko Lokuthethwa Kwedlozi*: Unpublished Honours dissertation. eMlazi: University of Zululand.

Makhathini, D.L., 1965. *Our Approach to the Independent Church Movement in South Africa by Missiological Institute*. Maphumulo: UMphumulo Lutheran Theological College.

Makhoba, K.L., 2017. *Ucwaningo olunzulu ngokuzilela ukufa, ukugonqa nokugoya esiZulwini.* Unpublished Doctoral dissertation: University of Zululand.

Malinga, S.S., 1997. *The Establishment of Black Townships in South Africa with Particular Reference to the Establishment of Daveyton Township on the East Rand.* Unpublished Masters dissertation. Johannesburg: Rand Afrikaans University.

Martinez, D.P., & Van Bremen, J., 2013. *Ceremony and ritual in Japan: Religious practices in an industrialized society*. London: Routledge.

Masondo, T.Z., 1940. *Amasiko EsiZulu*. Pietermaritzburg: Shuter and Shooter

Mazibuko, H.R.T., 2016. *Ucwaningo ngokusoka nokuqeqesha abasokile esizweni samaZulu:* Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Mazibuko, T.C., & Yeni, S.T., 2012. *Hlomula Ngolimi LwesiZulu*. Cape Town: Vivlia Publishers.

Mbiti, J.S., 1970. *Concepts of God in Africa*. New York: SAGE Publishers.

Mbiti, J.S., 1990. *African religions & philosophy*. New York: SAGE Publishers.

Mdlalose, B.J., 2009. *Zindaba zakho mngoma: Ingonyuluka.* Unpublished Masters dissertation. KwaDlangezwa: University of Zululand.

Mdletshe, S.N., 2011. *Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: ukuqhathanisa*. Unpublished Master dissertation. Pretoria: University of South Africa.

Mkhize, V.V.O., 2009. *Umsamo*. Sandton: Umsamo African Institute.

Mkhize, V.V.O., 2010. Umsamo (Iziko LamaThongo). Sandton: Umsamo African Institute (PTY) Ltd.

Mnguni, M.E., 2006. *An investigation into the commercial and the Zulu traditional modes of slaughtering, butchering, culinary properties, and service with special reference to sociocultural ritual behaviors in KwaZuluNatal*: Unpublished Masters dissertation. Durban: Durban University of Technology.

Mnyandu, M.S., 1993. *A Comparative Study of the Zionist Faith Healers and Diviners and Their Contribution to Christian Communities in the Valley of a Thousands Hills.* Unpublished Doctoral dissertation. Durban: University of Durban-Westville.

Msimang, C.T., 1975. *Kusadliwa Ngoludala*. Pietermaritzburg: Shuter and Shooter.

Msimang, C.T., 1986. *Izimbongi izolo nanamuhla*, Pretoria: Bard Publishers.

Msimang, C.T., 1991. *Kusadliwa ngoludala*. Pietermaritzburg: Shuter & Shooter.

Mthembu, V.J., 2009. *Ubumqoka Bezinkomo Esizweni SamaZulu*. Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Mtumane, Z., 1992. The Significance of Ancestors as a Cultural Component in M. Mbambo's Amakroza (1992). *University of Johannesburg Upjournals, 24 (1):22-39.*

Ndaba, E.Z., 2017. *Ukwakhiwa komuzi wesiZulu/the building of a Zulu homestead.* Doctoral dissertation. KwaDlangezwa: University of Zululand.

Ngcongo, T.T., 1996. *Orality and transformation in some Zulu ceremonies: tradition in transition*. Unpublished Masters dissertation. Durban: University of Natal.

Ngidi, E.B., 2012. *The use of personal names in respect of the living-dead within traditional polygynous families in KwaMambulu, Kranskop*. Unpublished Doctoral Dissertation. Pietermaritzburg: University of KwaZulu-Natal.

Ngwenya, E.T., 2015. *Ucwaningo ngesiko lenhlonipho njengensika yesizwe samaZulu.* Unpublished Doctoral dissertation. KwaDlangezwa: University of Zululand.

Nkosi, D.E., 1996. *Imiphonsanyoni*. Cape Town: Oxford University Press.

Ntshangase, M.C., 2012. *Some gendered African ritual practices: the case of impepho (an indigenous African plant).* Unpublished Masters dissertation. Pietermaritzburg: University of KwaZulu-Natal.

Ntuli, M.S., 2004. *Ucwaningo Olunzulu Ngesiko Lokubuyisa Ithonga*. Unpublished Masters dissertation: KwaDlangezwa: University of Zululand.

Ntuli, N. M., 2010. Isisekelo Samasiko. Pietermaritzburg: Interak Publishers.

Nürnberger, K., 2008. The living dead and the living God: Christ and the ancestors in a changing Africa. *HTS Theological Studies*, *64*(2): 1103-1105.

Nyabezi, P.S., 2018. Doro Rekufa And Tsvitsa: Beer, Animals and Death Rituals Among the Ndau of South Earsten Zimbabwe. *Utafiti Journal: UTAFITI, V 11: 1-16*.

Nyawose, T., 2000. *Living in two worlds: Codes and the modes of expression at Zulu funerals in KwaZulu Natal at the turn of the millennium.* Unpublished Master dissertation. Durban: University of KwaZulu Natal.

Nyembezi, C.L.S. & Nxumalo, O.E.H., 1966. *Inqolobane Yesizwe*. Pietermaritzburg: Shuter & Shooter.

Rubin, H.J. & Rubin, I.S., 2004. Qualitative Interviewing: *The Art of Hearing Data., 2nd ed.*, *Thousand Oaks.* CA: SAGE.

Sangweni, N., 2014. *Ingonyuluka mayelana nokubhidlika kwemishado kugxilwe esifundeni saso Thungulu, eMhlathuze*. Unpublished Master dissertation. KwaDlangezwa: University of Zululand.

Schoeman, H. & Mertens, A. 1975. *The Zulu*. Cape Town:Purnell and Sons

Scott, J.F., 2014. The nature of social research and social knowledge. In I. Marsh (Ed.), Theory and practice in sociology. New York: Routledge.

Shabangu, T.M., 1999. *Ucwaningo Olunzulu Ngesiko Lemvelo Lokulungiselela Ukukhulelwa Nezimbangela Zokuphuphuma Kwesisu*. Unpublished Masters dissertation. UMlazi: University of Zululand.

Shenjere-Nyabezi, P., 2015. Doro Rekufa and Tsvitsa: Beer, Animals and Death Rituals among the Ndau of South Eastern Zimbabwe. *Utafiti*, *11*(1-2): 1-16.

Suzuki, H., 2002. *The price of death: The funeral industry in contemporary Japan*. Stanford University Press.

Thanh, N.C., & Thanh, T.T., 2015. The interconnection between interpretivist paradigm and qualitative methods in education. *American Journal of Educational Science*, *1*(2): 24-27.

Turner, V., 2018. *Dramas, fields, and metaphors: Symbolic action in human society*. Cornell University Press.

Van Maanen, J., 1996. Ethnography. *The Social Science Encyclopedia*, *2:* 263-265.

Vance, C.S., 1989. Social Construction Theory: Problems in the History of Sexuality. *In An Introduction of Women's Studies. (2ndEd.).* New York: McGraw-Hill.

Vilakazi, A., Mthethwa B., & Mpanza M., 1986. *Shembe*: *The Revitalisation of African Society*. Johannesburg: Skotaville.

Wahyuni, D., 2012. The research design maze: Understanding paradigms, cases, methods, and methodologies. *Journal of applied management accounting research*, *10*(1): 69-80.

Xulu, K.P., 2014. *Ucwaningo ngomthelela wamalungelo abesifazane nezingane ekuqedeni amasiko nenhlonipho sizweni samaZulu*. Unpublished MA dissertation. Richards Bay: University of Zululand.

Zwane, C.L., 2015. *Ucwaningo lwezingathekiso ezitholakala ezithakazelweni zesiZulu*. Unpublished Masters Dissertation. Pietermaritzburg: University of KwaZulu-Natal.

Eminye imithombo esetshenzisiwe

Ibhayibheli, 1959. South Africa: Bible Society of South Africa.

Imithombo ethathelwe ku-inthanethi

https://www.scribbr.com/methodology/ethnography/

https://www.google.co.za/search?q=what+is+sweet+sixteen&source

https://www.bing.com/search?q=what+is+a+babyshower)&cvid

Abongwe's umhlonyane: Part 1 – uThando Nes'thembu | Mzansi Magic - YouTube

Uhla lemibuzo yocwaningo

1. Igama lo msebenzi wesiko okukhulunywa ngawo.

   ……

2. Ubani obaseduze nomsamo noma obhekene nokuthethwa kwedlozi?

   ……

   ……

   ……

3. Yingabe iyahlukaniswa yini imisebenzi eyenziwayo lapho kuqhutshwa umsebenzi wesiko? Uma kunjalo, ingabe ihlukaniswa ngokobulili? Ihlukaniswa kanjani?

   ……

   ……

   ……

   ……..

4. Ngokwesiko lakini, ingabe umuntu wesimame uyakhuluma yini nedlozi emsamo? Kunini lapho evumeleke khona noma lapho engavumelekanga khona?

   ……..……

   ……..……

   …….

5. Uyakwazi yini umuntu wesimame ukukhuluma emsamo uma esaphila ubaba wekhaya ngokwesiko lenu?

   ……

   ……

   ……

   ……

6. Njengoba wena wengamele lo msebenzi, uma kuthiwa wena awukho. Ukhona yini umuntu ongangena ezicathulweni zakho? Yena lowo muntu uqeqeshiwe yini?

   ……

   ……

   ……

   …….

7. Kunesiqiniseko esingakanani sokuthi angawuphatha ngendlela eyamukelekile?

   ……

   ……

8. Abantu abasha bayalinikzwa yini ithuba lokusingatha umsebenzi wesiko?

   ……

   ……

   …….

9. Uma lokho kwenziwa. Kuyabhekwa yini ubulili?

   ……

   ……

   ……..

10. Uma siza ephuzwini lokuhlaba isilwane somsebenzi wesiko. Ikhona yini imigomo elandelwayo yokuthi kumele ihlatshwe ubani? Iphekwe kanjani? Yabiwe kanjani?

    ……..…

    ……..

11. Utshwala bona? Ikhona yini imigomo elandelwayo uma kwabiwa utshwala besintu? Kwabiwa ubani? Kanjani?

    ……

    ……

12. Wena ngokwakho ukubona uma kuthiwa umuntu wesimame alawule umsebenzi wesiko emsamo wokuthethwa kwedlozi ungathini? Ungakwamukela kanjani lokho?

    ……

    ……

13. Uma kuthiwa kwenziwa ingane eyilungu lalapha ekhaya ungakwamukela kanjani?

    ……

14. Ngokwakho ukubona, uyambona yini umuntu wesimame noma ingane eyilungu lomndeni isingatha umsebenzi wesiko lesiNtu ngelinye ilanga?

    ……

    ……..

15. Okumele bathathe izintambo kulabo ebengamela imisebenzi yesiNtu bafundiswa kanjani?

    ……

    ……

16. Uma kungathiwa kuvulwa indawo efana nesikole lapho abantu bezofundiswa khona ngokuqhutshwa kwemisebenzi yesiNtu, ungakusekela yini lokho?

    ……

    ……