

INYUVESI YAKWAZULU -NATALI

**UCWANINGO LWEZINGATHEKISO EZITHOLAKALA EZITHAKAZELWENI
ZESIZULU**

C.L. ZWANE

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NGU:

CELANI LUCKY ZWANE

LWETHULWE UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

ESIKOLENI SEZOBUCIKO

ENYUVESI YAKWAZULU-NATALI

UMELULEKI

: USOLWAZI A.M MAPHUMULO

INDAWO

: UMGUNGUNDLOVU

USUKU OLWETHULWE NGALO

: KUMANDULO2015

ISIFUNGO

Mina, Celani Lucky Zwane ngiyafunga ukuthi ngaphandle uma kushiwo, lolu cwaningo lungolwami. Alukaze luthunyelwe ukufeza iziqu nokuthi luyohlolwa kwamanye amaNyuvesi. Lolu cwaningo alunazo izithombe, imidwebo nolwazi lomunye umuntu, ngaphandle kwalapho kucashunwe khona kwabuye kwakhonjiswa. Awukho umsebenzi obhalwe omunye umuntu ngaphandle kwalapho kucashunwe khona kwabe sekuyakhonjiswa. Lapho omunye umsebenzi ucashunwe, ngibe sengikubhala kabusha ngamagama ami ngase ngiyakhombisa, lapho amagama ethathwe ngoba enjalo kube sekubhalwa ngotsheku kwase kufakwa osokucaphuna kwakhonjiswa. Lo msebenzi awunazigaba, imidwebo okukopishiwe ngoba kunjalo ku-inthanethi, ngaphandle uma kukhonjisiwe, kwavezwa ocwaningeni nasemithonjeni yolwazi.

C. L. ZWANE

Igama lomfundi

205509290

Inombolo yomfundi

Zwane

Ukucikica

22-02-2016

Usuku

SLZ: A.M. MAPHUMULO

Igama lomeluleki

24489

Inombolo yomeluleki

A.M. Maphumulo

Ukucikica

22-02-2016

Usuku

ISETHULO

Lolu cwaningo ngilwethula ngenkulu intokozo nokuzithoba kubazali bami ubaba wami ongasekho uMbongeni Khosimazi Mthombeni kanye nomama wami uPhumelele Beauty Zwane. Ngibonga kakhulu kubo ngokungikhulisa nokungifundisa kanye nokungikhombisa indlela enhle abangiyala ngokuba ngihambe ngayo. Ngibonga kakhulu ngeziyalo zabo engingasoze ngazilibala.

AMAZWI OKUBONGA

Umuntu uyaye achichime intokozo uma umsebenzi wakhe abewuqalile esewuqedile. Kunginikeza ukuzethemba ukuqeda lo msebenzi wami ebengiwenza ngokukhulu ukuzimisela. Ukungaphonsi kwami ithawula noma bezikhona izingqinamba ebengibhekene nazo kwenza ngizibone ngiwumuntu ongadikibali kalula ngento ebalulekile asuke eyihlosile.

Ngifisa nokubonga uBonginkosi “Sendelengane” Bhengu no-Aaron “Professor” Leisa ngokungimisa idolo kuthi lapho ebengizwa khona kwenyukela kodwa babe belokhu bengigqugquzelile.

Ngithanda nokubonga nakubabhali bezincwadi nabemiqingo yolwazi engiyisebenzisile, ngithi kubo umuthi awubongwa. Ngibonga nakubo bonke engaxoxisana nabo ngesikhathi ngenza lolu cwaningo. Ngingeke ngikhohlwe nawuMnumzane N. Ntshangase owayefundisa eyunivesithi yakwaZulu-Natali.

Ngifisa nokuzwakalisa ukujabula nokubonga kwami kuSolwazi A.M. Maphumulo ofundisa eYunivesithi yakwaZulu-Natali, ube ngumeluleki omuhle kimi kwazise ubengeluleka ngazo zonke izindlela. Ungisize kusukela ekuqaleni kocwaningo lwaze lwayophela. Ungisizile ekubhaleni kwami izahluko, ekuqoqeni imithombo yolwazi kanti ubengeluleka engixwayisa nangobunzima ohlangabezana nabo uma wenza ucwaningo. Bekuthi noma ngizwa ukuthi insimbi iyashisa kodwa uma ngike ngabonana naye sakhuluma ngizwe nginogqozi ekwenzeni umsebenzi wami. Ngithi kuye unwele olude wena wakoMashimane. Uqhubeke njalo nokuhola, nesihe nesineke sakho izimpumputhe ‘Zohlanya olusemehlweni amadoda.’

Ngithanda nokubonga emadlozini akwaNtshosho kwamama nawakithi kwaLwandle, ngithi kuwo ayiqhubeke ihlome ihlasele. Okokugcina ngithanda ukubonga kuMdali ngakho konke okuhle angenzela khona, ngithi ngicela aqhubeke njalo nokulusa imvu yakhe.

UCWANINGO LUKHULUMA NGANI?

Lolu cwaningo lukhuluma ngezingathekiso ezitholakala ezithakazelweni zesiZulu. Esahlukweni sokuqala lukhuluma ngesethulo socwaningo. Siqukethe isingeniso, amagama abalulekile, ukubuyekezwa kwemibhalo, indawoucwaningo olwenzelwe kuyo, izinhloso zocwaningo, imibuzo ephendulwa kucwaningo, izindlela zokwenza ucwaningo nokuhlelwa kwalo nesiphetho. Kwesesibili isahluko lubheka isingeniso, umlando omfishane wocwaningo, izinjulalwazi ezisetshenziwe ze-*orality* neye-*oral system* kanye nesiphetho. Esahlukwenisesithathu lukhuluma ngesakhiwo sezingathekiso ezitholakala ezithakazelweni zesiZulu. Sinesingeniso, ukubaluleka kwezingathekiso ezithakazelweni, izingathekiso ezinokuphikisana, ezinokuvumelana, ezinezenzokuthi, ezinehaba, ezinempindamqondo nesiphetho.

Kwesesine isahluko siveza ulimi oluyizingathekiso ezithakazelweni. Sibheke isingeniso, izithakazelo ezinezingathekiso ezinolimi oluqosheme, oluhloniphisayo, lobuqhawe, oluyisenzasamuntu, olunezithombemagama, lapho kusetshenziswa khona isabizwana soqobo nesiphetho. Esahlukweni sesihlanu lukhuluma ngezinhlobo zezingathekiso ezithakazelweni. Kunesingeniso, izingathekiso eziyisenzo, eziyibizo, ezinamabizoqho, ezinezingathekisosilwane, eziyibizo ezinenhlamba nesiphetho. Kwesesithupha isahluko sigxile esiphethweni socwaningo. Siqukethe isingeniso, iyoqoqo locwaningo, okutholakele, izincomo nesiphetho.

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ISAHLUKO 1

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Isahluko sokuqala siyisingeniso socwaningo. Kuchazwa amatemu abalulekile kuso. Kukhona ukubuyekezwa kwemibhalo. Kubalulwa nendawo okwenzelwe kuyo ucwaningo. Kunikezwa izinhloso zocwaningo. Kubuye kubhekwe imibuzo ephenduliwe kulolu cwaningo. Kuthintwa izindlela zokwenza ucwaningo nokuhlelwa kocwaningo. Kubuye kubalwe okusetshenzisiwe ukwenza ucwaningo. Kukhona nesiphetho sesahluko.

1.2 Amagama abalulekile

Maningi amagama abalulekile achazwa kulolu cwaningo. Okuyiwona ayingqikithi yalolu cwaningo izingathekiso nezithakazelo. Lawa amabili achazwa kulesi sahluko bese kuthi amanye ahambe echazwa ngokusetshenziswa kwawo. Ukuchazwa kwamagama kwenza kube lula ukuqonda lokho okusuke kukhulunywa ngakho. Kungenye yezinto ezibalulekile ocwaningeni. Kwenza ucwaningo lusehele kahle nakomunye umuntu osuke elufunda kanti kuveza nokuthi umcwaningi uyayiqonda into akhuluma ngayo. Akusali ngaphandle ukubheka ababhali abahlukene ukuthi bona bathini ngezincazelo zabo ngalelo gama.

1.2.1 Isingathekiso

Isingathekiso siwukufanisa into nanye okunqanyuleliwe. Izinto ezimbili ezisuke zifaniswa ezingafani nhlobo. Sisebenza ngokufana nesifaniso kodwa sona asizisebenzisi izakhi zesifaniso ezingo-*okwe*, *-fana na*, *njenga*. Ezithakazelweni eziningi azisali izingathekiso. Ukuqhathanisa kuhlezi kukhona okucashile. Isingathekiso kwesinye isikhathi siyacasha bese kungabi lula ukusibona njengesifaniso okungabi nzima ngenxa yezakhi zaso. Lokhu kufakazelwa nangababhali abaningi.

UCuddon (1991:542) usichaza kanje isingathekiso:

Metaphor is a figure of speech in which one thing is described in terms of another.

Isingathekiso siwuzezu lwenkulumo lapho kuqhathaniswa khona izinto ezimbili. Ngamanye amazwi izingathekiso zisetshenziswa ukuba zichaze into ngokusebenzisa enye. Kuleyo nto esuke ifaniswa nanye kusuke kukhona ukufana okuthile okusuke kuqaphelekile. Akuvele kufaniswe

ngaphandle kokubona ukufana okuthile. Kumuntu osuke efanisa uba nazo izizathu ezingqala ezenza namchazelayo akubone ukufana kulezo zinto ezimbili ezifaniswayo. Lezo zinto zibhekwa ngeso elibukhali ngaphambi kokuba kuvunywe ukuthi ngempela kunokufana.

UKheswa noMthiyane (1993:100) bona bathi ngesingathekiso:

Lolu wuhlobo lokuqhathanisa kodwaolungasebenzisi izakhi zokuqhathanisanjengesifaniso. Lapha ekungathekiseni into simame siyibize ngaleyo nto esiyifanisa nayo okukhomba ukuthi ziyafana nse.

Lapha kuyacaca ukuthi uKheswa noMthiyane bavumelana nokushiwo umcwaningi kwazise bathi izakhi zesifaniso azisetshenziswa nangebhadhi uma kungathekiswa. Into ethile kuvele kuthiwe iyileyo nto. Uma uke wasebenzisa izakhi zesifaniso uthi uyangathekisa lokho ngabe kuchaza ukuthi awukwazi ukuhlukanisa kahle phakathi kwesingathekiso nesifaniso. Izinto ezifaniswayo ezingefani nhlobo. Uma uke wafanisa izinto ezifanayo lapho usuke ukhombisa nakho ukuthi ulwazi onalo luncane ngesingathekiso noma aluphelele.

UMsimang (1988:17) uvumelana nababhali abangenhla ekuchazeni isingathekiso uma ethi:

Isingathekiso ukuqhathanisa izintoezimbili ezingafaniyo empeleni. Kunokubakuthiwa into enye ifana nenye kuvele kuthiweiyileyo nto. Lokho kusho ukuthi asisakhathanisi kepha siyalinganisa.

Uma sibheka lapha ngenhla okushiwo wuMsimang kuyacaca ukuthi isingathekiso siwukufanisa okufinyeziwe. Into noma umqondo othile uhlotshaniwa nento ethile. Isingathekiso siyisifaniso, kodwa sona sivele sifanise ngokubiza into ngenye, asisebenzisi izakhi zokufanisa njengesifaniso okungusafani nokwababhali abangenhla. Ngokubheka okushiwo ababhali umcwaningi uyaqinisekisa ukuthi esingathekiseni akumele neze udidekele ekufaniseni izinto ezimbili ezifanayo noma usebenzise izakhi zesifaniso.

Umcwaningi uyavumelana nokushiwo ngababhali abangenhla ngesingathekiso. Uyahambisana nokuthi kuwukuqhathanisa izinto ezimbili ezingafani nhlobo. Into ethile ivele ibizwe ngenye into. Izakhi zesifaniso azisetshenziswa nhlobo ezingo-*okwe-*, *-fana na-*, *njenga-*.

Isifaniso siyisimo sokukhuluma esijwayelekile isikhathi esiningi lapho kuqhathaniswa noma kufaniswa izinto ezimbili ngenhloso yokucacisa umlayezo odluliswayo. Asigcini nje ngokusetshenziswa kaningi kodwa sibuye sibelula ukusibona ngoba sihamba nezakhi ezilandelayo: *-njenga-*, *-nganga-*, *-fana na-*, *no-okwa-*.

UShibley (1970:304) usichaza kanje isifaniso:

The comparison of two things of different categories because of a point of resemblance and because the association emphasizes, clarifies, or in some way enhances the original.

UShibley uthi isifaniso ukuqhathanisa izinto ezimbili ezingefani. Lokhu kwenziwa ngoba kukhona ukufana okuthize. Kubalulekile ukuthi lokho okuqhathaniswayo kuvezwe obala ukuthi kufana kanjani.

UPierce noPierce (1973:34) bona bathi ngesifaniso:

Because of its structure, a simile is likely to sound more arranged and formal, less startling than metaphor.

UPierce noPierce bathi bona isifaniso ngenxa yesakhiwo sinokuqhathanisa okuqondile uma uzobheka okusetshenziswa esingathekiswa. Sehlukile esingathekiswa sona esivele into siyibize ngaleyo nto.

UCuddon (1991:830) yena uphawula kanje ngesifaniso:

A figure of speech in which one thing is likened to another, in such a way as to clarify and enhance an image. It is an explicit comparison as opposed to the metaphor where the comparison is implicit recognizable by the use of the words 'like' or 'as'.

UCuddon uhamba emazwini ababhali abangenhla ekuchazeni isifaniso. Uthi siwuzezu lwenkulumo lapho into eyodwa ifaniswa nenye. Ukuqhathaniswa okusetshenziswayo kucacile kunokwesingathekiso kwazise esifanisweni kusetshenziswe izakhi zaso *o-njenga-*, *-fana-*, *-njenga-*, *-kuhle kwe-*, *no-okwe-*.

UHawkes (1972:3) naye uvumelana nababhali abangenhla uma echaza isifanisongale ndlela:

It proposes the transference and explains it by means of terms such as “like” or “as”. Simile involves a more visually inclined relationship between its element than metaphor.

UHawkes naye akehluki emazwini ababhali abangenhla uma echaza isifaniso. Uthi sisebenzisa izakhi o-*njengo-*, *-fana-*, *-njenga-*, *-kuhle kwe-*, no-*okwe-*. Lapho kusuke kuqhathaniswa izinto ezimbili ezingefaniyo.

Umcwaningi uyavumelana nokubekwa ngababhali abangenhla ngesifaniso. Uyahambisana nokuthi kuwqhathanisa izinto ezimbili ezingefani nakancane. Kusetshenziswe izakhi zesifanisoo-*njenga*, *-fana*, *-njenga*, *-kuhle kwe-*, no-*okwe-*. Umcwaningi uqhubeka athi isifaniso siwukufanisa okude. Asinqamuleli njengesingathekiso, kwazise esingathekisweni kukhona ingxenye yokufanisa engasetshenziswa.

1.2.2 Izithakazelo

Umuntu ongumZulu uma umbiza ngezithakazelo zakhe usuke ukhombisa ukuthi uyamazi futhi uyawahlonipha namaqhawe kanye nomlando wesibongo sakhe. Noma ngabe udinga ini kulowo osuke umthakazela zona ziyakuthambisela inhliziyi yakhe. Izithakazelo zisho lukhulu esizweni samaZulu ngoba zingamagama okhokho abathile baleso sibongo. Isibongo asihlukile esithakazelweni ngoba naso siyigama leqhawe elithile lalowo mndeni. Lokhu yiyona mbangela yokuthi isithakazeo sifane nesibongo.

Kunezinye izingathekiso ezithakazelweniezinhlamba. Enye into eyenza lokhu yingoba abantu basendulo bakwaZulu babengakuboni njengokuphoxa ukuthi uma kuqhathaniswa ezithakazelweni kufakwe inhamba ezithakazelweni. Abafani nhlobo nabamanje lapho uthola ukuthi izithakazelo ezinenhlamba kuthiwe akweqiwe leyo misho ngenxa yokuthi abantu sebegcwele impilo yobukholwa. Yingakho bebona kuwukuhlambalaza ukusetshenziswa kwazo.

Umuntu ozisebenzisayo sebona engakholiwe enemfundiso engeyinhle ezinganeni. Umcwaningi akahambisaninhlobo nokuthi kube khona ingxenye ethile engasetshenziswa ezithakazelweni noma kuthiwe ayihlonishwe ngoba ubona ukuthi lokhu kugcina kulahle

okuningi okubalulekile. Lokhu akakusho ngoba ephikisana nokukholwa kodwa yingoba ebona ukuthi noma kukholwa lokho akungabe sekuba isizathu sokulahla imilando ebalulekile.

Umuntu osuke esho izithakazelo ulandelanisa ngokuzalana kwamaqhawe aleso sibongo, kwesinye isikhathi awusali ngaphandle umlando walabo esuka ebathakazela. Ngesikhathi ziqanjwa izithakazelo kwakungathathwa nje noma ngubani waleso sibongo kodwa kwakuthathwa abantu ababambe iqhaza elikhulu ekutheni sihlonishwe. Lokhu kufakazelwa ababhali abangezansi.

UNtombela nabanye (1997:81) basichaza kanje isithakazelo:

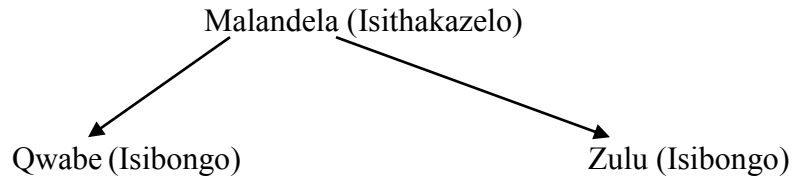
Lezi izibongo zozalo noma okanye zesibongo esithile. Zakhiwa zisuselwa emagameni nasezigigabeni ezehlelaabanye babantu ababevelele kulesosibongo. Uma kukhona mhlawumbeinto isibongo lesa esasidume ngayo iyavela khona lapha ezithakazelweni. Singabuye sithi, izithakazelo ziqukethe umlando wokhondolo lokuzalana kulesonaleso sibongo, ngokuhambe kucashunwa abathe baba amaphokela kuleso sibongo.

Lapha uNtombela nabanye baqonde ukuthi isithakazelo igama lelungu elithile lalowo mndeni. Ezithakazelweni izigigaba ezithile ezabhekana namaqhawe azo zivamisile ukuba zibonakale. Ukuhlabana nokuhlulwa kwezizukulwane ezithile ezibalulekile nakho kuvamise ukuthi kuvezwe.

UMsimang (1991:12) uyakufakazela lokhu okushiwo ngenhla lapho echaza isithakazelo kanje:

Empeleni isithakazelo yigama likakhokhoothile ohlotsheni lolo. Lokho kwenzaukuba isithakazelo sifane nesibongo. Phelaisibongo naso igama lomuntu.

Lokhu okushiwoyo lapha ukuze kuvele kahle umcwaningi uzosebenzisa lo mdwebo osivezela uMalandela namadodana akhe uQwabe noZulu.



Bobabili uma bezithakazela abantu bakulezi zibongo akasali nangephutha uMalandela kwazise uyaziwa ukuthi uyinzalabantu yakhona. Izithakazelo ziyabuveza ubuqiniso bokuthi abantu bahlobene kanjani. Kuyenzeka abantu abazalanayo ngenxa yezizathu ezehlukene badukelana bethi mhla kuhlangukwa sebezichaza kubonakale ukuthi ngabozalo olulodwa. Ziyasiza kakhulu nasekuhlunganiseni izihlobo ezidukelene.

UMzolo (1977:11) uvumelana nababhali abachaza izithakazelo uma ethi:

Izithakazelo are the property of a group of people, the members of the clan and they are shared by every member of the clan.

Izithakazelo ngezomndeni waleso sibongo, zisetshenziswa yibona labo bantu. Umuntu akathi uma ezwa ethanda izithakazelo ezithile avele azifake kodwa kumele kube ukuthi zikhona ngempela kwezakhe kwazise zisetshenziswa abantu bozalo kuphela. Zingamagama okhulukhulwana balezo zibongo ababedumile. Zifakwa ngokulandelanisa indlela abazalana ngayo. Uzalo zilukhombisa kokhokho kuze kufinyelele kubazukulu. Lokhu kufakazelwa wuCope (1968:74) uma ethi:

Clan names are personal names of particularly famous people in the clan's history, usually chiefs or renowned warriors. These are founders of the clan.

Ezithakazelweni akuvamisile uthole kufakwe abantu ababengamagwala. Isikhathi esiningi kuba ababaziwa ngesibindi sabo ababedumile ngeqhaza elithile elibalulekile, amakhosi, behola amabutho nababeyizinduna ezaba nesandla kuleso sibongo. Ngokomlando izithakazelo zaziwa ngokwenza ubumbano emndenini nokuvimbela ukuganana kwezihlobo. Ezithakazelweni kutholakala nabasunguli balezo zibongo. Kuleso naleso owabamba iqhaza elikhulu ukuthi sibe khona uyatholakala kuzo.

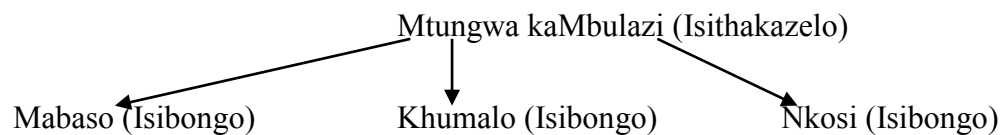
UKhumalo (1995:8-9) naye udlela esitsheni esisodwa nababhali abangenhla ekuchazeni isithakazelo uma echaza kanje:

Uma sikhuluma ngesithakazelosikhuluma ngento esemqokakakhulu kubantu abansundungoba uma umuntu wakwaZuluumthakazele wenze into enkuluempilweni yakhe yonke. Sive laegameni lomuntu oyinhloko yalowo mndeni owela ngaphansikwaleso sibongo. Isithakazelo sibangesabantu bezibongo eziningiezahlukenene kodwa zibe zidabuka enhlokweni eyodwa yomndeni.

Ukusekela lokhu akushoyo uKhumalo wenza isibonelo ngesibongo sakwaKhumalo, Mabaso, Nkosi (Ndlangamandla), lapho ethi lezi zibongo zehlukenene ngokubona kwabantu. Uthi kukhona into ebalulekile kuzona okuyiyona ezihlanganisayo lezi zibongo. Endleleni uma uhlangana nomuntu wakwaKhumalo kawulibali ukuthi kuyena Mntungwa kaMbulazi; kanjalo futhi nakuMabaso noNkosi. Umcwangingi uyavumelana nalo mbono ngoba zinamagama ehlukenile lezi zibongo futhi zizimele asikho esincike kwesinye. Kumuntu ongazi umlando noma izithakazelo yena uzibonela kungekho nhlobo ukuhlobana kulaba bantu balezi zibongo zontathu.

Lo Mntungwa okukhulunywa ngaye lapha uyise kaMabaso noKhumalo. Ungukhokho kaSiwela ozala abakwaNkosi. UMbulazi nguyise kaMntungwa uyisekaMabaso noKhumalo. Lokhu kulinganisa kukaKhumalo akwenze lapha ngenhla ngalezi zibongo ezehlukenene, kukhomba ukuthi kukhona okuzihlanganisayo. Iyisithakazelo le nto ezihlanganisayo ethi Mntungwa kaMbulazi. Manje sekuyacaca ukuthi isithakazelo siyakwazi ukuhlanganisa izibongo eziningi ezehlukenene.

Lokhu okushiwoyo lapha ukuze kuvele kahle umcwangingi uzosebenzisa lo mdwebo osivezela osekuchaziwe ngezansi.



UBryant (1965:15)uhamba emazwini ababhali abangenhla uma uma echaza isithakazelo kanje:

Common to every member of the clan, which was usually the personal name of some ancient celebrity thereof and is now applied

properly, only in polite conversation to any clansman who, by being called after him. Every clan has its clan praise name.

Umcwaningi uyavumelana nababhali abangenhla nendlela abaphawula ngayo ngezithakazelo. Uthi ziyafana kuwo wonke amalunga omndeni aleso sibongo. Sasiyigama lalowo owayedumile kuleso sibongo, lase lithathwa lisetshenziswa ngenxa yeqhaza lakhe elikhulu alibamba. Uqhubeka athi leso naleso sibongo sinezithakazelo zaso. Phela yilapho othi noma ungazi lutho ngokuhlobana kwabantu bezibongo ezithile othola khona ukuhlobana uma sebezithakazela. Bayakuthokozela abantu abaningi nxa bethola ukuthi nabanye bezibongo ezithile bawuzalo lwabo okungenzeka ukuthi badukelana ngezikhathi kuhlakazekwa abanye beshona le nabanye kanjalo.

Izibonelo zezibongo nezithakazelo:

Jali	-	Ngcolosi
Khanyile	-	Ngwane
Kubheka	-	Khathide
Langa	-	Sothole
Luthuli	-	Madlanduna, (Msimang, 1991:18).

1.3 Ukubuyekezwa kwemibhalo

Kulolu cwaningo kusetshenziswa imibono yongoti abehlukene ukuthi bona bathini ngezingathekiso ezitholakala ezithakazelweni zesiZulu. Izithakazelo zazingabhaliwe phansi eminyakeni eminingi eyadlula kepha zidluliselwa ezizukulwaneni ngezizukulwane ngomlomo ngoba ulwazi lokubhala lungakabi bikho kumaZulu. Kubalulekile ukuthi izinto ezingamagugu esizwe sakwaZulu zibhalwe ukuze zikwazi ukusiza isizukulwane esizayo.

Ukwaziwa kwezithakazelo kwenza abantu bakwazi ukugcina umlando ukhumbuleka ngisho ezizukulwaneni imbala. Yingakho ukwaziwa kwazo kubamba elikhulu iqhaza ekuthuthukiseni imikhuba, amagugu kanye namasiko esintu. Umlando wenza abantu bazi lapho besuka khona nolimi lwabo, yingakho bekhuthazeka abanye abantu abakhuluma isiZulu ukuthi bangazenyenzi ngobuzwe babo. Ukuba khona kwabantu abafundile nababhala ngezithakazelo nangolwimi lwesiZulu lokhu kwenza ukuthi amagugu angashabalali kalula.

1.3.1 Ucwangingo lwe-onazi

UZwane (2012) ocwangingeni lwakhe oluthi “*Izibongo ezithile nezithakazelo zazo*” ubhale ngomlando wezibongo nezithakazelo ezithile. Lolucwangingo lwenziwe eNyuvesi yakwaZulu-Natali eMgungundlovu. Wabe esebhala nangolibo lwemindeni ethile. Ubheke nokuthi zakheka kanjani izithakazelo zaleyo mindeni. Uhlaziye izindawo eziyisizinda namakhosi abo. Lolucwangingo luzofana nalolu ngokuthi lolubili luthinta izithakazelo. Oselwenziwe luzohluka ngokuthi kuzobe kubhekwa izingathekiso ezitholakala ezithakazelweni.

1.3.2 Ucwangingo lwamaMastazi

UMalibe (2009) ucwangingo lwakhe alenzile luthi “*Ubunkondlo obutholakala ezithakazelweni zesiZulu*”. Lolucwangingo lwenziwe eNyuvesi yaKwaZulu kwaDlangezwa. Uyakuveza ukubumbeka kwezithakazelo, lapho abheka khona isakhiwo sangaphakathi nesangaphandle ezithakazelweni. Uqale ngokuhlaza isakhiwo sangaphandle, walandelisa ngesangaphakathi wase eveza ubunkondlo obunzulu obutholakala ezithakazelweni.

Lolucwangingo luzofana nalolu ngokuthi kulo lolubili kucwangingwa ngezithakazelo. Luzohluka ngokuthi olukaMalibe lubheke isakhiwo sangaphakathi nesangaphandle ezithakazelweni okujwayele ukubhekwa ezinkondlweni. Kulolucwangingo kugxilwe ezingathekisweni ezitholakala ezithakazelweni kuphela.

UMzolo (1977) ucwangingo lwakhealenzile luthi “*A study of Nguni clan praises in Zululand*”. Lolucwangingo ulwenze eNyuvesi yaseNatali eThekwini. Ocwangingeni lwakhe ukuvezile ukuthi ngegama amaNguni uqondisa kubantu abangamaZulu, amaXhosa namaSwazi. UMzolo ushiye izithakazelo zamaNdebele nawo ayingxenyeye yamaNguni. Izithakazelo ezisetshenzisiwe eziningi ezamaZulu, ezimbalwa ezamaSwazi kanti azikho ezamaXhosa. Ezimbalwa ziqoqwe eSayidi. Kulolucwangingo lwakhe igama uZulu lisetshenzisiwe esikhundleni selithi Nguni. Lolucwangingo luhlukaniswe izingxenyeye ezimbili. Ingxenyeye yokuqala uyihlukanise yaba yizahluko ezimbili esokuqala sixoxa ngesakhiwo sabantu abangamaZulu ngokubheka izibongo, esesibili sikhuluma ngezibongo nokubongela esizweni samaZulu. Ingxenyeye yesibili uyihlukanise yaba yizahluko ezimbili nakhona, okuyizithakazelo nokubongela esesibili wakhuluma ngokuqukethwe ekuthakazeleni.

Lolu cwaningo luzofana nolukaMzolo ngoba lolubili luyakhuluma ngezithakazelo. Luzohluka ngoba olukaMzolo kube khona lapho lukhuluma khona kakhulu ngohlelo lolimi nangobunkondlo kwazise lolu luzogxila ezingathekisweni ezitholakala ezithakazelweni.

USikhosana (1997) ucwaningo lwakhe alwenzile luthi “*A brief oral history of Zulu clans through izibongo and izithakazelo*”. Lolucwaningo lwenziwe eNyuvesi yaseNatali eThekwini. USikhosana ukhulume ngokubaluleka kwalolu cwaningo lwakhe wanika nezincazelo zamagama abalulekile kubalwa kuwo isibongo nesithakazelo. Umlando womndeni nangomlando wesizwe samaZulu nawo uvezile okuthile ngawo. Ubalule nokwakheka kwezibongo nezithakazelo lapho abalule khona ezisuselwe emagameni ezilwane, ekuziphatheni kwabantu nasemagameni abo kanye, nezisuselwa ebuqhaweni. Ubuye wacwaninga ngomlando wezibongo eziyishumi nantathu kanye nezithakazelo zazo.

Lolu cwaningo luzofana nolukaSikhosana ngokuthi lolubili lukhuluma ngezithakazelo. Luzohluka ngokuthi lolu luzogxila ezingathekisweni ezitholakala ezithakazelweni angakwenzanga uSikhosana.

UKhathi (2002) ucwaningo lwakhe alenzile luthi “*Ikhono likaMagolwana Jiyane ekusebenziseni izithombemagama, izifengqo nesakhiwo ezibongweni zikaDingane*”. Lolucwaningo lwenziwe eNyuvesi yakwaZulu kwaDlangezwa. Wethule ucwaningo wacacisa nenjongo yalo, wacubungula imicabango yongoti, wahlaziya incazelo yamagama asebenzile afana no-Ephiki no-Ode, weneke indlela yokuqhuba ucwaningo wase enza umklamo wocwaningo, weneka umlando omfishane wenyosi uJiyane, waveza ukuthi uJiyane wawabongela namanye amadodana esilo uSenzangakhona isilo uShaka noMpande.

Uqhubeke wethula imbongi ibonga inkosi ikhuluma, eNkosini uShaka ubheka ubuhlakani nolwazi nesakhiwo sayo, ubuye aveze ukuthi kukhona osekuke kwenziwa ekucwaningeni izibongo, ubheka umklamo wezikhathi i) Ngaphambi kweNkosi uShaka (1750-1800), (ii) Ngesikhathi seNkosi uShaka (1800)-1850), iii) Ngemuva kweNkosi uShaka (1850-1900), usiphetha lesi sahluko ngokuveza kafushane ngempilo yenkosi uDingane. Ubheke ulimi, ubuciko bomlomo nomnikelo wabo, ubheke izibongo namahubo njengomkhuleko wesizwe, wabheka ubudlelwano phakathi kwezibongo nezifengqo wabe esephetha lesi sahluko ngokuveza okuncane osekwenziwe ngezibongo zeNkosi uDingane.

Ukhuluma ngezithombemagama lapho ebheka isifaniso ukuthi siyini, wacubungula izinhlobo zesifaniso, isingathekiso wabheka nezinhlubo zaso ngokuhlaziya izibonelo azithatha ezibongweni zayo iNkosi uDingane. Uhlaziye ukwenzasamuntu, ukwenzasasilwane aze abheke nophawu lapho ecubungula izinhlobo zalo. Uphinda abheke izifengqo lapho eveza ukuthi ihaba liyini, ecwaninge isihlonipho, isiqhathaniso, ukuhambisana kanye novuthondaba. Ugxila esakhiweni lapho ebheka impindwa, ukuphindaphinda, imvumelwano, ukuxhumana, ifanangwaqa, ufanankamisa kanye nefuzankamisa. Ekugcineni uphetha ngezincwadi.

Lolu cwano luzofana nolukaKhathi ngokuthi lolubili luyazithinta izifengqo. Luzohluka ngokuthi olukaKhathi lugxile ekhonweni likaMagolwana Jiyane ekusebenzisweni izithombemagama, izifengqo nesakhiwo ezibongweni zikaDingane. Lolu luzogxila ezingathekisweni ezitholakala ezithakazelweni. Luzophinde luhluka ngokuthi uKhathi akakhulumi ngezithakazelo kepha ukhuluma ngesakhiwo sezibongo zikaDingane.

1.4 Indawo ucwano olwenzelwe kuyo

Lolu cwano lwenzelwe endaweni yaseMnambithi kwaHlathi eSidakeni, enombolo 1 nasenombolo 2. Kusetshenziswe izincwadi, amajeneli kanye nemiqingo yolwazi etholakale emutatsheni yolwazi. Lezo zincwadi ezidingakalayo ezingatholakali zifunwe kwamanye amaNyuvesi kanye nakwezinye izigcinamabhuku.

1.5 Izinhloso zocwano

Izinhloso zalolu cwano yilezi:

Izinhloso zocwano zimayelana nalokho okwenze umcwano ukuba enze ucwano. Uma kwenziwa ucwano azisali ngaphandle izinhloso zalo. Ngaphandle kwazo lokho kungabe kusho ukungabi nasisekelo salo. Kubaluleke kakhulu ukuthi uma kwenziwa ucwano zivezwe izinhloso zalo. Lapha kuphendulwa imibuzo ephendulwe kulolu cwano ethathwa njengesisekelo salo. Izinhloso zocwano ziyavela ngesikhathi kuphendulwa imibuzo ebalulekile ngalo. Umcwano lapha uveze izimpendulo eziphathelele nocwano ngokulandelana. Izinhloso zocwano lapha zincike kakhulu ezingathekisweni ezitholakala ezithakazelweni. Yingakho nemibuzo nezimpendulo kungagudluki kukho. Imibuzo ephathelene nocwano nayo ilotshiwe ngezansi.

- 1.5.1 Isingathekiso olunye uhlobo lwesifengqo lapho kusetshenziswa khona izinto ezimbili ezingafani, ngaphandle kokusetshenziswa izakhi zesifaniso njengalezi: *sengathi, fana na-*, *njenga-*, *no-okwe-*.
- 1.5.2 Izithakazelo ziyizibongwana ezimfushane eziqondene nabantu besibongo esithile. Ziveza amaqiniso mayelana nokuhlobana nokungahlobani kwabantu.
- 1.5.3 Izingathekiso ezithakazelweni zibonakala ngokuthi kube nokufanisa izinto ezimbili ezingefani.
- 1.5.4 Inhloso yokusebenzisa izingathekiso ukuqhathanisa izinto ezimbili ezingefaniyo. Kunokuba kuthiwe into ethile ifana nethile, kuvele kuthiwe into ethile iyileyo nto eqhathaniswa nayo.
- 1.5.5 Akuzona zonke izithakazelo ezinezingathekiso. Kwezinye izithakazelo kuyenzeka kutholakale ezinye izinhlobo zezifengqo ezingezona izingathekiso.
- 1.5.6 Okwenza ezinye izithakazelo zibe nezingathekiso eziningi kunezinye yingoba kube khona ukufanisa okuningi kuzo. Izinto ezisuke zifaniswa ezingefaniyo nhlobo.
- 1.5.7 Ukucwaninga ukuthi yini eyenza ezinye izithakazelo zibe nezingathekiso eziningi kunezinye. Okwenza ezinye izithakazelo zibe nezingathekiso eziningi kunezinye ukuthi kusuke kuqhathaniswe kakhulu kulezo zithakazelo. Kuqhathaniswe izinto ezimbili ezingefani zavezwa njengezifanayo.
- 1.5.8 Ziningi izinhlobo zezingathekiso ezitholakala ezithakazelweni singabala kuzo ezinenhlamba, eziyibizo neziyisenzo nezinezingathekisosilwane.
- 1.5.9 Akuwona umqondo omuhle ukuba izithakazelo kusukela emshweni wokuqala kuya kowokugcina kusetshenziswe izingathekiso kuzo. Lokho kungadala zingabi mnandi izithakazelo kuba kuhle zinezifengqo ezahlukene.

1.5.10 Zikhona ezinye izithakazelo ezingenazo izingathekiso. Isikhathi esiningi yilezi ezinemisho emibalwa.

1.6 Imibuzo ephendulwa kulolu cwaningo

Uma kwenziwa ucwaningo kubalulekile ukuthi kube khona imibuzo ephendulwa yilo. Ababamba iqhaza kuyaye kube khona lapho bephendula khona, bebeka nemibono yabo. Imibuzo ebuzwe kulolu cwaningo miningi. Imibuzo ekhethiwe lapha yilena ebonakala ibalulekile kakhulu. Imibuzo elandelayo ihlelwe kahle ngokulandelana ukuze umcwaningi ayiphendule ocwaningeni lakhe.

1.6.1 Yini izingathekiso?

1.6.2 Yini izithakazelo?

1.6.3 Zibonakala kanjani izingathekiso ezithakazelweni?

1.6.4 Yini inhloso yokusebenzisa izingathekiso ezithakazelweni?

1.6.5 Ngabe zonke izithakazelo zinezingathekiso?

1.6.6 Yini eyenza ezinye izithakazelo zibe nezingathekiso eziningi kunezinye?

1.6.7 Ngabe yini eyenza ukuthi ezinye izingathekiso ezithakazelweni zibe nenhlamba?

1.6.8 Ngabe ziwuhlobo olulodwa yini izingathekiso ezitholakala ezithakazelweni?

1.6.9 Ngabe wumqondo omuhle yini ukuba izithakazelo kusukela emshweni wokuqala kuya kowokugcina kusetshenziswe izingathekiso kuzo?

1.6.10. Ngabe zikhona yini izithakazelo ezingenazo izingathekiso?

1.7 Izindlela zokwenza ucwaningo nokuhlelwa kocwaningo

UMiller (1992:118) uthi zintathu izigaba zokuqoqwa kolwazi ikhwantithethivu, nenominethivu kanye nekhwalithethivu. Kuba kumcwaningi ukuthi iyiphi indlela eqondene nocwaningo lwakhe bese esebenzisa yona, (Kidder noJudd,1987:221). Ucwaningo oluqotho luhlangabezana nazo zonke izidingo zocwaningo. Lapha umcwaningi uzosebenzisa ikhwalithethivu.

UNeuman (1997:49) uyichaza kanje ikhwantithethivu:

Quantitative research is used to quantify the problem by way of generating numerical data or data that can be transformed into useable statistics. It is used to quantify attitudes, opinions, behaviors, and other defined variables and generalize results from a larger sample population. Quantitative research uses measurable data to formulate facts and uncover patterns in research. Quantitative data collection methods are much more structured than qualitative data collection methods. Quantitative data collection methods include various forms of surveys online surveys, paper surveys, mobile surveys and kiosk surveys, face to face interviews, telephone interviews, longitudinal studies, website interceptors, online polls, and systematic observations.

UNeuman uthi ikhwantithethivu isebenzisa izinombolo. Iyasetshenziswa ukubheka indlela abantu abaziphethe ngayo kanye nemibono yabo. Abantu abasetshenziswayo kungaba abangamaqoqo amaningi noma amancane. Uqhubeka athi izindlela ezisetshenziswayo zihlelekile kunezikhwalithethivu . Izindlela zokuqoqa okudingekayo kusetshenziswa ezehlukene kungaba ezisekhompiyutheni, amaphepha, izingxoxo zobuso nobuso nezingxoxo zezingcingo.

Ucwaningo ngokwekhwantithethivu lusebenzisa izinombolo. Abantu okuxoxwa nabo baba baningi kakhulu. Izindlela ezisetshenziswayo ekuqoqeni ulwazi ziningi kunezikhwalithethivu. Ulwazi luqoqwa ngokusebenzisa inthanethi, amaphepha, ingxoxo yobuso nobuso, nengxoxo eba socingweni.

ULisa (2008:36) yena uyichaza kanje ikhwantithethivu:

Quantitative research is the systematic empirical investigation of observable phenomena via statistical, mathematical or computational techniques. The objective of quantitative research is to develop and employ mathematical models, theories and/or hypotheses pertaining to phenomena. The process of measurement is central to quantitative research because it provides the fundamental connection between empirical observation and mathematical expression of quantitative relationships. Quantitative data that is any data that is in numerical form such as statistics, percentages. The researcher analyzes the data with the help of statistics. The researcher is hoping the numbers will yield an unbiased result that can be generalized to some larger population.

ULisa uvumelana noNeuman ekuchazeni ikhwantithethivu ngoba naye uthi kusetshenziswa izinombolo. Ikhompiyutha iyasetshenziswa ekuqoqeni ulwazi. Inhloso yekhwantithethivu

ukukhulisa indlela yokubalwayo kusetshenziswa izinombolo. Okubalwayo kungaba abantu nemibono yabo. Indlela yokukala ibalulekile ocwaningweni lwekhwantithethivu ngoba inika ukuxhumana phakathi kokubonakalayo nokuyizinombolo. Okuqoqiwe okuzocwaningwa kungaba izinombolo noma okuthile ekhulwini. Umcwaningi uyakucwaninga ngokusebenzisa izinombolo.

U-Aliaga noGunderson (2000:18) bavumelana nababhali abangenhla uma bechaza ikhwantithethivu kanje:

Quantitative research is explaining phenomena by collecting numerical data that are analysed using mathematically based methods in particular statistics.

U-Aliaga noGunderson bahamba emazwini abacwaningi abangenhla ekuchazeni ikhwantithethivu. Bathi kucwaningo olwenziwayo kusetshenziswa izinombolo kusetshenziswa isineke nokucophelela ekuqoqeni ulwazi oluzosetshenziswa.

UFishler (2000:18) akagudluki kubabhali abangenhla uma eyichaza kanje ikhwantithethivu:

Quantitative research is a type of research in which the researcher decides what to study, asks specific, narrow questions; collects quantifiable data from participants; analyzes these numbers using statistics; and conducts the inquiry in an unbiased, objective manner.

UFishler agagudluki naye kubabhali abangenhla ekuchazeni ikhwantithethivu. Uthi iwucwaningo lapho umcwaningi ekhethe ngazokusebenzisa abuze imibuzo, aqoqe ulwazi kwababambe iqhaza, azihlaziye kahle izinombolo ngendlela engachemile nenenhloso. Kubalulekile ukuthi okutholakele kuvezwe ngendlela enobuqiniso.

Umcwaningi uyavumelana nababhali abangenhla mayelana nemibono yabo ngekhwantithethivu. Uthi kusetshenziswa izinombolo kulolu hlobo locwaningi. Okuqoqwayo kube sekuyahlaziywa ngokukhulu ukucophelela. Umcwaningi uthi kubaluleke kakhulu uma kwenziwa lolu cwaningo kube khona isineke esikhulu ngoba uma kusetshenziswa izinombolo maningi amathuba okuthi kube khona amaphutha angadingeki.

UPreminger noKornfilt (2014:1) bayichaza kanje inomethivu:

Nominative only arises as the result of some action taken by the grammar. Grammar denoting a case of nouns and pronouns in inflected languages that is used especially to identify the subject of a finite verb.

UPreminger noKornfilt bathi inomineethivu isebenze kuphela lapho kusetshenziswa uhlelo lolimi. Amabizo namagama amele amabizo emshweni ayabonakala esetshenziswa. Umenzi nesenzo nakho akusali ngaphandle .

UKiebling (2007:151) yena ubeka kanje ngenomineethivu:

Nominative is pertaining to, or being a grammatical case typically indicating the subject of a finite verb.

UKiebling uyavumelana nababhali abangenhla ekuchazeni inomineethivu. Uthi iphathelele noma igxile ohlelweni lolimi lapho kusetshenziswa khona umenzi nesenzo.

UKidder noJudd (1987:199) bayavumelana nababhali abangenhla ngenomineethivu uma beyichaza kanje:

Nominative is one of grammatical cases of a noun or other part of speech, which generally marks the subject of a verb or the predicate noun or predicate adjective, as opposed to its object or other verb arguments. Generally, the noun that is doing something is the nominative. The nominative case marks the subject of a verb. When the verb is active, the nominative is the person or thing doing the action, when the verb is passive, the nominative is the person or thing receiving the action.

UKidder noJudd nabo abagudluki kubabhali abangenhla ekuchazeni inomineethivu. Bathi isebenzisa uhlelo lolimi. Kule ndlela kusetshenziswa amabizo nezinye izingcezu zenkulumo eziveza inhloko yomusho nezenzo. Ngokwejwayelekile ibizo lenza okuthile lapha. Uma kusetshenziswa isenzo, inomineethivu ingumuntu noma into eyenza okuthile, uma isenzo singekho, inomineethivu iyona engumuntu noma isenzo esithola okwenzekayo.

Umcwaningi uyahambisana nokuphawula ngababhali abangenhla uma bechaza inomineethivu. Uveza ukuthi kuyiqiniso ukuthi kusetshenziswa uhlelo lolimi. Kusetshenziswa izingcezu zenkulumo njengebizo. Umcwaningi uqhubeka athi kubhekwa izenzo, umenzi nomenziwa emishweni.

UJahuda (1951:32) uyichaza kanje ikhwalithethivu:

The qualitative method is the only way of giving the appropriate and deep recorded knowledge.

UJahuda uthi ikhwalithethivu iyona kuphela kwendlela yokunikeza ulwazi olufanele nolubhalwe lwarikhodwa ngokucophelela. Uma kurikhodwa kungasetshenziswa umsakazo omncane osebenzisekayo. Lokhu kwenziwa ngokuvumelana nomxoxi. Kuyadingeka ukuthi achazelwe kabanzi ngokubaluleka kocwaningo nokuphepha kolwazi azulunekela umcwaningi.

UYow (1994:7) yena uphawula kanjena ngekhwalithethivu:

The qualitative researcher learns about a way of life by studying the people who live it and asking them how they think about experiences.

UYow yena ubeka kanje umcwaningi wekhwalithethivu ufunda ngendlela yempilo ngokuthola ulwazi ngempilo abantu abayiphilayo nokubabuza ukuthi bacabanga kanjani ngabahlezi bebhekana nakho empilweni. Ucwano luba nobuqiniso ngokuthi umcwaningi abe yingxenye yengxoxo nomxoxi ukuze athole ubuqiniso obupheleleyo besihloko abasuke bexoxa ngaso.

UJackson (2008:88) yena ubeka kanje ngokwekhwalithethivu:

Qualitative research focuses on phenomena that occur in natural settings, and the data are analyzed without the use of statistics.

UJackson yena ubeka kanje ngekhwalithethivu ucwaningo lwayo lugxile ezintweni ezenzeka ngokwemvelo yazo, akusetshenziswa izinombolo elwazini olutholakalayo kepha luyacutshungulwa. Kuliqiniso lokhu okushiwo nguJackson ngekhwalithethivu yingakho kulolu cwano kukhethwe yona kwazise akuzukusetshenziswa izinombolo. Njengoba lolu cwano lugxila kakhulu kosekubhaliwe, le ndlela yocwaningo ingefanele.

USherman noWebb (1988:84) abagudluki kubabhali abangenhla ngocwaningo lwekhwalithethivu uma bethi:

Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participant observation data, to understand and explain social phenomena.

USherman noWebb bathi indlela yekhwalithethivu isebenzisa ulwazi olunjengokuxoxisana nabantu, imiqulu, imibhalo kanye nokubhekisisa ukuze kuqondwe lokho okucwaningwayo. Le ndlela iyaluvumela ushintsho ocwaningweni uma kunesidingo.

UNeuman (1997:45-46) umbono wakhe ngekhwalthethivu awuchezuki kowababhali abangenhla:

Qualitative research is primarily exploratory research. It is used to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative research. Qualitative research is also used to uncover trends in thought and opinions, and dive deeper into the problem. Qualitative data collection methods vary using unstructured or semi-structured techniques. Some common methods include focus groups, individual interviews, and participation/observations. The sample size is typically small, and respondents are selected to fulfill a given quota.

UNeuman uhamba emazwini ababhali abangenhla uma echaza ikhwalithethivu. Uthi le ndlela uma isetshenziswa ekuqoqeni ulwazi iyakwazi ukuthola ulwazi olufanele ngokwenzeka emphakathini, okucatshangwayo, izinkinga kanye nalokho asebeke bahlangabezana nakho. Ingxoxo nabantu abathile ayisali neze ngaphandle uma kuqoqwa ulwazi. Kule ndlela akusetshenziswa abantu abanengi ekuqoqeni ulwazi.

Umcwaningi uyavumelana nezincazelo ezisetshenziswa ababhali abangenhla uma bechaza ikhwalithethivu. Uyazi ukuthi kubalulekile ukuthi azibandakanye nokubuza lowo afuna ukuthola ulwazi kuye. Kusemqoka ukugcizelela ukuthi ethule isihloko kumxoxi leso afuna ukuba kudingidwe sona. Ngaphambi kokuba kuqale ingxoxo phakathi komcwaningi nomxoxi kuye kungabi lula ukuthi umcwaningi avele aqagele ukuthi umxoxi uzothini. Lokhu kungenzeka uma ulwazi lubhalwe phansi. Umxoxi uma esuke enike ulwazi olungesilona iqiniso umcwaningi uzithola esengene ogibeni lokuqagela kwezinye izinto.

1.7.1 Okusetshenziwe ukwenza ucwaningo

Ngesikhathi kwenziwa lolu cwaningo kuxoxiswane nomphakathi, kwasetshenziswa izincwadi, imiqingo yolwazi namajeneli. Kwenziwe namasampula. Okuxoxwe nabo kucwaningo abangumphakathi wakwaHlathi uBhengu Sipiwe, Buthelezi Ben, Cele Themba, Dube Siboniso, Gamede Zidlela, Hadebe Sikhova, Mabaso Mandla, Kunene Zinja, Khumalo Zibhelu, Madlala Sizwe, Mchunu Thoko, Mhlungu Khanyi, Mkhize Nozizwe, Mtshali Dumazile, Ndlovu Khelina, Ngcobo Nozizwe, Ntuli Nozicelo, Sibiya Mantombi noSibisi Nomizi. Omunye okukhulunywe naye uMnumzane Ntshangase Ndela owayefundisa eNyuvesi yakwaZulu-Natali, eMgungundlovu, esikoleni sezobuciko emnyangweni wesiZulu osathatha umhlalaphansi.

1.7.1.1 Ukuxoxisana/ ukubuzwa kwemibuzo, izincwadi, imiqingo yolwazi namajeneli

Ulwazi lutholakele ngokusebenzisa izincwadi, imiqingo yolwazi kanye nokuxoxisana nomphakathi. Umcwani lapha uxoxisane nomphakathi wahlela imibuzo ngokuyibhala phansi. Inkulumo iqoshwe phansi. Imibuzo umcwani uyibuze ngendlela ezwakalayo kubabambi beqhaza. Umcwani uqale wendlalela kumbambi qhaza isihloko socwaningo wabuye wamchazela ukuthi ucwaningo lumayelana nani. Ngesikhathi kuxoxwa, imibuzo kufanele ihambisane nesimo salowo muntu okusuke kuxoxwa naye ngaleso sikhathi ngaphandle kokuguqula izinkolelo zomuntu kwazise umcwani uze nemibuzo yocwaningo kuphela, hhayi ukuzoguqula isimo somuntu.

Nakuba le ndlela yokuqoqa ulwazi ngokusebenzisa izincwadi, imiqingo yolwazi kanye nokuxoxisana nomphakathi inconywa kodwa inazo izinkinga zayo esingabala lokhu okulandelayo: ukutholakala kwemininingwane kuyaye kube nzima. Kubuye kungabilula uma owenza ucwaningo engahlelanga izinto zakhe kusenesikhathi njengokuthi uzoithola kuphi izincwadi, imiqingo yolwazi lena ezosetshenziswa. Lokho kusho ukuthi umuntu oqoqa lolu lwazi makube ngumuntu oqeqeshiwe futhi onekhono. Lowo ocwaningayo kuyenzeka abe nobandlululo okuyinkinga ngoba umcwani akabe esakwazi ukufihla imicabango yakhe. Noma ucwaningo luzokwenziwa ngesiZulu kubalulekile ukuthi izincwadi zesingisi zingasali ngaphandle. Olunye ulwazi olubalulekile olungatholakali ezincwadini zesizulu luyatholakala kwezesingisi.

UGratus (1988:7-8) uthi lo osuke exoxa nomcwani nguyena owenza okukhulu bese umcwani ebheka ukuthi akaphumi yini endleleni yalokho okukhulunywa ngakho. Yingakho

nalapha umcwaningi ezoqinisekisa ukuthi axoxa naye uyakuqonda okumele akwenze. UYow (1994:66) uthi kumele umbuzo ucace, uhambelane nesihloko. Umbuzo kumele uqonde ngqo kukhunjulwe ukuthi okuxoxwa naye uzobheka ukuhambisana. Indlela yokuxoxisana phakathi komcwaningi nokuqoqwa kuye ulwazi ababhali abangenhla bayichaza njengenhloso ethile.

Ingxoxo inkulumo eba phakathi kwabantu ngesizathu esithile lapho umcwaningi ebuza imibuzo umxoxi enikeza izimpendulo ngalokho okubuzwayo. NgokukaNyembezi (1992:544) esichazamazwini sakhe, noDoke, Malcom noSikakane (1990:220) igama lengxoxo balibuka ngendlela efanayo bathi ukuxoxa, ukukhuluma nitshelane okuthile. Uhlobo lwengxoxo olungenhla yilona oluphawulwe uYow (1994:66) olusetshenziswe umcwaningi ekutholeni ulwazi kulolu cwaningo.

1.7.1.2 Ukwenza amasampula

Uma kwenziwa lolu hlobo locwaningo amasampula ayasetshenziswa. Ziningi izinhlobo zamasampula ezikhona. Kubalulekile ukuthi kusetshenziswe lezi ezimaqondana nocwaningo. Lapha umcwaningi uzochaza izinhlobo zamasampula. Uzoveza azisebenzisile bese enikeza izizathu zokukhetha zona. Umcwaningi uthi ngokwakhe zimbili izinhlobo zamasampula laphokutholakala amanye amasampula ngaphansi kwazo. Kukhona isampula ye-*probability* neye-*non probability*. Ngaphansi kwe-*probability* kutholakala i-*simple random*, i-*systematic random*, i-*stratified random*, ne-*multistage cluster*. Ezitholakala kwi-*non-probability* yi-*convenience*, i-*snowball*, i-*quota*, i-*theoretical* ne-*judgmental*.

Lapha umcwaningi usebenzise izinhlobo zamasampula ezitholakala ngaphansi kwe-*non-probability* ngoba zona azisebenzisi izinombolo. Isampula ye-*probability* iphathelene nokusetshenziswa kwezinombolo. Kusetshenziswe isampula ye-*convenience* ngoba umcwaningi efuna ukusebenzisana nabantu abatholakala kalula. Enye isampula ebe wusizo kube yi-*snowball* ngoba umcwaningi ubesebenzisa abantu abazanayo, abanye yibo abatholele umcwaningi abanye ngokwazana nabo nangolwazi abanalo ngokucwaningwayo.

Kusetshenziswe ne-*quota sample* ngoba umcwaningi asebenzisane nabo ubahlukanise amaqoqo amane wababona ngezinsuku ezingefani. I-*theoretical* nayo ayisalanga ngaphandle kwazise lapha umcwaningi ubefisa ukuthola ulwazi abaxoxi abanalo ngokucwaningayo. Eyokugcina

isampula esetshenziwe kube yi-*judgemental* ngoba inombolo yabaxoxi ibikaliwe kwakhethwa nabantu abahloliwe ukuthi ngabe banalo yini ulwazi mayelana nokudingekayo.

UHammersley (1964: 59) uyichaza kanje isampula:

A sample is a smaller (but hopefully representative) collection of units from a population used to determine truths about that population.

Isampula yilapho kukhethwa khona abantu abathile abazobamba iqhaza ezingxoxweni ukuze kutholakale amaqiniso ngabo.

UCochran (1963: 67) yena ubeka kanjena ngamasampula:

There are two types of samples probability and non-probability. Probability samples include simple random, systematic random, stratified and multi-stage cluster. Non-probability samples include convenience, snowball, quota and theoretical.

Lapha ngenhla uCochran usafakazela okushiwo esigabeni sokuqala ngezinhlobo zamasampula.

USalzman (1960:14) yena ubeka kanjena kanje ngamasampula:

Characteristics of good samples are representative, accessible and low cost. Sampling design or procedure: probability and non-probability.

USalzman uthi okubalulekile ngamasampula amahle ukumeleleka, ukutholakala nokungabizi.

URobson noVithoyasai (1961: 269) babeka kanje ngamasampula:

On qualitative sampling probability sampling is expensive and inefficient, non-probability sampling is the best approach.

Kumasampula ekhwalithethivu isampula yephrobhabhiliti iyabiza kanti futhi ayenele, okungeyona eyephrobhabhiliti iyona ehamba phambili. Kulolu cwaningo kuzosetshenziswa isampula okungeyona eyephrobhabhiliti ngoba ayibizi kakhulu futhi yenele.

Umcwaningi uyavumelana nabacwaningi abangenhla uma bechaza isampula. Uveza ukuthi yilapho kukhethwa khona abantu abathile abazobamba iqhaza ezingxoxweni ukuze kutholakale amaqiniso ngokucwaningwayo. Labo bantu bakhethwa ngoba kubonakala ukuthi banolwazi

oludingekayo. Umcwangingi uqhubeka athi kubaluleke kakhulu ukuthi kuqinisekiswa ukuthi indlela labo bantu abazobamba iqhaza bakhethwa ngendlela enokungachemi. Lokho kwenza ucwaningo kube ngayo. Ukuqinisekisa ukuthi balungele ukuba yingxenye yocwaningo nako kungaba nomthelela omuhle.

U-Evans (1951:97) uveza lo mbono *nge-non-probability sampling*:

Non-probability sampling hasunequal chance of being included in the sample (non-random). It includes convenience sampling, judgment sampling, snowball sampling, and quota sampling.

U-Evans uthi isampula *ye-non-probability* amathuba awalingani ekuhlanganisweni esampuleni. Ibandakanya isampula *ye-convenience*, *ye-judgment*, *ye-snowball* neye-*quota*. Ku-*non-probability* akusetshenziswa izinombolo.

UCochran (1963:67) uphawula kanje *nge-probability sampling*:

Probability sampling- equal chance of being included in the sample (random). It involves simple random sampling, systematic sampling, stratified sampling and cluster sampling.

UCochran uthi isampula *ye-probability* inamathuba alinganayo okusetshenziswa. Ihlanganisa i-*simple random*, *i-systematic*, *i-stratified ne-cluster*. Ku-*probability* kusetshenziswa izinombolo.

USukhathatme (1935: 255) uveza lokhu *nge-multi-stage cluster sample*:

Multi-stage Cluster Sample (1. Get a list of “clusters,” e.g., branches of a company, 2. Randomly sample clusters from that list, 3. Have a list of, say, 10 branches, 4. Randomly sample people within those branches, a. This method is complex and expensive!).

USukhathatme uthi esampuleni ye-multi stage cluster kumele uthole ilisti yabantu abazobamba iqhaza, kungaba abenkampani. Ungaba namagatsha ayi-10. Hlukanisa abantu bakho ngalawo magatsha. Le ndlela uthi iyabiza kanti futhi inzima ukuyisebenzisa.

U-Evans (1951:96) uphawula kanje *nge-theoretical sample*:

The theoretical sample (general research questions-sample based on those ideas-collect relevant data-interpret data-conceptual and theoretical work-write up findings).

U-Evans uthi esampuleni ye-*theoretical* kusetshenziswa imibuzo ejwayelekile, ezokwenza babeke imibono yabo eqondile. Imininingo kumele kube ezosiza uma sekubhaliwe okutholakele.

UNeyman (1934:523) uphawula kanje nge-*theoretical ne-statistical sample*:

Theoretical is qualitative and Statistical is quantitative. Qualitative (open ended and less structured protocols (flexible)), Quantitative (random sampling).

UNeyman uthi i-*theoretical* iyikhwalthethivu bese kuthi i-*statistical* ibe yikhwalthethivu. Ikhwalithethivu ayinayo imicikilisho eminingi nesakhiwo sakhona sincane. Ikhwalithethivu kunesampula e-random.

Umcwaningi uyahambisana nababhali abangenhla ngemibono abayivezayo ukuthi isampula ye-*theoretical* iyikhwalthethivu bese kuthi i-*statistical* iyikhwalthethivu.

UNeyman (1934:526) uyichaza kanje i-*simple random sampling*:

Simple random sampling is a sampling procedure in which every element in the population has a known and equal chance of being selected as a subject (e.g., drawing names out of a hat).

UNeyman uthi isampula ye-random iyindlela lapho wonke obambe iqhaza emphakathini enethuba elaziwayo nelilinganayo.

USalzman (1960:13) uthi:

Simple random sample (1. get a list or “sampling frame”, a. This is the hard part! It must not systematically exclude anyone., b. Remember the famous sampling mistake? 2. Generate random numbers. 3. Select one person per random number.)

USalzman uthi esampuleni ye-*simple random* kudingeka kutholakale uhla lwakho konke okuzosetshenziswa. Okuyingxenywe enzima, okumele kungashiywa nokukodwa. Ukhumbule iphutha lesampula edumile. Sebenzisa izinombolo. Umuntu oyedwa amelwe inombolo eyodwa.

Umcwaningi uyavumelana nababhali abangenhla nemibono abayivezayo nge-*simple random sample*. Uyakufakazela ukuthi wonke umuntu obamba iqhaza unikezwa ithuba elanele lokukhuluma ngokudingakalayo.

U-Evans (1951:96) uveza lo mbono nge-*systematic random sample*:

Systematic Random Sample (1. Select a random number, which will be known as k . 2. Get a list of people, or observe a flow of people e.g., pedestrians on a corner, 3. Select every k th person. a. Careful that there is no systematic rhythm to the flow or list of people. b. If every 4th person on the list is, say, “rich” or “senior” or some other consistent pattern, avoid this method).

U-Evans ngesampula ye-*systematic random* ukhetha inombolo ezokwaziwa ngo- k . Thola uhla lwabantu .

USukhathatme (1935: 259) uphawula kanje nge-*systematic sampling*:

Systematic sampling if a sample size of n is desired from a population containing N elements, we might sample one element for every n/N elements in the population.

USukhathatme uthi isampula ye-*systematic* uma isampula- n idingeka emphakathini onengu- N , kungasetshenziswa isampula eyodwa njalo ku- n/N yalowo mphakathi.

Umcwaningi uyahambisana nababhali abangenhla nezindlela abachaza ngayo i-*systematic sampling*. Uyakuveza naye ukuthi kutholwa uhlu lwabantu abazobamba iqhaza, bese kusetshenziswa nabo.

UHammersley (1964: 59) ubeka lo mbono nge-*stratified sampling*:

Stratified sampling population is divided on the basis of characteristic of interest in the population e.g. male and female may have different consumption patterns. Cluster or Area Random Sampling clusters of population units are selected at random by dividing the population into clusters (usually along geographic boundaries) and then all or some randomly chosen units in the selected clusters are studied.

UHammersley uthi isampula ye-*stratified* ihlukaniseka ngokubheka ukubaluleka kwabantu okusetshenzwa nabo. Kungaba abesilisa noma besifazane. Isampula ye-*cluster* noma ye-*Area random* abazobamba iqhaza bayahlukaniswa ngamaqoqo.

UNeyman (1934:523) uphawula kanje nge-*stratified random sample*:

Stratified random sample (1. Separate your population into groups or “strata”, 2. Do either a simple random sample or systematic random sample from there, a. Note you must know easily what the “strata” are before attempting this, b. If your sampling frame is sorted by, say, school district, then you’re able to use this method).

UNeyman uthi esampuleni ye-*stratified random* kumele uhlukanise abantu bakho ngamaqoqo.

Umcwaningi akagudluki kokushiwo ngababhali abangenhla mayelana nokuchaza i-*stratified random sample*. Uyakugqamisa ukuthi okuzosetshenzwa nabo kuhle ukuthi bahlukaniswe ngamaqoqo. Uphinde aveze ukuthi kubalulekile ukubhekisiswa kwabantu abazobamba iqhaza. Uthi i-*stratified random sample* iyasetshenziswa kulolu cwaningo ngoba ababamba iqhaza bahlukaniswe amaqoqwana amane babe ngabane.

Sebebonke baba ngamashumi amabili. Kuzoba ogogo, omkhulu, omama nobaba. Bonke laba okuzokhulunywa nabo bazobuzwa imibuzo efanayo. Kukhethwa abakhulile abaseminyakeni engamashumi amane baba yishumi nesihlanu abesifazane kanjalo nabesilisa baba inombolo efanayo. Isizathu sokusebenzisana nokusetshenzwe nabo yingoba benalo ulwazi ngokudingekalayo ocwaningeni.

USalzman (1960:19) uyena ubona kanje nge-*convenience sampling*:

Convenience sampling sometimes known as grab or opportunity sampling or accidental or haphazard sampling. A type of non-probability sampling which involves the sample being drawn from that part of the population which is close to hand. That is, readily available and convenient.

USalzman uthi isampula ye-*convenience* kwesinye isikhathi yaziwa ngokuthi i-*grab* noma i-*opportunity* noma i-*accidental* noma i-*haphazard*. Isampula ye-*non-probability*ibandakanya isampula yabantu abazanayo nomxoxi nokulula ukubathola.

UCochran (1963:79) uyichaza kanje i-*convenience sample*:

A convenience sample is a matter of taking what you can get. It is an accidental sample. Although selection may be unguided, it probably is not random, using the correct definition of everyone in the population having an equal chance of being selected. Volunteers would constitute a convenience sample.

UCochran uyichaza athi isampula okuthukeka isebenziseka. ichaza athi i-*convenience sample*imayelana nokuthatha lokho ongakuthola. Noma ukukhethwa kungeke kwagadwa, kwesinye isikhathi akuvele kuthathwe noma yini, ukusebenzisa incazelo yawo wonke umuntu kubabambi beqhaza kwenza babe namathuba alinganayo okukhethwa. Abazikhethelayo bangasetshenziswa kwi-*convenience sample*.

UHammersley (1964: 58) uveza lo mbono nge-*convenience sample*:

The Convenience Sample (1. Find some people that are easy to find).

UHammersley uthi esampuleni ye-*convenience* kumele kusetshenziswe abantu okulula ukuthi batholakale.

Umcwaningi uyavumelana nababhali abangenhla uma bechaza i-*convenience sample*. Uyakufakazela ukuthi kusetshenzwa nabantu okungabi nzima ukubathola uma sekumele kwenziwe ucwaningo.

UCochran (1963:74) uphawula kanje nge-*judgmental sampling*:

Judgmental sampling the researcher chooses the sample based on who they think would be appropriate for the study. This is used primarily when there is a limited number of people that have expertise in the area being researched.

Ku-*judgmental sampling* umcwaningi ukhetha isampula ngokubheka ukuthi ubani okulungele ukubamba iqhaza. Emphakathini abasebenzisani nomcwaningi kusuke kukhethwe abantu abathile.

Umcwaningi uyavumelana noCochran ekuphawuleni kwakhe nge-*judgmental sampling*. Uyahambisana nokuthi umcwaningi akusetshenziswa noma ubani ocwaningeni kodwa kukhethwa umuntu obonakalayo ukuthi ukufanele ukubamba iqhaza.

U-Evans (1951:101) uveza lokhu nge-*snowball sampling*:

Snowball sampling selection of additional respondents is based on referrals from the initial respondents (-friends of friends). Used to sample from low incidence or rare populations.

U-Evans uthi isampula ye-*snowball* ukukhethwa kwabamba iqhaza abangeziwe kuncike kokuzoqalwa ngabo. Kuqala ukusampulwa ekuqaleni. Kuthathwa nabangani babangani okulula ukubathola.

USalzmman (1960:14) uphawula kanje nge-*snowball sample*:

The Snowball Sample (1. Find a few people that are relevant to your topic, 2. Ask them to refer you to more of them).

USalzmman uthi esampuleni ye-*snowball* kusetshenziswa abantu abambalwa abanolwazi ngesihloko okhuluma ngaso. Kumele ubacele ukuba bakuxhumanise nabanye ababaziyo abanolwazi oludingayo.

Umcwaningi akagudluki emibonweni yababhali abangenhla nge-*snowball sample*. Naye uthi kuthathwa abantu okulula ukubathola, abangabaningi. Okusetshenzwa nabo kubalulekile ukuthi kube ngabanolwazi ngokuzoxoxwa ngakho.

UNeyman (1934:528) uyichaza kanje i-*quota sampling*:

Quota sampling is a method for selecting survey participants. In quota sampling, a population is first segmented into mutually exclusive sub-groups, just as in stratified sampling. Then judgment is used to select the subjects or units from each segment based on a specified proportion. For example, an interviewer may be told to sample 200 females and 300 males between the age of 45 and 60. This means that individuals can put a demand on who they want to sample (targeting).

UNeyman uthi isampula yequota iyindlela yokukhetha abazobamba iqhaza. Uqhubeka athi emphakathini abazobamba iqhaza bakhethwa ngamaqoqo, njengakusampula ye-*stratified*. Bese isinqumo sisetshenziswa ukukhetha izihloko. Isibonelo umcwaningi angatshelwa ukuba enze isampula yabesifazane abangama-200 nabesilisa abangama-300 abaphakathi kweminyaka engama-45 nengama-60. Lesampula isho ukuthi kungaphoqeleka ukuba bakhethwe abazobamba iqhaza.

Kunezinhlobo ezintathu zamasampula i-*quota*, *purposive*, kanye ne-*convenience*, (Cochran, 1963:87).

USukhathatme (1935: 263) yena ubeka kanje nge-*quota sample*:

The defining characteristic of a quota sample is that the researcher deliberately sets the proportions of levels or strata within the sample. This is generally done to insure the inclusion of a particular segment of the population. The proportions may or may not differ dramatically from the actual proportion in the population. The researcher sets a quota, independent of population characteristics.

I-quota sample yilapho umcwaningi kuba namazinga ehlukenene. Lokhu kwenziwa ukuqinisekisa ukuthi kusetshenziswa abantu abathile. Umcwaningi usebenzisa okukaliwe kube okungancikile kokunye.

UCochran (1963:67) uveza lokhu nge-*quota sample*:

The quota sample (1. Determine what the population looks like in terms of specific qualities., 2. Create “quotas” based on those qualities.)

UCochran uthi esampuleni ye-*quota* kumele bazeke abantu ukuthi babukeka kanjani ngaphambi kokubasebenzisa. Labo ozobathatha kubalulekile ukuthi kube abanolwazi olunesisindo salokhu ocwaninga ngakho. Yenza ama-*quota* usebenzise ubukhwalithi babo.

Umcwaningi akaphikisani nababhali abangenhla ngemibono yabo nge-*quota sample*. Uyakufakazela ukuthi iyindlela yokukhetha abazobamba iqhaza ocwaningeni. Ukubazi kubaluleke kakhulu. Nabo abazobamba iqhaza kumele bazi ngeqhaza okumele belibambe. Akumele kubhekwe ukuthi banolwazi kuphela. Kubalulekile ukuthi umcwaningi athole imvume kubona. Uma bebaningi abanolwazi ngokucwaningwayo, kuhle ukuthi kukhethwe labo abanolwazi oluningi nolubaluleke kakhulu.

UHammersley (1964: 52) uyichaza kanje i-*purposive sample*:

A purposive sample is a non-representative subset of some larger population, and is constructed to serve a very specific need or purpose. A researcher may have a specific group in mind, such as high level business executives. It may not be possible to specify the population, they would not all be known, and access will be difficult. The researcher will attempt to zero in on the target group, interviewing whomever is available.

UHammersley uthi i-*purposive sample* ayisuselwa kubantu abaningi futhi yenzelwe ukufeza izidingo nezinhloso ezithile. Umcwaningi angaba neqoqo elithile emqondweni, njengabaphathi ababambe izikhundla eziphezulu. Kungenzeka ukuthi bakhethwe emphakathini abazobamba iqhaza, ngeke baziwa bonke, futhi ukubathola akukho lula. Umcwaningi angaqala ngokungabi namuntu agcine esesebenzisana nanoma ngubani amtholayo.

USukhatatme (1935: 255) uveza lo mbono nge-*purposive sample*:

Purposive sampling-selection of the most productive sample to answer the research question. Ongoing interpretation of data will indicate who should be approached, including identification of missing voices. Sampling techniques in qualitative research include snow ball/chain sampling, extreme/deviant case sampling, homogenous sampling, maximum variation sampling, - Convenience sampling, and opportunistic sampling.

USukhathatme uthi *i-purposive sampling* iyasiza ekuphenduleni imibuzo yocwaningo. Uma kuhlaziywa *i-data* iyaveza ukuthi ngubani okumele abambe iqhaza. Uqhubeka athi amasampula ocwaningweni lwekhwalithethivu ahlanganisa *i-snowball/chain*, *i-extreme*, *i-homogenous*, *i-convenience* kanye ne-*opportunistic*.

USalzman (1960:24) ubeka kanje nge-*purposive sample*:

A subset of a purposive sample is a snowball sample so named because one picks up the sample along the way, analogous to a snowball accumulating snow. A snowball sample is achieved by asking a participant to suggest someone else who might be willing or appropriate for the study. Snowball samples are particularly useful in hard-to-track populations, such as truants, drug users, etc.

USalzman uthi isampula ye-*purposive* itholakala ngaphansi kweye-*snowball*. Isampula ye-*snowball* itholakala ngokubuza obambe iqhaza ukubeka umbono ngomunye ongabamba iqhaza noma okulungele ukuba yingxenywe yocwaningo. Isampula ye-*snowball* ibalulekile ekucwaningeni ngabatholakala kanzima emphakathini, njengabasebenzisa izidakamizwa.

Umcwaningi uyahambisana nababhali abangenhla nokuphawula kwabo nge-*purposive sample*. Uyakugqamisa ukuthi iyasiza ekuphenduleni imibuzo emayelana nezinhloso zocwaningo. Kubalulekile kubabambi beqhaza ukuthi bayiphendule yonke imibuzo edingwa wumcwaningi. Uma kukhona abangakunezezela futhi bakusho. Umcwaningi uqhubeka athi le ndlela imayelana nanokuthi umuntu obambe iqhaza abeke umbono ngomunye abona ukuthi angaba nolwazi olubalulekile noludingekalayo ngocwaningo.

1.7.1.3 Izingxoxo

UNeuman (1997) uthi kukhona ingxoxo yobuso nobusoneyasocingweni. Kukhona *ne-panel interview*, *group interview*, *sequential interview*, *formal/informal interview*, *competency based interview*, *portfolio based interview*, *lunch/dinner*, *i-group*, *i-sequential*, *i-competency based*, *i-formal*, *i-informal*, *i-second* ne-*one on one*. Zonke lezi zinhlobo zezingxoxo zingaba nemibuzo ehlukeneyo, ngakho kubalulekile ukuqonda ukuthi iyiphi inhlobo ozoyisebenzisa ukuze uzilungiselele kahle.

Lapha umcwaningi ocvaningeni lwakhe usebenzise izinhlobo ezintathu zengxoxo eyobuso nobuso, i-*formal*neba phakathi kukamxoxi nomcwaningi kuphela. Umcwaningi usebenzise ingxoxo yobuso ngoba ubedinga ukukhuluma nabo umlomo nomlomo abaxoxi.

Ingxoxo e-*formal* isetshenziswe ngoba isikhathi okuvunyelwene ngaso sihleliwe kanti nokumele kuxoxwe ngakho kubaluleke kakhulu. Enye yezingxoxo kube ngeyomcwaningi nomxoxi ngamunye kuphela ngesikhathi esihleliwe ukuze umxoxi akhiphe ulwazi lwakhe analo ngokukhululeka.

UBall (1967:48) uyichaza kanje ingxoxo yasocingweni:

Often companies request an initial telephone interview before inviting you in for a face to face meeting in order to get a better understanding of the type of candidate you are. The one benefit of this is that you can have your notes out in front of you. You should do just as much preparation as you would for a face to face interview, and remember that your first impression is vital. Some people are better meeting in person than on the phone, so make sure that you speak confidently, with good pace and try to answer all the questions that are asked.

Izinkampani eziningi zicela ukuqala ngokukhuluma ocingweni ngaphambi kokumemela ingxoxo yobuso nobuso, ukuze bazi kahle ngalowo muntu. Okukodwa okuzuzwayo ngalengxoxo ungaba nokubhaliwe phambi kwakho. Kumele uzihlelele kakhulu ingxoxo yobuso nobuso futhi ukhumbule ukuba khona kwakho kokuqala yikhona okubaluleke kakhulu. Abanye abantu babona kungcono ukubonana ubuso nobuso kunokukhuluma ocingweni, qinisekisa ukuthi uyakhuluma ngokuzethemba, ngokungatatazeli bese uzama nokuyiphendula yonke imibuzo ebuziwe.

UKahn noCarnell (1958:123) bona bayichaza kanjeingxoxo yasocingweni:

A phone interview is a very cost effective way to screen candidates. These can last anywhere from 10 to 30 minutes. You should prepare for it like an open book exam. It is recommended that you have in front of you your resume, the job description, a list of references, some prepared answers to challenging questions and perhaps something about the company. The vast majority of communication is non-verbal. Because they can't see your body language, it is critically important to have positive and polished answers with energetic tone and inflection. Be sure to ask what the next step is.

Ingxoxo yasocingweni iyadula ukuxhumana nababambe iqhaza. Ingathatha imizuzu eyi-10 kuya kwengama-30. Kumele uyilungiselele njengokuhlolwa lapho kuvumelekile ukuba usebenzise izincwadi. Kwamukelekile ukuba ube nazo phambi kwakho, okumayelana nomsebenzi, uhlu lwezincwadi, nezimpendulo ezilungisiwe zemibuzo enzima nokunye mhlawumbe okumayelana nenkampani. Indlela okuxhunyanwa ngayo isikhathi esiningi ukukhuluma. Ngeke bakwazi ukukubona uma usebenzisa izimpawu, kubalulekile ukuthi ube nezimpendulo ozithembayo ngazo nezilungiselelwe kahle, izwi kufuneka kube elinokuzethemba. Kubalulekile ukubuza ukuthi yini ezolandela.

URichardson (1965:235) naye uvumelana nababhali abangenhla uma eyichaza kanje ingxoxo yasocingweni:

Telephone interviews are used for reasons such as geographic obstacles the applicant lives in another city or state. They are often not scheduled in advance, they will just call you. If you are busy, driving or in any way not able to focus 100% on the interview, tell them you are busy and ask to schedule a time later in the day or week. Don't worry, interviewers know they are calling you without an appointment and are very flexible they will work with you.

Izingxoxo zocingo ziyasetshenziswa uma abantu behlala ezindaweni eziqhelelene. Esikhathini esiningi azihlelelwa kusekude, kuvelwe kushaywe ucingo. Uma umatasatasa, ushayela imoto noma ungeke ukwazi ngokuba nesikhathi esanele sengxoxo, kumele ubazise ukuthi umatasatasa ucele kuhlelwe esinye isikhathi ekuhambeni kosuku noma iviki. Ungakhathazeki abasuke bekufonela bayazi ukuthi bakufonele ngaphandle kokukwazisa bayakuthokozela ukuxhumana nawe.

Umcwaningi akaphikisani nababhali abangenhla ngemibono yabo ngengxoxo yasocingweni. Uthi ziyahlelwa kusenesikhathi. Kwesinye isikhathi kufonwa ungalindele kanti uvumelekile ukucela ubuye ushayelwe ucingo. Akumele usabe ukucela ukuhlelelwa esinye isikhathi uma umpintshekile. Ingxoxo yasocingweni iyadula. Iyasiza ngoba uyakwazi ukuthi uma usushayelwa ucingo usuzilungiselele ube nepeni nephepha okokubhala izinto ezibalulekile.

USantiago (2009:174) uyichaza kanje ingxoxo yobuso nobuso:

This can be a meeting between you and one member of staff or even two members.

Ingxoxo yobuso nobuso kungaba umhlangano phakathi kwakho nomunye umuntu noba abantu. Lapho kusuke kuzoxoxwa ngokuthile okuhlelwe umcwaningi. Lapho okuzoxoxwa nabo basuke beceliwe ukuthi babe khona ukuzobamba iqhaza.

UWilliams (1964:310) uvumelana no-Santiago uma ephawula kanje ngengxoxo yobuso nobuso:

The face-to-face interview, also called an in-person interview, is probably the most popular and oldest form of survey data collection. It has continued to be the best form of data collection when one wants to minimize nonresponse and maximize the quality of the data collected.

UWilliams uthi ingxoxo yobuso nobuso, ibuye ibizwe ngokuthi ingxoxo yomlomo nomlomo, mhlawumbe yiyona eyaziwa kakhulu nendala ekuqoqeni ulwazi. Iqhubekile nokuba yiyona ehamba phambili ekuqoqeni ulwazi uma kuncishiswa ukungaphendulwa kwandiswe ubukhwalithi bokuqoqa ulwazi.

U-Atkinson (1964:87) naye uvumelana nababhali abangenhla ekuchazeni ingxoxo yobuso nobuso:

Face-to-face interview is a data collection method when the interviewer directly communicates with the respondent in accordance with the prepared questionnaire. This method enables to acquire factual information, consumer evaluations, attitudes, preferences and other information coming out during the conversation with the respondent. Thus, face-to-face interview method ensures the quality of the obtained data and increases the response rate.

U-Atkinson uthi ingxoxo yobuso nobuso yindlela yokuqoqa ulwazi lapho umcwaningi exhumana ngqo nombambi qhaza mayelana nemibuzo ehleliwe. Le ndlela iyakwazi ukuthi yenze kutholwe amaqiniso olwazi, imibono yabathengi, ukuziphatha, okubalulekile nolunye ulwazi oluqhamukayo ngesikhathi kukhulunywa nomxoxi. Ngakho-ke, ingxoxo yobuso nobuso iyaqinisekisa ukuthi kutholakale ikhwalithi yolwazi bese yandisa ukuphendulwa okusezingeni.

Umcwaningi uyavumelana nokushiwo ngababhali abangenhla ngengxoxo yobuso nobuso. Uyakufakazela ukuthi iba phakathi komcwaningi nomxoxi. Basuke bekhuluma umlomo nomlomo. Iyona ejwayeleke ukusetshenziswa esikhathini esiningi. Inikeza ulwazi oluqondile noluyiqiniso ngoba umcwaningi usuke enesiqiniseko sokuthi ukhuluma nomxoxi okunguyena amdingayo. Okuxoxwayo kuhlelwa wumcwaningi bese umxoxi exoxa. Uyacelwa umxoxi kusenesikhathi aziswe ngeqhaza okudingeka ukuba alibambe.

UPolit noBeck (2006: 37) uyichaza kanje *i-panel interview*:

These interviews involve a number of people sitting as a panel with one as chairperson. This type of interview is popular within the public sector.

I-panel interview ihlanganisa abantu abaningi abahlanganayo kube khona nosihlalo. Lolu hlobo lwengxoxo luvame ukutholakala ezindaweni zomphakathi. Umcwaningi singamthatha njengomuntu ongosihlalo lapha. Kungumsebenzi wakhe ukukhalima abaxoxi ukuthi bangaphumi endleleni.

UMason (2004:61) yena uveza lo mbono nge-*panel interview*:

Sometimes the employer will have a selection committee or for some other reason there will be multiple people involved in conducting interviews. They may want to conduct a panel interview in which you will be interviewed by several people at the same time. Panel interviews are very efficient from the employer's perspective because it allows them, in effect, to do many interviews all at once. Remember that in a panel interview you must connect with and engage every member of the panel, not just the person asking the question.

UMason uthi kwesinye isikhathi umqashi uba nekomiti elikhethayo noma ngenxa yezizathu ezithile kuba nabantu abaningi ababandakanyiwe ukwenza izingxoxo. Bangathanda ukuba nengxoxo ehlanganisa abantu abaningi lapho uzocwaningwa abantu abaningi ngesikhathi esisodwa. Ingxoxo lapho ubuzwa imibuzo abantu abaningi zibalulekile ngokwabaqashi ngoba zivumela bona, ukubaluleka, ukuze bakwazi ukwenza izingxoxo eziningi kanye kanye. Khumbula ukuthi engxoxweni enabantu abaningi kumele uxhumane nabo bonke abakubuza imibuzo, kungabi umuntu osuke ekubuza umbuzo ngaleso sikhathi.

U-Edwards noHolland (2013:115) bavumelana nababhali abangenhla ekuchazeni *i-panel interview*uma bethi:

Panel interview is conducted by more than one interviewer. It can consist of probably just two or three interviewers. During a panel interview you may find that only one of your interviewers is asking you questions. Even if this is the case, you must still make sure that you maintain eye contact with each assessor. Do not talk directly to one person, but instead look from person to person when you talk, but always finish by talking to and looking at the person who initially asked you the question.

U-Edwards noHolland bathi ingxoxo enabantu abaningi isuke iphethwe ngabantu abangaphezu koyedwa. Ingaba nabacwaningi ababili noma bathathu. Ngesikhathi sale ngxoxo angaba yedwa okubuza imibuzo. Noma kunjalo kumele uqinisekise ukuthi amehlo akho ababheke bonke. Ungakhulumi kuphela nomuntu oyedwa, kunalokho kumele ubabuke bonke ngesikhathi ukhuluma, ngaso sonke isikhathi kumele ekugcineni ubuke lo muntu okunguyena okubuze umbuzo.

Umcwaningi uhambisana nababhali mayelana nemibono abayibekayo nge-*panel interview*. Uthi kuyikho ukuthi lolu hlobo lwengxoxo luhlanganisa abantu abaningi kube khona nosihlalo okungaba umcwaningi. Abaxoxi baveza imibono yabo ngesikhathi esisodwa abasinikezwe umcwaningi ngocwaningo. Uma kule ngxoxo bengaphezu koyedwa ababuza imibuzo kubalulekile ukuthi umxoxi ababheke bonke angaxili kulowo obuzayo kuphela. Umcwaningi kungumsebenzi wakhe ukukhalima umxoxi ukuze akaphumi endleleni.

UHolland noRamazanoglu (1994:269) bayichaza kanje *i-group interview*:

Several candidates are present at this type of interview. You will be asked to interact with each other by usually a group discussion. You might even be given a task to do as a team, so make sure you speak up and give your opinion.

Ku-*group interview* baningi abantu abasuke bekhona. Abantu bayacelwa ukuba baxoxisane ngokwamaqoqo. Benganikwa umsebenzi othile okumele bawenze njengeqembu, bakhulume bonke babeke imibono yabo.

USchuman (1966:187) uphawula kanje nge-*group interview*:

You may be asked to do a group interview, which is the opposite of a panel interview. Instead of several interviewers and one candidate, one interviewer will sometimes interview several candidates at the same time. The interviewer will ask questions of no one in particular in hopes that a leader will emerge. Group interviews are not very effective for most situations and are rarely used.

USchuman uthi ungacelwa ukuba wenze ingxoxo yeqoqo, ephikisana neyabantu abaningi. Esikhundleni sokuba nabacwaningi abaningi nomxoxi oyedwa, umcwaningi oyedwa ucwaninga abaxoxi abaningi ngesikhathi esisodwa. Umcwaningi ubuza imibuzo okungenzeka ingaphendulwa ngumuntu. Ingxoxo yeqoqo ayibalulekile kakhulu ezikhathini eziningi, iba ngeyaleso sikhathi.

UDeming (1944: 93) umbono wakhe nge-group interview awugudluki kowababhali abangenhla:

This is where you will be meeting with several decision-makers at once. This can be an intimidating experience if you are not prepared. It's an efficient way to interview candidates and allows for different interpretations or perceptions of the same answer. Be sure to make eye contact with everyone, no matter who asked the question. It's important to establish rapport with each member of the interview team. Try to find out the names and job titles of the participants.

UDeming uthi ingxoxo yeqoqo yilapho uhlangana khona nabathathi bezinqumo abaningi ngesikhathi esisodwa. Kungaba isikhathi esingathandeki uma ungahlelile. Indlela ebalulekile yokuba nengxoxo nabantu abaningi bese kuvumeleka ukuthi abantu babeke imibono yabo ehlukene ngempendulo eyodwa. Qinisekisa ukuthi amehlo akho abheka abacwaningi, ngaphandle kokubheka ukuthi ubani obuze umbuzo. Zama ukuthola amagama abantu nemisebenzi abayidingayo abaxoxi.

UKornhauser noSheatsley (1959:168) baphawula kanje nge-group interview:

Group interviews are not common, but you might find them for sales roles, internships, or other positions in which the company is hiring multiple people for the same job.

UKornhauser noSheatsley bathi ingxoxo yeqoqo ayivamisile ukwenziwa, kodwa iyaba khona ekuzidayiseni, kwimisebenzi yesikhashana, nezinye izikhundla lapha izinkampani ziqasha abantu abehlukene esikhaleni somuntu oyedwa.

Umcwaningi akaphikisani nokuphawula ababhali abangenhla nge*group interview*. Uthi kule ngxoxo baningi abaxoxi abasuke bekhona nomcwaningi oyedwa. Bayacelwa ukuthi baxoxisana ngamaqoqo ngesihloko abasinikwe wumcwaningi. Wonke umxoxi ngamunye eqoqweni uyanikwa ithuba lokubeka uvo lwakhe. Kwesinye isikhathi amaqoqo lawo asuke ephendule imibuzo ayinikwe wumcwaningi.

UKahn noCannel (1958:57) bayichaza kanje *i-sequential interview*:

These are several interviews in turn with a different interviewer each time. Usually, each interviewer asks questions to test different sets of competencies. However, if you are asked the same questions, just make sure you answer each one as fully as the previous time.

UKahn noCannel ingxoxo ye-*sequential* yilapho kunezingxoxo eziningi nabacwaningi abehlukene ngezikhathi ezahlukene. Isikhathi esiningi umcwaningi ngamunye ubuza imibuzo lapho ehlola ulwazi ngezindlela ezehlukene. Uma kwenzeka ubuzwa imibuzo eyodwa, qinisekisa ukuthi uwuphendula ngamunye ngokuphelele njengasekuqaleni.

UTibaut noCannell (1958: 34) bavumelana nababhali abangenhla ekuchazeni *i-sequential interview*:

A sequential or serial interview consists of several interviews that take place in succession. This type of interviewing situation can be tiring and repetitive. Even though you interview with different people, you may be asked the same questions over and over. No matter how many times you've had to repeat yourself, you need to produce convincing enthusiasm for each interview.

UTibaut noCannell bathi ingxoxo ye-*sequential* yilapho izingxoxo ezehlukene ziba khona ngokulandelana. Lendlela yokucwaningwa ingakhathaza futhi iphindaphindwe. Noma ucwaningwa nabantu abehlukene, ungabuzwa umbuzo owodwa izikhathi eziningi. Kungakhathaleki ukuthi kangaki kumele uphindaphinde, udinga ukunika impendulo enelisa umcwaningi ngamunye.

UTibaut noKelley (1959:80) abagudluki ezincazelweni zababhali abangenhla ekuchazeni i-*sequential interview*:

A sequential interview process is a comprehensive, lengthy approach to interviewing. It consists of a series of back-to-back interviews with different individuals in an organization and is designed to better gauge how well you would potentially fit into the existing workplace dynamic. For example, an employer may ask you to attend a panel interview at the start of the day, take you on a tour of the business in the late morning and then after lunch, arrange a series of interviews between you and department heads, potential colleagues or key decision-makers.

UTibaut noKelley bathi ingxoxo ye-*sequential* iyingxoxo ende. Inezingxoxo eziningi nabantu abehlukene enhlanganweni yenzelwe ukubheka ukuthi uwulungele kangakanani lowo msebenzi. Isibonelo, umqashi angakucela ukuba uye engxoxweni enabantu abaningi ekuqaleni kosuku, akuthathe ahambe nawe ahlele izingxoxo eziningi phakathi kwakho nabaphathi bomnyango, nasebenzisana nabo nabathathi bezinqumo.

Umcwaningi uvumelana nababhali abangenhla nabakuphawulayo nge-*sequential interview*. Uyakufakazela ukuthi le ngxoxo ingethatha isikhathi eside kakhulu. Kulolu hlobo baba baningi abacwaningi abasuke becwaninga umxoxi ngokuthile. Le ngxoxo ithi iqedwa umxoxi ube esekhathele. Kuyenzeka umxoxi abuzwe umbuzo owodwa kaningi, kuba kuhle ukuthi awuphendule ngobunono kuzo zonke izikhathi.

USantiago (2009: 77) uyichaza kanje i-*lunch/dinner interview*:

This type of interview gives the employer a chance to assess your communication and interpersonal skills as well as your table manners! So make sure you order wisely (no spaghetti Bolognese) and make sure you don't spill your drink (non-alcoholic of course!).

USantiago uthi ingxoxo ye-*lunch* noma ye-*dinner* inika umqashi ithuba lokuthola kabanzi ngokuxhumana nawe nolwazi lwangaphakathi kuwe nendlela yokuziphatha etafuleni noma esidlweni. Qinisekisa ukuthi ufaka i-oda lokudla ngobuhlakani singabi khona i-spaghetti naseziphuzweni ungalokothi u-ode utshwala.

U-Atkinson (1964: 252) uvumelana noSantiago ekuchazeni i-*lunch/dinner interview*:

Dinner interviews are rare, but some executives and managers truly believe that you can't know someone until you break with them. The dinner table is a special gathering place unlike all others. The tone of a job interview changes in a dinner setting.

U-Atkinson uthi ingxoxo ye-*lunch* noma ye-*dinner* ayijwayelekile, kodwa abanye abaphathi namamenenja ayakholelwa ekutheni angeke umazi umuntu aze abe nethuba lokuba nesidlo naye. Itafula le-*dinner* indawo enhle yokwazana engafani nezinye. Indlela okukhulunywa ngayo ayifani ngesikhathi ninesidlo.

UKahn noCannel (1958:68) bayavumelana nababhali abangenhla ekuchazeni i-*lunch/dinner interview*uma bethi:

It is an interview spent sharing a meal with your potential employers is typically more of a conversation than a questions and answers. So, don't be afraid to engage in a two way dialogue. Yes, answer questions they ask you, but also insert any questions you have where appropriate.

UKahn noCannel bathi ingxoxo ye-*lunch* noma ye-*dinner* iyingxoxo eba khona ngesikhathi ninesidlo ndawonye nomqashi wakho ikakhulu ingokuxoxisana kunokubuzwa imibuzo unike izimpendulo. Ngakho-ke ungasabi ukukhuluma enkulumweni mpendulwano. Yebo, phendula imibuzo abakubuza yona, kodwa futhi buza noma ngabe iyiphi imibuzo ongaba nayo.

Umcwaningi uhambisana nababhali abangenhla nge-*lunch/dinner interview*. Uthola isikhathi esanele sokuxoxa nomxoxi. Baba nesidlo esitolo sokudla okuthile. Noma umcwaningi kunguyena odinga kakhulu umxoxi, kuhle ukuthi naye aziphathe kahle. Kuba kuhle ukuthi kunga-odwa utshwala. Lapha umcwaningi uthola ithuba elanele lokwazi umxoxi. Kumele bobabili bakhululeke uma bebuza imibuzo. Le ngxoxo ngisho nezinkampani ziyayisebenzisa lapho umqashi efuna ukwazi kabanzi ngalowo asuke ezomqasha.

UBall (1967:50) uyichaza kanje *i-competency based interview*:

These are structured to reflect the competencies the employer is seeking for the particular job. These will usually be detailed in the job spec so make sure you read it through, and have your answers ready for questions such as “Give me an example of a time you worked as a team to achieve a common goal.

UBall ingxoxo ye-*competency based* ingehleliwe ekubhekeni ulwazi onalo kumqashi alubhekile lomsebenzi othile. Lena ichazwa kahle mayelana nomsebenzi ngakho-ke qinisekisa ukuthi uyafundisisa, bese uba nemibuzo elungele imibuzo njengothi, nginike isibonelo lapho usebenze khona njengomunye weqoqo lapho nizuze khona okuthile ndawonye.

UPolit noBeck (2006:312) bona bayichaza kanje *i-competency based interview*:

Competency interview also referred as a situational, behavioural or competency based interview. Questions are a style of interviewing often used to evaluate a candidate’s competence, particularly when it is hard to select on the basis of technical merit; for example, for a particular graduate scheme or graduate job where relevant experience is less important or not required. Increasingly, companies are using competency based interviews as part of the selection process for experienced recruitment, as it can give valuable insights into an individual’s preferred style of working and help predict behaviours in future situations.

UPolit noBeck bathi ingxoxo ye-*competency based* ibuye ibizwe ngokuthi *i-situational* noma *i-behavioural*. Imibuzo iyindlela yokuhlola umxoxi ukuthi unolwazi olungakanani, uma kungelula ukukhetha ngokwemfundo. Isibonelo imisebenzi yabafundile lapho ulwazi lufana lungabalulekile kakhulu noma lungadingeki. Ngokwandayo izinkampani zisebenzisa ingxoxo ye-*competency* njengendlela yokukhetha abanolwazi olungasiza, okubalulekile ukuze bakwazi ukubheka indlela yokuziphatha yangomuso.

UMason (2004:137) uyichaza kanje *i-competency based interview*:

Competency based interviews, also known as behavioural interviews, feature questions designed to gauge your ability to handle the job and handle specific situations. Questions in these

type of interview generally require you to demonstrate that you have the skills the employer is looking for by providing examples of situations you've faced in the past and what you did in those situations. For example, you may be asked to discuss past projects that have succeeded and failed, how you've dealt with challenging co-workers or clients or a time when you took a risk. Answering these questions gives the interviewer an idea of how you will fit into the office environment and handle your job duties.

UMason uyichaza kanje ingxoxo ye-*competence* ibuye ibizwe ngokuthi i-*behavioural* imibuzo elungiselwe ukubheka ulwazi lokwenza umsebenzi ezimeni ezithile. Imibuzo kulolu hlobo lwengxoxo ijwayeleke ukudingeka ukukhombisa ukuthi unalo ulwazi oludingwa umqashi ngokunikeza izibonelo zezimo osuke wabhekana nazo ngokwendlule nowakwenza kulezo zimo. Isibonelo., ungabuzwa ukuthi ukhulume ngomsebenzi othile owawenza waphumelela noma wangaphumelela, ukuthi wabhekana kanjani naleso simo nezingqinamba nowawusebenzisana nabo ngesikhathi uzama ukwenza lowo msebenzi. Ukuphendula le mibuzo kunika umcwaningi nomqondo wokuthi uzokwazi kangakanani ukwenza umsebenzi azokunika wona.

Umcwaningi akaphikisani nababhali abangenhla ekuchazeni i-*competency interview*. Le ngxoxo isikhathi esiningi isetshenziswa ngabaqashi. Basuke befuna ukubheka ikhono kumsebenzi. Kuyabhekwa ukuthi unesipiliyoni esingakanani kanjalo nezinga lemfundo. Indlela yokuziphatha kumsebenzi ayisali ngaphandle ekutheni ibhekwe. Umsebenzi kuyenzeka anikwe ithuba lokukhuluma ngomsebenzi ake anikwa wona wakwazi noma wangakwazi ukuwenza. Kuyacelwa ukuba achaze ukuthi waphumelela kanjani noma yini eyenza angaphumelela, wakuvikela kanjani ukuthi lokho kungenzeki ngomuso. Abacwaningi nabo bayayisebenzisa le ndlela ukucwaninga mayelana namakhono kanye namazinga emfundo abo.

UHolland noRamazanoglu (1994:55) bayichaza i-*formal interview* bathi:

Formal interviews are based on a fixed list of questions to which all interviewees respond. This type of interview is really the verbal, face-to-face delivery of a questionnaire.

UHolland Ramazanoglu bathi izingxoxo ezi-*formal* zimayelana nemibuzo ethile lapho bonke abaxoxi kumele beyiphendule. Lolu hlobo lwengxoxo lwenziwa nangezimpawu, ubuso nobuso ukubuzwa kwemibuzo.

UWilliams (1964: 147) yena ubeka lo mbono nge-*formal interview*:

The time is scheduled for the sake of the interviewee.

UWilliams uthi ingxoxo e-*formal* isikhathi siyahlelwa ukuze kube lula kumxoxi.

USchuman (1966:59) yena phawula kanje nge-*formal interview*:

A formal interview is a one-on-one meeting between a prospective job candidate and employer, after which the prospective employer decides whether or not the candidate is right for the position.

USchuman uthi ingxoxo e-*formal* umhlangano ophakathi komxoxi nomcwaningi mayelana nomsebenzi othile, emva kwalokho umcwaningi ube esethatha isinqumo sokuthi ngabe umxoxi uwulungele yini umsebenzi.

Umcwaningi uvumelana nababhali abacaphunile nemibono yabo nge-*formal interview*. Uveza ukuthi imibuzo ezobuzwa abaxoxi iyahlelwa ngokubhalwa phansi kusenesikhathi. Isikhathi esiningi izingxoxo zibanjwa ubuso nobuso. Ukwenza izinto zihleleke kahle umcwaningi uyahlela momxoxi isikhathi esizovumelana nabo bobabili.

UDeming (1944:267) uyichaza kanje i-*informal interview*:

Informal interview is not based on list of questions nor do they use fixed response categories.

UDeming uthi ingxoxo e-*informal* ayinayo imibuzo eminingi nezimpendulo ezithile.

UKornhauser noSheatsley (1959:193) babeka lo mbono nge-*informal interview*:

Time is not scheduled.

UKornhauser noSheatsley bathi ingxoxo e-*informal* ayinaso isikhathi esihleliwe.

U-Atkins (1964:91) yena uphawula kanje nge-*informal interview*:

Informal interview is the type that many candidates prefer. They often take place outside of the office, sometimes over coffee or lunch, and they are generally a lot less stressful than a full on face to face meeting. Because of this, candidates usually feel a lot more

relaxed and confident when it comes to this type of interview, but it's important to remember that they are still part of the selection process. Whatever you say and do during these informal conversations will still have an impact on whether or not the interviewer decides to invite you to the next stage, or offers you a job.

U-Atkins uthi ingxoxo *e-informal* ingethandwa abantu abaningi. Inokubanjwa ngaphandle kwehhovisi, kwesinye isikhathi esitolo sokudla, ayinayo ingcindezi enkulu njengeyobuso nobuso. Ngenxa yalokhu, abaxoxi bazizwa bekhululekile kakhulu benokuzethemba uma kuziwa kulolu hlobo lwengxoxo, kodwa kubalulekile ukukhumbula ukuthi baseyingxenye yabazokhethwa. Noma ngabe ikuphi okushoyo nokwenzayo ngesikhathi sengxoxo *e-informal* kuzoba nomthelela ekutheni umcwaningi uyakucela ukuthi ube khona engxoxweni elandelayo, noma uyakunika umsebenzi. Le mihlangano ingazisa umcwaningi okuningi ngaphezu kokucabanga, nanka amathiphu ongawasebenzisa engxoxweni.

Umcwaningi uhambisana nokuphawulwayo nge-*informal interview*. Uphawula uthi imibuzo ayihlelwa kanjalo nezimpendulo zayo, asikho isikhathi esihlelelwe ukubamba le ngxoxo. Ibanjwa noma kuphi, asikho isidingo sokuhlela indawo. Iyona ethandwa kakhulu ngabaxoxi ngoba akubhekwa izinto eziningi. Nabaqashi abanye bayayisebenzisa le ndlela ukuhlola abasebenzi mayelana nomsebenzi abaqashelwe wona.

UBall (1967:85) baphawula kanje nge-*portfolio based interview*:

In the design/digital or communications industry it is likely that you will be asked to take your portfolio along or show it online. Make sure all your work is up to date without too little or too much. Make sure that your images if in print are big enough for the interviewer to see properly, and always test your online portfolio on all internet browsers before turning up.

UBall uthi ingxoxo ye-*portfolio* enkampanini yezokuxhumana kubalulekile ukuthi ubakhombise i-portfolio yakho. Qinisekisa ukuthi wonke umsebenzi ukhona futhi umi ngokohlelo ungabi mncane noma mningi kakhulu. Qinisekisa ukuthi izithombe zakho uma zenziwe zinkulu ngokwanele ukuze umcwaningi azibone kahle, futhi ubhekisise i-portfolio yakho eku-inthanethi ngaphambi kokuzithumela.

UKahn noCarnell (1958:43) babeka lo mbono nge-*portfolio based interview*:

If the role you are applying for is within the arts, media or communications industries then you may be asked to bring a portfolio of your work to the interview. You will be asked about the pieces you have chosen to present in your portfolio.

UKahn noCarnell bayichaza kanje ingxoxo ye-portfolio, uma umsebenzi owudingayo ukwezobuciko, noma kwezokuxhumana enkampanini lapho ungacelwa ukuba uze ne-portfolio yakho yomsebenzi engxoxweni. Ungacelwa ukuba uchaze ngawo wonke umsebenzi okhona phakathi.

USantiago (2009:126) akagudluki kubabhali abangenhla ekuchazeni *i-portfolio based interview* uma ethi:

If you are applying for a creative role, you might be asked to attend an interview and bring your portfolio of work. The interviewer will then look through your work and ask questions based on particular pieces.

USantiago uyichaza kanje ingxoxo ye-portfolio uma ufake isicelosomsebenzi wezobuciko, ungacelwa ukuba uye engxoxweni uphethe i-portfolio yakho. Umcwaningi uzoyibheka abheke umsebenzi wakho bese ebuza imibuzo emayelana nokuphakathi.

Umcwaningi akaphikisani nokuchazwa ababhali abasebenzisile mayelana ne-portfolio based interview. Uthi isikhathi esiningi lolu hlobo lwengxoxo lusetshenziswa ngabaqashi. Badinga ukubona i-portfolio yomsebenzi. Basuke befuna ukubona wonke umsebenzi ophakathi ukuthi ngabe ukulele zinga abalifunayo yini. Kubalulekile ukuthi konke okudingakalayo kube khona kwi-portfolio. Kuyenzeka umsebenzi acelwe ukuba achaze ngawo wonke umsebenzi ophakathi. Umqashi uyabuza imibuzo ngakho konke okuphakathi kwi-portfolio. Yonke idinga ukuphendulwa.

UPolit noBeck (2006:23) baveza lo mbonongengxoxo yesibili:

You've past the first interview and you've had the call to arrange the second. Congratulations! But what else is there to prepare for? You did as much as you could for the first interview! Now is the time to look back and review. You maybe asked the same questions you were asked before, so review them and brush up your answers. Review your research about the company, take a look at the 'About us' section on their website, get to know their

client base, search the latest news on the company and find out what the company is talking about.

UPolit noBeck bayichaza kanje ingxoxo yesibili, uma usudlulile engxoxweni yokuqala usuthole ucingo lokuhlelela eyesibili. Siyakubongela! Kodwa yini osekumele uyihlele? Wenze kahle ngokusemandleni engxoxweni yokuqala! Manje sekuyisikhathi sokubheka emuva okwenzile. Ungabuzwa imibuzo obuzwe yona phambilini, ibhekisise bese ulungisa izimpendulo zakho. Bhekisisa ucwaningo lwakho ngenkampani, bhekisisa ngabo, nge-website yabo, thola ngabathengi babo lapho bebaningi khona, bheka izindaba zamanje ezisenkampanini bese uyathola ukuthi inkampani ikhuluma ngani.

USchumann (1966:69) ekuchazeni ingxoxo yesibili uvumelana nababhali abangenhla uma ethi:

After your first interview, you may be asked back again for a second date. They like you enough that you made the first round of cuts, but they would like to know more about you before making their final decision. Second interviews can last either a half or full day so it is best to check again and get an agenda. You may be meeting with three to five individuals. This may include a representative from Human Resources, the department head, the office staff and the department head's supervisor. Be alert and enthusiastic at all times. The more you know about the structure of the process, the less anxious you are going to feel and the better you will perform. This is the last step before an offer is made.

USchumann uthi emva kwengxoxo yokuqala, ungabizelwa ingxoxo yesibili. Bakuthande ngokwanele engxoxweni yokuqala, okusho ukuthi bathanda ukwazi kabanzi ngawe ngaphambi kokuthatha isinqumo sokugcina. Ingxoxo yesibili ingathatha uhhafu noma usuku lonke kuhle ukubhekisisa ukuthi izobe imayelana nani. Ungahlangana nabacwaningi abathathu kuya kwabahlanu. Lapha kungahlanganisa noqhamuka eHhovisi labasebenzi, umphathi womnyango, umsebenzi wasehhovisi, nomeluleki womphathi womnyango. Ngesikhathi uthola okuningi ngomnyango ingesikhathi ukuthuka kwehla okuzokwenza ukuba wenze kahle uma seninengxoxo. Lesi isigaba sokugcina ngaphambi kokuba isinqumo sithathwe.

UTibaut noKelley (1959:86) bahamba emazwini ababhali abangenhla ngendlela abaphawula ngayo ngenhlokhono yesibili:

A second interview is an important stage in the job application process. It indicates that a company has enough interest in an applicant to call him back to talk with other decision-making staff in the company. Depending on the organization, an offer of employment may be extended after the second interview, or an applicant may be asked to return for another interview. The goal of a second interview is to glean more information about the applicant, usually from a different perspective to see if he or she will fit in well about the company.

UTibaut noKelley bayichaza kanje ingxoxo yesibili, isigaba esibalulekile esicelweni somsebenzi. Sikhombisa ukuthi inkampani inokuthile ekuthandile ngomfakisicelo somsebenzi ukuze ezokhuluma nabathathi bezinqumo bayo. Kuya ngenkampani, ukunikwa umsebenzi kungadluliswa emva kwengxoxo yesibili, noma umxoxi angacelwa ukuba aze kwenye ingxoxo. Inhloso yengxoxo yesibili ukuthola ulwazi oluningi mayelana nomxoxi, isikhathi esiningi ngokwehlukene ukuze kutholakale ukuthi uzokwazi yini ukungena khaxa esikhundleni.

Umcwaningi uvumelana nababhali abangenhla mayelana nengxoxo yesibili. Uthi iba khona emva kweyokuqala. Uma umcwaningi esexoxile nomxoxi bandlula engxoxweni yokuqala badlulela kweyesibili. Kuyenzeka kubuzwe imibuzo esike yabuzwa. Nasezinkampanini kuyenzeka beyisebenzise. Iba lapho umsebenzi ephumelele eyokuqala. Kubalulekile ukuthi umsebenzi athole kabanzi ngenkampani. Kusuke kusafuneka ulwazi oluthe xaxa kumsebenzi.

UMason (2004:39) baphawula kanje ngenhlokhono yobuso nobuso:

This is the most common interview method and involves you and the interviewer alone in a private office. Once you are face-to-face with the interviewers your dress, appearance, non-verbal communication skills and other visual factors, as well as your verbal communication skills will come into play. Building rapport with the interviewer is usually easiest in this setting.

UMason uyichaza kanje inhlokhono lapho kubhekene khona umcwaningi oyedwa nomxoxi oyedwa, lena inhlokhono evamisile ukuba khona ehlanganisa laba bantu bobabili kuphela ehhovisi eliyimfihlo. Lapho sekubhekenwe ubuso nobuso izingubo, ukubukeka, ukukhuluma

ngomlomo, nokukhuluma ngezenzo kubalulekile. Ukwakha isithombe esihle kumcwaningi kuhle.

UHolland noRamazanoglu (1994:398) bavumelana noMason ngenhlolokhono yobuso nobuso uma bebeka kanje:

The most common interview. There is only interviewer with the interviewee. The one on one job interview is a test/conversation and both parties will end the conversation with an opinion. The interviewer if the candidate is right for the job and the interviewee, if the organization is right for him. The interview starts when the interviewee meets the interviewer.

UHolland noRamazanoglu bathi inhlolokhono yomhlokhono nomhlokwakhono kuphela yiyona eyejwayelekile. Kusuke kukhona bona bobabili kuphela. Kule ngxoxo zombili izinhlangothi ziphetha ngokubeka imibono. Umhlokwakhono uma ewulungele umsebenzi nenkampani uma imulungele waziswa umhlokwakhono. Inhlolokhono iqala lapho umhlokwakhono ehlangana nomhlokwakhono iphinde iphethelapho.

U-Atkinson (1964:75) uvumelana nababhali abangenhla uma ephawula kanje ngenhlolokhono yobuso nobuso uma ethi:

The one-on-one job interviewing process is common in many companies and organizations. It is between the employer and employee.

U-Atkinson uthi ingxoxo yomcwaningi nomxoxi ezinkampanini namaqembu amaningi iyona esetshenziswayo. Iphakathi kukamxoxi nomcwaningi kuphela. Akabi khona omunye umuntu obandakanywa kuyo.

Indlela yokuxoxisana nomphakathi ababhali abaningi bayichaza ngokuthi iyindlela enenhloso ethile.

Umcwaningi uhambisana nababhali abangenhla ekuchazeni inhlolokhono yobuso nobuso. Uphawula ukuthi kulolu hlobo kusuke kungumcwaningi nomxoxi kuphela. Basuke bebhekene ubuso nobuso. Ukukhuluma ngezenzo kuyasetshenziswa izimpawu zokukhuluma. Bobabili babeka imibono ekugcineneni. Inhlolokhono iqala ngesikhathi umhlokhono ehlangana nomhlokhono iphinde iphethelapho. Owesithathu umuntu usuke engekho.

UGratus (1988:05) uveza lo mbono ngenhlokhono:

The interview takes place between two people or more than that. There are questions asked and the answers are to be provided.

Inhlokhono yenzeka phakathi kwabantu ababili noma ngaphezulu. Kunemibuzo ebuzwayo kanye nezimpendulo ezinikezwayo.

UPolit noBeck (2006:54) bona baphawula kanje ngenhlokhono:

An interview is a research tool in which a researcher asks questions of participants; they are often audio-or video-taped for later transcription and analysis.

UPolit noBeck bathi ingxoxo ithuluzi locwaningo lapho umcwaningi ebuza imibuzo kubaxoxi, basebenzisa okuthile kokuqopha lokho okukhulunywayo ukuze kuhluzwe kahle ekuhambeni kwesikhathi.

UWilliams (1964:109) yena ubeka lo mbono ngengxoxo:

A method of data collection in which one person (an interviewer) asks questions of another person (a respondent): interviews are conducted either face-to-face or by telephone. The interviewer's job consists of locating the respondent, persuading them to answer questions, asking questions, recording answers, ensuring answers are meaningful and ensuring the answers are the respondents own.

UWilliams uthi ingxoxo yindlela yokuqoqa ulwazi lapho umcwaningi ebuza imibuzo umxoxi. Izingxoxo ziyenzeka ubuso nobuso noma ngokusebenzisa ucingo. Umsebenzi womhlokhono ubandakanya ukuhlela indawo okuzohlanganelwa khona, ukuze abaxoxi bephendule imibuzo yakhe, ababuze imibuzo, abhale izimpendulo, aqinisekise ukuthi izimpendulo zinomqondo ophusile futhi zisuka kumxoxi.

UYow (1994:66) uveza lo mbono ngengxoxo:

Wording the question so that it is clear and appropriate for the topic. Questions should be straight to the point. Remembering what the narrator has just said, and judging the relevance, validity, and completeness of the answer so that you know when to follow up, probe, and so on.

Ukubhalwa kwamagama ombuzo kuyacaca mayelana nesihloko. Imibuzo kumele iqonde ngqo kokukhulunywa ngakho. Ukukhumbula ukuthi umxoxi uthini, nokubheka ukuhambisana, nokudingekalayo kubalulekile.

Umcwaningi akaphikisani nababhali abacaphune ngenhla ngengxoxo. Ubeka umbono wokuthi iba phakathi kwabantu ababili noma ngaphezulu. Kuba khona imibono ebekwayo ngesihloko esithile noma kubuzwe imibuzo kunikezwe izimpendulo. Kuyenzeka kubhalwe phansi imibuzo nezimpendulo noma kuqoshwe okuxoxwayo. Lokho okuxoxwayo kuyahluzwa ukuhamba kwesikhathi. Umcwaningi uhlela indawo okuxoxoxelwa kuyo. Kungumsebenzi wakhe ukukhalima abaxoxi ukuthi bangagudluki kokuxoxwayo.

Ingxoxo ngokomhlolikhono isho ukuhlangana kwabantu ngeziqu zabo, ngenhloso ethile lapho omunye ebuza imibuzo omunye noma abanye abantu balindelwe ukuba banike izimpendulo zalokho okubuziwe. UNyembezi (1992:544), kanye noDoke, Malcom noSikakane (1990:220) esichazamazwini sabo ingxoxo bayibuka ngeso elilodwa, baveza ukuthi, ukuxoxa kusho ukudla ingevu noma ukutshelana izindaba ezithile. Lolu yilona hlobo lwengxoxo olungenhla oseluthe laphawulwa uYow (1994) umcwaningi alusebenzise ekuqoqeni ulwazi oselwethule kulolu cwaningo. Ngaphansi kwale ngxenye kwethulwe izinhlobo zezindlela zokuxoxisana nomphakathi, ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi kanye nobubi bendlela yokuxoxisana nomphakathi.

Usuku nesikhathi okuzohlenganwa ngaso nalabo okuzoxoxwa nabo kuzokwenziwa ngokwesivumelwano somcwaningi nabo. Izingxoxo zobe zenzeka kumcwaningi nomphakathi okuzoxoxwa nawo. Umxoxi uzobe evumelekile ukuba aphenidule ngokolwazi analo. Umcwaningi uzobe engathathi konke okushiwo umxoxi kodwa uzobheka ukuthi kubaluleke kangakanani kulolu cwaningo bese ethatha lokho okubalulekile. Umcwaningi nabaxoxi bazothatha ihora. Inhloso yokwenza ucwaningo kubantu ukuthola ulwazi olunye oluvela kubo ngezithakazelo nezingathekiso.

Umcwaningi uyazi ukuthi kungenzeka labo azobe exoxa nabo kutholakale ukuthi isikhathi asigcineki. Abanye abangasebenzi bayobonakala phakathi kwezinsuku bese kuthi labo abasebenzayo babonakale ntambama nangempelasonto. NgokukaNhlumayo (2006:100) ukuxoxisana ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa

ucwaningo. Kuyindlela enikeza imininingwane ukuxoxisana lapho abantu bephendulana umbuzo nombuzo phakathi komcwaningi kanye nalowo axoxisana naye.

Indlela yokuxoxisana inalobu buhle obulandelayo abantu bayathanda ukukhuluma kunokubhala phansi, leyo mibiko engaba yimfihlo iyatholakala lapho kuxoxiswana kunokuba umuntu ayibhale phansi, umcwaningi uyakwazi ukuchaza kalula lokho akudingayo ngendlela leyo abaxoxisana ngayo, lapho kuxoxiswana akuthathi isikhathi eside kunokuphendula imibuzo ebhalwayo.

Nakuba le ndlela inconywa kodwa inabo ububi bayo esingabala lokhu okulandelayo: ukutholakala kwemininingwane kuyaye kube nzima. Lokho kusho ukuthi umuntu oqoqa le mininingwane makube ngumuntu oqeqeshiwe futhi onekhono lokuxoxisana nabantu, lowo ocwaningayo kuyenzeka abe nobandlululo okuyinkinga ngoba umcwaningi akabe esakwazi ukufihla imicabango yakhe.

USherman noWebb (1988:84) ngokuhunyushiwe bathi indlela yekhwalithethivu ibandakanya okusezingeni eliphezulu okuqoqwayo, njengengxoxo, imibuzo, okubhaliwe nokubonwayo ukuze kuqondakale futhi kuchazeke kahle. UFlick (1998:76) ingxoxo iyakwazi ukuvumela umcwaningi ukuba athole ukucaciseleka ngalokho asuke efuna ukucaciseleka ngakho. Uqhubeka athi umcwaningi ubuka izinto ngeso lalowo asuke emcwaninga. UWelman noKruger (2001:160) bathi ziningi izinhlobo zezingxoxo ezisetshenziswa ngabacwaningi. Bathi kukhona ingxoxo ehleliwe lapho umcwaningi ehlela khona imibuzo ezobuzwa labo ababuzwayo okuyiyona esetshenziswa lapha.

Kulolu hlobo umcwaningi ubuza imibuzo kulabo axoxa nabo bebhakene ubuso nobuso. Izimpendulo zonke azitholayo uzibhala phansi. Uma ocwaningayo ebuze umbuzo wangazwakala uyawuphinda awubuze njengoba unjalo. Kanjalo uma kubonakala ukuthi indlela okubuzwa ngayo ayizwakali umcwaningi uyayishintsha.

Uhlobo lwengxoxo olunye lubizwa ngokuthi inhlolokhono engahleliwe. UWelman noKruger (2001:160) bathi lolu hlobo lwengxoxo lwenziwa ocwaningeni lwento engajwayelekile. Akulula neze ukuhlela ingxoxo ngento engajwayelekile.

Umcwaningi uqhubeka athi izingxoxo igama elisuselwa ebuningini izingxoxo kodwa ubunye balo ingxoxo. Ubunye u-isi oyisiqalo segama esikhomba ubunye ube esemelwa isakhi esiyisiqalo

u-izi- esikhomba ubuningi. Usebenzise indlela umcwaningi yokuthi aqophe usuku, isikhathi, kanye nendawo yokuthi ahlangane nalowo afuna ukuxoxa naye. Uma lowo ozoxoxa nomcwaningi bevumelana ngosekushiwo ngenhla babe sebehlangana. Umcwaningi kulapho ehlale phansi nalabo abatholile ukuze axoxisane nabo. Bezenzeka phakathi komuntu ngamunye nomcwaningi lezi zingxoxo.

Umcwaningi kuleso sikhathi ubeqala ngokuthi endlalele kulokho okuhloswe ukukhulunywa ngakho. Usuke enikiwe inkululeko umxoxi yokuthi aphenyule ngendlela abona nacabanga ngayo. Akusho lokhu ukuthi umcwaningi ubethatha konke okushiwo umxoxi kepha ubebheka kuqala ukuthi lokho kunendikimba kangakanani. Okubalulekile kulapho abekucosha khona. Umcwaningi nomxoxi bebethatha isikhathi esingangehora. Inhloso yokwenza lezi zingxoxo bekuwukuzama ukuthola ulwazi oluningi oluvela kwabanye abantu.

Kuyaziwa ukuthi lixhoshwa libhekile. Labo ebekuhlelwe nabo isikhathi bekwenzeka singagcineki kahle. Siyinto emqoka kabi isikhathi ukuthi sigcinwe. Umcwaningi abanye ubeze aye emakubo. Kokunye lokho bekuye kuphazamise ezinye izinhlelo umcwaningi asuke esezihlelile.

Ezinhlelweni zengxoxo umcwaningi uxoxisane nabantu abangamashumi amabili okuhlanganisa noMnumzane Ndela Ntshangane. UMnumzane Ndela Ntshangase uke wafundisa eNyuvesi yakwaZulu-Natali eMgungundlovu esikoleni sezobuciko kumnyango wesiZulu. Abanye abayishumi nesishagalolunye abasendaweni yakwaHlathi. Inhloso yalokhu bekuwukuthola imibono eyehlukene mayelana nemibuzo esithe yaphawulwa ngenhla. Abantu okuxoxiswane nabo ababona ongoti bamasiko kodwa bakhombisa ukuba nolwazi olubalulekile mayelana nemibuzo abebuzwa yona.

1.7.1.4 Izinhlobo zezindlela zokuxoxisana nomphakathi

Zimbili izindlela zokuxoxisana nomphakathi. Indlela yokuxoxisana enemibuzo ehleliwe, nezimpendulo ezicatshangiwe ukuthi kungaba yizo. Uphoqelekile ukuba akhethe lowo obuzwayo ezimpendulweni azinikeziwe. Olwesibili uhlobo lwengxoxo yilolu okuthi noma uyihlelile imibuzo ongayibuza, kodwa ube nemvume yonke yokuyiguqula uyibeke ngenye indlela, Lena iyona ndlela umcwaningi ayisebenzisile lapha. Umcwaningi kule ndlela uyakwazi ukuthi

endlalele lowo azoxoxa naye ngesihloko socwaningo, amchazele ukuthi ucwaningo lumayelana nani bese kucaca ukuthi kuxoxwa ngani.

Uma sekuxoxwa, imibuzo ifanele ihambisane nesimo salowo muntu okusuke kuxoxwa naye ngaleso sikhathi. Esinye sezibonelo kungaba ukuthi akufanele kube ukuzoguqula izinkolelo zalowo muntu, mhlawumbe ezesiko lakhe. Yingakho umcwaningi esuke eze ngemibuzo yocwaningo kuphela kepha hhayi ukuzoguqula isimo somuntu.

UGratus (1988:07-08) ubuye aphawule kanje ngenhloko:

The interviewee is the one who do a lot of talking and the researcher is only there to guide the narrator to be always on the point of the interview.

UGratus uthi engxoxweni umxoxi wuyena okhuluma kakhulu bese umcwaningi abe khona ukubheka ukuthi akaphumi yini kokudingekalayo. Umxoxi kumele agxile ekuphenduleni imibuzo ebuziwe.

Umcwaningi uyavumelana nokushiwo uGratus ukuthi umxoxi uyena osho okuningi. Umcwaningi uyamkhalima ukuthi aphenhlele okubuziwe. Nakanjani umxoxi akumele abe esexoxa okungadingeki. Umcwaningi ubhala phansi izimpendulo noma aziqophe. Konke lokhu kwenzeka emva kokuvumelana phakathi kwakhe nomxoxi.

1.7.1.5 Ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Yinhle kakhulu lendlela ngoba yenza umcwaningi akwazi ukuguqula imibuzo yakhe uma ebona kufanelekile. Enhle ingxoxo ilapho lowo okuxoxwa naye ekwazi ukunaba ezimpendulweni azinikayo. Ezesekelwe izimpendulo izibonelo futhi zibe zihambisana nengxoxo zenza lokho okuxoxwayo kucace kuthi bha kulowo osuke ephonsa imibuzo.

Le ndlela umcwaningi uyibone kuyiyona engcono kakhulu ekuqoqeni ulwazi ngoba nabantu obekuxoxwa nabo ngabantu asebenkantshubomvu ezintweni eziphathelene namasiko. Omunye wabo uMnumzane Ndela Ntshangase.

UYow (1994:66) ubeka nalo mbono ngenhloko:

In this type of the interview, one who is asking questions the researcher, should know exactly what his intentions are. It also

important that questions become connected to the selected topic of the research. Questions are basic root of the research.

UYow uthi kulolu hlobo lwengxoxo, lowo osuke ebuza imibuzo umcwaningi, kumele azi ngezinhloso zakhe. Kubalulekile ukuthi imibuzo kumele ihambisane nesihloko esikhethiwe ocwaningeni. Imibuzo iwumgogodla wocwaningo.

Kuyenzeka kube nokungaboni ngaso linye phakathi komxoxi nomcwaningi. Lokhu kuyagwemeka kwingxoxo yabo. Umcwaningi uyena okumele aqinisekise ukuthi umxoxi uyahambisana nokumele kuxoxwe ngakho. UYow uveza ukuthi kufanele kubhekwe umbono womuntu okusuke kuxoxwa naye ukuze umbuzo uzwakale kahle, okungasiza ukugwema ukungaboninngaso linye phakathi komxoxi nomcwaningi.

UYow (1994:72-73) uphawula kanjena ngengxoxo:

You must sense from nonverbal response as well as from the spoken words, how uncomfortable you are making you are making your and stop challenging before you get ordered out. One strategy is asking troubling question, is to stop line of questioning at the moment you can tell from tone of the voice or look that the narrator is getting upset. Wait, then return later in the interview, may be more obliquely.

UYow uthi kumele ukwazi ukubona kokushiwoyo ngezenzo, nokukhulunywayo, ukuthi awuhambisani kangakanani nakho bese uma ukufaka inselelo ngaphambi kokuthi uze utshelwe. Enye indlela ukubuza imibuzo evalelana ekhoneneni, kumele ungayisebenzisi uma ubheka ukuthi umxoxi akahambisani nakho. Yima kancane, bese uyaqhubeka emva kwesikhashana engxoxweni.

Usephumele obala umcwaningi ngokubaluleka kanye nobuhle bokusebenzisa ingxoxo, manje ngenzansi usezobheka ububi le ndlela yokuxoxisana nomphakathi.

1.7.1.6 Ububi bendlela yokuxoxisana nomphakathi

Kudla isikhathi esiningi somcwaningi ukuxoxisana nomphakathi kumbe abantu abasuke bekhethiwe. Lokhu kufakazelwa ababhali asebenzomakadebona abangoGratus (1998), Mitchel kanye noJolley (1988) bona babona ngokuthi yize indlela yokuxoxisana nomphakathi ibonakala iyinhle, kodwa inabo futhi ububi. Baqhubeka bathi le ndlela idla kakhulu isikhathi kanjalo

nemali. Loku kubonakala ngesikhathi umcwaningi ehla enyuka ehambela abantu azoxoxisana nabo. Bathi ngesikhathi sengxoxo kuyaye kuthi isikhathi sidleke kakhulu.

Kwenziwa ukuthi ingxoxo iyaye ithathe isikhathi esingaphezu kwaleso ebesicatshangiwe. Kudingeka ukuthi kule ndlela umcwaningi azimisele ukuthi angase alahlekelwe yimali nesikhathi esiningi. Baqhubeka bathi ngale ndlela okubi kuyaye kwenze ukuthi umcwaningi azithole esethatha uhlangothi oluthile engxoxweni. Kudala ukuthi lokhu uBell abe nomunye umbono.

UBell (1995:35) ubeka kanje ngengxoxo:

The questioning situation during the interview should go along with interview processes.

UBell uthi imibuzo ngesikhathi sengxoxo kumele ihambisane nayo. Izimpendulo kumele zishaye esikhonkosini. Umxoxi akumele athi uyaphendula ashaye eceleni. Umcwaningi kumele akuqikelele lokho.

Okubi okunye ngale ndlela ukuthi abantu okusuke kuxoxwa nabo kokunye baye bathande ukufaka nezinto ezingaqondene nemibuzo esuke iqondiwe ocwaningeni. Umcwaningi usebhalile ngendlela yokuxoxisana nomphakathi, useya ezingxoxweni.

1.8 Isiphetho

Kulesi sahluko kuchazwe amatemu abalulekile ngokusebenzisa nangokubheka imibono yabanye ababhali ngawo. Ukubuyekezwa kwemibhalo nakho kwenziwe. Kwakhulunywa ngolunye ucwaningo oselwenziwe oluthi aluhlobane nalolu.

Kukhulunyiwe ngokufana nangokuhluka kolunye ucwaningo oselwenziwe nalolu. Indawo okwenziwe kuyo ucwaningo ishiwo okuyindawo yaseMnambithi kwaHlathi eNombolo 1, nasenombolo 2 kanye naseSidakeni. Kuveziwe ukuthi le ndawo ingeyasemakhaya iphethwe yiNkosi uKunene. Izinhloso zocwaningo zethuliwe. Imibuzo ephendulwe kulolu cwano ivozeziwe. Izindlela ezisetshenzisiwe ekwenzeni ucwaningo umcwaningi uzinikezile wazichaza. Okusetshenzisiwe ukwenza ucwaningo kushiwo. Lapha umcwaningi uxoxisane nabantu abathile, wasebenzisa izincwadi, imiqingo yolwazi kanye namajeneli obekutholakala kuzigcinamabhuku. Amasampula enziwe.

Izinhlobo zezingxoxo ziveziwe zachazwa kwase kushiwo ukuthi kusetshenziswe ziphi kwanikezwa nezizathu. Ukubaluleka kwendlela yokuxoxisana nomphakathi kukhulunyiwe ngayo kanjalo nobubi bayo. Esahlukweni esilandelayo kuzobhekwa isendlalelo socwaningo nezinjulalwazi ezisebenzisiwe eziqondene ngqo nezithakazelo.

ISAHLUKO 2

2.0 ISENDLALELO SOCWANINGO NEZINJULALWAZI EZISETSHENZISIWE

2.1 Isingeniso

Kulesi sahluko kuzobhekwa isendlalelo socwaningo nezinjulalwazi ezisebenzisiwe ye-*orality* neye-*oral style* zona ezithintana ngqo nezithakazelo. Izindlela okusetshenziswa ngazo izithakazelo zizonikezwa zichazwe. Lezi ezilandelayo uma kukhulunywa emzini womnumzane, uma umuntu encenga okuthile, uma kukhushulwa umuntu osadlula emhlabeni, kushadwa, kulandwa umuntu emakhazeni nanoma kuthuliswa ingane.

Umcwaningi uzoveza ukuxhumana kwalezi zinjulalwazi nezithakazelo. Uzophawula nokuthi zombili noma zibhalwe ngabantu abehlukene kodwa zinokuhlobana okukhulu ngoba zigxile ebucikweni bomlomo.

2.2 Isendlalelo socwaningo

EsiZulwini kukhona izibongo, izithakazelo, izifengqo nezingathekiso. Kuzoke kuthi ukuchazwa isibongo kanye nezifengqo ngoba umcwaningi usesichazile isithakazelo nesingathekiso. Uthi isibongo yigama lomndeni eliqhamuka kukhokho noma kumholi wawo. Lelo gama lisetshenziswa ngoba lowo ewumsuka waleso sibongo. Uma umndeni usumkhulu kakhulu usebenzisa lelo gama libe yisibongo ozokwaziwa ngaso.

UKhumalo (1995:8) usichaza kanje isibongo:

Ngesibongo sikhuluma ngomndeni othize ozihlanganise ngaphansi kukakhokho noma umholi wawo. Lowo mndeni uye uzibize ngegama lalowo ongumsuka wawo. Kuhamba kuhambe lowo mndeni uma usuwande kakhulu ube usuzibiza ngalelo gama kuze kube yisibongo ozokwaziwa ngaso.

Abanye abantu bathatha isibongo basenze isithakazelo bese bethatha isithakazelo basenze isibongo, okungenankinga kwazise ukucela kwakho kokubili kakunawo umehluko omkhulu.

URosenthal (1965:19) uyavumelana noKhumalo uma ethi:

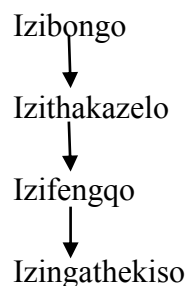
A surname could be a first name, names of ancestors, nicknames, names of fathers and grandfathers.

Isibongo kungaba yigama lokuqala, amagama okhokho, izidlaliso, amagama obaba nomkhulu. Igama likakhokho womndeni othize ozihlanganisa ngaphansi kwaso futhi waziwa ngaso. Kungaba igama lomuntu owasungula lowo mndeni noma oyinhloko yaso.

NgokwamaZulu isibongo yigama likakhokho oyinzalabantu okuyaye kubizwe ngalo umndeni wonke ovela kulowo khokho, (Msimang,1975:14).

Umcwaningi uyavumelana nababhali abangenhla uma bechaza isibongo. Uthi kuliqiniso ukuthi siyigama lomqali waleso sibongo. Umuntu othathwa njengowabamba iqhaza elikhulu ekusunguleni ungomunye othathwa njengedlozi elikhulu laleso sibongo. Umcwaningi uqhubeka athi isibongo yigama lomuntu ohlonishwa kakhulu abantu abangaphansi kwaso.

Indlela okulandelana ngayo kusukela ezibongweni kuya ezingathekiseni umcwaningi uveza ukuthi kuqala izibongo, izithakazelo, izifengqo bese kugcina izingathekiso.



Isikhathi esiningi ngabantu abafaniswa nezilwane noma imvelo njengezintaba, imifula nokunye.

Kuyazicacela ngokubheka izincazelo zezibongo ezingenhla ukuthi zisuselwa egameni lomsunguli waleso sibongo. Lokho kwenzeka ngenxa yeqhaza lakhe elikhulu alibamba. Izibongo okungamagama abantu zisuselwe ezintweni ezithile. Kungaba izinto zendalo, izilwane, ukwenza okususelwe ezenzweni nokunye, (Mzolo,1977:5-6). Unikeza lezi zibonelo zezibongo ezisuselwe endalweni uZulu osuselwe ezulwini, uLanga osuselwe elangeni, uLuthuli noNtuli ezisuselwe othulini, uDuma osuselwe ekudumeni kwezulu, uMazibuko osuselwe emazibukweni omfula, uMkhize osuselwe emkhizweni, kube uNdlela osuselwe endleleni.

Izibonelo zezibongo ezisuselwe ezilwaneni uNdlovu osuselwe endlovini, uDube osuselwe edubeni, uNkomo osuselwe enkomeni, uNgwenya osuselwe engwenyeni, uMbhele osuselwe ebheleni, uNsele osuselwe enseleni noSithole osuselwe enkomeni eyisithole. Ezisuselwe ekwenzeni uBiyela osuselwe ekubiyeleni umuzi, uKhuzwayo osuselwe ekungahambisaneni nento ethile, uShabalala osuselwe ekunyamalaleni noma ekushabalaleni. Ezisuselwe ezakhiweni ezithile uThusi osuselwe ethusini noThango osuselwe othangweni.

Uma kubhekwa abantu besibongo esithile ubuningi buyasetshenziswa izibonelo uMhlongo kuba abakwaMhlongo, uButhelezi abakwaButhelezi, uDuma abakwaDuma njalonzalo, (Mzolo, 1977:7). Lokhu kusho ukuthi abantu bakwaMhlongo, uButhelezi, noDuma. Uma kukhulunywa ngezindawo abantu abahlala kuzo, isiqalo sikandaweni siyasetshenziswa u-kwa-, okuqalwe ngaso ezibongweni, njengokuthi kwaMhlongo, kwaButhelezi, kwaDuma. Uma uhlangana nomuntu ongamazi, umbuzo uthi “Ungowakwabani”? Impendulo izothi ngingowakwaMhlongo. Uma umuntu ethula omunye kuyenzeka kusetshenziswe izibongo isibonelo lo nguMhlongo, mina nginguKubheka. Kumuntu wesifazane oshadile kuthiwa lo nguMaMhlongo, mina nginguMaKubheka.

Lokhu akwanele uma umuntu wesifazane oshadile ezethula. Umuntu wesifazane uma ezethula kumele asho nesibongo salapho eshadele khona, isibonelo nguMaButhelezi wakwaMajola. Okusho ukuthi intombazane yakwaButhelezi eshadele kwaMajola. Esizweni samaZulu igama lo muntu alibalulekile ukwedlula isibongo sakhe. Izingane nabesilisa abasebancane namantombazane angashadile bona kusetshenziswa amagama abo uma kukhulunywa nabo isikhathi esiningi hhayi izibongo zabo.

Ezinye izibongo zibuye zenziwe ondaweni, isibonelo Mthembu kuba ebaThenjini; Ngcolosi emaNgcolosini; Mbhele eMabheleleni, Msomi eMasomini; Mchunu emaChunwini, Mbatha emaMbatheni; Mngadi emaNgadini, lana amabizo angondaweni asuselwe ebuningini, isibonelo uMthembu-abaThembu, uNgcolosi-amaNgcolosi, uMbhele-amaBhele, uMsomi-amaSomi, njalonjalo. Enye indlela yokuphendula umuntu uma ekubuza ukuthi “Ungowakwabani”, ukuthi ngingowasebaThenjini, ngingowaseMaChunwini, ngingowaseMaBheleleni noma ngingowaseMaNgadini.

Ukusetshenziswa kwamabizo angondaweni ezibongweni kubantu abathile, kusho ukuthi leyo ndawo inabantu bakwabani. Ngisho nanamuhla indawo enabantu bakwaMchunu kusashiwo ukuthi emaChunwini, neyabantu bakwaMthembu kusashiwo ukuthi ebaThenjini. Abantu besibongo sakwaMkhize bayaziwa nangokuthi abaseMbo. Uma ubuza umuntu wakwaMkhize ukuthi ungowakwabani uyasho ukuthi ngingowakwaMkhize noma ngingowaseMbo, kanjalo nabakwaNgcobo bathi abasemaQadini/Mapholoba/Fuze, noma abakwaNyuswa.

Lokhu kusho ukuthi kukhona ukuhlobana phakathi kwezindawo abantu abahlala kuzo nezibongo zabo. Zonke izingane zamaZulu uma zizalwa ziyanikwa amagama azo kwazise isibongo siyigama lomsunguli waleso sibongo njengoba kushiwo ngenhla. Ingane isikhathi esiningi uma ibuzwa ukuthi izalwa ngubani inikeza isibongo sikayise. Uma uyise kungowakwaKhulu ithi nguKhulu, uma kungowakwaNkabinde ithi nguNkabinde. Lokhu kukhombisa inhlonipho kwazise esizweni samaZulu akuvumelekile neze ukuthi ingane ibize uyise ngegama.

Ezibongweni zamaZulu ubukhosi bakhona bunganyelwe abantu besilisa kakhulu yingakho noma kushiwo ukuthi ubani uzalwa ngubani kusetshenziswa amagama abantu besilisa.

UMzolo (1977:10) unika lesi sibonelo sokulandelana kwamakhosi akwaHadebe:

Mthimkhulu
kaNsele
kaMashiya
kaBhungane
kaMakhulukhulu

Lapha kusukela phezulu kuya phansi abesilisa kuphela abatholakalayo.

Izithakazelo zisiza ukuveza ukuhlobana kubantu noma bengazi ukuthi bahlobene, ziyakuveza futhi ukungahlobani. Izithakazelo ziyakuveza ngokusobala uma uzihluza ukuthi zisuselwa emagameni abantu ikakhulukazi emakhosini alezo zibongo, zisuselwa ezigamekweni ababehlangabezana nazo ngoba kutholakala namagama ezindawo ababezihambela nemifula ababeyiwela nokuhlabana kanye nokuhlulwa kwabo ezimpini.

Kwesinye isikhathi kuyenzeka uthole okuthile okufanayo ezithakazelweni kodwa lokho akusho ukuthi labo bantu sebeyizihlobo. Kwesinye isikhathi kwenziwa ukuthi behlelwa izimo ezifanayo noma ukufana kwamagama amakhosi abo nokunye. Kwesinye isikhathi uthola kusetshenziswa izingathekiso ezifanayo ezithakazelweni.

Abanye abantu usuke uthole ukuthi abazi lutho ngezithakazelo zabo. Sebehlala emadolobheni abaphila kuwo impilo yesilungu bakhohlwa yimvelaphi yabo. Abanye abantu ngisho emakhaya usuke uthole kulowo ozosho izithakazelo kuthiwe akangayisho ingxenye yezithakazelo enehlamba. Sebegcwele impilo yobukholwa, babona kuwukuhlambalaza ukusho inhlamba esezithakazelweni, abanye bethi akungashiwo ngenxa yezingane ezincane okwenza kugcine sekulahleka okunye.

Izifengqo ziyizithako ezinkulu zezithakazelo. Ziningi izinhlobo zezifengqo okukhona kuzo isingathekiso, isifaniso, isenzasamuntu, uphawu. Izifengqo uma zisetshenziswe ngobuchule nangokukhulu ukucophelela kanye nobunyoningco zingandisa umfutho kanye nobuhle obutholakala kuzo. Okuzogxilwa kukho kulolu cwaningo izingathekiso.

Kuyiqiniso elingenakuphikwa ukuthi into uma isetshenziswa kakhulu bujika behle ubuhle noma ubumnandi bayo. Ngisho nokudla okumnandi okukodwa uma sekudliwa kungasaphunyuzwa kujika kungasazwakali kahle ubumnandi bakho. Izingathekiso zisetshenziswa ezithakazelweni ukunikeza enye incazelo kunaleyo esiyijwayele.

2.2.1 Zisetshenziswa uma kunjani izithakazelo?

Ukusetshenziswa kwezithakazelo kuyinto ebalulekile esiZweni samaZulu. Lapho kwenziwa imicimbi ehluahlukane 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.

2.2.1.1 Uma kukhulekwa emzini womnumzane

Uma kukhulekwa emzini womnumzane kukhona isivakashi esifika esangweni lalowo muzi kubizwa izithakazelo zakhona. Kuyisiko lamaZulu ukuthi umuntu akhuleke uma ezongena emzini womnumzane. Lokho kusuke kukhombisa inhlonipho kulowo mnumzane nakulowo muzi. USithole (1982:ii) uthi:

Thina Zulu kaMalandela kuyisiko lethu
ukuthi ngaphambi kokungena emzini
woMnumzane kuqalwe ngokukhuleka
esangweni athi: “E! Mshengu” uma kulowo
muzi kukwaShabalala kanti umuzi uma kungo
wakwaBhengu uthi:
“Ngcolosi!
Wena wakwaDlabazane
KwaNephu kwaLamula
Nyawo zigezwa ngamazolo
Nin’ enivuka nixubhe ngelala
Shongololo!
Ngabe siyakudla sesab’ imilenzelenze
Sigampu!
Ngwane ingwani ngwadi
Abayibone ngesond’ ukuth’ iwelile
Jali! Nin’ enilala nomunwe
Nivuke nikhwif’ ilanga
Mmemezi kaHlangabeza.”

Ukukhuleka usho izithakazelo zalowo muzi oye kuwo, kwenza abantu bakhona bakwemukele kahle ngoba ukhombisa ukubazi, nokwazi umlando wabo kanti namaqhawe akhona uyawahlonipha. UCele okukhulunywe naye uthi emva kokukhuleka usho izithakazelo zabo nabo babe sebesho ezakho uma ungowakwaCele bethi:

“Ngena mfokaNdosi
Nkomo kayivuswa
Nkom’ isengw’ ilele
Ngob’ ingenakuvuswa muntu
Isiqunga esihle
Esizalel’ amazinyane namasakabuli
Khumbuza!

Magaye!
UVico akagezang' emfuleni
Ubuve nensil' ethemb' ukugeza ngobisi," Sithole (1982:ii)

Umcwaningi uvumelana noSithole ukuthi kubalulekile ukwazi izithakazelo zabantu uma ukhuleka emzini womnumzane ubiza izithakazelo zabo lokho kusuke kukhombisa ukuthi uyabazi namaqhawe akhona uyawahlonipha. Kusemqoka ukwazi izithakazelo zabanye abantu njengoba wazi ezakho.

2.2.1.2 Uma umuntu encenga

Ukuncenga kusho ukuthambisa inhliziyu yalowo osuke ucela kuye into ethile ukuze uyithole kalula. Noma ngabe umuntu olukhuni kanjani uma umthakazela kwenza inhliziyu yakhe igcine isithamba akunike lokho okucelayo. USithole (1982:i) uthi uma ingane incenga okuthile kumzali wayo kuba lula ukuyithola leyo nto uma incenga ize imthakazele:

“Ngiyacela ntombi kaMkhabela
Bhelezi!
Nsingizi!
Dinangwe
Mhlongo ungeyen' owaseLangeni.”
uma ingane icela kunina engowakwaDlomo.

Uma ingane izisho kanje izithakazelo nakanjani aba mancane amathuba okuthi umzali angayiniki lokho ekucelayo. Noma ngabe ingane ibimonile umzali wayo kodwa uma icela imthakazela nakanjani iyathamba inhliziyu yomzali ayinike. USithole (1982) uthi izingane zamanje uma zisho izithakazelo zakwaSibisi zithi:

“Mahlase!”

Zingabe zisakwazi ukuqhubeka. Abanye abazali esilungwini babizana ngamagama anjengo

“Pretty, Faith, Senzo, Thokozani”.

Emakhaya umnumzane womuzi ubizwa ngesithakazelo uma engowakwaDladla unkosikazi wakhe uma embiza noma ezincengela uthi “Mgabadelo wami omuhle.” Kanjalo nomnumzane uma ebiza unkosikazi wakhe kungowakwaMtshali noma ezincengela okuthile, uyamthakazela athi “MaHlabangane onyathela ngabantwana”.

Ngisho ezikoleni uma izingane zizincengela kothisha uma zingenzanga umsebenzi sezisaba ukubhekana nesigwebo ziyazixolisela zisebenzise izithakazelo. UKhumalo okuxoxiswane naye uphawule wathi uma uthisha kungowakwaKhumalo uzizwa izingane zithi:

“Siyaxolisa Mntungwa!
Mbulaz’ omnyama
Abathi bedla umuntu
Bebe bemyenga ngendaba
Abadl’ izimf’ ezimbili
Ikhambi laphuma lilinye
Lobengula kaMzilikazi
Mzilikazi kaMashobane!
Shobane noGasa kaZikode
Zikode kaMkhatshwa
Mabaso owabas’ entabeni
Kwadliw’ ilanga lishona
Bantungw’ abancwaba
Zindlovu ezibantu
Zindlovu ezimacocombela
Nin’ enehla ngesilulu
Nina bakaMawela
Owawel’ iZambezi ngezikhali
Nina bakaNkomo zavul’ inqaba
Zavul’ inqaba ngezimpondo
KwelaseNgome
Nina enal’ ukudl’ umlenze
KwaBulawayo
MaNtungw’ aluhlaza
Mantungw’ amahle
Bantwana benkosi
Nina bakaNtokela
KwaMabhengeza kwaMvimbi
Nina bakaKhonyane
Lulwandle kaluwelwa
Luwelwa zinkonjane
Zona ziphapha phezulu
Nina bakwaMabhek’ onjani
Nina bakwaMqomboli
Nina bakwaDonda
Ndabeyitha!
Maqhaw’ amakhulu
Ahlul’ abeSuthu
NoShak’ engazang’ abehlule
Nin’ enahlubuk’ eNdlunkulu kaZulu
Nenyuka nezwe

Sonan' esingoni lutho
Okwemihlambi yezinyamazane.”

Uthisha nakanjani uma izingane sezimthakazele kanje nakanjani inhliziyo yakhe iyathamba. Azwakale esethi zingaphinde zingawenzi umsebenzi.

2.2.1.3 Uma kukhushulwa umuntu osadlula emhlabeni

Uma kwenziwa umsebenzi wokubuyisa umuntu osadlula emhlabeni kubantu abangamaZulu nakanjani izithakazelo ziyasetshenziswa. Kunenkolelo kubantu abangamaZulu ukuthi umuntu uma eseshonile uyadinga ukuba ahlanganiswe nabantu bakubo asebadlula emhlabeni. Lokhu kwenziwa ngokuthi enzelwe umsebenzi obizwa ngokuthi umsebenzi wokumkhuphula. Uma kwenziwa lo msebenzi kuhlatshwa imbuzi nenkomo. Imbuzi yiyona abayithathayo abakubo kamufi bayokhuluma ngayo emsamo. Inkomo kusuke kungeyokwandisa ukudla kwabantu.

Uma sebekhulume emsamo, lowo osuke ebahola phambili uyasho ukuthi le mbuzi abayiphethe eyokukhuphula usibanibani kanye nenkomo asho nayo ukuthi eyokwenzani. Uyamcelela lowo ukuthi amadlozi akubo amamukele abe idlozi elihle uma isibongo sakhe kungowakwaNkabinde uzwakala esesho izithakazelo esethi omdala wakubo kamufi:

“Nina bakwaNkabinde!
Mcusi,
Abakhokhel' abantu behlezi,
Mphondle kaNdlolothi
Mafuya
Ngokufuy' inkabi
Nina bakaMabelemade
Oncelis' umntwana
Engaphesheya komfula.
Siyobi!
Gama Mboyisa!
Abakhokhel' abantu behlezi
Ubusika nehlobo,” (Malibe, 2009:69).

Sicela nimamukele, uMzwempi ahlangani nani abe yidlozi elihle asilethele inhlanhla sonke ekhaya. Ugagulwa ngegama uma igama lakhe kunguMzwempi.

2.2.1.4 Uma kushadwa

Umshado isipho esivela kuMvelingqangi. Yilapho abantu ababili bezibophezela ukuthi bayathandana futhi bazimisele ngokuthi bahlukaniswe ukufa. Umkhwenyana ngokwesiko

lesiZulu ukhipha ilobolo kubo kamlobokazi ngaphambi kokuba kushadwe. Emva kokukhipha ilobolo lelo abavumelana ngalo kube sekunqunywa usuku lomshado. Ngosuku lomshado abakwamkhwenyana bayahamba beyolanda umlobokazi.

Abakubo kamlobokazi bakhuluma nedlozi labo ukuthi nansi indodakazi yabo isihamba isigcagcela kwasibanibani, bacela ukuba ihambe ikahle, bayigade abakubo, iziphathe kahle emzini. Kanjalo nakubo kwamkhwenyana bayakhuluma nedlozi labo uma sebebuya nomlobokazi ukuthi bacela idlozi labo limamukele kahle umlobokazi bahlalisane kahle nendodana yabo. USithole (1982:iv) uma kushadwa esizweni samaZulu azisali izithakazelo. Uke uzwe abantu bezithakazela bethi:

“Thina singabakwaKhathide kaMashobane
KaMasoboda
Masoboda kaLuvuno
Owasobode!’ izindlube namakhasi
Luvuno lakoMwelase
Lithi lingabamnyama
Weta nonina
Masila kuphepha njengenyamazane
Mbendebomvu!
Imbende lebomvu njengentolwana
Makhunga!”

Uma abazoshiya umakoti kungabakwaLanga uBhengu okukhulunywe naye uphawule wathi ubezwa bethi:

“Sesiyamshiya umntwana wethu:

Thina bakwaSothole!
Nina bakwaKhanyile
Onhliziy’ emhlophe
Bhukuda kwesinengwenya
Ngwane!
Gudukazi!
Lala mbijane!
Nogwaj’ ozikhundlakhundla
Esiny’ esokulala
Esiny’ esokwethamela
Mcwayo!”

UBhengu uqhubeke wathi abasemzini uma bemukela umlobokazi bengabakwaMagwaza ubezwa bethi siyamamukela umlobokazi:

“Thina bakwaYengwayo!

Njinji!
Magwaz' adidizele
Manqondo!
Ntand' elihle
Jiba kothama!"

2.2.1.5 Uma kulandwa umuntu emakhazeni

Ukulandwa komuntu emakhazeni yilapho abomndeni besuke beye khona emakhazeni bayolanda isihlobo sabo sebesisa kubo. Uthola beqala besibiza ngegama uma igama laso kunguNdukuzamashinga. Uthola bethi:

“Sesifikile Ndukuzamashinga sizokulanda siya ekhaya”.

UButhelezi okuxoxiswane naye ubeke umbono wokuthi uma bengabakwaMakhanya uzwa bezithakazela becela kwabakubo abangasekho ukuba bahambe nabo aye ekhaye bethi:

“Sicela nisibheke sihambe size sifike ekhaya nina bakwaDuzel!
Mnguni kaYeyeye
Wen' odl' abant' ubayenga ngendaba
Mpangazitha!
Hlelile!
Osadla behlezi
Phakathwayo kaKhondlo
Nembuka!
Khuzwayo!
Qwabe!”

2.2.1.6 Uma kuthuliswa ingane

Izithakazelo ziyasetshenziswa lapho kuthuliswa khona ingane encane. Uma ingane ikhala ithuliswa ngokuthi kushiwo izithakazelo, leyo kusuke kungenye indlela yokufundiswa kwezingane izithakazelo zazo. Lapho umzali usuke eyibambile izizwa ihleli ntofontofo ezandleni. Umzali ozazi kahle izithakazelo zikaSibisi uma ingane iqhubeka nokukhala ugcina esezisho zonke kanje:

“Thula wena Mahlase
Obhincis' umuntu ngojojo
Abanye bebhinca ngobuhlalu nobusenga
Bhovungana,
Mlom' obomvu
Ezimlom' ubomvu nabantabakhe
Mlotshwa!”

Mncube!
Nomashila kaMbango
Nsuku kaMagawula
Mavela!
Nina bakwaZith' ezinhlanu
Othandayo makaxebul' esakhe
Nin' enaseng' inkomo nadi' ubisi
Kant' inkomo ifuyelw' inyama," (Sithole,1982:106).

2.3Izinjulalwazi ezisetshenziwe ocwaningeni

Kulolu cwaningo umcwaningi usebenzise izinjulalwazi ezimbili. Usebenzise *eye-orality* ka-Ong neye-oral style kaJousse. Lezi zinjulalwazi zombili umcwaningi usebenzise ubuchule ekuzikhetheni kwazise akavelanga wazisebenzisa. Uqala ngokuzifundisa wabe eseyabona ukuthi zombili zihlobene kakhulu nocwaningo lwakhe wabe esengazishiyi ngaphandle. Zombili lezi zinjulalwazi zikhuluma ngobuciko bomlomo kanjalo nocwaningo lugxile ebucikweni bomlomo obuyizithakazelo. Lokhu kukuveza obala ukuthi zikahle kulolu cwaningo. Abanye ababhali mayelana nalezi zinjulalwazi abasalanga ngaphandle nemibono yabo.

2.3.1Injulalwazi ye-orality

Injulalwazi wumbono womuntu ongawuthatha uwusebenzise ocwaningeni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Injulalwazi kufanele isebenze kuleso naleso sahluko socwaningo ukuze lokho okuxoxwa ngakho kungalahleki. Ziningi izinjulalwazi eziyibekile induku ebandla ukuze izizukulwane zisizakale. Enye yezinjulalwazi esetshenziwe kulolu cwaningo *eye-orality*. Ake sibheke ukuthi u-Ong nabanye ababhali bathini ngayo.

UMitchel noJolley (1988:21) bayichaza kanje injulalwazi:

The research theory is a person's idea that can be used for research field so that your truth supports the knowledge that has been mentioned in your research.

Lapha oMitchell noJolley bathi injulalwazi umbono womuntu ongasetshenziswa ekwenzeni ucwaningo ukuze amaqiniso omcwaningi ahambisane nolwazi olushiwo ocwaningeni. Umcwaningi angayithatha njengeziphakamiso lapho imibono eminingi emisha isuselwa khona.

UNdimande (1988:17) uyakufakazela lokhu uma ethi injulalwazi ngumhlahlandlela ohlahlwa ngusonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. Kuliqiniso lokhu okushiwo yilaba bacwaningi kwazise njalo uma kwenziwa ucwaningo ayisali ngaphandle injulalwazi

ukuqinisekisa ukuthi amaqiniso ayavezwa. Kufanele injulalwazi isebenze kuleso naleso sahluko socwaningo ukuze lokho okukhulunywa noma okubhalwe ngakho kungalahleki. Umcwaningi kumele aveze ubufakazi obunesigqi balokho akushoyo anikeze nezibonelo, imilando nezinkolelo ezivela kubantu abehlukene befakazelana ngaleyo njulalwazi.

UCuller (1997:3) uvumelana nababhali abangenhla ekuchazeni injulalwazi uma ethi:

Theory is a body of thinking and writing whose limits are exceeding hard to define. The works in question are tied to arguments in these fields, but they become theory because their visions or arguments have been suggestive or productive for people who are not studying those disciplines.

Injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezigaba ezingafani. Uqhubeka athi injulalwazi kumele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo. Ziningi izinhlobo zezinjulalwazi ezisetshenziswa ngababhali ocwaningeni lwabo. Bakhetha lena abayibona ihambiselana nocwaningo.

Kulolu cwaningo kuzosetshenziswa injulalwazi ye-*orality* ukubheka izithakazelo. UCanonic (1996:2) uthi igama elithi *oral* lisuselwe egameni lesiLathini u-*os*, *oris* elisho umlomo, ubuso kanye nokwenza komuntu wonke. Kuqale kubonakale ngamagama ukuxhumana ngobuciko bomlomo, okwesibili kubonakale ngobukhona kwalowo okhulumayo, ukwenza kwakhe kanye nomzimba wakhe. Injulalwazi ye-*orality* isetshenziswe kulolu cwaningo ngoba ikhuluma ngezinto ezishiwo ngomlomo ezingasali kukho izithakazelo. Lapho kukhona umuntu ozishoyo usuke ezisho ngokulandelana kwazo. Lokhu kufakazela nawuCanonic (1996:12) lapho ethi izithakazelo ziyingxenye ebalulekile yobuciko bomlomo.

U-Ong (1982:11) uphawula kanje nge-*orality*:

The purely oral tradition or primary orality is not easy to conceive of accurately and meaningfully.

Lokho okwakudluliswa ngomlomo kuphela akulula neze ukukudlulisa ngoba kunjalo. U-Ong (1982:13) kunegama alihlanganisa elithi "*Oral residue*" elisho lokho okudluliswa ngomlomo okusekhona ngisho ngesikhathi sekubhalwa. Uyaqhubeka u-Ong ehlukhanise phakathi komuntu okwazi ukukhuluma kanye nalowo muntu ofundile. Ngokuka-Ong sonke siyakwazi ukukhuluma

ngezindlela ezingefani. Umehluko okhona ukuthi abanye abantu bayakwazi ukukhumbula izinto eziningi kunabanye. Izithakazelo lapho kunemicimbi khona eyehlukene yesiZulu uthola zishiwo ngomlomo. Abantu abaningi abazifundi ngisho phansi ngesikhathi bezisho. Izifundiswa kweminye imizi ngenxa yokungazazi izithakazelo usuthola zizisho zibheka phansi lapho zibhalwe khona.

U-Ong (1982:1) ubuye aveze lo mbono nge-*orality*:

Cultural historians have delved more and more into prehistory, that is, human existence before writing made verbalized records available.

Abomlando wamasiko bazama ngayo yonke indlela ukuqoqa konke lokho okwakushiwo ngomlomo ukuze bakubhale phansi. Kwakungelula neze ukuba bakwazi ukukuqoqa konke. Ababhali bezincwadi zezithakazelo uma ubheka lapho bezibhale khona uyakuthola ukushayisana okuthile. Lokhu kufakazela ukuthi izinto ezazingabhalwe phansi kwakungelula ukuzibhala ngoba zinjalo. Abanye abantuuthola bephikisana nokuthile. U-Ong (1982) uphawula ukuthi *orality* igxile kakhulu ezintweni ezazishiwo ngomlomo. Uqhubeka athi ababhali abaningi ababhale ngale njulalwazi babhale kakhulu ngezinto ezazikhulunywa zingabhalwa phansi.

UNgugi wa Thiong'o (1986) ubheka izindlela ulimi olungabumba ukuqaphela kwezepolitiki kulabo abalusebenzisayo. Ulimi luyimali ephethe lokho abantu asebedlule kukho olubalungisayo lubakhombise indlela, (Ngugi wa Thiong'o:1986). Uqhubeka athi abantu ngaphandle kolimi bayizigqila. Lokhu kufakazelwa nawukuthi abantu abangamaZulu uma besho izithakazelo basebenzisa ulimi lwabo, abazigqajayo ngalo. U-Appiah (1997:56)naye uhambisana noNgugi wa Thiong'o uma ethi ulimi nemibhalo ukholelwa ukuthi yikhona okuyisisekelo sakho konke.

Imibhalo ukuze ikhumbuleke kumele ibe mifishane, (Jousse, 2000:333). Uqhubeka athi ngokuhamba kwesikhathi igcina isimide bese ingabe isakhumbuleka. Izithakazelo ziyimibhalo emidala, imisho yazo mifishane. Yingakho abantu abaningi beshesha ukuzazi. Uthi okwakushiwo ngomlomo kugcina kungasazwakali kahle uma sekubhalwe ngoba incazelo yayitholakala kahle kusashiwo ngomlomo. Akulula ukuchaza ukuthi ubani umbhali wezinto ezazishiwo ngomlomo ngoba zazidlula kubantu abaningi kakhulu, (Okpewho, 1992:31). Lokhu

kusho ukuthi ulwazi kwakungolwabantu bonke. Ababhali abaningi abachaza izithakazelo bayawufakazela lo mbono, ngoba bathi izithakazelo ezabantu bonke balowo mndeni.

Lo mbono awusali ngaphandle ku-*orality*:

What cannot be recalled is wasted,(Ong,1982:11).

Lokho okungeke kusakhumbuleka kungokulahlekile. Lokhu kwenza ukuba umuntu ongafundile ukuba asebenzise owakhe umqondo ekukhumbuleni izinto ngamandla ukuze akwazi ukukhumbula konke okusemqondweni wakhe njengoba kunjalo. Okwakukhona ezithakazelweni ababhali abangakwazanga ukukuthola sekufana nokulahlekile. Abantu bamanje noma bezazi izithakazelo kodwa okuningi sebekuthatha ezincwadini.

U-Ong (1982:14) lokho okwakushiwo ngomlomo kwakubaluleke kakhulu futhi kunamandla amakhulu okungasekho kepha namuhla njengoba izinto sezibhaliwe phansi. Umcwaningi uyahambisana nalokhu okushiwo u-Ong kwazise izithakazelo kubantu abangamaZulu zazibaluleke kakhulu namanje akukashintshi. Noma kunjalo kepha ngaphandle kokubhala ngeke kwenzeke lutho. Lokho kusho ukuthi lokho okushiwo ngomlomo kumele kubhalwe phansi.

Kuyinto enhle esikhathini samanje ngoba sekukhona ababhali abaningi ababhale ngezithakazelo. Ziningi izincwadi ozitholayo ezibhalwe ngazo. Ukubhala phansi kubalulekile ukuthuthukisa umlando kanye nokuhumusha ulimi. Kungasetshenziswa ukufunda ukuvuselela ukukhumbula. Uma abantu abangamaZulu bexhumana nabangasekho basho izithakazelo ngesikhathi beshunqisa nempepho emsamo. Lokhu kusafakazela ukubaluleka kokushiwo ngomlomo.

Izithakazelo ziyingxenywe ebalulekile yobuciko bomlomo kubantu abangamaZulu. Zonke izindawo lapho zishiwo khona uthola zidluliswa ngomlomo. Ezizukulwaneni ngezizukulwane zazidluliswa ngomlomo. Abantu ababezidlulisa ngomlomo kwabanye kwakungabazaziyo noma abadala kuleyo mndeni. Umuntu osuke ezisho ozaziyo. Akuthathwa noma ngubani. Naye loyo kuba ngomdala emndenini. Isikhathi esiningi kuba owesilisa. Umuntu osuke esho izithakazelo kusuke kuqinisekisiwe ukuthi umuntu ozaziyo. Uma ezisho ukhombisa ukuhlonipha okuthile. Nabantu abasuke bemulalele basuke benomunye umuzwa. Bakhombisa ukuhlonipha okukhulu.

Esikhathini samanje noma zisadluliswa ngomlomo akusafani nakudala kwazise ezinye sezibhaliwe phansi manje. Noma sezibhaliwe kodwa akukho ukunqamulela uma sekufanele zishiwo yiwona umlomo. Ngokwesizulu kuyaphoqa ukuthi uma kuxhunyanwa nasebadlula emhlabeni zishiwo. Basuke baziswa ukuthi ngowani umcimbi owenziwayo futhi yini inhloso yawo. Ngesikhathi abaphansi baziswa ngomcimbi lokho kubizwa ngokuthi ukuthetha idlozi. Kuke kuze kuthiwe kukhona umuntu othetha idlozi okusho ukuthi uyena okhuluma nabaphansi emsamo kulowo mndeni. Uma kwenziwa umcimbi kungakhulunywe nabaphansi lokho kungadala ukuthi bathukuthale. Okungabonakala ngokuthi kube khona amabhadi avelayo, ogulayo noma odlulayo emhlabeni.

Ngeke kuthi ngoba sezibhaliwe phansi bese kuvele kuthathwe iphepha libekwe emsamo. Iphepha lingabekwa ukuthi izizukulwane nezizukulwane zazi ngezithakazelo zazo. Ukuzibhala phansi akusho lutho kukodwa. Okwenza kucace ukuthi okunamandla ukuthi izithakazelo zishiwo ngomlomo.

Isizwe samaZulu asiconsi phansi ebucikweni bomlomo, (Ntombela, Mathenjwa noDonda,1997:1). Yingakho uma umuntu ongumZulu umthakazela ebukeya ethinteka emanonini. Ubuciko bomlomo bunamandla amangalisayo. Kubalulekile ukuthi ngesikhathi kudluliswa okuthile ngomlomo kube nokulalela ukuze kuzwakale kahle. Ukunganaki kuyadala ukuthi kugcine sekukhona okungazwakali kahle. Isikhathi esiningi kubantu abasuke besho izithakazelo baba nobugagu obenza kuzwakale kahle abakushoyo. Ubuciko bomlomo buhlezi buthuthuka mihla namalanga. Labo abasuke belalele yibona ababamba iqhaza ekuthuthukiseni ngokuthi banezezele imibono yabo kulowo osuke edlulisa izithakazelo. Ubuciko bomlomo yinto abantu abayifika lapha emhlabeni futhi ezosala khona.

Kuyiphutha ukuthi uma kukhulunywa ngobuciko bomlomo kube sengathi into eseyashabalala kodwa busaphila nanamhlanje. Izithakazelo ziyakufakazela lokho.

UGoody (1987:114) uyichaza kanje injulalwazi ye-*orality*:

Orality is the quality of being oral or orally communicated or as a preference for or a tendency to use spoken forms of language. Means through which we exchange information.

UGoody uthi *i-orality* izingabunjalo lomlomo noma lokuxhumana kusetshenziswe umlomo. Yilapho kushintshwana ngolwazi kusetshenziswa umlomo.

UHavelock (1986:208) uvumelana nababhali abangenhla ekuchazeni injulalwazi ye-*orality* uma ethi:

Orality exists in a dialectical relationship with literacy, and that communication is a competition eye and ear.

UHavelock uthi ubuciko bomlomo busebenza ngokuxhumana kukhulunywa kusetshenziswa amehlo nezindlebe. Izindlebe zibaluleke kakhulu uma kukhulunywa ngoba ukuze uzwe kumele usebenzise zona.

UMartin (1994:38) uvo lwakhe ngenjulalwazi ye-*orality* alwehlukile kolwabanye ababhali asebebhawulile uma ethi:

Orality refers to thought and its verbal expression within cultures.

UMartin uthi ubuciko bomlomo buhambisana nemicabango nokukhulunywayo ngamasiko.

Injulalwazi ye-*orality*:

The oral tradition of passing along history, information and stories of culture have been around since the beginning of time. In many cultures today, oral traditions are still the main means of passing down knowledge and history. Several problems arise from the oral tradition as a use of passing along of a people's heritage. Often as it is passed down from generation to generation some information is left out or forgotten,(Misztal, 2003:81).

UMisztal (2003:81) uthi ukusebenzisa umlomo kubalulekile ekudluliseni umlando, ulwazi nezindaba zamasiko ezikhona kusukela emandulo. Emasikweni amaningi namhlanje, ubuciko bomlomo busaphila buseyiyo indlela yokudlulisa ulwazi nomlando. Ziningi izinkinga ezitholakala ebucikweni bomlomo njengembangela yokwedlulisa ezamagugu abantu. Isikhathi esiningi ngesikhathi kudluliswa ezizukulwaneni ngezizukulwane olunye ulwazi luyasala bese luyakhohleka.

UYates (1966:172) yena ubeka lo mbono ngenjulalwazi ye-*orality*:

Orality is a term that is applied to languages that do not have a prevalent form of written communication. The term refers to the way that language is used in thinking and speaking in populations that do not have widespread access to a written form of their language. Oral traditions have been studied for many centuries because it is understood that spoken language came long before written language.

UYates uthi ubuciko bomlomo yigama elisetshenziswa ezilimini ezingenako okubhalwe phansi kokuxhumana. Leli gama limele ukuthi ulimi lusetshenziswa ekucabangeni nasekukhulumeni ebantwini abanganako abangakusebenzisa okubhalwe phansi ngolimi lwabo. Ubuciko bomlomo sebufundwe iminyakanyaka ngoba kuyazeka ukuthi ulimi olukhulunywayo lwafika kuqala kunolubhalwe phansi.

2.3.2 Injulalwazi ye-oral style

Lapha kuzobhekwa injulalwazi ye-oral style ebhalwe nguJousse nabanye ababhali bazothi ukuthintwathintwa mayelana nayo. Ayehlukile kuneye-*orality* ka-Ong. Umcwangingi uzobheka okushiwo ngalenjulalwazi bese ekuhlobanisa nezithakazelo. Okwenze isetshenziswe ukuthi isondelene kakhulu nalolu cwaningo lokho kuzofakazelwa okushiwoyo ngezansi. Umcwangingi kuhle uma esebenzisa injulalwazi akuveze obala ukuhlobana kwayo nakucwaningayo kuze kuzokwenza kube lula ukuthola isizathu sokuyisebenzisa.

U-Akiva no-Odoga (1982:1) bathi:

Oral literature is a spoken word, acted (performed) art whose media, like that of written literature, is words.

U-Akiva no-Odoga bathi ubuciko bomlomo buyigama eliphinyiswa ngomlomo, elilingiswayo, njengalobu obubhalwa phansi.

Umcwangingi uyavumelana nokushiwo u-Akiva no-Odoga ngobuciko bomlomo kwazise naye uthi ubuciko bomlomo buphinyiswa ngomlomo yingakho kuthiwa ubuciko bomlomo. Ubuciko bomlomo buyabhalwa phansi kwazise izithakazelo ziwubuciko bomlomo kanti futhi sezibhaliwe phansi.

UMsimang (1991:1) yena ubeka kanjena:

Ubuciko bomlomo yinkulumo enobuchwepheshe noma eyingxoxo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Abadala baye bathi bezwa ngabadala kanti nabo bezwa ngabadala ababengaphambi kwabo kuhlehle njalo njalo. Uma kukhulunywa ngobuciko bomlomo akukhulunywa ngokhondolo olwaqala lwagcina ngokhokho, kepha kukhulunywa ngokhondolo oluphilayo noluthuthukayo ngisho nanamuhla lokhu.

UMsimang uqhubeka athi uma kuhlaziywa ubuciko bomlomo kusuke kungachithwa isikhathi kusuke kuhloswe ukuthola injulalwazi kaZulu wasendulo.

Umcwaningi uhambisana nombono kaMsimang uma ethi ngobuciko bomlomo kusuke kungachithwa isikhathi. Uqhubeka athi buphethe okubalulekile kakhulu ngoZulu okuyizithakazelo. Izithakazelo ezizukulwaneni nezizukulwane zazidluliswa ngomlomo. Uqhubeka athi kuyiqiniso okushiwo uMsimang ukuthi omdala wezwa ngomdala nomdala wezwa ngomdala kuze kufike kulwazi olukhona nanamuhla ngezithakazelo. Konke kwakudluliswa ngomlomo kwaze kwafika isikhathi lapho ababhali babe sebeqoqa okwakusakhumbuleka ngezithakazelo bakubhala phansi.

Lezi zincazelo zalaba babhali abangenhla zihlobene nocwaningo kakhulu kwazise lugxile ezithakazelweni eziwubuciko bomlomo. Ulwazi olukhona namanje lwaludluliswa ngomlomo. Namanje kusekhona abantu basemakhaya abangafundile abazaziyo kakhulu izithakazelo abasazisho baphinde bazidlulise ngomlomo.

Ubuchule bomuntu bemvelo buhlobene nesimo solimi olusetshenziswa esimweni somuntu, (Jousse, 1990). Uqhubeka athi kunokuxhumana phakathi kokungakhohlwa, ukuqonda kanye nokufunda. Umumo wesiko usemqoka ukudlula konke okukhona, ngakho-ke izithakazelo mazifundwe kwazise ziyingxenywe ephelile yomuntu ongumZulu. Uma abantu bexoxa, bekhuluma, becabanga ngokuzwana, lokhu kukhombisa ukuthi bayakwazi abakhuluma ngakho, (Nkosi noMsomi, 1992:1). Ukwazi kwenziwa ukuthi bakhuluma ulimi olufanayo. Abantu bakwaHlathi badlulisa ulwazi lwabo ngezithakazelo baludlulisela ezinganeni ngokusebenzisa umlomo ngoba bengafuni igugu labo eliyizithakazelo lishabalale. Ubuciko bomlomo nezithakazelo kuyahambisana ngoba izithakazelo kwaHlathi abantu bakhona bazedlulisa kwabanye ngomlomo.

UJousse (1990:25) uphawula kanje:

Human behavior is observable from two standpoints; those microscopic and macroscopic observers. The microscopic observer is the performer observer while the macroscopic observer is the audience observer.

UJousse uthi indlela umuntu aziphethe ngayo ibhekwa ngamacala amabili, yingqapheli encane nenkulu. Ingingqapheli encane ingeyenzayo ngesikhathi enkulu ingebukelayo.

Kulolu cwaningo injulalwazi kaJousse yakha isisekelo kwazise naye ulwazi namakhono wakuzuzwa ngobuciko bomlomo. Ngokubheka lolu cwaningo ulwazi lwezithakazelo kusukela ezizukulwaneni kuya ezizukulwaneni lwalufinyelela ngomlomo. Okuqaphelekayo ukuthi ubani osuke esho izithakazelo ezisho kubani. Abesilisa bakwaHlathi, bona bayizingqapheli ezincane ngoba yibona abenzayo, okungukuthi yibona abasebenzisa izithakazelo kakhulu.

Abesifazane bona bayizingqapheli ezinkulu ngokukaJousse, ngoba bona yibona ababukelayo isikhathi esiningi ngesikhathi abesilisa besebenzisa izithakazelo. Emndenini eminingi kwaHlathi izithakazelo uma kunomcimbi othile zishiwo umuntu wesilisa ngaphandle umuntu wesilisa omdala uma engekho kulowo mndeni. Uma engekho owesilisa omdala uthola zishiwo umuntu wesifazane uma kunomcimbi kulowo mndeni. Lokho kwenziwa uma abesilisa abadala bengasekho kulowo muzi. Owesifazane osuke ezisho isikhathi esiningi kuba isalukazi noma osekhulile. Noma beba khona abesifazane abasuke besho izithakazelo kwaHlathi emindenini ehlukeni kodwa ayiminingi, kweminingi kuba umuntu wesilisa.

2.4 Isiphetho

Kulesi sahluko kubhekwe isendlalelo socwaningo nezinjulalwazi ezisebenzisiwe ye-*orality* neye-*oral style* zona ezithintana ngqo nezithakazelo. Izindlela okusetshenziswa ngazo izithakazelo zinikiwe zachazwa. Kukhulunywa ngalezi ezilandelayo: uma kukhulunywa emzini womnumzane, uma umuntu encenga okuthile, kukhushulwa umuntu osadlula emhlabeni, kushadwa, kulandwa umuntu emakhazeni nanoma kuthuliswa ingane.

Umcwaningi ukuvezile ukuxhumana kwalezi zinjulalwazi nezithakazelo. Ukuphawulile nokuthi zombili noma zibhalwe ngabantu abehlukeni kodwa zinokuhlobana okukhulu ngoba zigxile ebucikweni bomlomo. Esahlukweni esilandelayo kuzogxilwa ekubalulekeni kwezingathekiso ezithakazelweni.

ISAHLUKO3

3.0 ISAKHIWO SEZINGATHEKISO EZITHAKAZELWENI

3.1 Isingeniso

Kulesi sahlukokuzokhulunywa ngokubaluleka kwezingathekiso ezithakazelweni. Kuzochazwa izingathekiso ezinokuphikisana, ezinokuvumelana, ezinezenzukuthi ezinehaba nezinempindamqondo kunikezwe izibonelo. Amagama abalulekile kulesi sahluko azochazwa ukuze kucace ukuthi akhuluma ngani. Kuzobhekwa ababhali abehlukene ukuveza izincazelo zawo, kwabe sekutshengiswa ukuthi imuphi umcwaningi ochaza kahle kwanikezwa izizathu. Izingathekiso ezisetshenziswayo zezithakazelo zithinta izilwane nendalo. Kuzonikezwa izibonelo. Umcwaningi uzokhuluma agxile esakhiweni sezingathekiso ezithakazelweni. Kukhona nesiphetho socwaningo.

3.2 Ukubaluleka kwezingathekiso ezithakazelweni

Izingathekiso zibalulekile ezithakazelweni. Ziletha imifanekisomqondo, zenza izithakazelo zibe nobunkondlo.

ULackoff noJohnson (1980:9) baphawula kanje ngokubaluleka kwezingathekiso:

People experience and understand the world through the use of pervasive metaphors and that the reason this occurs is because our thoughts and actions are governed by a conceptual system. From this perspective our conceptual systems are metaphorical by

nature. By gaining insight to the metaphors people use, we can begin to understand their experiences, thoughts and behavior as these are interrelated. This not only means that metaphors are found in language, but also in thought and action. This conceptual system is, however, not something that people are conscious of; it is so pervasive that people do not recognize it.

Abantu baqonda umhlaba ngokusebenzisa izingathekiso. Leso sizathu senzeka ngoba imicabango yabo nezenzo kunganyelwe okwenzekalayo. Kwesinye isikhathi abantu basebenzisa izingathekiso bengazi. Ngakho-ke ukwazi isingathekiso kunika ukubaluleka ukuhlaziya isimo senkulumo solimi. Eqinisweni lonke izingathekiso siyazisebenzisa ezilimini zethu.

ULackoff noJohnson (1980:9) bathi ezinye izinto kubalula ukuzazi nokuziqonda kahle uma kusetshenziswa izingathekiso. Lolu cezu lwenkulumo luyasiza ekuboneni indlela izinto eziyiyo uma uqhathanisa. Kuqhathaniswe izinto ezimbili indlela ezicabanga ngayo, eziziphethe ngayo, ezidalwe ngayo nokunye, (Lackoff noJohnson, 1980:9). Abanye abantu kuyenzeka besebenzise izingathekiso kodwa bona bebe bengazi ukuthi basebenzisa zona.

USadler, Hayllar noPowell (1986:47) bona baphawula kanje ngokubaluleka kwesingathekiso:

The metaphor takes us one step further than the simile. Instead of asking us to picture one thing as being the another, we are asked to picture one thing as being another.

Isingathekiso sisithatha sisise ezingeni elithe xaxa kunesifaniso. Esikhundleni sokuba sibone into ingenye, leyo nto iye ibonakale iyinto eyodwa.

Isingathekiso sifana nesifaniso esiyisifengqo esifanisa izinto ezimbili eziqhathaniswayo kufanele kube ngezingafaniyo. Kumele zibe nophawu olulodwa noma ezimbili ezifanayo. Nokho-ke isingathekiso sehlukile esifanisweni ngokuthi sona asizisebenzisi izakhi zokuqhathanisa. Kunalokho isingathekiso sisebenzisa isibanjalo noma sivele sibeke obala le nto esifanisa ngayo.

U-El-Sawad (2005:14-24) ekuphawuleni ngokubaluleka kwesingathekiso umbono wakho awuhambeli kude kuneyababhali abangenhla uma ethi:

Metaphor has the ability to reveal new conceptual insights into careers. Metaphors provide vivid accounts of emotions, senses and cognition due to the fact that metaphors reflect people's experiences. Individuals use metaphors to express feelings,

thoughts and experiences that would not have been articulated without metaphor.

Isingathekiso sinamandla okwenza ukuba sibe nokusha esikucabangayo. Sigxila ezintweni ezenzakalayo noma esezike zabonakala. Abantu basebenzisa izingathekiso ukuveza indlela abazizwa ngayo, abacabanga ngayo nokunye.

ULackoff noJohnson (1980:7) baveza lo mbono ngokubaluleka kwezingathekiso:

Metaphors are culturally and socially specific and therefore they are useful in exploring how something is experienced or understood in a particular context. In addition, metaphors reflect the context in which a person is embedded.

Izingathekiso ziwusiko futhi zisetshenziswa mihla yonke ezimweni ekubhekanwa nazo. Abanye abantu basebenzisa izingathekiso ukukhombisa ulwazi olubalulekile ngento ethile. Uma uyazi kahle into kulula ukusebenzisa izincezu zenkulumo. Izingathekiso ziyatholakala kakhulu ezintweni ezifana nezithakazelo, izibongo, izinkondlo, abantu uma bezikhulumela nakokunye. Izingathekiso zibaluleke ekuqhathaniseni nasekuhlanganiseni izinto ezingefani zibukeke zifana.

UCazal no-Inns (1998:189) yena uveza lo mbono ngokubaluleka kwesingathekiso:

Metaphor is one of the keys to studying how humans ascribe meaning to events and to the world by world by working on the basis of similarities, association and substitution.

Isingathekiso singezinye zezinto ezibalulekile ezintweni ezenzakalayo emhlabeni kakhulukazi ekuzifaniseni.

Izingathekiso zibaluleke kakhulu ekuqhathaniseni ukuthi yiziphi izinto ezenzekalayo emhlabeni ezenziwa ngabantu ezinokufana nezenziwa ezinze izinto ezikhona.

ULacan (1977) uphawula kanje ngokubaluleka kwezingathekiso:

The process of metaphors is a reflection of human experience where the conscious and unconscious minds meet; in this way hidden beneath the consciousness is a subtext that the conscious subject is unable to control with regard to what is masked or divulged.

Indlela yezingathekiso igxile kokusuke kuke kwenzeka noma abantu babhekana nakho. Ngokusetshenziswa kwezingathekiso kwenza kuba ukwazi ukuthi izinto ezingafaniyo kukhona okuthile uma ukubhekisisa ubone ukufana okuthile. Lokhu kudinga ukucatshangiswa nokuqhathanisa kwezenzo ezithile kwezinto ezimbili.

UCazal & Inns (1998:53) baveza loku kuphawula ngokubaluleka kwezingathekiso:

Metaphors provide more insight than the mere expression of words.

Izingathekiso zenza ukuba lokho okushiwoyo kuzwakale kahle. Ziyanonga zenza ukuba ubone sengathi ziyafana izinto ezingafaniyi.

UMoser (2000:23) uhamba emazwini ababhali asebeveze imibono ngokubaluleka kwezingathekiso uma ethi:

Metaphors capture the quality of an emotion more than an adjective or an emotional label could. They also provide a holistic representation of understanding and knowledge.

Izingathekiso zenza ukuba enye into ukwazi ukuyiqonda kahle uma iqhathaniswa nenye. Zenza ukuba ube nolwazi olunzulu ngento ethile.

Umcwaningi uyavumelana nakho konke okushiwo ngababhali abangenhla ngokubaluleka kwezingathekiso. Bonke imibono yabo iyefana ukuthi bayibeka ngezindlela zabo ezehlukene. Okubalulekile kakhulu ukuthi izingathekiso ezithakazelweni zisetshenziswa ukufaniswa izinto ezimbili ezingefani. Zenza ukuba ukwazi ukuqonda into ngokuthi kusetshenziswe enye. Izingathekiso ezithakazelweni zisebenza njengezinongo futhi zenza zizwakale kamnandi. Ziveza nokuthi abaqambi bezithakazelo babesebenzisa ukucabanga okusezingeni eliphezulu ngesikhathi beziqamba.

3.3Isakhiwo sezingathekiso ezithakazelweni

Isakhiwo sihlukene kabili. Kukhona esangaphandle nesangaphakathi. Umcwaningi uzichaza zombili lezi zakhiwo bese eqhubeka egxila kokudingidwa ocwaningweni. Kwesangaphakathi kutholakala izifengqo, kuzo kutholakale izingathekiso. Lapha kulolu cwaningo kugxilwa kwesangaphakathi.

UKheswa noMthiyane (1993:89) baphawula kanje ngesakhiwo sangaphandle:

Uma sikhuluma ngokubumbeka kwangaphandle kwenkondlo lapha sisho izinto othi lapho uyibheka nje inkondlo uzibone noma uzizwe lapho uyihaya. Ezinye zalezo zinto yizindima, ukuhleleka kwemigqa, ukuhleleka kwezinhlamvu namagama kanye nemisindo esinokuyizwa nxashane siyihaya inkondlo leyo.

Umcwaningi akaphikisani nokushiwo uKheswa noMthiyane. Uyagcizelela ukuthi uma kukhulunywa ngesakhiwo sangaphandle kusuke kubhekwa izinhlamvu ezisemagameni enza umugqa izindima nemisindo ehlukene eminingi okuyiyona eyenza kube nesigqi esivumelekile. Lapho kusetshenziswa khona imisindo akwenzi isigqi kuphela kodwa kubuye kugcizelele lokho okushiwoyo.

Isakhiwo sangaphakathi:

Uma sikhuluma ngengaphakathi lenkondlo sisuke sibhekise olimini lwezinkondlo esingathi nje yibona bumbongi. Lolu wulimi oluyingcenga, lwezinga eliphakeme kunalolu esilusebenzisa nsuku zonke. Umuntu osakhasayo kwezemibhalo angeke akwazi ukululandela athole olukuqondile kalula nje. Abahluzi basuke baqonde ulimi olunothiswe yizifengqo. Lezi zifengqo zimikhakha miningi,(Makhambeni, 1989:30-31).

Umcwaningi uyahambisana ngokushiwo uMakhambeni ngesakhiwo sangaphakathi. Uyanenezela lapho ethi sibandakanya okuyiyona ngqikithi yezithakazelo kanye nawo wonke amacebo asetshenziswe umqambi wazo ukuveza lokho afuna ukukubeka. Uyagcizelela ukuthi isakhiwo sangaphakathi sigxile ezithombenimagama noma imifanekisomqondo edaleka uma kushiwo izithakazelo emagameni azo uma eshiwo ngokucophelela.

Zonke izinhlobo zezifengqo ziyabandakanyeka. Kungaba izingathekiso, izifaniso, ukwenzasamuntu nophawu. Nezinye izimo zokukhuluma ezinjengehaba, ufanagama, isibhinqo noteku. Izifengqo ezitholakala ezithakazelweni aziyona imihlobiso kodwa ziyingxenye yengqikithi yazo. Izimo zenkulumo ngamanye amagama ziyizingathekiso njengoba kusuke kukhulunywa ngokunye kodwa kuqondwe okunye.

3.3.1 Izingathekiso ezinokuphikisana

Lapha sithola umugqa onamazwi aphikisanayo ukuze ibizo libe nencazelo ejulile. Ukuphikisana yilapho kunemiqondo emibili engavumelani ngokuthile. Kujwayelekile ukuphikisana kubonakala ezithakazelweni. Kwakwenziwelwa nokuthi zikhombise ukuthi abaqambi bezithakazelo babebona izinto ngezindlela eziningi. Ukusebenzisa ukuphikisana kwenza zibe mnandi izithakazelo kwazise into okuvumelwana ngayo yonke igcine ingesemnandi. Ukuphikisana kuhlezi kutholakala emagameni amabili noma ezintweni ezimbili. Kule ngxenye kucashunwa izithakazelo ezinokuphikisana bese zichazwa.

UGraham (2008:39) uthi ngokuphikisana:

To disagree is to oppose something.

Lapha kuvezwa ukuthi ukuphikisa ukungavumelani noma ukungahambisani nento ethile.

UBoland (1995:309) uthi ngokuphikisana:

To act against or provide resistance to, combat.

Uthi ukuphikisa ukuba nombono ohlukile noma ukulwisana nokuthile.

Ukuphikisana kubuye kuchazeke kanje:

To set against in some relation, especially as to demonstrate a comparison or contrast, (Davidson, 1997:250).

Uvumelana nababhali abangenhla uDavidson uma ethi ukuphikisa ukuveza into ngendlela ehluke kule eshiwo ngayo nokukhombisa ukungahambisani.

Umcwaningi uyavumelana nabo lababhali ekuchazeni ukuphikisana, yena uthi kuwukubekaumbono ohlukile kunalowo osuke ubekwa noma uvezwa. Kubalulekile ukuthi uma kukhona okungavunyelwana ngakho kuvezwe obala bese kunikezwa nezizathu. Emva kokuxoxa ngakho kuyadingeka ekugcineni ukuthi kube khona isisombululo okuvunyelwana ngaso.

UNtombela nabanye (1997:84) bathi ezinye zezithakazelo zakaZwane yilezi:

Wena kaMafu
kalingani **phansi naphezulu**.

Kusetshenziswe isingathekiso samafu kwazise izulu uma lizona liyahloma liguqubale kube khona amafu. Amafuyenzeka abemnyama asabeke, abantu bakwaZwane bazifanisa namafu kwazise izulu uma lizona, akekho ongalisabi uma esehlangana eshintsha esabeka ebanmyama.

Kusetshenziswe isingathekiso esinokuphikisana uma kuthiwa akalingani phansi naphezulu ngobamafu indlela abukeka ngawo ayifani. Igama u-**akalingani** liphisana nelithi **ayalingana** elingabhaliwe lapha. Uphansi nophozulu amagama aphikisanayo. Isikhathi esiningi kuba khona abukeka esabeka kakhulu kunamanye. Lawa abukeka esabeka kakhulu yilawo abanmyama kakhulu. Kwakunjalo nakubantu bakwaZwane, noma babaziwa ngokungayithandi impi kodwa uma uke wabasukela wawuyikhotha imbenge yomile. Elamafu angalingani phansi naphezulu libuye liqonde ukuthi amandla abantu awalingani kukhona abanamandla amakhulu kunabanye.

Ezinye zezithakazelo zakwaDube yilezi:

Ndlovu **khaliph'** ezinye **zilibele**, (Sithole,1992:23).

UMnumzane Dube okukhulunywe naye yena ubeke kanje ngalezi zithakazelo zakwaDube:

Kulezi zithakazelo kusetshenziswa isilwane indlovu ngoba iyaziwa ukuthi inamandla kanti futhi inobuhlakani obuthile. Indlovu noma inamandla kodwa nobuhlakani bayo buyayisebenzela kakhulu.

Umcwaningi uvumelana noDube esibongweni sakwaDube ukuthi kusetshenziswe isingathekiso sendlovu kwazise indlovu iyaziwa ukuthi isilwane esinamandla. Kusetshenziswa isingathekiso esinokuphikisana uma kuthiwa khaliph' ezinye zilibele ngoba abantu bakwaDube bazifanisa neNdlovu ehlananiphile kunezinye. Igama ukhalipha limqondofana nelithi ukuhlananipha. Lapha basebenzise igama ukhalipha ngoba basebenzise isilwane. Isikhathi esiningi igama lokuhlananipha lisetshenziswa uma kukhulunywa ngomuntu. Babezibona benamandla futhi amandla abo bekwazi ukuwasebenzisa ngobuchule obukhulu. Babekholelwa ukuthi noma umuntu anganawo amandla kodwa uma engeke akwazi ukuwasebenzisa ngokuhlananipha kungenzeka amandla akhe angamsizi ngalutho.

Ezinye zezithakazelo zakwaDuma yilezi:

Lulwandle **aluwelwa**
Luwelwa zinkonjane, (Sithole, 1982:24).

Esibongweni sakwaDuma kusetshenziswe uLwandle kwazise luyasabeka. Akekho odlalela kulo. Ngisho isidakwa asidakelwa ngakhona. Ubungozi nobuqhawe babo babufanisa nobolwandle. Esibongweni sakwaDuma kusetshenziswe isingathekiso esinokuphikisana kwazise babekholelwa ukuthi akekho umuntu ongawela ulwandle. Babezifanisa nalo uLwandle ngoba babezithemba uma sekuyiwa empini. Bengaziboni behlulwa. Abantu bakwaDuma bazifanisa noLwandle ngoba bazi kahle ukuthi umsindo walo uwodwa uyesabeka, bese kuzoba ingesikhathi selugubha amagagasi amakhulu. Lunjalo nje luyaziwa uma seluthukuthele ukuthi bonke abantu bayatshelwa baqhele kulo.

Ezinye zezithakazelo zakwaGoba yilezi:

Sicubu **asosiwasiyaphekwa**
Mageza ngobisi qede abemhlophe
Abanye **begeza ngamanzi**, (Sithole,1982:26).

Esibongweni sakwaGoba kusetshenziswe isingathekiso sesicubu ngoba isicubu kuyinyama ethandwa kakhulu ngabantu besifazane. Bazibona bethandeka kakhulu kubantu besifazane njengenyama ebizwa ngokuthi isicubu.

Basebenzisa isingathekiso esinokuphikisana sokuthi bageza ngobisi abanye begeza ngamanzi ngoba bezibona bebahle kakhulu kunabanye abantu. Lapha baqondise kakhulu ebuhleni bezintombi zakhona. Abanye bakwaGoba bathi lezi zithakazelo zokuthi bona bageza ngobisi abanye begeza ngamanzi ngoba kuqondiswe ekutheni babenemihlambi yezinkomo.

Enye ingxenye yezithakazelo zakwaKhambule ifundeka kanjena:

Nina bakwankomo zilal' **uwaca**
Ezamadojeyana zilal' **amankengana**, (Sithole, 1982:34).

Esibongweni sakwaKhambule kusetshenziswe isingathekiso senkomo ngoba inkomo isona silwane ababesikhonze kakhulu.

Kusetshenziswe isingathekiso esinokuphikisana ngoba babekholelwa ukuthi ezabo izinkomo izenzo zazo azifani nezabanye abantu. Amagama aphikisanayo lapha uwaca namankengana. Ezabo babekholelwa ukuthi zinokuhle okuningi ezikwenzayo okuhlukile.

Ezinye zezithakazelo zakwaLuthuli yilezi:

Mavel' enkomeni

Abanye **bevel' ebantwini**

Luthuli lwezinkomo,(Makhambeni,1990:79).

Esibongweni sakwaLuthuli kusetshenziswe isingathekiso senkomo ngoba abantu bakwaLuthuli babefuye izinkomo eziningi.

Kusetshenziswa isingathekiso esinokuphikisana sokuthi bona bavela enkomeni abanye bevela ebantwini ngoba indlela izinkomo zakhona ezaziningi zizalana ngakhona, kwase kungathi nabantu bakhona bazalwa yizo.

USithole (1982:42) ezinye zezithakazelo zakwaMabaso yilezi:

Nina bakwaMathang' **akahlangani**

Ahlangana nxa ebon' umyeni

UMnumzane Mabaso okukhulunywe naye yena uphawule kankena ngalezi zithakazelo:

Lezi zithakazelo zavela ngokukhombisa ukuhlonipha umuntu wesifazane kakhulukazi osegcagcile. Phela isesheli esisuka seshela sisuke sidelela umyeni wakhe uqobo. Amathanga akhe phela wumyeni wakhe kuphela onegunya lokuzithintela wona.

Umcwaningi uvumelana noMabaso uma ethi esibongweni sakwaMabaso kusetshenziswe isingathekiso samathanga ngoba amathanga omuntu wesifazane kwakwaziwa ukuthi akudlaleli noma ubani kuwo ngaphandle komyeni wakhe. Kusetshenziswe isingathekiso esinokuphikisana ngoba babengahambisani neze nokuthi uma umlobokazi esenomyeni bese eba neshende. Babengahambisani neze nokungaziphathi kahle. Amagama aphikisanayo lapha u-**akahlangani** no-**ahlangana**.

Ezinye zezithakazelo zakwaMasondo yilezi:

Nina bentab' emahwanqa
Engadliwaimihlambi yezinkomo
Kodwa' **idliwaimihlambi yezinyamazane**, (Sithole, 1982:53).

Esibongweni sakwaMasondo kusetshenziswe isingathekiso sentaba emahwanqa ngoba le ntaba yayaziwa ukuthi izinyamazane zaziziningi kakhulu ezazidla kuyo. Kusetshenziswe isingathekiso esinokuphikisana ngoba le ntaba kwakwaziwa ukuthi izinkomo zazingadli kuyo. Nabo babezifanisa nale ntaba ngoba babekholelwa ukuthi akunoma ubani ongabehlula empini, kodwa kungaba abanamandla nobuhlakani obungaphezu kokwabo.

Kusetshenziswe isingathekiso sentaba ngoba kuyaziwa ukuthi yilapho izinyamazane nezinkomo zidla khona. Amagama aphikisanayo lapho u-**engadliwa** no-**edliwa** kanye no-imihlambi yezinyamazane no-imihlambi yezinkomo.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

Nina bakwantaba **kayikhonjwa**
Ikhonjwa ngabazakuyakhel' imizi, (Sithole, 1982:67).

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sentaba ngoba iyindawo ebaluleke kakhulu kubantu. Bayakha kuyo, izinkomo zabo zidle kuyo baphinde bathole izinkuni kuyo nezinyamazane.

Kusetshenziswe isingathekiso esinokuphikisana esithi nina bakwantaba kayikhonjwa ikhonjwa ngabazakuyakhela imizi ngoba kuyaziwa ukuthi into yomuntu iyahlonishwa akunoma kubani onelungelo lokwenza okuthile ngayo. Amagama aphikisanayo lapha **ukayikhonjwa** no-**ikhonjwa**. Lapha baqonde ukuthi into yomuntu umhluzi wempisi. Umnikazi wayo kuphela onelungelo lokwenza noma yini ngayo yingakho besebenzisa lesi singathekiso.

USithole (1982:82) ezinye zezithakazelo zakwaNdlela yilezi:

Nyoni **kayidliwa** muntu
Idliwa nguVezi
Ngoba eyinkosi yamaNtshali

UNKosikazi Ntuli okukhulunywe naye ukhuluma wathi ngalezi zithakazelo:

Lezi zithakazelo zisetshenziswe ngoba phela inyoni iyisilwane esizingelwayo. Akubona bonke abazingeli abaphumelelayo ukuyibamba. Yingakho nalapho abakwaNdlela bafaniswa nenyoni

ezingelwayo engabanjwa noma ngubani kodwa ebanjwa idliwe wuVezi wakwaMtshali. Abantu bakwaNdlela babengamaqhawe babengahluleki kalula empini. UVezi wakwaMtshali wakwazi yena ukubanjwa.

Umcwaningi uhambisana nonkosikazi Ntuli uma ngombono wakhe ethi esibongweni sakwaNdlela kusetshenziswe isingathekiso senyoni ngoba inyoni iyisilwane esizingelwayo.

Kusetshenziswe isingathekiso esinokuphikisana senyoni engadliwa muntu edliwa nguVezi ngoba eyinkosi yamaNtshali ngoba bezibona bengahlulwa kepha behlulwa nguVezi wakwaMtshali kuphela. Amagama aphikisanayo lapha **ukayidliwa** no-**idliwa**. Igama lokudliwa elikulezi zithakazelo liqonde ukuhlulwa empini.

Ezinye zezithakazelo zakwaNdlovu yilezi:

Boya benyathi
Buyasongwa buyasombuluka, (Makhambeni, 1990:82).

UNkosikazi Ndlovu uphawule kanje ngesibongo sakwaNdlovu:

Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaNdlovu babehambe bekhosela ngenxa yezimpi. Bathi besakhosele esilweni sakwaZulu uShaka wabulawa isilo uDingane owayengumfowabo. Baphinde bathi bayokhosela ngaphansi kwenkosi uZihlandlo wakwaMkhize naye wabulawa isilo uDingane. Ngenxa yalezi zigameko babe sebefaniswa noboya benyathi obusongwa busombuluke.

Esibongweni sakwaNdlovu kusetshenziswe isingathekiso soboya benyathi ngoba uboya benyathi uma uthi uyabusonga bungasongeki.

Lapha kusetshenziswe isingathekiso esinokuphikisana esoboya benyathi obusongwa busombuluka ngoba abantu bakwaNdlovu babaleka bakhosela eNkosini uShaka, yabulawa uDingane nabanye abafowabo. Base bebaleka bakhosela eNkosini yakwaMkhize uZihlandlo nayo yabulawa isilo uDingane. Lapha eloboya benyathi obusongwa bungasongeki kuqondwe ukuthi lapho bethi bakhoseliswa khona zifike izinto zingahambi kahle. Amakhosi alapho ayebulawa. Amagama aphikisanayo lapha **ubuyasongo nobuyasombuluka**.

USithole (1982:85) ezinye zezithakazelo zakwaMagubane yilezi:

Wena weThole
Kungesil' **ithole lenkomo**
Kodwa kuy**ithole lomuntu**.

Esibongweni sakwaMagubane kusetshenziswe isingathekiso sethrole ngenxa yokuthi izinsizwa zakwaMagubane zazikhulelisa kakhulu. Izingane zakhona zazize zifaniswe namathole ezinkomo ngenxa yobuningi bazo.

Kusetshenziswe isingathekiso esinokuphikisana lapho bekhuluma ngethrole bethi akusilo elenkomo elomuntu. Ngelethole lomuntu baqondise kumntwana. Amagama aphikisanayo lapha ithole lenkomo nethole lomuntu. Ngelethole lenkomo baqondise enkonyaneni kanti elomuntu emntwaneni.

UMabuya (1991:52) uthi ezinye zezithakazelo zakwaKubheka yilezi:

Wena buhlalu **abuhlangani ezingalweni**
Buhlangan' ezithweni.

Esibongweni sakwaKubheka kusetshenziswe isingathekiso sobuhlalu ngoba beqonde ucu. Lapha uma izinsizwa zakhona ziqonywe izintokazi kwakusetshenziswa lesi singathekiso. Uma kuthiwe buhlangana ezingalweni lokho kwakusho ukuthi insizwa ayizukuqonywa yileyo ntombi eyeshelayo. Uma kuthiwa ubuhlalu buhlangana ezithweni okwakusho ukuthi ucu luyahlangana. Leyo nsizwa izinto ziyihambe kahle.

Kusetshenziswe isingathekiso esinokuphikisana sobuhlalu obungahlangani ezingalweni obuhlangana ezithweni. La magama ayekhombisa ukuphikisana ngoba uma ubuhlalu buhlangana ezingalweni kwakusho ukuthi izinto kazihambanga kahle. Uma buhlangana ezithweni kwakusho ukuthi izinto ziyakhanya.

Ezinye zezithakazelo zakwaLanga yilezi:

Nina bakamahlathi amnyama **ahlangenengaphansi**,
Ngaphezul' engamahele Sothole!, (Mabuya, 1991:55).

Esibongweni sakwaLanga kusetshenziswe isingathekiso samahlathamnyama ngoba abantu bakwalanga indawo ababeyakhele yayinamahlathi amakhulu. Uma uza kude ayengasabeki kakhulu. Uma ususeduze noma usukuwo ayesabeka kakhulu.

Kusetshenziswe isingathekiso esinokuphikisana samahlathamnyama bathi ahlange ngaphansi, ngaphezulu angamahele. Lapha baqonde ukuthi ayesabeka kakhulu uma usukuwo. Uma uwabukela kude ayebukeka engasabeki kakhulu. Amagama aphikisanayo ungaphansi nongaphezulu.

UNtombela nabanye (1997:83) bathi ezinye zezithakazelo zakwaShabalala yilezi:

Nina bakwaSidwaba **sinothuli**
Singabancwaba seza nomlandakazi.

Esibongweni sakwa Shabalala kusetshenziswe isingathekiso sesidwaba ngoba babekhohlelwa ukuthi uma ingane ingeyakhona. Kumele kungafuniselwa. Akumele kuze kulokhu kufuniselwa. Babekhohlelwa ukuthi uma ifuniselwa akuyona eyakhona unina akaziphathanga kahle.

Kusetshenziswe isingathekiso esinokuphikisana sesidwaba obathi siluthuli uma sincwaba seza nomlandakazi. Lapha igama uluthuli noncwaba ayaphikisana indlela asetshenziswe ngayo.

Ezinye zezithakazelo zakwaCele yilezi:

Nkomo kayivuswa,
Nkomo isengw' ilele, (Makhambeni,1990:77).

UMnumzane Ntshangase okukhulunywe naye yena ubeke lombono ngalesi zithakazelo zakwaCele:

Lezi zithakazelo zaqhamuka ngokuthi uNdosi wakwaCele wabona isilo uShaka sizithokozisa ngocansi simile. Wabe esethi uma kwenziwa ucansi ukuze lenziwe kahle kumele alale phansi nentombi. Isilo uShaka kusukela lapho sabe sesithi abantu bakwaCele abakwankomo isengwa ilele.

UMnumzane Cele okukhulunywe naye uhambe emazwini kaMnumzane uNtshangase uma ebeka kanje ngalezi zithakazelo:

Kwakukhona inkosi yakwaCele ogama layo kwakunguNdosi. Yayisondelene kakhulu nesilo uShaka. Langa limbe yabona isilo uShaka senza ucansi bemile nentokazi ababelenza nayo. Yabe isiyazisa isilo ukuthi ucansi lumnandi kakhulu futhi lwenzeka kahle uma kulelwe phansi. Ngelinye ilanga isilo uShaka yalwenza ucansi njengokuyalelwa uNdosi nangempela yabona kuyiqiniso

akushilo. Kusukela lapho yabe isithi abantu bakwaCele onkomo kayivuswa isengwa ilele.

UMnumzane Bhengu okukhulunywe naye ubeke kanje ngalezi zithakazelo zakwaCele:

Lezi zithakazelo zakwaCele kuthiwa zaqhamuka ngokuthi abantu bakhona uma besenga izinkomo zabo zazikhipha ubisi oluningi zinganyakazi ekubeni bengazibophile, zazivele zithobebe umthetho. Kwakungazathi zilele azizwa lutho. Yilapho ke ezaqhamuka khona lezi zithakazelo. Abanye abantu babekholelwa ekutheni abantu bakwaCele kunomuthi abawusebenzisayo ukuze zingabahluphi nhlobo uma bezisenga izinkomo zabo. Lokhu babekushiso ukuthi ezinye izinkomo ziyakhahlela uma zisengwa kanti futhi akulula ukusenga inkomo ungayibophile.

Esibongweni sakwaCeleumcwaningi uvumelana nemibono kaMnumzane Ntshangase noMnumzane Cele uthi kusetshenziswe isingathekiso senkomo ngoba beqonde umuntu wesifazane. Lezi zithakazelo bathi umuntu wesifazane ukuze wenze naye ucansi uluthokozela kumele kulalwe phansi. Lezi zithakazelo zaqhamuka ngokuthi uNdosi wakwaCele wabona iNkosi uShaka yenza ucansi imile. Wabe esethi inkomo isengwa ilele. Kusukela lapho isilo uShaka yathi abantu bakwaCele abakwankomo isengwa ilele. Okushiwo uMnumzane uBhengu umcwaningi akahambisani nakho ngenxa yokuthi ulwazi labo aluvumelani.

Kusetshenziswe isingathekiso esinokuphikisana senkomo engavuswa esengwa ilele. Lapha igama ukayivuswa uqonde ukuthi imile nosengwe ilele ayaphikisana.

Ezinye zezithakazelo zakwaNtuli yilezi:

Abakwa**Mfushane** ongubozinyathelwayo,
Ingani ezabade ziyanyathelana, (Makhambeni, 1990:82).

Esibongweni sakwaNtuli kusetshenziswe isingathekiso sezingubo. Elezingubo kuqondiswe amandla. Lapha kuqondwe ukuthi umuntu onamandla amakhulu uyakwazi ukwenza into eyenziwa onamandla amancane. Onamandla amancane kodwa uyehluleka ukwenza into eyenziwa onamandla amakhulu.

Kusetshenziswe isingathekiso esinokuphikisana sezingubo ezimfishane nezinde. Igama umfushane no-ezinde ayaphikisana.

UMakhambeni (1990:82) uthi ezinye zezithakazelo zakwaNtuli yilezi:

Nina bakalulwandle **aluwelwa**,
Luwelwa zinkonjane
Ngokundiza phezulu.

Esibongweni sakwaNtuli kusetshenziswe isingathekiso solwandle ngoba kuqondiswe amandla ababenawo empini. Babefaniswa nolwandle ezitheni. Ulwandle lwasetshenziswa ngoba kuyazeka ukuthi akudlalwa kulo. Uma seluthukuthela selugubha amagagasi amakhulu akusondeli lutho kulo.

Kusetshenziswe isingathekiso esinokuphikisana solwandle uma bethi aluwelwa bebuya bethi luwelwa izinkonjane. Lapha amagama u-**aluwelwa** no-**luwelwa** izinkonjane anokuphikisana. Uma bethi aluwelwa kusuke kuqondwe ukuthi akukho nokukodwa okuwela kulo. Uma sebethi luwelwa izinkonjane sebeveza ukuthi kukhona okukwazi ukuwela olwandle.

Ezinye zezithakazelo zakwaMkhize yilezi:

Nkomo eyakhal' **ihlahlelwa**
Ingabe yayiyekelweni mhla **ihlatshwayo**, (Sikhosana,1997:78-79).

UNKosikazi Mkhize enkulumweni yakhe uphawule kanje ngalezi zithakazelo zakwaMkhize:

Le migqa yalezi zithakazelayaqhamuka ngokuthi kwaMkhize kwenzeka umkhuba owawungakaze wenzeke lapho inkomo yakhala ihlahlelwa kunokuba ikhale ihlatshwa. Lokhu kwenza kusolwe ukuthi kukhona abaphansi ababengeneme ngakho.

Esibongweni sakwaMkhize kusetshenziswe isingathekiso senkomo ekhala ihlahlelwa engakhali uma ihlatshwa. Umcwaningi uvumelana noNkosikazi Mkhize kulezi zithakazelo uma ethi zavela lapho kwathi abantu bakwaMkhize behlaba inkomo behlabela abaphansi, ayizange ikhale njengenhlayenza, kwathi lapho inkomo isihlahlelwa yakhala. Abantu bakwaMkhize bathi lokhu kwenzeka ngoba abaphansi noma amadlozi awaziswanga kahle ngokuhlathwa kwenkomo. Ukukhala kwenkomo bathi kwakuyinkomba yokuthi abaphansi bathukuthele. Lokhu kuchaza nokuthi abantu bakwaMkhize, njengawo wonke amaZulu, akholelwa kakhulu kwabaphansi noma emadlozini.

Kusetshenziswe isingathekiso esinokuphikisana senkomo ekhala ihlahlelwa esikhundleni sokukhala ihlatshwa. Kunokuphikisana lapha ukukhala nokungakhali kwenkomo, kwazise yakhala lapho okwakungamele ikhale khona, kwathi lapho okumele ithule khona yethula.

USikhosana (1997: 40) uthi ezinye zezithakazelo zakwaKhanyile yilezi:

Mpangele **kuthwala** kuqala
Abanye **bengakathwali**.

Esibongweni sakwaKhanyile kusetshenziswe isingathekiso sempangele kuqondiswe kuNgwane wakhona. UNgwane wakwaKhanyile kuthiwe wayehlabana kuqala ezinye izinsizwa ahamba nazo, zingakahlabani uma kuyozingelwa. Wayekhonzile nokubamba izimpangela.

Kusetshenziswe isingathekiso esinokuphikisana kwasetshenziswa igama lempangela. Igama ukuthwala kuqala abanye bengakathwali ayaphikisana. Ukuthwala kuqala kusho ukuhlabana kuqala. Abanye bengakathwali kusho ukuthi abanye bengakahlabani.

Ezinye zezithakazelo zakwaMayise yilezi:

Gaba **elingadliwa ngabantwana**
Elidliwa ngabantu abadala, (Sikhosana, 1997: 50).

Esibongweni sakwaMayise kusetshenziswe isingathekiso segaba elindadliwa abantwana elidliwa abadala. Lapha basebenzisa igama igaba ngoba beqondise kumabele.

Kusetshenziswe isingathekiso esinokuphikisana segaba ngoba bezifaniswa namabele adliwa abantu abadala, hhayi izingane. Umusho othi abadliwa abantwana badliwa ngabantu abadala iyaphikisana. Amagama u-**alidliwa no-elidliwa** kanye nabantwana nabadala ayaphikisana.

UMzolo (1977: 98) ezinye zezithakazelo zakwaMkhwanazi yilezi:

USikhuni sebunga
Esivuthe ndawana zonkana
Savutha **ngemuva**, savutha **ngaphambili**.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesikhuni sebunga. Isikhuni sebunga kuqondiswa okhunini oluncane olubizwa ngokuthi uswazi. Uma ulubasa liyashesha

ukuvutha futhi isikhathi esiningi lusetshenziswa ukuvuthisa ezinye izinkuni. Lapha kulezi zithakazelo bazifanisa nesikhuni esivuthayo. Bathi bona akekho ongasondela kubo ngaphambili noma ngemuva, ngenxa yokusatshwa kwamandla abo nendlela abalwa ngayo. Lapha kulezi zithakazelo zichaza ukuthi izitha zabo babengazisabi noma kuthiwa zingaqhamuka ngakuphi noma ngasiphi isikhathi.

Kusetshenziswe isingathekiso esinokuphikisana sesikhuni esivutha ndawana zonke ngemuva naphambili. Igama u-**ngemuva** no-**ngaphambili** ayaphikisana. La magama asetshenziswa ukukhombisa ukuthi abantu bakwaMkhwanazi banamandla ndawo zonke.

Ezinye zezithakazelo zakwaKheswa yilezi:

Izulu **eladumaekuseni**
Okwathi **ntambamalaphangalala**, (Mzolo, 1977: 103).

Esibongweni sakwaKheswa kusetshenziswe isingathekiso sezulu. Abantu bakaKheswa bazifanisa nezulu elidumayo. Izulu isikhathi esiningi eliduma ntambama. Ukuduma isikhathi esiningi kuhambisana nesivunguvungu nesichotho kakhulukazi lapho umbani ubhubhisa noma lokhu kubhubhisa kombani kungenzeki isikhathi eside. Kunombono wokuthi noma beyisibongo okumele sisatshwe noma kushisa ilanga, kungekudala bayabohla bese beba abaziphethe kahle.

Kusetshenziswe isingathekiso esinokuphikisana sezulueliduma ekuseni ntambama liphangalale. La magama ukuduma, ukuphangalala, ekuseni nantambama ayaphikisana ngokulandelana. Igama ukuphangalala liqonde lapho izulu seliyekile ukuduma.

Ezinye zezithakazelo zakwaHadebe yilezi:

UNdlubu zamil' **ebubini**
Ngoba zesab' ukwehlela
Ingab' **emhlabeni** zesabani?, (Sithole, 1992: 29).

UMnumzane Hadebe ukhulume wathi ngalezi zithakazelo:

Lezi zithakazelo zavela ngokuthi abantu bakwaHadebe endaweni ababejwayele ukuchitha kuyo amanzi yagcina isivundile kwamila izindlubu. Yingakho kwabe sekuthiwa ondlubu zamila ebubini.

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sezindlube. Umcwangingi kulezi zithakazelo uvumelana noMnumzane Hadebe uma ethi lapha kuqondiswe abantu bakwaHadebe babeshobinga khona kwavunda kwamila. Lapho ababejwayele ukuchama khona, indawo yagcina isivundile kwamila izindlube. Ebubini kuqondwe endaweni lapho okakuchanywa khona. Emhlabeni kuqondwe indawo enhle uma kulinywa kuyo. Omunye wokhokho wakwaHadebe kwakunguNdlube okuyigama alethiwa iNkosi uShaka.

Enye yaMakhosi akwaHadebe uMthimkhulu, owayaziwa ngokuthi wayewazi umuthi enza nemilingo, wase esethiwe leli gama. INkosi uShaka wazithanda izindlube zakwaHadebe nangendlela uMthimkhulu ayenza ngayo ikhono lakhe lemilingo esebenzisa imithi. Izindlube zamila zaningi iNkosi uMthimkhulu ezinye wazipha iNkosi uShaka. Yilapho iNkosi uShaka eyabe isiqhamuka khona nokuthi abantu bakwaHadebe abakwaNdlube zamila ebubini.

Kusetshenziswe isingathekiso esinokuphikisana sezindlube ezamila emhlabeni ezesaba emhlabeni. La magama ebubini nasemhlabeni ayaphikisana. Ngoba ebubini lisho indawo engahlanzekile okutholakala khona izitshalo kanti emhlabeni kuqondiswe endaweni ehlanzekile yokutshala.

UMzolo (1977: 130) uthi ezinye zezithakazelo zakwaSisoka yilezi:

UNyoka-ezimbili, abakwamhuhuluzi
Abenyokana zakhwela emthini zingenanyawo
Ngingaze ngazibono izinyoka
Zikhwela emthini zingenanyawo

Esibongweni sakwaSisoka kusetshenziswe isingathekiso sezinyoka ezimbili. Lapha isingathekiso sezinyoka kuqondwe ukuthi abantu bakwaSisoka babehlakaniphile ngokwendalo kunokuthanda ukulwa. Isu lapha ukuhlakanipha noma ukuhlula izitha ngobuqili. Lapha ngalezi zithakazelo kuqondwe ukuthi babekwazi ukwenza izinto eziningi ngokuhlakanipha yingakho befaniswa nezinyoka ezimbili ezikhwela emthini zingenanyawo. Ukukhwela kwenyoka emthini ngaphandle kwezinyawo bakufanisa nokuhlakanipha.

Kusetshenziswe isingathekiso esinokuphikisana sezinyoka ezikhwela emthini ngaphandle kwezinyawo. Umugqaothi angikaze ngizibone okusho ukuthi azikho ezikhwelayo bese kuthi othi

abenyokana zakhwela emthini zingenanyawo okusho ukuthi ziyakwazi ukukhwela emthini ngaphandle kwezinyawo.

Ezinye zezithakazelo zakwaMadlala yilezi:

Abakwadondolozela ngozipho kwabaseSinyameni
Abakwanzipho-zinde ngokwencwebana, (Mzolo, 1977: 150).

UMnumzane Madlala ubeke lombono ngalezi zithakazelo zakwaMadlala:

Lapha kulezi zithakazelo zaqhamuka ngokuthi abantu bakwaMadlala babehamba kancane lapho babethutha behla benyuka ngenxa yezimpi. Lokhu kwakwenziwa nawukukhathala, kwazise umuntu uma eshambe kakhulu akahlali engakhathali. Babengebade ngokweziqo nokungokunye okwenza uma behamba kungafani nokwabantu abade.

Esibongweni sakwaMadlala kusetshenziswe isingathekiso sozipho. Umcwaningi uvumelana noMnumzane uMadlala kulezi zithakazelo uma ethi ziqonde ukuthi abantu bakwaMadlala babehamba ngokuthatha amagxathu amancane endaweni eyodwa, bethatha isikhathi ukufinyelela lapho beya khona. Babebafishane ngokwesakhiwo abenemilenze emifushane.

Kusetshenziswe isingathekiso esinokuphikisana sozipho okudondolozwa ngalo kuphinde kungcebanwe ngalo. Igama ukudondoloza nokuncwebana ayaphikisana ngendlela asetshenziswe ngayo. Ukudondoloza ukuhamba kanti ukuncweba ukusebenzisa uzipho ukuzwisa ubuhlungu.

UMzolo (1977: 154) ezinye zezithakazelo zakwaNcube yilezi:

Okasungulu, uzibunubunwana
Lwathunga umuntu
Lwabuye **lwathunga ingubo.**

Esibongweni sakwaNcube kusetshenziswe isingathekiso sosungulu. Lapha kulezi zithakazelo ziveza abantu bakwaNcube njengabahlakaniphile. Lapha igama usungulo liqondiswe esithweni sangasese somuntu wesilisa, uzibunubunwana liqonde izingqe. Lolu sungulo luthunga umuntu, okusho ubuntu wesifazane kodwa usungulo langempela luthunga izingubo.

Kusetshenziswe isingathekiso esinokuphikisana sosungulo oluthunga umuntu nengubo. Le mishoiyaphikisana ngoba usungulo alumuthungi umuntuluthunga ingubo.

Ezinye zezithakazelo zakwaMhlungu yilezi:

Wena wakwaluza **lunye**,
Uma **zimbili** olunye lweza **nonyoko**, (Mzolo, 1977: 155).

Unkosazane Mhlungu yena uphawule kanje ngalezi zithakazelo zakwaMhlungu:

Lezi zithakazelo ziqonde ukwenziwa kocansi kwabantu bakwaMhlungu bese kukhandeka umntwana. Lusuke lwenziwa umuntu wesifazane nowesilisa.

Esibongweni sakwaMhlungu kusetshenziswe isingathekiso soluza. Igama loluza luqonde izinza. Umcwaningi uvumelana noNkosazane Mhlungu ngale migqangoba naye uthi kuqondiswe ekuhlanganeni komuntu wesilisa nowesifazane bese kutholakala umntwana.

Kusetshenziswe isingathekiso esinokuphikisana soluza olunye nezimbili. La magama olunye nezimbili ayaphikisana. Lapha kuyabonakala okunye ukuphikisana ngoba uma lulunye uluza kusho ukuthi olukayise wengane uma zimbili olukanina. Amagama uyise nonina ayaphikisana.

UMzolo (1977: 155) ezinye zezithakazelo zakwaKunene yilezi:

Wena wakwalubambo **lunye**
Uma **zimbili** olunye lweza nonyoko

UMnumzane Kunene ubeke kanje ngalezi zithakazelo zakwaKunene:

Le migqa yalezi zithakazelo yaqhamuka ngokuthi kwaKunenekwakungandile ukuthathwa kwesithembu. Babengabangingabanumzane bakhona abasithathayo. Uma kukhona osithathilebabethi ufuze kubonina, ufuze oninalume ikakhulukazi uma nabo benaso.

Esibongweni sakwaKunene kusetshenziswe isingathekiso sobambo. Umcwaningi uvumelana noMnumzane Kunene ngale migqauma ethi kuqondiswe ekushadeni umfazi oyedwa, uthande

yena kuphela. Babekhohlelwa ukuthi abathatha isithembu bafuze kubonina. Igama lobambo luqondiswe othandweni.

Kusetshenziswe isingathekiso esinokuphikisana sobambo olunye nezimbili. La magama olunye nezimbili ayaphikisana. Lapha kuyabonakala okunye ukuphikisana ngoba uma lulunye ubambo kusho ukuthi olukayise wengane uma zimbili olukanina.

Ezinye zezithakazelo zakwaMdladhla yilezi:

Wena kaMantshinga
Ululwandle ukundindiza kwalo
Luya **emuva**, luya **phambili**, (Mzolo, 1977: 158).

Esibongweni sakwaMdladla kusetshenziswe isingathekiso solwandle. Kulezi zithakazelo zakwaMdladhla kuvela iqiniso ngendlela ulwandle elenza ngayo. Lapho lindindiza liba namagagasi okuyikhona uMantshinga afaniswa nacho. Ulwandle luyingozi ngezindlela eziningi ngakho-ke lumelwe ukusatshwa ngakho-ke abantu bakwaMdladhla bayingozi. Ukuzifaniswa nalezi zenzo zolwandle esezibaliwe lokho kuveza ubungozi babo. Umsindo owenziwa ulwandle uma selihuba wenza abantu basabe ukusondela kulo ngakho-ke abantu bakwaMdladhla ukusabeka kwabo kwenza abantu bangadlaleli kubo.

Kusetshenziswe isingathekiso esinokuphikisana solwandle lapho luya emuva naphambili. La magama emuva naphambili ayaphikisana.

UMalibe (2009: 26-27) ezinye zezithakazelo zakwaGamede yilezi:

Inyon' eyasindwa yisisila sayo
Yay' egodini **elincane**
Ngoba kwelikhul' izobuya nodaka.

UMnumzane Gamede uphawule kanje ngalezi zithakazelo:

Le migqa yalezi zithakazelo yaqhamuka ngokuthi abantu bakwaGamede izimpi zase zingaphezu kwamandla. Yingakho bafaniswa nenyoni esindwa isisila sayo.

Esibongweni sakwaGamede kusetshenziswe isingathekiso senyoni. Lapha abantu bakwaGamede bazifanisa nenyoni eyasindwa isisila. Umcwaningi uvumelana nomnumzane Gamede kulezi

zithakazelo ngoba uthi ziqondiswe ezimpini ababebhekene nazo ezase zingaphezu kwamandla. Lokho kwakubaphoqa ukuthi babaleke ukuzivikela ezitheni.

Kusetshenziswe isingathekiso esinokuphikisana senyoni eyaya egodini elincane kunokuya kwelikhulu. La magama u-**elincane** no-**elikhulu** ayaphikisana. Lapha kuqondwe ukuthi babalekela endaweni lapho kwakungelula ukuthi izitha zibathole khona.

Ezinye zezithakazelo zakwaZungu yilezi:

Nyama **kayishi**
Isha ngabaphephezeli, (Malibe, 2009: 50).

Esibongweni sakwaZungu kusetshenziswe isingathekiso senyama. Lezi zithakazelo ziqondise empini ukuthi isuka ngokususwa abathile.

Kusetshenziswe isingathekiso esinokuphikisanasenyama engashi neshayo. La magama u-**ayishi** no-**iyasha** ayaphikisana. U-ayishi uqondise empini ukuthi kayizisukeli. U-isha uqondise ekutheni impi isuka ngoba kukhona abayisusile. Igama inyama kuqondwe ngalo impi.

UMalibe (2009:69) ezinye zezithakazelo zakwaMabuyakhulu yilezi:

UMaseng' **inhlaba**
Eth' useng' **inkomo**

Esibongweni sakwaMabuyakhulu kusetshenziswe isingathekiso sokusenga inhlaba esikhundleni senkomo. Inhlaba ayisengwa, inkomo esengwayo. Lezi zithakazelo zisho ukuthi enhlabathini abantu bakwaMabuyakhulu yilapho bethola khona ukudla okuningi.

Kusetshenziswe isingathekiso esinokuphikisana senhlaba esikhundleni senkomo. La magama inhlaba nenkomo asetshenziswe aphikisana ngoba inhlaba ayisengwa kodwa kusengwa inkomo.

Ezinye zezithakazelo zakwaMsomi yilezi:

Izinyoni **ezawusa** umfula
Ukuba **zawenyusa** ngabe zafa zonke, (Malibe, 2009:85).

Esibongweni sakwaMsomi kusetshenziswe isingathekiso sezinyoni. Lapha kuthiwa abantu bakwaMsomi babebalekela izitha babehla noma bekhuphuka imifula ukuze bathole indawo abazophepha kuyo.

Kusetshenziswe isingathekiso esinokuphikisana sezinyoni ezawusa umfula nezangawusa. La magama ayaphikisana ukuwusa nokunyusa kusho ukwehla nokukhuphuka.

UMalibe (2009: 96) uthi ezinye zezithakazelo zakwaSibiya yilezi:

Nina bakwankom' **isengelwa emaweni,**
Ingasengelw' esibayeni akuyona eyakhona

UNKosazane Sibiya ukhulume kanje ngalezi zithakazelo:

Zaqhamuka ngokuthi babesebenzisa indlela ehlukile yokuzivikela.
AbakwaSibiya uma impi isisemagekeni babekhipha abafazi
benqunu kube yibona abavimba izitha. Izitha zabo zazingababulali
ngoba vele umuntu wesifazane wayengabulawa empini.

Esibongweni sakwaSibiya kusetshenziswe isingathekiso senkomo. Umcwangingi uhamba emazwini kankosazane Sibiya ngoba uthi lapha kuqondwe ukuthi abantu bakwaSibiya babesebenzisa eyabo indlela yokuzivikela ezitheni engajwayelekile. Uma impi isinyathela amasimba abantwana, okusho ukuthi uma izitha zsezisemabaleni abo kuyaye kuphume izinsizwa ezikhona lapho zishayane izifuba nezitha. AbakwaSibiya babekhipha abesifazane bavimbe ngabo izitha. Labo ababephumele phandle babevele bakhumule babenqunu cwe. Ngenxa yalesi senzo izitha zazivele ziphele amandla. Lesi senzo babesenza abantu besibiya ngoba phela babazi ukuthi abantu besifazane ababulawa uma kunempi.

Kusetshenziswe isingathekiso esinokuphikisana senkomo esengelwa emaweni nasesibayeni. La magama emaweni nasesibayeni ayaphikisana phela isibaya sisekhaya ebaleni kanti amawa asezintabeni emahlathi noma endle.

Ezinye zezithakazelo zakwaMajozi yilezi:

Sambula **nkungu**, kuvele **ilanga**, (Malibe, 2009:115).

Esibongweni sakwaMajozi kusetshenziswe isingathekiso senkungu. Lapha kuqondwe ebuhleni bezintombi zakwaMajozi. Indlela ezinhle ngayo uma ziqhamuka ifaniswa nokumbuleka kwenkungu kuvele ilanga.

Kusetshenziswe isingathekiso esinokuphikisana senkungu embulekayo kuvele ilanga. La magama inkungu nelanga ayaphikisana ngoba kuze ilanga livele kahle kumele yembulenge inkungu. Inkungu isuke ibikezela ukuthi kuzovela ilanga.

UMalibe (2009: 117) ezinye zezithakazelo zakwaButhelezi yilezi:

Nhlamvu **kazimshayi**
Zishay' abasemuva

Umnumzane Buthelezi uveze lombono ngalezi zithakazelo zakwaButhelezi:

Abantu bakwaButhelezi babesebenzisa izintelezi ezithile ezimpini ezazibenza babe namandla. Zazibasiza nasekubavikeleni ezitheni.

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sezinhlamvu. Umcwangingi uyavumelana nomnumzane Buthelezi uma ethi lapha kuqondiswe ekutheni abantu bakwaButhelezi babenganqobeki kalula ngoba babesebenzisa imithi ezimpini.

Kusetshenziswe isingathekiso esinokuphikisanasezinhlamvu ezingabashayi abaphambili kodwa ezishaya abasemuva. La magma u-**azimshayi** no-**zishaya** ayaphikisana. Elinye lisho ukunqobeka elinye ukunganqobeki ngokulandelana.

Ezinye zezithakazelo zakwaButhelezi yilezi:

Unkomo **zidlelana nezasoNdini**
Unkomo **zidlelana nezakoNgenetsheni**, (Malibe, 2009: 117).

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso senkomo. Lapha kuqondwe abantu ababezwana nabakwaButhelezi ababesondini abanye bakwaNgenetsheni. Igama udlelana liqondise ekuzwaneni.

Kusetshenziswe isingathekiso esinokuphikisana sezinkomo ezidlelana nezasezindaweni ezimbili ezehlukene. La magama ezindawo oNdini nakwaNgenetsheni singashho ukuthi ayaphikisana ngoba asho izindawo ezimbili ezehlukene.

UMalibe (2009:118) ezinye zezithakazelo zakwaKhumalo yilezi:

Zindlovu **ezibantu**
Zindlovu **ezimacocombela**.

UMnumzane Khumalo uphawule kanje ngalezi zithakazelo:

Zaqhamuka ngokuthi abantu bakwaKhumalo amandla abo empini ayefaniswa nawezindlovu.

Esibongweni sakwaKhumalo kusetshenziswe isingathekiso sezindlovu. Umcwaningi uvumelana nomnumzane Khumalo uma ethi lapha amandla abantu bakwaKhumalo ayefaniswa nawezindlovu. Kuyaziwa ukuthi indlovu isilwane esinamandla amakhulu. Kwathiwa bayizindlovu ezingabantu ezihlabanayo empini.

Kusetshenziswe isingathekiso esinokuphikisana sezindlovu ezibantu nezimacocombela. La magama ayaphikisana abantu namacocombela kwazise awasho into eyodwa.

Ezinye zezithakazelo zakwaLuthuli yilezi:

Mavel' enkomeni
Abanye **bevela ebantwini**, (Makhambeni, 1990: 79).

Esibongweni sakwaLuthuli kusetshenziswe isingathekiso sempakasokuthi bavela enkomeni abanye bevela ebantwini. Lapha kuqondiswe ekutheni bonke abantu bavela kubantu akekho omuntu ozalwa yinkomo. Lapha kuqondiswe endleleni abantu abakwaLuthuli ababezicoboshisa ngayo izitha. Kwakuze kube sengathi babulala izinkomo.

Kusetshenziswe isingathekiso esinokuphikisana ukuvela enkomeni nasebantwini. La magama abantu nezinkomo ayaphikisana. Lapha kuqondwe ekutheni abantu ababantu akekho umuntu wenkomo.

UMakhambeni (1990: 81) ezinye zezithakazelo zakwaMsomi yilezi:

Izinyoni **ezinhle**,
Ezadla uvovo **zadakwa**

Esibongweni sakwaMsomi kusetshenziswe isingathekiso sezinyoni. Lapha kuqondiswe ebuhleni bezintombi zakhona. Bathi uma zidla uvovo ziyadakwa okusho ukuthi uma zenza izinto ezingalungile ubuhle buyaphela. Ubuhle buhambisana nokwenza izinto ezinhle nezifanelekile.

Kusetshenziswe isingathekiso esinokuphikisana sezinyoni. Amagama u-**ezinhle** no-**kudakwa** ayaphikisana. U-**ezinhle** uhambisana nezenzo ezinhle kodwa ukudakwa kuhambisana nezenzo ezimbi.

Ezinye zezithakazelo zakwaNtuli yilezi:

Nina **eniphemba ngamabele**,
Abanye **bephemba ngezibi**, (Makhambeni, 1990: 82).

Unkosikazi Ntuli ukhulume wathi ngalezi zithakazelo:

Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaNtuli babelima benamasimu amakhulu ukudla kukuningi. Umlilo babewubasa besebenzise amabele ngenxa yobuningi abanye besebenzisa izibi.

Esibongweni sakwaNtuli kusetshenziswe isingathekiso samabele. Umcwaningi uvumelana nonkosikazi Ntuli uma ethi lapha kuqondwe ekutheni abantu bakwaNtuli babenamabele amaningi. Amasimu abo ayekhiqiza ukudla okuningi. Babesebenzisa amabele ukubasa umlilo abanye besebenzisa izibi. Lapha kusho ukuthi abanye abantu laba abaqhathaniswa nabakwaNtuli babengenawo amabele njengabo.

Kusetshenziswe isingathekiso esinokuphikisana samabele nezibi okuphenjwa ngako. La magma amabele nezibi ayaphikisana. Amabele liqondiswe ekuwakhqizeni abe maningi kodwa elezibi liqonde ukusokola.

UMabuya (1990: 47) ezinye zezithakazelo zakwaHadebe yilezi:

Wena wosiba olude
Olungakhothami ndlwaneni,
Kanti **kwezinde luyakhothama!**

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sosiba. Lapha kuqondiswe ekutheni abantu bakwaHadebe babengahlulwa kalula empini. Noma babengamaqhawe kodwa akhona ayengaphezu kwabo.

Kusetshenziswe isingathekiso esinokuphikisana sosiba olungakhothami nolukhothamayo. La magama olungakhothami nolukhothamayo ayaphikisana. Aqondiswe ekuhlulweni nasekungahlulweni ngokulandelana.

Ezinye zezithakazelo zakwaMahaye yilezi:

Nodange kaMningiza kaMpikwana
Owadikil' isidumbu wadl' umlenze!, (Mabuya, 1990: 54).

Esibongweni sakwaMahaye kusetshenziswe isingathekiso seMpikwana. Lapha kuqondiswe ukuthi abantu bakwaMahaye babefuye kakhulu uma behlabile kwase kuba khona izingxenye ezithile abazithanda kakhulu njengenyama yomlenze.

Kusetshenziswe isingathekiso esinokuphikisana seMpikwana edikila isidumbu idli umlenze. La magama u-**kudikila** no-**kudla** ayaphikisana. Ukudikila ukwala okuthile kepha ukudla kusho ukukwamukela ukusebenzise.

UMzolo (1977: 177) ezinye zezithakazelo zakwaMadlala yilezi:

Abakwasithole **asisengwa ngabezizwe,**
Sisengwa abasekhaya

Esibongweni sakwaMadlala kusetshenziswe isingathekiso sesithole. Lapha baqondise babengayidedeli kalula imfuyo yabo ezihambini.

Kusetshenziswe isingathekiso esinokuphikisana isithole esisengwa abasekhaya esingasengwa abezizwe. La magama u-**asisengwa** no-**sisengwa** ayaphikisana kanjalo nelase-**khaya** nabe-**zizwe**.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

UChibi liseNgodibe
Elingadungwa mhlambi wankomo
Lidungwaumhlambi wezilwane, (Mzolo, 1977: 187).

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sechibi elidungwayo nelingadungwa. Kuleli chibi labo izinkomo zazingasondeli. Uma amanzi edungekile babazi ukuthi lidungwe yizilwane zasemanzini.

Kusetshenziswe isingathekiso esinokuphikisana sechibi eli-**ngadungwa** umhlambi wezinkomo kodwa eli-**dungwa** wumhlambi wezinyamazane. La magama elidungwayo nelingadungwa ayaphikisana.

Ezinye zezithakazelo zakwaMthiyane yilezi:

Abakwajiba **ongadliwa** nyoni,
Eziwudla ziwuchokoloza, (Mzolo, 1977: 191).

Esibongweni sakwaMthiyane kusetshenziswe isingathekiso sojiba. Lapha kulezi zithakazelo kuqondwe ukuthi abantu bakwaMthiyane babesabeka. Ukusabeka kwabo bakufanisa nojiba ongadliwa zinyoni. Lapho zithi khona eziwudla ziwuchokoloza kuqondwe ekutheni izitha zazingezi ngobuso uma zibahlasela.

Kusetshenziswe isingathekiso esinokuphikisana sojiba ongadliwa zinyoni kodwa eziwudla ziwuchokoloza. La magama **ongadliwa** no-**eziwudla** ayaphikisana.

USithole (1982: 32) uthi ezinye zezithakazelo zakwaJali yilezi:

Itshe likaNtunjambili
Elingavulwa ngabantu
Elivulwa yizinkonjane

Esibongweni sakwaJali kusetshenziswe isingathekiso setshe likaNtunjambili. Lapha baveza ubungozi babo ukuthi akunoma ngubani ongabahlasela aphumelele kalula.

Kusetshenziswe isingathekiso esinokuphikisana setshe likaNtunjambili elingavulwa abantu kepha elivulwa izinkonjane. La magama elingavulwa nelivulwa ayaphikisana.

Ezinye zezithakazelo zakwaDube yilezi:

Ndlovu **khaliph'** ezinye **zilibele**, (Sithole, 1982: 23).

Esibongweni sakwaDube kusetshenziswe isingathekiso sendlovu. Lapha kuqondwe ukuthi abantu bakwaDube babenamandla nawokuhlakanipha. Bafaniswa nendlovu ngoba kuyaziwa ukuthi inamandla.

Kusetshenziswe isingathekiso esinokuphikisana sendlovu ekhaliphile ezinye zilibele. La magama ukhalipha nolibele ayaphikisana. Ukukhalipha kusho ukuhlakanipha kanti ukulibala kusho ukuba ungqimu noma ukubhayiza.

USithole (1982: 26) ezinye zezithakazelo zakwaGoba yilezi:

Sicubu' asosiwa siyaphekwa.

Esibongweni sakwaGoba kusetshenziswe isingathekiso sesicubu. Lapha lezi zithakazelo zaqhamuka ngesikhathi behamba bethutha ngenxa yezimpi. Sasingekho isikhathi sokupheka inyama uma behlaba izinkomo. Isikhathi esiningi babeyosa. Yingakho babe sebebizwa ngalezi zithakazelo.

Kusetshenziswe isingathekiso esinokuphikisana sesicubu okuthiwa asosiwa siyaphekwa. La magama u-**asosiwa** no-**siyaphekwa** ayaphikisana. Ukosa ukuthi ubenge inyama bese uyibeka emlilneni. Ukupheka ukusebenzisa amabhodwe ukulungisa inyama yikhona izodliwa.

USithole (1982: 40) uthi ezinye zezithakazelo zakwaLanga yilezi:

Nogwaj' ozikhundlakhundla
Esiny' **esokulala**
Esiny' **esokwathamela.**

Esibongweni sakwaLanga kusetshenziswe isingathekiso sikanogwaja. Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaLanga ngenxa yezimpi base benendawo yabo ababeyihlelela ukulala. Ababeyibona iphephile. Enye indawo babeyisebenzisa ukubheka izitha zabo uma ziza ukuze basheshe bazibone.

Kusetshenziswe isingathekiso esinokuphikisanasonogwaja onezikhundla eziningi esinye kungesokulala esinye kungesokwathamela. La magama ezikhundla esokulala nesokwathamela ayaphikisana ngoba lezi izikhundla ezimbili ezinemisebenzi ehlukeni.

Ezinye zezithakazelo zakwaMasinga yilezi:

Yena Sambane
Esamb' umgodi **sawulala**
Ezinye ziwumba **zingawulali**, (Sithole, 1982: 51).

Esibongweni sakwaMasinga kusetshenziswe isingathekiso sesambane. Lezi zithakazelo zavela ngobuqhawe babantu bakwaMasinga. Babengathi bethi befika endaweni bese kuthi uma behlaselwa basheshe babaleke. Babeke bethi ukuzimelela kuyo. Uma bebona ukuthi kuba nzima kakhulu bese kuyikhane bethutha. Babengathuthi kalula.

Kusetshenziswe isingathekiso esinokuphikisana sesambane esimba umgodi siwulale ezinye zingawulali. La magama ukulala nokungalali ayaphikisana. Ukulala umgodi kusho ukuhlala endaweni. Ungungawulali kusho ukushesha kuthuthwe.

USithole (1982: 67) ezinye zezithakazelo zakwaMkhwanazi yilezi:

Bakwantaba **kayikhonjwa**
Ikhonjwa ngabazakuyakhel' imizi.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sentaba. Lapha kulezi zithakazelo zaqhamuka ngokuthi izinsizwa zakhona zazilobola izintombi. Zazingacini nje ngokuthi ziyazithanda. Kwase kusetshenziswa lezi zithakazelo.

Kusetshenziswe isingathekiso esinokuphikisana sentaba engakhonjwa ekhonjwa ngabazoyakhela kuphela. La magam u-ayikhonjwa no-ikhonjwa ayaphikisana. Intaba ifaniswa nentombi. Ukuyakhela umuzi ukuyilola uyishade kube wunkosikazi. Lezi zithakazelo ziveza ukuthi abantu bakwaMkhwanazi babebahlonipha abantu besifazane. Uma intombi beyithanda babeyithandela ukuthi ibe ngumfazi.

3.3.2 Isingathekiso esinokuvumelana

Ngoba nakwezinye izimo kuke kube khona ukuvumelana kokuthile nasezithakazelweni kuyavela lokho. Ukuvumelana ukuba nemibono efanayo.

U-Avison (1998:75) ukuchaza kanje ukuvumelana:

Agree is to have the same opinion about something.

Ukuvumelana ukuba nombono ofanayo ngento ethile.

UBeath (1999:64) ukuchaza kanje ukuvumelana:

Agree is to come to one opinion or mind.

Ukuvumelana ukufika embonweni noma emqondweni owodwa.

UBoland (1989: 132) ukuchaza kanje ukuvumelana:

To say something which has been suggested by someone.

UBoland uvumelana nababhali abangenhla uma ethi ukuvumelana ukusho into eshiwo ngomunye umuntu.

Umcwaningi uyahambisana nokuphawula kwababhali abangenhla ngokuvumelana. Uyakufakazela ukuthi ukuvumelana kusho ukuba nombono ongahlukile kowomunye umuntu.

USithole (1982: 85) uthi ezinye zezithakazelo zakwaNgcobo yilezi:

Mashiy' **amakhulu!**
Mashiy' **amade!** Mashiy'amahle!

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso samashiya. Lezi zithakazelo zaqhamuka ngobuhle bezintombi zakwaNgcobo ezazinamashiya amakhulu, amade amahle.

Kusetshenziswe isingathekiso esinokuvumelana samashiya amakhulu, amade namahle. La magama u-**amakhulu** no-**amade** ayavumelana ngoba womabili akhuluma ngobukhulu bamashiya ezintombi zakwaNgcobo.

Ezinye zezithakazelo zakwaBhengu yilezi:

Nyawo **zigezwa ngamazolo**
Nina **enivuka nixubhe ngelala**, (Makhambeni, 1990: 76).

Umunzane Bhengu uphawule kanje ngalezi zithakazelo zakwaBhengu:

Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaBhengu babevuka kakhulu ekuseni. Babehamba kusenamazalo.

Esibongweni sakwaBhengu kusetshenziswe isingathekiso sezinyawo. Umcwaningi uvumelana nomnumzane Bhengu ngoba uthi lezi zithakazelo zaqhamuka ngokuthi abantu bakwaBhengu babevuka ekuseni kakhulu kusenamazolo.

Kusetshenziswe isingathekiso esinokuvumelana sokugeza izinyawa ngamazolo nokuvuka ekuseni. La magama ukugeza ngamazolo nokuvuka ekuseni ayavumelana ngoba amazolo atholakala ekuseni kakhulu.

UMakhambeni (1990: 77) ezinye zezithakazelo zakwaCele yilezi:

Nkomo **kayivuswa**
Nkomo **isengw' ilele,**
Ngob' inekakuvuswa muntu!

Esibongweni sakwaCele kusetshenziswe isingathekiso senkomo ngoba beqonde umuntu wesifazane. Lezi zithakazelo bathi umuntu wesifazane ukuze wenze naye ucansi uluthokozela kumele kulalwe phansi. Lezii zithakazelo zaqhamuka ngokuthi uNdosi wakwaCele wabona iSilo uShaka yenza ucansi imile. Wabe esethi inkomo isengwa ilele. Kusukela lapho iSilo uShaka yathi abantu bakwaCele abakwankomo isengwa ilele.

Kusetshenziswe isingathekiso esinokuvumelanasenkomo engavuswa esengwa ilele. Lapha igama ukayivuswa uqonde ilele nelithi isengwa ilele ayavumelana ngoba asho into eyodwa.

Ezinye zezithakazelo zakwaKhumalo yilezi:

Nina bakankomo **zavul' inqaba;**
Zavul' inqaba ngezimpondo, (Makhambeni, 1990: 79).

Esibongweni sakwaKhumalo kusetshenziswe isingathekiso senkomo. Lapha lezi zithakazelo zakwaKhumalo zavela ngokuthi amabutho akhona uma ayesezifikele mathupha empini kwakushuba ezitheni. Uma bethi ayizinkomo zavula inqaba ngezimpondo baqonde ukuthi ayengasabi lutho ayeshosheleka.

Kusetshenziswe isingathekiso esinokuvumelana sezinkomo ezavula inqaba zayivula ngezimpondo. Le misho emibili engenhla iyavumelana ngoba ikhuluma ngokuvula inqaba

nangokuyivula ngezimpondo kwezinkomo. Okusho ukuthi ayengena ngempela amabuthio akwaKhumalo kubencane indawo ezitheni.

UMakhambeni (1990: 81) uthi ezinye zezithakazelo zakwaMsomi yilezi:

Nina bakwameyiwa.
Nina bakwamanga amahle

Esibongweni sakwaMsomi kusetshenziswe isingathekiso samanga. Lezi zithakazelo zaqhamuka ngokuthi izitha zazibeya abakwaMeyiwa. Zazithi ngeke zinqotshwe yibo. AbakwaMeyiwa babengafuni nhlobo ukuthathwa kancane besho ukuthi bazozinqoba izitha. Zona zazibona sengathi bakhuluma inganekwane. Kwathi ngesikhathi abakwaMeyiwa sebezihlulile izitha ezazithi banamanga. Kwase kuthiwa abakwamanga amahle. Ngoba into ababeyikhuluma kuthiwa ingamanga iphenduka iqiniso.

Kusetshenziswe isingathekiso esinokuvumelana sokweyiwa namanga. La magama okweyiwa namanga ayavumelana. Uma ungenalo iqiniso aba mancane amathuba okuthi ungeyiwa. Ukweyiwa ukudelelwa.

Ezinye zezithakazelo zakwaNdlovu yilezi:

Nina bakwaNdlovu zidl' ekhaya,
Ngokweswela abelusi
Zaze zaluswa yintombazane uGomazane, (Makhambeni, 1990: 82).

Esibongweni sakwaNdlovu kusetshenziswe isingathekiso sendlovu. Lezi zithakazelo zakwaNdlovu zaqhamuka ngokuthi babengenabo abelusi noma abantwana babafana ababengalusa imfuyo yabo. Yikona okwenza sebeyiyeka ukuthi idle ekhaya ngoba kude nekhaya yayingeke igadwe muntu. Yingakho bagcina sebecele ukuba intombazane ibaqaphele yona. Kubuye kuvele futhi ukuthi kwakukhona okungahambi kahle kulo mndeni. Kubuye kuvele ukuthi abafana bakhona babengawaphethe kahle amantombazane ababezalwa nabo. Abanye bakwaNdlovu bathi lezi zithakazelo zavela ngokuthi izingane zakwaNdlovu zenze umhlola zakhulelisana zodwa. Abantu abadala babenganakile ngoba babazi ukuthi izingane zandawonye. Yingakho kwathiwa abakwaNdlovu zidla ekhaya ngokweswela abelusi.

Kusetshenziswe isingathekiso esinokuvumelana sendlovu edla ekhaya ngokweswela abelusi. La magama ukudla ekhaya nokweswela umelusi ayahambisana. Kwazeke imfuyo uma ingenamalusi izodla ekhaya.

UMakhambeni (1990: 82) ezinye zezithakazelo zakwaNtuli yilezi:

Abakwamfushaneongubozinyathelwayo,

Esibongweni sakwaNtuli kusetshenziswe isingathekiso sezingubo. Elezingubo kuqondiswe amandla. Lapha kuqondwe ukuthi umuntu onamandla amakhulu uyakwazi ukwenza into eyenziwa onamandla amancane. Onamandla amancane kodwa uyehluleka ukwenza into eyenziwa onamandla amakhulu.

Kusetshenziswe isingathekiso esinokuvumelana sezingubo ezimfishane ezinyathelwayo abakwamfushane. Igama umfushane nokunyathela izingubo ayahambisana. Uma umuntu omfishane ethengelwe izingubo ezinde ugcina esezinyathela.

Ezinye zezithakazelo zakwaXulu yilezi:

Maweza, ziwele zawela.
Impofana zawel' uThukela,
Wohlo! Mathambo agcwala' izintaba, (UMakhambeni, 1990: 84).

Esibongweni sakwaXulu kusetshenziswe isingathekiso samathambo. Lezi zithakazelo zakwaXulu zaqhamuka ngokufa kwabantu bakhona. Kubukeka sengathila bashonela ezintabeni ngemuva kokuwela umfula uThukela. Ukuthi babulawa yini akuveli kahle kodwa okuvelayo ukuthi baningi kakhulu abashona. Lapha kulilwa ngokushona kwabo, kuthiwa bashona ngobuningi beqeda kuwela uThukela. Kuvela ukuthi izidumbu zabo zasala ezintabeni zabola. Awohloka amathambo abo agcwala zonke izintaba.

Kusetshenziswe isingathekiso esinokuvumelana samathambo agcwala izintaba awohloka. Lama gama uwohlo nokugcwala izintaba ayavumelana. U-wohlo usho into evele iwele phansi igcwale khona.

UNTombela nabanye (1997: 83) bathi ezinye zezithakazelo zakwaZwane yilezi:

Nsele kaLindamthwalo, kaLindamkhonto

Esibongweni sakwaZwane kusetshenziswe isingathekiso semikhonto. Lezi zithakazelo zaqhamuka ngesikhathi abakwaZwane belinde izitha. Izitha zazifaniswa nomthwalo. Noma ayezithemba amabutho akwaZwane kodwa ayazi ukuthi umthwalo kuyenzeka uthi uzowuthwala bese uyakusinda.

Kusetshenziswe isingathekiso esinokuvumelana seNsele elinda imithwalo nemikhonto. La magama umthwalo nemikhonto ayavumelana. Imithwalo izitha eziza nemikhonto zize empini. Izitha nemikhonto kuyavumelana ngoba amabutho aphatha imikhonto uma eya empini.

Ezinye zezithakazelo zakwaCele yilezi:

Sidleke esihle,

Esizalela amazinyane amasakabuli, (UMzolo, 1977: 168).

Esibongweni sakwaCele kusetshenziswe isingathekiso sesidleke. Isakabuli igama lenyoni izinsiba zesisila sayo ezazifakwa ekhanda lamabuthu akwaCele. Lezi zinsiba ziyafuneka emva kwempi. Isidleke ikhaya lenyoni, siyayivikela esimweni sezulu esehlukene futhi indawo lapho izalela ichamusele amaqanda ayo. AbakwaCele bazifanisa nesidleke esidingekalayo emva kokutholakala kwabantu. Abantu bakhona emandulo babethanda ukubamba amasakabuli bese besebenzisa izinsiba zawo. Babehlezi bewafuna.

Kusetshenziswe isingathekiso esinokuvumelana sesidleke esihle okuzalelwa kuso. La magama u-esihle nokuzalela ayavumelana kwazise ukuzalela esidlekeni esihle kuyinto enhle.

UMzolo (1977: 170) uthi ezinye zezithakazelo zakwaHadebe yilezi:

Abakwazithozimhlophe, mashiya amahle.

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sezitho ezimhlophe. Lezi zithakazelo zaqhamuka ngokuthi izintombi zakwaHadebe zazizinhle zinezitho ezimhlophe namashiya amahle. Ubuhle babubuzwa kuzo.

Kusetshenziswe isingathekiso esinokuvumelana sezitho ezimhlophe namashiya amahle. La magama izitho ezimhlophe namashiya amahle ayavumelana ngoba womabili aveza ubuhle bezintombi zakwaHadebe.

UMzolo (1977: 171) uthi ezinye zezithakazelo zakwaHadebe yilezi:

Kandlubu ezamila endaweni embi.
Ngoba zamilaemthondweni

UMnumzane Hadebe ubeke kanje ngalezi zithakazelo zakhona:

Lezi zithakazelo zikhuluma ngokuzalana kwabantu bakwaHadebe.
Lapha kukhulunywa ngokuthi abantu bakhona kwakwenzeka
bathole izingane ezingalaleli.

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sezindlubu. Lapha kuqondiswe abantu bakwaHadebe babeshobinga khona kwavunda kwamila. Lapho ababejwayele ukuchama khona, indawo yagcina isivundile kwamila izindlubu,(Mzolo,1977: 171). Eubini kuqondwe endaweni lapho okakuchanywa khona. Emhlabeni kuqondwe indawo enhle uma kulinywa kuyo. Omunye wokhokho wakwaHadebe kwakunguNdlubu okuyigama alethiwa isilo uShaka. Enye yaMakhosi akwaHadebe uMthimkhulu, owayaziwa ngokuthi wayewazi umuthi enza nemilingo, wase esethiwe leli gama. Isilo uShaka wazithanda izindlubu zakwaHadebe nangendlela uMthimkhulu ayenza ngayo ikhono lakhe lemilingo esebenzisa imithi. Izindlubu zamila zaningi iNkosi uMthimkhulu ezinye wazipha isilo uShaka. Yilapho isilo uShaka eyabe isiqhamuka khona nokuthi abantu bakwaHadebe abakwaNdlubu zamila eubini,(Mzolo,1977: 172).

Kusetshenziswe isingathekiso esinokuvumelana sezindlubu ezamila endaweni embi emthondweni. La magama ukumila emthondweni nendawo embi ayavumelana ngoba emthondweni akusiyo indawo enhle yokumila izindlubu. Lapha kuyacaciswa ukuthi emthondweni leli gama limele indawo abantu bakwaHadebe ababechama kuyo okwamila kuyo izindlubu.

Ezinye zezithakazelo zakwaMadlala yilezi:

Abakwambabala eyagweba igijima;

Ukuba ayigebanga ngabe asikho, (Mzolo, 1977: 177).

Esibongweni sakwaMadlala kusetshenziswe isingathekiso sembabala. Lezi zithakazelo zakwaMadlala lapha kuqondiswe endleleni ababelwa ngayo efaniswa nokuphusha isitha igijima. AbakwaMadlala bona babesebenzisa imikhonto. ukududula izitha. Lapha kubuye kuchaza ukuthi ukubani abalwanga ngokuzimisela kwakuzophela ngabo.

Kusetshenziswe isingathekiso esinokuvumelana sembabala eyagweba igijima ukuba ayigwebanga ngabe baphela bonke. La magama ukugweba igijima nokuthi ukuba ayigebanga ayavumelana ngoba womabili asho ukulwa ngokuzimisela kungekho isikhathi sokuhlehla. Kuqondwe ukuthi abantu bakwaMadlala izitha babezidudula ngamandla nangokuzimisela.

Ezinye zezithakazelo zakwaManana yilezi:

Veletshethe

Omabelemade,

Wena **ongaphesheya komfula**, (UMzolo, 1977: 179).

Esibongweni sakwaManana kusetshenziswe isingathekiso samabele. Lapha lezi zithakazelo zakwaManana ziyadida ngoba zixoxa owenza izinto ezingajwayelekile, ewukuncelisa umntwana ngaphesheya komfula. Abanye abantu bakwaManana bathi lezi zithakazelo zikhuluma ngomfazi wakhona owayenamade amakhulu ngokungajwayelekile. Abanye bathi kuhlotshaniswa nenganekwane lokhu okwenziwa yilomfazi. Abanye bathi lapha abafazi bakwaManana ngendlela ababenakekela ngayo izingane. Bathi kwakukhona umfazi omise okwenyoka owayehlala esizibeni ekwazi ukukhulisa futhi ancilise abantwana. Konke lokhu kuyimibono yabantu bakwaManana.

Kusetshenziswe isingathekiso esinokuvumelana samabelemade akwazi ukuncelisa umntwana ngaphesheya komfula. La magama amabele made nokunceliswa kwengane ngaphesheya komfula ayahambisana ngoba uma amabele emade kakhulu angakwazi ukuyincelisa ingane ingaphesheya komfula.

UMzolo (1977: 179) uthi ezinye zezithakazelo zakwaManana yilezi:

Liswati elihle lelimhlophe,

Ondlebe tikhanya ilanga.

Esibongweni sakwaManana kusetshenziswe isingathekiso siSwati elihle elimhlophe elinezindlebe ezikhanya ilanga. Lezi zithakazelo zikhuluma ngobuhle bezintombi zakwaMananae busweni ezingenachashazi, ngenabala, obucwebile nobungonakele.

Kusetshenziswe isingathekiso esinokuvumelana beswati elihle elimhlophe elinezindlebe ezikhanya ilanga. La magama elihle no-elimhlophe ayavumelana ngoba akhuluma ngobuhle womabili.

Ezinye zezithakazelo zakwaMchunu yilezi:

Kwaphaphe lukaMancinza,
Oluncinze izingane ezibunjini
Kwaze kwasa **ziqaqanjelwa**, (Mzolo, 1977: 180).

Esibongweni sakwaMchunu kusetshenziswe isingathekiso sophaphe. Lezi zithakazelo zakwaMchunu zikhuluma ngendawo yangasese yamantombazane, ebizwa ngokuthi izibumbu. Ngalezi zithakazelo kuqondwe ubuhlungu obabuziwa yizitha zakwaMchunu uma sekuhlangenwe empini isibambene. Indlela ababezigwaza ngayo izitha ngemikhonto ifaniswa nokuncinza amantombazane ezibunjini usebenzisa uphaphe.

Kusetshenziswe isingathekiso esinokuvumelana oluncinze izingane zaqaqanjelwa. La magama ukuncinzwa nokuqaqanjelwa ayavumelana ngoba inhloso yokuncinza ukuzwisa ubuhlungu. Ukuqaqanjelwa ukuzwa izinhlungu.

Ezinye zezithakazelo zakwaMhlongo yilezi:

Njomane kaMgabhi
Oweduka **iminyakanyaka**
Kwathi **ngowesine** watholakala, (Mzolo, 1977: 183).

Esibongweni sakwaMhlongo kusetshenziswe isingathekisosenjomane. Lezi zithakazelo ziqondiswe ensizweni yakwaMhlongo eyanyamalala iminyaka eminingi yabuye yatholakala.

Kusetshenziswe isingathekiso esinokuvumelana nenjomane kaMgabhi oweduka iminyakanyaka kwathi ngowesine watholakala. La magama iminyakanyaka nonyaka wesine anokuvumelana ngoba womabili akhuluma ngeminyaka eminingi.

UMzolo (1977: 187) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Usikhuni sebunga
Esivuthe izindawana zonkana
Savutha ngemuva, savutha ngaphambili.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesikhuni sebunga. Isikhuni sebunga uswazi okuwukhuni oluncane olusheshayo ukuvutha. Lapha kulezi zithakazelo siqondiswe kubona bazifanisa nesikhuni esivuthayo. Bathi bona akekho ongasondela kubo ngaphambili noma ngemuva, ngenxa yokusatshwa kwamandla abo nendlela abalwa ngayo. Uma usondela kubo usuke usuzicelela ukuyolusa amadada koyisomkhulu bakho. Lapha kulezi zithakazelo zichaza ukuthi izitha zabo babengazisabi noma kuthiwa zingaqhamuka kakuphi noma ngasiphi isikhathi.

Kusetshenziswe isingathekiso esinokuvumela sesikhuni esivutha ndawana zonke ngemuva naphambili. Igama esivuthe ndawana zonke no-esivuthe ungemuva nophambili ayavumelana. Isikhuni uma sivutha ngemuva nangaphambili lokho kusuke kusho ukuthi sivuthe ndawana zonke. La magama asetshenziswa ukukhombisa ukuthi abantu bakwaMkhwanazi banamandla ndawo zonke.

Ezinye zezithakazelo zakwaMtshali yilezi:

Insele **eyadla ezinye** izinsele
Ngobunsele bayo, (Mzolo, 1977: 192).

UNkosazana Mtshali yena uveze lombono ngalezi zithakazelo zakwaMtshali:

Le migqa yalezi zithakazelo yaqhamuka ngokuthi abantu bakwaMtshali babehlakaniphile. Babefaniswa nensele ehlakaniphile kunezinye.

Esibongweni sakwaMtshali kusetshenziswe isingathekiso sensele. Umcwangingi uvumelana nonkosazana Mtshali ngoba naye uthi lezi zithakazelo ziqondiswe ekuhlakanipheni kwabantu bakwaMtshali. Ukuhlakaniphisa kwabo kwakubasiza ekuphumeleleni ezimpini.

Kusetshenziswe isingathekiso esinokuvumelana sensele edla ezinye ngobunsele. La magama ukudla ezinye nobunsele ayavumelana. Ukudla ezinye kusho ukuphumelela kanti ubunsele kusho ukuhlakanipha. Ukuhlakanipha kuyasiza empumelelweni. Ngakho-ke la magama ayavumelana.

UMzolo (1977: 194) uthi ezinye zezithakazelo zakwaNcube yilezi:

Okasungulo uzibunubunwana,
Lwathunga umuntu
Lwabuye **lwathunga** ingubo.

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso sosungulu. Lapha kulezi zithakazelo ziveza abantu bakwaNcube njengabahlakaniphile. Lapha igama usungulo liqonndiswe esithweni sangasese somuntu wesilisa, uzibunubunwana liqonde izingqe. Lolu sungulo luthunga umuntu, okusho ubuntu wesifazane kodwa usungulo langempela luthunga izingubo.

Kusetshenziswe isingathekiso esinokuvumelana sosungulo oluthunga umuntu nengubo. Le misho iyavumelana ngoba usungulo okukhulunywa ngalo kuthiwa lithunga kokubili umuntu nengubo.

Ezinye zezithakazelo zakwaNtshangase yilezi:

Unzipho **zimnyamangokuzosela**, (Mzolo, 1977: 198).

Esibongweni sakwaNtshangase kusetshenziswe isingathekiso sezinzipho. Lezi zithakazelo zaqhamuka ngobuqhawe babantu bakwaNtshangase ababebukhombisa ezimpini. Indlela amabutho akhona ayebulala ngayo ayesefaniswa nezinzipho ezimnyama ngesenzo sawo. Igama izinzipho liqonde imikhonto ababeyisebenzisa bebulala ngayo.

Kusetshenziswe isingathekiso esokuvumelana sezinzipho ezimnyama ngokuzosela. La magama u-ezimnyama nongokuzosela ayavumelana. Umuntu uma eso inyama esebenzisa izandla kungekho ayibamba ngakho uma enezinzipho zigcina sezimnyama. Igama lezinzipho limele imikhonto, u-**ezimnyama** lisho ukubulala kakhulu kanti ukuzosela lisho ukuzibulalela.

UMzolo (1977: 200) uthi ezinye zezithakazelo zakwaNtuli yilezi:

AbakwaNtuli **abadla inoni**,

Abakhishwa ngenoni emgodini.

Esibongweni sakwaNtuli kusetshenziswe isingathekiso senoni. Lezi zithakazelo zakwaNtuli zaqhamuka ngokuthi abantu bakwaNtuli besabizwa ngokuthi abakwaMbhele babehlala ezintabeni zaseLenge KwaZulu-Natali, eMnambithi eWasbank. Bathi ngesikhathi behambi befika kwaZulu kwabonakala ngezintuli INkosi uSenzangakhona yabe isithi ngabakwaNtuli. Ngaleso sikhathi abantu bakwaNtuli babeholwa uSompisi. AbakwaNtuli bashiya abakwaMbhele ngoba babengamazimuzimu ngaphansi kweNkosi uMahlaphahlapha. Babedla kakhulu inyama ngisho neyabantu. Zavela kanjalo lezi zithakazelo ezingenhla ngoba kuthiwa abantu bakhona kuze baphume emgodini bezwa kunuka inyama ababeyithanda kakhulu.

Kusetshenziswe isingathekiso esinokuvumelana senoni elidliwa abakwaNtuli nabakhishwa ngalo emgodini. La magama ukudla inoni nokukhishwa inoni ayavumelana ngoba ukudla kwabo inoni yikho okwenza ukuthi bakhishwe ngalo emgodini.

3.3.3 Izingathekiso ezinezenzukuthi

Kukhona nezenzukuthi ezitholakala ezithakazelweni ezinezingathekiso ukuze zilethe isigqi esizwakala kamnandi.

UZulu (1989:107) nabanye babeka kanjena:

Lesi ngesinye sezifengqo ezisetshenziswa kakhulu ngabalobi. Isenzukuthi singaba yigama elilodwa zwi elingamela amaningi ukuchaza into efana nokushaya kohlobo oluthile (bhaxu, bhuklu), ukunyakaza okuthile (khwasha, nyakunyaku, imibala ethile (tebhu, bhuqe)kanye nokunye okuningi.

UKheswa noMthiyane (1993:104) bona baphawula bathi:

Ukusetshenziswa kwezenzukuthi enkulumeni, yiyona ndlela kuphela engeyomdabu, engekho esilungwini, esikwazi ngayo ukuchaza izimo ezithile noma imibala ngendlela emnandi cishe ukuzedlula zonke izindlela zasesilungwini. Izimbongi ezinekhono nje zivama ukusebenzisa kakhulu izenzukuthi ngoba ziyaqoqa ziyiqoqe inkulumo. Ithi noma imfushane kodwa idle ngokunemba icacise lokho okuchazwayo kukhanye kuthi bha.

Izibonelo zezithakazelo ezinezenzukuthi esakwaMakhathini:

Wohlo amathambo agcwala izintaba.

KwezakwaMtshali:

Hlabangani elimhlophe elite **qwa**.

Kulezi zithakazelo ezicashuniwe kusetshenziswe izenzukuthi ezifingqe inkulumo ende zayenza yaba mfishane. Ukusetshenziswa kwazo inkulumo ende iyaqoqeka ibe mfishane ingashintshi lokho okuqondiwe. Uma zingashiywa ngaphandle izenzukuthi kungaphoqa ukuthi kusetshenziswe imigqa emide ukuchaza izinto ezithile. Lezi zithakazelo ezicashuniwe ziyakukhombisa ukuqoqeka.

3.3.4 Izingathekiso ezinehaba

Uma kusetshenziswa ihaba kusuke kwandiswa lokho okushiwoyo kubukeke noma kuzwakale kukukhulu nobuqiniso bakho.

UKheswa noMthiyane bachaza kanjena mayelana nehaba:

Lolu wuhlobo lwesifengqo oluvela lapho umuntu echaza noma esho into ngendlela eyandisayo.

UMakhambeni (1989:128) uyavumelana noKheswa noMthiyane uma ethi:

Ihaba indlela ethize esetshenziswa yimbongi ukuchaza ubunjalo bento ngokuyandisa ngokudlulele. Lokhu kuchaza ngokweqile kuye kuhambisane nomoya wembongi nalakho ekuchazayo.

Umcwaningi uvumelana nababhali abangenhla nendlela abalichaza ngayo ihaba. Uthi ihaba yilapho kwandiswa inkulumo ukuze lokho okushiwoyo kube nesigqi, abafundi bakho noma abalaleli bathatheke. Phela inkulumo enehaba yenza lokho okushiwoyo kuzwakale noma kubukeke kukukhulu ngendlela emangalisayo noma ethusayo.

Izibonelo zemigqa ezithakazelweni zakwaDuma ezinehaba:

Bagongoloz' abaphekwa netshe

Kwavuthw' itshe kwasala bona.

Lezi zithakazelo zakwaDuma zinehaba ngoba zithi abantu bakwaDuma uma ubapheka abavuthwa kungaze kuvuthwe itshe bengakavuthwa. Itshe phela noma ungalipheka isikhathi esingakanani alisoze lavuthwa. Le migqa yezithakazelo zakwaDuma yaqhamuka ngokuthi abantu bakwaDuma babenenkani emangalisayo. Inkani yabo yayifaniswa nokuthi baphekwa netshe lize livuthwe bengakavuthwa.

Izibonelo zemigqa ezithakazelweni zakwaNkabinde ezinehaba:

Nina bakaMabelemade
Oncelisa umntwana
Engaphesheya komfula.

Lezi zithakazelo zakwaNkabinde zinehaba ngoba akekho umfazi ongaba namabele angancelisa umntwana ngaphesheya komfula. Abantu bakwaNkabinde le migqa bayihumusha ngezindlela ezingefani. Abanye bathi le migqa iqonde ekutheni banomusa bayaphana, noma kuthiwa umuntu uyisihambi uvela kude kodwa uma efika khona ufike ajabule. Abanye bathi kwakunomfazi kwaNkabinde owayenamabele angajwayelekile ngendlela ayemakhulu ngakhona ngoba wayekwazi ukuncelisa ingane ingaphesheya komfula.

Izibonelo zemigqa ezithakazelweni zakwaXaba ezinehaba:

OwakwaShwabada
Owashwabadela inkomo nezimpondo
Washwabadela izindlubu namakhasi.

Lezi zithakazelo zakwaXaba zinehaba ngoba akekho umuntu ongashwabadela inkomo nezimpondo zayo kanjalo nezindlubu namakhasi. Ukushwabada kusho ukudla. Lezi zithakazelo ziqonde ukuthi abantu bakwaXaba bayakuthanda ukudla kakhulu.

UMakhambeni (1990:81) uthi izibonelo zemigqa ezithakazelweni zakwaMthethwa ezinehaba:

Mageza ngobisi amanzi ekhona.

Lezi zithakazelo zakwaMthethwa zinehaba ngoba akukaze kugezwe ngobisi. Lapha kuqondiswe ekutheni abantu bakwaMthethwa babefuyile benezinkomo ziningi. Ubisi babelusenga lube luningi luze lufaniswe namanzi.

3.3.5 Izingathekiso ezinempindamqondo

Impindamqondo itholakala lapho kuphindaphindwa amagama noma izigaba eziphindwe emigqeni elandelayo. Uma sibheka impindamqondo sigxila kokuqalwe ngakho emgqeni ongenhla bese kuthi kolandelayo kuqala omunye futhi onokufana okuthile nalo osetshenzisiwe. Kuyenzeka iphikisane noma ivumelane impindamqondo. Kuleyo migqa kuya ngokuthi kusetshenziswe yiphi.

UMakhambeni ubeka kanjena ngempindamqondo:

Lapha imbongi ithula imiqondo ehambisanayo, emigqeni emibili elandelayo. Kungase kwenzeka ukuthi le miqondo ivumelane noma iphikisane. Thina esikuphawulayo ngale mpinda ukuthi umqondo owethulwe emgqeni wokuqala uyaphindwa futhi emgqeni wesibili. Impindamqondo isetshenziswa kakhulu ezibongweni zomdabu.

UKheswa noMthiyane (1993:98) bayavumelana noMakhambeni uma bechaza kanjena:

Impindamqondo isho ukuphindwa komqondo othile emigqeni elandelayo. Esikuphawulayo kule migqa wukuthi kuba namabinzana noma izakhi noma amagama aphindwayo.

Umcwaningi uhambisana nababhali abangenhla ngezincazelo zabo ngempindamqondo. Uyakugqamisa ukuthi impindamqondo itholakala lapho kuphindwaphindwa amagama noma imigqa emiqondofana. Kuyenzeka lawo magama abe nokuphikisana. Uqhubeka athi ziyehluka izindlela okuphindwa ngazo amagama. Okuyisizathu sakho ukuxhumanisa imiqondo yemigqa engafani.

Impindamqondo ezithakazelweni zakwaBiyela:

Nin' enibiya ngankomo
Abanye bebiya ngamahlahla.

Lezi zithakazelo zakwaBiyela ziqonde ukuthi abantu bakhona babenezinkomo eziningi. Zazigcwala umuzi zize zime nalapho okumele ngabe kuwuthango khona. Ungazinkomo nongamahlahla amagama ayimpindamqondo evumelanayo, ibuye ingavumelani. Womabili ayavumelana ngoba asho ukubiya uzungeze. Abuye angavumelani lapho esesho ukuthi abanye babiya ngamahlahla kanti abakwaBiyela babiyela ngezinkomo.

Ake sibheke izithakazelo zakwaKhoza:

Khoza ozidlodlo

Khoza ozihhohodo!

Lezi zithakazelo zakwaKhoza zaqhamuka ngenxa yokuthi abantu bakhona babenemvunulo eningi. U-ozidlodlo no-ozihhohodo womabili ayimpindamqondo ngoba akhuluma ngemvunulo yesiZulu egqokwayo uma kuyiwa emicimbini ehlukene. Womabili la magama akhombisa ukuvumelana ngoba akhuluma ngento eyodwa.

3.4 Isiphetho

Kulesi sahluko kuqalwe kwakhulunywa ngokubaluleka kwezingathekiso ezithakazelweni. Kwachazwa izingathekiso ezinokuphikisana, ezinokuvumelana, ezinezenzokuthi ezinehaba nezinempindamqondo kwanikezwa nezibonelo. Amagama abalulekile kulesi sahluko achaziwe ukuze kucace ukuthi akhuluma ngani. Kubhekwe ababhali abehlukene ukuveza izincazelo zawo, kwabe sekutshengiswa ukuthi imuphi umcwaningi ochaza kahle, kwanikezwa izizathu. Izingathekiso ezisetshenzisiwe zezithakazelo zithinta izilwane nendalo. Kube sekunikezwa izibonelo. Umcwaningi ube esekhuluma egxila esakhiweni sezingathekiso ezithakazelweni. Esahlukweni esilandelayo kuzogxilwa olimini oluyizingathekiso ezithakazelweni.

ISAHLUKO 4

4.0 ULIMI OLUYIZINGATHEKISO EZITHAKAZELWENI

4.1 Isingeniso

Lesi sahluko sizogxila ekubhekeni ulimi oluyizingathekiso ezithakazelweni. Kuzoqalwa kuchazwe ulimi ukuthi luyini. Umsebenzi walo ngeke usale neze ngaphandle. Umcwangingi uzobe esecaphuna ezinye zezithakazelo ezinolimi oluyizingathekiso bese eyazihluza kahle ngokusebenzisa ulwazi olunye azoluthola kubantu balezo zithakazelo azozibheka. Kubhekwa izithakazelo ezinezingathekiso ezinolimi oluqosheme, ezinoluhloniphisayo, lobuqhawe, oluyisenzasamuntu, ezinolunezithombemagama nolunesabizwana soqobo. Kukhona nesiphetho socwaningo.

4.2 Ulimi oluyizingathekiso ezithakazelweni

Ulimi olusetshenziswa ezithakazelweni ulimi olunobuchwepheshe ngoba kuke kukhulunywe ngenye into ekubeni kuqondwe enye. Uma ungeyena umZulu noma umuntu owazi isiZulu kuba nzima ukuqonda ulimi olusetshenziswa ezithakazelweni. Lapho kukhona

USithole (1992:85) uthi ezinye izithakazelo zakwaNgcobo yilezi:

Mashiy' amade! mashiy' amahle!
Angathi azoshumayela.

UNkosikazi Ngcobo okukhulunywe naye ubeke kanje ngalezi zithakazelo:

Le migqa yalezi zithakazelo isuselwe ebuhleni bezintombi zakwaNgcobo. Ubuhle yinto ezazilwa nayo. Uma insizwa izibika yayizwa iphelelwa isimilo ngenxa yobuhle bazo noma engabe yabe isizitshelile ukuye wuye wuye lo enaye. Izintombi zakhona zazinamashiya amahle kakhulu. Yilapho-ke lezi zithakazelo zasuselwa khona.

Esibongweni sakwaNgcobo kusetshenziswa isingathekiso samashiya amahle engathi azoshumayela ngoba beqondise ebuhleni bobuso bezintombi zakhona.

Amashiya awashumayeli kepha umuntu oshumayelayo. Kuthiwa angathi azoshumayela ngenxa yokuthi uma uzibuka izintombi zakhona kaNgcobo ngathi zizosho ukuthi thina sibahle. Kuthiwa amashiya amahle angathi azoshumayela ngoba kuyaziwa phela ukuthi ukushumayela kuyinto enhle.

Kube ukungathekisa uma kuthiwa bangamashiya.

Inhloso yokusetshenziswa kwalesi singathekiso ukuveza ukufanisa amashiya nezintombi zakwaNgcobo.

Lesi singathekiso esithakazelweni siveza ubuhle bezintombi zakwaNgcobo.

Kunesanzasamuntu lapha kwazise amashiya awashumayeli kodwa umuntu oshumayelayo. Isikhathi esiningi emasontweni laba bantu babizwa ngabashumayeli.

Ezinye zezithakazelo zakwaButhelezi yilezi:

Nhlamvu kazimshayi
Zishay' abasemuva, (Sithole, 1982:16).

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sezinhlamvu kwazise amabutho akwaButhelezi ayesebenzisa umuthi empini, yingakho ayengadubuleki. Uma bethi zishaya abasemuva kuqondiswe ekutheni zishaya abangagomile.

USithole (1982:95) uthi ezinye zezithakazelo zakwaNsele yilezi:

Mthwalo wensimbi
Bayisongebayenz' umqhele.

Esibongweni sakwaNsele kusetshenziswe isingathekiso somthwalo wensimbi ngoba phela kuyaziwa ukuthi insimbi iyasinda. Bafaniswa nomthwalo wensimbi indlela ababenamandla ngayo.

Inhloso yokusetshenziswa kwalesi singathekiso ukuveza ukuba namandla kwabantu bakwaNsele.

UMzolo (1977:103) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Wena osihlahla sisendleleni, umnyamathi
Esithethela amacala eMpukunyoni.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesihlahla umnyamathi esikhulu esinezimpande ezikhula zishone phansi kakhulu.

EMpukunyoni yindawo yakwaMkhwanazi esendaweni yaseMtubatuba. Bangamakhosi kule ndawo abanelungelo lokuthethela amacala ngaphansi kwesihlahla.

Lezi zithakazelo zakwaMkhwanazi zithi bayisihlahla esisendleleni, igama laso okuwumnyamathi. Ngaphansi lapho amacala asenkantolo ethethwa khona endaweni ebizwa ngokuthiwa iMpukunyoni, okungeyabantu bakwaMkhwanazi kuMkhandlu waseMtubatuba. Lapho kunezihlahla lapho izimpande ezinkulu zazo zikhula khona zishona phansi kakhulu emhlabathini zingayi phezulu. Abantu bakaMkhwanazi banemvume yokuthethela amacala kule ndawo.

Ezinye zezithakazelo zakwaKheswa yilezi:

Izulu eladuma ekuseni
Okwathi ntambama laphangalala, (Mzolo, 1977:103).

Esibongweni sakwaKheswa kusetshenziswe isingathekiso izulu ngoba kuyaziwa ukuthi liyasabeka. Abantu uma lina bangena ezindlini. Uma liduma lisabeka kakhulu ngoba abantu balisaba ngisho besendlini.

Abantu bakaKheswa bazifanisa nezulu elidumayo. Izulu eladuma ekuseni ntambama lama ukuduma. Ukuduma kwezulu isikhathi esiningi kuhambisana nesiphepho nombani osabekayo nophazamisayo. Ukuphazamiseka kubantu bakaKheswa akuthathi isikhathi eside. Kuwumbono ukuthi noma beyisibongo okumele sisatshwe uma kushisa, noma liduma kumele kwenziwe okufanayo.

Inhloso yokusebenzisa lezi zithakazelo ukuveza ukuthi bayingozi kangakanani.

UMzolo (1977:104) uthi ezinye zezithakazelo zakwaMchunu yilezi:

KwaNyanda yemikhonto
Kwasilulu sehla, bathi sithweleni
Bathi sithwele inyanda yemikhonto.

UNKosikazi Mchunu ubeke kanje ngalezi zithakazelo zakwaMchunu:

Le migqa yalezi zithakazelo yaqhamuka ngokuthi abantu bakwaMchunu babenemikhonto eminingi ababeyisebenzisa empini. Lokhukwakwenza kube lula kubo ukubhekana nezitha empini. Izimpi eziningi babeziqoba kalula ngenxa yakho ukuba nemikhonto eminingi. Maningi amakhosi akwaMchunu ayedumile ngokuba ngamaqhawe ngakho ukunqoba.

Le migqa engenhla ithi abantu bakwaMchunu bafaniswa nemikhonto eminingi, esilulwini esehlayo, bathi siphethe imikhonto eminingi.

Le migqa engenhla ithi abantu bakwaMchunu bafaniswa nemikhonto eminingi.

Abantu bakwaMchunu bazifanisa nemikhonto eminingi, ayi owodwa, eyayifihlwe esilulwini. Imikhonto yizona zikhali ezaziyinkinga kakhulu empini yamaZulu. Abantu bakwaMchunu babenamandla kakhulu ngesikhathi senkosi yakhona uMacingwane eyayingancengi. Babenenqwaba yemikhonto ababeyisebenzisa ezimpini.

Inhloso yokusebenzisa lesi singathekiso ukuveza ubungozi babantu bakwaMchunu uba beya empini. Siveza ukuthi babehloma.

4.2.1 Izithakazelo ezinezingathekiso ezinolimi oluqosheme

Ezithakazelweni ulimi oluqosheme luyatholakala. Uma sikhuluma ngolimi oluqosheme sisuke sikhuluma ngokusetshenziswa kwamagama ngaphandle kokuhloniphisa. Isikhathi esiningi ezithakazelweni kusetshenziswa amagama anehlamba. La magama uma esetshenziswa abanye bashaywa nangamahloni uma kukhona abantwana. Okwenza lokhu impilo yobukholwa. Bathi ukusebenzisa la magama kuwukuhlambalaza, kudinga ukukhishwa kwala magama kusetshenziswe ahloniphayo.

UMzolo (1977:171) uthi ezinye zezithakazelo zakwaHadebe yilezi:

Kandlube zamila endaweni embi
Ngoba zamila emthondweni.

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sezindlube. Lapha kuqondiswe abantu bakwaHadebe babeshobinga khona kwavunda kwamila. Lapho ababejwayele ukuchama khona, indawo yagcina isivundile kwamila izindlube. Eubini kuqondwe endaweni lapho okwakuchanywa khona. Emhlabeni kuqondwe indawo enhle uma kulinywa kuyo. Omunye wokhokho wakwaHadebe kwakunguNdlube okuyigama alethiwa isilo uShaka.

Enye yaMakhosi akwaHadebe uMthimkhulu, owayaziwa ngokuthi wayewazi umuthi enza nemilingo, wase esethiwe leli gama. INkosi uShaka yazithanda izindlube zakwaHadebe nangendlela uMthimkhulu ayenza ngayo ikhono lakhe lemilingo esebenzisa imithi. Izindlube zamila zaningi iNkosi uMthimkhulu ezinye yazipha iNkosi uShaka. Yilapho iNkosi uShaka eyabe isiqhamuka khona nokuthi abantu bakwaHadebe abakwaNdlube zamila eubini.

Kusetshenziswe isingathekiso esinolimi oluqosheme ngoba kuthiwe abakwaHadebe abakwa zindlube ezamila endaweni embi emthondweni. Leli gama emthondweni liyigama eliqosheme ngoba liyigama elivele ligagule. Abanye abantu uma ulisebenzisa linje bathi uthuka inhlamba. Bekumele okungenani bathi ezamila empahleni ukuhloniphisa. Lapha kuyacaciswa ukuthi emthondweni leli gama limele indawo abantu bakwaHadebe ababechama kuyo okwamila kuyo izindlube.

Ezinye zezithakazelo zakwaMchunu yilezi:

Kwaphaphe lukaMancinza,
Oluncinze izingane ezibunjini
Kwaze kwasa ziqaqanjelwa, (Mzolo, 1977:180).

Esibongweni sakwaMchunu kusetshenziswe isingathekiso sophaphe. Lezi zithakazelo zakwaMchunu zikhuluma ngendawo yangasese yamantombazane, ebizwa ngokuthi izibumbu. Ngalezi zithakazelo kuqondwe ubuhlungu obabuziwa yizitha zakwaMchunu uma sekuhlangenwe empini isibambene. Indlela ababezigwaza ngayo izitha ngemikhonto ifaniswa nokuncinza amantombazane ezibunjini usebenzisa uphaphe.

Kusetshenziswe isingathekiso esinolimi oluqosheme oluncinze izingane zaqaqanjelwa ezibunjini. Leli gama ezibunjini liyigama eliqosheme ngoba liyigama elivele ligagule. Abanye abantu uma ulisebenzisa linje bathi uthuka inhlamba. Bekumele okungenani bathi oluncinze izingane ezimpahleni ukuhloniphisa. Ukuqaqanjelwa ukuzwa izinhlungu.

USithole (1982:43) uthi ezinye zezithakazelo zakwaMade yilezi:

Wena wakwamdidi wesigubudu

Esibongweni sakwaMade kusetshenziswe isingathekiso somdidi. Lapha kulezi zithakazelo ziveza abantu bakwaMade njengabahlakaniphile. Lapha igama lomdidi liqonde izingqe. Lezi zithakazelo ziqondiswe kumuntu wesilisa oyigwala ukuthi ulibala ukucasha ngaphansi kwezidwaba ezingqeni zabantu besifazane.

Kusetshenziswe isingathekiso esinolimi oluqosheme uma kuthiwa abakwamdidi. Leli gama lomdidi liyigama eliqosheme ngoba liyigama elivele ligagule. Lisho izingqe. Abanye abantu uma ulisebenzisa linje bathi uthuka inhlamba. Bekumele okungenani bathi wena wakwantethile yesigubudu, ukuhloniphisa.

4.2.2 Izithakazelo ezinezingathekiso ezinolimi oluhloniphisayo

Ulimi oluhloniphisayo alusali ezithakazelweni. Ulimi oluhloniphisayo yilolu olufaka amagama angenanhlamba ezithakazelweni kukhishwe lawo analo. Bayathokoza kakhulu abanye uma kusetshenziswa ulimi oluhloniphisayo. Ulimi oluhloniphisayo lusebenzisa amagama ahloniphisayo, angagaguli into ngoba injalo. Abanye babantu abahambisani nokuthi kukhishwe amagama okuyiwona wona asetshenziswa ekuqaleni kwezithakazelo ngoba bethi lokhu kwenza

umlando ugcine usulahleka okungadingeki. Baqhubeka bathi kugcina sekulahleka lokhu okwakuqondiwe ngezithakazelo.

UMzolo (1977:167) uthi ezinye zezithakazelo zakwaCele yilezi:

Nkomo kayivuswa
Nkom' isengw' ilele
Ngob' ingenakuvuswa muntu

Esibongweni sakwaCele kusetshenziswe isingathekiso senkomo ngoba beqonde umuntu wesifazane. Lezi zithakazelo bathi umuntu wesifazane ukuze wenze naye ucansi uluthokozela kumele kulalwe phansi. Lezi zithakazelo zaqhamuka ngokuthi uNdosi wakwaCele wabona iNkosi uShaka yenza ucansi imile. Wabe esethi inkomo isengwa ilele. Kusukela lapho iNkosi uShaka yathi abantu bakwaCele abakwankomo isengwa ilele.

Kusetshenziswe isingathekiso esinokuhloniphisa senkomo engavuswa esengwa ilele. Lapha igama lenkomo liqondiswe kumuntu wesifazane, ukusenga ukwenza ucansi. Kulezi zithakazelo bahloniphisile ngoba igama lokwenziwa kocansi abavelanga baligagula.

Ezinye zezithakazelo zakwaMagubane yilezi:

Wena wakwamahl' emhlophe
Ingabamnyama yeza nomlandakazi, (Mzolo,1977:178).

Esibongweni sakwaMagubane kusetshenziswe isingathekiso semahla. Igama lemahla yigama lokuhlonipha eliqonde isitho sangasese somuntu wesifazane. Akucaci kahle ukuthi baqonde ukuthi ngomugqa wesibili ngenhla.

Kusetshenziswe isingathekiso esinokuhloniphisa lemahla. Lapha igama lemahla liqondiswe esithweni sangasese somuntu wesifazane. Nakuzo izithakazelo bathi bona abesitho sangasese esimhlophe somuntu wesifazane uma simnyama esesihlobo. Igama umlandakazi limele isihlobo.

UMzolo (1977:178) uthi ezinye zezithakazelo zakwaMagubane yilezi:

Zinja zafulathelan' entabeni
YakwaMagubane.

Esibongweni sakwaMagubane kusetshenziswe isingathekiso sezinja. Ukufulathelana kwezinja kusho ukukhinqelana kwezinja.

Kusetshenziswe isingathekiso esinokuhloniphisa sezinja ezifulathelanayo. Lapha igama lokufulathela liqondisweekukhinqelana kwezinja. Zifulathelana nje ngoba enye isibhajiwe kade zikhwelana kungasehlukaneki.

Ezinye zezithakazelo zakwaButhelezi yilezi:

Isizukulwana sikaSibunywana, (Sithole, 1992:16).

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sesibunywana. Lapha kulezi zithakazelo ziveza abantu bakwaButhelezi ukuthi omunye oyinzalabantu yakhona uSibunywana. Ungomunye wamaqhawe akhona. Lapha igama isibunywana liqonde izinqe. Abanye bakwaButhelezi bathi leli qhawe lakhona lethiwa leli gama ngoba lalinezingane eziningi. Bathi uSibunywana ngoba bethi lithanda izinqe zomuntu wesifazane. Ukuthanda izinqe zomuntu wesifazane kusho ukuthanda ucansi.

Kusetshenziswe isingathekiso esinolimi oluhloniphisayo uma kuthiwa abakwazibunywana. Leli gama lezibunywana liyigama eliqosheme ngoba liyigama elivele ligagule. Lisho izinqe ezincane. Abanye abantu uma ulisebenzisa linje bathi uthuka inhlamba. Bekumele okungenani bathi isizukulwana sikampahlana ukuhloniphisa.

USithole (1992:99) uthiezinye zezithakazelo zakwaNyide yilezi:

Wena kankomozidl' ekhaya
Ngokweswel' umalusi.

Esibongweni sakwaNyide kusetshenziswe isingathekiso senkomo. Lezi zithakazelo zakwaNyide zaqhamuka ngokuthi babengenabo abelusi noma abantwana babafana ababengalusa imfuyo yabo. Yikhona okwenza sebeyiyeka ukuthi idle ekhaya ngoba kude nekhaya yayingeke igadwe muntu. Yingakho bagcina sebecele ukuba intombazane ibaqaphele yona. Kubuye kuvele futhi ukuthi kwakukhona okungahambi kahle kulo mndeni.

Kubuye kuvele ukuthi abafana bakhona babengawaphethe kahle amantombazane ababezalwa nabo. Abanye bakwaNyide bathi lezi zithakazelo zavela ngokuthi izingane zakhona zenze umhlola zakhulelisana zodwa. Abantu abadala babenganakile ngoba babazi ukuthi izingane zandawonye. Yingakho kwathiwa abakwaNyide abakwankomo zidla ekhaya ngokweswela abelusi.

Kusetshenziswe isingathekiso esinokuhloniphisa sendlovu edla ekhaya ngokweswela abelusi. Leli gama lezinkomo zidla ekhaya ngokweswela abelusi liwukuhloniphisa, bahloniphisa ukuthi izingane zandawonye zenza ucansi zodwa.

Ezinye zezithakazelo zakwaNdlovu yilezi:

Wena kandlovu zidl' ekhaya
Ngokweswel' abelusi, (Sithole, 1992:83).

UNkosikazi Ndlovu ukhulume wathi ngalezi zithakazelo zakwaNdlovu:

Zaqhamuka ngokuthi babengekho abafana ababengalusa izinkomo. Yingakho bagcina sebezinyeka sezidla ekhaya. Lokhu babekwenza ngoba kwakubonakala ukuthi uma zidla kude nekhaya maningi amathuba okuthi zigcine sezilahleka. Kwabe sekucelwa intombazane ukuba kube ziyona ebaluselayo.

Kusetshenziswe isingathekiso sendlovu esibongweni sakwaNdlovu. Umcwaningi akaphikisani nalokhu okushiwo wuNkosikazi Ndlovu naye uthi lezi zithakazelo zaqhamuka ngokuthi babengenabo abelusi noma abantwana babafana ababengalusa imfuyo yabo. Yikona okwenza sebeyinyeka ukuthi idle ekhaya ngoba kude nekhaya yayingeke igadwe muntu. Yingakho bagcina sebecela ukuba intombazane ibaqaphele yona. Kubuye kuvele futhi ukuthi kwakukhona okungahambi kahle kulo mndeni. Kubuye kuvele ukuthi abafana bakhona babengawaphethe kahle amantombazane ababezalwa nabo. Abanye bakwaNdlovu bathi lezi zithakazelo zavela ngokuthi izingane zakwaNdlovu zenze umhlola zakhulelisana zodwa. Abantu abadala babenganakile ngoba babazi ukuthi izingane zandawonye. Yingakho kwathiwa abakwaNdlovu zidla ekhaya ngokweswela abelusi.

Kusetshenziswe isingathekiso esinokuhloniphisa sendlovu edla ekhaya ngokweswela abelusi. Leli gama lezinkomo zidla ekhaya ngokweswela abelusi liwukuhloniphisa, bahloniphisa ukuthi izingane zandawonye zenza ucansi zodwa.

4.2.3 Izithakazelo ezinezingathekiso ezinolimi lobuqhawe

Ezithakazelweni azisali ezinolimi olukhombisa ubuqhawe. Ulimi olukhombisa amaqhawe yilolo olutusa amaqhawe olunesizotha. Zixoxa indaba yezenzo zobuqhawe baleso sibongo lezo zithakazelo. Zikhuluma ngeqhawe noma amaqhawe abamba elikhulu iqhaza kulowo mndeni.

UMzolo (1977:168) uthi ezinye zezithakazelo zakwaChiya yilezi:

Bakwasihlahla esibanda amagwala.

Esibongweni sakwaChiya kusetshenziswe isingathekiso sesihlahla. Abantu bakwaChiya bazifanisa nesihlahla sokuthamela amagwala. Lesi sithombe kungenzeka ukuba saqhamuka ngezikhathi zokuphazanyiswa kungekho ukuhlala endaweni eyodwa ngesikhathi iNkosi uShaka ehlasela izizwe ezaziseduze kwakhe abantu abaningi babaleka bebalekela ulaka lakhe. Abanye abantu bakhoseliswa abakwaChiya. Ngakho-ke abantu bakwaChiya bayindawo yokukhoselisa nokuvikela izihambi. Lesi sithombe singabuye sibhekwe njengabantu abayizihambi abanomusa, ngokungasweli lutho kwabo babengenankinga nokupha ukudla abanye abantu. Bangabantu abakhoselisa abantu ngokweqiniso.

Kusetshenziswe isingathekiso esinobuqhawe sesihlahla esibanda amagwala. Leli gama lesihlahla likhombisa ubuqhawe, isihlahla asiloku sisuka sishintshashintsha izindawo. Abantu bakwaChiya babengewona amagwala ngokufaniswa nesihlahla. Kuyaziwa ukuthi igwala uma lifuna ukukhosela libaleka ngeke liye kwelinye. Into elingayenza libalekela lapho elibona ukuthi lizophepha uma likhona.

Ezinye zezithakazelo zakwaBhengu yilezi:

Shongololo elimletelete,
Watsi uyalitsintsa lahwaqabala, (Mzolo, 1977:167).

UMnumzane Bhengu okukhulunywe naye uphawule kanje ngalezi zithakazelo zakwaBhengu:

Le migqa yasuselwa ekuhlakanipheni kwabantu bakwaBhengu. Ubuhlakani babo babufaniswa nezinyawo zeshongololo. Babenamasu amaningi obuhlakani. Ubuningi bawo babufaniswa nezinyawo zeshongololo.

Esibongweni sakwaBhengu kusetshenziswe isingathekiso seshongololo. Umcwaningi uvumelana noMnumzane Bhengu ekuchazeni lezi zithakazelo zakwaBhengu uthi ukuhlakanipha kwabo kufaniswa nezinyawo zeshongololo. Ezimpini babesebenzisa nobuhlakanipha ukuhlula izitha. Kwakungelula ukubathinta ngoba babekufikisa masinyane lapho ofuna bakuse khona.

Kusetshenziswe isingathekiso esinobuqhawe seshongololo elimlenzelenze. Leli gama leshongololo likhombisa ubuqhawe. Leli gama leshongololo elimletelete lisebenze esikhundleni sokuthi kusetshenziswe elokuthi banobuhlakani obuningi. Umuntu ohlakaniphile akuvamile abeyigwala ngoba uhlezi enamaqhinga amaningi okubhekana nezitha.

UMalibe (2009:30) uthi ezinye zezithakazelo zakwaMabaso yilezi:

Ujiba ongahlalwa zinyoni.

UMnumzane Mabaso ubeke lombono ngalezi zithakazelo zakwaMabaso:

Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaMabaso babengamaqhawe besabeka. Ukusabeka kwabo kwakufaniswa nommbila osatshwa izinyoni. Izinyoni ziyazifela ngommbila. Lona eziwusabayo zisuke zibona ubungozi kuwo.

Esibongweni sakwaMabaso kusetshenziswe isingathekiso sojiba. Ujiba wuhlobo oluthile lwamabele. Umcwaningi uvumelana noMnumzane Mabaso ngalezi zithakazelo ngoba naye uthi abantu bakwaMabaso ubuqhawe babo babufanisa namabele asatshwa yizinyoni azihlali kuwo futhi ezingawudli ngoba ziwusaba. Abantu bakwaMabaso babedume ngobuqhawe futhi kungelula ukuvele ubazele ngobuso ngoba wawuyikhotha imbenge yomile.

Kusetshenziswe isingathekiso esinobuqhawe sojiba ongahlalwa yizinyoni. Leli gama lojiba likhombisa ubuqhawe. Leli gama lojiba ongahlalwa zinyoni lisebenze esikhundleni sokuthi

kusetshenziswe elokuthi babengamaqhawe besabeka. Kuyaziwa ukuthi umuntu oyiqhawe nosabekayo ngeke udlalele ngakuye noma kuthiwa udle obunjani.

UMalibe (2009: 32) uthi ezinye zezithakazelo zakwaMhlungu yilezi:

Wena osihlahla sisendleleni, umnyamathi.
Esithethela amacala eMpukunyoni.

UNKosazane Mhlungu uveze lombono ngalezi zithakazelo zakwaMhlungu:

Lezi zithakazelo zaqhamuka ngokuthi kwakukhona indawo eyayibizwa ngokuthi kuseMpukunyoni yabantu bakwaMhlungu eMtubatuba. Kunesihlahla esibizwa ngokuthiwa umnyamathi. Lesi sihlahla yisona ababethethela kusona amacala.

Esibongweni sakwaMhlungu kusetshenziswe isingathekiso sesihlahla. EMpukunyoni indawo yakwaMhlungu eseMtubatuba. Umcwangingi uyahambisana nombono kaNkosazane Mhlungu ngoba uthi abantu bakhona bazifanisa nesihlahla esikhulu esinezimpande ezikhulayo zibe zinde zishone phansi okungelula ukuzikhipha. Amacala akhona ayethethelwa ngaphansi kwesihlahla umnyamathi.

Kusetshenziswe isingathekiso esinobuqhawe sesihlahla umnyamathi. Leli gama lesihlahla umnyamathi lisebenze esikhundleni sokuthi kusetshenziswe elokuthi babengamaqhawe besabeka kungelula ukubahlula ubaqede. Kuyaziwa ukuthi abantu oyiqhawe nosabekayo nokungelula ubaqede akulula ukumhlasela. Yingakho abantu bakwaMhlungu bezifanisa nalesi sihlahla ezinezimpande okungelula ukuzikhipha zonke emhlabathini.

Ezinye zezithakazelo zakwaDuma yilezi:

Duma lwandle!
Luwelwa zinkonjane
Zona zindiza phezulu
Mthomben' osezansi kakhulu Mseleku!
Bagongoloz' abaphekwa netshe
Kwavuthw' itshe kwasala bona, (Malibe, 2009:37).

Esibongweni sakwaDuma kusetshenziswe ulwandle kwazise luyasabeka. Akekho odlalela kulo. Ubungozi nobuqhawe babo babufanisa nobolwandle. Abantu bakwaDuma bazifanisa nolwandle

ngoba bazi kahle ukuthi umsindo walo uwodwa uyesabeka. Lunjalo nje liyaziwa uma seluthukuthele ukuthi bonke abantu bayatshelwa baqhele kulo.

Esibongweni sakwaDuma kusetshenziswe isingathekiso esikhombisa ubuqhawe solwandle kwazise babekhohlelwa ukuthi akekho umuntu ongawela ulwandle. Babezifanisa nalo uLwandle ngoba babezithemba uma sekuyiwa empini. Bengaziboni behlulwa.

Ezinye zezithakazelo zakwaMnguni yilezi:

Wena wakwalulwandle aluwelwa
Luwelwa yizinkonjane ezindiza phezulu
Abantu abaluweli, (Mzolo, 1977:157).

Esibongweni sakwaMnguni kusetshenziswe ulwandle kwazise luyasabeka. Lapha kusetshenziswa ulwandle ngoba bazi ukuthi akukho muntu ongaluwela. Bazifanisa nolwandle ngoba bekhohlelwa ekutheni abasabi muntu futhi akekho ongabehlula. Bazifanisa nolwandle ngoba bazi kahle ukuthi umsindo walo uwodwa uyesabeka. Lunjalo nje liyaziwa uma seluthukuthele ukuthi bonke abantu bahambela kude nalo.

Esibongweni sakwaMnguni kusetshenziswe isingathekiso esikhombisa ubuqhawe solwandle kwazise babekhohlelwa ukuthi akekho umuntu ongawela ulwandle. Babezifanisa nalo ulwandle ngoba babezithemba uma sekuyiwa empini. Bengaziboni behlulwa.

UMzolo (1977:157) uthi ezinye zezithakazelo zakwaMzimela yilezi:

Mnguni, wasolwandle kaluwelwa
Luwelwa yizinkonjane nabelungu.

Esibongweni sakwaMzimela kusetshenziswe isingathekiso solwandle kwazise lunesithunzi esikhulu. Akekho odinga ukuthi aze atshelwe uma selithukuthele, ngaphandle kongaphilile ekhanda. Ubungozi nobuqhawe babo babufanisa nobolwandle. Abantu bakwaMzimela bazifanisa nolwandle ngoba bazi kahle ukuthi umsindo walo uwodwa uyesabeka. Lunjalo nje liyaziwa uma seluthukuthele ukuthi bonke abantu bayabaleka eduze kwalo.

Esibongweni sakwaMzimela kusetshenziswe isingathekiso esikhombisa ubuqhawe solwandle kwazise babekholelwa ukuthi akekho umuntu ongawela ulwandle. Babezifanisa nalo ulwandle ngoba babezithemba uma sekuyiwa empini. Bengaziboni behlulwa.

Ezinye zezithakazelo zakwaMdladhla yilezi:

Wena kaMantshinga
Ululwandle ukundindiza kwalo
Luya emuva, luya phambili, (Mzolo, 1977:158).

Esibongweni sakwaMdladhla kusetshenziswe isingathekiso solwandle. Kulezi zithakazelo zakwaMdladhla kuvela iqiniso ngendlela ulwandle olenza ngayo. Lapho lundindiza luba namagagasi okuyikhona uMantshinga afaniswa nakho. Ulwandle luyingozi ngezindlela eziningi ngakho-ke lumelwe ukusatshwa ngakho-ke abantu bakwaMdladhla bayingozi. Ukuzifanisa nalezi zenzo zolwandle esezibaliwe lokho kuveza ubungozi babo. Umsindo owenziwa ulwandle uma selihuba wenza abantu basabe ukusondela kulo ngakho-ke abantu bakwaMdladhla ukusabeka kwabo kwenza abantu bangadlaleli kubo.

Kusetshenziswe isingathekiso. esikhombisa ubuqhawe solwandle kwazise babekholelwa ukuthi akekho umuntu ongabehlula. Ulwandle luyaziwa ukuthi luyiqhawe lamaqhawe. Uma selithi alifuni lutho kulo, lusuke selithukuthele. Akekho noyedwa ongadlalela kulo uma selithukuthele selihuba, ligqungqa liba mnyama liguba amagagasi asabekayo.

UMzolo (1977:98) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Usikhuni sebunga
Esivuthe ndawana zonkana
Savutha ngemuva, savutha ngaphambili.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesikhuni. Lapha kulezi zithakazelo siqondiswe kubona bazifanisa nesikhuni esivuthayo. Bathi bona akekho ongasondela kubo ngaphambili noma ngemuva, ngenxa yokusatshwa kwamandla abo nendlela abalwa ngayo. Uma usondela kubo usuke usuzicelela ukuyolusa amadada koyisomkhulu bakho. Lapha kulezi zithakazelo zichaza ukuthi izitha zabo babengazisabi noma kuthiwa zingaqhamuka kakuphi noma ngasiphi isikhathi.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sesikhuni esivutha ndawana zonke ngemuva naphambili. Igama ungemuva nophambili akhombisa ubuqhawe ngoba akhombisa ukuthi abantu bakwaMdladhla abasabi noma ungabahlasela uqhamuka ngakuliphi icala. La magama asetshenziswa ukukhombisa ukuthi abantu bakwaMkhwanazi banamandla ndawo zonke.

USikhosana (1997: 50) uthi ezinye zezithakazelo zakwaMayise yilezi:

Gaba elingadliwa ngabantwana
Elidliwa ngabantu abadala.

Esibongweni sakwaMayise kusetshenziswe isingathekiso segaba elingadliwa abantwana elidliwa abadala. Lapha basebenzisa igama igaba ngoba beqondise endleleni abazithemba ngayo. Igama lokugaba kuyenzeka lisetshenziswa lapho kutshalwa khona ummbila ezikhaleni ezisuke zivuliwe. Uma utshala kuzo bese kuthiwa uyagaba.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe segaba ngoba bezifanisa nendawo lapho kutshalwe khona kodwa lokho okutshaliwe kungavunwa kudliwe noma ubani. Umusho othi abadliwa abantwana badliwa ngabantu abadala ikhombise ukuthi empini ngeke banqotshwa abafokazana. Lapha baqonde ukuthi babengahlulwa empini abantu abangenawo amandla, labo bantu babebafanisa nezingane. Uma bethi bayigaba elidliwa ngabantu abadala baqonde ukuthi bahlulwa amabutho anamandla amakhulu naqeqeshwe ngokwanele.

Ezinye zezithakazelo zakwaKheswa yilezi:

Izulu eladuma ekuseni
Okwathi ntambama laphangalala, (Mzolo, 1977:103).

Esibongweni sakwaKheswa kusetshenziswe isingathekiso sezulu. Abantu bakaKheswa ubungozi nobuqhawe babo babufanisa nezulu elidumayo. Izulu eladuma ekuseni, isikhathi esiningi eliduma ntambama. Ukuduma isikhathi esiningi kuhambisana nesivunguvungu nesichotho kakhulukazi lapho umbani ubhubhisa. Noma loku kubhubhisa kombani kungenzeki

isikhathi eside. Kunombono wokuthi noma beyisibongo okumele sisatshwe noma kushisa ilanga, kungekudala bayabohla bese beba abaziphethe kahle.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sezulueliduma ekuseni ntambama liphangalale. La magama ukuduma, ukuphangalala, ekuseni nantambama akhombisa ubuqhawe ngokulandelana. Igama ukuphangalala liqonde lapho izulu selima ukuduma. Lezi zithakazelo ziqonde ukuthi abantu bakaKheswa babenganqeni izitha ukuzihlasela bezichoboshise kusukela ekuseni kuze kube ntambama.

UMzolo (1977:104) uthi ezinye zezithakazelo zakwaMchunu yilezi:

Kwanyanda yemikhonto
Kwasilulu sehla, bathi sithweleni
Bathi sithwele inyanda yemikhonto.

Esibongweni sakwaMchunu kusetshenziswe isingathekiso inyanda yemikhonto ukuveza ukuthi babenenqwaba yayo. Yingakho kubona ukucoboshisa izitha kwakuba umsenzi olula. Ukuba nenyanda yemikhonto kukhombisa ukuthi babehlezi beyilindele impi. Abantu bakwaMchunu bayaziwa ngobuqhawe babo nokungehluleki kalula empini.

Abantu bakwaMchunu bazifanisa nemikhonto eminingi, ayi owodwa, eyayifihlwe kubhasikidi. Imikhonto yizona zikhali ezaziyinkinga kakhulu empini yamaZulu. Abantu bakwaMchunu babenamandla kakhulu ngesikhathi senkosi yakhona uMacingwane eyayingancengi. Babenenqwaba yemikhonto ababeyisebenzisa ezimpini.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sokuba nezinyanda zemikhonto. Lapha kukhombisa ukuthi babengalindele ukubaleka uma kufika impi. Babezimisele ngokulwa bakhombise ubuqhawe babo. Ukuhloma kwabo ngemikhonto eminingi kwakwenza izitha zingayobahlasela kalula. Umuntu osuke wazi ukuthi uhlomile akulula neze ukuvele umhlasele.

Ezinye zezithakazelo zakwaSisoka yilezi:

Unyoka ezimbili, abakwamhuhuluzi
Abenyokana zakhwela emthini zingenanyawo
Ngingaze ngazibona izinyoka
Zikhwela emthini zingenanyawo, (Mzolo, 1977:130).

Esibongweni sakwaSisoka kusetshenziswe isingathekiso sezinyoka ezimbili. Lapha isingathekiso sezinyoka kuqondwe ukuthi abantu bakwaSisoka babehlakaniphile ngokwendalo kunokuthanda ukulwa. Isu lapha ukuhlakanipha noma ukuhlula izitha ngobuqili. Lapha ngalezi zithakazelo kuqondwe ukuthi babekwazi ukwenza izinto eziningi ngokuhlakanipha yingakho befaniswa nezinyoka ezimbili ezikhwela emthini zingenanyawo. Ukukhwela kwenyoka emthini ngaphandle kwezinyawo bakufanisa nokuhlakanipha.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sezinyoka ezikhwela emthini ngaphandle kwezinyawo. Umugqa othi angikaze ngizibone okusho ukuthi azikho ezikhwelayo. Othi umugqa othi abenyokana zakhwela emthini zingenanyawo okusho ukuthi ziyakwazi ukukhwela emthini ngaphandle kwezinyawo. Lezi zithakazelo zikuveza kucace ukuthi abantu bakwaSisoka babenamasu athile amaningi abawasebenzisayo noma belwa, bebhuhisa izitha. Babenza nezinto ezingakholakali empini ngenxa yobuhlakani babo.

UMzolo (1977:132) uthi ezinye zezithakazelo zakwaHadebe yilezi:

Unduku zimakhulukhulu.

UMnumzane Hadebe uphawule kanje ngalezi zithakazelo zakwaHadebe:

Lezi zithakazelo zaqhamuka ngokuthi abantu bakwaHadebe babenezinduku eziningi ababezisebenzisa empini. Ukuba ningi kwazo kwakubasiza ukuze bakwazi ukubhekana nezitha uma zibahlasela, kwakwenza nempi kungabi nzima ukuyinqoba.

Esibongweni sakwaHadebe kusetshenziswe isingathekiso sezinduku ezimakhulukhulu. Umcwangingi uyavumelana noMnumzane Hadebe ngokuphawula kwakhe ngalezi zithakazelo, lapha isingathekiso sezinduku ezimakhulukhulu kuqondwe ukuthi abantu bakwaHadebe babengahlulwa kalula ngoba babenezinduku eziningi zokulwa.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sezinduku ezimakhulukhulu. Lapha ngala magama kuqondwe ukuthi babeyihlelela impi abantu bakwaHadebe ngoba babehlezi beyilindele

ngezinduku ezimakhulukhulu. Babengahlezi belinde ukubaleka kodwa babelinde ukuthi bayinqobe ngoba babengasabi.

UMzolo (1977:132) uthi ezinye zezithakazelo zakwaMdladhla yilezi:

Ugubhu oluhamba luzithetha
Emva kwempi yeZigqoza.

Esibongweni sakwaMdhlahla kusetshenziswe isingathekiso sogubhu oluhamba luzithetha. Lezi zithakazelo ziqonde ukuthi abantu bakwaMdhlahla emva kokunqoba impi babecula amaculo okunqoba. Lapha kuqondiswe emva kwempi kaSigqoza abayinqoba. Ngomusho wogubhu oluhamba luzithetha baqonde imfijoli yomculo esetshenziswa uma kuculwa.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sogubhu oluhamba luzithetha. Leli gama logubhu kuqondwe amaculo okunqoba ababewacula emva kwempi. Uma kuliwa amabutho eya empini noma esebuya khona kube namaculo athile abawaculayo.

Ezinye zezithakazelo zakwaMadlala yilezi:

Abakwambabala eyagweba igijima
Ukuba ayigwebanga ngabe asikho, (Mzolo, 1977:150).

UMnumzane Madlala ubeke kanje ngalezi zithakazelo zakwaMadlala:

Zaqhamuka ngokuthi babelwa ngokuzimisela empini abantu bakwaMadlala. Ukuzimisela kwabo yikona okwakwenza banqobe noma bakwazi ukuzivikela ezitheni. Indlela ababelwa ngayo yayifaniswa nokugweba kwembabala igijima.

Esibongweni sakwaMadlala kusetshenziswe isingathekiso sembabala. Lezi zithakazelo zakwaMadlala lapha kuqondiswe endleleni ababelwa ngayo efaniswa nokududula isitha igijima. AbakwaMadlala bona babesebenzisa imikhonto ukududula izitha. Lapha kubuye kuchaze ukuthi ukubani abalwanga ngokuzimisela kwakuzophela ngabo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sembabala eyagweba igijima ukuba ayigwebanga ngabe baphela bonke. La magama ukugweba igijima nokuthi ukuba ayigwebanga ayavumelana ngoba womabili asho ukulwa ngokuzimisela kungekho isikhathi sokuhlehla.

Kuqondwe ukuthi abantu bakwaMadlala izitha babezidudula ngamandla nangokuzimisela bebe beya phambili.

USithole (1992:95) uthi ezinye zezithakazelo zakwaNsele yilezi:

Nina bakwasiziba silala ingonyama.

Esibongweni sakwaNsele kusetshenziswe isingathekiso sesiziba esilala ingonyama ukuveza ubungozi bokuyobahlasela endaweni ababehlala kuyo. Ubungozi balapho babehlala khona babufaniswa nesiziba lapho kuhlala khona ingonyama. Babengazisabi nhlobo izitha. Yizona ezaze zibe novalo uma kumele ziyobahlasela. Lapha kusetshenziswe ingonyama ngoba yaziwa ukuthi iyazifikela mathupha kungaba kwesinye isilwane noma kumuntu. Kubancane indawo uma isifikile.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sesiziba esilala ingonyama. Leligama lesiziba nalo likhombisa ubungozi ngoba isiziba siyasabeka sisodwa ngaphandle kokuthi kuze kwazeke ukuthi kukhonani phakathi. Lapha abantu bakwaNsele bafaniswa nengonyama. Indawo abahlala kuyo ifaniswa nesiziba.

Ezinye zezithakazelo zakwaQwabe yilezi:

Isigodo esisind' abetshathi
Donga olulal' amanketshane, (Sithole, 1992).

Esibongweni sakwaQwabe kusetshenziswe isingathekiso sesigodo nodonga. Lezi zithakazelo ziveza ukuba namandla nokusabeka kwabantu bakwaQwabe. Ubungozi balapho babehlala khona babufaniswa nodonga olulala amanketshana. Izitha zabo babengazisabi. Yizona ezaze zibe novalo uma kumele ziyobahlasela. Lapha kusetshenziswe amanketshana ngoba aziwa ukuthi ayazifikela mathupha. Uma esefikile kuyaziwa ukuthi asuke esezomsha.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sesigodo nodonga. La magama isigodo nodonga nawo akhombisa ubungozi babo. Lapha abantu bakwaQwabe amandla abo afaniswa

nesigodo esihlula abasiphathayo. Baphinde bafaniswe nodonga olulala amanketshane. Indawo abahlala kuyo ifaniswa nodonga olulala amanketshane. Bona uqobo bafaniswa namanketshane.

USithole (1992:23)uthi ezinye zezithakazelo zakwaDube yilezi:

Ndlovu khaliph' ezinye zilibele
Ntamo ngeyendlondlo.

Esibongweni sakwaDube kusetshenziswe isingathekiso sendlovu nentamo. Lezi zithakazelo ziveza ukuba namandla nokusabeka kwabantu bakwaDube. Amandla abo ayefaniswa nawendlovu. Ubungozi babo babufaniswa nobendlondlo. Amandla abo nobuqhawe babo kwakwenza bangathuki uma sekumele impi ibambane. Ezitheni zabo kwakugxabha izisu ngoba zazi amandla abo nendlela abalwa ngayo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sendlovu nentamo. La magama indlovu nentamo yendlondlo nawo akhombisa ubungozi babo. Lapha abantu bakwaDube amandla abo afaniswa nawendlovu. Baphinde bafaniswe nendlondlo. Indlovu iyaziwa ngobukhulu bayo nokuba namandla. Indlondlo yinyoka eyaziwayo ngobungozi uma ihlasela.

Ezinye zezithakazelo zakwaButhelezi yilezi:

Nhlamvu kazimshayi
Zishay' abasemuva, (Sithole, 1992:16).

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sezinhlamvu. Lapha kuqondiswe ekutheni abantu bakwaButhelezi babenganqobeki kalula ngoba babesebenzisa imithi ezimpini. Lezi zithakazelo zikhombisa nokuthi abantu bakwaButhelezi babeshosheleka uma isibambene nezitha. Babengenako ukwesaba nhlobo.

Kusetshenziswe isingathekiso esinokuphikisana esikhombisa ubuqhawe sezinhlamvu ezingabashayi abaphambili kodwa ezishaya abasemuva. Lezi zithakazelo zikhombisa ukuthi babenganqobeki kalula empini abantu bakwaButhelezi.

USithole (1992:16) uthi ezinye zezithakazelo zakwaButhelezi yilezi:

UMBokodo yokugaya
Egay' abafazi bakoVumbuluka.

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sembokodo. Lapha kuqondiswe ekutheni abantu bakwaButhelezi babenganqotshwa empini. Babefaniswa netshe lokugaya. Lelitshe lokugaya liyaziwa ukuthi ligaya ligayisise. Lezi zithakazelo zikhombisa nokuthi abantu bakwaButhelezi izitha zabo babezibona zibuthakathaka njengabantu besifazane. Kwathi lapho benqobe benqobe amabutho akwaVumbuluka, kubona bakuthatha nokuthi banqobe abantu besifazane ngendlela abayinqoba kalula ngakhona.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sembokodo yokugaya. Ukugaya kwembokodo kusho ukunqoba kalula, kwazise imbokodo igaya kalula. Babengaboni lutho okungama endleleni yabo yokunqoba. Itshe lokugaya ababezifanisa nawo phela liyaziwa ukuthi akuvamisile kube khona elihluleka ukukugaya.

Ezinye zezithakazelo zakwaDlamini yilezi:

Abengonyama yaseMavaveni, (Sithole, 1992:21).

Esibongweni sakwaDlamini kusetshenziswe isingathekiso sengonyama ukuveza ubungozibabo. Lapha kusetshenziswe ingonyama ngoba yaziwa ukuthi iyazifikela mathuphaesitheni sayo. Ayilayezi, kuyabhujwa uma isifikile. Lapha abantu bakwaDlamini bafaniswa nengonyama yaseMavaveni okuyindawo ababehlala kuyo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sengonyama. Leligama lengonyama likhombisa ubungozi ngoba iyasabeka iyodwa ngaphandle kokuthi uze usondele eduze kwayo.

USithole (1992:21) uthi ezinye zezithakazelo zakwaLuthuli yilezi:

Sigencagenca mbaz' ebukhali.

Esibongweni sakwaLuthuli kusetshenziswe isingathekiso sembazo ukuveza ubungozi babo. Lapha abantu bakwaLuthuli ukuhlabana kwabo ezimpini kwakufaniswa nembazo ebukhali eloliwe egenca kwasani. Uma abantu bakwaLuthuli sebefike empini babeqotha imbokodo nesisekelo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sembazo. Leli gama lembazo likhombisa ubungozi kwalona lilodwa. Kuyaziwa ukuthi umsebenzi wayo ukugenca.

USithole (1992:51) uthi ezinye zezithakazelo zakwaMasinga yilezi:

Ubhukuda kwesinengwenya
Izingwenya zimhlasele zimthi niki
Kodw' azehlule.

Esibongweni sakwaMasinga kusetshenziswe isingathekiso sengwenya ukuveza ubungozi babo. Kulezi zithakazelo kuvezwa ukuthi abantu bakwaMasinga babengamaqhawe ngoba kwakuthi nezizwe ezaziwayo ukuthi zingamaqhawe kodwa uma sekufike bona kuphele konke lokho. Babefika bezehlule izitha noma zazinamandla angakanani. Lapha kusetshenziswe ingwenya ngoba yaziwa ukuthi iyazifikela mathupha endodeni. Lezi zithakazelo zikhombisa ukuthi abantu bakwaMasinga babengasabi lutho. Babengathuswa ngenyoka efile.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sengwenya. Leli gama lengwenya likhombisa ubungozi ngoba iyasabeka.

Ezinye zezithakazelo zakwaMasinga yilezi:

Sambane
Esamb' umgodu sawulala
Ezinye ziwumba zingawulali, (Sithole, 1992:51).

Esibongweni sakwaMasinga kusetshenziswe isingathekiso sesambane. Lezi zithakazelo zavela ngobuqhawe babantu bakwaMasinga. Babengathi bethi befika endaweni bese kuthi uma behlaselwa basheshe babaleke. Babeke bethi ukuzimelela kuyo. Uma bebona ukuthi kuba nzima kakhulu bese kuyikhane bethutha. Babengathuthi kalula.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sesambane esimba umgodu siwulale ezinye zingawulali. Leli gama lokulala likhombisa ukungasabi, okuwubuqhawe. Ukulala umgodu kusho ukuhlala endaweni. Ukungawulali kusho ukushesha kuthuthwe. Lapha kuyavezwa ukuthi abantu bakwaMasinga babengasabi babezethemba.

USithole (1992:54) uthi ezinye zezithakazelo zakwaMasuku yilezi:

Nina besihlahla somdlebe
Esingahlalwa nyoni.

Esibongweni sakwaMasuku kusetshenziswe isingathekiso sesihlahla somdlebe. Abantu bakwaMasuku ubuqhawe babo babufanisa nesihlahla somdlebe esisatshwa yizinyoni, azihlali kuso. Abantu bakwaMasuku babedume ngobuqhawe futhi kungelula ukubanqoba. Kusetshenziswe isingathekiso esinobuqhawe sesihlahla somdlebe esingahlalwa yizinyoni. Le migqa wesihlahla somdlebe nothi ongahlalwa nyoni ikhombisa ubuqhawe. Lapha kuqondwe ukuthi izitha zabantu bakwaMasuku zaziza kubo ngoba sezihlelile ngokwanele. Babengazitheli ngabandayo empini. Babecoboshisa kwani okuphambi kwabo.

Ezinye zezithakazelo zakwaMbhense yilezi:

Nsindane nyath' emnyama, (Sithole, 1992:60).

Esibongweni sakwaDlamini kusetshenziswe isingathekiso senyathi ukuveza ubungozi babo. Lapha kusetshenziswe inyathi ingoba iyazeka ukuthi isilwane esinamandla amakhulu esizilwelayo. Inyathi iyisilwane esikhulu esifana nenkomo, isebenzisa amandla nezimpondo zayo ukuzivikela ezitheni. Iyazilwela ezitheni ayizibeki phansi.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe senyathi emnyama. Leli gama lenyathi likhombisa ubungozi nokuba namandla kwabo.

USithole (1992:68) uthi ezinye zezithakazelo zakwaMlambo yilezi:

Isihlahla esiband' amagwala.

Esibongweni sakwaMlambo kusetshenziswe isingathekiso sesihlahla. Abantu bakhona ubuqhawe babo bufaniswa nesihlahla esikhulu okungelula ukusisusa. Babona kungelula ukubehlula empini. Bangabantu abaziwa nokuba nesihe okuthi lapho kukhona izizwe ezibalekayo zicela ukukhoseliswa bengabi nankinga. Baziphatha kahle izitha beziphe nokudla.

Kusetshenziswe isingathekiso esinobuqhawe sesihlahla esibanda amagwala. Leli gama lesihlahla lisebenze esikhundleni sokuthi kusetshenziswe elokuthi babengamaqhawe benamandla. Ukubanda kusho ukusaba noma ukusatshwa. Kuyaziwa ukuthi abantu

abangamaqhawe nabasabekayo nokungelula ubaqede akulula ukubahlasela. Yingakho abantu bakwaMlambo bezifanisa nalesihlahla esingagawuleki kalula.

Ezinye zezithakazelo zakwaMlambo yilezi:

Nina bakambeng' osind' abosi
Ngokubanzim' eziko, (Sithole, 1992:68).

Esibongweni sakwaMlambo kusetshenziswe isingathekiso sombengo. Abantu bakhona ubuqhawe babo bufaniswa nombengo osinda abosi. Babona kungelula ukubehlula empini. Bangabantu abaziwa ngokungahlulwa kalula empini. Umbengo osuke usinda abosi usuke umkhulu kakhulu. Okusho ukuthi babenamandla amakhulu.

Kusetshenziswe isingathekiso esinobuqhawe sombengo osinda abosi. Lapha igama lombengo liqondiiswe kubo, elokusinda lisho ukuphumelela empini, abosi izitha zabo, ukubanzima eziko ukungehlulwa kalula.

USithole (1992:71) uthi ezinye zezithakazelo zakwaMpanza yilezi:

Nina bendlondlo.

Esibongweni sakwaMpanza kusetshenziswe isingathekiso sendlondlo. Lezi zithakazelo ziveza ukuba namandla nokusabeka kwabantu bakwaMpanza. Amandla abo ayefaniswa nawendlondlo kanjalo nobungozi babo. Amandla abo nobuqhawe babo kwakwenza bangathuki uma sekumele impi ibambane. Izitha zabo zazazi kahle ukuthi akulula ukubahlasela.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sendlondlo. Phela iyaziwa ngokuba yinyoka esabekayo eyingozi. Indlondlo yinyoka eyaziwayo ngobungozi uma ihlasela ukuthi aluyi olubuyayo.

USithole (1992:72) uthi ezinye zezithakazelo zakwaMsibi yilezi:

Wena wendlondlo.

Esibongweni sakwaMsibi kusetshenziswe isingathekiso sendlondlo. Lezi zithakazelo ziveza ukuba namandla nokusabeka kwabantu bakwaMsibi. Amandla abo ayefaniswa nawendlondlo kanjalo nobungozi babo. Amandla abo nobuqhawe babo kwakwenza bangathuki uma sekumele impi ibambane. Izitha zabo zazazi kahle ukuthi akulula ukubahlasela.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sendlondlo. Phela iyaziwa ngokuba yinyoka esabekayo eyingozi. Indlondlo yinyoka eyaziwayo ngobungozi uma ihlasela ukuthi aluyi olubuyayo.

Ezinye zezithakazelo zakwaMsimanga yilezi:

Sihlangu esisind' abetshathi
Mbung' osind' abosi, (Sithole, 1992:73).

Esibongweni sakwaMsimanga kusetshenziswe isingathekiso sesihlangu nesombengo. Abantu bakhona ubuqhawe babo bufaniswa nesihlangu esisinda abasiphathayo nombengo osinda abosi. Babona kungelula ukubehlula empini. Bangabantu abaziwa ngokuzilwela empini uma isibambene kalula empini. Isihlangu nombengo okusuke kusinda abosi kusuke kukukhulu kakhulu. Okusho ukuthi babenamandla amakhulu.

Kusetshenziswe isingathekiso esinobuqhawe sesihlangu nesombengo osinda abosi. Lapha amagama isihlangu nombengo aqondiiswe kubo, elokusinda lisho ukuphumelela empini, abatshathi nabosi izitha zabo, ukubanzima eziko ukungehlulwa kalula.

USithole (1992:85) uthi ezinye zezithakazelo zakwaNgcobo yilezi:

Mpaka ziyaphikisana
Ith' enye yim'igoso
Neny' ithi yiyo.

UNKosikazi Ngcobo uveze umbono wokuthi ngalezi zithakazelo:

Lezi zithakazelo zaqhamuka ngokuthi ubungozi babantu bakwaNgcobo babufaniswa nempaka okuthakathwa ngayo. Lapho sebefika bezohlasela izitha babefika beqothe kube sengathi izitha bazibambe ngomuthi othile.

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso sempaka. Impaka isilwane esisetshenziswa abathakathi. Basifuya bese besisebenzisa ukuthakatha ebusuku. Lesi silwane abathakathi babesisebenzisa ukucoboshisa izitha zabo. Umcwaningi uvumelana noNgcobo ngalezi zithakazelo lapha naye uthi ubuqhawe babantu bakwaNgcobo babufaniswa nempaka uma isiyothakatha kufe abantu. Lapha indlela ababelwa ngayo empini.

Kusetshenziswe isingathekiso esinobuqhawe sezimpaka enye neny eziyigoso ngoba kubona abantu bakwaNgcobo babethanda ubukhosi. Babeze bephikisana bodwa ngenxa yombango wobukhosi. Ngendlela ababengamaqhawe ngayo babesatshwa kakhulu izitha.

USithole (1992:86) uthi ezinye zezithakazelo zakwaNgidi yilezi:

Daka olubamba izinkomo.

Esibongweni sakwaNgidi kusetshenziswe isingathekiso sodaka. Lezi zithakazelo ziveza ukuba namandla kwabantu bakwaNgidi. Amandla abo ayefaniswa nawodaka olubamba izinkomo uma izulu linile kanjalo nobungozi babo. Udaka uma lubambe inkomo kuyenzeka igcine ifele khona. Amandla abo nobuqhawe babo kwakwenza bangathuki uma sekumele impi ibambane. Izitha babezizibamba bezibulale. Babethi ngesikhathi sebezibambekile zingakwazi ukuphunyula kalula. Lokhu kwakwenziwa izindlela ababezisebenzisa uma belwa.

Kusetshenziswe isingathekiso esikhombisa ubuqhawebodaka olubamba izinkomo. Phela liyaziwa udaka ukuthi uma lubambe inkomo bangashesha ukuyibona abantu noma abaniniyo kwesinye isikhathi bayithola isifile.

USithole (1992:88) uthi ezinye zezithakazelo zakwaNgwenya yilezi:

Ingweny' emnyama nezihlanguzayo
Ingweny' eyahlamba yaguduzela
Yewus' iziziba.

Esibongweni sakwaNgwenya kusetshenziswe isingathekiso sengwenya. Lezi zithakazelo zakwaNgwenya lapha kuqondiswe endleleni ababesabeka nababelwa ngayo efaniswa neyengwenya. AbakwaNgwenya indlela abalwa ngayo yayifaniswa neyengwenya

eyisebenzisayo emanzini uma icoboshisa ezinye izilwane nabantu. Indawo ababehlala kuyo yayifaniswa nesiziba sengwenya ukuchaza ubungozi bayo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sengwenya. Leli gama lengwenya likhombisa ukusabeka nobuqhawe babo obufaniswa nayo.

Ezinye zezithakazelo zakwaNhleko yilezi:

Ngubo yengwe neyengonyama
Mbambo zenyathi, (Sithole, 1992:90).

Esibongweni sakwaNhleko kusetshenziswe isingathekiso sengubo yengwe neyengonyama nese zimbambo zenyathi. Kusetshenziswe isingathiso sengwe, ingonyama nenyathi ukuveza ubungozi babo. Lapha kusetshenziswe lezi zilwane inyathi ingoba ziyazeka ukuthi izilwane ezinamandla amakhulu esizilwelayo. Lezi zilwane zisebenzisa amandla nokukhalipha kwazo ukuzivikela nokuzilwela ezitheni. Ukuqina komzimba wabo kwakungathi banezimbambo zenyathi ayi ezomuntu. Phela inyathi isilwane esikhulu esingangenkomo esinamandla amakhulu.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sengubo yengwe, neyengonyama nenyathi. Leli gama lengwe likhombisa ubungozi nokuba namandla kwabo. Ikhombisa ukusabeka nobuqhawe babo obufaniswa nayo.

USithole (1992:91) uthi ezinye zezithakazelo zakwaNkomzwayo yilezi:

Nyos' eyenza kube butilitili.

Esibongweni sakwaNkomzwayo kusetshenziswe isingathekiso senyosi. Lezi zithakazelo ziveza ukusabeka kwabantu bakwaNkomzwayo. Ukusabeka kwabo kufanisa nenyosi.. Izitha zabo zazazi kahle ukuthi uma sebefikile amabutho akhona uma esekugwaza kwakuba sengathi utinyelwa inyosi ngenxa yobuhlungu obuzwayo. Izitha zabo uma zinethuba lokubaleka zazibaleka uma zisheshe zababona. Inyosi uma iqhamuka nakanjani umuntu uyayicashela ingaze ikutinyela ngoba udosi lwayo lubuhlungu kakhulu. Ukwenza butilitili kusho ukuzwa ubuhlungu.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe senyosi. Igama lenyosi lisebenziswe esikhundleni samabutho akwaNkomzwayo. Phela inyosi iyaziwa ngokubanodosi olusabekayo.

USithole (1992:93) uthi ezinye zezithakazelo zakwaNkosi (2) yilezi:

Nina bakwalanga libomvu
Elashis' amabel ezikhuthali.

Esibongweni sakwaNkosi (2) kusetshenziswe isingathekiso selanga. Lezi zithakazelo ziveza ukusabeka kwabantu bakwaNkosi (2). Ukusabeka kwabo kufanisa nelanga elishisa kakhulu elibhubhisa izitshaloi. Lapha bafaniswa nelanga elishisa amabele ezikhuthali okusho ukubhubhisa izitha.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe selanga. Igama lelanga lisebenziswe esikhundleni sama butho akwaNkosi (2). Phela ilangaliyaziwa ngokuba yingozi uma selishisa kakhulu ngoba libhubhisa kwasani. Abantu, imfuyo nezitshalo kuyaphela ngazo uma seliphume kwaze kweqa.

Ezinye zezithakazelo zakwaPhakathi yilezi:

Nina bakwamthent' uhlab' usamila, (Sithole, 1992:101).

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso somthente. Lezi zithakazelo ziveza ukuba namandla kwabantu bakwaPhakathi. Izinsizwa zakhona zaziqeqeshelwa impi zisencane. Lapha baqonde ukuthi izinsizwa zakwaPhakathi zaziqibamba impi zincane ziyihlehlise zinqobe.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe somthente. Lezi zithakazelo zikhombisa ubuqhawe bezinsizwa zakwaPhakathi ezisencane. Phela umthente utshani obaziwayo ukuthi buhlaba busebuncane.

USithole (1992:123) uthi ezinye zezithakazelo zakwaZungu yilezi:

Nyama kayishi
Isha ngabaphephezeli.

Esibongweni sakwaZungu kusetshenziswe isingathekiso senyama. Lezi zithakazelo ziqondise empini ukuthi isuka ngokususwa abathile. Ubuqhawe babantu bakwaZungu bufaniswa nenyama engashi uma yosiwa. Kuyavela nokuthi zinciphene nanokuthi zihlobene nokuthi impi ayizisukele. Kuba khona abayiphehlayo.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe senyama engashi neshayo. Ukungashi kwenyama kukhombisa ubuqhawe babo. Abantu bakwaZungu babezilwela bengaveli bebaleke kalula.

4.2.4 Izithakazelo ezinezingathekiso ezinolimi oluyisenzasamuntu

Ezithakazelweni ulimi oluyisenzamuntu alusali ngaphandle. Uma sikhuluma ngolimi oluyisenzasamuntu sisuke sikhuluma lapho izinto ezingaphili zenziwe eziphilayo zikhuluma, zizwe. Lezi zinto zinikwa zonke izenzo ezenziwa ngumuntu ophilayo.

UMakhambeni (1989:57) uthi:

Isenzاسamuntu olunye uhlobo lomfanekisomqondo. Lapha sithola into engeyena umuntu iphiwa izitho kokunye izenzo zabantu.

Kanti uKheswa noMthiyane (1993:101) bona bathi:

Lolu hlobo lwesifenqo luvela lapho imbongi yenza izinto ezingaphili ezingenakubonwa ngamehlo ziphile zifane nabantu. Izithatha izenzise izenzo ezinokwenziwa abantu.

UMalibe (2009:72) ezinye zezithakazelo zakwaNgcobo yilezi:

Mpaka ziyaphikisana
Ithi enye yimi igoso nenye ithi yiyo.

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso sempaka. Impaka isilwane esisetshenziswa abathakathi. Basifuya emakwabo bese besiebenzisa ukuthakatha ebusuku.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Izimpaka zenziwa abantu kulezi zithakazelo ngoba ziyakhuluma.

UMalibe (2009:73) ezinye zezithakazelo zakwaNtuli yilezi:

Nina bakwansimbi edla ezinye.

UNKosikazi Ntuli uphawula kanje ngalezi zithakazelo zakwaNtuli:

Zaqhamuka ngesikhathi abantu bakwaNtuli besahlala eMnambithi entabeni okwakuthiwa yiLenge. Lapha babaziwa ngokuthi abakwaMbhele. Ngesikhathi sebeqala umkhuba wokudlana bodwa yilapho-ke ezaqhamuka khona lezi zithakazelo. Baze babizwa nangokuthi bangamazimuzimu.

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso sensimbi. Umcwaningi uyavumelana noNkosikazi Ntuli ngalezi zithakazelo ngoba naye uthi zaqhamuka ngesikhathi abakwaNtuli besaziwa ngabakwaMbhele. Babehlala entabeni iLenge eseWasbank eMnambithi. Ngesikhathi abakwaMbhele behlala kulentaba base bedlana bodwa, okuyikho okwenza kwaqhamuka lezi zithakazelo.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Insimbi yenziwa abantu kulezi zithakazelo ngoba iyadla, ingenamlomo.

UMzolo (1977: 94) ezinye zezithakazelo zakwaXolo yilezi:

Singabakwankungu ende
Ebambebele ezulwini.

Esibongweni sakwaXolo kusetshenziswe isingathekiso senkungu. Ngegama lenkungu kuqondwe ukuthi abantu bakwaXolo banomlando omude ngemvelaphi yabo nangodabuka kwabo nangobukhosi bakhona. Yingakho babeziqhathanisa nenkungu esuka phansi ebambebele ezulwini. Izulu aligcini, ngakho-ke umbono lana indalo yabo njengabantu besithakazelo ngeke kwakalwa noma ngani into ebonakalayo.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Inkungu yenziwa abantu kulezi zithakazelo ngoba iyabambelela, ingenazandla.

USithole (1992:) ezinye zezithakazelo zakwaSikhakhane yilezi:

Inkomo kayikhalang' ihlatshwa
Yakhal' isihlahlelwa.

Esibongweni sakwaSikhakhane kusetshenziswe isingathekiso senkomo ekhala ihlahlelwa. Engakhali uma ihlatshwa. Lezi zithakazelo zavela lapho kwathi abantu bakwaSikhakhane behlaba inkomo behlabela abaphansi, ayizange ikhale njengenhlalayenza, kwathi lapho inkomo isihlahlelwa yakhala. Abantu bakwaSikhakhane bathi lokhu kwenzeka ngoba abaphansi noma

amadlozi awaziswa nga kahle ngokuhlatshwa kwenkomo. Ukukhala kwenkomo bathi kwakuyinkomba yokuthi abaphansi bathukuthele. Lokhu kuchaza nokuthi abantu bakwaSikhakhane, njengawo wonke amaZulu, akholelwa kakhulu kwabaphansi noma emadlozini.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Inkomo yenziwa umuntu kulezi zithakazelo ngoba iyakhala. Inkomo ayikhali iyabhonga.

USithole (1982:32) uthi ezinye zezithakazelo zakwaJali yilezi:

Itshe likantunjambili
Elingavulwa abantu
Elivulwa yizinkonjana
Zona zindiza phezulu.

Esibongweni sakwaJali kusetshenziswe isingathekiso setshe likaNtunjambili. Lapha baveza ubungozi babo ukuthi akunoma ngubani ongabahasela aphumelele kalula.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Izinkonjana zenziwa umuntu kulezi zithakazelo ngoba ziyavula, zingenazandla.

Ezinye zezithakazelo zakwaKheswa yilezi:

Nina bakwavelenjeni, (Sithole, 1982:35).

Esibongweni sakwaKheswa kusetshenziswe isingathekiso senja. Lapha baveza ubuningi babantu bakwaKheswa. Bathi babezalana njengezinja.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Inja yenziwa umuntu kulezi zithakazelo ngoba izala abantu, zingenazandla.

USithole (1982:74) uthi ezinye zezithakazelo zakwaMsomi yilezi:

Izinyoni ezinhle
Ezadla uvovo zadakwa.

Esibongweni sakwaMsomi kusetshenziswe isingathekiso sezinyoni. Lapha kuqondiswe ebuhleni bezintombi zakhona. Bathi uma zidla uvovo ziyadakwa okusho ukuthi uma zenza izinto ezingalungile ubuhle buyaphela. Ubuhle buhambisana nokwenza izinto ezinhle nezifanelekile. Kusetshenziswe isingathekiso esiyisenzasamuntu. Izinyoni zenziwa abantu kulezi zithakazelo ngoba kuthiwa ziyadakwa.

USithole (1982:85) uthi ezinye zezithakazelo zakwaNgcobo yilezi:

Mashiy' amakhulu!
Mashiy' amade! Mashiy' amahle!
Angathi azoshumayela

Esibongweni sakwaNgcobo kusetshenziswe isingathekiso samashiya. Lezi zithakazelo zaqhamuka ngobuhle bezintombi zakwaNgcobo ezazinamashiya amakhulu, amade amahle. Kusetshenziswe isingathekiso esiyisenzasamuntu. Amashiya enziwa abantu kulezi zithakazelo ngoba kuthiwa azoshumayela.

Ezinye zezithakazelo zakwaNhleko yilezi:

Ngubo yengwe neyengonyama, (Sithole, 1982:90).

Esibongweni sakwaNhleko kusetshenziswe isingathekiso sengubo yengwe neyengonyama nese zimbambo zenyathi. Kusetshenziswe isingathiso sengwe, ingonyama nenyathi ukuveza ubungozi babo. Lapha kusetshenziswe lezi zilwane inyathi ingoba ziyazeka ukuthi zisilwane ezinamandla amakhulu esizilwelayo. Lezi zilwane zisebenzisa amandla nokukhalipha kwazo ukuzivikela nokuzilwela ezitheni. Ukuqina komzimba wabo kwakungathi banezimbambo zenyathi ayi ezomuntu. Phela inyathi isilwane esikhulu esingangenkomo esinamandla amakhulu.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Ingwe nengonyama kwenziwa abantu kulezi zithakazelo ngoba kunengubo.

USithole (1982:101) uthi ezinye zezithakazelo zakwaPhakathi yilezi:

Bakwanyoni kaMamasi iyephi
Ibuye noNgce eSigubudu
Yathi Mamase phum' ungombele.

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso senyoni. Ukungahlali ndawonye kwabo kwakufaniswa nokwenyoni. Uma ihamba yehla yenyuka. Inyoni emini ngeke uze uyithole endaweni eyodwa. Isuka yehla yenyuka.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Inyoni yenziwa umuntu kulezi zithakazelo ngoba iyakhuluma.

Ezinye zezithakazelo zakwaPhakathi yilezi:

Nina bakwalanga liphume ladede
Lakhumbuy' amany amayanga
Laze lakhumbula koMafuya, (Sithole, 1982:101).

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso selanga. Ubhule bazintombi zakwaPhakathi bufaniswa nelanga. Lapho zinyamalala lapho bezikhona zifaniswa nelanga eliphume ladede. Uma kuqhamuke eyodwa intombi yakhona babecathi kuzoqhamuka nezinye. Kusetshenziswe isingathekiso esiyisenzasamuntu. Ilanga lenziwa umuntu kulezi zithakazelo ngoba liyakhumbula.

Ezinye zezithakazelo zakwaZwane yilezi:

Mpisi' ethath' amathole, (Ntombela noMathenjwa kanye noDonda, 1997:84).

Esibongweni sakwaZwane kusetshenziswe isingathekiso sempisi. Indlela ababehlasela ngayo izitha yayifaniswa neyempisi.

Kusetshenziswe isingathekiso esiyisenzasamuntu. Impisi yenziwa umuntu kulezi zithakazelo ngoba iyathatha.

4.2.5 Izithakazelo enezingathekiso ezinolimi olunezithombemagama

Ezithakazelweni ulimi olunezithombemagama alusali. Lapha kusuke kusetshenziswa izithombe magama ezithile zezinto ezithile. Umthophi kwesinye isikhathi uma efuna ukuveza incazelo ethile ecashile usebenzisa izithombe ezithile ezithakazelweni. Ukusetshenziswa kwezithombemagama kuyasiza ukuze abantu bakwazi ukufinyelela ekujuleni kwesithakazelo.

Abahluzi kwesinye isikhathi izithombemagama ziyabasiza ukuthi bafinyelele ekuhumusheni izithakazelo ngendlela efanayo noma labo bantu bengahlali ndawonye.

Noma ubani ofunda lezo zithakazelo kufanele ukuthi acabange ukuthi lezo zithombemagama ezisetshenzisiwe zimeleni. Umfundi kumele azame ukuthola incazelo ecashile engavumelana nalezo zithombemagama. Kususa izithakazelo ezingeni lazo lokuqala kuziyise ezingeni lazo lesibili ukufanisa ngezithombemagama. Izinga lokuqala liwumqondo osobala wezithakazelo. Umqondo wesibili uwumqondo ocashile wezithakazelo, okuwumqondo odinga ukuba ofunda izithakazelo acabange ngalezo zithombemagama ezisuke zikulezo zithakazelo.

UMzolo (1977:101) uthi ezinye zezithakazelo zakwaChiya yilezi:

Kwahlamba ngentusi
Abanye behlamba ngamanzi
Bakwasihlahla esibanda amagwala.

Esibongweni sakwaChiya kusetshenziswe isingathekiso sentusi. Intusi ubisi. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaChiya babefuyile, ubisi lwaludlala abantwana okwakwenza nokuthi bacabange nokugeza ngalo esikhundleni sokusebenzisa amanzi.

Kusetshenziswe isingathekiso esiyisithombe sentusi.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

Sikhuni sebunga
Esivuthe izindawana zonkana
Savutha ngemuva, savutha ngaphambili, (Mzolo, 1977:102).

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesikhuni. Lapha kulezi zithakazelo siqondiswe kubona bazifanisa nesikhuni esivuthayo. Bathi bona akekho ongasondela kubo ngaphambili noma ngemuva, ngenxa yokusatshwa kwamandla abo nendlela abalwa ngayo. Uma usondela kubo usuke usuzicelela ukuyolusa amadada koyisomkhulu bakho. Lapha kulezi zithakazelo zichaza ukuthi izitha zabo babengazisabi noma kuthiwa zingaqhamuka kakuphi noma ngasiphi isikhathi.

Kusetshenziswe isingathekiso sesithombe sokhuni oluvutha ndawo zonke emuva naphambili.

UMzolo (1977:103) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Wena osihlahla sisendleleni, umnyamathi
Esithethelela amacala eMpukunyoni.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sesihlahla. EMpukunyoni indawo yakwaMkhwanazi eseMtubatuba. Abantu bakhona bazifanisa nesihlahla esikhulu esinezimpende ezikhulayo zibe zinde zishone phansi okungelula ukuzikhipha. Amacala akhona ayethethelwa ngaphansi kwesihlahla umnyamathi.

Kusetshenziswe isingathekiso sesithombe sesihlahla umnyamathi. Leli gama lesihlahla umnyamathi lisebenze esikhundleni sokuthi kusetshenziswe elokuthi babengamaqhawe besabeka kungelula ukubahlule ubaqede. Kuyaziwa ukuthi abantu oyiqhawe nosabekayo nokungelula ubaqede akulula ukumhlasela. Yingakho abantu bakwaMkhwanazi bezifanisa nalesihlahla ezisezimpende okungelula ukuzikhipha zonke emhlabathini.

UMzolo (1977:103) uthi ezinye zezithakazelo zakwaKheswa yilezi:

Izulu eladuma ekuseni
Okwathi ntambama laphangalala.

Esibongweni sakwaKheswa kusetshenziswe isingathekiso sezulu. Abantu bakaKheswa bazifanisa nezulu elidumayo. Izulu eladuma ekuseni, isikhathi esiningi eliduma ntambama. Ukuduma isikhathi esiningi kuhambisana nesivunguvungu nesichotho kakhulukazi lapho umbani ubhubhisa. Noma loku kubhubhisa kombani kungenzeki isikhathi eside. Kunombono wokuthi noma beyisibongo okumele sisatshwe noma kushisa ilanga, kungekudala bayabohla bese beba abaziphethe kahle.

Kusetshenziswe isingathekiso sesithombe sezulu eliduma ekuseni ntambama liphangalale. La magama ukuduma, ukuphangalala, ekuseni ntambama ayaphikisana ngokulandelana. Igama ukuphangalala liqonde lapho izulu selima ukuduma.

Ezinye zezithakazelo zakwaSibiya yilezi:

Sibiya ngankomo

Abanye bebiya ngamahlahla, (Mzolo, 1977:104).

UNkosikazi Sibiya ukhulume wathi ngalezi zithakazelo zakwaSibiya:

Zavela ngokuthi abantu bakwaSibiya babenomhlambi wezinkomo. Ngendlela ezazingi ngkhona zase zingasaneli ngisho ezibayeni zakhona. Babenothe kakhulu ngemfuyo. Zase zivele zigwale umuzi wonke zime nalapho okubiyelwe khona bese kuba sengathi babiye ngazo.

UMnumzane Mabaso uphawule kanje ngalezi zithakazelo zakwaSibiya:

Zaqhamuka ngokuthi kukhona lapho iSilo uShaka sasiyobahlasela khona abantu bakwaSibiya bathi abafazi bakhona abakhumule babe nqunu badunuse. Ngenxa yokuthi abafazi banquna bezungeza umuzi yilapho ke iSilo uShaka esathi khona omabiya ngenkomo. Babekwenza lokhu ngoba babazi ukuthi abafazi babengabulawa empini. Indlela ababezivikela ngayo eSilweni uShaka nakumabutho akhe.

Esibongweni sakwaSibiya kusetshenziswe isingathekiso senkomo. Umcwangingi uvumelana noNkosikazi Sibiya ngalezi zithakazelo zakhona kwazise naye uthi abantu bakhona babefuyile benomhlambi wezinkomo ezazingakwazi nokunela zonke esibayeni ngenxa yobuningi. Kwase kungekho nesidingo sokuthi bakhe uthango ngoba zazima nalapho kumele kube wuthango khona ngenxa yokugwala kwazo khona. Kwakungekho nesidingo sokwenza isibaya ngoba kwakudingeka esikhulu kakhulu.

Kusetshenziswe isingathekiso esiyisithombe sezinkomo.

UMzolo (1977:104) uthi ezinye zezithakazelo zakwaMchunu yilezi:

Kwanyanda yemikhonto
Kwasilulu sehla, bathi sithweleni
Bathi sithwele inyanda yemikhonto.

Noma uthi

Ichunu lakonyanda
Unyanda yemikhonto.

Esibongweni sakwaMchunu kusetshenziswe isingathekiso inyanda yemikhonto ukuveza ukuthi babenenqwaba yayo. Yingakho kubona ukucoboshisa izitha kwakuba umsebenzi olula. Abantu bakwaMchunu bazifanisa nemikhonto eminingi, ayi owodwa, eyayifihlwe kubhasikidi.

Imikhonto yizona zikhali ezaziyinkinga kakhulu empini yamaZulu. Abantu bakwaMchunu babenamandla kakhulu ngesikhathi senkosi yakhona uMacingwane eyayingancengi. Babenenqwaba yemikhonto ababeyisebenzisa ezimpini.

Kusetshenziswe isingathekiso esiyisithombe semikhonto.

Ezinye zezithakazelo zakwaXulu yilezi:

Kwangubo ikhanga ilahlwe
Anduba yembathwe, (UMzolo, 1977:103).

Esibongweni sakwaXulu kusetshenziswe isingathekiso sengubo. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaXulu babebahle indlela ababebukeka ngayo njengengubo enhle, abantu bengakuqapheli lokho. Ekuhambeni kwesikhathi abanye abantu uma sebenakisisa bebone ukuthi bahle kakhulu abantu bakwaXulu, okwakubonakala kahle kakhulu uma ubabukela eduzane.

Kusetshenziswe isingathekiso esiyisithombe sengubo.

4.2.6 Izithakazelo ezisebenzisa isabizwana soqobo.

Ezingathekiweni ulimi olunesabizwana soqobo alusali. Lapha isikhathi esiningi kusetshenziswa uwenona nonina esikhundleni saleso sibongo. Isabizwana soqobo yilona cezu lwenkulumo olusetshenziswa ukwendlula ezinye. Imigqa eminingi iqala ngazo lezo zabizwana zoqobo. Isabizwana u-“wena” isabizwana somuntu okukhulunywa naye ubunye kanti u-“nina” yisabizwana somuntu okukhulunywa naye ebuningini.

UZulu nahambisana nabo (1988:115):

Isabizwana wucezu lwenkulumo olusesibayeni esisodwa nebizo ngaphansi kwesihloko esikhulu “uSobizo”. Isabizwana yigama elimela ibizo emshweni. Yize sisebenza umsebenzi wokumela ibizo, asifani nebizo, sehluke ngesakhiwo saso nangokuthi sona

asinembi njengebizo. Uma ibizo ligaguliwe enkulumeni, isabizwana singamela noma yiliphi ibizo laleso sigaba.

UMzolo (1977:77)uthi ezinye zezithakazelo zakwaMchunu yilezi:

Nina bengwane
Nina besicoco sangenhlana.

UNkosikazi Mchunu yena uveze lo mbono ngalezi zithakazelo zakwaMchunu:

Zaqanjwa ngoba abantu bakhona indlela ababelwa ngayo nesibindi sabo empini sasifaniswa nesengwe. Babenqoba nezimpi ezithathwa nengezinzima yingakho kwaze kwathiwa abesicoco esingenhlana.

Esibongweni sakwaMchunu kusetshenziswe isingathekiso sengubo. Umcwaningi uvumelana noNkosikazi Mchunu kulezi zithakazelo ngoba uthi kuvela ngokusobala ukuthi abantu bakwaMchunu indlela abalwa ngayo yayifaniswa neyengwe kanye nokusabeka. Ukuphumelela kwabo kufaniswa nokunqoba izicoco zohlobo oluphezulu.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaButhelezi yilezi:

Nina bakaMathole, (Sithole, 1982:17).

Esibongweni sakwaButhelezi kusetshenziswe isingathekiso sethole. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bazifanisa namathole ezinkomo. Lapha ubuningi bezinizwa zakhona ezisakhula ababezifanisa namathole ezinkomo asakhulayo. Babebona ukukhula kwazo kuzobasiza ekunqobeni izimpi ngoba nokubaningi kwamathole kukhomba ukuthi ikati kusekude lilale eziko.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:95) uthi ezinye zezithakazelo zakwaNsele yilezi:

Nina bakwasiziba silala ingonyama.

Esibongweni sakwaNsele kusetshenziswe isingathekiso sesiziba esilala ingonyama ukuveza ubungozi bokuyobahlasela endaweni ababehlala kuyo. Ubungozi balapho babehlala khona babufaniswa nesiziba lapho kuhlala khona ingonyama. Babengazisabi nhlobo izitha. Yizona ezaze zibe novalo uma kumele ziyobahlasela. Lapha kusetshenziswe ingonyama ngoba yaziwa ukuthi iyazifikela mathupha kungaba kwesinye isilwane noma kumuntu. Kubancane indawo uma isifikile.

Leli gama lesiziba nalo likhombisa ubungozi ngoba isiziba siyasabeka sisodwa ngaphandle kokuthi kuze kwazeke ukuthi kukhonani phakathi. Lapha abantu bakwaNtsele bafaniswa nengonyama. Indawo abahlala kuyo ifaniswa nesiziba.

Kusetshenziswe isabizwana soqobo unina.

Ezinye zezithakazelo zakwaJali yilezi:

Nin' enimbewumbili, (Sithole, 1992).

Esibongweni sakwaJali kusetshenziswe isingathekiso sembewu. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaJali bazifanisa nembewu. Lezi zithakazelo ziqonde ukuthi abantu bakwaJali kuyenzeka izingane ezingamawele.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:30) uthi ezinye zezithakazelo zakwaHlatshwayo yilezi:

Nina bakanomapulet' afanini.

Esibongweni sakwaHlatshwayo kusetshenziswe isingathekiso samapuleti . Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaHlatshwayo bazifanisa namapuleti angafi. Lezi zithakazelo ziqonde ukuthi abantu bakwaHlatshwayo ukunqoba kwabo ezimpini nokungahlulwa kwabo okwenza kwaqhamuka lezi zithakazelo.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaHlatshwayo yilezi:

Nina bakwamaqanda, (Sithole, 1992:30).

Esibongweni sakwaHlatshwayo kusetshenziswe isingathekiso samaqanda. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaHlatshwayo bafaniswa namaqanda. Lezi zithakazelo ziqonde ukuthi abantu bakwaHlatshwayo kwakukhona abangafuni ukuya empini, lezo zinsizwa kwathiwa ziyatetema.

Kusetshenziswe isabizwana soqobo unina.

USithole (1992:35) uthi ezinye zezithakazelo zakwaKheswa yilezi:

Nina bakavelenjeni.

Esibongweni sakwaKheswa kusetshenziswe isingathekiso senja. Kulezi zithakazelo kuvela ngokusobala ukuthi abantu bakwaKheswa bafaniswa nenja. Lezi zithakazelo ziqonde ukuthi abantu bakwaKheswa babencishana, kwase kuqhamuka lezi zithakazelo. Umuntu oncishanayo kuyaye kuthiwa unobunja noma ngathi wavela enjeni. Inja iyaziwa ngokuba nomona uma sekudliwa. Nehlala nazo iyazijikela, ijike izihongele ngoba ifuna ukudla yodwa. Igcine isiluma ezinye.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaKhumalo yilezi:

Nina bakankomo zavul’ inqaba
Zavul’ inqaba ngezimpondo, (Sithole, 1992:36).

UMnumzane Khumalo uphawule kanje ngalezi zithakazelo zakwaKhumalo:

Zavela ngobuqhawe babantu bakwaKhumalo obabufaniswa nobezinkomo ezilwa ngokuzimisela. Izinkomo uma zilwa zisebenzisa izimpondo ukuzivikela ezitheni zazo.

Esibongweni sakwaKhumalo kusetshenziswe isingathekiso senkomo. Umcwaningi uvumelana noMnumzane Khumalo ngalezi zithakazelo lapha uma ethi zavela ngokuthi amabutho akhona uma ayesezifikele mathupha empini kwakushuba ezitheni. Uma bethi ayizinkomo zavula inqaba ngezimpondo baqonde ukuthi ayengasabi lutho ayeshosheleka.

Le misho emibili engenhla iyavumelana ngoba ikhuluma ngokuvula inqaba nangokuyivula ngezimpondo kwezinkomo. Okusho ukuthi ayengena ngempela amabuthio akwaKhumalo kubencane indawo ezitheni.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:44) uthi ezinye zezithakazelo zakwaMagubane yilezi:

Wena wakwampahl’ emhlophe.

Esibongweni sakwaMagubane kusetshenziswe isingathekiso sempahla. Igama lempahla yigama lokuhlonipha eliqonde isitho sangasese somuntu wesifazane.

La magama emhlophe nebomvu ayaphikisana. Nakuzo izithakazelo kuyavela ukuphikisana ngoba abakwaMagubane bathi bona abesitho sangasese esimhlophe somuntu wesifazane uma sibomvu esesihlobo. Igama umlandakazi limele isihlobo.

Kusetshenziswe isabizwana soqobo u-“wena”.

Ezinye zezithakazelo zakwaMagubane yilezi:

Wena wakwathole
Kungesil’ ithole lenkomo
Kodwa kuyithole lomuntu, (Sithole, 1992:44).

Esibongweni sakwaMagubane kusetshenziswe isingathekiso sethole ngenxa yokuthi izinsizwa zakwaMagubane zazikhulelisa kakhulu. Izingane zakhona zazize zifaniswe namathole ezinkomo ngenxa yobuningi bazo. Ngelethole lomuntu baqondise kumntwana.

Kusetshenziswe isabizwana soqobo u-“wena”.

USithole (1992:53) uthi ezinye zezithakazelo zakwaMasondo yilezi:

Nina bakamkhon’ azosele.

Esibongweni sakwaMasondo kusetshenziswe isingathekiso somkhono ngenxa yokuthi babefuyile, behlaba izinkomo, kudliwa. Umkhono inyama etholakala enkomeni. Abantu bakwaMasondo babezosela. Babengadingi ukuthi bethumele.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaMasuku yilezi:

Nina betsh’ elingehl’ empophomeni
Nina besihlahla somdlebe
Esingahlalwa nyoni, (Sithole, 1992:54).

Esibongweni sakwaMasuku kusetshenziswe isingathekiso setshe nesesihlahla somdlebe. Lapha kulezi zithakazelo kuqondwe ukuthi abantu bakwaMasuku babesabeka. Ukusabeka kwabo bakufanisa nojiba nesihlahla somdlebe esingahlalwa zinyoni. Lezi zithakazelo zaqhamuka ngokuthi amabutho akwaMasuku kwakungelula ukuwahlehlisa empini yingako ayefaniswa netshe elingehli. Bafaniswa nanesihlahla esingahlalwa nyoni, ngoba babesatshwa kakhulu.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:66) uthi ezinye zezithakazelo zakwaMkhonza yilezi:

Nina bakaphini lakhothwa ngumuntu
Kwasutha bonk’ abantu.

Esibongweni sakwaMkhonza kusetshenziswe isingathekiso sephini ngoba iphini lisetshenziswa ngumpheki kuphela ngesikhathi epheka. Ulisebenzisa ukubonda noma ukuhlanganisa kahle ukudla lokho asuke ekupheka.

Uma bethi abakaphini lakhothwa ngumuntu kwasutha bonke abantu ngoba kuyaphikisana akukwazi ukuthi iphini lingakhothwa umuntu oyedwa kusuthe bonke abantu. Lapha baqonde ukuthi abantu bakaMkhonza abancishani uma kuphekwe ukudla kudla wonke umuntu osuke ekhona ngisho nesihamba. Kuyakhombisa ukuthi nesihambi asishiywa ngaphandle lapho zithi khona kusutha wonke umuntu.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:67) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Nina bakwankom’ isengwa ngokuqhubela.

Esibongweni sakwaMkhwanazi kusetshenziswesenkomo. Lezi zithakazelo ziqondiswe ekutheni uma unomfazi esekuganile ucansi akubi into oyenza kanye kuphela. Yinto ohlala uhlale uyenze. Ngaphandle kwalo isizwe singaphela.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

Nina bakanyathi ijamele kwaMzilikazi, (Sithole, 1992:67).

Esibongweni sakwaMkhwanazi kusetshenziswe senyathi. Lezi zithakazelo ziqondiswe ekutheni abantu bakwaMkhwanazi babeliswa benamandla njengenyathi. Inyathi isilwane esikhulu esingangenkomo. Uma silwa sisebenzisa izimpondo, sinamandla amakhulu.

Kusetshenziswe isabizwana soqobo unina.

USithole (1992:67) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Nina bakwandonga.

Esibongweni sakwaMkhwanazi kusetshenziswe isingathekiso sodonga. Lezi zithakazelo ziqondiswe ekutheni abantu bakwaMkhwanazi babelwa bengahlehli. Babefaniswa nezindonga. Babenamandla beqinile. Izitha babezithwalisa kanzima ngaso sonke isikhathi.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:68) uthi ezinye zezithakazelo zakwaMlambo yilezi:

Nina bakambeng’ osind’ abosi
Ngokubanzim’ eziko.

Esibongweni sakwaMlambo kusetshenziswe isingathekiso sombenge. Abantu bakhona ubuqhawe babo bufaniswa nombenge osinda abosi. Babona kungelula ukubehlula empini. Bangabantu abaziwa ngokuzilwela empini uma isibambene kalula empini. Umbenge okusuke kusinda abosi usuke umkhulu kakhulu. Okusho ukuthi babenamandla amakhulu. Ukuba nzima eziko baqonde ukuba nzima empini.

Kusetshenziswe isingathekiso esinobuqhawe sombenge osinda abosi. Lapha igama lombenge liqondiswe kubo, elokusinda lisho ukuphumelela empini, abatshathi nabosi izitha zabo, ukubanzima eziko ukunika izitha umqansa empini.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaMpanza yilezi:

Nina bendlondlo
Eyalum’ uJob’ esiswini
Kwaze kwas’ uNomagaga
Ezison’ amathumbu, (Sithole, 1992:71).

Esibongweni sakwaMpanza kusetshenziswe isingathekiso sendlondlo. Lezi zithakazelo ziveza ukuba namandla nokusabeka kwabantu bakwaMpanza. Amandla abo ayefaniswa nawendlondlo kanjalo nobungozi babo. Amandla abo nobuqhawe babo kwakwenza bangathuki uma sekumele impi ibambane. Izitha zabo zazazi kahle ukuthi akulula ukubahlasela. AbakwaMpanza lapha bavezwa indlela abehlula ngayo uJobe wakwaSithole empini.

Kusetshenziswe isingathekiso esikhombisa ubuqhawe sendlondlo. Phela iyaziwa ngokuba yinyoka esabekayo eyingozi. Indlondlo yinyoka eyaziwayo ngobungozi uma ihlasela ukuthi aluyi olubuyayo.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaNdlovu yilezi:

Nina bakasihlangu sihle, (Sithole, 1992:83).

UNkosikazi Ndlovu uveze umbono wokuthi ngalezi zithakazelo zakwaNdlovu:

Zaqanjwa ngenxa yobuhle bezintombi zakhona. Izintombi ezinhle ziyathandeka kunoma ngayiphi insizwa. Kunanenkolelo yokuthi zithola izingane ezinhle. Noma engabe indoda iqhelelene nokubukeka kodwa intombi uma iyinhle asuke emaningi amathuba okuthi kutholakale ingane enhle. Isihlangu esakhiwe kahle siyasiza empini ukuze kube lula ukuzivikela ngakho. Lapha basebenzisa lesi singathekiso ngenxa yalobu buhle obubili osebuzeziwe lapha.

Esibongweni sakwaNdlovu kusetshenziswe isingathekiso sesihlangu. Umcwaningi uvumelana noNkosikazi Ndlovu ngalezi zithakazelo zakwaNdlovu ngoba nye uhamba emazwini akhe uma ethi kuzo kukhulunywa ngobuhle bezintombi zakwaNdlovu, obufaniswa nesihlangu esihle. Lokhu kushiwo ngoba isihlangu uma sakhwa kahle sisihle uvika kahle ngaso empini. Ubuhle bokwakheka kwezintombi zakwaNdlovu bufaniswa nobesihlangu esakhwa kahle.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:86) uthi ezinye zezithakazelo zakwaNgidi yilezi:

Nina bakankomo kaziphuz’ empophomeni
Ngoba zasab’ izingazi zamadoda.

Esibongweni sakwaNgidi kusetshenziswe isingathekiso senkomo. Kulezi zithakazelo zakwaNgidi ziveza ukusabeka kwabo. Izitha zabokunezindawo okwase kunzima nokuzizihamba ngenxa yokusaba bona. Ngenkomo baqonde izitha, ukuphuza empophomeni baqonde ukuhamba kwezinye izindawo izingazi zamadoda kuqondwe amabutho akwaNgidi.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1992:92) uthi ezinye zezithakazelo zakwaNkosi (1) yilezi:

Nina besidwab’ esiluthuli.

Esibongweni sakwaNkosi (1) kusetshenziswe isingathekiso sesidwaba. Omama namakhosikazi akwaNkosi (1) babekukhonzile ukusina ingoma kuze kungcole izidwaba zibe nothuli ngenxa yothando ababenalo. Kwaba yindlela ezaqhamuka ngazo lezi zithakazelo.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaNkosi (2) yilezi:

Nina bakwalanga libomvu
Elashis’ amabel’ ezikhuthali, (USithole, 1992:93).

Esibongweni sakwaNkosi (2) kusetshenziswe isingathekiso selanga. Lezi zithakazelo ziveza ukusabeka kwabantu bakwaNkosi (2). Ukusabeka kwabo kufanisa nelanga elishisa kakhulu

elibhubhisa izitshalo. Lapha bafaniswa nelanga elishisa amabele ezikhuthali okusho ukubhubhisa izitha. Igama lelanga lisebenziswe esikhundleni samabutho akwaNkosi (2). Phela ilanga liyaziwa ngokuba yingozi uma selishisa kakhulu ngoba libhubhisa kwasani. Abantu, imfuyo nezitshalo kuyaphela ngazo uma seliphume kwaze kweqa.

Kusetshenziswe isabizwana soqobo u-“nina”.

UMzolo (1977:93) uthi ezinye zezithakazelo zakwaSisoka yilezi:

Nina bakwabunene bendlovu.

Kusetshenziswe isabizwana soqobo u-“nina”.

UMzolo (1977:155) uthi ezinye zezithakazelo zakwaMhlungu yilezi:

Wena wakwaluza lunye,
Uma zimbili olunye lweza nonyoko.

Esibongweni sakwaMhlungu kusetshenziswe isingathekiso soluza. Igama loluza liqonde izinza. Ngale misho kuqondiswe ukuhlangana komuntu wesilisa nowesifazane bese kutholakala umntwana.

Kusetshenziswe isingathekiso esinokuphikisana soluza olunye nezimbili. La magama olunye nezimbili ayaphikisana. Lapha kuyabonakala okunye ukuphikisana ngoba uma lulunye uluza kusho ukuthi olukayise wengane uma zimbili olukanina. Amagama uyise nonina ayaphikisana.

Kusetshenziswe isabizwana soqobo u-“wena”.

Ezinye zezithakazelo zakwaKunene yilezi:

Wena wakwalubambo lunye,
Uma zimbili olunye lweza nonyoko, (Mzolo, 1977:155).

Esibongweni sakwaKunene kusetshenziswe isingathekiso sobambo. Ngale misho kuqondiswe ukungabi namakhosikazi angaphezu kwamabili. Abantu bakwaKunene abaningi babeba nenkosikazi eyodwa. Igama lobambo liqondiswe othandweni.

Kusetshenziswe isabizwana soqobo u-“wena”.

UMzolo (1977:157) uthi ezinye zezithakazelo zakwaMnguni yilezi:

Wena wakashalulwandle aluwelwa
Luwelwa zinkonjane ezindiza phezulu
Abantu abaluweli.

Esibongweni sakwaMnguni kusetshenziswe uLwandle kwazise luyasabeka. Akekho odlalela kulo. Ngisho isidakwa asidakelwa ngakhona. Ubungozi nobuqhawe babo babufanisa nobolwandle.

Babezifanisa nalo uLwandle ngoba babezithemba uma sekuyiwa empini. Bengaziboni behlulwa. Abantu bakwaMnguni bazifanisa noLwandle ngoba bazi kahle ukuthi umsindo walo uwodwa uyesabeka, bese kuzoba ingesikhathi seligubha amagagasi amakhulu. Lunjalo nje liyaziwa uma seluthukuthele ukuthi bonke abantu bayatshelwa baqhele kulo.

Kusetshenziswe isabizwana soqobo u-“wena”.

USithole (1982:101) uthi ezinye zezithakazelo zakwaPhakathi yilezi:

Nina bakwamhlamb’ ushiyan’ ukwayusa.

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso somhlambi. Lezi zithakazelo zikhuluma ngokukhula kwezingane eziningi zakwaPhakathi. Zazingalingani, zikhula zishiyana.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1982:101) uthi ezinye zezithakazelo zakwaPhakathi yilezi:

Nina bakwalanga liphume ladedda.

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso selanga. Ubuhle bazo bufaniswa nelanga. Lapho zinyamalala lapho bezikhona zifaniswa nelanga eliphume ladedda. Uma kuqhamuke eyodwa intombi yakhona babecathi kuzoqhamuka nezinye.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaPhakathi yilezi:

Nina bakwasambane, (Sithole, 1982:101).

Esibongweni sakwaPhakathi kusetshenziswe isingathekiso sesambane. Lezi zithakazelo zasuselwa ekungahlalini endaweni eyodwa kwabantu bakwaPhakathi. Babehamba behlala bethuthiswa izimpi. Isambane isilwane esidume ngokumba umgodi singahlali kuwo. Ngenxa yalesi senzo sesambane nokuthutha njalo kwabantu bakwaPhakathi yingakho bagcine sebefaniswa naso.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1982:103) uthi ezinye zezithakazelo zakwaShabalala yilezi:

Nina bakwasidwaba siluthuli
Singabancwaba weta nomlandakazi.

Esibongweni sakwaShabalala kusetshenziswe isingathekiso sesidwaba ngoba babekhohlelwa ukuthi uma ingane ingeyakhona. Kumele kungafuniselwa. Akumele kuze kulokhu kufuniselwa. Babekhohlelwa ukuthi uma ifuniselwa akuyona eyakhona. Unina akaziphathanga kahle.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1982:105) uthi ezinye zezithakazelo zakwaSibankulu yilezi:

Nina bakwagumbi lamagwala
Nina bakwankomo zisengelw' amavila.

Esibongweni sakwaSibankulu kusetshenziswe isingathekiso segumbi. Lezi zithakazelo ziveza ubuqhawe babantu bakwaSibankulu. Abanye abantu ababebaleka, babehamba beyocela ukukhoseliswa yibo. Babengabi nankinga yokukwenza lokho. Babebamukele ngezandla ezimhlophe. Babezinikela uma besempini futhi bephumelela, yingakho sebefaniswa nendlu yokuhlala amagwala. Babengancishani ngokudla noma umuntu babembona ukuthi akakhuthele. Uma sekudliwa kwakudla wonke umuntu. Wawungabandlululwa ngokweqhaza olibambile ukuze loko kudla kuzodliwa kulungiswe.

Kusetshenziswe isabizwana soqobo u-“nina”.

Ezinye zezithakazelo zakwaSibisi yilezi:

Nina bakwazith' ezinhlanu, (Sithole, 1982:106).

Esibongweni sakwaSibisi kusetshenziswe isingathekiso sezitho. Ubuhle babo babubonakala nangezitho ezakheke kahle zaba nkulu. Ubukhulu bazo kwakungathi kuhlangukanye ezinhlanu kwesisodwa.

Kusetshenziswe isabizwana soqobo u-“nina”.

USithole (1982:107) uthi ezinye zezithakazelo zakwaSibiya yilezi:

Nina bakwankom' isengelw' emaweni
Ingasengelw' esibayeni
Akuyon' eyakhona.

Esibongweni sakwaSibiya kusetshenziswe isingathekiso senkomo. Lapha kuqondwe ukuthi abantu bakwaSibiya babesebenzisa eyabo indlela yokuzivikela ezitheni engajwayelekile. Uma impi isinyathela amasimba abantwana, okusho ukuthi uma izitha zezisemabaleni abo kuyaye kuphume izinsizwa ezikhona lapho zishayane izifuba nezitha. AbakwaSibiya babekhipha abesifazane bavimbe ngabo izitha. Labo ababephumele phandle babevele bakhumule babenqunu cwe. Ngenxa yalesi senzo izitha zazivele ziphele amandla. Lesi senzo babesenza abantu besibiya ngoba phela babazi ukuthi abantu besifazane ababulawa uma kunempi.

Kusetshenziswe isingathekiso esinokuphikisana senkomo esengelwa emaweni nasesibayeni. La magama emaweni nasesibayeni ayaphikisana phela isibaya sisekhaya ebaleni kanti amawa asezintabeni emahlathi noma endle.

Kusetshenziswe isabizwana soqobo u-“nina”.

4.3 Isiphetho

Kulesi sahluko umcwaningi ugxile ekubhekeni ulimi oluyizingathekiso ezithakazelweni. Umcwaningi uqale waluchaza ulimi ukuthi luyini. Umsebenzi walo awusalanga neze ngaphandle. Umcwaningi ube esecaphuna ezinye zezithakazelo ezinolimi oluyizingathekiso wase eyazihluza kahle ngokusebenzisa ulwazi olunye aluthola kubantu balezo zithakazelo azibhekile. Lapha umcwaningi ubheke izingathekiso ezinezingathekiso ezinolimi oluqosheme,

oluhloniphisayo, lobuqhawe, oluyisenzasamuntu, olunezithombemagama nokusetshenziswa kwesabizwana soqobo.

Ukuthola ulwazi oluthile kubantu bezithakazelo umcwaningi abegxile kuzo kulolu cwaningo kube nzima kakhulu. Okwenze lokho ukuthi abanye abantu umcwaningi uthole ukuthi bayazazi izithakazelo kodwa ukuzihluza kube wumqansa. Bakhona bona abayingcosana abamnikile okuthile. Esahlukweni esilandelayo kuzogxilwa ezinhlotsheni zezingathekiso ezithakazelweni.

ISAHLUKO5

5.0 IZINHLOBO ZEZINGATHEKISO EZITHOLAKALA EZITHAKAZELWENI

5.1 Isingeniso

Inhloso yalesi sahluko ukubheka izingathekiso ezitholakala ezithakazelweni. Kuzobhekwa nokuthi zisetshenziselwani izingathekiso ezithakazelweni. Kuzogcinwa ngokunikeza izinhlobo zezingathekiso eziyizenzo, ezingamabizo, ezingamabizoqho, eziyingathekisosilwane, kanye nezingamabizo ezinenhlamba bese kucashunwa nezibonelo. Amagama abalulekile kulesahluko ayachazwa. Kukhona nesiphetho.

5.2 Izinhlobo zezingathekiso ezitholakala ezithakazelweni

Ziningi izinhlobo zezingathekiso. UMsimang (1991:17) kukhona isingathekiso esiyizenzo nesiyibizo. Esingathekisweni esiyizenzo uthola kusetshenziswa isenzo kanti esiyibizo uthola kusetshenziswa ibizo. UMsimang uqhubeka athi ziningi izinhlobo zezingathekiso kukhona isingathekisosilwane lapho uthola kufaniswa okuthile nesilwane. Ezithakazelweni kuningi lapho

uthola khona kufaniswe umuntu othile nezilwane ngenxa yendlela ayiyo kungaba wubuqhawe, ubude, ukuhlakanipha kwakhe. Uke uthole nezinye izingathekiso ezitholakala ezithakazelweni ezinenhlamba.

Isingathekiso isithombemagama esisondelene kakhulu nesifaniso futhi sibalulekile kakhulu ezithakazelweni. Enye into ibizwa ngenye ukucacisa lokho okukhulunywa ngakho. Lokho kusithatha kusibeke ekujuleni kolimi olusebenza ezithakazelweni. UKhathi (2002:74) siyamthola ekhuluma ngaso lesi sithombemagama. Uthi kukhona isingathekiso esihlobene nesenzo kanye naleso esihlobene nebizo.

5.2.1 Eziyisenzo

Isenzo yigama elisho ukwenzeka kwento ethile. Ziningi kakhulu izinto ezenzekalayo ezithakazelweni nezishiwoyo ngaleso sibongo okusuke kukhulunywa ngaso. Lapha kusuke kukhulunywa ngezimo noma ngezenzeko labo bantu bangaleso sikhathi noma leso sizukulwano esabhekana nazo. Izimo ababebhekana nazo ziningi futhi azifani. Izinto ezanzeke singabala izimpi, ukuhlabana nokuhlulwa kuzo, ukuthutha, ukuzingela, ukusebenzisa amakhambi esintu.

Isingathekiso esiyisenzo sibonakala ngokuthi into leyo okukhulunywa ngayo yenzeke.

Zintathu izinhlobo zesenzo kukhona eziwayelekile, ezinhlamvunye kanye neziqala ngonkamisa.

Izenzo eziwayelekilezichazeka kanje:

More than one syllable. Starts with a consonant, (IsiZulu workbook Grade 8, 2014:120).

Izenzo eziwayelekile zinezakhi eziningi. Lezo eziqala ngongwaqa.

(IsiZulu workbook Grade 8, 2014:120) zichazwa kanje izenzo ezinhlamvunye:

Only one syllable. Starts on a consonant.

Sinesakhi esisodwa, Siqala ngongwaqa.

Eziqala ngonkamisa izenzo:

More than one syllable. Starts on a vowel, (IsiZulu workbook Grade 8, 2014:120).

Izenzo eziqala ngonkamisa. Zinezakhi eziningi. Ziqala ngonkamisa.

Umcwaningi uyavumelana nezincazelo zalezi zinhlobo zezenzo ezintathu ezingenhla. Uthi ezithakazelweni kusetshenziswa kakhulu ezimbili izinhlobo, okuyizenzo ezijwayelekile neziqala ngonkamisa.

UMakhambeni (1990:79) uthi ezinye zezithakazelo zakwaKhumalo yilezi:

Nina bakwaNkomo **zavul'** inqaba
Zavul' inqaba ngezimpondo.

Lokhu okudwetshelwe ngenhla kokubili U-“zavula”, lapha kusetshenziswe izingathekiso eziyisenzo ngoba ukuvula ukwenza. U-“zavula” osetshenzisiwe lapha uyisenzo esijwayelekile.

Ezinye zezithakazelo zakwaSikhakhane yilezi:

Inkomo kayikhalang' **ihlatshwa**
Yakhal' isihlahlelwa, (Sithole, 1982:108-109).

Lokhu okudwetshelwe ngenhla kokubili U-“kayikhalang” no-“yakhal” lapha kusetshenziswe izingathekiso eziyisenzo ngoba ukukhala isenzo. U-“khalang” uyisenzo esijwayelekile beno-“yakhala”. U-“ihlatshwa” uyisenzo esiqala ngonkamisa.

UMabuya (2009:56) uthi ezinye zezithakazelo zakwaMabuyakhulu:

UMaseng' inhlaba.

Lesi singathekiso sesenzo. Akusengwa inhlaba kodwa kusengwa inkomo. Lokhu kungabuye kusho futhi enhlabathini yilapho bekipha khona ukudla. U-“umasenga” isenzo esiqala ngonkamisa.

Ezinye zezithakazelo zakwaBiyela yilezi:

Nin' **enibiya** ngenkomo

Abanye **bebiya** ngamahlaha, (Sithole, 1982:15).

Kulezi zithakazelo siyasithola isingathekiso sesenzo kwazise akubiywa ngenkomo kepha kubiywa ngocingo. Ukubiywa kusho ukwenza. Lapha kulezi zithakazelo baqonde ukuthi abantu bakwaBiyela babenomhlambi wezinkomo. U-“enibiya” uyisenzo esiqala ngonkamisa kanti ubebiya ungesijwayelekile.

Ezinye zezithakazelo zakwaButhelezi yilezi:

UMbokodo yokugaya
Egay’abafazi bakoVumbuluka, (Sithole, 1982:16).

Kulesi sithakazelo siyasithola isenzo kwazise abantu bakwaButhelezi babizwe kuthiwe bayiMbokodo. Imbokodo vele umsebenzi wayo ukugaya. Ukugaya isenzo. Lapha kuqondwe ukuthi amabutho akwaButhelezi abulala abafazi bakoVumbuluka. U-“egay” uyisenzo esiqala ngonkamisa.

UMakhambeni (1986:77) uthi ezinye zezithakazelo zakwaCele yilezi:

Nkomo **kayivuswa**
Nkomo **isengwailele**.

Kulezi zithakazelo ziyazithola izenzo kwazise okuwukuvusa, ukusenga nokulala. Inkomo vele umsebenzi wayo ukusengwa. Lapha kuqondwe ukuthi ucansi lwenziwa kulelwe phansi. Le ngxenye yaqhamuka ngeNkosi uShaka eyabonwa wuNdosi wakwaCele enza ucansi emile. Wabe esemtshela ukuthi kumele kulalwe phansi uma benza ucansi. UShaka kusukela lapho wabe esebiza abakwaCele ngalezi zithakazelo, wasebenzisa ulimi lokuhlonipha, olunonomqondo ocashile. U-“kayivuswa” uyisenzo esijwayelekile kanti u-“isengwa” no-“ilele” bayizenzo eziqala ngonkamisa.

Ezinye zezithakazelo zakwaGcabashe yilezi:

Nin’ **enidl**’ umuntu nimyenga ngendaba, (Sithole, 1982:25).

Kulezi zithakazelo siyasithola isenzo u-“enidl”. Kulezi zithakazelo abantu bakwaGcabashe bafaniswa namabhubesi okuyiwona adla abantu. Abanye bakwaGcabashe bathi kusho ukuthi bayancishana bathi bedla isihambi bebe besidlisa indaba. U-“enidl” isenzo esiqala ngonkamisa.

UMakhambeni (1986:78) uthi ezinye zezithakazelo zakwaKhumalo yilezi:

Abath **bedl’** umuntu
Bebe **bemyenga** ngendaba.

Kulezi zithakazelo zakwaKhumalo siyazithola izenzo eziwu u-“bedl’ no-”bemyenga”. Kulezi zithakazelo abantu bakwaKhumalo bafaniswa namabhubesi okuyiwona adla abantu. U-“bedl’ no-”bemyenga”. izenzo ezijwayelekile.

Ezinye zezithakazelo zakwaNtuli yilezi:

Nin’ **eniphemba** ngamabele
Nin’ **eniphemba** ngezingoqo
Nina bakwaNsimb’ **edl’** ezinye, (Makhambeni, 1986:82).

Kulezi zithakazelo zakwaNtuli siyazithola izenzo eziwu u-“eniphemba” no-“edl’”. Imigqa yokuqala emibili iqonde ukuthi abantu bakwaNtuli babelimile benamasimu amakhulu. Umugqa wesithathu kulezi zithakazelo kuqondwe ngawo ukuthi abantu bakwaNtuli kukhona isikhathi lapho babedlana bona behlala entabeni yaseMnambithi iLenge. Ngaleso sikhathi babaziwa ngokuthi abakwaMbhele. Abantu bakwaNtuli nabakwaMbhele bawuzalo olulodwa. U-eniphemba no-edl izenzo eziqala ngonkamisa.

USithole (1982:96) uthi ezinye zezithakazelo zakwaMadonsela yilezi:

Ukukhala kwelenyoni kuyangiyinga
Ikhala ngamanqond’ umlom’ uthule.

Kulezi zithakazelo zakwaMadonsela siyasithola isenzo esiwu-“ikhala”. Imigqa yokuqala emibili iqonde ukuthi amabutho akwaMadonsela uma egwazwa empini ayeqinisele engazwakwali empongoloza njengabafazi. Yingakho ayefaniswa nenyoni edidayo ezwakala ikhala kodwa umlomo uvaliwe. U-“ikhala” isenzo esiqala ngonkamisa.

Ezinye zezithakazelo zakwaSibiya yilezi:

Nina bakwaNkom' **isengelw'** emaweni
Ingasengelw' esibayeni, (Msimang, 1991:14).

Kulezi zithakazelo zakwaSibiya siyazithola izenzo eziwu u-“isengelwa” no-“ingasengelw”. Imigqa yomibili iqonde ukuthi izinsizwa zakwaSibiya zazingenankinga nokwenza ucansi ezinkalweni. Lapha isenzo ukusenga sisetshenziswe esikhundleni segama ukwenza ucansi. Inkomo kuqondiswe kumuntu wesifazane. U-“isengelwa” no-“ingasengelw” izenzo eziqala ngonkamisa.

UMzolo (1977:101) uthi ezinye zezithakazelo zakwaChiya yilezi:

Kwahlamba ngentusi
Abanye behlamba ngamanzi.

Kulezi zithakazelo zakwaChiya siyazithola isenzo esiwu “hlamba”. Imigqa yokuqala emibili engenihla iqonde ukuthi abantu bakwaChiya bageza ngobisi abanye begeza ngamanzi. Intusi ubisi lenkomo noma amasi. Abantu bakwaChiya kumele ukuba babenothile ngokwemfuyo okuyilapho babethola khona ubisi namasi. Ngendlela ubisi namasi okwakukuningi ngakhona kubona into nje eyase ifana namanzi. Kubona ubisi namasi kwakutholakala kalula njengamanzi kwabanye. U-“hlamba” isenzo esijwayelekile.

Ezinye zezithakazelo zakwaXolo yilezi:

Singakwankungu ende
Ebambelele ezulwini, (Mzolo, 1977:94).

Kulezi zithakazelo zakwaXolo siyazithola isenzo u-“ebambelela”. Le migqa engenihla abantu bakwaXolo ubude babo bufaniswa nenkungu ende ebambelele ezulwini. U-“ebambelele” isenzo esiqala ngonkamisa.

UMakhambeni (1986:77) uthi ezinye zezithakazelo zakwaCele yilezi:

Sidleke esihle
Esizalela amazinyane amasakabuli.

Kulezi zithakazelo zakwaCele siyasithola isenzo u-“esizalela”. Le migqa kulezi zithakazelo zakwaCele iqonde ubuhle bezakhiwo zabo ababenazo okuyilapho abantwana babo

babelethelwa khona. Zazifaniswa nesidleke esihle esizalela amazinyane amasakabuli. U-“esizalele” isenzo esiqala ngonkamisa.

Ezinye zezithakazelo zakwaZungu yilezi:

Nyama kayishi
Isha ngabaphephezeli, (Sithole, 1982:123).

Kulezi zithakazelo zakwaZungu siyasithola isenzo u-“isha”. Le migqa engenhla kulezi zithakazelo zakwaZungu yaqhamuka ngokuthi abantu bakhona uma bosa inyama babeyosa kahle ingashi yingakho kwaze kwsetshenziswa lesi singathekiso. Lezi zithakazelo kuyatholakala futhi ukuthi zichaza ukuthi impi ayiveli izisukele kodwa kuba khona abayisusayo. U-“isha” isenzo esiqala ngonkamisa.

UMzolo (1977:126) uthi ezinye zezithakazelo zakwaNgcobo yilezi:

Amavula nkungu kuvele ilanga.

Kulezi zithakazelo zakwaNgcobo siyazithola isenzo u-“amavula”. Le migqa engenhla iqonde ubuhle babantu bakwaNgcobo babufaniswa nenkungu evuleka kuvele ilanga. Ubuhle bobuso babo babebubona bubuhle kakhulu uma sekuphuma ilanga.

Ezinye zezithakazelo zakwaMadlala yilezi:

Abadondolozela ngozipho kwabaseSinyameni
Abakwanzipho zinde ngokwegwebana
Abakwambabala eyagweba igijima
Ukuba ayigwebanga ngabe asikho, (UMzolo, 1977:150).

Kulezi zithakazelo zakwaMadlala siyasithola isenzo u-“abadondolozela”. Le migqa engenhla iqonde ukuthi abantu bakwaMadlala babehamba bephethe imikhonto. Ukudondoloza ngozipho kusho ukuhamba bephethe imikhonto. Izinzipho zisetshenziswe esikhundleni semikhonto. Lapha kusetshenziswe ukungathekisa ukuthi badondolozela ngezinzipho.

UMzolo (1977:154) uthi ezinye zezithakazelo zakwaNcube yilezi:

Okasungulu, uzibunubunwana

Lwathunga umuntu
Lwabuye **lwathunga** ingubo.

Kulezi zithakazelo zakwaNcube siyazithola izenzo u-“lwathunga”. Le migqa engenhla kulezi zithakazelo zakwaNcube kusetshenziswe izingathekiso. Lapha usungulo lusetshenziswe esikhundleni somthondo ongasetshenziswa njengozibunubunwana. Umthondo usetshenziswa ukwenza ucansi kanti usungulo lusetshenziswa ukuthunga ingubo. Uthunga isenzo esijwayelekile.

UMzolo (1977:155) uthi ezinye zezithakazelo zakwaMadlala yilezi:

Abathunda kuvele isithokazana.

Kulezi zithakazelo zakwaMadlala siyazithola isenzo u-“abathunda”. Lo mugqa kwizithakazelo zakwaMadlala usho ukwenza ucansi emva kokumitha kowesifazane athole ingane yentombazane. Isenzo uthunda sisho ukuchama, kodwa asihloniphisi njengochama. Sinenye incazelo, sisho ukukhipha uketshezi oluphuma kumuntu wesilisa lungene esithweni somuntu wesifazane bese eyakhulelwa. Lezi zithakazelo zaqhamuka ngokuthi abantu abaningi besifazane bakwaMadlala babethola amantombazane abe izingane zabo zokuqala bese kuba ezabafana ezilandelayo. Isithokakazane kusetshenziswe isingathekiso kuqondwe intombazane. U-“abathunda”. isenzo esiqala ngonkamisa.

Ezinye zezithakazelo zakwaKhumalo yilezi:

Abadla izimfe zambili
Kwaphuma ikhambi lalinye, (Makhambeni, 1986:78).

UMzolo (1977:156) uthi ezinye zezithakazelo zakwaMabaso yilezi:

Owadla izimfe zambili
Kwaphuma ikhambi lalinye.

Kulezi zithakazelo zakwaMabaso noKhumalo siyasithola isenzo u-“abadla”. Kule migqa engenhla kulezi zithakazelo ezingenhla zakwaKhumalo nezakwaMabaso zikhuluma ngokuzalana. Ukudla izimfe ezimbili kukhuluma ngokuhlangana komuntu wesifazane nowesilisa, ikhambi kusetshenziswe isingathekiso kuqondiswe enganeni. Uma umuntu wesilisa

nowesifazane beya ocansini kuba sekukhandeka ingane, okuyikho okuqondwe ngalezi zithakazelo. U-“abadla” isenzo esiqala ngonkamisa.

Ezinye zezithakazelo zakwaMajozi ngokuka:

Mbhulangwe wena owabhula izingwe.

Kulezi zithakazelo zakwaMajozi siyasithola isenzo u-“mbhulangwe”. Le migqa engehla yalezi zithakazelo yaqhamuka ngokuthi kwakukhona uNgoza wakwaMajozi owayekhonze ukuzingela izingwe nezingonyama. Isikhathi esiningi uma eyozingela wayesebenzisa umkhonto omfishane owawubizwa ngokuthi ijozi. UNgoza wayekhanda izinsimbi ezasisetshenziswa ukwakha imikhonto. UNgoza emva kokuthola indodana yokuqala wayiqamba isibongo wathi uMajozi. Wayetha leli gama emva kokusebenzisa kwakhe imikhonto eyayidumile ibizwa ngokuthiwa amajozi. Kusukela lapho indodana kaNgoza nabantu bayo babe sebezibiza ngokuthi abakwaMajozi. U-“mbhulangwe” isenzo esijwayelekile.

5.2.2 Eziyibizo

Ibizo yigama elimele into ethile kungaba abantu, izindawo, imfuyo nokunye.

Izingathekiso eziyibizo zibonakala ngokuthi kusetshenziswe ibizo.

USithole (1982:90) uthi ezinye zezithakazelo zakwaNhleko yilezi:

Ngubo yengwe neyengonyama
Mbambo zenyathi.

Lokhu okubhalwe kwagqama ngenhla kokubili u-“ngubo” no-“mbambo” ngamabizo esigaba-9 no-10 ngokulandelana. Lapha kusetshenziswe izingathekiso eziyibizo ngoba abantu bakwaNhleko bavele kwathiwa bayiNgubo neziMbambo. Ku mugqa wokuqala ngenhla kuqondiswe ebukhosini bakhona kwaNhleko. Phela ingubo yengwe neyengonyama igqokwa ngamakhosi. Umugqa wesibili uqondise ekutheni babeqinile abantu bakwaNhleko. Uma umshaya ngewisa ezimbanjeni kwakufana nokuthela amanzi edadeni.

Ezinye zezithakazelo zakwaQwabe yilezi:

Isigodo esisind' abetshathi
Donga olulal' amankentshane, (Sithole, 1982:102).

U-“donga” ibizo lesigaba-11 kanti “isigodo”ibizo lesigaba-7. Kusetshenziswe izingathekiso eziyibizo ngoba abantu bakwaQwabe bavele kwathiwa bawudonga komunye umugqa kwathiwa bayisigodo. Ku mugqa wokuqala kuqondiswe ukuthi abantu bakwaQwabe ukubehlula empini kwakungesiyo into elula. Lo mugqa uqondise ukuthi zazehluleka izitha zabo ukumelana nabo. Umugqa wesibili uqondise ukuthi amabutho akwaQwabe ayesabeka njengodonga olulala amankentshana. Izitha ezaziwahlasela kwakumele ziye sezicabange kahle.

UNtombela, Mathenjwa noDonda (1982:83) bathi ezinye zezithakazelo zakwaShabalala yilezi:

Ludonga lukaMavuso
Nina bakwa**Sidwaba** siluthuli.

Okubhalwe kwagqama ngenhla kokubili u-“ludonga” ibizo lesigaba se-11 kanti u-“sidwaba” siyibizo lesigaba sesi-7. Kusetshenziswe izingathekiso eziyibizo ngoba abantu bakwaQwabe bavele kwathiwa bawudonga futhi abakwasidwaba. Umugqa wokuqala kulezi zithakazelo zakwaShabalala uqondiswe endaweni lapho amabutho ayeholwa nguMavuso wakwaShabalala ayecuthela khona izitha. Umugqa wesibili uqondiswe ekuhambeni kwabantu bakwaShabalala uma beshintsha izindawo bexoshwa izimpi. Bathi kubantu besifazane bakhona babehamba isidwaba size sigwale uthuli.

Ezinye zezithakazelo zakwaDlamini yilezi:

Ludonga lukaMavuso, (Makhambeni, 1986:77).

Okubhalwe kwagqama ngenhla u-“ludonga” ibizo lesigaba se-11. Kusetshenziswe izingathekiso eziyibizo ngoba abantu bakwaQwabe bavele kwathiwa bawudonga futhi abakwasidwaba. Lo mugqa kulezi zithakazelo zakwaDlamini uqondiswe endaweni lapho amabutho ayeholwe nguMavuso wakwaDlamini ayevamise ukucoboshisa khona izitha.

USithole (1982:16) uthi ezinye zezithakazelo zakwaButhelezi yilezi:

UMbokodo yokugaya
Egay' abafazi bakoVumbuluka.

Kulezi zithakazelo siyalithola ibizo lesigaba sesi-9 u-“umbokodo”. Abantu bakwaButhelezi babizwe ngeMbokodo okuyisingathekiso. Lapha kuqondwe ukuthi amabutho akwaButhelezi ayebulala ngisho abafazi, ngoba amanye amadoda ayethi uma ebona ukuthi kushubile bese ecasha ebafezini khona engezukubulawa.

USithole (1982:24) uthi ezinye zezithakazelo zakwaDuma yilezi:

Duma **lwandle!**
Lulwandle aluwelwa
Luwelwa zinkonjane.

Ezinye zezithakazelo zakwaMnguni yilezi:

Wena wakal**lwandle!** aluwelwa
Luwelwa zinkonjane ezindiza phezulu
Abantu abaliweli, (Mzolo, 1977:157).

UMzolo (1977:157) uthi ezinye zezithakazelo zakwaMzimela yilezi:

Mnguni, waso**lwandle** kaluwelwa
Luwelwa izinkonjane nabelungu.

Kulezi zithakazelo zakwaDuma, Mnguni nezakwaMzimela sithola ibizo lesigaba se-11 u-“u/lulwandle”. Kulezi zithakazelo kusetshenziswe ulwandle okusho umfula omkhulu ongawelwa ngumuntu, uwelwa izinyoni kuphela izinkonjane. Ezithakazelweni zakwaMzimela kukhulunywa ngabelungu okuyibona abakwazi ukuwela ulwandle. Ekufikeni kwabelungu, amaZulu akuqaphela ukuthi ngaphandle kwezinkonjane ezikwazi ukundiza emagqumeni, ezintabeni nasoLwandle, nabelungu bayakwazi ukuwela ulwandle.

Lezi zithakazelo zifanisa abantu balezi zibongo zombili noLwandle okusho ukuthi ukungahluleki kwabo empini bazifanisa noLwandle olungaweleki. Phela ulwandle luyaziwa ukusabeka kwalo uma selihuba noma seligubha amagagasi. Akekho noyedwa osondelayo kulo.

Ezinye zezithakazelo zakwaMdhladhla yilezi:

Wena kaMantshinga
ULulwandle ukundindiza kwalo
Luya emuva, luya phambili, (Mzolo, 1977:158).

Kulezi zithakazelo siyalithola ibizo lesigaba se-11 u-“ululwandle”. Njengoba ezithakazelweni zakwaDuma, Mnguni noMzimela kusetshenziswe uLwandle njengalapho betholakala khona, isibongo sakwaMdhladhla siveza isithombe esinobuqiniso ngolwandle. Ukuveza ukuthi luyandindiza nokunyakaza kwamagagasi yikhona abafanisa nakho uMantshinga wakhona. Ulwandle luyingozi ngezindlela eziningi yingakho lusabeka yingakho abesibongo sakwaMdhladhla bangachithanga sikhathi ekufaniseni iqhawe labo nalo. Umsindo owenziwa ukundindiza kolwandle wenza abantu besabe ukusondela eduzane yingakho abantu bakwaMdhladhla babenza abantu ukuba bengasondeli kubo.

USithole (1982:25) uthi ezinye zezithakazelo zakwaGcabashe yilezi:

Thamb’ limanephu
Ngakhukhuza ngadinwa.

Kulezi zithakazelo zakwaGcabashe siyalithola ibizo u-“thambo”, elesigaba sesi-5. Kulezi zithakazelo kusetshenziswe isingathekiso ngoba abantu bakwaGcabashe bafaniswe nethambo elimanephu. Le migqa engenhla iqonde ukuthi ngendlela ababebaningi ngayo abantu bakwaGcabashe noma izitha zazibabulala kodwa zazihluleka ukubaqeda.

Ezinye zezithakazelo zakwaNtuli yilezi:

Nina bakwa**Nsimb’** edl’ ezinye, (Makhambeni, 1986:82).

Kulezi zithakazelo zakwaNtuli siyalithola ibizo lesigaba sesi-9 u-“nsimbi”. Lapha siyasithola isingathekiso ngoba kuvele kwathiwa abantu bakwaNtuli abakwaNsimbi. Lo mugqa kulezi zithakazelo usukela lapho abantu bakwaNtuli ngesikhathi bakhe eMnambithi besabizwa ngokuthi abakwaMbhele. Ngaleso sikhathi babakhe entabeni yaseMnambithi iLenge, lapho babedlana bodwa. Abantu bakwaMbhele nabakwaNtuli bawuzalo olulodwa.

USithole (1982:26) uthi ezinye zezithakazelo zakwaGoba yilezi:

Sicubu cengelela
Sicub' asosiwa siyaphekwa
Mbambo owenda ngonyezi.

Kulezi zithakazelo zakwaGoba siyalithola ibizo u-“sicubu” elesigaba sesi-7 kanti u-“mbambo” elesigaba-9. Kulezi zithakazelo kusetshenziswe izingathekiso ngoba bavele babizwa ngesicubu nezimbambo. Lezi zithakazelo zakwaGoba zaqhamuka ngokuthi abantu bakwaGoba babefuyile behlaba beyithanda inyama. Yingakho kwaze kwakheka lezi zithakazelo eziyizingathekiso. Izithakazelo lezi ezisemgqeni wesithathu zona zaqhamuka kwenye yamakhosi yakwaGoba eyayincane ngomzimba eyakhothama ebusuku kukhanya unyezi.

Ezinye zezithakazelo zakwaGumbi yilezi:

Mehlo enkom' enkulu, (Sithole, 1982:26).

Liyalitholakala ibizo u-“amehlo” lesigaba sesi-6. Kulezi zithakazelo zakwaGumbi siyasitholakala isingathekiso esiyibizo ngoba bavele babizwe ngamehlo enkomo enkulu. Akusetshenziswa izakhi zesifaniso. Lezi zithakazelo zakwaGumbi ziqhamuka ngenye iNkosi yakwaGumbi uLuvuno owayenamehlo amakhulu njengawenkomo.

USithole (1982:56) uthi ezinye zezithakazelo zakwaMazibuko yilezi:

Mafu aphezulu.

Kulezi zithakazelo zakwaMazibukosiyalithola ibizo u-“amafu” lesigaba sesi-6. Kulezi zithakazelo zakwaMazibuko kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwe ngamafu aphezulu. Lezi zithakazelo zakwaMazibuko zaqhamuka ngokuthi bona babezibona bephezulu. Babengazibukeli phansi noma kungathiwa isiphi isimo ababhekene naso. Babeba nethemba lokuthi bazosinqoba.

USithole (1982:61) uthi ezinye zezithakazelo zakwaMdakane yilezi:

Mshiza kaNonomba
Sihlang' esasala kwaNodwengu.

Kulezi zithakazelo zakwaMdakane igama u-“umshiza” no-“isihlangu” amabizo esigaba sesi-3 nesesi-7 ngokulandelana. Kulezi zithakazelo zakwaMdakane kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngomshiza nesihlangu. Lezi zithakazelo zakwaMdakane zaqhamuka ngesikhathi bebhekene nempi ababesebenzisa imishiza nezihlangu kakhulu kuyo, endaweni yakwaNodwengu. Kwaze kwasala izihlangu ngesikhathi ibambene ngezihluthu.

Ezinye zezithakazelo zakwaMnyandu yilezi:

Muth’ umnyama
Mashiy’ amahle, (Sithole, 1982:71).

Kulezi zithakazelo zakwaMnyandu igama u-“umuthi” no-“amashiya” amabizo esigaba sesi-3 nesesi-7 ngokulandelana. Kulezi zithakazelo zakwaMnyandu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngomuthi namashiya. Umugqa wokuqala ezithakazelweni zakwaMnyandu waqhamuka ngokuthi empini babesebenzisa umuthi omnyama ababewugcoba. Umugqa wesibili uqondise ebuhleni bezintombi zakhona. Ubuhle obabubonakala uma uzibheka ebusweni.

USithole (1982:73) uthi ezinye zezithakazelo zakwaMsimanga yilezi:

Sihlangu esisind’ abetshathi
Mbeng’ osind’ abosi.

Kulezi zithakazelo zakwaMsimanga igama u-“isihlangu” no-“umbengo” amabizo esigaba sesi-7 nesesi-3 ngokulandelana. Kulezi zithakazelo zakwaMsimanga kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesihlangu nombengo. Lezi zithakazelo zakwaMsimanga zaqhamuka ngokuthi uma sebehosheleka empini babengavimbeki. Babezenzela ezitheni zabo. Ibizo isihlangu nelombengo aqondiswe kubantu bakwaMsimanga, kanti elabetshathi nabosi aqondiswe ezitheni zabo.

Ezinye zezithakazelo zakwaMthethwa yilezi:

Ludonga dilika
Ndlebe zomdlwane, (Makhambeni, 1986:81).

Kulezi zithakazelo zakwaMthethwa igama u-“uludonga” ne-“indlebe” amabizo esigaba se-11 nelesi-9 ngokulandelana. Kulezi zithakazelo zakwaMthethwa kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngodonga nendlebe. Umugqa wokuqala kulezi zithakazelo zakwaMthethwa waqhamuka ngokuthi izitha zabo zazithi zibalindele kwenye indawo beqhamuke kwenye. Lo mugqa uqondise ekutheni abeze khona izitha zizobathola. Umugqa wesibili waqhamuka ngokuthi abaningi babo babenezindlebe ezincane. Yingakho zaze zafaniswa nezomdlwane.

USithole (1982:79) uthi ezinye zezithakazelo zakwaMthombeni yilezi:

Lulwandle aluwelwa.

Kulezi zithakazelo zakwaMthombeni igama u-“ululwandle” ibizo lesigaba se-11. Kulezi zithakazelo zakwaMthombeni kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngolwandle. Lezi zithakazelo zakwaMthombeni zaqhamuka ngokuthi babezifanisa noLwandle. Lokhu babekwenza ngoba babezibona beyingozi kakhulu ezitheni zabo. Phela kuyaziwa ukuthi ulwandle alusuye umngani wamuntu. Uma seluthukuthela seluhuba lugubha amagagasi kubaleka wonke umuntu eduze kwalo.

USithole (1982:83) uthi ezinye zezithakazelo zakwaNdlovu yilezi:

Boya benyathi.

Kulezi zithakazelo zakwaNdlovu igama u-“uboya” ibizo lesigaba se-11. Kulezi zithakazelo zakwaNdlovu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngoboya. Lezi zithakazelo zakwaNdlovu zaqhamuka ngesikhathi bebhekene nobunzima lapho babekhosele ngaphansi kweNkosi uShaka yabulawa iNkosi uDingane nabafowabo. Bathi bekhosele ngaphansi kweNkosi yakwaMkhize uZihlandlo kanti nayo isizobulawa iNkosi uDingane. Yingakho bebizwa ngoboya benyathi ngoba phela uboya benyathi uma ubusonga buyasombuluka.

Ezinye zezithakazelo zakwaNgidi yilezi:

Daka lubamba izinkomo, (Sithole, 1982:87).

Kulezi zithakazelo zakwaNgidi igama u-“udaka” ibizo lesigaba se-11. Kulezi zithakazelo zakwaNgidi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngomshiza ngodaka. Lezi zithakazelo zakwaNgidi zaqhamuka ngokuthi babezifanisa nodaka olubamba izinkomo ezitheni zabo. Udaka lumele bona kanti izinkomo izitha zabo. Babethi uma sebezibambile izitha kukhulume iklwa kuphela.

USithole (1982:113) uthi ezinye zezithakazelo zakwaThabethe yilezi:

Mthunzi wokuphumul’ abakhathele.

Kulezi zithakazelo zakwaThabethe igama u-“umthunzi” ibizo lesigaba se-11. Kulezi zithakazelo zakwaThabethe kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngomthunzi. Lezi zithakazelo zakwaThabethe zaqhamuka ngesikhathi abantu bebaleka bebakhoselisa. Igama umthunzi limele bona, ukuphumula ukukhosela bese abakhathele limele abantu ababebakhoselisa.

Ezinye zezithakazelo zakwaLanga yilezi:

Onhliziy’ emhlophe, (Sithole, 1982:40).

Kulezi zithakazelo zakwaLanga igama u-“inhliziy’” ibizo lesigaba sesi-9. Kulezi zithakazelo zakwaLanga kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenhliziy’o. Lezi zithakazelo zakwaLanga zaqhamuka ngokuthi abantu bakwaLanga babenomoya omuhle. Isivakashi babesiphatha kahle, besiphe nezipho ezinhle. Yingakho kwaze kwakheka lezi zithakazelo eziyizingathekiso.

UMakhambeni (1986:79) uthi ezinye zezithakazelo zakwaLuthuli yilezi:

Sigencagenca **mbaz’** ebukhali.

Kulezi zithakazelo zakwaLuthuli siyalithola ibizo u-“imbazo” lesigaba sesi-9. Kulezi zithakazelo zakwaLuthuli kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngembazo. Lezi zithakazelo zakwaLuthuli zaqhamuka ngokuthi amabutho akwaLuthuli ayenamandla eqotha

imbokodo nesisekelo ezitheni. Yingakho ayefaniswa nembazo ebukhali, kwaze kwakheka lezi zithakazelo eziyizingathekiso.

UMakhambeni (1986:84) uthi ezinye zezithakazelo zakwaXulu yilezi:

Wohlo! **Mathamb'** agcwal' izintaba.

Kulezi zithakazelo zakwaXulu siyalithola ibizo lesigaba sesi-6 u-“amathambo”. Kulezi zithakazelo zakwaXulu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngamathambo. Lezi zithakazelo zakwaXulu zaqhamuka ngokuthi kunabantu bakhona abaningi abashonele ezintabeni. Yingakho kusetshenziswa ibizo umathambo abathi agcwala izintaba. Yingakho kwaze kwakheka lezi zithakazelo eziyizingathekiso.

Ezinye zezithakazelo zakwaMalinga yilezi:

Mchokama **nyawo** zimhlophe, (Sithole, 1982:47).

Kulezi zithakazelo zakwaMalinga siyalithola ibizo u-“izinyawo” lesigaba se-10. Kulezi zithakazelo zakwaMalinga kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngonyawo. Lezi zithakazelo zakwaMalinga zaqhamuka ngokuthi babehamba kakhulu. Kuthiwa banyawo zimhlophe ngoba beqonde ukuthi izinyawo zigcwele uthuli. Yingakho kwaze kwakheka lezi zithakazelo eziyizingathekiso.

USithole (1982:62) uthi ezinye zezithakazelo zakwaMdlalose yilezi:

Nhlok' enhle!

Kulezi zithakazelo zakwaMdlalose siyalithola ibizo u-“inhloko” lesigaba sesi-9. Kulezi zithakazelo zakwaMdlalose kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenhloko. Lezi zithakazelo zakwaMdlalose zaqhamuka ngokuthi amakhanda abo ayemi kahle.

Ezinye zezithakazelo zakwaNsele yilezi:

Nina bakwa**Siziba** silala ingonyama, (Sithole, 1982:95).

Kulezi zithakazelo zakwaNsele siyalithola ibizo u-“isiziba” lesigaba sesi-7. Kulezi zithakazelo zakwaNsele kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesiziba. Lezi zithakazelo zakwaNsele zaqhamuka ngokuthi izitha zazibazi ukuthi abantu bakwaNsele kwakungelula ukubanqoba uma ubahlasela lapho babehlala khona. Yingakho indawo ababehlala kuyo yayifaniswa nesiziba bona befaniswa nengonyama.

USithole (1982:101) uthi ezinye zezithakazelo zakwaPhakathi yilezi:

Nina **bakwaMthent’** uhlab’ usamila
Nina bakwa**Mhlamb’** ushiyan’ **ukwayusa**
Nina bakwa**Langa** liphume ladede.

Kulezi zithakazelo zakwaPhakathi siwalithola amabizo u-“umthente”, u-“umhlambi” ne-“ilanga” esigaba sesi-3, nesesi-3 nesesi-5 ngokulandelana. Kulezi zithakazelo zakwaPhakathi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngemithente, umhlambi nelanga. Umugqa wokuqala walezi zithakazelo zakwaPhakathi waqhamuka ngokuthi kumabutho akhona kwakukhona nesinsizwa ezasisencane. Zazingazitheli ngabandayo empini, zazizimisela kakhulu. Okwakwenza bekwazi ukuhlula izitha. Ngelomthente baqonde izinsizwa zakhona ezasisencane. Umugqa wesibili uqonde ukuthi izingane zakhona zaziningi zikhula zilandelana. Umugqa wesithathu uqonde ukuthi babekhanya abantu bakhona ngokwebala.

Ezinye zezithakazelo zakwaSangweni yilezi:

Tshani bude bukaNsele
Nina baka**Mabelemade**
Ancelis’ umntwana ngaphesheya komfula
Nina bakwa**Manz’** ezulu, (Sithole, 1982:102).

Kulezi zithakazelo zakwaSangweni siyawathola amabizo u-“utshani”, u-“amabele” na-“manzi” esigaba se-11, nesesi-5. Kulezi zithakazelo zakwaSangweni kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngotshani, ngamabele nangamanzi. Umugqa wokuqala walezi zithakazelo zakwaSangweni waqhamuka ngokuthi kubantu bakhona kwakukhona nabade.

Umugqa wesibili nowesithathu uqondise ekutheni kwakukhona umfazi owayenamabele angajwayelekile, ayemakhulu kakhulu. Umugqa wesine wona waqhamuka ngokuthi izinyanga zakwaSangweni zazikwazi ukunisa imvula.

USithole (1982:105) uthi ezinye zezithakazelo zakwaSibankulu yilezi:

Nina bakwa**Gumbi** lamagwala
Nina bakwa**Nkomo** zisengelw' amavila.

Kulezi zithakazelo zakwaSibankulu siyawathola amabizo u-“igumbi” kanye ne-“inkomo” esigaba sesi-5 nese-9 ngokulandelana. Kulezi zithakazelo zakwaSibankulu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngegumbi nangenkomo. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babengamagwala bevilapha.

Ezinye zezithakazelo zakwaSibiya yilezi:

Nina bakwa**Nkom**' isengelw' emaweni, (Msimang, 1991:14).

Kulezi zithakazelo zakwaSibiya siyalithola ibizo u-“inkomo” lesigaba sesi-9. Kulezi zithakazelo zakwaSibiya kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenkomo. Lezi zithakazelo zakhona zaqhamuka ngokuthi izinsizwa zakhona zazingenankinga nokwenza ucansi ezinkalweni. Inkomo kuqondiswe kumuntu wesimame. Ukusenga kuqondiswe ekwenzeni ucansi. Emaweni kuqondiswe ezinkalweni

USithole (1982:109) uthi ezinye zezithakazelo zakwaSikhosana yilezi:

Ntuth' ezashunq' emhlangeni.

Kulezi zithakazelo zakwaSikhosana siyalithola ibizo u-“intuthu” lesigaba sesi-9. Kulezi zithakazelo zakwaSikhosana kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngentuthu. Lezi zithakazelo zakhona zaqhamuka ngokuthi impi yake yabambana emhlangeni kwashunqa uthuli lwaze lwangathi intuthu.

USithole (1982:29) uthi ezinye zezithakazelo zakwaHadebe yilezi:

UNdlubu zamil' ebubini.

Kulezi zithakazelo zakwaHadebe siyalithola ibizo u-“izindlubu” lesigaba se-10. Kulezi zithakazelo zakwaHadebe kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngezindlubu. Lezi zithakazelo zakhona zaqhamuka ngokuthi uMthimkhulu owayeyiNkosi yakwaHadebe owayazi imithi enza nemilingo. Kunendawo lapho abantu bakwaHadebe ababechama khona, leyo ndawo yabe isivunda okwamila khona izindlubu. UMthimkhulu igama layo laqhamuka ngokwazi imithi emikhulu.

INkosi uShaka wazijabulela izindlubu ngoba wayezithanda ngesikhathi uMthimkhulu enza imilingo kumila izindlubu. Izindlubu zaziqhamuka kuMthimkhulu wazinika iNkosi uShaka. Yilapho-ke iNkosi uShaka yabe isithi abakaHadebe abakwaNdlubu zamila ebubini, iqondise kuMthimkhulu (Lezi zithakazelo zitholwe eMnambithi, kwaHlathi eSidakeni kubantu bakwaHadebe). Kusukela lapho lezi zithakazelo ziyasetshenziswa kwaHadebe.

Ezinye zezithakazelo zakwaJali yilezi:

Nin' **enimbewumbili**, (Sithole, 1982:32).

Kulezi zithakazelo zakwaJali siyalithola ibizo u-“imbewu” lesigaba sesi-9. Kulezi zithakazelo zakwaJali kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngembewu. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona besilisa babethanda ukulala nabesifazane. Igama umbewumbili lisho ukuhlanguka komuntu wesilisa nowesifazane bese kutholakala ingane.

USithole (1982:105) uthi ezinye zezithakazelo zakwaShongwe yilezi:

Lubambo lunye
Zingambili weza nonina.

USithole (1982:26) uthi ezinye zezithakazelo zakwaGuliwe yilezi:

Lubambo lunye
Zingambili weza nonina.

Kulezi zithakazelo zakwaShongwe nezakwaGuliwe siyalithola ibizo u-“ulubambo” lesigaba sesi-11. Kulezi zithakazelo zakwaShongwe nezakwaGuliwe kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngobambo. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakwaShongwe abaningi babethatha ngamunye unkosikazi. Kwakuthi labo abathatha ngamabili noma ngaphezulu kuthiwe bafuze oninalume.

Ezinye zezithakazelo zakwaMagubane yilezi:

Zinja zafulathelan’ entabeni
YakwaMagubane, (Sithole, 1982:44).

Kulezi zithakazelo zakwaMagubane siyalithola ibizo u-“izinja” lesigaba se-10. Kulezi zithakazelo zakwaMagubane kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngezinja. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babegcagca kakhulu. Ukugcagca kwabo kwakuze kufaniswe nokwezinja. Ukufulathelane kwezinja kusho “ukushada” kwezinja. Phela izinja uma “zishada” ziyafulathelana.

UMakhambeni (1986:79-80) uthi ezinye zezithakazelo zakwaMchunu yilezi:

Nina bakwakusa **nelanga**
Nina **besicoco** sangenhla.

Kulezi zithakazelo zakwaMchunu siyawathola amabizo u-“ilanga” ne-“isicoco” esigaba sesi-5 nelesigaba sesi-7. Kulezi zithakazelo zakwaMchunu kusetshenziswe izingathekiso eziyibizo ngoba bavele babizwa ngelanga nesicoco. Emgqeni wokuqala lezi zithakazelo zaqhamuka ngokuthi abantu bakhona babevuka ekuseni kakhulu. Emgqeni wesibili uqonde ubuqhawe babo. Isicoco esingenhla simele ubuqhawe obukhulu.

UMakhambeni (1986:76-77) uthi ezinye zezithakazelo zakwaBhengu yilezi:

Nyawo zigezwa ngamazolo
Nyawo zeshongololo kaziphumuli.

Kulezi zithakazelo zakwaBhengu siyalithola ibizo u-“izinyawo” lesigaba se-10. Kulezi zithakazelo zakwaBhengu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa

ngezinyawo. Lezi zithakazelo zakhona zaqhamuka ngenxa yokuhamba kwabantu bakwaBhengu bexoshwa izimpi. Babehamba kusekuseni kakhulu kunamazolo. Kungekho ukuphumula. Kwazise babethi bayazinza kuphinde kusuke ezinye izimpi, bese behamba futhi.

Ezinye zezithakazelo zakwaMasuku yilezi:

Nina **bets**h' elingehl' empophomeni
Nina bes**ihlahla** somdlebe
Esingahlalwa **nyoni**,(Sithole, 1982:54).

Kulezi zithakazelo zakwaBhengu siyawathola amabizo u-“itshe”, no-“isihlahla” ne-“inyoni” esigaba sesi-5, nesesi-7 nelesigaba sesi-9. Kulezi zithakazelo zakwaBhengu kusetshenziswe izingathekiso eziyibizo ngoba bavele babizwa ngetshe, isihlahla nenyoni. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona ubuqhawe babo babufanisa nesihlahla somdlebe esaziwa ngokuthi asihlalwa nyoni eke yahlala khona ibhamuka amehlo.

USithole (1982:60) uthi ezinye zezithakazelo zakwaMbhense yilezi:

Wakwa**Sithwathwa** siqand' amaqakala.

Kulezi zithakazelo zakwaMbhense siyalithola ibizo “isithwathwa” lesigaba sesi-7. Kulezi zithakazelo zakwaMbhense kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesithwathwa. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona kwakuba khona lapho okwakumele behambe ekuseni kakhulu bethutha kwazise izimpi zazingazibekile phansi.

USithole (1982:61) uthi ezinye zezithakazelo zakwaMdakane yilezi:

Mshiza kaNonomba
Sihlang' esasala kwaNodwengu
Inkom' eqhamuka
KwaBhulihawu kwaNolentshe.

Kulezi zithakazelo zakwaMdakane siyawathola amabizo u-“umshiza”, “isihlangu”, ne“inkomo” esigaba sesi-3, nesesi-7 nelesigaba sesi-9. Kulezi zithakazelo zakwaMdakane kusetshenziswe izingathekiso eziyibizo ngoba bavele babizwa ngomshiza, isihlangu nenkomo. Umugqa

wokuqala nowesibili kulezi zithakazelo waqhamuka ngesikhathi bebhekene nempi kwaNodwengu. Babengenayo imikhonto eminingi kodwa babesebenzisa imishiza nezihlangu. Umugqa wesithathu nowesine wona ukhuluma ngendawo abavela kuyo kwaBhulihawu kwaNolentshe.

Ezinye zezithakazelo zakwaMdlalose yilezi:

Nyanda!, (USithole, 1982:62).

Kulezi zithakazelo zakwaMdlalose siyalithola ibizo u-“inyanda” lesigaba sesi-9. Kulezi zithakazelo zakwaMdlalose kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenyanda. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babenenqwaba yemikhonto. Yingakho babizwa ngonyanda ngoba kuqondiswe enyandeni yemikhonto.

USithole (1982:62) uthi ezinye zezithakazelo zakwaMdluli yilezi:

Mbokodo.

Kulezi zithakazelo zakwaMdluli siyalithola ibizo u-“imbokodo” lesigaba se-11. Kulezi zithakazelo zakwaMdluli kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngembokodo. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babekhonze kakhulu ukugaya ummbila besebenzisa imbokodo. Yingakho baze babizwa ngombokodo. Amasimu ababenawo ayemakhulu kakhulu.

USithole (1982:67) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

Nina bakwaNdonga.

Kulezi zithakazelo zakwaMkhwanazi siyalithola ibizo u-“izindonga” lesigaba se-10. Kulezi zithakazelo zakwaMkhwanazi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngezindonga. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babehlezi bethutha beshiya izindonga lapho abese bakhe khona. Yingakho kwaze kwathiwa abakwandonga.

Ezinye zezithakazelo zakwaMlambo yilezi:

Nhlabathi!

Manzi!

Nina baka**Mbeng'** osind' abosi, (USithole, 1982:68).

Kulezi zithakazelo zakwaMlambo siyawathola amabizo u-“inhlabathi”, no-“umbengo” esigaba sesi-9 nelesigaba sesi-3 ngokulandelana. Kulezi zithakazelo zakwaMlambo kusetshenziswe izingathekiso eziyibizo ngoba bavele babizwa ngenhlabathi, amanzi nangombengo. Umugqa wokuqala nowesibili iqhamuka ngokuthi abantu bakhona babekhonzile ukutshala emhlabathini bese besebenzisa amanzi ukuchelela izitshalo zabo. Umugqa wesithathu ukhuluma ngobuqhawe babo. Umbengo kuqondwe amabutho akhona abosi izitha zabo.

USithole (1982:71) uthi ezinye zezithakazelo zakwaMpanza yilezi:

Nina bendlondlo.

Kulezi zithakazelo zakwaMpanza siyalithola ibizo u-“indlondlo” lesigaba sesi-9. Kulezi zithakazelo zakwaMpanza kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngendlondlo. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona ubuqhawe babo babebufanisa nobenyoka ebizwa ngokuthiwa indlondlo. Indlondlo iyaziwa ukuthi uma isihlasela umuntu isuke ingadlali. Isuke isizoqeda ngaye.

USithole (1982:89) uthi ezinye zezithakazelo zakwaNgwenya yilezi:

Bambo lunye

Zingaba zimbili weza nonina.

Kulezi zithakazelo zakwaNgwenya siyalithola ibizo u-“ubambo” lesigaba se-11. Kulezi zithakazelo zakwaNgwenya kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngobambo. Lezi zithakazelo zaqhamuka ngokuthi abantu bakhona abaningi babethatha ngamunye unkosikazi. Kwakuthi labo abathatha ngamabili noma ngaphezulu kuthiwe bafuze oninalume.

USithole (1982:90) uthi ezinye zezithakazelo zakwaNhleko yilezi:

Nyawo zimhlophe.

Kulezi zithakazelo zakwaNhleko siyalithola ibizo u-“izinyawo” lesigaba se-10. Kulezi zithakazelo zakwaNhleko kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngezinyawo. Lezi zithakazelo zaqhamuka ngokuhamba kwabantu bakhona besuke kwenye indawo beya kwenye ngenxa yezimpi. Lo mugqa kuqondwe ukuthi izinyawo zabo zazigwala uthuli ngesikhathi behamba.

USithole (1982:92) uthi ezinye zezithakazelo zakwaNkosi (1) yilezi:

Nyama yinja!

Kulezi zithakazelo zakwaNkosi (1) siyalithola ibizo u-“inyama” lesigaba sesi-9. Kulezi zithakazelo zakwaNkosi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenyama. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babencishana ngenyama. Uma kufika izivakashi babethi bapheka inyama yezinja.

Ezinye zezithakazelo zakwaNkosi (2) yilezi:

Nina bakwaLanga libomvu, (Sithole, 1982:93).

Kulezi zithakazelo zakwaNkosi (2) siyalithola ibizo u-“ilanga” lesigaba sesi-5. Kulezi zithakazelo zakwaNkosi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngelanga. Lezi zithakazelo zakhona zaqhamuka ngokuthi abantu bakhona babengakuthandi ukuvuka ekuseni. Babevuka inhlamvu yelanga sekudala iphumile.

UMzolo (1977:101-102) uthi ezinye zezithakazelo zakwaChiya yilezi:

Bakwasihlahla esibanda amagwala.

Kulezi zithakazelo zakwaChiya siyalithola ibizo u-“isihlahla” lesigaba sesi-7. Kulezi zithakazelo zakwaChiya kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesihlahla. Lo mugqa uthi nina bakwaSihlahla esingemuva amagwala abalekayo ayocasha kusona. Ngalo mugqa kuqondwe ukuthi abakwaChiya uma kuqhamuka amagwala ayebaleka acashe kubona.

Abantu bakwaChiya bona babezibiza ngokuthi bayisihlahla sokukhoselisa amagwala. Lesi sithombemagama saqhamuka ngesikhathi iNkosi uShaka ehlasela izizwe eziningi ezazibaleka ziyokhosela kwaChiya. Yingakho ke abakwaChiya bebizwa ngokuthi bayisihlahla sokukhoselisa nokuvikela izihambi. Lesi sithombemagama singabuye sisho ukuthi labo bantu ababeyizihambi babephathwa kahle kwaChiya benikwa nokudla.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

Sikhuni sebunga
Esivuthe izindawana zonkana
Savutha ngemuva, savutha ngaphambili, (Mzolo, 1977:102).

Kulezi zithakazelo zakwaMkhwanazi siyalithola ibizo u-“isikhuni” lesigaba sesi-7. Kulezi zithakazelo zakwaMkhwanazi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesikhuni. Umlilo wezinkuni ezomile ezivutha amacala womabili. Luvutha kusukela ngemuva kuya ngaphambili. Lo mugqa wezithakazelo zakwaMkhwanazi uqhamuka esithombenimagama sokuvutha kokhuni. Lokhu kusho ukuthi uma sebefikile akekho ongasondela kubo ngemuva nangaphambili, ngenxa yokuba namandla nokwesabeka kwabo. Bangabantu abangahlaseleki kalula.

UMzolo (1977:105) uthi ezinye zezithakazelo zakwaXulu yilezi:

Kwangubo ikhanga ilahlwe
Anduba yembathwe.

Kulezi zithakazelo zakwaXulu siyalithola ibizo u-“ingubo” lesigaba sesi-9. Kulezi zithakazelo zakwaXulu kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenqubo. Lezi zithakazelo zakwaXulu zifanisa abantu bakhona ngenqubo enhle ehehayo elahlwayo ngaphambi kokuba igqokwe. Lezi zithakazelo zithi abantu bakwaXulu bayahamba ngendlela ababukeka ngayo ngokwendalo njengengubo ethandekayo, umuntu angayinaki. Ukuhamba kwesikhathi umuntu uyashintsha umqondo wakhe ngokuheha kwabo manje okukhulayo kukhule, bese umuntu ehamba nabo. Lokhu kufana nesimo lapho umuntu ethathwe yinto ethile, lokhu kuyaphela lapho umuntu esebuyela emuva.

UMzolo (1977:106) uthi ezinye zezithakazelo zakwaHadebe yilezi:

UNduku-zimakhulukhulu.

Kulezi zithakazelo zakwaHadebe siyalithola ibizo u-“induku” lesigaba se-11. Kulezi zithakazelo zakwaHadebe kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenduku. Kulezi zithakazelo zakwaHadebe baqonde ukuthi abantu bakwaHadebe indawo ababakhe kuyo yayinenqwaba yezinduku. Kwakungesiyo inkinga kubo ukuzithola bazigawula. Sasingekho isidingo sokuthi behambe amabanga amade uma befuna zona. Abantu bakwaHadebe babengaziboni behlulwa empini ngoba babenezinduku eziningi zokuthi bazisebenzise uma izitha sezifikile.

UMzolo (1977:106) uthi ezinye zezithakazelo zakwaMabaso yilezi:

ULanga-phuma-sikothe.

Kulezi zithakazelo zakwaMabaso siyalithola ibizo u-“ilanga” lesigaba sesi-5. Kulezi zithakazelo zakwaMabaso kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngelanga. Kulezi zithakazelo abantu bakwaMabaso bafaniswa nelanga liphuma ngenxa yobuhle balo. Phela kuyaziwa ukuthi ilanga liba lihle uma liphuma ekuseni. Wonke umuntu usuke elilindele. Lobu buhle bubhekiswe kakhulu kubantu besimame bakhona.

Ezinye zezithakazelo zakwaMkhwanazi yilezi:

UChibi liseNgodide, (Mzolo, 1977:106).

Kulezi zithakazelo zakwaMkhwanazi kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngechibi. Lapha kulezi zithakazelo abantu bakwaMkhwanazi bathakazelwangeChibi eliseNgodide. IChibi idamu kanti iNgodide indawo abakhe kuyo. Babizwa ngalezi zithakazelo ngoba lena indawo ababakhe kuyo besebenzisa nedamu lakhona.

UMzolo (1977:106) uthi ezinye zezithakazelo zakwaNgema yilezi:

UNtusi yenkomo.

Kulezi zithakazelo zakwaNgema siyalithola ibizo u-“intusi” lesigaba sesi-9. Kulezi zithakazelo zakwaNgema kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngentusi. Lapha abantu bakwaNgema bafaniswe nentusi yenkomo okuwubisi noma amasi, ngoba babefuyile becebile benomhlambi wezinkomo. Ubisi kubo akusiyo into eyayinkinga. Yingakho kwaze kwasetshenziswa lesi singathekiso.

UMzolo (1977:130) uthi ezinye zezithakazelo zakwaSisoka yilezi:

UNyoka-ezimbili
Abenyokana zakhwela emthini zingenanyawo
Ngingaze ngazibona izinyoka
Zikhwela emthini zingenanyawo.

Kulezi zithakazelo zakwaSisoka siyalithola ibizo u-“inyoka” lesigaba sesi-9. Kulezi zithakazelo zakwaSisoka kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenyoka. Kulezi zithakazelo abantu bakwaSisoka ubungozi babo babufanisa nezinyoka ezimbili, babekwazi ukugibela endaweni okungabhekekile ukuthi bangakhwela kuyo. Phela inyoka kuyaziwa ukuthi iyodwa iyinkinga. Uma sezimbili ziyinkinga ngokwedlulele. Babekhwela emthini nasezindaweni lapho kubukeka kuyinyoka kuphela engakhwela khona.

UMzolo (1977:107) uthi ezinye zezithakazelo zakwaXolo yilezi:

Wena kasitshana sibanzana.

Kulezi zithakazelo zakwaXolo siyalithola ibizo u-“isitshana” lesigaba sesi-7. Kulezi zithakazelo zakwaXolo kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesitsha. Lapha kulezi zithakazelo zakwaXolo bafaniswa nesitsha esibanzana ngenxa yemizimba yabo eyayingemincane. Babeqatha ngemizimba.

Ezinye zezithakazelo zakwaXolo yilezi:

Singakwankungu ende
Ebambebele ezulwini, (Mzolo, 1977:94).

Kulezi zithakazelo zakwaXolo siyalithola ibizo u-“inkungu” lesigaba sesi-9. Kulezi zithakazelo zakwaXolo kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngenkungu. Kulezi zithakazelo zakwaXolo ubude babantu bakhona bufaniswa nenkungu ebambebele ezulwini.

UMakhambeni (1986:77) uthi ezinye zezithakazelo zakwaCele yilezi:

Sidleke esihle
Esizalela amazinyane amasakabuli.

Kulezi zithakazelo zakwaCele siyalithola ibizo u-“isidleke” lesigaba sesi-7. Kulezi zithakazelo zakwaCele kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngesidleke. Kulezi zithakazelo zakwaCele ubuhle bezakhiwo zabo ababenazo okuyilapho abantwana babo babebethelwa khona. Zazifaniswa nesidleke esihle esizalela amazinyane amasakabuli.

UMzolo (1977:126) uthi ezinye zezithakazelo zakwaHadebe yilezi:

Abakwazitho zimhlophe, **mashiya** amahle
Niye nabuthathaphi ubuhle obunje.

Kulezi zithakazelo zakwaHadebe siyawathola amabizo u-“izitho” na-“amashiya” esigaba se-10 nelesigaba sesi-6 ngokulandelana. Kulezi zithakazelo zakwaHadebe kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngezitho namashiya. Lapha abantu bakwaHadebe ubuhle babo babubonakala ezithweni ezimhlophe nasemashiyeni ebusweni. Lobu buhle bubhekiswe kubantu besifazane bakhona.

Ezinye zezithakazelo zakwaMdhladhla yilezi:

Ugubhu oluhamba luzithetha
Emva kwempi yeZigqoza, (Mzolo,1977:132).

Kulezi zithakazelo zakwaMdhladhla siyalithola ibizo u-“ugubhu” lesigaba se-11. Kulezi zithakazelo zakwaMdhladhla kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngogubhu. Umugqa wokuqala ukhuluma ngokhehlegume bomculo ahamba ecula, emva kwempi kaZigqoza abayilwa neNkosi uCetshwayo.

UMzolo (1977:138) uthi ezinye zezithakazelo zakwaMadondo yilezi:

Abentaba ende
Enamagqumagquma ngaphezulu, iQhudeni.

Kulezi zithakazelo zakwaMadondo siyalithola ibizo u-“intaba” lesigaba sesi-9. Kulezi zithakazelo zakwaMadondo kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngentaba. Lapha abantu bakwaMadondo kusetshenziswe le migqa ngoba babakhe entabeni ende enamagquma amaningi, iQhudeni kwaZulu. Lapha kukhona ukungathekisa ngoba kuvele kwathiwa abantu bakwaMadondo abentaba, kwazise akekho umuntu wentaba, kodwa kukhona umuntu womuntu.

UMzolo (1977:150) uthi ezinye zezithakazelo zakwaMsimanga yilezi:

Singabakwasigqama kwabade nabafushane
Abakwangubo zinyathelwayo.

Kulezi zithakazelo zakwaMsimanga siyalithola ibizo u-“izingubo” lesigaba se-10. Kulezi zithakazelo zakwaMsimanga kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngengubo. Lezi zithakazelo zisho ukuthi abantu bakwaMsimanga babekwazi ukubonakala phakathi kwabade nabafishane. Izingubo ababezigqoka zazizinde.

Le migqa iqondiswe kumuntu omfishane. Ngakho-ke izithakazelo zakwaMsimanga, zibuyisa impi yase-Ncome lapho babesaba khona ukuthi bazohlulwa ngoba babengakwazi ukuhamba basheshise noma ukugijima kakhulu.

Ezinye zezithakazelo zakwaMagubane yilezi:

Owempahla emhlophe
Ethi ingababomvu
Ibe ngeyomlandakazi, (Mzolo, 1977:151).

Kulezi zithakazelo zakwaMagubane siyalithola ibizo u-“impahla” lesigaba sesi-9. Kulezi zithakazelo zakwaMagubane kusetshenziswe isingathekiso esiyibizo ngoba bavele babizwa ngempahla. Ngempahla emhlophe, kuqondwe isitho sangasese somuntu wesifazane esithi uma siba bomvu kube ngesesihlobo segazi.

5.2.3 Amabizo-qho

Amabizo-qho asetshenziswa ezithakazelweni ngamagama emifula, ezintaba, ezibongo zabantu esizithola ezithakazelweni kanye nawezindawo. Angena ngaphansi kwesigaba soku-1a wonke la magama angamabizo-qho.

UNyembezi (1956:56-57) uyavumelana nalokhu uma ethi:

Ekwakheni lamabizo siphawula ukuthi sisusa kuphela unkamisa osequqaleni webizo bese siqalisa ngesiqalo sesigaba 1a. Okusho ukuthi la magama amasha esiwakhayo aneziqalo ezimbili isiqalo sesigaba 1a nengxenye yesiqalo sebizo lelo okwakhiwa ngalo ibizo elisha. Kusesigabeni sesi-3 ubunye lapho isiqalo sisinye ngokuthi asebenzise isiqalo esiphelele. Kodwa egameni elinjengaleli, “ilifa”, singathola uLifa okuyibizo-qho elineziqalo ezimbili. Kanjalo nasesigabeni sesi-6 ubunye.

Izithakazelo zakwaMsomi ezinalezi zibonelo:

Phingoshe!
Nomndayi kaSingila
Nina bakwaGasa
Hlombe!

Ezinye izibonelo kwizithakazelo zakwaNdlovu:

Ndlovu!
Gatsheni!
Mpongo kaZingelwayo.

Kulezi zibonelo kuyavela ukuthi uma kubizwa umuntu ngegama noma kukhulekwa emzini womnumzane ngezithakazelo zakubo, noma kubingelelwa kweqiwa unkamisa osequqaleni webizo bese kuvelwe agagulwe ngegama.

Njengokuthi nje:

Mafuthemamba! (sibiza umuntu ngegama)

E! Mbambo! (Uma sikhuleka emzini womnumzane)

5.2.4 Izingathekisosilwane

Isingathekiso silwane yilapho kuqhathaniswa ezithakazelweni abantu baleso sibongo nohlobo oluthile lwesilwane. Abantu benziswa izenzo ezenziwa yizilwane. Kuyenzeke bafaniswa nezilwane ngenxa yamandla abo nendlela abalwa ngayo ngoba kunokufana nokwaleso silwane. Kwesinye isikhathi bayafaniswa nezilwane ngenxa yobuhlakani babo obubukeka bufana nobazo. Lapha uma beqhathanisa lezo zilwane nabantu baleso sibongo bayaqinisekisa ukuthi kukhona ukufana okusobala noma okujulile.

USithole (1982:23) uthi ezinye zezithakazelo zakwaDube yilezi:

Dube elimthende
Dube kaBayisa
Ndlovu khaliph'ezinye zilibele
Ntamo ngey**endlondlo**.

Igama elibhalwe ngokugqamile ngenhla emgqeni woku-1 nowesi-2 u-“Idube” igama lesilwane eliyibizo lesigaba sesi-5. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaDube bavele kwathiwa bayiDube. Igama elibhalwe ngokugqamile emgqeni wesi-3 u-“Indlovu” igama lesilwane eliyibizo lesigaba sesi-9.

USithole (1982:68) uthi ezinye zezithakazelo zakwaMlambo yilezi:

Sithole sasekhaya.

Igama elibhalwe ngokugqamile emugqeni ongenhla u-“isithole” igama lesilwane eliyibizo lesigaba sesi-7. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaMlambo bavele kwathiwa bayisithole. Lo mugqa waqhamuka ngokuthi abantu bakwaMlambo babethanda kakhulu izinkomo ezingamathole.

Ezinye zezithakazelo zakwaMpungose yilezi:

Ndlovu!
Nkomo zadl' ekhaya, (Sithole, 1982:72).

Igama elibhalwe ngokugqamile ngenhla emugqeni woku-1 nowesi-2 u-“indlovu” ne-“inkomo” amagama ezilwane angamabizo esigaba sesi-9. Kusetshenziswe izingathekiso silwane ngoba abantu bakwaMpungose bavele babizwa ngendlovu nangenkomo. Umugqa wokuqala uqondiswe emabuthweni akwaMpungose ubukhulu bamandla awo afaniswa nawendlovu. Umugqa wesibili uqondiswe emikhubeni owenzeka ezinganeni zakwaMpungose zikhulelisana zodwa.

USithole (1982:82) uthi ezinye zezithakazelo zakwaNdlela yilezi:

Nyoni kayidliwa muntu.

Igama elibhalwe ngokugqamile ngenhla emugqeni woku-1 u-“inyoni” igama lesilwane eliyibizo lesigaba sesi-9. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaNdlela bavele ababaziwa ngenyoni. Lo mugqa waqhamuka ngobuqhawe babantu bakwaNdlela empini babaziwa ukuthi izitha bayazinabisa ngeklwa.

USithole (1982:72) uthi ezinye zezithakazelo zakwaMsibi yilezi:

Ngonyama kaSiwela.

Igama elibhalwe ngokugqamile ngenhla emugqeni woku-1 u-“ingonyama” igama lesilwane eliyibizo lesigaba sesi-9. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaMsibi bavele babizwa ngeNgonyama. Lo mugqa waqhamuka ngendodana kaSiwela eyayaziwa empini ukuthi uma isilwa ilwisa okwengonyama. Uma isishoshela phambili ayibe isahlehla.

USithole (1982:91) uthi ezinye zezithakazelo zakwaNkomzwayo yilezi:

Nyos' eyenza kube butilitili.

Igama elibhalwe ngokugqamile emugqeni ongenhla u-“inyosi” igama lesilwane eliyibizo lesigaba sesi-9. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaNkomzwayo bavele babizwa ngenyosi. Lo mugqa ongenhla uqonde indlela amabutho akwaNkomzwayo ayehlasela ngayo. Indlela ayehlasela ngayo yayifaniswa neyezinyosi zona ezivele zize zonke kanyekanye. Le ndlela yayiwasebenzela ukunqoba izimpi.

Ezinye zezithakazelo zakwaSithole yilezi:

Mkhomb' owadl eminy' imikhombe , (Sithole, 1982:110).

Igama elibhalwe ngokugqamile emugqeni ongenhla u-“umkhombe” igama lesilwane eliyibizo lesigaba sesi-3. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaSithole bavele babizwa ngomkhombe. Lo mugqa waqhamuka ngakho ukuganga kwezingane zakwaSithole lapho zakhulelisana khona zingezandawonye. Kwase kuqhamuka lezi zithakazelo.

UNtombela noMathenjwa kanye noDonda (1997:84) uthi ezinye zezithakazelo zakwaZwane yilezi:

Mpis' ethath amathole.

Igama elibhalwe ngokugqamile emgqeni ongenhla u-“impisi” igama lesilwane eliyibizo lesigaba sesi-9. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaZwane bavele babizwa ngempisi. Lo mugqa waqhamuka ngokuthi abantu bakwaZwane uma sebelwile nawe bakuhlula izinkomo babezithatha behambe nazo. Ukuthatha kwabo izinkomo kwakufaniswa nokwempisi ngoba kwabe kuwukuzintshontsha.

USithole (1982:32) uthi ezinye zezithakazelo zakwaJali yilezi:

Shongololo ngiyakwesaba.

Igama elibhalwe ngokugqamile ngenhla u-“ishongololo” igama lesilwane eliyibizo lesigaba sesi-5. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaJali kuvele kwathiwa bayishongololo.

USithole (1982:60) uthi ezinye zezithakazelo zakwaMbhense yilezi:

Nyath' emnyama kaSobhalabhala
Nsindane **nyath'** emnyama.

Leli gama elibhalwe ngokugqamile ngenhla u-‘inyathi’ igama lesilwane eliyibizo lesigaba sesi-9. Kusetshenziswe isingathekisosilwane ngoba abantu bakwaMbhense kuvele kwathiwa bayinyathi.

Ezinye izithakazelo zakwaKhumalo kukhona lapho zifundeka kanje:

Zindlovu ezimacocombela, (Makhambeni, 1986:79).

Igama elibhalwe ngokugqamile ngenhla u-“izindlovu”, Kusetshenziswe isingathekisosilwane ngoba abantu bakwaKhumalo kuvele kwathiwa bayizindlovu. Liyigama lebiziso lesigaba se-10.

USithole (1982:39) uthi ezinye zezithakazelo zakwaKunene yilezi:

Inkom’ eyakhala zemuka zonk’ izinkomo.

Lapha kulezi zithakazelo zakwaKunene siyasithola isingathekisosilwane ngoba bavele babizwa ngenkomo, eyibizo lesigaba sese-9. Inkomo isilwane esibaluleke kakhulu esizweni samaZulu. Lezi zithakazelo zaqhamuka ngesikhathi kunempi bebulawa abantu bakwaKunene kunesililo kwathi laba abasala bacela empunzini.

USithole (1982:40) uthi ezinye zezithakazelo zakwaLanga yilezi:

Nogwaj’ ozikhundlakhundla.

Lapha kulezi zithakazelo zakwaLanga siyasithola isingathekisosilwane ngoba bavele babizwa ngonogwaja ozikhundlakhundla. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaLanga babethutha njalo. Ukuthutha njalo, behamba behlala kwakwenziwa izimpi ababebhekana nazo.

USithole (1982:51) uthi ezinye zezithakazelo zakwaMasinga yilezi:

Yena kasambane
Esamb’ umgodini sawulala
Ezinye ziwumba zingawulali.

Lapha kulezi zithakazelo zakwaLanga siyasithola isingathekisosilwane ngoba bavele babizwa ngesambane. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaMasinga babengamaqhawe. Kwakungathi uma kufika impi babaleke bashiye imizi yabo. Babelwa bezihlule izitha babuyele bahlale emizini yabo. Ukuthutha njalo kwakungabasemzini kubo. Bafaniswa nesambane ngoba kuyaziwa ukuthi isambane simba umgodini bese singahlali kuwo.

USithole (1982:62) uthi ezinye zezithakazelo zakwaMdluli yilezi:

Izingonyam' ezidl' ekhaya
Ngokweswel' umalusi.

Lapha kulezi zithakazelo zakwaMdluli siyasithola isingathekisosilwane ngoba bavele babizwa ngezingonyama. Lo mugqa ongenhla waqhamuka ngokuthi izinsizwa zakwaMdluli nezintombi zakhona bakhulelisana. Lesi senzo sabo safaniswa nobulwane. Kwazise akuvumelekile neze ukuthi izingane zandawonye zithandane. Ukukhulelisana khona okungavumelekile ngokweqile.

Ezinye zezithakazelo zakwaNyide yilezi:

Wena **kaNkomozidl'** ekhaya
Ngokweswel' umalusi, (USithole, 1982:99).

Lapha kulezi zithakazelo zakwaNyide siyasithola isingathekisosilwane ngoba bavele babizwa ngezinkomo Lo mugqa ongenhla waqhamuka ngokuthi izinsizwa zakwaNyide nezintombi zakhona bakhulelisana. Lesi senzo sabo safaniswa nobulwane. Kwazise akuvumelekile neze ukuthi izingane zandawonye zithandane. Ukukhulelisana khona okungavumelekile ngokweqile.

UMakhambeni (1986:82) uthi ezinye zezithakazelo zakwaNgcobo yilezi:

Mpaka ziyaphikisana
Ith' enye yim' igoso
Neny' ithi yiyo.

Lapha kulezi zithakazelo zakwaNgcobo siyasithola isingathekisosilwane ngoba bavele babizwa ngezimpaka. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaNgcobo babange ubukhosi. Phela uzokhumbula ukuthi igama lezimpaka yigama lokuhlonipha izilwane ezifuywe ekhaya yilabo bantu abathakathayo. Izimpaka lapha ngenhla zenziwe abantu ngoba naku phela ziyakhuluma.

UMakhambeni (1986:80) uthi ezinye zezithakazelo zakwaMchunu yilezi:

Nina be**Ngwane**.

Lapha kulezi zithakazelo zakwaMchunu siyasithola isingathekisosilwane ngoba bavele babizwa ngengwane eyisilwane esaziwa ngamabala amahle. Kuze kube khona isaga esithi “Ingwe idla ngamabala”, okusho ukuthi umuntu uphumeleliswa okuhle anakho. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaMchunu ubuqhawe babo nendlela ababelwa ngayo babezifanisa nengwe. Isizwe sakwaMchunu siyaziwa ngamaqhawe aso, ayengagayelwa mphako.

Ezinye zezithakazelo zakwaDlamini yilezi:

Ngwane!, (Makhambeni, 1986:78).

Lapha kulezi zithakazelo zakwaDlamini siyasithola isingathekisosilwane ngoba bavele babizwa ngengwane okuyisilwane esinamabala amahle esaziwayo futhi nasekulweni ukuthi asininisi amahleza. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaDlamini ubuqhawe babo nendlela ababelwa ngayo babezifanisa nengwe.

USithole (1982:30) uthi ezinye zezithakazelo zakwaHlatshwayo yilezi:

Ngwane!

Lapha kulezi zithakazelo zakwaDlamini siyasithola isingathekisosilwane ngoba bavele babizwa ngengwane okuyisilwane esinamabala amahle esizilwelayo. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaDlamini ubuqhawe babo nendlela ababelwa ngayo babezifanisa nengwe.

USithole (1982:22) uthi ezinye zezithakazelo zakwaDlomo yilezi:

Nsingizi!

Lapha kulezi zithakazelo zakwaDlomo siyasithola isingathekisosilwane ngoba bavele babizwa ngendlondlo. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaDlomo babefaniswa nensingizi. Phela insingizi kuyaziwa ukuthi isilwane esihambisana nobubi bona njengokuna kwemvula eyingozi.

Ezinye zezithakazelo zakwaMsibi yilezi:

Wena we**Ndlondlo**, (Sithole, 1982:72).

Lapha kulezi zithakazelo zakwaMsibi siyasithola isingathekisosilwane ngoba bavele babizwa ngenhlondlo. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaMsibi ubuqhawe babo babebufanisa nobenyoka ebizwa ngokuthi indlondlo.

UMakhambeni (1986:81) uthi ezinye zezithakazelo zakwaMsomi yilezi:

Izinyoni ezinhle.

Lapha kulezi zithakazelo zakwaMsomi siyasithola isingathekisosilwane ngoba bavele babizwa ngezinyoni. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaMsomi besifazane babebahle. Ubuhle babo babufaniswa nobenyoni enhle.

USithole (1982:76) uthi ezinye zezithakazelo zakwaMthabela yilezi:

UNkomo zanzamul' umnyango kabili.

Lapha kulezi zithakazelo zakwaMthabela siyasithola isingathekiso silwane ngoba bavele babizwa ngenkomo. Lo mugqa ongenhla waqhamuka ngokuthi amabutho akwaMthabela uma esehlasela ayeqhamuka nxa zonke.

USithole (1982:88) uthi ezinye zezithakazelo zakwaNgubeni yilezi:

Nkomo!

Lapha kulezi zithakazelo zakwaNgubeni siyasithola isingathekisosilwane ngoba bavele babizwa ngenkomo. Lo mugqa ongenhla waqhamuka ngokuthi abantu bakwaNgubeni babezikhonzile izinkomo. Babenza noma ngabe yini ukuthola izinkomo. Ngisho nokuqashisa ngamabutho abo nokuganiselana ngezingane zabo kwakungasiyo inkinga. Uma ekugcineni ezohlomula ngezinkomo kwaphela nje.

USithole (1982:89) uthi ezinye zezithakazelo zakwaNgwenya yilezi:

Ngonyama!

Ingwenya emnyama nezihlanguzayo
Ingwenya eyahlamba yaguduzela.

Lapha kulezi zithakazelo zakwaNgwenya siyasithola isingathekisosilwane ngoba bavele babizwa ngengonyama nengwenya. Lo mugqa ongenhla waqhamuka ngokuthi amabutho akwaNgwenya ayecoboshisisa empini. Phela ingonyama iyaziwa uma ibamba inyamazane ukuthi uma seyibambile kusuke sekuphelile ngayo. Kanjalo nengwenya uma ibamba okuthile njengembuzi emanzini, kusuke sekuphelile ngayo.

UMzolo (1977:76) uthi ezinye zezithakazelo zakwaMkhwanazi yilezi:

UQhina elazi ukweqa
Lathi uma liseGoli laphenduka.

Lapha kulezi zithakazelo zakwaMkhwanazi siyasithola isingathekisosilwane ngoba bavele babizwa ngeqhina. Kulezi zithakazelo zakwaMkhwanazi kuyabonakala ukuthi abantu bakwaMkhwanazi babaleka bathi uma beseGoli babona ukuthi akusaqhubekeki. Babe sebebuyela emuva. Indlela ababebaleka ngayo ifaniswa neqhina. Phela kuyaziwa ukuthi kukhathala izinja uma iqhina selithi “Nyawo zami ngibelethe”. Lokhu kusitshela ukuthi izitha zabajaha zakhathala zagcina zibayekile. Igama “iGoli” linikeza umqondo wezithakazelo ezintsha.

UMzolo (1977:150) uthi ezinye zezithakazelo zakwaMadlala yilezi:

Abakw**ambabala** eyagweba igijima
Ukuba ayigwebanga ngabe asikho.

Lapha kulezi zithakazelo zakwaMadlala siyasithola isingathekisosilwane ngoba bavele babizwa ngembabala. Ukugweba kusho ukuhlaba ngophondo. Lapha kusetshenziswe ukungathekisa ngoba baqonde ukuthi ukuze isizwe sakwaMadlala siqhubeke sibe khona basizwa yimikhonto. Abayisebenzisa ukuzivikela ezitheni. Bathi ukube yayingekho imikhonto ngabe izitha zaqotha imbokodo nesisekelo. Yingakho kusetshenziswe isingathekisosilwane kwasetshenziswa imbabala ngoba kuyaziwa ukuthi ilwa ngophondo lwayo. Kuyaziwa phela ukuhi imbabala nayo isizwa uphondo lwayo ukuzilwela ezitheni. Ukuba alukho ngabe izitha ziyazenzela kuyo.

5.2.5 Izingathekiso eziyibizo ezinenhlamba

Lezi zithakazelo zinolimi olungehli kahle kwabaningi. Ukusetshenziswa kwalezi zithakazelo bakubona kuwukuhlambalaza noma ukungahloniphisi. Ezinye izithakazelo sekwasetshenziswa amagama okuhloniphisa ngakho lokho ukuthi khona abangahambisani nakho. Labo abahambisana nakho babona zifanelwe ukusetshenziswa ngoba zinjalo ngoba bekhola ukuthi ukukhipha amagama ayinhlamba kuzo, kuzolahla umlando othile ngazo, okunye kuyogcina kungasazeki kahle ukuthi kwakuqonde ukuthini. Kweminye imizi uma kusetshenziswa izithakazelo bazibiza zinawo la magama anezinhlamba abanye esikhundleni sawo basebenzisa amagama ahloniphisayo.

Ezinye zezithakazelo zakwaHadebe ngokukaMalibe (2009:57) zifundeka kanje:

Abakw**andl**ubu zamila **emthondweni** kaSothondose.

Izindlube ibizo lesigaba sesi-9 kanti umthondo ibizo eliyinhlamba lesigaba sesi-3. Emthondweni undaweni.

UMzolo (1977:154) uthi ezinye zezithakazelo zakwaMchunu yilezi:

Kwaph**aphe** lukaMancinza
Oluncinze izingane **ezibunjini**
Kwaze kwasa ziqaqanjelwa.

Kulezi zithakazelo zakwaMchunu siyawathola amabizo awu “uphaphhe” no“izibumbu”. Le migqa iqondwe ukwenziwa kocansi ukuthi abantu bakwaMchunu babelwenzisisa. Abantu besifazane babeze bekhala ngobuhlungu bezibumbu.

Lapha kusetshenziswe ukungathekisa. Izibumbu kuqondwe izitho zangasese zabantu besifazane.

5.3 Isiphetho

Inhloso yalesi sahluko ivezwe kahle obekuwukubheka izinhlobo zezingathekiso ezitholakala ezithakazelweni. Kunikezwe izinhlobo zezingathekiso eziyizenzo, ezingamabizo, ezingamabizoqho, eziyizingathekisosilwane, kanye neziyibizo ezinenhlamba bese kucashunwa nezibonelo. Kuchazwe namagama abalulekile asetshenzisiwe.

Lapha sibonile ukuthi ziningi izibongo ezakheke ngokusetshenziswa izingathekisosilwane. Lapho zazakheka ngokuthi abantu befaniswe nezilwane ezithile ngokomzimba wabo noma ngendlela ababenza ngayo izinto. Ukukha nje ezinye zalezi zibongo ilezi Ndlovu, Dube, Nkomo, Ngwenya, Mbhele, Nsele, noSithole. Kunezinye izibongo ezisuselwe ezenzweni. Singabala uBiyela, Khuzwayo noShabalala. UBiyela waqhamuka ngokuthi babiyela umuzi abantu bakhona.

UKhuzwayo wavela ngokuthi izingane zandawonye zakwaQwabe zikhulelisana zodwa kwase kuvela isibongo uKhuzwayo. UShabalala wavela ngokunyamalala. Ezinye izibongo ziqhamuka ngezinto zendalo eziphenduka amabizo singabala uZulu (iZulu), uLanga (iLanga), uLuthuli (uThuli), uNtuli (izintuli), uMzolo (amaZolo), uDuma (ukuDuma), uMazibuko (amaZibuko), uMkhize (uMkhizo), uNdlela (iNdlela). Esahlukweni esilandelayo kuzobhekwa iqoqa locwaningo, okutholakele nezincomo. Esahlukweni esilandelayo kuzogxilwa eqoqweni locwaningo, okutholakale nezincomo.

ISAHLUKO6

6.0 IQOQA LOCWANINGO, OKUTHOLAKELE NEZINCOMO

6.1 Isingeniso

Njengoba kunzima ukuthi inkomo yehlukane notshani, kanjalo nomuntu kunzima ukuthi ahlukane namagugu akhe. Noma impilo yaseNtshonalanga ihlasela ngamandla, kodwa umZulu woqobo uyanamathela emagugwini akhe. Umuntu oyisiphukuphuku umbona nangokuthi uma kufika okwezinye izizwe alibale ngokwakhe.

Ukwehlukana umuntu wakwaZulu woqobo nesibongo nesithakazelo sakhe kufana nokuthela amanzi emhlane wedada. Ababhali abaningi babona izithakazelo zibaluleke kakhulu kwazise ziyakwazi ukuhlunganisa abantu abangazi ukuthi bahlobene. Kanjalo nokwehlukana abantu abazitshela ukuthi bahlobene bengahlobene.

Akungabazeki ukuthi izithakazelo zenza umuntu ehlezi ekhumbula ngamaqhawe akubo abamba iqhaza elikhulu ekwenzeni isibongo sakhe sihlonipheke. Ukubhala ngezithakazelo kuhle kakhulu ngoba kwenza noma bedlula abantu emhlabeni kodwa abasele baqhubeke babe nazo bazisebenzise. Amaqhawe noma edlula emhlabeni kodwa izithakazelo zabo ziyohlezi zazisa ngemisebenzi yawo.

Ukusetshenziswa kwezingathekiso ezithakazelweni kuveza ubuciko obabusetshenziswa uZulu ekuqambeni izithakazelo. Babeqhathanisa izilwane nemvelo nabantu. Kuyavela uma kuhlaziywa ukuthi kwakusetshenziswa ubuhlakani. Ezilwaneni zaziqhathaniswa nabantu ngokubheka amandla ezazinawo, indlela ezazilwa ngayo nobuhlakani bazo. Kwakusetshenziswa ubuyoninco obumangalisayo ukuze baveze ukufana kwabantu nezilwane.

6.2 Iqoqa locwaningo/Okufingqiwe

Esahlukweni sokuqala kulolu cwanningo kubhekwe isethulo socwaningo. Okwenziwe kuso kube ukunikeza nokuchaza amagama abalulekile ocwaningeni lonke okuyizingathekiso nezithakazelo, ukubuyekezwa kwemibhalo lapho umcwaningi ebheke khona imibhalo we-Onazi namaMastazi othi awufane nalo na wakhe, umcwaningi lapha utshengisile ukufana nokuhluka kalemibhalo nocwaningo lwakhe, indawo ucwaningo olwenzelwe kuyo eyaseMnambithi kwaHlathi eSidakeni, enombolo 1 nasenombolo 2, izinhloso zocwaningo ziveziwe ezihlanganisa ukwandiswa kwemibhalo ebhalwe ngezingathekiso ezitholakala ezithakazelweni, imibuzo

ephendulwa kulolu cwaningo abaxoxi ibhaliwe kwanikezwa nezimpendulo zakhona ezidingekayo, izindlela zokwenza ucwaningo uzivezile zontathu umcwaningi okuyikhwantithethivu, inominehivu kanye nekhwalithethivu, zontathu zichaziwe umcwaningi waveza ukuthi uzosebenzisa ikhwantithethivu ngoba uzobamba izinbgxoxo nabaxoxi nokuhlelwa kwalo .

Kwesesibili kukhulunywe ngesendlalelo socwaningo nezinjulalwazi ezisetshenzisiwe okungeye-orality ebhalwe u-Ong neye-oral style ebhalwe u-Jousse. Umcwaningi ukuvezile ukuthi ukhethe ukusebenzisa lezi zinjulalwazi ngoba zombili zikhuluma ngobuciko bomlomo kanti nesihloko sakhe esigxile ezingathekisini ezitholakala ezithakazelweni sigxile kubuciko bomlomo ngoba izithakazelo zazizshiwo ngomlomo namanje uma kukhona imicimbi ethile zisashiwo ngawo umlomo. Umcwaningi ubheke lezi zindlela ezilandelayo ezisetshenziswa ngazo izithakazelo uma kukhulunywa emzini womnumzane, uma umuntu encenga okuthile, kukhushulwa umuntu osadlula emhlabeni, kushadwa, kulandwa umuntu emakhazeni nanoma kuthuliswa ingane. Umcwaningi ukuvezile ukuxhumana kwezithakazelo nezinjulalwazi ye-orality neye-oral style kwazise konke kugxile ebucikweni bomlomo.

Esahlukweni sesithathu kukhulunywe ngesakhiwo sezingathekiso ezithakazelweni. Kubhekwe ukubaluleka kwezingathekiso ezithakazelweni lapho umcwaningi eze khona ukuthi ziletha imifanekisomqondo zibuye zenmze izithakazelo zibe nobunkondlo, kubuye kwabhekwa izingathekiso ezinokuphikisana, ezinokuvumelana, ezinezenzukuthi, ezinehaba nezinempindamqondo. Kwesesine isahluko kugxilwe olimini olutholakala ezingathekisini. Kubhekwe izithakazelo ezinezingathekiso olimini oluqosheme, ezinoluhloniphisayo, lobuqhawe, oluyisenzasamuntu, olunezithombemagama nolunesabizwana soqobo.

Esahlukweni sesihlanu kwabhekwa izinhlobo zezingathekiso ezitholakala ezithakazelweni. Kukhulunywe ngeziyisenzo, eziyibizo, ezingamabizoqho, izingathekisosilwane neziyibizo ezinenhlamba. Isahluko sesithupha simayelana nesiphetho socwaningo. Kuthintwa iqoqa locwaningo, okutholakele nezincomo.

6.3 Okutholakele ocwaningeni

Kulolu cwaningo umcwaningo uvezile ukuthi uma kukhulunywa ngesingathekiso ezithakazelweni kusuke kukhulunywa ngokufanisa okufinyeziwe kuzo. Ukucacisile ukuthi abantu baleso sibongo basuke befaniswa nokuthile ngenxa yezenzo noma ngempilo abayiphilayo. Lapho kuloko kuhlotshaniswa kwabo akusetshenziswa izakhi zesifaniso. Umcwaningi uchazile ukuthi uma kufaniswa kusetshenziswa izingathekiso kusuke kungafaniswa ngokuqondile njenjoba kusuke kwenziwa kwisifaniso. Kuvelile ukuthi lapha kusuke kufaniswa kugudliselwa.

Umcwaningi usichaze ngokuphelele isithakazelo ocwaningeni lwakhe wacaphuna nabanye ababhali ukuthi bona bathini ngaso. Ukhulumile ngokuthi isithakazelo sibaluleke kakhulu kubantu abangamaZulu futhi siwumgogodla wabo. Kuveziwe ocwaningeni ukuthi umuntu ongumZulu uma ufuna ukumthinta kwamancane womthakazela. Uma usumthakazelile ujabula ngaphakathi. Uma kukhona into ethile oyifunayo isithakazelo siyakwandisela amathuba okuthi lokho okudingayo ukuthole. Umcwaningi ukhulumile ngokuthi inhlamba etholakala ezithakazelweni ayichazi ukuthi azihloniphisi, abantu abaningi abaqhamuka naloku yilabo abagcwele impilo yobukholwa, uzwe sebethi izithakazelo ziyahlambalaza. Kweminye imizi sebeze abazazi zonke izithakazelo zabo ngenxa yako ukuthi uma kufikwa lapho kunehlamba khona kuyeqiwa noma kufakwe amagama ahloniphisayo. Umcwaningi ukuvezile ukuthi ezithakazelweni akufakwa noma ini kodwa kukhulunywa ngamaqhawe aleso sibongo nezigigaba abantu baso ababebhekana nazo. Ushilo ukuthi indlela izithakazelo ezilandelaniswa ngayo ngeyozalo lwamaqhawe akhona nezigigaba zawo.

Isikhathi esiningi akufakwa into ebukela phansi abantu baleso sibongo ezithakazelweni, kufakwa le ezoveza ubuqhawe, ukungasweli nokuhlabana kwabo ezimpini. Umcwaningi ukuvezile ukuthi kuyenzeka ezibongweni ezingefani kutholakale ukuthi izithakazelo zakhona ziyafana. Lokhu akusho ukuthi abantu balezo zibongo bayazalana kwesinye isikhathi yingoba babhekana nezigigaba ezifanayo.

Ocwaningweni kubuye kwabuyekezwa imibhalo lapho kusebenziswe khona imibono yongoti abehlukene ukuze kutholakale ukuthi bona bathini ngezingathekiso ezitholakala ezithakazelweni zabantu abangamaZulu. Ngesikhathi umcwaningi ebuyekeza imibhalo ubheke ucwaningo lwe-Onazi nolwamaMastazi. Ukhulumile ngalemibhalo waveza ukufana nokuhluka okutholakala

kuyo nakolwakhe. Umcwaningi ukuvezile ukuthi emibhalweni ayisebenzisile awukho ofana ngokuphelele nowakhe.

Kulolu cwaningo kuvelile ukuthi lolu cwaningo lubaluleke kakhulu kulesi sikhathi esiphila kuso ngoba abantu abaningi sebethathwa impilo yaseNtshonalanga, sebekhohlwa okwabo. Abanye abantu usuthola ukuthi bazi ezimbalwa noma abasazazi nhlobo izithakazelo zabo. Omunye umuntu uthi wazi isibongo sakhe uthi uyamthakazela ubone ekugqolozela engathi akezwa kanti inkinga ukuthi umangazwa okusho kuye akakwazi nokuthi kusho ukuthini.

Umcwaningi uzinikile wazichaza izindlela zokwenza ucwaningo nokuhlelwa kocwaningo. Ukhulume ngekhwantithethivu, inominehivu kanye nekhwalithethivu. Ukuvezile ukuthi kuba kumcwaningi ukuthi usebenzisa yiphi noma ziphi ezizohambisana nocwaningo lwakhe. Lapha umcwaningi ukuvezile ukuthi usebenzise ikhwalithethivu ngoba ugxile kakhulu ezingxoxweni nabantu abathile. Umcwaningi ukuvezile ukuthi akusebenzisile ocwaningeni lakhe ukuxoxisana nomphakathi, izincwadi, imiqingo yolwazi namajeneli. Ulwazi lonke olutholakale ngokusebenzisa lokhu okubaliwe kusize kakhulu umcwaningi ekucwaningeni ngezingathekiso ezitholakala ezithakazelweni zamaZulu. Abantu okukhulunye nabo bavezile ulwazi abanalo ngesihloko. Basho ukuthi izithakazelo zibaluleke kakhulu kuso sonke isizwe samaZulu kanjalo nokusetshenziswa kwezingathekiso kuzo ngoba kusuke kuqhathanisa phakathi kwabantu abangamaZulu kanye nezilwane nemvelo.

Umcwaningi ukuvezile ukuthi ziningi izinhlobo zmasampula ezikhona waziveza wazichaza. Lapha ocwaningweni lwakhe usebenzise izinhlobo zamasampula ezitholakala ngaphansi kwe-*non probability*. Nanka amasampula asetshenzisiwe *i-convenience*, *i-snowball*, *i-quota*, *i-theoretical* kanye ne-*judgemental*. La masampula umcwaningi uwasebenzise ngoba agxile ekusebenzisaneni nabantu abatholakala kalula, abazanayo, wabahlukanisa amaqoqo, nokuthi bebebhekiwe kuqala abaxoxi ukuthi banalo yini ulwazi oludingekalayo.

Umcwaningi ukuvezile ukuthi izingxoxo zehlukene kaningi lapho abale khona wathi kukhona lezi eyobuso nobuso, eyasocingweni, *i-panel interview*, *i-group interview*, *i-sequential interview*, *i-formal/informal interview*, *i-competencybased interview*, *portfolio based interview*, *lunch/dinner interview*, *i-group interview*, *i-second interview* kanye ne-*one to one interview*. Zichaziwe zonke lezi zinhlobo zengxoxo kepha umcwaningi ocwaningeni lakhe usebenzise

ezintathu eyobuso nobuso, *i-formal* neba phakathi komxoxi nomcwaningi kuphela. Umcwaningi ukuvezile ukuthi usebenzise ingxoxo yobuso nobuso ngoba ubedinga ukukhuluma nabaxoxi umlomo nomlomo.

Ukuvezile ukuthi ingxoxo *e-formal* isetshenziswe ngoba isikhathi umcwaningi nomxoxi abebemvelana ngaso bekubalulekile ukuthi sigcinwe.

Umcwaningi uchaze nezinhlalo zezindlela zokuxoxisana nomphakathi. Ukuvezile ukuthi zimbili kukhona enezimpendulo ezihleliwe nenezimpendulo ezicatshangiwe ukuthi kungaba yizo. Zichaziwe ngokuphelele zombili lezi zinhlobo. Lapha umcwaningi usebenzise enemibuzo ehleliwe kodwa umxoxi ubevumelekile ukusho okunye uma enolunye ulwazi ngesihloko. Umcwaningi lapha ukuvezile ukubaluleka kwendlela yokuxoxisana nomphakathi lapho athe khona yiyo engcono kakhulu ekuqoqeni ulwazingoba nabantu obekuxoxwa nabo ngabantu abanolwazi olunzulu ngezingathekiso ezitholakala ezithakazelweni zamaZulu.

Umcwaningi ukuvezile ukuthi ukuxoxisana nomphakathi akukuhle ngoba kudla isikhathi esiningi nemali, nabantu okusuke kuzoxoxwa nabo kuyenzeka bangasigcini isikhathi.

Ocwaningeni lakhe umcwaningi ukhulumile ngesendlalelo socwaningo nezinjulalwazi azisebenzisile. Esendlalelweni socwaningo ukuvezile ukuthi kukhona izibongo, izithakazelo, izifengqo nezingathekiso ngokulandelana. Ukhulumile ngokuthi izingathekiso zitholakala ngaphansi kwezifengqo, izifengqo zona zitholakale ngaphansi kwezithakazelo bese kuthi izithakazelo zona zitholakale ngaphansi kwezibongo. Umcwaningi ukuvezile ukuthi izithakazelo zisetshenziswa uma kukhulekwa emzini womnumzane, uma umuntu encenga, uma kukhushulwa umuntu osadlula emhlabeni, uma kushadwa, uma kulandwa umuntu emakhazeni nangesikhathi kuthuliswa ingane.

Umcwaningi usebenzise injulalwazi ezimbili okuyi-*orality* ka-Ong ne-*oral style* ka-Jousse. Lezi injulalwazi umcwaningi ukuvezile ukuthi uzisebenzise ngoba zombili zikhuluma ngobuciko bomlomo kanjalo nocwaningo lwakhe lugxile kubo.

Kubuye kwabhekwa isakhiwo sezingathekiso lapho kukhulunywe khona ngokubaluleka kwezingathekiso ezithakazelweni. Kuveziwe ukuthi zibaluleke ngoba ziletha imifanekisomqondo, zenza izithakazelo zibe nobunkondlo. Umcwaningi ubuye wakhuluma

ngezingathekiso ezonokuphikisana lapho eveze ukuthi zitholakala ngokuthi kukhona imigqa ezithakazelweni enamazwi aphikisanayo. Umcwaningi ubuye wakhuluma ngezingathekiso ezinokuvumelana lapho athe yilapho uthola ukuvumelana emigqeni yezithakazelo.

Ubuye waveza ukuthi kunezingathekiso ezinezenzokuthi lapho athe ziyasiza ukuletha isigqi ezithakazelweni. Ubuye wakhuluma ngezingathekiso ezinehaba wathi ilapho kutholakala khona ukwandiswa lokho okushiwoyo kubukeke noma kuzwakale kukukhulu nobuqiniso bakho emugqeni yezithakazelo, izingathekiso ezinempindamqondo nazo azisalanga ngaphandle lapho umcwaningi athe zitholakala lapho kuphindwaphindwa izigaba eziphindwe emigqeni elandelanayo.

Umcwaningi ubuye wakhuluma ngolimi oluyizingathekiso olutholakala ezithakazelweni. Ngaphansi kwalesi sihloko ubheke izithakazelo ezinezingathekiso ezinolimi oluqosheme, oluhloniphisayo, lobuqhawe, oluyisenzasamuntu, olunezithombemagama nezisebenzisa isabizwana soqobo. Ngokwalolu cwaningo izithakazelo ezinezingathekiso ezinolimi oluqosheme yilapho kusetshenziswa khona amagama kungahlonishiswa, lezi zithakazelo ungabuye uzichaze njengezinhhlamba. Kuchaziwe ukuthi izithakazelo ezinezingathekiso ezinolimi oluhloniphisayo yilezo ezingenahlamba, lapho kukhona inhlamba kusetshenziswa amagama angagaguli into ngoba injalo.

Kuveziwe kulolu cwaningo ukuthi izingathekiso ezinolimi lobuqhawe yilezo ezitusayo, ezitusa amaqhawe aleso sibongo ngokuhlubana kwawo ezimpini. Umcwaningi ukhulumile ngezithakazelo ezinolimi oluyisenzasamuntu wakuveza ukuthi yilezo lapho kuthathwa khona into engaphili yenziwa umuntu. Izithakazelo ezinezingathekiso ezinolimi olunezithombemagama umcwaningi uphawulile ngazo wathi kusuke kusetshenziswa izithombemagama ezithile zezinto ezithile. Umcwaningi ubuye wabheka izithakazelo ezisebenzisa isabizwana soqobo lapho ekucacisile ukuthi kusetshenziswa uwena nonina esikhundleni saleso sibongo.

Umcwaningi ubuye wakhuluma ngezinhlobo zezingathekiso ezitholakala ezithakazelweni. Lapho kugxilwe kweziyisenzo, eziyibizo, amabizo-qho, izingathekisosilwane kanye nazingathekisweni eziyibizo ezinhhlamba. Ezingathekisweni ezitholakala ezithakazelweni eziyisenzo kuchaziwe ukuthi yilezo ezisebenzisa isenzo okuyigama elisho ukwenzeka kwento.

Ocwaningeni kukhulunyiwe ngezingathekiso zezithakazelo eziyibizo ukuthi zona zisebenza esikhundleni sento ethile kungaba abantu, izindawo, imfuyo noma indalo kusetshenziswa ibizo. Umcwaningi uchazile ukuthi izingathekiso zezithakazelo ezinamabizo-qho ziyatholakala kanti amabizoqho asetshenziswa ezithakazelweni ngamagama emifula, ezintaba, ezibongo zabantu kanye nawezindawo. Izithakazelo ezinezingathekisosilwane ukhulumile ngazo umcwaningi washo ukuthi yilezo lapho uthola kuqhathaniswa abantu baleso sibongo nohlobo oluthile lwesilwane. Ocwaningeni zibhekiwe nezingathekiso eziyibizo ezinenhlamba kwavezwa ukuthi yilezo uthola kusetshenziswa ibizo elinenhlamba.

Lolu cwaningo lubalulekile kakhulu ngoba liyaveza ukuthi ngesikhathi kwakhiwa izithakazelo kwakungavela kufakwe izinto. Kwakucatshangwa kakhulu. Izingathekiso ezitholakala ezithakazelweni ziyakufakazela lokhu. Lapho kuqhathaniswa kuyabonakala lokho kufana kwalokho okuqhathaniswayo uma usuzihlaziya izithakazelo. Ezingathekisweni into ivele ibizwe ngenye, kuyavela ukhlobana kwangempela kokuqhathaniswayo. Lapho kufaniswa abantu baleso sibongo basuke bengalinganiswa nabafaniswa nakho kodwa kusuke kuthiwa bayikho uqobo. Noma bengesikho empeleni kodwa izenzo zabo ngezakho lokho ngokugcwele. Lapha kusuke kubonakala ukuthi ukufanisa nje kuphela akubachazi kahle abantu baleso sibongo. Yingakho bevele bebizwe ngakho.

6.4 Izincomo

Umcwaningi uveza umbono wokuthi luseluningi olunye ucwaningo olungenziwa oluqondene nezithakazelo. Olunjengalolu lusengenziwa kwazise ngenxa yokuba ningi kwezithakazelo azibhekwa zonke. Kusengacwaninga kugxilwe ezifaniseni noma emahabeni atholakala ezithakazelweni zesiZulu. Umcwaningi ngesikhathi ecwaninga akukho lapho ehlangabezanae khona nalolu cwaningo. Kuhle ukuthi abafundi noma kungathiwa bafunda kangakanani kodwa bangakhohlwa okwabo. Izithakazelo ngoba zibaluleke kakhulu kumaZulu, kubalulekile ukuthi njalo ucwaningo oluthinta zona luhlale ngokwenziwa. Uma luzitshwa kwenza nalabo ababona ukuthi lugxile ezintweni zakudala nakubantu ababephila endulo bathole isizathu sokuzeseka.

Luningi ucwaningo olungenziwa ngezithakazelo olungahlanganisa izithakazelo ezifanayo kodwa uthole leyo mindeni yazo iphikana. Abacwaningi bangenza ucwaningo baveze konke ukuthi kungani kunezinto ezifanayo kulezo zithakazelo. Abanye abantu bezibongo ezifanayo ukuthole

ukuthi izibongo zabo ziyafana kodwa uthole izithakazelo zabo zinokwehluka. Omunye waleso sibongo uma umthakazela ngesinye akakunambithisisi lokho.

Lolu cwaningo lungolunye olubaluleke kakhulu ngoba likhuluma ngezingathekiso ezitholakala ezithakazelweni. Umuntu ongumZulu kuyaziwa ukuthi uyazigqaja ngamasiko akhe futhi akayilutho ngaphandle kwezithakazelo. Njengoba impilo yaseNtshonalanga ihlasela ngamandla kwelikaMthaniya kubalulekile ukuthi izingane zifundiswe kakhulu ngezithakazelo zazo. Phela esikhathini esiphila kuso abanye abantu abasakuboni ukubaluleka kwezithakazelo zabo ngoba usuthola bazi esisodwa noma ezimbalwa kuphela. Omunye nozaziyo osegcwele impilo yaseNtshonalanga uma uthi umbiza ngesithakazelo kuba sengathi uyamphoxa. Ziningi izizathu ezingenza lokhu, kungaba ukuba akakuboni ukubaluleka kwazo noma wedukile.

Uma izingane zethu zingafundiswa ngezithakazelo zazo kugxilwe kuzona zingabona ukubaluleka kwazo. Akumele zithi noma zifundiswa zifundiswe izithakazelo kuphela kodwa kumele zazi umlando nokubaluleka kwazo. Uma zifundiswe kahle namathuba aba maningi okuthi uma zifika emanyuvesi zithande ukwenza ucwaningo ngezithakazelo. Abanye abasafisa ukucwaninga ngezithakazelo kuhle babheke okunye osekubhaliwe ngazo kanye nalolu cwaningo bese bayabona ukuthi bangaluthuthukisa kanjani ucwaningo lwezithakazelo.

Umfundi kumele afundiswe kabanzi esikoleni ngezithakazelo zisuka ukuze ethi efika ebangeni leshumi useyakwazi ukuthi akhiphe izingathekiso ezitholakala ezithakazelweni. Uma eseseNyuvesi eqala unyaka wokuqala afike inkinga engasenayo ngezithakazelo. Kulokhu nomnyango wezemfundo ungabamba elikhulu iqhaza ekutheni abafundi bazazi izithakazelo zabo ngokuthi bangenzi izilimi zabo njengolimi lwesibili. Uma nasezikoleni kungaxilwa ekutheni abafundi bafundiswe ngamasiko nomlando wabo lingakhuphuka izinga lokuzigqaka kwamaZulu ngokuba abeZulu.

Abantu abazi kahle ngosiko lwesiZulu bangakuthshela ukuthi umZulu kuze aphelele izithakazelo zakhe uyazidinga. Abanye bajabula kabi lapho uma bethakazelwa kusebenziswa izingathekiso kakhulukazi ezezilwane ezinkulu ezematshwayo. Ukukha izibongo nezithakazelo ezimbalwa abakwaMbhense lapho uma ubathakazela uthi “nyathi emnyama”, abakwaNdlela lapho uthi “nyoni kayidliwa muntu”, abakwaMsibi lapho zithi khona “ngonyama kaSiwela”, abakwaLanga uthi “nogwaja ozikhundlakhundla”, abakwaNgcobo lapho zithi “mpaka ziyaphikisana”,

abakwaDlomo lapho zithi “nsingizi”, ezakwaMsibi lapho zithi “wena wendlondlo”, abakaNgwenya lapho zithi “ingwenya emnyama.”

Lezi zingathekiso ezitholakala ezithakazelweni uma izingane zingakhula zithakazelwa ngazo zichazelwa nokuthi zaqhamuka kanjani, zingakuthokozela kakhulu ngoba ziveza ubuqhawe bamaqhawe alezi zibongo kanti futhi ayefaniswa nezilwane ezisabekayo nezinobuhlakani. Abafundi bangabona ukuthi izithakazelo zabo ziqukethe okuningi okubalulekile ngezibongo zabo.

6.5 Isiphetho

Izahluko zalolu cwaningo zivezile ukubaluleka kwezingathekiso ezithakazelweni. Ziveze kahle kamhlophe ukubaluleka kwazo kubantu abangaMaZulu. Kubekwe obala ukuthi izithakazelo ziyubuciko bomlomo. Kuveziwe nokuthi kuqala kube isibongo kube isithakazelo kube izifengqo bese kuzoba izingathekiso, kwazise lolu cwaningo belugxile ezingathekisweni ezitholakala ezithakazelweni zamaZulu. Lapha umcwaningi ocwaningeni lwakhe usichazile isingathekiso ukuthi siyisithombemagama lapho kuqhathaniswa khona izinto ezimbili ezingefani ngenhloso yokunikeza isithombe esicacile sento echazayo.

Kubuye kwachazwa nesithakazelo ukuthi ziyizibongo zozalo, zakhiwa zisuselwa emagameni nasezigigabeni ezavelela abanye abantu ababengamaqhawe aleso sibongo, uma kukhona ukuhlabana okuthile kwaleso sibongo kuyavela ezithakazelweni, kungabuye kuthiwe ziqukethe umlando omningi obalulekile wokuzalana kwabantu baleso sibongo, ngokuthi kusetshenziswe amagama alabo ababedumile kuleso sibongo. Lapha umcwaningi ubuyekeze imibhalo we-Onazi neyama-Mastazi, wanikeza indawo ucwaningo olwenzelwe kuyo, nesizathukwakhulunywa ngezindlela zokwenza ucwaningo ezisetshenzisiwe kwanikezwa nezizathu, isendlalelo socwaningo nezinjululwazi ezisetshenzisiwe ye-*orality* neye-*oral style* ziveziwe. Umcwaningi ukukhanyisile kulolu cwaningo ukuthi usebenzise lezi zinjulalwazi zombili ngoba zigxile ebucikweni bomlomo kanti nezithakazelo zigxile kubo.

Lobu kube ubuhlakani bomcwaningi kwazise kubaluleke kakhulu ukuthi uma kukhethwa injulalwazi ezosetshenziswa ocwaningweni kungavele kukhethwe noma iyiphi kodwa kuqinisekise ukuthi iyahambisana nocwaningo. Isizwe samaZulu ubuciko bomlomo buyinto yaso namanje busasetshenziswa kakhulu. Izithakazelo noma zingabhalwa phansi kodwa lapho

sezishiwo kusetshenziswa wona umlomo. Umcwangingi ukuvezaile ukuthi ubuciko bomlomo isizwe samaZulu sasibudlulisa ngomlomo ezizukulwaneni.

Inkinga ekhona iveziwe yokuthi uma kukhona ubuciko bomlomo obandluliswa kwabanye ngomlomo bungabhaliwe phansi uma sebekhohliwe labo kuba ukulahleka kolwazi nomlando obalulekile. Kuhle kakhulu lokhu osekwenzeka manje ukuthi noma ubuciko bomlomo busasetshenziswa kodwa okuningi kuyabhalwa naphansi ukuze kuthi uma kungasakhumbuleki kubhekwe lapho kubhalwe khona. Isizwe samaZulu noma ubuciko bomlomo bubalulekile kakhulu kuso kwazise izinto zaso eziningi zisasebenzisa bona kodwa nokuthi kubhalwe phansi imilando ebalulekile nakho siyakuqhakambisa manje. Umcwangingi naye ungomunye okholelwa kubo ubuciko bomlomo kwazise ubona bubaluleke kakhulu kodwa nokuthi kubhalwe phansi izinto ezibalulekile uyakuthanda ukuba kwenziwe.

Lolu cwaningo luvezile isakhiwo sezingathekiso ezithakazelweni lapho kubhekwe khona izingathekiso ezinokuphikisana, ezinokuvumelana, ezinezenzokuthi, ezinehaba nezinempindamqondo. Umcwangingi unikeze nolimi oluyizingathekiso olutholakala ezithakazelweni lapho ekhulume khona ngezithakazelo ezinezingathekiso ezinolimi oluqosheme, oluhloniphisayo, lobuqhawe, oluyisenzasamuntu, olunezithombemagama nalapho kusetshenziswa isabizwana soqobo.

Usinikeze izinhlobo zezingathekiso esingabala kuzo isingathekiso sesenzo, sebizo, amabizoqho, izingathekiso silwane kanye neziyibizo ezinenhlamba. Ube esesinikeza nezibonelo ukucacisa lokhu. Umcwangingi kukho konke abekunikeza ocwaningeni lakhe ubekuchaza ukuze kucace kahle aphinde aveze nezibonelo ezanele lapho zidingeka khona ukuze acacise lokho akushoyo.

Kuveziwe ukuthi kubaluleke ngani ukuthi abantwana noma abafundi bazi ukuthi kukhona isithakazelo esithile esisebenzisa izibongo ezingefani, kodwa izibongo zingehlobene nakancane. Kuyindaba ebalulekile ukuthi abantwana bazi izithakazelo zabo ukuze bezokwazi ukuqinisekisa ukuthi amagama okhokho babo angashabalali kalula. Kumele kugqame kakhulu ezingqondweni zabantwana ukuthi kuyenzeka izibongo zifane kodwa izithakazelo zingafani. Kuyenzeka uthi ubiza umuntu othile ngezithakazelo zesibongo onokuzisebenzisa uma ubiza owaleso sibongo kodwa aziphike lezo zithakazelo.

Lokho kwenziwa wukuthi abantu abathile babaleka endaweni yakubo bafika bakhonza esigodini sesibongo esithile, abanenkosi yabo, ngokuhamba kwesikhathi basebenzisa ezinye izithakazelo ngoba befihla nokuthi basukaphi. Kwazise abanye basuke besabela nokuthi kungenzeka babulawe uma bebiza izithakazelo kuvela amakhosi lawa ayizitha noma ayeyizitha zalapho bebalekele khona.

7. IMITHOMBO YOLWAZI

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ISITHASISELO A

Ezinye zezithakazelo zezibongo ezisetshenziwe

Izithakazelo zakwaKhumalo:

Mtungwa
Mbulaz' omnyama
Abathi bedla umuntu
Umuntu bebe bemyenga ngendaba
Abadl' izimf' ezimbili
Ikhambi laphuma lilinye
Lobengula kaMzilikazi
Mzilikazi kaMashobane
Shobane noGasa kaZikode
Zikode kaMkhatshwa
Mabaso owabasentabeni
Kwadliw' ilanga lishona
Bantungw' abancwaba
Zindlovu ezimacocombela
Nin' enehla ngesilulu
Nina bakaMawela
Owawel' iZambezi ngezikhali
Nina bakaNkomo zavul' inqaba
Zavul' inqaba ngezimpondo
KwelaseNgome
Nina enal' ukudl' umlenze
KwaBulawayo
Mantungw' aluhlaza
Mantungw' amahle
Bantwana benkosi
Nina bakaNtokela
KwaMabhengeza kwaMvimbi
Nina bakaKhonyane
Lulwandle kaluwelwa
Luwelwa zinkonjane
Zona ziphapha phezulu
Nina bakwamabhek' onjani
Nina bakwaMqomboli
Nina bakwaMadonda
Ndabeyitha!
Maqhaw' amakhulu

Ahlul' abeSuthu
NoShak' engazang' abehlule
Nin' enahlubuk' eNdlunkulu kaZulu
Nenyuka nezwe
Sona' esingoni lutho
Okwemihlambi yezinyamazane.

Izithakazelo zakwaQwabe:

Khuzwayo!.Mlamlankunzi!
Ungaziyeka zibulalane
Mthantathu kaGumede
Nin' eniguvuzela
Umuntu ngehemu lakhe
Isigodo esisind' abetshathi
Donga olulal' amankentshane
Nina bas'Ongoye

Izithakazelo zakwaShabalala:

Mshengu Shabalala!
Nina bakwaHlongamvula
Ludonga lukaMavuso
Nin' enaqed' uBombo ngokuhlehletela
Nina bakwaSidwaba siluthuli
Singabancwaba weta nomlandakazi
Nina beNgongoni yeMavanini
Nina baseSwazini
Nina bakaMswazi
Umgxobela ziyawela
ilibangise khona kwelakubo
KwelikaSobhuza
Laph' inkaba nomsuk' ukhona.

Izithakazelo zakwaDube:

Dube elimthende
Dube kaBayisa
Khushwayo!
Mbuyazi kaThekeli
Ongathekeli nakwandodakazi
Uzwakele ndoda
Ongathekel' emzin' emincane
Othekel' emizin' emikhulu
Ongathekel' kwamakhelwana
Othekel' emanxulumeni
Nina bakwaDonda kwaMbangambi
Ndlovu khaliph' ezinye zilibele
Nina bakwaNzwakele kaKhushu

Nina beshumi lamhla munye
Nina bakwaMagwaz' ebuyelela
Nina beqhawe lakwaLind' ukudla Shozi!
Kafani kaNomkhwayiba
KaFana fuzanamafu
Dlubuladledle!
Ntamo ngeyendlondlo
KaSiphabantu ngokubadlubulela
Ngeze ngonyama entanyeni
Ngoba yehle kanzima kanzinzimela
KwaMgwezi wamaduna namathokazi
KaNomkhwayiba waseKunene
Silwane kaNjila kaNgothoma
Mqhawe
Ngcob' omuhle

Izithakazelo zakwaHadebe:

Hadebe!
Bhungane,
Mthimkhulu,
Mashiya amahle anjengawenyamazane.
AbakwaThondo kwabakaSothondose.
AbakwaDlomo-dludlu kwezindlu nezindlwana.
Abakwazitho zimhlophe, mashiya amahle,
Niye nabuthathaphi ubuhle obumhlophe obunje
AbakwaMaxovaxova umthombo wenkosi
AbakwaVangane, kazi sengoneni namhlanje?
Unduku-zimakhulukhulu
Sehla ngomnyama entabeni, kuyagonqoka
Kumnyama phansi.
Abakwandlubu zamila emthondweni kaSothondose
Amangelengele anzipho-zinde ngokuqhayana
Umkhulu Bhungane
Kodwa awungangoNkulunkulu

Izithakazelo zakwaGoba:

Jangase!
Mcengelele!
Sicubu cengelela
Sicub' asosiwa siyaphekwa
Sidliw' abantu bonke baphuz' umhluti
Mageza ngobisi qede abemhlophe
Abanye begeza ngamanzi
Mbambo owenda ngonyezi.

Izithakazelo zakwaGumbi:

Mlotshwa!
Luvuno!
Mehlo enkom' enkulu
Mkhatshwa!
Nina enavel' eNyandeni.

Izithakazelo zakwaMabaso:

Ndabezitha!
Mntungwa!
Nin' enadl' imfe embili
Kwaphum' ikhambi lalinye
Mashudula ngokushudul' enkundleni
KwaMazingeni yababomvu
Malinga!
Nina bakwaMathang' akahlangani
Ahlangana nxa ebon' umyeni
Mdladla kubekwa
Gubane!
Shawuke!
Mbulazi!
Odl' umuntu emyenga ngendaba.

Izithakazelo zakwaMkhonza:

Mhlungwane!
Ndlabathe!
Ntanze ngokuselwa
Ngoba waselwa emazibukweni
Nina bakaPhini lakhothwa ngumuntu
Kwasutha bonk' abantu
Nina enikhakhath' abantu bangasho lutho.

Izithakazelo zakwaMthethwa:

Nyambose kaDingiswayo
KaJobe kaKhujabi
Andub' aphuz' emcocozwi
Mageza ngobis' amanz ekhona
Ndlebe zomdlwane
Nin' enikh' emifuleni emibili
INseleni neMfoloz' emhlophe
Nina baseYengweni
Manjankosi!
Msweli kaMasondo

Godongwan' enguDingiswayo
Nina baseBalungwini
Mavela.

Izithakazelo zakwaMakhathini:

Xulu!
Mnguni!
Gxabhashe!
Mpangazitha!
Nonkosi!
Mazalankosi!
Ngokuzal' uNozulu
Idangu bungebuhlalu
Maweza ziwele zawela
Impofana zawel' uThukela
Wohlo! Mathamb' agcwal' izintaba
Donda!
Phuhla phansi njengekhowe
Kheswa!

ISITHASISELO B
INCWADI YOKUTHOLA IMVUME ENKOSINI YAKWAHLATHI LAPHO
KUZOKWENZIWA KHONA UCWANINGO

KwaHlathi No. 1

Wasbank

2920

31 KuNcwaba 2014

University of KwaZulu-Natal

Pietermaritzburg Campus

Denison Res Phase 5 Room 12

Scottsville

3209

Sawubona Ndabezitha (Nkosi uKunene)

Igama lami nginguCelani Lucky Zwane ngenza ucwaningo lweziqo zami zeMastazi esiZulwini. eYunivesithi YakwaZulu-Natali. Bengicela ukwenza uphenyo ezakhamuzini zalapha endaweni yakwaHlathi oyengamele. Inhloso yocwaningo ukuthola ulwazi lomphakathi owakhele indawo yakwaHlathi ngezithakazelo nezingathekiso. Le ndawo ngiyikhethe ngoba kuyindawo yangakithi yasemakhaya futhi ngicabanga nokuthi abantu abayakhele banalo lolu lwazi engiludingayo.

Imibuzo ezobuzwa engxoxweni izothathe isikhathi esingangehora. Lokhu kuzokwenziwa yimina, umcwaningi. Imiphumela yocwaningo izosetshenziswa kwiMastazi yami futhi iyokwethulwa emhlanganweni wokubuzana osukwini oluvulelekile lokwethula zonke iziqu zeMastazi, ovumelekile ukuba ube yingxenye yakho. Futhi kuzogcinwa kwisigcinalwazi eYunivesithi yaKwaZulu-Natali. Alukho ulwazi ngomuntu ngamunye oluzokhishwa.

Ngicela ukuba uqonde ukuthi ukubamba iqhaza kungokuthanda komphakathi awuphoqiwe ukuba yingxenye kulolu cwaningo. Nokho, ukubamba iqhaza kuzothokozisa njengoba kuzosiza ukuthuthukisa okuhlanganisa ucwaino ngezithakazelo nezingathekiso. Abantu bavumelekile ukushiya phakathi noma ngabe yinini kulolu cwaningo kungabi nankinga futhi ngeke kubalimaze ngalutho.

Ulwazi ngabantu bonke ababambe iqhaza, luzoba imfihlo ngokungabandakanyekeki kokuchazwa kolwazi ekuphuthuleni lolu cwaningo. Umcwaningi kuphela ozoba nemvume olwazini.

Uma uneminye imibuzo noma okuthile ngalolu cwaningo khululeka wamukelekile ukungithinta kuleli kheli le-emeyili, 205509290@stu.ukzn.ac.za. Ngicela uqaphele ukuthi uma kukhona ofuna ukukusho noma ngayiphi indlela ngemiphumela yalolu cwaningo, ngizozama noma ngayiphi indlela ukukusiza noma ngani okudingayo.

Ngingathokoza kakhulu uma isicelo sami singaphumelela.

Ozithobayo

Celani Lucky Zwane

Prof. A.M. Maphumulo

Umcwaningi

Umeluleki

Umfundi owenza iziqu zeMastazi esiZulwini

Umfundisi esikoleni sesiZulu

205509290@stu.ukzn.ac.za

MaphumuloA@ukzn.ac.za

ISITHASISELO C
IFOMU LEMVUME YABANTU OKUZOKHULUNYWA NABO

University of KwaZulu-Natal

Pietermaritzburg Campus

Denison Res Phase 5 Room12

Scottsville

3209

31 KuNewaba 2014

Sawubona Mama/Baba/Gogo/Mkhulu

Igama lami nginguCelani Lucky Zwane ngenza ucwaningo lweziqo zami zeMastazi esiZulwini. eYunivesithi YakwaZulu-Natali. Bengicela ukuba ube yingxenye yalolu cwaningo. Inhloso yocwaningo ukuthola ulwazi lomphakathi owakhele indawo yakwaHlathi ngezithakazelo nezingathekiso. Le ndawo ngiyikhethe ngoba kuyindawo yangakithi yasemakhaya futhi ngicabanga nokuthi abantu abayakhele banalo lolu lwazi engiludingayo.

Imibuzo ezobuzwa engxoxweni izothatha isikhathi esingangehora. Lokhu kuzokwenziwa yimina, umcwaningi. Imiphumela yocwaningo izosetshenziswa kwiMastazi yami futhi iyokwethulwa emhlanganweni wokubuzana osukwini oluvulelekile lokwethula zonke iziqu zeMastazi, ovumelekile ukuba ube yingxenye yakho. Futhi kuzogcinwa kwisigcinalwazi eYunivesithi yaKwaZulu-Natali. Alukho ulwazi ngomuntu ngamunye oluzokhishwa.

Ngicela ukuba uqonde ukuthi ukubamba iqhaza kungokuthanda kwakho awuphoqiwe ukuba yingxenye kulolu cwaningo. Nokho, ukubamba iqhaza kuzothokozisa njengoba kuzosiza ukuthuthukisa okuhlenganisa ucwaningo ngezithakazelo nezingathekiso. Uvumelekile ukushiya phakathi noma ngabe yinini kulolu cwaningo kungabi nankinga futhi ngeke kukulimaze ngalutho.

Ulwazi ngabantu bonke ababambe iqhaza, luzoba imfihlo ngokungabandakanyekeki kokuchazwa kolwazi ekuphuthuleni lolu cwaningo. Umcwaningi kuphela ozoba nemvume olwazini.

Uma uneminye imibuzo noma okuthile ngalolu cwaningo, khululeka wamukelekile ukungithinta kuleli kheli le-emeyili, 205509290@stu.ukzn.ac.za. Ngicela uqaphele ukuthi uma kukhona ofuna ukukusho noma ngayiphi indlela ngemiphumela yalolu cwaningo, ngizozama noma ngayiphi indlela ukukusiza noma ngani okudingayo.

Ngingathokoza kakhulu uma isicelo sami singaphumelela.

Ozithobayo

Celani Lucky Zwane

Prof. A.M. Maphumulo

Umcwaningi

Umeluleki

Umfundi owenza iziqu zeMastazi esiZulwini

Umfundisi esikoleni sesiZulu

205509290@stu.ukzn.ac.za

MaphumuloA@ukzn.ac.za

..... sika lapha

Ukuvuma

Ngiyavuma ukuthi ngiyakuqonda okuqukethwe yilo mbhalo nendlela eliyilo lolu cwaningo, futhi ngiyavuma ukubamba iqhaza.

Ngiyakuqonda ukuthi izimpendulo zizoba imfihlo futhi ngikhululekile ukuyekela ukuba yingxenye yocwaningo noma engabe yinini.

Ukungeza kokungenhla, ngiyavumelana nokurikhodwa kwakho. Ngiyakuqonda ukuthi loku okuzorikhodwa kuzobekwa endaweni evikelekile ezokhiywa bese kuyacishwa noma kulahlwe uma sekuqediwe ukuthatha ulwazi kukho. Ngiyavuma futhi ukuthi imiphumela yalolu cwaningo isetshenziswe kucwaningo lwangomuso.

Ukucikica

.....

Usuku

.....

ISITHASISELOD

Ukukhulwa kwezingxoxo nabaxoxi

Igama lomxoxi	Usuku lokuhlangana	Indawo yengxoxo	Isihloko	Isikhathi esixoxiwe
1.Bhengu Siphwe	07.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaBhengu	Ihora elilodwa
2.Buthelezi Ben	07.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaButhelezi	Ihora elilodwa
3.Cele Themba	07.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaCele	Ihora elilodwa
4. DubeSiboniso	07.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaDube	Ihora elilodwa
5.Gamede Zidlela	07.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaGamede	Ihora elilodwa
6.Hadebe Sikhova	08.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo zakwaHadebe	Ihora elilodwa
7.Mabaso Mandla	08.02.15	KwaHlathi enombolo 1	Izingathekiso nezithakazelo	Ihora elilodwa

8.Kunene Zinja	08.2.15	KwaHlathi enombolo 2	zakwaMabaso Izingathekiso nezithakazelo zakwaKunene	Ihora elilodwa
9.Khumalo Zibhelu	08.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaKhumalo	Ihora elilodwa
10.Madlala Sizwe	08.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaMadlala	Ihora elilodwa
11. Mchunu Thoko	14.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaMchunu	Ihora elilodwa
12.Mhlungu Khanyi	14.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaMhlungu	Ihora elilodwa
13. Mkhize Nozizwe	14.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaMkhize	Ihora elilodwa
14. Mtshali Dumazile	14.02.15	KwaHlathi enombolo 2	Izingathekiso nezithakazelo zakwaMtshali	Ihora elilodwa
15. Ndlovu	14.02.15	KwaHlathi	Izingathekiso	Ihora elilodwa

Khelina		Esidakeni	nezithakazelo zakwaNdlovu	
16.Ngcobo	14.02.15	KwaHlathi	Izingathekiso	Ihora elilodwa
Nozizwe		Esidakeni	nezithakazelo zakwaNgcobo	
17. Ntuli Nozicelo	14.02.15	KwaHlathi	Izingathekiso	Ihora elilodwa
		Esidakeni	nezithakazelo zakwaNtuli	
18. Sibiya	14.02.15	KwaHlathi	Izingathekiso	Ihora elilodwa
Mantombi		Esidakeni	nezithakazelo zakwaSibiya	
19. Sibisi Nomizi	14.02.15	KwaHlathi	Izingathekiso	Ihora elilodwa
		Esidakeni	nezithakazelo zakwaSibisi	
20.Ntshangase	20.02.15	Emgungundlovu	Izingathekiso	Amahora amabili
Ndela		eScottsville	nezithakazelo	