

***UKUBALULEKA KWEMVUNULO YOMDABU OSIKOMPILWENI
LWABANTU BESIFAZANE ABANGAMAZULU BASENDAWENI
YAKWANOBAMBA (WEENEN) KWAZULU-NATALI***

NGU

NOMTHANDAZO ANNAGLAD MKHWANAZI

***LO MSEBENZI WENZELWE UKUHLANGABEZANA NEZIDINGO
ZEZIQU ZEMASTERS NGAPHANSI KWESIKOLE SEZOBUCIKO-
IZILIMI ZESINTU ZESIZULU, ENYUVESI YAKWAZULU-NATALI
(ETHUSINI)***

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ISIFUNGO

Mina, Nomthandazo Annaglad Mkhwanazi ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sawo sithi, **“Ukubaluleka Kwemvunulo Yomdabu Osikompilweni Lwabantu Besifazane AbangamaZulu Basendaweni YakwaNobamba (Weenen) KwaZulu-Natali”**, ungumsebenzi wami engizenzele wona. Ngiwubhale kusukela ekuqaleni kuze kuyofika ekugcineni. Amagama abantu engisebenzise imisebenzi yabo njengemithombo yolwazi aveziwe ekupheleni kwalo msebenzi ngaphansi kwesihlokwana esithi, **“Imithombo Yolwazi”**.

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Isiginesha

Usuku

AMAZWI OKUBONGA

Okokuqala ngibonga uMdali weZulu nomhlaba ngokunginika impilo namandla okwenza lo msebenzi.

Ngibonga ngiyanconcoza kuMeluleki wami uDokotela G.B. Mazibuko ngesineke sakhe asikhombisile engicathulisa njalo. Kunesikhathi lapho engase ngifikelwa ukuphosa ithawula kodwa wangikhuthaza labuya ithemba kimi ngagijima njalo. Ngithi kuye: “Ungadinwa Nzima, Mwelase, wena ongaweli ngazibuko owela ngezimpambosi zomfula, ziseza izizukulwane ezizodinga usizo lwakho. Unwele olude!”

Angisoze ngakhohlwa ukubonga umyeni wami, uLindelihle, ngokushiya imisebenzi yakhe angibambise lapho ngidinga usizo lwakhe, ngithi: “Mana njalo Shamase, wena owathi eguya wayemis” intamo, Ndonga!”

Ngibonga abantwana bami; uLindani, uSibuyiselwe, uKhanya noKhumbulani ngokungikhuthaza ngezindlela ezahlukene. Kuwena Sibuyiselwe, ndodakazi yami, ngithi: “Ngabe lo msebenzi awufezekanga ukuba ubungekho eduze kwami. Ngiyabonga nkosazane yakoVeyane.”

Asankenteza ezindlebeni zami namanje lawo mazwi omzukululu wami, uZimile: “Granny, are you going to the University again?” (Gogo, uya eYunivesithi futhi?) Ngibonga ukungibekezelela kwakhe lapho ngimncisha imfudumalo yokwethelwa izinganekwane.

Ngibonga kakhulu kuManelo Jali ngokudela kwakhe ubuthongo abambisane nami ekwenzeni ukubhalwa kwalo msebenzi ngekhompyutha kube yimpumelelo. Ngithi kuye: “Ume njalo Shongololo!”

Ngiphinde ngibonge kuMthokozisi Dladla ngokusukumela phezulu lapho ngidinga usizo lwakhe lokuyothatha izithombe endaweni yakwaNobamba. Ngithi: “Ukwanda kwaliwa umthakathi Cebisa.”

Ngingakhohlwa kanjani ngudadewethu uS“duduzile ngokungihlelela izingxoxo nabantu besifazane bezigodi ezahlukene zakwaNobamba. Wayengagcini ngalokho kodwa wayengiphelezela, sihambe sifohloza otshanini, sivika izimamba nezimfezi phakathi kwezihlahla zomsasane sihambela umuzi nomuzi. Ngithi: “Ngiyabonga Ntusi yenkomo, Madlokovu, wena waseNgweni!”

Ngibonga kakhulu nasemphakathini wonkana wasendaweni yakwaNobamba ngokunginika isikhathi sawo sokuxoxisana nami ukuze ngithole ulwazi engabe ngiludinga.

Okokugcina ngci, ngibonga umama wami, intombi yakwaShezi ngokungincelisa ibele lemfundo. Ngithi: “Usukhulile Dlaba, Mlotshwa - - - - - , uMvelinqangi akubusise.

ISETHULO

Lo msebenzi wocwaningo ngiwethula ngenkulu intokozo nothando kubazukulu bami uZimile noZiyanda. Ngithi kubo mabakhule nobuhlakani bokwazi ukuthi isikhali abayophumelela ngaso endleleni yempilo **imfundo**.

IQQQA

Lolu cwaningo lugxile ekubalulekeni kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba. Imvunulo yomdabu ayembathelwa ukwemboza umzimba kuphela, kodwa ngokwesiko, ihlukanisa abesifazane ngokobuzwe nangokwezigaba zokukhula. Ingane engakathombi ayivunuli njengomuntu osethombile okungaba itshitshi noma iqhikiza. Ongakagcagci akavunuli njengosegcagcile yena obonakala ngokufaka isicholo nangokubhinca isidwaba ukuhlonipha umyeni wakhe nabasemzini (Msimang, 1975: 173).

Ipharadaymu eqondayo yiyona eyasetshenziswa kulolu cwaningo. UMazibuko (2008: 68) uthi ngokwepharadaymu eqondayo lokho okucwaningwayo kwisayensi yenhlalo kufanele kube nokuxhumana, okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu. Kulolu cwaningo kwacwaningwa ngemvunulo yomdabu eyembathwa ngabantu kanye nokubaluleka kwayo. Kwasetshenziswa indlela yokuxoxisana kanye nendlela yokuqaphelisisa ukuze kutholakale ulwazi olwabe ludingeka. Injulalwazi ye-Oral Style kanye neyeSocial Identity yizona ezasetshenziswa kulolu cwaningo. Injulalwazi ye-Oral Style iveza ukubaluleka kobuciko bomlomo, ngakho-ke ilufanele lolu cwaningo lapho kubonakala abesifazane bevunule ngemvunulo abayazi ngokudluliselwa yona ngomlomo kusuka kokhokho babo. Injulalwazi iSocial Identity nalo ilufanele lolu cwaningo lapho owesifazane ngemvunulo yakhe ekwazi ukuhlukaniseka ngokobulili, ngokobuzwe nangokwesigaba sokukhula.

Isidingo esikhulu salolu cwaningo ukuthola imbangela eyenza ukuba abesifazane bezigodi zakwaNobamba ezaziwa ngokuthi kuseMsobotsheni, eKucasheni, kwaNhliwe naseMgwamama, belokhu besalugcinile lolu siko lokuvunula. Akulula kubona ukwehlukana naleli siko ngoba bazalelwe emphakathini owembatha le mvunulo.

Bakholelwa ekutheni amadlozi abo ahlala emvunulweni, ngakho-ke ukuhlukana nayo kungasho ukulahla amadlozi okuyiwona abavikelayo. Abesifazane bayahlangana bafundisane ukwakha ubuhlalu, obuyingxenye yemvunulo. Leli khono lidluliselwa ngisho ezinganeni zabo zamantombazane ukuze zikhule zikwazi ukuzenzela imvunulo.

Ukuhlangana kwabesifazane bakha imvunulo, kudala umoya wokuzwana nokuchitha isizungu besele bodwa amasoka nabayeni besemsebenzini emadolobheni amakhulu njengaseGoli.

Ukuguquka kwezikhathi kudala ukuba nemvunulo yomdabu iguquke ibe nomthelela wesilungu. Izinga lokwembathwa kwemvunulo yomdabu alisafani nakuqala ngenxa yokuthi abanye besifazane bayasebenza kobelungu. Amatshitshi namaqhikiza ayaphoqeleka ukuba ekwembatheni kwawo angavezi amabele namathanga. Abesifazane asebegcagcile bembatha amaphinifa amboza sonke isidwaba singabonakali ngoba sizongcolisa. Izingane zamantombazane ezifunda isikole zigqoka umfaniswano wesikole uma zisesesikoleni; seziyobuyela emvunulweni yazo lapho sekuphume isikole sezisemakhaya.

Abesifazane bakwaNobamba basalugcina lolu siko lokuvunula ngokuvunula uma kukhona imicimbi efana nehlamvu, (ukuhalalisela ukubuya kwamasoka nabayeni bevela emadolobheni amakhulu njengaseGoli), umholo wezalukazi nomchanguzo. Bayavunula futhi ngokugcwele emicimbini esuke ihlelwe nguMasipala lapho bejabulisa umphakathi njengeqembu lesigekle nengoma. Othisha bayazigquzela izingane zesikole ukuba zembathe imvunulo yomdabu uma kunemikhosi egujwayo. Uma owesifazane efisa ukusho okuthile emphakathini, kubo lapho ezalwa khona, kumnakwabo, nasesokeni noma kumyeni, akakukhiphi ngomlomo wakhe kepha kudluliswa yimvunulo ayembethe.

Okutholakele kulolu cwaningo ukuthi abantu besifazane bakwaNobamba bayazigqaja ngale mvunulo yabo ephinde ikhuthaze amantombazane ukuba ahlale egcine ubuntombi bawo kuze kufike isikhathi sokugcagca.

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ISAHLUKO SOKUQALA UKWETHULWA KOCWANINGO

1 Isingeniso

Abantu abaningi abangamaZulu seabamukela isiko laseNtshonalanga eleza nenkolo yobuKhristu. UKhumalo (1995a) uthi:

Inkolo yobuKhristu incike kakhulu emasikweni aseNtshonalanga athi umuntu ongumKhristu kufanele agqoke kanjani. La masiko aseNtshonalanga afike abulala yonke into eyisiko lomuntu ongumZulu. Uma amasiko ehambisana emabili kukhona elifayo, ngakho-ke isiko lemvunulo lacekeleka phansi. Kwabukeka njengento elihlazo futhi ewubuqaba ukunamathela esikweni lokuvunula. Umphakathi wabe sewhlukana kabili, yilabo abasabambelele esikweni lokuvunula ngokomdabu nalabo asebenzenwe yimpucuko yaseNtshonalanga.

Laba-ke abasavunula ngokomdabu batholakala kakhulu ezindaweni zasemakhaya.

Lolu cwaningo lugxile ekubalulekeni kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba esigodini saseMgwamama, esakwaNhliwe, esaseMsobotsheni nesaseKucasheni. Kuzobhekwa imvunulo kusukela etshitshini, iqhikiza, ingoduso, umakoti kuze kufike komama asebekhulile ngokweminyaka. Kubalulekile ukuveza ukuthi nakuba abantu abangamaZulu betholakala nakwezinye izifundazwe eziseNingizimu Afrika, esifundazweni saKwaZulu-Natali yilapho bebaningi khona ngaphansi kweSilo esibusayo njengamanje iSilo uGoodwill Zwelithini.

Okuzolandela manje ukuchazwa kwamagama abumbe isihloko ukuze ucwaningo lulandelele kahle. Amagama azochazwa yilawa alandelayo: ukubaluleka, imvunulo, umdabu, usikompilo, abantu besifazane, amaZulu.

UMbatha (2006:20) uthi **ukubaluleka** kuchaza ukuba nesidingo esikhulu noma ukuba semqoka kwalokho okuchazwayo. Abesifazane bakwaNobamba babukeka bebambelele kule mvunulo yabo yomdabu. Kulo msebenzi kuqondwe ukubaluleka kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu bakwaNobamba.

NgokukaKhumalo (1995a:35) igama **imvunulo** lichaza okokwembatha, isizwe nesizwe esikwembathayo njengokwesiko. Umuntu ongumZulu ubonakala ngendlela avunule ngayo

ukuthi ungumZulu. Umuntu ongumVenda naye ubonakala ngendlela avunule ngayo ukuthi ungumVenda, kanjalo nongumXhosa. Imvunulo iyinkombandlela yesizwe nesizwe okufanele sivunule ngayo ukuze siqhubeke nosikompilo lwaso. Ubuhlalu buyingxenye yemvunulo, ngakho-ke kuzobhekwa izinhlobo zemvunulo kanye nokubaluleka kwayo njengoba yembathwa ngabantu besifazane ngokwezigaba zabo.

Igama **umdabu** ngokukaMbatha (2006:178) lisho umsuka wento, into eyayivele ikhona kwasemandulo, esikhathini sakudala. Isidwaba (isembatho esakhiwe ngesikhumba senkomo noma sembuzi esibhincwa ngowesifazane oseyingoduso noseگانile) kanye nebhesu (naso isembatho esenziwa ngesikhumba esibhincwa ngowesilisa) yimvunulo eyabe yembathwa ngaphambi kokufika kwempucuko yaseNtshonalanga nenkolo yobuKhristu. Abantu besifazane bakwaNobamba basavunula ngale mvunulo yomdabu.

Imvunulo yomdabu iyindlela yokuphila yesizwe ngesizwe. Ukulahla lezo zinto ezingamagugu esizwe kusho ukungalandeli amasiko. Abanye abantu bakubuka njengento eyihlazo ukunamathela emasikweni abo. Ukungalandeli amasiko kusho ukwenza okuphambene nosikompilo, ngakho-ke uNyembezi (1992:475) uthi **usikompilo** yindlela isizwe esiphila ngayo. Kulolu cwaningo abantu besifazane abangamaZulu bakwaNobamba kuyindlela yabo yokuphila abazizwa benethezekile ngayo ukuvunula, kuwusikompilo lwabo.

Abantu besifazane uNyembezi (1992:110) uthi abantu ubulili babo obungesibona obesilisa. Ngaleli gama **isifazane** kuqondwe amantombazane kanye namakhosikazi. Lolu cwaningo lugxile emvunulweni yabesifazane abaminyaka yabo yobudala isukela kweyi-18 kuya kwengama-70, asebegcagcile nabangakagcagci.

Igama **amaZulu** lizochazwa ukuze kugqame kahle lolu hlanga okubhekiswe kulo olunemvunulo yomdabu. Kuzocaca nokuthi ngobani okuthiwa ngamaZulu. UKhumalo (1995a) ecashunwe nguMazibuko (1999:12) uthi:

ULuzumane okunguyena nzalabantu, wazalwa nguMnguni yena wabe esezala uMalandela. UMalandela wazala uQwabe kanye noZulu. Ngemva kokuphangalala kukaMalandela kwaba nengxabano phakathi kukaZulu noQwabe. UQwabe njengenkosana, wafuna lonke ifa lakhe engazi ukuthi izinkomo ezazikhona kwakungezikanina. Isiko lesiZulu lithi inkosana kanina indodana encane.

UQwabe waduba ikhaya walishiya ngenxa yesenzo esingamphathanga kahle sokuba uZulu athathe ifa likanina. Abantu bakaMalandela basala nendodana encane uZulu eBabanango. Laba bantu bazibiza ngokuthi ngabakwaZulu, ngakho-ke kwazaleka isibongo. Ulimi ababelukhuluma kwakungulimi lwesiZulu base bebizwa ngokuthi ngamaZulu.

Asechaziwe amagama aqukethwe yisihloko, ngakho-ke sekuzolandela izinhloso zocwaningo.

1.1 Izinhlolo Zocwaningo

Inhlosongqangi yalolu cwaningo ukuqhakambisa ukubaluleka kwemvunulo yomdabu kubantu abaziqhayisayo ngobuzwe babo. Usikompilo luyiqhakanjiswa ukuze leso naleso sizukulwane sazi ngokungamasiko namagugu esizwe samaZulu.

UBryant (1949:156) uma ehunyushelwe esiZulwini uthi:

AmaZulu abantu abangenalutho olunomlando wabo nesiko elibhalwe phansi ngaphambilini.

Ngalolu cwaningo kuhloswe ukuba imvunulo nalokho okuphathele nayo, kubhalwe phansi ukuze nobani nobani azi ngayo. Ngokwenza kanjalo kuyogwemeka ukushabalala kolwazi olukhona nokushabalala kwesizwe samaZulu.

UKhumalo (1997:209) uthi:

Ngokwesintu ukuvunula kunendlela nenqubo elandelwayo uma kwenziwa. Kunomgomo oqondwayo ukuthi kwenziwa nini, kuphi nokuthi kwenziwa ngobani.

Uyaqhubeka uKhumalo (1997:210) uveza isibonelo somntwana wentombazana ogcagcayo. Uyavunuliswa ngosuku lomgcagco wakhe evunuliselwa endlini enkulu lapho egonqele futhi ezophumela khona. Abantu abaningi abasenalo lolu lwazi. Lolu cwaningo-ke luhlose ukucebisa ngalolu lwazi kulabo bantu asebebuyela osikompilweni lokuvunula uma kuyimikhosi kumbe imicimbi ethile.

Kukhona imfundisoze yokuthi abantu besifazane abasabhinca (abasagqoka izembatho zomdabu) futhi behlala ezindaweni zasemakhaya, abakhaliphile ngokwengqondo, banokucabanga okufishane uma beqhathaniswa nabesifazane abahlala emadolobheni. Nabo

labo bantu besifazane abasabhinca behlala ezindaweni zasemakhaya, baba nakho ukuzenyeza bazibukele phansi. AbakwaNobamba uma besemihlanganweni njengeyeyizikole, bathi abanakuphawula ngoba bona abazi lutho bayazibhincela. Lolu cwaningo luhlose ukubakhombisa ukuthi le mvunulo yabo ibalulekile futhi sebezokwaziwa ukuthi bakhona nemvunulo yabo njengoba nezifundiswa sezinentshisekelo ngayo kulesi sikhathi.

Seziveziwe izinhloso zocwaningo, sekuzobhekwa isidingo sokwenza lolu cwaningo.

1.2 Isidingo sokwenza lolu cwaningo

Isidingo sokwenza ucwaningo lwalolu hlobo sikhulu. Isizwe samaZulu sinothe kakhulu ngamasiko aso. Kuliqiniso elingephikwe ukuthi ngenxa yomhlaba esiphila kuwo onezinguquko nezinsalelo eziningi amanye ala masiko asethanda ukushabalala. Abantu abanengi abangamaZulu abasazi lutho ngemvunulo ewusikompilo lwesizwe sabo ngenxa yamandla osikompilo lwezinye izizwe.

Nakuba sekunomthelela wesilungu kwaNobamba, abantu besifazane abakhe eMsobotsheni, eKucasheni, kwaNhliwe naseMgwamama, basayigqoka imvunulo yomdabu. Izingane zamantombazane ezifunda isikole ziyayikhumula imvunulo yazo bese zigqoka umfaniswano wesikole lapho seziya esikoleni. Uma sezibuya esikoleni ziphindela kuyo futhi imvunulo yazo yomdabu. UMagwaza (1999:72) ubuka lesi senzo njengophawu olumele ukuphuma esikweni labo babuye babuyele futhi. Lolu cwaningo ludingekile ukuze kuvele isizathu sokuthi kungani abantu besifazane abangamaZulu bakwaNobamba belokhu besabambelele esikweni lokwembatha imvunulo yomdabu. Babukelwa phansi futhi babizwe ngamaqaba kodwa abagudluki emvunulweni yabo. Bahloba ngokugcwele kule micimbi elandelayo: **ihlamvu** (lapho behalalisela ukubuya kwamasoka nabayeni emadolobheni amakhulu ikakhulukazi eGoli njengoba bebuya ngamaholidi ePhasika nakaKhisimuzi), **umholo** (lapho izalukazi zithola imali eyisibonelelo sikaHulumeni), **umchanguzo** (umgcagco) kanye **nomemulo**. Bayahloba nasemicimbini ehlelwe uHulumeni noma uMasipala lapho besuke bejabulisa umphakathi njengeqembu lesigekle nengoma.

Isidingo sokwenza lolu cwaningo sesiveziwe, ngakho-ke sekuzobhekwa inkuthazo yokwenza lolu cwaningo.

1.3 Inkuthazo yokwenza ucwaningo

Okungisuse phansi njengomcwaningi ukuba ngenze lolu cwaningo, ukubona kushabalala ulwazi lwemvunulo yomdabu yesiZwe samaZulu. Sekunokudideka mayelana nokuvunulela imicimbi ehlukene, njengomemulo nje. Intombazane eyemulayo kwenye indawo ungayifaka ifake inkehl kanye nesidwaba, kanti kwenye indawo uthole ifake isidwaba inkehl ingayifakile. Konke lokhu kwenzeka ezindaweni ezisesifundazweni esisodwa sakwaZulu-Natali, nabantu abenza lo mcimbi bangamaZulu bonke. Sekuyisikhathi- ke sokuba konke okuqondene nesizwe okungamasiko njengayo imvunulo le, kubhalwe phansi ukuze kulondolozeke.

UNgwenya (1992:25) uthi:

Umuntu unosikompilo kanye nolimi. Umuntu uzalwa elwazi ulimi, kepha ulufunda esimweni sempilo aphila phansi kwaso.

Ulimi lwenza umuntu akwazi ukugagula izinto ngamagama. Ukugagula amagama emvunulo sisebenzisa ulimi. UNdimande (1998:16) uthi:

Ulimi noqobo lomuntu akuhlukaniseki. Uma sicabanga ngolimi nobuthina kufanele lokho kuthuthukise noma kwenze ngcono ukuqonda kwethu kokuzibona, nabanye abantu basibone ukuthi singobani.

Labo bantu bayosibona ngemvunulo eyisiko lethu singamaZulu. UJoseph (2004:13) naye uthi:

Ulimi luyinto ebaluleke kakhulu kumuntu. Ulimi lubonakala luyikho konke ngoba luphethe isiko nakho konke okungamagugu esizwe.

UWa Thiong“o (1993:9) ecashunwe nguNdimande (1998) uthi, enye yezincwadi zakhe esihloko sithi , “*A Grain of Wheat*” wayibhala ngolimi lwesiNgisi kanti yena ulimi lwakhe aluncela ebeleni ulimi lwase-Afrika olubizwa ngokuthi isiKikuyu. Umyalezo owawuqukethwe yile ncwadi awufikanga kubanikazi bawo ngoba ulimi lwesiNgisi bengalwazi. Wagcina ngci ukubhala ngolimi lwesiNgisi. Ukuphumeleliswa

kwenqubomgomo yobulimimbili, okuyisiNgisi nesiZulu, eYunivesithi yaKwaZulu-Natali lapho ngingumfundi khona kungenze ngafikelwa yinkuthazo enkulu yokuba ngenze lolu cwaningo ngolimi lwesiZulu. Imvunulo okwenziwa ngayo ucwaningo ingeyesizwe samaZulu. UMfeka (1999:6) uthi:

Kunabantu abansundu abaphesheya kwezilwandle njengaseMelika asebalahlekelwa usikompilo lwabo. Laba bantu sebezimisele manje ukufunda ulimi lwesiZulu.

Bazosizakala ngalolu cwaningo ngoba bazothola konke okuphathelene nemvunulo kubhalwe phansi ngolimi lwesiZulu.

Indawo yakwaNobamba ingenye yezindawo zasemakhaya ezinganakiwe ezakhelwe ngabantu abanolwazi oluningi olungasiza ekutheni abantu abangamaZulu bazi ngemvelaphi yabo, ikakhulukazi abantu abasha abasenebanga elide lempilo okumele balihambe. Ukuzalelwa futhi nokukhulela kule ndawo yakithi kwenze ngiyiqonde ngokugcwele. Kuye kwangikhuthaza-ke ukuyokwenza ucwaningo ukuze ngivundulule lonke ulwazi oluphathelene nesiko lokuvunula.

Sekuzobhekwa imibuzo ezophendulwa kulolu cwaningo.

1.4 Imibuzo ezophendulwa yilolu cwaningo

Kukhona imibuzo eminingi engabuzwa emaqondana nalolu cwaningo, kodwa kuzocashunwa leyo ebonakala ingebalulekile kakhulu futhi ezokwenza ucwaningo luqhubekela phambili. Le mibuzo ezophendulwa ihlelwe kanje:

- (a) Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane baKwaNobamba?
- (b) Ukugqokwa kwemvunulo yomdabu kwaNobamba kusafana yini nangesikhathi esingaphambilini?
- (c) Ngabe imvunulo yomdabu yabesifazane abangamaZulu iyayedlulisa yini imiyalezo eqondene ngqo nokuhlosiwe? Uma iyidlulisa, iyidlulisa kangakanani leyo miyalezo emphakathini?

(d) Ngabe abaholi bomphakathi bayakukhuthaza bakugququzele yini ukulondolozwa kosikompilo lwamaZulu?

(e) Yiliphi iqhaza elibanjwa yimvunulo mayelana nenhlalo yabesifazane bakwaNobamba?

Seyiveziwe imibuzo ezophendulwa, ngakho-ke sekuzobhekwa umcabango ongakafakazelwa.

1.5 Umcabango ongakafakazelwa

Uma kubhekwa umphakathi wakwaNobamba kubonakala kungabantu besifazane abayigqoka kakhulu imvunulo yomdabu kunabesilisa. Abesilisa abasebenza emadolobheni abayigqoki imvunulo. Uma behambele imicimbi ethile emakhaya ungabathola begqoke izintolibhantshi namabhulukwe ahlotshiswe ngezindwangu ezimibalabala esikhundleni sebheshu. Le mvunulo kuthiwa **umbhlasele**.

Imvunulo yomdabu iyayixoxa indaba. Iyakhombisa ukuthi lowo ovunule ungubani futhi usekuliphi izinga. Umbiko osuke udluliswa yimvunulo abantu besilisa bayawuqonda. Owesifazane oseyingoduso uyaheza ngebhande lobuhlalo, lowo wesilisa ube esebona ukuthi le ntombi isikhombile yaze yalotsholwa, ngakho-ke kumele adlulele phambili.

Sekunomehluko omkhulu phakathi kwemvunulo yesimanje neyakudala. Iya ngokuya iguquka. Eyesimanje isinomthelela wesilungu. Uma owesifazane esegcagcile ezihlalele nje ekhaya, ugqoka isidwaba kanye nephinifa eligcwele elisangubo bese ethi bhu ibhayi lakhe ngemuva elisuka emahlombe liyofika lapho kugcina khona isidwaba nephinifa. Ukugqoka kwakhe kuyehluka-ke uma eseya emikhosini eyehlukene.

1.6 Umklamo wocwaningo

Lolu cwaningo lugxile kakhulu ezigodini ezine zasendaweni yakwaNobamba ezaziwa ngokuthi eMsobotsheni, eKucasheni, KwaNhliwe kanye noMgwamama. Izigodi ezimbili, esaseNgodini nesaseSahlumbe nazo ezingaphansi kwendawo yakwaNobamba, ziqhelile emgwaqweni omkhulu, ngakho-ke ziyekwe ngoba kunzima ukufinyelela kuzona. Abantu okugxilwe kubo ngabesifazane abaneminyaka esukela kweyi-18 kuya kwengama-70.

Ngaphambi kokuba ngilusukele ucwaningo olunzulu, ngabona kuwumqondo ophusile ukuba ngizwe amanzi ngobhoko ngokuvakashela esinye sezigodi zendawo yakwaNobamba ekupheleni konyaka wezi-2010. Inhloso kwabe kungukuthola ulwazi olumayelana nokubaluleka kwemvunulo yabo njengabantu besifazane bakule ndawo. Ngolwazi engaluthola ngabona ukuthi ngingalwenza ucwaningo olumayelana nemvunulo yomdabu yabesifazane bakwaNobamba.



Isigodi saseMsobotsheni



Isigodi saseKucasheni



Isigodi sakwaNhliwe



Isigodi saseMgwamama

1.7 Ukuchazwa kwamagama aqondene nemvunulo

Kukhona amagama aqondene nemvunulo azosetshenziswa kulolu cwaningo adinga ukucaciswa ukuze kube lula ukulandela ucwaningo. Nanka amagama:

Inkehli/isicholo

NgokukaMbatha (2006:833) **inkehli** noma **isicholo** yinhloko yomuntu wesifazane oganile noma oselotsholwe waqedwa. Izinwele zowesifazane zigcotshwa inhlabathi ebomvu okuthiwa yinsoyi kanye namafutha enkomo bese zithungwa ngentambo yozi zibeke phezulu ngokuyela ngasemuva nekhanda. Ngokuguquka kwezikhathi imvamisa yezicholo zamanje seziyakhunyulwa zibuye zifakwe ekhanda kuhle kwesigqoko. Zona-ke zakhiwa ngokusaluqwembe oluqinile kanye nendwangu. Kusetshenziswa insonto noma iwuli ukuthungela le ndwangu kulolu qwembe.

Umbhama

NgokukaSchoeman (1983:6) **umbhama** yibhande elakhiwe ngobuhlalu elifakwa ngowesifazane osegcagcile. Umbhama ufakwa ngaphezulu nje kwesiphongo lapho kuqala khona isicholo. Izintombi azilokothi zilifake leli bhande ngoba phela lihambisana nesicholo, ngakho-ke isicholo asifakwa ngowesifazane ongakagcagi.

Imvakazi

UMbatha (2006:725) uchaza **imvakazi** njengesembozakhanda esakhiwe ngensonto, esokwemboza ubuso bentombi egcagcayo engakatholi mntwana.

Ubuhlalu

NgokukaNyembezi (1992:183) **ubuhlalu** ngamagqelana ayizinhlamvu ezimibalabala ezinezimbotshana. Ziyatshutshwa zihlanganiswe ngentambo kwenziwe okokuhloba.

Uthelekani

UZungu (2000:58) uthi **uthelekani** ngumgexo owakhiwe nguhide lobuhlalu obehlukene ngokwemibala. Lolo nalolo hide aluzimele ngokwalo kodwa luxhumeke kolunye. Uthelekani wakhiwe yile mibala elandelayo: omhlophe, obomvu, oncombo, ompofu, olwandle, oluhlaza kanye nomnyama.

Utshodo

UNyembezi noNxumalo (1966:9) bachaza **utshodo** njengendwangu ebhincwa okhalweni noma elengiswa emahlombe yehle ize ikhawule phezu kwesidwaba. Kudala lwalwenziwa ngesikhumba bese luhlotsiswa ngobuhlalu. Njengoba sekusetshenziswa indwangu, nayo iyahlotsiswa ngobuhlalu.

Isidwaba

UNyembezi (1992:97) uthi **isidwaba** isembatho esenziwe ngesikhumba senkomo noma sembuzi esibhincwa ngowesifazane oseganile noma ingoduso ukuhlonipha abasemzini.

Isigcayi

UMbatha (2006:328) uthi **isigcayi** isikhumba esembathwa amakhosikazi amboze ngaso amabele. Kungashiwo ukuthi ingcayi noma isidiya.

Isicwayo

UMsimang (1975:184) uthi **isicwayo** naso ngesokumboza amabele, kodwa sona senziwe ngezindwangu zesilungu. Kuqala sabe senziwa ngobendle nangodakazane.

Umbhijo

NgokukaNyembezi (1992:28) **umbhijo** ubuhlalu bokuhloba obenziwa buhambe buthi abuphucane obubhincwa abesilisa nabesifazane. Ufakwa entanyeni nasokhalweni. Kungashiwo futhi kuthiwe umgingqo.

Ubusengi

NgokukaNyembezi noNxumalo (1966:4) **ubusengi** okokuhloba okwenziwa ngothaka (uhlobo locingo olungenameva oluthambe kakhulu). Buhloba izinsizwa nezintombi; ezingalweni, ezithweni nasezinkonyaneni. Buthandelwa bube yizixha.

Ibhayi

UNyembezi (1992:22) uthi **ibhayi** yindwangu eyembathwa emahlombe ngabesifazane. Ubuye athi ibhayi ngumuntu wesifazane owembatha imvunulo yomdabu, ibhinca. Ukuhiza ibhayi, ukwembatha ibhayi.

Isiphuku

UMsimang (1975:177) uthi **isiphuku** yisikhumba esishukwe kakhulu saze sathamba. Sembathelwa amakhaza nalapho kulalwa. Isiphuku esenziwe ngesikhumba sengwe nehubesi esamakhosi. Umnumzane yena wembatha esenyamazane, kanti ezikawonkewonke kungaba ezezimbuzi nezezimvu.

Itete

NgokukaNyembezi (1992:489) **itete** yibhayi elilula elembathwa ngamantombazane.

Ulwembu

UNyembezi (1992:283) uthi **ulwembu** isembatho sokwemboza amahlombe kumuntu wesifazane oganile, injweza.

Unomndindi noma umndindi

UMsimang (1975:176) uthi **unomndindi** wakudala wabe welukwa ngodakazane bese uhlotshiswa ngamaqanda obuhlalu emphethweni. Esikhathini samanje unomndindi uthungwa ngendwangu ube yisipheshulwana bese uhlotshiswa ngobuhlalu emphethweni.

Isifociya

UMbatha (2006:289) uchaza **isifociya** njengebhande eliyisixwexwe elifakwa okhalweni elinamafosi amabili phambili. Siyenziwa ngotshani sihlotshiswe nangobuhlalu. Uyasifaka owesifazane osanda kubeletha ukuqeda inkwabazane. Isifociya kungashiwo ukuthi yisibhamba noma yixhama.

Iminqwambo

UMsimang (1975:307) uthi **iminqwambo** yimibhelenja yesikhumba emibili ehlangene phakathi kwamabele iphume emahlombe naphakathi kwamakhwapha ihlangane futhi emhlane. Yembathwa yizangoma.

Imfacane

NgokukaNyembezi (1992:108) **imfacane** ixhama lamantombazane elenziwe ngobuhlalu

Iqabane noma ucu

UNyembezi (1992:425) uthi **iqabane** yintambo etshutshiwe ngobuhlalu ebhincwa yizintombi okhalo noma entanyeni. Kungashiwo futhi ukuthi umgexo intombi ewunika insizwa ukukhombisa ukuthi isiyayithanda. Kuyashiwo futhi ukuthi **ucu**.

Izigqizo

NgokukaNyembezi noNxumalo (1966:4) **izigqizo** zenziwa ngobuhlalu noma ngensonto. Zigqokwa emaqakaleni nasezihlakaleni. Zihloba abesilisa nabesifazane.

Amadavathi

UMBatha (2006:188) uchaza **amadavathi** ngokuthi izigqizo ezenziwa ngobuhlalu. Kuhlotshwa ngawo emaqakaleni noma ngezansi kancane kwedolo, kanti futhi nasentanyeni kuyahlotshwa ngawo.

Isiqhaza

UNyembezi noNxumalo (1966:2) bathi **isiqhaza** yimvunulo eyindilinga engenziwa ngobuhlalu noma ibazwe ifakwe endlebeni ekleliwe. UMBatha (2006:1034) uthi yisixebeledu sokhuni noma sethambo esifakwa endlebeni ekleliwe. Ubuye aqhubeke aveze enye incazelo ethi **isiqhaza** umuntu okleklile ezindlebeni wafaka zona izixebeledu zokhuni noma zethambo endlebeni. Liyasetshenziswa leli gama ukujivaza umuntu ongafundile.

Isigege

UMBatha (2006:339) uthi **isigege** yimvunulo eyisibebana eyenziwa ngesikhumba noma ngobuhlalu ebhincwa ngamantombazane ngaphambili.

Asechaziwe amagama aqondene nemvunulo azosebenza kulolu cwaningo. Sekuzobhekwa izinkinga ezibe khona ngesikhathi kwenziwa lolu cwaningo.

1.8 Izinkinga ezaba khona eziphathelene nalolu cwaningo

Yilowo nalowo mcwaningi kuyenzeka ahlangabezane nezinto eziyizingqinamba ngesikhathi enza ucwaningo lwakhe.

Njengomcwaningi ngaba nazo izinkinga engahlangabezana nazo. Ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi olumayelana nocwaningo; enye yazo eyokuthola ulwazi ngokusebenzisa izincwadi. Inkinga engaba nayo eyokuntuleka kwezincwadi eziphathelene nemvunulo, ikakhulukazi imvunulo yomdabu yabantu besifazane

abangamaZulu. Ziseziningi kakhulu izinto ezingamagugu esizwe samaZulu ezisadinga ukucwaningisiswa bese zibhalwa phansi.

Enye yezinkinga engahlangabezana nayo ngeyokuthi ezinye izincwadi bezitholakala zibhalwe ngolimi lwesiNgisi. Ngabona kunesidingo esikhulu sokuba lolu cwaningo lube ngolimi lwesiZulu ngoba ngicwaninga ngemvunulo engelinye lamasiko esizwe samaZulu. Kwadingeka ukuba ngihumushe ulwazi engiluthole ezincwadini ezishicilelwe ngolimi lwesiNgisi ngiluse olimini lwesiZulu. Engangikuqaphelisisa ukuthi umqondo okhona embhalweni oyisisusa kufanele ube njengoba unjalo nasembhalweni okuhunyushelwa kuwona. Lokhu kuhumusha-ke kwangidlela isikhathi kwadala ukuthi nocwaningo luhambe kancane.

Njengoba kuyindawo yasemakhaya lapho engangenza khona ucwaningo, ngahlangabezana nenkinga mayelana nokufinyelela kulowo nalowo muzi. Kweminye imizi imoto ayikwazi ukungena ekhaya ize ime egcekeni. Uma kwenzekile ukhona umuzi onomgwaqana ongena ekhaya, ngangicela ukuyishiya kulowo muzi imoto bese ngihamba ngezinyawo ukuqhubekela komunye umuzi. Izindlela engangihamba kuzo zazenile. Ngangiba novalo lokulunywa yizinyoka ngoba indawo yakwaNobamba igcwele izimamba nezimfezi. Ngenxa yokuthi sekuphilwa emhlabeni onobugebengu, ukushiya imoto emzini onabantu besifazane kuphela kwakungangikhululi neze.

Indawo yakwaNobamba inamasimu amakhulu atshalwe izitshalo ezinhlobonhlobo. Abanikazi bala masimu abelungu. Ukufinyelela esigodini saseKucasheni kwadingeka ukuba ngidabule phakathi kwamasimu omunye umlungu. Ngelulekwa yinduna ebheka ukusebenza kwabantu emasimini ukuba ngicele imvume kumlungu yokunqamula phakathi kwamasimu akhe. Ngalinda isikhathi eside ukuba aphume endlini ukuze ngimcele angivumele ngedlule. Wakhala ngokulahlekelwa yizimpahla zakhe zokusebenza emasimini kanye nokuntshontshelwa umkhiqizo wakhe wasemasimini, ngakho-ke wanginika isikhathi esingangehora nengxenye ngiseKucasheni. Ulwazi engangihlose ukuluthola alwenelanga.

Ngenxa yezinkinga zepolitiki abantu sebahlala benovalo lapho bebona umuntu oyisihambi endaweni. Lokhu kwangidalela inkinga emphakathini wakwesinye isigodi. Kwaba nzima ukungamukela ngokungethemba njengoba ngangizothekela ulwazi nje. Babodwa abebebika ukuthi abayeni babo babashiya bebadonse ngendlebe ukuthi bangemukeli muntu

ongaziwa endaweni njengoba bona besemisebenzini emadolobheni akude. Kwangithatha isikhathi eside ngizama ukubachazela ukuthi angizanga ngabubi kodwa ngizokwenza ucwaningo. Nakuba amaphaphu athanda ukwehla kubona, kwacaca ukuthi kunolwazi abasalugodlile.

Seziveziwe izingqinamba engahlangabezana nazo, sekuzolandela ukuhleleka kwezahluko zalolu cwaningo.

1.9 Ukuhleleka kwezahluko zocwaningo

Ngihlele ukuthi lolu cwaningo ngilwahlukanise izahluko eziyisihlanu.

Isahluko sokuqala

Lesi sahluko siyisendlalelo socwaningo, ngakho-ke kwethulwa ucwaningo bese kuchazwa namagama aqukethwe yisihloko salo. Kubhekwe okuyizona zinhloso zokwenza lolu cwaningo. Kubhekwa isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kuvezwa nemibuzo ezophendulwa ucwaningo kanye nomcabango ongakafakazelwa. Kuvezwa umklamo wocwaningo kuphinde kuchazwe namagama aqondene nemvunulo azosetshenziswa kulolu cwaningo. Kubhekwa nezingqinamba ezibe khona ngesikhathi kuqhutshwa lolu cwaningo. Kuso lesi sahluko kuvezwa ukuhleleka kwezahluko kanye nalokho ezikuqukethe.

Isahluko sesibili

Kulesi sahluko kuphawulwa ngamapharadaymu bese kugxilwa kuleyo ebonakale ilufanele lolu cwaningo. Kwethulwa izinjulalwazi ezisetshenzisiwe. Kusetshenziswe injulalwazi ye-*Oral Style* kaMarcel Jousse (1990) kanye nenjulalwazi ye*Social Identity* kaHogg no-Abrams (1988). Kubuyekwezwa imibhalo kwethulwe nalokho osekuke kwacwaningwa mayelana nemvunulo yomdabu yabantu besifazane abangamaZulu.

Isahluko sesithathu

Lesi sahluko sigxile kakhulu ezindleleni ezisetshenzisiwe kulolu cwaningo lapho kuqoqwa ulwazi. Kusetshenziswe indlela yekhwalithethivu. Izindlela ezisetshenzisiwe zimbili; eyokuqala eyokuqoqa ulwazi ngokuxoxisana nomphakathi, eyesibili ngeyokuqaphelisisa okwenziwa emicimbini eyahlukene nokubona indlela okuvunulwe ngayo.

Isahluko sesine

Kulesi sahluko kuzokwethulwa lonke ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Kukulesi sahluko lapho kwethulwa konke okuyizimpendulo zemibuzo ehlelelwe lolu cwaningo. Kwethulwa yonke ingxoxo ebe khona ngesikhathi sokuxoxisana nomphakathi.

Isahluko sesihlanu

Lesi yisahluko sokugcina salolu cwaningo lapho kusongwa konke ngokuhlaziya okutholakele. Kwethulwa iziphakamiso ezimayelana nesihloko ebesicwaningwa. Kuphonswa inselelo kulabo abangaba nentshisekelo yokucwaninga kabanzi ngalesi sihloko esimayelana nemvunulo yomdabu yabesifazane abangamaZulu.

1.10 Isiphetho

Kulesi sahluko sekwethulwe konke okuhlelelwe ukwendlalela lolu cwaningo. Esahlukweni sesibili okuyisahluko esilandelayo, kuzophawulwa ngamapharadaymu ahlukene bese kugxilwa kuleyo emaqondana nocwaningo. Kuzothulwa izinjulalwazi ezisetshenzisiwe. Kuzobuyekezwa imibhalo kwethulwe nocwaningo oseluke lwenziwa oluphathelele nemvunulo.

ISAHLUKO SESIBILI IPHARADAYMU, IZINJULALWAZI KANYE NEMIBHALO ESETSHENZISIWE

2 Isingeniso

Esahlukweni sokuqala kwethulwe isingeniso salolu cwaningo. Kuchazwe amagama abumbe isihloko. Kubhekwe izinhloso zokwenza lolu cwaningo, kwabuye kwabhekwa isidingo kanye nenkuthazo yokulenza. Emibuzweni eminingi engabuzwa emaqondana nocwaningo kucashunwe leyo engebalulekile ezokwenza ucwaningo luqhubekele phambili. Kuvezwe umcabango ongakafakazelwa kanye nomklamo wocwaningo. Kuchazwe amagama aqondene nemvunulo asetshenzisiwe, kwabuye kwavezwa nezingqinamba ezaba khona ngesikhathi kuqhutshwa lolu cwaningo. Kulesi sahluko okuyisahluko sesibili, kuzobalulwa ipharadaymu esetshenzisiwe, izinjulalwazi kanye nemibhalo esetshenzisiwe.

2.1 Ipharadaymu esetshenzisiwe

UNeuman (1997) uma ehunyushelwe esiZulwini uthi:

Ipharadaymu, njengomcabango ochunyiswe nguKuhn (1970), iqonde isizinda esiholela kwinjulalwazi nasocwaningweni.

UWilliams (2000:8) ecashunwe nguMazibuko (2008:73) yena uthi:

Ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho okucwaningwayo.

UNeuman (1997:62) ubalula ukuthi zintathu izinhlobo zamapharadaymu ezikhona: yipharadaymu ebikezelayo (positivism), yipharadaymu ekhululayo (*emancipate/ critical*) nepharadaymu eqondayo (*interpretive/ hermeneutics*). Njengoba indlela yekhwalthethivu izosetshenziswa kulolu cwaningo, ipharadaymu eqondayo ngiyibone ingefanelekile njengoba lolu cwaningo luthinta ukubaluleka kwemvunulo emphakathini wakwaNobamba.

2.1.1 Ipharadaymu eqondayo

UKaboub (2006) ecashunwe nguMazibuko (2008:75) uthi:

Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi.

Ngokwale pharadaymu kukhona ukuhlobana phakathi kwabantu. Okugcizelelwa yipharadaymu eqondayo ukubaluleka kolimi ukunika izincazelo.

UNeuman (1997:68) uthi:

It is concerned with how ordinary people manage their practical affairs in everyday life, or how they get things done.

Okuhunyushwa ngokuthi:

Le pharadaymu inendaba nokuthi abantu baziphatha kanjani izindaba zabo empilweni yemihla ngemihla, noma benza kanjani ukuthi izinto zenzeke.

Njengomcwaningi ngiye ngasondela emphakathini wakwaNobamba okuyindawo engiyikhethele ukwenza ucwaningo lwami, ngenhloso yokufunda impilo ephilwa abesifazane abasembatha imvunulo yomdabu. UKrauss (2005:760) uma ehunyushelwe esiZulwini uthi kungumqondo ophusile ukuthi abacwaningi bazimbandakanye kwisenzeko ukuze bezwe ukuthi kunjani ukuba yingxenye yalowo mphakathi.

UMazibuko (2008:75) uthi, “ngokwepharadaymu eqondayo lokho okucwaningwayo kwisayensi yenhlalo kufanele kube nokuxhumana, ngakho-ke okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu.” Kulolu cwaningo kucwaningwa ngemvunulo yomdabu eyembathwa ngabantu kanye nokubaluleka kwayo. Ulwazi lutholakala ngokuba kube nokuxhumana phakathi komcwaningi nabacwaningwa, kuxoxiswane. Indlela yokuxoxisana nabantu ikakhulukazi abesifazane, ngayisebenzisa ukuze ngithole ulwazi engiludingayo. UNeuman (1997:69) uqhathanisa ipharadaymu ebikezelayo kanye nale eqondayo. Uthi nakuba ebikezelayo ithi impilo yenhlalo ilaphaya, izimele ayincikile ekuqondeni komuntu, eqondayo ithi iqiniso lenhlalo alilindele khona ukuba litholwe, kodwa umhlaba wenhlalo uyilokhu abantu abawubona uyikhona.

Sekuphawuliwe ngamapharadaymu kwase kugxilwa kule elandeliwe kulolu cwaningo okuyipharadaymu eqondayo. Sekuzobhekwa izinjulalwazi ezisetshenzisiwe.

2.2 Izinjulalwazi

USpivak (1990:39) uchaza injulalwazi ngokuthi:

Theory is thus anything but a baggage of abstract learning out of touch with real life-----, talking about real life at a level of abstraction by people who are incomprehensible, endorsed by institutions.

Okuhunyushwa ngokuthi:

Injulalwazi ayisho lutho olutheni ngaphandle kolwazi olungekho obala futhi olungathintene nempilo njengoba injalo. Ikhuluma ngempilo ezingeni elingabonakali, kukhuluma abantu abangaqondakali ngenxa yobunzulu bolwazi abaluzuzile, bese kuthi abakushoyo kwamukelwe futhi kugcizelelwe yizikhungo.

UNdimande (2001:19) yena uthi, “injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo.” Kulolu cwaningo kusetshenziswe injulalwazi ye-*Oral Style* kaMarcel Jousse (1990) kanye nenjulalwazi ye*Social Identity* kaHogg no-Abrams (1988).

2.2.1 Injulalwazi ye-*Oral Style*

UCanonici (1996:2) uma ehunyushelwe esiZulwini ecashunwe nguMazibuko (2008:91) uthi:

Igama *Oral* lisuselwe egameni lesiLathini u- *os, oris* elichaza umlomo, umumo wobuso kanye nokwenza komuntu yena wonke. Ukuxhumana ngobuciko bomlomo kubonakala ngokuba kube namagama kanye nalowo ophimisa lawo magama, ukwenza kanye nomzimba wakhe. Ukuze ubuciko bomlomo benzeke ngendlela elindelekile, makube nomuntu okhulumayo futhi owenzayo okuthile ukuze lokho kudlulise umbiko othile uye kubantu abalalele.

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

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

Okuhunyushwa ngokuthi:

Ubuciko bomlomo buyigama elikhulunywa ngomlomo. Ukuxhumana, njengoba kwenzeka nangokubhala phansi, kwenzeka ngamagama aphinyiswa ngomlomo.

UMsimang (1991:1) uthi:

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

Uyaqhubeka uMsimang (1991:2) uveza ukubaluleka kobuciko bomlomo. Uthi uma kuhlaziywa ubuciko bomlomo kusuke kungenzelwa khona nje ukuchitha isizungu, kodwa kuqondwe ukuthola injulalwazi noma ifilosofi kaZulu wakuthangi.

Lezi zincazelo zobuciko bomlomo ziyahambisana nalolu cwaningo olumayelana nemvunulo lapho bebonakala abesifazane bevunulile ngemvunulo abayazi ngokudluliselwa yona ngomlomo kusuka kokhokho babo. Imiphakathi engafundile naleyo efunde kancane, njengawo lo mphakathi wakwaNobamba, isekhona. Iyasiza ukudlulisa ngomlomo ulwazi lomlando oluyigugu luye emphakathini walesi sikhathi.

2.2.2 Umlando kaMarcel Jousse

Ngaphambi kokuba kukhulunywe ngenjulalwazi ye-*Oral Style* kaMarcel Jousse, kungumqondo omuhle ukuba kuqalwe kuvezwe umlando wempilo yakhe.

UGovender (2002) ecashunwa uZondi (2008:26-27) uthi:

UJousse wazalwa ngonyaka we-1886 endaweni yaseSarthe eNtshonalanga neParis. Njengoba kuyindawo yasemakhaya ubuciko bomlomo babuyingxenye yempilo yomphakathi ongafundile. Lo mphakathi wawusebenzisa izindledlana ezithize oqinisekisa ngazo ukuthi ulwazi ludluliselwa esizukulwaneni esilandelayo ngendlela efanele futhi luyalondolozwa lulondolozelwe izizukulwane eziyolandela. Ngaphandle kukamama nokhokho kaJousse, iningi labantu emphakathini lalingafundile, liyingcosana elifunde kancane. Noma kunjalo babenokukhumbula okudlulele. Lokho kwenza ukuba uJousse abe nenhlonipho engapheliyo kanye nokuqonda ukuhlakanipha komuntu kokulondoloza ulwazi.

Isimo sempilo salo mphakathi kaJousse nesimo sempilo yomphakathi wakwaNobamba siyefana. Indawo yakwaNobamba eyasemakhaya lapho ubuciko bomlomo buyingxenye yempilo yabantu bakhona. Umama kaJousse noma ayefunde kancane wayithumela indodana yakhe esikoleni ukuba iyofunda. Nabazali bakwaNobamba nakuba bengafundile, bayazithumela izingane zabo ezikoleni ukuba ziyofunda.

Nakuba abantu bendawo kaJousse babengafundile, lesi simo asenzanga ukuba baphile impilo yokungenzi lutho futhi enesizungu. Babehlala bematasatasa ngemisebenzi yabo eyahlukene. Lolu cwaningo olungemvunulo yomdabu yabantu besifazane abangamaZulu bakwaNobamba luveze ukuthi abesifazane banemisebenzi yasekhaya abayenzayo baphinde bazakhele bona qobo konke okuphathelene nemvunulo yabo. Kuhlala kunemikhosi kumbe imicimbi efana nomemulo kanye namacece.

2.2.3 I-Oral Style kaMarcel Jousse

UJousse wabona ukuthi ukuhlakanipha kwemvelo komuntu kuhlobene nesimo solimi olusetshenziswa esimweni somuntu. Okunye okuqashelwa uJousse ukuthi kunokuxhumana phakathi kokukhumbula, ukufunda kanye nokuqonda. Wabona futhi ukuthi umumo wesiko usemqoka ukudlula konke okukhona, ngakho-ke, isiko malifundwe kwazise ulimi luyingxenye ephelele yesiko nenhlalo yabantu. UNkosi noMsomi (1992:1) bathi uma abantu bexoxa, bekhuluma, becabanga ngokuzwana, lokhu kuyinkomba yokuthi bayakuqonda abakhuluma ngakho. Ukuqonda kudalwa ukuthi bakhuluma ulimi olufanayo. Abesifazane bakwaNobamba badlulisa ulwazi lwabo ngemvunulo baludlulisele emadodakazini abo ngokuxhumana ngolimi lwesiZulu futhi bebe besagcina isiko labo lokuvunula ngemvunulo yomdabu. Ulimi nesiko kuyahambelana.

UJousse (1990:25) uthi:

Human behaviour 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.

Okuhunyushwa ngokuthi:

Ukuziphatha komuntu kubukwa zinhlangothi zombili; yingqapheli encane nengqapheli enkulu. Inggqapheli encane iyingqapheli eyenzayo ngesikhathi ingqapheli enkulu iyingqapheli ebukelayo.

Le njulalwazi kaJousse (1990) yakha isisekelo salolu cwaningo kwazise uJousse yena qobo lwakhe ulwazi namakhono wakuzuzwa ngobuciko bomlomo. Ngokubheka lo msebenzi ulwazi lwemvunulo kanye namakhono okuvunula kusuka esizukulwaneni esidala kudlulele esizukulwaneni esisha njengomlando ongabhaliwe phansi kodwa oxoxwa ngomlomo. Kulolu cwaningo ngokukaJousse, ngibe yingqapheli enkulu okuyingqapheli ebukelayo ngendlela yokuthi bengiqaphelisisa inkambiso yokuvunula. Okuqashelwayo ukuthi ngubani ovunulayo, uvunula kanjani, nini futhi kuphi. Abesifazane bakwaNobamba ngokukaJousse, bona bayizingqapheli ezincane ngoba yibona abenzayo, okungukuthi yibona abakhuthalele umsebenzi wokuvunula.

2.2.4 Injulalwazi yeSocial Identity

Le njulalwazi yeSocial Identity engekaHogg no-Abrams (1988) ilufanele lolu cwaningo olungemvunulo futhi okuthi ngayo owesifazane akwazi ukuhlukaniseka ngokobulili, ngokobuzwe nangokwesigaba sokukhula.

Injulalwazi yeSocial Identity iqinisa ngokuthi uqobo lomuntu luvezwa yimvunulo yakhe. Uyazigqaja abe nokuzethemba lapho esevunulile. Ukunyathela kanye nokukhuluma kwakhe kuyehluka kokwabantu abangabhinci. Itshitshi linyathela kudlale ucu esinqeni salo kanti umakoti uhamba adadlaze ngesidwaba sakhe azizwe efudumele. Ongayembathi le mvunulo uthathwa njengomuntu olahle isiko lakhe lokuvunula. Intombi evunule iveza ezinye izingxenye zomzimba okubonakala ngazo ukuthi iseyintombi nto, kanti

engavunulile ngale mvunulo ithathwa njengomuntu ongenaso isimilo ofihla umzimba wakhe.

Injulalwazi ye*Social Identity* iyaqinisa futhi ngokuthi uqobo lomuntu lungukwazi kwakhe ukuthi ungowasiphi isigaba noma iqembu ngokuhlalisana kwabantu. Lelo qembu lakhiwe ngabantu abanomumo ofanayo futhi bezibona ukuthi bangamalungu esigaba esisodwa. Imvunulo yomdabu inomthelela omkhulu ekuziboneni ukuthi bangobani futhi bangabasiphi isigaba abesifazane bakwaNobamba. Abesifazane asebecagcile babonakala ngokwembatha isicwayo, isidwaba kanye nesicholo. Bembatha lokhu njengophawu lokuhlonipha abayeni babo nabasemzini. Abesifazane abangakagcagci bona babonakala ngokuzihambela ngamabele nangonomndindi. Imiyeko ehlotshiswe ngobuhlalu kanye nebhande elakhiwe ngesikhumba senkomo elihiziwe esifubeni, kukhombisa ukuthi lo okugqokile yisangoma.

Uqobo lomuntu lwakhiwe futhi luncike engqikithini yenhlalo yabantu. UCapozza noBrown (2000:63) uma behunyushelwe esiZulwini bathi abantu bazibona ngokwamaqembu abakuwo. La maqembu angahlukaniswa ngokwemindeni nangokwezindawo. Ngemvunulo owesifazane uyehlukaniseka ukuthi uvela kuyiphi indawo. Imvunulo yabesifazane bakwaNobamba ayifani nemvunulo yabesifazane baseNingizimu neKwaZulu-Natali. Izicholo zabesifazane bakwaNobamba zivulekile zandlaleka lapha phezulu kanti ezabesifazane baseNingizimu neKwaZulu-Natali zona zithe ukuqoqana phezulu. Bayaqhubeka oCapozza noBrown bathi indlela yokuziphatha kwalaba bantu iqondiswa yinkambiso kanye nokuzibophezela emsebenzini okumele wenziwe. Kuyinkambiso yabo abesifazane bakwaNobamba asebesizingeni lokuqoma ukuba lowo oqomayo atshele amaqhikiza ukuthi insizwa yasekutheni isimehlule. Leyo ntombi ibe isizibophezela ekwakheni iqabane kumbe ucu oluzonikwa insizwa.

UTurner, uHogg, u-Oakes, uReicher noWetheral (1987) uma behunyushelwe esiZulwini becashunwa nguWoodward (2000:47-48) bathi:

Uqobo lomuntu luqhutshwa ukuba sesigabeni esithile luphinde luqhutshwe ngabantu bebuka izigaba ngokwenhlalo yabantu nokunquma ukuthi bangamalungu esigaba esithile noma cha. Leso sigaba siba yingxenywe yokuzazi ukuthi bangobani labo bantu. Lokhu kuhlobene namaqembu kumbe amaqoqo abazithola bekuwo.

UWoodward (2000:75) uma ehunyushelwe esiZulwini uthi:

Ukuthi singobani akuyona into esingavele sikhululeke nje ukuzikhethela kepha kulungiswa ngumphakathi kanye nesiko.

Abesifazane bakwaNobamba abasambatha imvunulo yomdabu abazikhethelanga ukwembatha ngalolu hlobo. Basabambelele kule mvunulo yomphakathi abazalelwe futhi bakhulela kuwo. Isiko lisababambile ekulondolozeni lokho okuyigugu lesizwe, imvunulo yomZulu.

UCapozza noBrown (2000:23-24) uma behunyushelwe esiZulwini bathi:

Le njulalwazi ye*Social Identity* iphakamisa ukuthi ukuba yilungu leqembu elinobuqotho kufanele kwenelise futhi kwenze abantu babuthande lobo bulungu. Uma kwenziwa isifanekiso, eqenjini labantu abanesimilo esifanayo, uma oyedwa wamalungu eqembu enze kabi ukhubaza uqobo lwalelo qembu bese kudala ukuba lelo qembu libe nesici. Abenza kahle eqenjini bayathokoza bahlale eqenjini labo. Ukuba yilungu elenza kabi eqenjini eliqotho kuyaphazamisa bese kuholela ekubeni lelo lungu liphume lishiye iqembu liyothatha indawo kwelinye iqembu. Leli lungu selizothola ubulona lihlanganiswe neqembu elisha.

Kuba umkhuba ofanayo-ke nasezintombini zakwaNobamba ngokwemvunulo yazo. Ukwembathwa kwesigege kukhomba ukuthi lelo qembu elakhiwe yizintombi ezembatha izigege azikakabi nazingane, ngakho-ke azikabi nasici. Uma oyedwa wezintombi esethola ingane, useyaliphoxa iqembu, sekufanele aye kwelinye elakhiwe abafana naye, abanezingane. Ngukwembatha kwabo okuzosho ukuthi abasemsulwa. Bavunula ngaso isigege kodwa asisahambi sodwa sesiphelezelwa yithawula ngaphansi sona sibe ngaphezulu.

Sekuphawuliwe ngezinjulalwazi ezisetshenzisiwe, sekuzokhulunywa ngemibhalo ephathelene nesihloko.

2.3 Imibhalo esetshenziwe

UNeuman (1997:89) uthi:

A literature review is based on the assumption that knowledge accumulates and that we learn from and build on what others have done. Scientific research is not an activity of isolated hermits who ignore others' findings. Rather it is a collective effort of many researchers who share their result with one another and who pursue knowledge as a community.

Okuhunyushwa ngokuthi:

Ukubuyekwezwa kwemibhalo kusekelwe emcabangweni wokuthi ulwazi lunqwabelana ndawonye, futhi sifunda siphinde sakhele kulokho abanye asebekwenzile. Lo msebenzi wokucwaninga ongowobusayensi, akuwona umshikashika owumhlalawodwa oshaya indiva osekwalolwa abanye ongoti. Lo msebenzi wokucwaninga uyinhlanganisela yemizamo yabacwaningi abaningi ababelana ngemiphumela yemisebenzi ebeyenziwa yilowo nalowo, futhi abazingela ulwazi njengomphakathi.

UMouton (2001:186-187) uma ehunyushelwe esiZulwini uthi:

Uma umcwaningi esukela umsebenzi wokucwaninga, inhloso yokuqala kufanele kube ukuthola osekwenziwe okuhlobene nocwaningo lwakhe.

UZondi (2008:41) yena uthi, “ukubuyekwezwa kwemibhalo kuhlose ukunikeza isisekelo esiqinile nelungelo lokwenza ucwaningo.” UNeuman (1997:91) ulayela abacwaningi abasembhidlangweni wokucwaninga lapho bengathola khona imibhalo yocwaningo. Bangavakashela emtapweni wolwazi lapho bezothola izincwadi, imisebenzi yabanye abacwaningi, imibiko nokunye. Ngiye ngafunda izincwadi kanye nemisebenzi yabanye ngenhloso yokuthola ukuthi bona bathini mayelana nemvunulo yomdabu kubhekiswe kwabesifazane.

2.3.1 Imisebenzi etholakala kumajenali ngemvunulo yomdabu

Akugcinanga ngokuba kubhekwe izincwadi ezibhaliwe zashicilelwa kepha kubuye kwabhekwa namaphepha akumajenali ukuthi athini ngemvunulo yomdabu. Imisebenzi eminingi ikhuluma ngokuvunula ngobuhlalu. UTwala (1951) emsebenzini wakhe osihloko

sithi, *“Beads as Regulating the Social Life of the Zulu and Swazi”* otholakala kwijeneli esihloko sithi, *“African Studies Volume 10 (3)”*, ukhuluma ngokubaluleka kobuhlalu kubantu abangamaZulu nakubantu abangamaSwazi. Uthi ubuhlalu bulungisa isimo phakathi kwabantu bobulili obuhlukene, buphinde buxhumanise abesilisa nabesifazane abangazalani, ngakho-ke buphathelene nendlela yokuqomisa nokuganana. Akwenzeki ukuthi omama benzele amadodana abo umsebenzi wobuhlalu, kanjalo namadodakazi awanakubenzela abafowabo kumbe oyise ngoba bonke laba bantu bayazalana.

Omunye umsebenzi omayelana nobuhlalu besiZulu ngokaSchoeman (1983) osihloko sithi, *“Eloquent beads: The Semantics of a Zulu Art Form”* otholakala kwijeneli esihloko sithi, *“Africa Insight Volume 13 (2)”*. USchoeman uthi okwenza ukuba umsebenzi wobuhlalu besiZulu bungafaniswa nalutho, umbhalo ofihlakele lapho kuye kwakhethwa kwahlanganiswa imibala ngenhloso yokudala imiyalezo. Ukuxutshwa kanye nokuhlelwa kwemibala yobuhlalu kuxoxa indaba. Umyalezo oqukethwe uyincwadi ebhaliwe lapho intombi idlulisa imizwa yayo iyidlulisela esokeni layo. Isibonelo, intombi yakha umgexo wobuhlalu obuluhlaza okotshani. Umbala oluhlaza umele utshani futhi udlulisa lo myalezo olandelayo: „Ngiyakukhumbula, sengonde njengodwani“. Amantombazane afundiswa ngodadewabo abadala ukwenza kanye nokuhumusha „incwadi“ ebhalwa ngobuhlalu.

2.3.2 Ucwaningo oseluke lwenziwa oluphathelene nemvunulo yomdabu

Bakhona abacwaningi asebeke balwenza ucwaningo oluphathelene nemvunulo. UMagwaza (1999) ocwaningweni lwakhe lweziqo zobudokotela olusihloko sithi, *“Function and Meaning of Zulu Female Dress: A Descriptive Study of Visual Communication”* ucwaninge ngabantu basendaweni yaseCamper-Ndwedwe. Nakuba indawo yaseCamper-Ndwedwe nendawo yakwaNobamba kuyizindawo ezitholakala esifundazweni esisodwa, ukuvunula kwabantu abahlala kulezi zindawo akufani. Abesifazane asebegcagcile basendaweni yaseCamper-Ndwedwe, okuyindawo esezansi nesifundazwe saKwaZulu-Natali, bavunula ngokwehlukile uma beqhathaniswa nabasendaweni yakwaNobamba, okuyindawo emaphakathi neKwaZulu-Natali. Isibonelo, izicholo ezifakwa ngabesifazane bakwaNobamba zibomvu tebhu, kanti futhi zendlalekile. Izicholo zabesifazane baseCamper-Ndwedwe zithi azibe nombala osabubende kanti zithe

ukubuya, azendlalekile. Uma sekubukwa ukwembathwa kwesidwaba, owesifazane waseCamper-Ndwedwe uqala ngokufaka umqulu owenziwe ngamathawula uzungeleze okhalweni. Ngaphezulu kwalowo mqulu ube esefaka isidwaba. Abesifazane bakwaNobamba bona abayifaki le miqulu. UMagwaza (1999) umbulule ukuthi imvunulo iqukethe umyalezo othile oqondwa owuthumelayo, kanti nalolu cwaningo lumbulula ukuthi abesifazane bakwaNobamba sebenohlobo lwemvunulo oselethiwe amagama amasha lube ludlulisa nemiyalezo ethile ebuyenini nasemasokeni abo.

Omunye futhi umsebenzi ohambelana nawo lo okaZungu (2000) weziqo zeMasters osihloko sithi, *“Meaning behind the Use and Wearing of Traditional Beadwork at Msinga Area.”* Uzungu (2000) ugxile ebuhlalwini kuphela ebheka incazelo ekhona ekusetshenzisweni nasekufakweni kwabo ngabantu bonke engakhethe bulili endaweni yaseMsinga, okuyindawo enkulu. Mina ngicwaninge ngemvunulo yonkana embandakanya nabo ubuhlalu njengoba buyingxenywe yemvunulo, ngaxila kwabesifazane kuphela bakwaNobamba abaneminyaka yobudala ephakathi kweyi- 18 nengama-70.

UZondi (2008) emsebenzini wakhe weziqo zobudokotela osihloko sithi, *“Bahlabelelelani: Why do They Sing?”* ucwaningile kabanzi ngabantu besifazane baseZwelibomvu. Okufanayo phakathi komsebenzi wakhe nowami ukuthi nami ngicwaninge ngaxila kubantu besifazane. Okwahlukile, uZondi ucwaninge ngamaculo endabuko aculwa ngabesifazane endaweni yaseZwelibomvu kanti mina ngicwaninga ngemvunulo yomdabu yabesifazane endaweni yakwaNobamba. UZondi uye wakhuluma ngemvunulo lapha nalaphaya kodwa akagxilanga kakhulu kuyo. Uvezile nokho ukuthi emikhosini eyehlukene abayihambelayo abesifazane baseZwelibomvu bagqoka kanjani. Isibonelo esibekwe nguZondi (2008:89) esendlela okuvunulwa ngayo ememulweni. Uyabeka ukuthi ngenxa yokuguquka kwezikhathi amantombazane aseyye afake amabhulukwana amancane ngaphansi komndindi ukuze aphakamise kahle imilenze lapho esina.

2.3.3 Umlando ngemvunulo yomdabu

UMsimang (1975:172) uthi:

Isizwe samaZulu sabe sizenzela imvunulo kwaze kwaba kufika abelungu abathelela abantu ngobuvila. Imvunulo yesilungu yathatha indawo yemvunulo yomdabu. Le mvunulo yomdabu kwakungeyona nje eyokufihla umzimba kuphela kodwa yayinomsebenzi othile ewugcinayo. Yiyona eyabe ikhombisa amabanga okukhula komuntu njengokuthi nje; ukwembatha kwentombi akufani nokwembatha kukamakoti. Imvunulo iyasitshela ukuthi lona yisangoma, lona yithwasa. Iyakhombisa futhi ukuthi lo ufelwe ngakho-ke uzilile.

UCarey (1986:10) uma ehunyushelwe esiZulwini uthi ubuhlalu bafika eNingizimu Afrika buvela eYurophu ezindaweni ezifana neVenice ne-Amsterdam. Amanye amakhosi akwaZulu ayeshintshiselana nabahwebi ngokuthenga ubuhlalu ngamazinyo endlovu. UCastello (1990:2) uthi ubuhlalu obuyingilazi bokuqala bafika eNingizimu Afrika nabahwebi bama-Arabhu kanye namaPutukezi. UWood (1996:155) yena uthi ubuhlalu bubalulekile kakhulu emikhosini yomdabu kwazise kuyahlotshwa ngabo. Kuyathengiselwana futhi ngabo kungekhona ukuthi ukuthengiselana kwenzeka kuma-Afrika nabaseNtshonalanga kuphela, kepha naphakathi kwawo ewodwa ama-Afrika. NgokukaNyathi (2000:73) ubuhlalu bafika la eNingizimu Afrika buvela ePhoenicia naseNdiya futhi busetshenziswa kakhulu njengengxenyane yemvunulo yomdabu.

2.3.4 Ababamba iqhaza ekwakhiweni kwemvunulo

Abesifazane yibona abakha imvunulo yabo. UStevenson noGrehem-Stewart (2000:148) uma behunyushelwe esiZulwini bathi:

Abesifazane babhekene ngqo nomsebenzi wobuhlalu. Amantombazane adluliselwa leli khono ngonina bese wona la mantombazane afundisane wodwa. Kuyaqikelelwa ukuba umsebenzi wobuhlalu bawufunde besebancane. La mantombazane ayafundiswa futhi ngodadewabo lobu buciko. Amatshitshi ayahlukaniswa ngokweminyaka akhe amaqembu. Ayaqhudelana-ke la maqembu yilelo nalelo likhipha amangwevu lifuna ukuba kube ngowalo umsebenzi wobuhlalu ohamba phambili.

2.3.5 Imvunulo yomdabu nempucuko yaseNtshonalanga

Ukufika kwabelungu abanjengamaMishinali nempucuko yaseNtshonalanga kuleli zwe kwaba nomphumela wokwehla kokugqokwa kwemvunulo yomdabu. Abantu bahlukana amaqembu amabili agqamile; amakholwa namabhinca. Abelungu babethatha ukugqokwa kwemvunulo njengophawu lobuhedeni noma lokungakholwa. UStevenson noGrehem-Stewart (2000:41-42) baphawula ngokwakuxoxwa nguMntwana wakwaPhindangene, iNkosi uMangosuthu Buthelezi mayelana nemvunulo yomdabu. Uthi wakhulela esigodlweni sasebukhosini bakwaZulu ehlala namakhosazana okwakungabazala bakhe, azalwa yiNkosi uSolomoni kaDinuzulu. Njalo uma la makhosazana evunulile, ayesolwa athethiswe ngothisha kanye nenkosikazi yomPhristi. Kwakuthiwa lokhu kwembatha kuphambene nenkolo yobuKhristu, ngakho-ke akufanele bagqoke izimpahla zabahedeni. UMntwana wakwaPhindangene ukhumbula nangesikhathi kunomcimbi wokugcotshwa kwakhe njengomholi olandelayo ngokosiko, evunule. Akuzange kube kuhle kubefundisi besonto laseSheshi. Omunye wesifazane waze wabeka umbono wokuthi uMntwana wakwaPhindangene anqunywe ebandleni.

Ezindaweni zasemakhaya njengakwaNobamba imvunulo yomdabu iseyigugu kubantu bakhona. Izingane zamantombazane uma ziya esikoleni ziyayikhumula le mvunulo zigqoke umfaniswano wesikole. Uma sezibuya esikoleni ziphindela kuyo futhi imvunulo yazo yomdabu. Amantombazane asebenzela abelungu bakwaNobamba ayaphoqwa ukuba agqoke izingubo zaseNtshonalanga ukuze emboze amabele namathanga uma esemsebenzini. UMorris noPreston-White (1994) bathi eNatali (osekuKwaZulu-Natali manje) abantu abasembatha imvunulo yomdabu bathathwa njengabantu abangafundile futhi abangasonti. Liyasetshenziswa igama “**amabhinca**” ukubahlukanisa kubantu abafundile.

2.4 Imvunulo namabanga okukhula komuntu wesifazane

Kuyathokozisa ukubona abantu bembethe izinto zakubo zomdabu ezibanika isigqi, isithunzi, ubuhle, igugu neqholo. UMsimang (1975:172-173) uthi, “imvunulo yomdabu yayingagcini ngokufihla umzimba kuphela, kodwa kwakuba nemvunulo yemikhosi

namacece. Iyizingubo zawokhokho ezazingeziphambili ngakho konke. Yabe ikhombisa amabanga okukhula; ukwembatha kwetshitshi akufani nokweqhikiza, okwengoduso, okukamakoti, okwenkosikazi nokwesalukazi.”

2.4.1 Ukwembatha kwetshitshi

UVon Kapff (1997:19) uma ehunyushelwe esiZulwini uthi:

Itshitshi liyaziqhenya ngomzimba walo futhi alinamahloni ngokuwuveza. Akunandaba noma lelo tshitshi likhulu noma lincane ngomzimba, ligqoka unomndindi omfishane owakhiwe ngezinjweza zezindwangu ezihlotshiswe ngobuhlalu. Liyahloba futhi ngobuhlalu lembathe nesiphuku lapho kumakhaza.

UMsimang (1975:177) uthi noma itshitshi selijutshiwe belingembathi lutho ngenhla kodwa belihloba kuphela ngocu. Kwabe kulisiko kuqala ukuba lihlale njalo liwavezile amabele. Kwakuthiwa liyahlola uma like lawamboza ngoba lokho kumboza kwakuchaza ukuthi selikhulelwe.

2.4.2 Ukwembatha kweqhikiza

NgokukaMsimang (1975:179):

Itshitshi liyaqoma bese libizwa ngeqhikiza. Iqhikiza liyahlonipha ekhanda ngokuthwala insonto enesiqhova noma ubuhlalu. Akufuneki ukuba ikhanda lembozwe lonke, ngakho-ke insonto noma ubuhlalu buba yisibeba. Iqhikiza aliwaveli amabele kodwa phezu kwawo lihlonipha ngobuhlalu obuyisibebana. Kwesingezansi kuba yinjweza bese kuthi phezu kwayo kube umutsha wamaqhikiza. Injweza ayisandile, ngakho-ke indawo yayo isithathwe ngamathawula.

2.4.3 Ukwembatha kwengoduso

Ingoduso yiqhikiza eseliceliwe noma eselilotsholwa. UVon Kapff (1997:130) uma ehunyushelwe esiZulwini uthi:

Ingoduso iyawamboza amabele ngendwangu ehlotshiswe ngobuhlalu. Ikwenza lokhu ukuhlonipha abasemzini nokukhombisa ukuthi isiyalotsholwa. Ngezansi ibhinca isidwaba ngakho njalo ukuhlonipha abasemzini. Kwesinye isikhathi kucela bona abasemzini ukuba yembathe isidwaba.

2.4.4 Ukwembatha kukamakoti

UMsimang (1975:184) uthi:

Umakoti uhlonipha abazali bendoda, unina noyise nalo lonke uzalo. Ufaka isicholo kanye nesidwaba bese ehlonipha ngesicwayo phezu kwamabele.

Zisekhona izicwayo nanamuhla, umehluko ukuthi azisenziwa ngotshani okuthiwa ubendle noma udakazane kodwa sezenziwa ngezindwangu zesilungu. Isidwaba siqala ebungodusini, siqhubeke njalo kumuntu wesifazane esigqoka noma ngabe useguge kangakanani. Ixhama lona ulibhinca enkabeni.

2.4.5 Ukwembatha kwenkosikazi

Inkosikazi isingasikhumula isicwayo uma isekhaya noma incelisa. Ukuvunula ngobuhlalu akuseyona into eyigugu njengakumakoti. Uma kunemikhosi ethile, yilapho-ke izobonakala khona inkosikazi ivunulile. Emahlombe ihlala ihloniphe ngolwembu noma injweza. Ngenxa yokuqothuka kwenhloko lapho umuntu ekhula, isalukazi sibe sesithunga inhloko ende engumbholonjana (Msimang, 1975:185).

2.5 Imvunulo nengxoxo eyixoxayo

Ubuhlalu njengengxenywe yemvunulo uMsimang (1975:202) uthi babuyincwadi kaZulu. Izintombi zaziixoxa yonke indaba namasoka njengoba manje sezithumela izincwadi. UVon Kapff (1997:37) uyafakaza ngokuthi ngobuhlalu izintombi zazikwazi ukuthumela imiyalezo ethile emasokeni azo. Intombi izobeka imizwa yayo yenkumbulo njengoba isoka likude emajukujukwini edolobha elithile ngomsebenzi. UNyembezi noNxumalo (1996:115) bathi intombi yayiyiloba incwadi ngokulandelanisa imibala ehlukene yobuhlalu. Lobu buhlalu sebuthakiwe ukuba bukhulume indaba kuthiwa yi**xube**.

Intombi iyayiloba futhi incwadi ekhombisa ukuphelelwa yithemba. UZungu (2000:58) uthi umgexo okuthiwa **uthelekani**, ngemibala yawo ehlukahlukene, uxoxa le ndaba elandelayo:

Umbala wobuhlalu	Isihumusho
Uhlamvu olubomvu	Ngigiqqa amahlule, ngibuhlungu okwenkomo ikhwelwe ngungqasha, ngiyakuthanda.
Uhlamvu olumhlophe	Ngeneme ngawe, ngiyakukhumbula.
Uhlamvu oluluhlaza okotshani	Sengonda ngaluhlaza cwe, ngicabanga ngawe.
Uhlamvu oluyinkankane	Wo! Liyadela inkankane elashona ngesikhala esashona abangani. Kudela okubonayo.

Incwadi equkethe umyalezo wokuphelelwa yithemba:

Umbala	Indaba exoxwayo
Omhlophe	Ngangikuthanda inhliziyo yami imhlophe qwa,
Obomvu	manje isiphenduke yaba bomvu okwegazi,
Oncombo	sengibonile ukuthi usungishiye phansi,
Ompofu	ngalokho sengibonile ukuthi awunalutho, umpofu,
Olwandle	ngangithi siyoye sifinyelele ezihlabathini zolwandle,
Oluhlaza	sengonde ngaze ngaluhlaza cwe ngenxa yakho,
Omnyama	ngangizimisele ngesidwaba, ngifisa ukukugana.



Uthelekani

(Zungu, 2000:74)

UMsimang (1975:180) uthi:

Isidwaba siyingubo yokuhlonipha abasemzini. Kosembethe siletha ugazi nenhlonipho ngoba nezinsizwa ziye zikhanyelwe ukuthi lo osembethe useyingoduso. Isidwaba-ke sixoxa indaba yokuthi osembethe uselotsholiwe emzini othile, ngakho-ke akasathintwa.

2.6 Imvunulo nemikhosi eyahlukene

2.6.1 Umemulo

Ngokwesiko lesiZulu uyise wentombazane uyayemulisa indodakazi yakhe ngenhloso yokumbonga umntanakhe ngokuziphatha kahle. UNTombela, uMathenjwa noDonda (1997:21) bathi:

Ngalolu suku izintombi ebezihlalise leyo eyemuliswayo, kanye nayo, zibhinca izidwaba ezitshelekwe konina. Ukubhincwa kwezidwaba kusuke kutshengisa isigaba esisha sokukhula; okungukuthi intombi le isikulungele ukubhinca isidwaba, isingagcagca inoma yinini. Intombazane yembathiswa umhlwehlwe wenkomo ehlatshelwe yona lapha emahlombe.

Leli siko lisagcinwa nakwaNobamba.

2.6.2 Umgcagco

Ukugcagca nokugcagcelwa kungukuphelela kwalawo mabanga okukhula komuntu. Kuba umkhosi omkhulu lapho intombazane isiphuma emzini kayise isiyogana. UMSimang (1975:281) uthi:

Uyise wentombazane egcagcayo, umakoti, uyamvunulisa umntanakhe. Umakoti ufaka isidwaba abophe amaxhama amabili phezu kwaso. Amanye amaxhama alenga ezinhlangothini awele phezu kwaso isidwaba. Uyise kamakoti uyazibopha naye ngexhama ukukhombisa ukuthi ulusizi ngokwehlukana nomntanakhe. Emahlombe umakoti wembatha izikhumba zensimba eziyofike ziqoshwe phambili kube yizinjobo zowakwakhe. Wembatha imvakazi bese ehloba ngobuhlalu aze angabe esabonakala. Ekhanda ufaka isicholo sakhe.

UVon Kapff (1997:38) ehunyushelwe esiZulwini uyavumelana noMSimang (1975) ngendlela avunula ngayo umakoti ngosuku lomgcagco. Uthi umakoti ufaka isicholo esenziwe ngensonto kanye nemvakazi nayo eyenziwe ngensonto. Le mvakazi ibumboza bonke ubuso bungabonakali. Uhloba nangezimpaphe ezihlonywa kumbhama. Lezi zimpaphe zimele izinkomo uyise azitholile njengelobolo. Emahlombe wembatha isikhumba sengwe agqize nangamashoba ezingalweni. Ubhinca isidwaba esenziwe ngesikhumba senkomo.



Ukuhlonipha kukamakoti ogcagcayo

(Von Kapff, 1997:38)

2.6.3 Imvunulo noqobo lomuntu

Yilowo nalowo muntu ubonakala ngemvunulo yakhe ukuthi uluhlanga luni noma uyisizwe sini. USamovar noPorter (1991:187) uma behunyushelwe esiZulwini bathi:

Imvunulo yabantu idlulisa imiyalezo yokuthi bona bangobani. Ciske emhlabeni wonke abantu basaligcina isiko lokuvunula ngezimpahla zomdabu. Owesifazane ogqoke wamboza wonke umzimba nobuso imbala, kudlulisa umyalezo wokuthi lowo wesifazane uyiSulumane. Izindophi nezimvakazi ziyingxenyeye yemvunulo yezindawo eziningi zomhlaba wama-Arabhu.

Bayaqhubeka oSamovar noPorter (1991) ngokuthi:

Noma ngabe lowo muntu ugqoke amabhuzu esikhumba noma akafake zicathulo, lokho kumele yena, kudlulisa umyalezo wokuthi ungubani nokuthi leyo mvunulo iyingxenyeye yakhe.

UKhumalo (1994b:89) ukhanyisa kabanzi ngemvunulo noqobo lomuntu ngalolu hlobo.

Uthi:

Iyona imvunulo ekushoyo ukuthi ungubani, wasiphi isizwe, esakhele liphi lona. Iwuphawu lwakho nesigxivizo sakho, hhayi kuphela ngaphandle nje, kepha phakathi ekujuleni kwenhliziyo nasesizikithini sobunzulu bengqondo. Imvunulo lena iwubuwena nokusekelwa kwakho okuphuza ezinzulwini zendabuko yakho.



umZulu

(DRUM: 25 kuMandulo 2007)



umXhosa

(MOVE: 6 kuNhlaba 2010)



umNdebele

(MOVE: 28 kuNhlangulana 2011)



umSwati

(BONA: kuNcwaba 2011)

2.6.4 Imvunulo nenkolo

Imibhalo iyakuveza ukuthi amakholwa ebandla lamaNazaretha elaziwa ngokuthi yibandla lakwaShembe, asabambelele ekwembatheni imvunulo yomdabu. Imvunulo yabo ibonakala kahle lapho besina. Amakhosazane (izintombi nto zebandla lamaNazaretha ezihambela umkhosi wezintombi) zivunula ngombhamba ngenhla kwamabele naphezu kwenkaba. UMpanza (2010:28) uchaza umbhamba ngokuthi uyisixhwexhwe esikhulu esakhiwe ngobuhlalu obumhlophe namabala abomvu. Amabele awambozwa kodwa ahlala obala ukukhombisa ukuthi lezi zintombi zimhlophe qwa, azinasici. Intombi egcagcayo ivunula ngesidwaba esilethwe ngabasemzini isiqede ukulotsholwa. Ekhanda ifaka inhloko embozwe ngokungagcwele ngendwangu emhlophe. UMorris noPreston-White (1994:71) uma behunyushelwe esiZulwini bathi:

Amakhosikazi uwabona ekhanda ngenhloko ehlobe ngobuhlalu. Abhinca izidwaba okungezokusina ezifingizwe zathothana kahle. Emaqakaleni afaka amadavathi angafaki zicathulo ezinyaweni.

2.6.5 Imvunulo nesifo

Isifo nanamuhla sisazilelwa noma le nqubo ingasafani nangeyesikhathi sakudala. UMsimang (1975:144) uthi:

Uma kuvele isifo kulelo khaya elinesithembu, amakhosikazi aya emfuleni ayogunda izinhloko bese zimbelwa. Asezohloma izinti emakhanda ukuze azenwaye ngazo. Kubulawa izimvu ezingangesithembu somufi ukuze kutholakale izikhumba zokuzila. Yileyo naleyo nkosikazi izila ngezikhumba ezimbili; esinye ngemuva, esinye ngaphambili. Azoshuqula ngeziphuku njengoba amakhanda egundiwe nje.

UMagwaza, uSeleti noSithole (2006:103) bathi ngesikhathi sempi yamakhanda amakhosikazi esizwe sakwaZondi ayezila ngokuba afake izidwaba ngendlela yokuthi ingxenye engenhla yesidwaba ibe ngezansi kuthi engezansi ibe ngenhla. Nobani wayebona ngakho ukuthi kuziliwe.

2.6.6 Imvunulo nobungoma

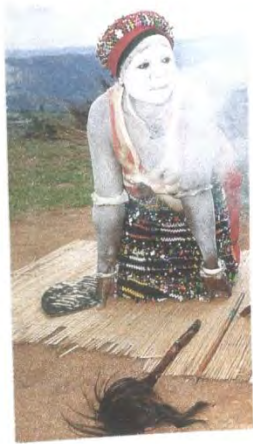
NgokukaMsimang (1975:195):

Imvunulo ayigcini ngokuba into yokuhloba nokwehlukana amabanga okukhula, kepha ibuye ikhombise imisebenzi ethile eyenziwa abayigqokayo. Isangoma sibonakala ngemvunulo yaso ukuthi yisangoma. Seluka imiyeko ihlotshiswe ngobuhlalu. Kunenkolelo yokuthi ebuhlalwini obumhlophe kuhlala amadlozi lapho enethuba lokunyenyenza izifiso zawo ezindlebeni. Amathwasa wona abonakala ngeminqwambo nangokuhuqa ngomcako noma ngebomvu. Nezangoma ziyayembatha iminqwambo lapho zibhula kuphela.

UCastello (1990) ecashunwe nguZungu (2000:94) uthi:

Ithwasa elisafika ezikweni lokuthwasa libonakala ngobuhlalu obumbalwa. Uma selisezingeni elithe thuthu, ubuhlalu buyengezwa.

Lapho umsebenzi wokuthwasa sewuphuthuliwe ithwasa liba yisangoma esesiyikazela kakhulu ngobuhlalu.



Ithwasa

(Von Kapff, 1997:43)



Isangoma

(Von Kapff, 1997:43)

2.6.7 Imvunulo nendlela yokuziphilisa

Ngemvunulo abesifazane basemakhaya abangasebenzi bayakwazi ukuziphilisa bondle imindeni yabo. Abaningi bayawashiya amakhaya bafudukele emadolobheni ngenhloso yokuyothengisa imvunulo. Isibonelo nje, eThekwini babonakala begudle ulwandle bethengisela umphakathi umsebenzi wobuhlalu, izidwaba zesimanje ezakhiwe ngendwangu, amabhayi nezicholo. UMorris noPreston-White (1994:73) babalula abesifazane abangamalungu ebandla lamaNazaretha ngokuthi abafundanga kuyaphi, ngakho-ke kunzima ukuthola umsebenzi. Bayasizakala-ke ngokuthengisa umsebenzi wobuhlalu ukuze baziphilise.

2.7 Umcabango wezingeweti zemibhalo esuselwe ekhanda ngemvunulo yomdabu

Emibhalweni yesiZulu okungamanoveli, izindaba ezimfishane, imidlalo nezinkondlo, ababhali bayayiphatha imvunulo yomdabu. Kubonakala iqhaza elibanjwa yimvunulo ekudluliseni imiyalezo ethile.

2.7.1 Inoveli

Umsebenzi kaMsimang (1982:45) uyafakaza ukuthi ubuhlalu bubalulekile kakhulu ekuxhumaneni phakathi kowesilisa nowesifazane. Uma intombi ingenelisiwe yinsizwa eyiqomisayo, kusho ukuthi **ucu kalulingani**. Nasi isiqephu esicashuniwe:

Wo! Wena wakoNyambose ngiyezwa ukuthi izintanga zakho uzeqe ngaphezulu uzibona. Uma-ke inhliziyo yakho ikuthumele kimi ngizokuphendula. Impendulo yami izoba mfishane. Empeleni ingamagama amabili kuphela: **ucu kalulingani**.

2.7.2 Izindaba ezimfishane

Emsebenzini kaNtuli noNtuli (1986:115) kuvezwa umsebenzi owenziwa yisibhamba kumuntu wesifazane. Kucashunwe lesi siqephu esilandelayo:

Inkwabazana kayithandeki, ilichilwana. Ngakho inkosikazi enomoya omuhle ithi ingabona ukuthi selidumela emasumpeni lapha kumlobokazi wakwayo yeluke izibhamba. Uma ingakwazi ukuzeluka iya kwabaneminwe izithenge. Okungenani ziba mbili--- esihlotshiswe kahle azohloba ngaso uma eya phakathi kwabantu, kanye nesasekhaya. Esasekhaya sona silungile noma siwumcibilindi nje ongahlobile. Uyothi-ke angabeletha umakoti, urnamezala amnike izibhamba athi makazibophe ngazo ukuze isisu sisheshe sibuyele endaweni yaso.

2.7.3 Izinkondlo

Endimeni yesihlanu okungeyokugcina enkondlweni esihloko sithi, **“Woza MntakaNobantu”** okungumsebenzi kaBloose (1966:37), insizwa ibalisa ngomuzwa wothando. Ikhuluma **ngokubhinca nangebhayi** elembathwa yisithandwa sayo. Nasi isitanza esibalula lokhu:

“Manxa ngibhincele nhlanye-----
Ze wazi ukuthi ngishwilwa ngamatata
Ngokwazi ukuthi ngisingethe isidalwa sezinzulu
Ngisingethe isifanekiso sikaNomkhubulwane wakoNdaba.
Sheshisa s“thandwa, thath“ **ibhayi** lakho sehlel“ edotsheni.”

2.7.4 Umdlalo

Encwadini ewumdlalo kaXulu (1994:20) kukhulunywa ngobuhlalu obuyisibambiso kanye *nocu*.

Mhalaza: Mntanethu ngiyabonga. (Uyahefuzela). Thina nawe sesiyokwakha umuzi wethu phezu kwalesi sisekelo esesisibekile. Pho-ke nami le ndaba ngiyoyixoxa ngiyithini lokhu ngihambaze nje ngiyavathazela? Abafowethu bayoyemukela kanjani indaba yami uma nginje?

Koto: (Akiphe **ubuhlalu** obumhlophe obugqize ngokuluhlaza, abugaxe entanyeni.) Thatha nanku **umyalezo** wami. Uze ungikhonzele ngawo enhliziyweni yakho nakwabakwenu. Uzame noma nini ukuthi ubonane neqhikiza lakwaSalabenaba, yilona-ke elizokunika *ucu* lwakho. Uze ungangicwilisi. (Sekuhlengezela izinyembezi.)

2.8 Isiphetho

Kulesi sahluco sekwethulwe konke mayelana namapharadaymu kanye nezinjulalwazi ezisetshenzisiwe. Kubhekwe nemibhalo esetshenzisiwe. Esahlukweni esilandelayo okuyisahluko sesithathu, kuzovezwa izindlela ezisetshenzisiwe ngesikhathi kuqhutshwa lolu cwaningo. Kuzophawulwa ngesu lokuqoqa ulwazi oluyikhwalthethivu lapho ngiphawula ngezingxoxo engaba nazo nomphakathi wakwaNobamba. Kuzophawulwa ngezinhlelo zengxoxo, amathuluzi asetshenziswa ukuqoqa ulwazi, isibalo sabantu ababamba iqhaza ocwaningweni, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo.

ISAHLUKO SESITHATHU IZINDLELA EZASETSHENZISWA UKUQOQA ULWAZI

3 Isingeniso

Esahlukweni sesibili kwethulwe amapharadaymu kwase kugxilwa kuleyo ebonakale ilufanele lolu cwaningo. Kwethulwe nezinjulalwazi ezisetshenziwe kanye nokubuyekezwa kwemibhalo. Kulesi sahluko, okuyisahluko sesithathu, kuzogxilwa ekugqamiseni izindlela ezasetshenziswa ukuqoqa ulwazi lwalolu cwaningo. Kuzophawulwa ngezingxoxo, indawo okwenzelwa kuyo ucwaningo, izinhlelo zengxoxo, amathuluzi asetshenziswa, isibalo sabantu ababamba iqhaza ocwaningweni, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo.

3.1 Izindlela ezasetshenziswa ekuqoqeni ulwazi oluqondene nocwaningo

UMiller (1992:118) ecashunwe nguMazibuko (2008:77) ubalula izigaba ezintathu zokuqoqwa kolwazi; ikhwantithethivu, ikhwalithethivu kanye nenominethivu. Umcwaningi ubheka indlela efanele ucwaningo lwakhe kanye nabantu azoxoxisana nabo.

3.1.1 Ucwaningo ngendlela yekhwalithethivu

UJackson (2008:88) uthi:

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

Okuhunyushwa ngokuthi:

Ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, bese ulwazi lucutshungulwe ngaphandle kokusebenzisa izinombolo.

Ulwazi olutholakalayo lusiza umcwaningi ngoba uyakwazi ukuphenya, ajule efuna umnyombo walokho alangazelela ukukuthola. Indlela yekhwalithethivu, ngiyibone ingefanelekile nevumelana nezinye izindlela ezizosetshenziswa ukuqoqa ulwazi kulolu

ucwaningo. Lapha kusetshenziswa kakhulu ingxoxo kumbe inhlobo kanye nokuqaphelisisa. Ingxoxo iyasetshenziswa ukuphenyisisa okungezwakalanga kahle ezimpendulweni ezibhalwe phansi.

3.1.2 Ingxoxo

UNyembezi (1992:544) uchaza **ukuxoxisana** njengokubeka umqondo ngodaba oluthize nomunye abeke owakhe, kuthekeliwane ngemiqondo. NgokukaNhlumayo (2006:100) ukuxoxisana-ke ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. UBausel (1988:64) uthi imibuzo yiyona eyisisekelo socwaningo lonke jikelele. Ukuxoxisana nabantu ngenhloso yokuthola ulwazi kuyindlela ephumelelisayo yokwenza ucwaningo yize kunezindleko. Ulwazi olungatholakali ezincwadini, umcwaningi uyakwazi ukuluthola kubantu futhi besho into eyiyona yona. ULeedy (1980:70) uthi ulwazi alutholakali ngokuthi kufundwe okubhalwe phansi kuphela. Uma simcaphuna uthi:

We gather information by participating and listening to others in the events that are taking place in the world around us.

Okuhunyushwa ngokuthi:

Ulwazi siluthola ngokuba sizibandakanye siphinde silalele abanye kulezo zehlakalo ezenzekayo emphakathini esiphila kuwo noma ezweni elisizungezile.

3.1.3 Izinhlolo zezindlela zokuxoxisana nomphakathi

Izinhlolo zezindlela zokuxoxisana nabantu ngenhloso yokuncela ulwazi zehlukene. Kukhona uhlobo lwendlela yokuxoxisana nomuntu ngayedwana, kube khona uhlobo lwendlela yokuxoxisana nabathile beyiqoqo bemele umphakathi. USlim noThompson (1993:63) bayakufakazela nabo lokhu uma bethi:

In addition to individual interview, oral testimony can also be collected in focus group discussions.

Okuhunyushwa ngokuthi:

Ngaphezu kokuxoxisana nothile ngayedwana, ubufakazi bomlomo bungaqoqwa nangokuxoxisana neqoqo elithile labantu.

UShabane (1996:40) uthi:

Imibuzo ihlelwa ngendlela yokulandelana ukuze izimpendulo zikwazi ukuholela embuzweni olandelayo.

Umcwaningi wendlalela lowo azoxoxa naye noma labo azoxoxa nabo isihloko socwaningo abachazele ukuthi ucwaningo lumayelana nani. UGratus (1988:7-8) uma ehunyushelwe esiZulwini uphawula uthi:

Umuntu obuzwayo nguyena oxoxa okuningi bese kuthi umcwaningi, okunguyena obuza imibuzo, asize ekutheni oxoxayo angaphumi endikimbeni yengxoxo.

Uhlobo lwendlela lokuxoxisana nothile ngayedwana ngalusebenzisa ezigodini ezilandelayo: kwaNhliwe, eMgwamama naseKucasheni kanti esigodini saseMsobotsheni ngasebenzisa uhlobo lwendlela lokuxoxisana nabathile beyiqoqo bemele umphakathi. Ukuxoxisana nabo beyiqoqo kwabalula ngoba banehhlo abahlangana kulo uma kunemihlangano.

3.1.4 Ubuhle bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Indlela yokuxoxisana nomphakathi inhle ngoba akukho mgoqo kobuzwayo, uzinabela ngokuthanda bese umcwaningi ahluze lokho akudingayo. Ephawula ngobuhle bale ndlela uBailey (1987:174) uma ehunyushelwe esiZulwini uthi:

Noma ngabe akawuzwa noma akawuqondisisi umbuzo lowo obuzwayo, kepha ngenxa yokuthi obuzayo usuke ekhona eduzane, uyawuguquququla awucacise uze uzwakale.

Umcwaningi ubuya nesiqiniseko sokuthi ulwazi alutholile yilona ngoba naye usuke ekhona bexoxa umlomo nomlomo, bebhekene ubuso nobuso naxoxisana naye. Ngiyavumelana noBailey (1987) lapho ethi kule ndlela ulwazi umcwaningi aludingayo uyakwazi ukuhamba nalo ngaso lesi sikhathi. Nami njengomcwaningi, ngakwazi ukuhamba nalo

ulwazi ngaso lesi sikhathi ngiqeda ukwenza ingxoxo nabantu baseMsobotsheni okungesinye sezigodi zakwaNobamba.

Ingxenye yomphakathi wakwaNobamba ayikaze ilubhade unyawo esikoleni, kanti enye ingxenye, noma yalunguza esikoleni, ayifundanga kuyaphi. Nakuba isimo semfundo sinje umphakathi wakwazi ukunginika ulwazi engabe ngiludinga. Kule ndlela akudingi ukuba aze abe ngofundile lowo onikeza umcwaningi ulwazi.

Le ndlela yokuxoxisana ibamba iqhaza elikhulu phakathi komcwaningi nobuzwayo. Uma abantu bexoxa bayabhobokelana, ngaleyo ndlela bese kwakheka ubuhlobo nobuntu. Lobu bungani osebudalekile phakathi komcwaningi nobuzwayo budala ukuthi noma sebebonana ngesinye isikhathi kube kuhle ngoba sekubonana abantu abake babonana. Uma nginganikeza isibonelo nje, abantu besifazane bakwaNobamba engangixoxe nabo ngasekupheleni konyaka wezi -2010, sahlukana sekudaleke ubuhlobo baze bangimema ukuba ngibuye ngonyaka olandelayo ngesikhathi samaholide ePhasika lapho bezobe bevunulele amasoka nabayeni babo abavela emadolobheni amakhulu njengaseGoli lapho besebenza khona.

3.1.5 Ububi bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Ayikho into engenabo ubuhle nobubi bayo. Noma le ndlela inabo ubuhle, nobubi bukhona. Le ndlela imba eqolo ngoba umcwaningi kufanele agibele aye lapho kunomuntu ozomnika ulwazi aludingayo. Nakumcwaningi ozihambela ngemoto yakhe kuyabiza ngoba kuzofanele afake uphethroli emotweni ontengo yawo ikhuphuka mihla namalanga. Ababhali abanjengoMitchell noJolley (1988) bayafakaza ngokuthi le ndlela idla kakhulu isikhathi kanjalo nemali. Kuyaye kwenzeke ukuthi ngesikhathi sengxoxo isikhathi sidleke kudingeke ukuba umcwaningi abuye azoqedela ingxoxo. Ukwenza lolu cwaningo kwadla ephaketheni ngoba ngangisuka eNew Germany, idolobhana elingaseNtshonalanga yeTheku, ngiye endaweni yakwaNobamba emaphakathi nesifundazwe sakwaZulu-Natali engamakhilomitha angama-280.

Njengoba bese kuveziwe ukuthi akukho mgoqo kobuzwayo, uziklantela ngendlela ayithandayo, lokhu kuklanta kumenza agcine esefake izinto ezingenasidingo futhi

ezingaqondene nemibuzo esuke iqondene nocwaningo. Uma ngingabeka isibonelo, isalukazi sakwaKhumalo, eKucasheni sangibuza ukuthi njengoba ngikhombisa ukuthatheka nje ngemvunulo, ngangingabhinci ngani lokhu isidwaba noma isikhakha sasingangifanela sengidadlaza emagecekeni akwaMntungwa, ngiyindlu yokugugela yomyeni waso. Sase siziklantela nje isalukazi saseMantungweni.

3.1.6 Indlela yokuqaphelisisa

Ongoti bezokucwaninga bayayincoma kakhulu le ndlela ngokuthi umcwaningi uthola ulwazi- ngqo kunokuba athole ulwazi oselungumbiko. UNeuman (1997:361) uthi:

A great deal of what researchers do in the field is to pay attention, watch, and listen carefully. They use all the senses, noticing what is seen, heard, smelled, tasted, or touched. The researcher becomes an instrument that absorbs all sources of information.

Okuhunyushwa ngokuthi:

Okukhulu okwenziwa umcwaningi ukuqaphela, ukubukisisa nokulalela ngokucophelela. Abacwaningi basebenzisa zonke izinzwa zabo: yinzwa yokubona, eyokuzwa, eyokuhogela, eyokunambitha neyokuthinta. Umcwaningi uyithuluzi lokumunca yonke imithombo yolwazi.

Ngesikhathi samaholidi ePhasika izinsuku zingama-21 kuMbaso onyakeni wezi-2011 ngathola ithuba lokubuka abesifazane: amatshitshi, amaqhikiza kanye nomakoti emcimbini wehlamvu lapho bevunule beconsa bezothengelela u“Gudi”. Igama elithi “Gudi” igama elisuselwe olimini lwesilungu elithi “*Good Friday*”. Ngalesi sikhathi kubuya amasoka nabayeni bevela emadolobheni amakhulu, ikakhulukazi eGoli. Kungalesi sikhathi-ke engapha ngaso iso ngazanelisa ngemvunulo enhlobonhlobo abavunule ngayo.

Sekukhulunyiwe ngendlela yokuxoxisana nangendlela yokuqaphelisisa. Manje sekuzobhekwa izigodi ezakhele indawo yaKwaNobamba ezihanjiwe ngesikhathi kuqoqwa ulwazi.

3.2 Indawo okwenzelwa kuyo ucwaningo

Indawo yakwaNobamba ebizwa ngokuthi “*Weenen*” ngesiLungu, imaphakathi nendawo yesifundazwe saKwaZulu-Natali ngaphansi kukaMasipala waseMtshezi. I*Weenen* yidolobhana elincane elinentolo kanye nezitolo ezimbalwa. NgaseMpumalanga yedolobha, okungaba amakhilomitha ama-5 ukusuka edolobheni, kunelokishi elibizwa ngokuthi kuseZitendeni. Le ndawo inezigodi ezibizwa ngokuthi kuseMsobotsheni, eKucasheni, kwaNhliwe naseMgwamama ezihlala abantu abasaphila impilo yomdabu, okuyizona okwenzelwa kuzo ucwaningo. Lezi zigodi zisasilele emuva ngokwengqalasizinda yesimanje. Akukho gesi, mpompi namathange amanzi alungiselelwe umphakathi. Impilo yabantu besifazane kulezi zigodi ukuvuka ekuseni bayokha amanzi, bayotheza izinkuni baphinde balime namasimu. Kungumsebenzi wamakhosikazi ukukhulisa izingane ngesikhathi iningi labayeni lisemisebenzini eGoli nakwamanye amadolobha amakhulu. UGumede (2002:2) uphawula ngempilo yabesifazane abawulolu hlobo uthi:

Traditional society could not have survived without the valid and intelligent support of women, mothers of the family and moulders of the future generation.

Okuhunyushwa ngokuthi:

Umphakathi womdabu wawungeke uphile ngaphandle kokondla okunobuqiniso nokukhalipha kwabantu besifazane, omama bemindeni nababumbi besizukulwane sakusasa.

3.3 Izindlela zengxoxo ngokwalolu cwano

Abantu okwaxoxisanwa nabo ngabantu besifazane. Bonke laba bantu bangabezigodi ezine kweziyisithupha ezingaphansi kwendawo yakwaNobamba. Lezi zigodi zingaphansi kwenduna eyodwa, uMlenze Sibisi ngaphansi kweNkosi uSimakade Mchunu.

UBailey (1987:80) uma ehunyushelwe esiZulwini uthi:

Indlela yokukhetha abantu ozokwenza ngabo ucwaningo iqondile. Umcwani ngi ukhetha labo bantu ezwa ethathekile ngabo.

Ngakolwami uhlangothi ngathatheka ngokwenza ucwaningo ngomphakathi wakwaNobamba. Abantu okwenziwa ngabo ucwaningo bamele abantu bonke ngokwehlukahlukana kwezigodi; abangakagcagci, asebecagcile, abazalwa esithenjini nabangazalwa esithenjini. Bakhethwa ngokweminyaka yabo yobudala, kusukela kwabaneminyaka eyi-18 kuya kwengama-70. Ulimi olwalusetshenziswa lapho kuxoxiswa kwaba ngulimi lwesiZulu kwazise phela ulimi lwabo lwasekhaya.

UHofmeyer (1993) uphakamisa ukuthi abacwaningi bayasuka lapho behlala khona baye kuwo umphakathi abanentshisekelo yokwenza ucwaningo ngawo. UKrauss (2005:760) uthi:

For many qualitative researchers, the best way to understand what is going on is to become immersed in it and to move into the culture or organization being studied and experience what it is like to be part of it.

Okuhunyushwa ngokuthi:

Indlela engcono yokuba abacwaningi baqonde ngokwenzekayo ukuzibandakanya osikompilweni lwabantu abenza ngabo ucwaningo, bezwe nokuthi kunjani ukuba yingxenye yabo.

Inhloso enkulu kwaba ukuzihlanganisa nawo lo mphakathi ukuze ngiwuqonde kangcono. Uma ungumuntu ozalelwe emakholweni ukhula ungaqondi kahle ngosikompilo lwabantu ababhincayo. UNyembezi (1992:237) uchaza **ikhholwa** njengomuntu owamukele inkolo okungaba yinkolo yobuKhristu.

Ekwenzeni ucwaningo kwalandelwa le ndlela:

Kwakuhlelwe ukuba kwenziwe ucwaningo ngabantu abangama-60 abamele lezi zigodi ezilandelayo: eMgwamama, kwaNhliwe, eMsobotsheni naseKucasheni. Esigodini ngasinye kwakuzogxilwa kubantu abayi-15, ngakho-ke mane amaqembu okwaxoxiswa nawo. La maqembu ahlukaniwa ngokweminyaka yokuzalwa kanje:

EMgwamama, amatshitshi namaqhikiza aneminyaka yobudala esukela kweyi-18 kuya kwengama-24.

KwaNhliwe, omakoti abaneminyaka yobudala esukela kwengama -25 kuya kwengama-45.

EMsobotsheni, omama abaneminyaka yobudala esukela kwengama-46 kuya kwengama-55.

EKucasheni, ogogo abaneminyaka yobudala esukela kwengama-56 kuya kwengama- 70.

3.4 Isibalo sabantu ababamba iqhaza ocwaningweni

Nakuba kwakuhloswe ukuba kwenziwe ucwaningo ngabantu abangama-60, kwaphumeleleka ukuba kwenziwe ucwaningo ngabantu abangama-45 ngenxa yezizathu ezahlukene. Isibonelo, ngelanga okwakuzoba nomhlangano neqembu laseMsobotsheni kwavela isifo, ngakho-ke esikhundleni sokuxoxisana nabantu abayi-15, ngaxoxisana nabayisi-9 kwashoda ngabantu abayisi-6. KwaNhliwe ngakwazi ukuba ngixoxisane nabo bonke njengokohlelo lokuthi isigodi nesigodi kuzoxoxiswana nabayi-15. EKucasheni, esikhundleni sabantu abayi-15, ngaxoxisana nabayi-10 ngenxa yokuthi abathathu babeyotheza kanti ababili bazibika ukungaphili. EMgwamama kwaxoxiswana nabayi-11 esikhundleni sabayi-15 ngenxa yokuthi abane babesemsebenzini.

3.5 Amathuluzi asetshenziswa

UMazibuko (2008:80) uthi:

Kukhona ingxoxo ehleliwe lapho umcwaningi ehlele khona imibuzo ezobuzwa labo ababuzwayo kubhekenwe ubuso nobuso.

Ulwazi lwatholakala ngokuba kubuzwe le mibuzo elandelayo engenye yemibuzo etholakala ngemuva esithasiselweni. Kwakusetshenziswa isiqophamazwi ukuqopha ingxoxo.

- (a) Kungani nisabambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?
- (b) Ngabe ukuvunula kwanamuhla kusafana yini nangesikhathi esiphambilini?
- (c) Ngumsebenzi kabani ukwenza ubuhlalu?
- (d) Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane bakwaNobamba?

- (e) Ngabe ovunule ngakho kuyawedlulisa yini umyalezo osuke uwuhlosile?
- (f) Ngabe abaholi bomphakathi bayakukhuthaza bakugququzele ukulondolozwa kwesiko lokuvunula?

Ukusuka komunye umuzi ngiya komunye kwangithatha imizuzu ephakathi kweyi-10 kuya kweyi-15. Isikhathi engasichitha ngikulowo nalowo muzi sasishiyana. Kweminye kwakuba yimizuzu engama-45 kanti kweminye kube engama-90. Engangixoxa nabo babekhululekile ngoba babengasaqali ukungibona ngoba ngasekupheleni konyaka wezi-2010 sathembisana ukubuye sibonane ngonyaka olandelayo sengibaphathele nezidlo ezimnandi ezingamakhekhe namaswidi. UNkosi (1999:15) uphawula ngababhali abanjengo-Kidder no-Judd (1987:267) lapho bebeka ngokubaluleka kokwakha umoya wobungani phakathi komcwaningi nalowo axoxisana naye. Le nqubo yakha ubungani nobuhlobo phakathi kwami nabantu ababebambe iqhaza ocwaningweni. Ngangihambela imizi emithathu ngelanga.

Ngesikhathi ngifika kulowo nalowo muzi ngangicela ukuba bangibonise izinhlobo zemvunulo yomdabu abanazo. Ongikhombisayo wayechaza ngalolo nalolo hlobo lwemvunulo ukuthi obani abavunula ngalolo hlobo, bavunula uma kwenzenjani, nokuthi ibizwa ngokuthiwani leyo mvunulo. Bangikhombisa nezithombe ababezithatha lapho behambele imikhosi ethile njengomemulo, umgcagco ababuye bathi umchanguzo, ihlamvu kanye nomholo. Ngesikhathi kuqaphelisiswa futhi kuxoxiswana, obuzwayo enikeza nezimpendulo, ulwazi olutholakalayo lwalubhalwa phansi futhi kuthathwa nezithombe zabavunule. UBrown noDowling (1998:39) bathi kuba nzima kunoma yimuphi umuntu ukuqaphela konke okwenzeka kuleyo ndawo ngesikhathi esisodwa.

3.6 Inkambiso elungileyo yocwaningo

UBernard (2000:70) ecashunwe uMazibuko (2008:85) uthi:

Uma kuqoqwa ulwazi oluqondene nocwaningo, inkambiso elungileyo ingenye yezinto okumele ziqikelelwe umcwaningi. Abantu okuxhunyanwa nabo kumele baziswe ngawo wonke amalungelo abanawo mayelana nokuqhutshwa kocwaningo. Bayaziswa ukuthi kuyilungelo labo ukuthi uma bengeke bakwazi

ukuqhubeka nocwaningo, bahoxe, futhi abazobe bekwenza bazokwenza ngokwentando yabo.

Ngenxa yokuthi lolu cwaningo luqondene nabantu basemakhaya, ezindaweni ezingaphansi kwamakhosi nezinduna, ngabhala incwadi eya enduneni uMnumzane Mlenze Sibisi. Okuqukethwe yincwadi kwabe kungukucela imvume yokuba ngenze ucwaningo ezigodini azengamele nokuthi angivumele ngixoxisane nabantu bakhe. Kwabe kukhona nencwadi yesicelo engiyithumelela abantu bendawo ngibacela ukuthi bavume ukuba babe yingxeny yalolu cwaningo. Nakuba abanye babo baqala bexwaya, bagcina bevumile. Ngasebenzisa imishini yokuqopha neyokuthatha izithombe.

3.7 Isiko lokuhlonipha nocwaningo

Isiko lokuhlonipha lingelibalulekile kakhulu esizweni samaZulu. Ngathola leli siko selibamba iqhaza elikhulu ekuqhutshweni kwalolu cwaningo. Njengomuntu wesifazane ngafikelwa ukwesaba ukugasela umuzi wendoda, induna nokwenza. Ngabona kuyisu elihle ukuba ngicele umnewethu angiphelezele ngiyobona induna. Ngafunda nokuthi kuyakhulekwa esangweni. Umnewethu wakhuleka ngesithakazelo sakwaSibisi, uMahlase, sase singeniswa endlini okwabe kunenduna ukuze sethule udaba esasihamba ngalo. Ukuhlonipha kwenza kwaba lula ukuqhuba ucwaningo lwami.

3.8 Isiphetho

Lesi bekuyisahluke sesithathu lapho kuvezwe izindlela ezasetshenziswa ngesikhathi kuqhutshwa ucwaningo. Kuphawulwe ngesu lokuqoqa ulwazi eliyikhwalthethivu lapho umcwaningi ephawule ngezingxoxo aba nazo nabacwaningwa. Uye wasebenzisa nendlela yokuqaphelisisa. Kuphawulwe ngendawo okwenzelwa kuyo lolu cwaningo, izinhlelo zengxoxo, isibalo sabantu ababamba iqhaza ocwaningweni, amathuluzi asetshenziswa, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo. Esahlukweni esilandelayo kuzobe sekwendlalwa kuhlaziywa lonke ulwazi olwaqoqwa ngezindlela ezahlukene ezibalulwe esahlukweni sesithathu.

ISAHLUKO SESINE UKUHLAZIYWA KOLWAZI OLUTHOLAKELE

4 Isingeniso

Esahlukweni sesithathu kubalulwe izindlela ezasetshenziswa kulolu cwaningo lapho kuqoqwa ulwazi. Kuphawulwe ngesu lokuqoqa ulwazi eliyikhwalthethivu lapho umcwaningi ephawule ngezixoxo abe nazo nabacwaningwa. Okuphawulwe ngakho indawo okwenzelwe kuyo lolu cwaningo, izinhlelo zengxoxo, isibalo sabantu ababambe iqhaza ocwaningweni, amathuluzi asetshenzisiwe, inkambiso elungileyo yocwaningo kanye nosiko lokuhlonipha nocwaningo.

UMcMillan noSchumacher (1993:486) uma behunyushelwe olimini lwesiZulu bathi:

Ulwazi olutholakele alukwazi ukuzihlaziya lona, kodwa ngumsebenzi womcwaningi ukuhlanganisa imisebenzi yokuhlela nokuhlaziya ucwaningo.

Kulesi sahluko okuyisahluko sesine, kuzokwendlalwa kuvezwe lonke ulwazi olutholakele ngendlela yokuxoxisana nabantu abehlukene bephendula imibuzo ababuzwa yona, nangendlela yokuqaphelisisa.

4.1 Ukumela

UNhlumayo (2006:87) uthi:

Ukumela kuyindlela yokuhlunga abantu abazomela abanye lapho kwenziwa ucwaningo. Kukhethwa phakathi kwabantu abaningi.

Njengoba kubaluliwe esahlukweni sesithathu, kuleso naleso sigodi endaweni yaKwaNobamba kukhona isibalo sabantu besifazane esimele umphakathi wonke. EMgwamama bamelwa yizintombi eziyi-11; kwaNhliwe bamelwa ngomakoti abayi-15; eMsobotsheni bamelwa ngomama abayisi-9; eKucasheni bamelwa ngogogo abayi-10. UZondi (2008:110) uma ehunyushelwe olimini lwesiZulu uthi ukusebenzisa le ndlela yokumela kubalulekile ngoba inikeza isiqiniseko sokuthi ulwazi olutholakele kubacwaningwa luyilo uqobo futhi luyiqiniso.

4.2 Ulwazi olwatholakala isigodi ngesigodi ngendlela yokuxoxisana

Njengoba kwakuxoxwa kuphendulwa nemibuzo, ngangiqikelela ukuthi wonke umuntu uyalibamba iqhaza engxoxweni. Nokho abanye babephinda lokho osekushiwo ngabanye kodwa bekubeka ngeyabo indlela.

4.2.1 Ulwazi olwatholakala esigodini saseMgwamama

Ngaxoxisana nezintombi eziyi-11 (amatshitshi asejutshiwe namaqhikiza), eziminyaka yokuzalwa isukela kweyi-18 kuya kwengama-24.

a) Umbuzo woku-1

Uneminyaka yokuzalwa emingaki?

Ulwazi olwatholakala

Izintombi eziyisithupha zathi zineminyaka ephakathi kweyi-18 nengama-20; ezinhlanu eyazo iphakathi kwengama-21 nengama-24.

(b) Umbuzo wesi-2

Yiluphi ulimi olukhuluma ekhaya?

Ulwazi olwatholakala

Zonke zaphendula kanye kanye ngokuthi yisiZulu.

(c) Umbuzo wesi-3

Ngabe izinga lakho lemfundo lingakanani?

Ulwazi olwatholakala

Eziyisithupha zathi zisafunda esikoleni samabanga athe thuthu kodwa sezizoyeka ngoba abazali abasenamali yokuzifundisa kwazise zizalwa emindenini enesithembu. Ezinhlalu zathi zagcina emabangeni aphansi ngoba zase zikwazi ukubhala izincwadi eziya eGoli emasokeni azo.

(d) Umbuzo wesi-4

Uyasebenza?

Ulwazi olwatholakala

Eziyisithupha zabe zisafunda isikole; ezimbili zisebenza ezitolo zabomdabu baseNdiya; ezintathu zase zilindele ukuyoqala ukusebenza **isithupha**. Isithupha uhlelo lapho kusetshenzelwa indawo yokuhlala epulazini lomlungu isikhathi esingangezinyanga eziyisithupha.

(e) Umbuzo wesi-5

Usunesikhathi esingakanani uhlala kule ndawo yakwaNobamba?

Ulwazi olwatholakala

Zonke zathi zazalelwa kule ndawo.

(f) Umbuzo wesi-6

Kungani nisabambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?

Ulwazi olwatholakala

Enye yezintombi yathi ukuvunula kuzenza zibonakale ukuthi imizimba yazo isemsulwa ayikakathintwa ngumuntu wesilisa. Isiko lokuhlola elisaqhutshwa kule ndawo liyakufakazela lokhu. Enye kulezo zintombi yathi imvunulo yenza kube nomoya wokuzwana bengamantombazane ngoba bayahlangana ndawonye bafundisane ukwenza umsebenzi wobuhlalu. Zithola nethuba lokuxoxa ngezindaba ezizikitazayo eziphathelele

nokushelwa nokuqoma. Enye yathi ukubhinca kuyinqubo yasekhaya, yingakho ingakugqizi qakala nje ukubukelwa phansi yizingane ezingabhinci efunda nazo esikoleni.

(g) Umbuzo wesi-7

Ngabe ukuvunula kwanamuhla kusafana yini nangesikhathi esiphambilini?

Ulwazi olwatholakala

Iningi lalezi zintombi zathi azinalwazi olugcwele ngoba zizalwe kuvunulwa ngalolu hlobo. Enye intombi yathi nakuba ingenalwazi ugogo wayo uyaye ayixoxele ngemvunulo yakudala. Ingoduso yayihlonipha emahlombe ngotshodo olwalwenziwa ngesikhumba bese luhlotshiswa ngobuhlalu. Olwanamuhla selwenziwa ngendwangu nalo luhlotshiswe ngobuhlalu. Owesifazane osegcagcile wayengalokothi ahlukane nesicholo sakhe, kanti ezanamuhla izicholo seziyakhunyulwa njengezigqoko.

(h) Umbuzo wesi-8

Kungumsebenzi kabani ukwenza ubuhlalu?

Ulwazi olwatholakala

Zonke izintombi zaphendula ngokuthi ngabantu besifazane. Enye intombi yaqhubeka yathi ziyahlangana ziyizintombi zenze ubuhlalu ezizobunika amasoka azo. Insizwa eqonywe yivila iyobonakala ngokungahlobi.

(i) Umbuzo wesi-9

Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane bakwaNobamba?

Ulwazi olwatholakala

Enye yezintombi yathi zona njengamatshitshi aziwambozi amabele kodwa zihloba ngobuhlalu ngenhla. Ngezansi zibhinca onomndindi abafishane abenziwe ngensonto emnyama bahlotshiswa ngobuhlalu. Omunye oseyiqhikiza wathi njengoba sebengamaqhikiza nje, ekhanda bathwala insonto noma ubuhlalu kodwa bangalimbozi lonke ikhanda. Phezu kwamabele bahlonipha ngobuhlalu obuyisibebana. Kwesingezansi

babhinca amathawula ayimibalabala. Isikhathi abahloba ngaso yilapho beya ememulweni, emcgagweni nasehlabeni ukuze badlisele kahle ezinsizweni.

(j) Umbuzo wesi-10

Ngabe ovunule ngakho kuyawedlulisa yini umyalezo osuke uwuhlosile?

Ulwazi olwatholakala

Zaphendula ngokuthakasa kanye kanye ngo,“ehhe!” Enye yezintombi eneminyaka yokuzalwa eyi-19 yathi zona zibhinca amathawula ziwahlephulele kuvele ithanga lokuheha insizwa ukuze izibike usizi lwayo. Omunye oneminyaka yokuzalwa engama-24 osewaqoma, wathi kunobuhlalu abubhinca phezu kwethawula lakhe uma ezohlangana nesoka lakhe eseliganiwe; igama lalobu buhlalu **ukhuzumkakho**. Wathi ngalobu buhlalu usuke edlulisa umyalezo wokuthi isoka lakhe malikhuze inkosikazi yalo ngoba njalo lapho behlangana, le nkosikazi iyambhinqa.



Ubulhlu ukhuzumkakho

Enye yezintombi yathi **ucu** luyindlela yokuxhumana phakathi kwentombi nensizwa eyishelayo. Intombi ithuma amaqhikiza ukuba adlulise lolu cu ensizweni ngaphandle kwegama. Ngokwenza kanjalo, insizwa isiqonyiwe.

UCastello (1990:13) uyakusekela okutholiwe ngokuveza isibonelo sentombi yabaThembu engumXhosa okuba yiyona evele ithumele **icelo** (umgexo owenziwe ngobuhlalu) ensizweni ngokuzizwela ukuthi iyayithanda.

Injulalwazi ye*Social Identity* iyasitshela ukuthi uqobo lomuntu lungukwazi kwakhe ukuthi ungowaliphi iqembu. Lelo qembu lakhiwe ngabantu abazibonayo ukuthi bangamalungu esigaba esisodwa. Lolu cwaningo luyakuveza ukuthi imvunulo yalezi zintombi yenza ukuba zizazi ukuthi ziseqenjini lezintombi nto.

4.2.2 Ulwazi olwatholakala esigodini sakwaNhliwe

Ngaxoxisana nomakoti abayi-15 abaneminyaka yokuzalwa ephakathi kwengama-25 nengama-45.

(a) Umbuzo woku-1

Uneminyaka yokuzalwa emingaki?

Ulwazi olwatholakala

Abayisihlanu babaneminyaka yokuzalwa ephakathi kwengama-25 nengama-30; abayisithupha eyabo yabe iphakathi kwengama-31 nengama-40; abane eyabo iphakathi kwengama-41 nengama-45

(b) Umbuzo wesi-2

Yiluphi ulimi olukhuluma ekhaya?

Ulwazi olwatholakala

Bonke bathi bakhuluma ulimi lwesiZulu.

(c) Umbuzo wesi-3

Ngabe izinga lakho lemfundo lingakanani?

Ulwazi olwatholakala

Iningi labo lagcina ukufunda esikoleni samabanga aphansi ngesizathu sokuthi kwakufanele bashiye isikole besengamantombazane bayosebenza isithupha. Ngalolu hlelo lokusebenza uMagwaza, uSeleti noSithole (2006:133) babuka impilo yomuntu wesifazane ilandela umthetho othi; umuntu wesifazane uqala ekuzalweni, akhule abe yingane, angene ebuntombini, ashelwe, ayosebenza isithupha, emva kwalokho impilo yakhe iphelele emganweni.

Omunye womakoti oneminyaka yobudala engama- 40, wathi wagcina esikoleni ebangeni lesine. Uyise wathi isikole siyabambezele yena ufuna indodakazi yakhe imlandele izinkomo ngokuyogana.

(d) Umbuzo wesi-4

Uyasebenza?

Ulwazi olwatholakala

Abayisithupha basebenza emasimini abalimi babelungu; abayisishiyagalolunye abasebenzi ngenxa yokunqatshelwa ngabayeni ukusebenza.

(e) Umbuzo wesi-5

Usunesikhathi esingakanani uhlala kule ndawo yakwaNobamba?

Ulwazi olwatholakala

Abayisishiyagalolunye bathi bazalelwa kuyo le ndawo kodwa abayisithupha bathi bafika ngokuzogana bevela ezindaweni ezahlukene njengaseMsinga, eLenge naseNkandla.

(f) Umbuzo wesi-6

Kungani nisabambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?

Ulwazi olwatholakala

Abayisishiyagalombili baphendula ngokuthi imvunulo iyingxenye yempilo yabo kwazise bazalelwe emakhaya abhincayo. Le mvunulo ibenza babonakale ukuthi bangamaZulu,

yikho okwenza baziqhenye ngayo. Omunye womakoti wathi le mvunulo yimvunulo yokhokho babo, ngakho-ke uma bengayeka ukuvunula kungafana nokuthi balahla amadlozi abo okuyiwona abavikelayo kukho konke okubi okungabehlela.

(g) Umbuzo wesi- 7

Ngabe ukuvunula kwanamuhla kusafana yini nangesikhathi esiphambilini?

Ulwazi olwatholakala

Baphendula ngokuthi akusafani ngenxa yokuthi sekuyafundwa ezikoleni. Amantombazane afundayo isikhathi esiningi agqoka umfaniswano wesikole. Omunye kulabo makoti wathi ukuyosebenza kubelungu kwenza ukuba ukuvunula kungasefani nakuqala. Emsebenzini, kungaba sezindlini noma emasimini abelungu, kulindeleke ukuba amantombazane agqoke izingubo ezemboza amabele namathanga. Nasebeganile bagqoka amaphinifa amboza isidwaba uma besebenza emasimini omlungu. Lowo wesifazane useyobonakala ngebhayi alicabeke emahlombe ukuthi ungumuntu osambatha imvunulo yomdabu.



Impilo emasimini



Abesifazane bebuya emsebenzini

Omunye womakoti wathi uma begibela amatekisi aya edolobheni abashayeli bathi mabakhokhe imali yabantu ababili ngoba bathatha indawo enkulu ngenxa yezidwaba nezicholo zabo ezivulekile. Abangamakholwa bakhala ngokuthi izidwaba zingcolisa izingubo zabo uma behleli eduze kobhincile. Lokhu sekwenza ukuba bamboze izidwaba zabo ngamaphinifa, nezicholo sezifakwa uma beya emicimbini noma emikhosini ethile.

Ukugcizelela lokho omunye womakoti wathi ngenxa yokushintsha kwezikhathi sebaba nezinhlobo ezimbili zezidwaba. Uma bezihlalele nje ekhaya noma bethuka bevakasha esontweni bembatha isidwaba esilula esenziwe ngembuzi. Esembuzi sona asenziwanga sathothana njengesenkomo, ngakho-ke silula. Esenkomo siyasinda, yingakho besembatha emicimbini noma emikhosini ethile.



Isidwaba sembuzi



Isidwaba senkomo

(h) Umbuzo wesi-8

Kungumsebenzi kabani ukwenza ubuhlalu?

Ulwazi olwatholakala

Bonke baphendula ngokuthi yibona abakhuthalele ukwenza ubuhlalu. Omunye womakoti wathi bachitha isizungu ngokwenza ubuhlalu. Waqhubeka ethi bafundiswa ngonina besengamantombazanyana ukubenza, ngakho-ke nabo sebeqalile ukudlulisa lolo lwazi ezinganeni zabo zamantombazane.

(i) Umbuzo wesi-9

Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane bakwaNobamba?

Ulwazi olwatholakala

Engakuqaphela ukumamatheka kwabo, yilowo nalowo ezimisele ngokuphendula. Omunye wathi isikhathi sokuba bavunule siyabathokozisa kakhulu. Indlela abavunula ngayo iyakhomba ukuthi bayisithembu somnumzane esizwanayo. Bafaka izicholo ezihlobe ngamageqelana ensonto. Ekuhlanganeni kwesicholo nesiphongo bafaka imibhama ezenziwe ngensonto nobuhlalu obumhlophe. Bambatha amavesti amhlophe awufefana ukuze bangakuzweli ukushisa. Phezu kwamavesti bafaka amaxhama. Bahiza ngamabhayi aluhlaza okwesibhakabhaka bese ngezansi babhince izidwaba ezenziwe ngesikhumba senkomo. Okhalweni babhinca indwangu ehlotshiswe ngobuhlalu noma ngensonto abathi yisibeba. Ezihlakaleni nasekupheleni kwezitho bafaka izigqizo ezenziwe ngensonto. Ezinyaweni bafaka amahlibhasi. Ukukhombisa ukuthi bagane indoda eyodwa bagaxa amathawula afanayo ancombo.



Amakhosikazi asesithenjini

Omunye womakoti abasesithenjini wathi njengoba behloba kanje basuke beyothamela umcimbi wabo okuthiwa **ithemba**. Kusuka oyedwa wamakhosikazi agaye utshwala, umqombothi, ameme amanye amakhosikazi. Bayazithokozisa ngokuphuza lo mqombothi baduduzane banikane ithemba lokuthi abayeni babo bayoze babuye eGoli njengoba bona befa ngumzwangedwa nje. Bayasina-ke basho nezigiyo. Nasi esinye sazo:

Umholi:	Iph ^o indoda?
Abalandeli:	IseGo-----li!!
Umholi:	Yenzani?
Abalandeli:	Imb ^o igolide!!
Umholi:	Ngenzeni mina?
Abalandeli:	Hlal ^o ethembeni, ethembeni!!
	Hlal ^o ethembeni, ethembeni!!

Omunye womakoti wathi bahloba ngendlela efanayo noma beya e**hlamvini**, umehluko nje ukuthi ngalolo suku basuke bejabule kubuye abayeni eGoli abababona kabili kuphela ngonyaka. Bahloba kangaka nje bayadlisela ezintombini ezingabanakwabo. Abayeni babo basaqhubeka phela nokuqomisa ngoba bakholelwa ekuthatheni isithembu.

Omunye wathi itshitshi eselijutshiwe alifaki lutho ekhanda nasemzimbeni ngaphandle kokuhloba nje ngobuhlalu. Ngezansi libhinca unomndindi owenziwe ngensonto ethothene wahlotshiswa ngobuhlalu. Aseyahloba futhi nangamathawula.



Unomndindi

Ephawula ngomemulo, omunye womakoti wathi kuyavunulwa futhi emkhosini womemulo. Owemulayo akalokothi afake isicholo kumbe inkehli. Ekhanda ufaka umyeko owenziwe ngensonto uhlotshiswe ngobuhlalu kanye nomnqwazo wobuhlalu lapho ezochonywa khona imali. Amabele awambozwa neze. Uzinkamfula ngexhama esiswini, afake isidwaba sokusina, agqize ngezizigqizo ezenziwe ngensonto emlenzeni.



Ikhama



Izigqizo

Omunye womakoti waphawula ngokuhloba kweqhikiza. Wathi ekhanda lihlonipha ngokufaka umucu wobuhlalu onesiqhova esenziwe ngensonto. Phezu kwamabele lihlonipha ngobuhlalu. Lapha okhalweni lifaka ixhama libhince unomndindi noma ithawula. Intombi esizele yona iyawavala amabele. Bayahloba nangobuhlalu nobusengi ezingalweni nasezithweni.

Ephawula ngegoduso omunye womakoti wathi kuyenzeka ingoduso ivakashele emzini. Inemvunulo yayo-ke evunula ngayo ukuhlonipha abasemzini. Ihloniphisa amahlombe ngokuhiza ngendwangu elula bese yemboza amabele ngendwangu ehamba njalo idlule okhalweni. Ibhinca isidwaba.

(j) Umbuzo we-10

Ngabe ovunule ngakho kuyawedlulisa yini umyalezo osuke uwuhlosile?

Ulwazi olwatholakala

Baphendula kanye kanye bathi, “ehhe, akugeji!” Omunye wagcizelela ngokuthi omakoti bahloba nangamathawula afanayo abawasonga abe samdwehu bawabeke emahlombe, umyalezo-ke odluliswa yilawo mathawula owokuthi laba besifazane bagane indoda eyodwa.

Omunye owaphawula wathi uma beya ehlamvini bahloba ngezindwangu ezingamaphinifana ayimibalabala. La maphinifana abizwa ngokuthi **othulebona**, bawabeka phezu kwezidwaba. Umyalezo odluliswa yila maphinifana, owokuthi noma ethule lowo ondoda yakhe iyeshela, kodwa uyabona ukuthi usefunelwa umnakwabo. Waqhubeka uMaButhelezi echaza ngokushiwo yimibala etholakala kula maphinifana. Umbala omhlophe uchaza ukuthi nakuba eseyinkosikazi, kodwa wake waba msulwa ngesikhathi eseyitshitshi. Umbala omnyama usho usizi ngoba ukugana esithenjini akumnandi. Kukhona nombala obomvu ochaza intukuthelo kanye nenhliziyi ebuhlungu. Kwagcizelela omunye ngokuthi inhliziyi iba buhlungu iqaqambe uma ecabanga ukuthi umyeni wakhe uzoke angalali kwakhe ngoba evakashele intombi.



Othulebona

(k) Umbuzo we-11

Ngabe abaholi bomphakathi bayakukhuthaza bakugququzele ukulondolozwa kwesiko lokuvunula?

Ulwazi olwatholakala

Omunye womakoti waphendula ngokuthi amakhansela ayayihlela imicimbi kaMasipala lapho bemenywa khona njengeqembu lesigekle nengoma. Kuleyo micimbi bavunula ngokugcwele. Ezikoleni othisha babamba iqhaza elikhulu ekulondolozeni leli siko ngokukhuthaza izingane ukuba zivunule lapho kugujwa usuku lwamagugu esizwe oluba mhla zingama-24 kuMandulo minyaka yonke. Esikoleni samabanga athe thuthu esibizwa ngokuthi yi *Weenen Combined School*, othisha, abafundi nabazali abamenyiwe bayavunula kudliwe nokudla kwesintu.

(l) Umbuzo we-12

Yiliphi iqhaza elibanjwa yimvunulo mayelana nenhlalo yabesifazane bakwaNobamba?

Ulwazi olwatholakala

Omunye waphendula wathi, njengoba behleli emakhaya abayeni babo bengekho, bachitha isizungu ngokuhlangana bakhe imvunulo. Lokhu kuhlangana kudala umoya wokuzwana bakhalisane futhi baduduzane. Uma ngimbuza ukuthi bakhalisana, baduduzane uma kwenzenjani. Waphendule ngokuthi bayafa yinkumbulo yabayeni, futhi ayikho into ebuhlungu edlula ukuzwa ukuthi njengoba umyeni wakho ezofika nje uzoqonywa yintombi yakwasibanibani. Imvunulo-ke yenza ukuba niduduzane ngakho konke lokhu.

Omunye umakoti waze wathi sebeqalile ukuyidayisa imvunulo abayenzayo baphinde futhi babolekise ngayo. Abesifazane baseZitendeni bangamakholwa, ababhinci, ngakho- ke bayayiqasha imvunulo uma befuna ukuvunula. Abakuthenga kakhulu yimigexo eyenziwe ngobuhlalu. Bengamakhosikazi bazithola sebekwazi ukuzithengela okuncane abakufisayo ngaphandle kokubheka abayeni ngaso sonke isikhathi.



Imvunulo edayiswa nguMaNgqulunga wakwaMthembu

Ngokwenjulalwazi ye*Social Identity*, ukuthi umuntu ungubani akazikhethelanga kepha kulungiswa ngumphakathi kanye nesiko lakhe. Imvunulo yomakoti basesithenjini ibenza bahlukaniseke kwabanye, ngakho-ke iyabaveza ukuthi bangobani.

4.2.3 Ulwazi olwatholakala esigodini saseMsobotsheni

Ngaxoxisana nomama abayisishiyagalolunye abaneminyaka yobudala ephakathi kwengama-46 nengama-55.

(a) Umbuzo woku-1

Uneminyaka yokuzalwa emingaki?

Ulwazi olwatholakala

Omama abayisikhombisa babeyazi iminyaka yabo yokuzalwa. Imi kanje: abathathu baneminyaka engama-46, abane babe neminyaka engama-50, kanti ababili abangayazi, eyabo ilinganiselwa eminyakeni engama-55.

(b) Umbuzo wesi-2

Yiluphi ulimi olukhuluma ekhaya?

Ulwazi olwatholakala

Bonke bathi ulimi lwesiZulu.

(c) Umbuzo wesi-3

Ngabe izinga lakho lemfundo lingakanani?

Ulwazi olwatholakala

Bakhona nokho abaya esikoleni kodwa bagcina emabangeni aphansi. Omunye womama oneminyaka yokuzalwa engama-46, wathi wagcina ebangeni lesi-2 lapho esekwazi nje ukubhala. Uthe uyise wabe esemkhipha esikoleni ngenxa yenkolelo yokuthi umuntu wesifazane ofundile akabi nasimilo. Omunye oneminyaka yokuzalwa engama-50, wathi

yena wagcina ebangeni lesi-3 ukuze abe ngumzanyana wezingane zakwabo. Kwase kuthi ominyaka yobudala ingama-55, wathi indaba yesikole ngezikhathi zabo kwakuyinto enganakiwe endaweni futhi nabazali babo bengenandaba nokufundisa izingane, ngakho-ke akabange esaliqeda ibanga lesi-2 esephuthuma ukuyogana.

(d) Umbuzo wesi-4

Uyasebenza?

Ulwazi olwatholakala

Abayisihlanu bathi baye babambe amatoho okuwasha emizini yezifundiswa zaselokishini eZitendeni. Abane bathi abasebenzi ngoba abayeni babo abafuni basebenze.

(e) Umbuzo wesi-5

Usunesikhathi esingakanani uhlala kule ndawo yakwaNobamba?

Ulwazi olwatholakala

Abahlanu bathi bazalelwa khona lapha, ababili bathi sebeneminyaka eyi-10 bekule ndawo kanti abanye ababili bathi sebeneminyaka eyi-15 bafika besuka endaweni yaseMsinga eMabomvini bexoshwa yizimpi zombango.

(f) Umbuzo wesi-6

Kungani nisabambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?

Ulwazi olwatholakala

Bonke bagxila ephuzwini lokuthi uma bengayeka imvunulo yabo kungafana nokuthi bahamba ze. Abaphansi bahlala emvunulweni yabo, ngakho-ke ngabe sekuphelile ukuxhumana phakathi kwabo nabaphansi kanye nokuvikelwa yibo. Ngokwembatha imvunulo bahlose ukulondoloza isiko lokuvunula balulondolozele izizukulwane ezizayo.

(g) Umbuzo wesi-7

Ngabe ukuvunula kwanamuhla kusafana yini nangesikhathi esiphambilini?

Ulwazi olwatholakala

Baphendula kanye kanye ngelithi, “Phinde.” Kukhona owakhala ngempucuko eyafika nezikole namasonto yazokona izwe. Uthe izintombi zaziziqhenya ngemizimba yazo kodwa manje seziyifihla ngamavesti nezikibha. Omunye wathi ngokugula kwezwe liguliswa ngabantu besilisa abangenasimilo, akuselula ukuba izintombi zishaye nje ngemizimba yazo; yikho sebemboza amabele ngobhodisi bafake nezikhinjana okuthiwa amathaythi ngaphansi konomndindi lapho besina.

(h) Umbuzo wesi-8

Kungumsebenzi kabani ukwenza ubuhlalu?

Ulwazi olwatholakala

Bathi ngabantu besifazane, abadala nabancane. Ngumsebenzi womama ukufundisa amantombazane awo ukwenza ubuhlalu.

(i) Umbuzo wesi-9

Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane bakwaNobamba?

Ulwazi olwatholakala

Omunye womama wathi njengoba bona sebengomama asebekhulile, ukuvunula kwabo akusafani nokomakoti. Ukuvunula ngobuhlalu kubo akuseyona into eyigugu. Waqhubeka wathi kuyenzeka bahlobahlobe nje uma beya emholweni wezalukazi.

(j) Umbuzo we-10

Ngabe ovunule ngakho kuyawedlulisa yini umyalezo osuke uwuhlosile?

Ulwazi olwatholakala

Omunye womama ominyaka yakhe yokuzalwa ingama-50 wathi kuyawedlulisa ngoba ngemvunulo yabo umuntu ufunda ukuthi bangobani. Waqhubeka wathi bavunula

ngokufana nabanakwabo, ngakho-ke imvunulo idlulisa umuzwa wokuzwana njengoba begane esithenjini nje.

(k) Umbuzo we-11

Isidwaba sibaluleke ngani?

Ulwazi olwatholakala

Ephawula ngokubaluleka kwesidwaba omunye womama wathi isidwaba kumuntu wesifazane siyingubo yokuhlonipha. Uma engasifakile uhamba ze. Ngesidwaba, ingoduso iyabonakala ukuthi izinsizwa sezingayidlula ngoba isilungele ukuyogana. Waqhubeka uMaSibisi ngokuthi isidwaba sibaluleke ngendlela yokuthi asiwashwa ngoba abaphansi bahlala kuso. Uma sike sawashwa, bayathutha abaphansi asale owesifazane engasavikelekile. Mayelana nenhlonipho nesidwaba, uMsimang (1975:180) uthi:

Isidwaba siletha ugazi nenhlonipho kosembethe. Sembathwa siphambane kakhulu ukuze singaqhewuki lapho umniniso esebenza, ehamba ngokukhabuzela noma esina.

Ulwazi olutholakele luyakhomba ukuthi kusenokuzwana phakathi komama namadodakazi awo. Bahlala phansi bafundisane ukwenza ubuhlalu, ngakho-ke bahlukaniseka kalula emphakathini ongabhinci. Injulalwazi ye*Social Identity* nayo iyakufakazela lokhu lapho ithi, ukuthi umuntu ungubani akazikhetheli kepha kulungiswa yisiko lakhe.

4.2.4 Ulwazi olwatholakala esigodini saseKucasheni

Ngaxoxisana nogogo abayishumi abaminyaka yokuzalwa isukela kwengama-56 kuya kwengama-70.

(a) Umbuzo woku-1

Uneminyaka yokuzalwa emingaki?

Ulwazi olwatholakala

Bonke ogogo abazanga ukuthi bazalwa nini. Omunye wogogo wathi nale ebhalwe emapasini abo bayinikwa nguMnyango WezaseKhaya mhla beyothatha amapasi. Ababebukeka sebekhulile impela ngokwamapasi abo ngababili abalinganiselwa eminyakeni engama-65 nababili abaminyaka ingama-70.

(b) Umbuzo wesi- 2

Yiluphi ulimi olukhuluma ekhaya?

Ulwazi olwatholakala

Bonke bathi yisiZulu.

(c) Umbuzo wesi-3

Ngabe izinga lakho lemfundo lingakanani?

Ulwazi olwatholakala

Ogogo abakaze baye esikoleni selokhu bazalwa. Omunye wathi akafundanga ngenxa yezimpi zombango ezazenza bahlale bethutha njalo. Omunye ugogo wathi wayengeke ayeke ukwelusa izinkomo zikayise alibale yisikole kwazise uyise wayengazele mfana.

(d) Umbuzo wesi-4

Uyasebenza?

Ulwazi olwatholakala

Abasebenzi, bahlala emakhaya babheke abazukulu.

(e) Umbuzo wesi-5

Usunesikhathi esingakanani uhlala kule ndawo?

Ulwazi olwatholakala

Abahlanu bathi bazalelwa kule ndawo, ababili bathi sebeqede iminyaka eyi-15 bafika, abathathu sebeneminyaka eyisi-8 bekule ndawo.

(f) Umbuzo wesi-6

Kungani nisabambebele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?

Ulwazi olwatholakala

Bavumelana ngokuthi kuyisiko labo ukuvunula, ngakho-ke akulula ukulahla isiko abazalwa ligcinwa. Omunye womama wathi imvunulo yabo inesithunzi futhi ibenza babonakale njengamakhosikazi aqotho anesimilo uma beqhathaniswa nalaba asebaba ngamakholwa abembatha izingubo ezilula.

(g) Umbuzo wesi- 7

Ngabe ukuvunula kwanamuhla kusafana nangesikhathi esiphambilini?

Ulwazi olwatholakala

Bathi akusafani. Ephawula omunye womama wathi inkosikazi ivunula ngesicholo esibomvu, ngakho-ke ukubona njengechilo uma inkosikazi yalotsholwa ngezinkomo zomnumzane ifake isicholo esimnyama. Ngenxa yokuthuthuka kwezinto abantu sebenza izinto ezingenziwa njengoba sekwaba khona nezicholo ezakhiwe ngezindwangu ezinemibala eyehlukene. Izicholo zamanje sezikhunyulwa zibuye zifakwe njengesigqoko kanti ezabo bengomakoti zazenziwa ngezinwele zifakwe insoyi bese zizongolozelwa ngentambo eyelukwe ngamagxolo okuthiwa **uzi**. Ezindlebeni sekwahlotshwa ngeziqhaza ezifakwa zithi phaqa kanti ngesikhathi sabo kwakukleklwa izindlebe iziqhaza zifakwe ezimbotsheni esezivulekile.

(h) Umbuzo wesi-8

Kungumsebenzi kabani ukwenza ubuhlalu?

Ulwazi olwatholakala

Bonke bavumelana ngokuthi kungumsebenzi wabantu besifazane abasenamehlo ngoba bona sebezigugele.

(i) Umbuzo wesi-9

Ngabe ukhona yini umyalezo odluliswa yimvunulo?

Ulwazi olwatholakala

Bathi ukhona umyalezo owedluliswa yimvunulo. Omunye womama wathi intombi ibonakala ngenkehli ukuthi isikhehliwe lapho eyaqoma khona, futhi ibonakale nangesidwaba ukuthi isiyingoduso. Le mvunulo idlulisa umyalezo wokuthi izinsizwa azisenakuyithinta le ntombi, ngakho-ke seziyosala zikhala ngakho nje ukuthi: “Oseyishayile akakayosi, oseyosile akakayidli, oseyidlile udle icala.”

Omunye wathi ukhumbula izikhathi zakudala lapho beseyizintombi. Intombi yayivele ikhulume ngobuhlalu uma ibona izinto zingasahambi kahle, isiphenduke insini endaweni. Yayihlanganisa ubuhlalu obubomvu nesikhumba esincane esichaza ukuthi intombi isifuna ukufaka isidwaba yenziwe inkosikazi. Lo myalezo usuzohanjiswa esokeni ukuze linyakaze. Kwakusetshenziswa lolu hlobo lokuloba ngoba abantu babengakwazi ukubhala futhi bengenandaba nokuyisa izingane zabo esikoleni.

Echaza omunye wabo wathi ukugana esithenjini kwakuyinto eyandile futhi kungekho okungalungile ngalokho. Kwakwenzeka ngesinye isikhathi inkosikazi ethile izithole ingasahleli kahle emzini kudalwa yindlela indoda eyenza ngayo noma yisimo ephethwe ngaso ngabanakwabo. Inkosikazi yayenza isinyolovane (ubuhlalu obuhlanganisiwe obuqukethe umyalezo) isithumele kubo ibabikela ngesimo esikhona emzini. Kulobu buhlalu obuhlanganisiwe, obubomvu babuchaza ukuthi kunzima emendweni kungase kuchitheke igazi, obumnyama babuchaza ukuthi sekumnyama emendweni, izinto kazisahambi kahle usehlala ewukudla kwenduku. Yayithumela nesiqeshana sesikhumba esasidlulisa umyalezo wokuthi nabanakwabo bayathinteka kulokhu kuhlushwa yindoda.

Okuphawulekayo ukuthi ogogo bazibona beqotho ngoba bona abakaze bangayigqoki imvunulo yabo nangelilodwa ilanga. Abahambisani ngisho nangokuvunula kwamanje

lapho kuvunulwa ngesicholo esibuye sikhunyulwe. Kufakazelwa injulalwazi ye *Social Identity* ebeka ngokuthi umuntu ukuthi ungubani kuyabonakala. Labo gogo babonakala ngezindlebe zabo ezikleliwe ababefaka kuzo iziqhaza ukuthi basuka kude nemvunulo yabo.

4.3 Ulwazi olwatholakala ngendlela yokuqaphelisisa

UDu Plooy (2001:147) uma ehunyushelwe olimini lwesiZulu uthi:

Indlela yokuqaphelisisa inika umcwaningi ithuba lokuqoqa ulwazi mayelana nokuhlelwa kwendawo, ukuziphatha kwabantu azosebenzisana nabo mayelana nendlela yokuxhumana.

KuMasingana onyakeni wezi-2011 ngavakashela kwaNobamba ngenhloso yokuyobona indawo lapho kuhlangukwa kugujwe khona umkhosi wehlabathi.

Ngamaholidi ePhasika zingama-21 kuMbaso kuwo unyaka wezi-2011 ngaba nesikhathi esihle sokubuka abesifazane bevinile ngokwamazanga abo. Bahlanganyela edolobheni lapho kunezitolo zabomdabu baseNdiya. Eduze kwezitolo abazehlukanisa kwezinye ngokuthi „**izitolo ezintsha**“, kuneshashalazi lapho bezihlela khona ngokwezigodi.

Ngangizwile ukuthi umcimbi uyaye uqale phakathi kwehora lesi-9 nele-10 lapho sezibuya inhlazane. Ngabona kungumqondo ophusile ukusheshe ngifike kusasele ihora umcimbi uqale. Engakuqaphela kwakungukugcwala kwamabhasi namatekisi ezobathulula kuyo le ndawo. Kwakuzwakala ubuhhomuhomu nengoma, kukuhle kudelile.

UBrown noDowling (1998:39) uma behunyushelwe olimini lwesiZulu bathi:

Uma kunomuntu oyisihambi kuleyo ndawo abantu bashintsha indlela yokuziphatha. Lokhu kuholela ekutheni umcwaningi agcine engalutholanga kahle ulwazi abeluhlosile.

Ngenxa yobuningi babantu nesimo esabe sigcwele umoya wentokozo, abukho ubunzima engahlangabezana nabo ngoba abesifazane baziqhubekela nje nababekwenza. Abakushayanga mkhuba ukungibona ngiyisihambi ngiyaluza phakathi kwabo. Ngangipha

iso ngiqobele phansi ephepheni konke engikubonayo ngisebenzisa nomshini wokuthatha izithombe.

Engakuqaphela ukubona izintombi zizihlela ziyoma qekelele zodwa ngokwezigodi. Amatshitshi asejutshiwe ayevunule ngokubhinca amathawula ewahlephulele eceleni. Amaqhikiza ayehloniphe ekhanda ngobuhlalu. Kwesingezansi ayebhince amathawula kanye nobuhlalu obuxoxa indaba ethile. Ayegqashiya edlisela emasokeni awo.

Phakathi kwezintombi zesigodi saseMgwamama kwakukhona itshitshi elalifake umyeko othi mawufane nowezangoma kodwa owezangoma wona unobuhlalu obumhlophe nobubomvu. Incazelo engayitholayo ngalo myeko, itshitshi lalikhombisa abantu ukuthi uyise usezobuye alemulise maduze nje.



Umyeko wetshitshi eselizomula

Okunye engakuqaphela ukuthi imvunulo iyahambisana nezaga noma neziqubulo, nokuhlabelela nokusina. Amakhosikazi ayevunule ngothulebona phezu kwezidwaba esho neziqubulo aphinde asine. Akwenza konke lokhu nje phela nabaya abayeni emaqenjini

ezintombi zezigodi ezahlukene bayaqomisa. Indlela la makhosikazi ayesho ngayo iziqubulo, kwakukhona ewahola phambili amanye alandele ngemuva, ekugcineni asezo hlanguyela wonke avume ngokufana esesina.

Esinye seziqubulo

Umholi: Yin“le „thi shalu?

Abalandeli: Yindoda!

Umholi: Yin“le „thi shalu?

Abalandeli: Yindoda!

Umholi: Iyakwabani?

Abalandeli: Iya kwantandokazi!

Umholi: Iya kwabani?

Abalandeli: Iya kwantandokazi!

Bonke: Awu! Sadind“ esami sadinda!

Sadind“ esami sadinda!



Amakhosikazi asho iziqubulo

Lo mcimbi waphela ilanga seliyoshona, kwaba yilowo nalowo wabona indlela afike ngayo. Amabhasi namatekisi ayesebalindele ngokwezigodi ezobaphindisela lapho ebathathe khona.

Luningi ulwazi engaluthola lapha olwalusagcizelela kulolo engaluthola kwengaxoxisana nabo. Ngaqaphela ukuzigqaja kwabantu besifazane bakwaNobamba ngemvunulo yabo.

4.4 Isiphetho

Lesi bekuyisahluko lapho kwendlalwe kwahlaziywa lonke ulwazi olwatholakala esigodini ngesigodi ngendlela yokuxoxisana nabesifazane ngokwamazinga abo, nangendlela yokuqaphelisisa. Kuvelile kuzo zozine izigodi ukuthi imvunulo isabalulekile. Esahlukweni esilandelayo, okuyisahluko sesihlanu, kuzosongwa ucwaningo kwethulwe neziphakamiso ezimayelana nesihloko ebasicwaningwa.

ISAPHLUKO SESIHLANU OKUTHOLAKELE, IZIPHAKAMISO KANYE NOKUSONGWA KWALOLU CWANINGO

5 Isingeniso

Esahlukweni esandulela lesi, okuyisahluko sesine, kwendlalwe kwavezwa lonke ulwazi olutholakele ngendlela yokuxoxisana nabesifazane bephendula imibuzo ababuzwa yona, nangendlela yokuyaphelisisa.

Kulesi sahluko ucwaningo seluyasongwa. Engxenyeni yokuyaqala kuzobuyekezwa ngamafuphi lokho okuyiqokethwe yisahluko ngasinye. Kweyesibili kuzovezwa lokho okutholakele ngenkathi kwenziwa lolu ucwaningo. Engxenyeni yesithathu kuzokwethulwa iziphakamiso. Kweyesine kuzosongwa lonke ucwaningo kuphonswe nenselelo kwabanye abacwaningi abafisa ukucwaninga ngemvunulo yomdabu yabesifazane abangamaZulu ezindaweni ezahlukene zesifundazwe saKwaZulu-Natali.

5.1 Okuyiqokethwe yizahluko zalolu cwanningo

Isahluko sokuqala siyisendlalelo socwaningo lapho lolu cwanningo lwethulwa khona. Lolucwaningo luxile ekubalulekeni kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba. Kuchazwe namagama abumbe isihloko ukuze ucwaningo lulandeleke kahle. Kubhekwe okuyizona zinhloso zokwenza lolu cwanningo, kwabuye kwabhekwa isidingo kanye nenkuthazo yokulwenza. Emibuzweni eminingi engabuzwa emaqondana nocwaningo, kucashunwe leyo ezokwenza ucwaningo luqhubekela phambili. Kuvezwe umcabango ongakafakazelwa kanye nomklamo wocwaningo. Kuchazwe amagama aqondene nemvunulo asetshenzisiwe, kwabuye kwavezwa nezingqinamba ezaba khona ngesikhathi kuqhutshwa lolu cwanningo.

Esahlukweni sesibili kwethulwe amapharadaymu kwase kugxilwa kuleyo ebonakale ilufanele lolu cwanningo. Kwethulwe nezinjulalwazi ezisetshenzisiwe. Kusetshenziswe injulalwazi ye-*Oral Style* kaMarcell Jousse (1990) kanye nenjulalwazi ye*Social Identity* kaHogg no-Abrams (1988). Kucutshungulwe imibhalo ngaphansi kwalezi zihlokwana: ucwaningo oseluke lwenziwa oluphathelele nemvunulo yomdabu, umlando ngemvunulo

yomdabu, ababamba iqhaza ekwakhiweni kwemvunulo, imvunulo yomdabu nempucuko yaseNtshonalanga, imvunulo namabanga okukhula komuntu wesifazane, imvunulo nengxoxo eyixoxayo, imvunulo nemikhosi eyahlukene, imvunulo noqobo lomuntu, imvunulo nenkolo, imvunulo nesifo, imvunulo nobungoma, imvunulo nendlela yokuziphilisa kanye nemicabango yezingcweti zemibhalo ngemvunulo yomdabu.

Esahlukweni sesithathu kugxilwe ekugqamiseni izindlela ezisetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo. Indlela yekhwalithethivu yiyona esetshenzisiwe. Kubalulwe indlela yokuxoxisana nomphakathi kwavezwa ububi nobuhle bayo. Indlela yokuqaphelisisa eyabe izosetshenziswa emcimbini wehlamvu nayo ibaluliwe. NgokukaDu Plooy (2001:147) le ndlela iveza ithuba kumcwaningi lokuqoqa ulwazi mayelana nokuhleleka kwendawo kanye nokuziphatha kwabantu azosebenzisana nabo esebenzisa indlela yokuxhumana.

Esahlukweni sesine kuhlaziywe ulwazi olutholakele kwethulwa konke okuyizimpendulo zemibuzo ehlelelwe lolu cwaningo. Ulwazi lwatholakala ngendlela yokuxoxisana nabesifazane abehlukene ngokwezigodi nangokwamabanga abo okukhula. Esigodini saseMgwamama kwaxoxiswana nezintombi, amatshitshi asejutshiwe namaqhikiza, eziyi-11 eziminyaka yazo yokuzalwa iphakathi kweyi-18 nengama-24. Esigodini sakwaNhliwe kwaxoxiswana nomakoti abayi-15 abaminyaka yabo yokuzalwa isukela kwengama-25 iye kwengama-45. Kwaxoxiswana futhi nomama abayisi-9 basesigodini saseMsobotsheni abaneminyaka yokuzalwa ephakathi kwengama-46 kuya kwengama-55. Esigodini saseKucasheni kwaxoxiswana nogogo abayi-10 abaneminyaka yokuzalwa esukela kwengama-56 kuya kwengama-70.

Isahluko sesihlanu yisahluko sokugcina lapho kusongwa khona ucwaningo. Kuvezwa okutholakele ngenkathi kwenziwa lolu cwaningo olungemvunulo yomdabu yabesifazane abangamaZulu basezigodini ezahlukene zendawo yakwaNobamba. Kwethulwa neziphakamiso ezimayelana nesihloko ebesicwaningwa. Kuyasongwa ngokuphonswa inselelo kwabanye abacwaningi abangafisa ukucwaninga ngemvunulo yomdabu ezindaweni ezahlukene zesifundazwe saKwaZulu-Natali.

5.2 Okutholakele

Ucwaningo luveze ukuthi noma abantu bakwaNobamba besakuthatha njengegugu ukwembatha imvunulo yomdabu, abayigqoki njalo njengokuthanda kwabo. Kukhona ukucwasana phakathi komphakathi osabhinca nosewembatha izingubo zaseNtshonalanga, amakholwa. Uma ababhincayo begibela amatekisi aya edolobheni, amakholwa athi izingubo zawo ziyangcola zingcoliswe yizidwaba kanye nensoyi esezicholweni. Njengoba bebuye bayosebenzela abelungu, bayaphoqelesa ukuba bembathe ukuze bafihle imizimba.

Ngemvunulo, kutholakele ukuthi abesifazane bezigodi ezahlukene zendawo yakwaNobamba ukugana esithenjini abakuthandi kodwa baphoqwa yisimo senhlalo. Lokhu kubonakala lapho bebhinqa abanakwabo abaseyizintombi uma behlangana nabo. Leyo ntombi ibe isihlala phansi yenze ubuhlalu obunomyalezo ibubhince esinqeni ukuze isoka layo eliganiwe libone ukuthi iyahlukunyezwa. Lowo myalezo uthi le ndoda mayikhuze umkayo. Uma abesifazane bebuzwa ngesizathu esenza babambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka, kuvelile ukuthi bakholelwa ekutheni imvunulo ingeyokhokho abangamadlozi abo. Amadlozi ahlala emvunulweni, ngakho-ke uma bengayeka imvunulo kungafana nokuthi balahla amadlozi abo okuyiwona abavikelayo kukho konke okubi okungabehlela.

UZungu (1998) ecashunwe nguNkosi (1999:38) uthi kukhona amagama asetshenziswa ngabathile emphakathini. Ngokuhamba kwesikhathi la magama aze avumeleke ukuthi asengangena kuzichazimagama ngoba sekubonakala ukuthi asetshenziswa yingxenye enkulu yomphakathi. Kulolu cwaningo-ke kutholakele ukuthi noma ngubani, ofundile nongafundile, unalo ikhono lokuqamba amagama amasha olimi lwakhe. Ngale ndlela ulimi luyakhula. Ingxenye yomphakathi wakwaNobamba eyakhiwe ngababhincayo, iziqambele amagama amasha emvunulo futhi iyawasebenzisa. Amanye ala magama **ihlamvu, ukhuzumkakho** kanye **nothulebona**.

UStevenson noGrehem-Stewart (2000:35) uma behunyushelwe esiZulwini bathi:

Amantombazane adluliselwa ikhono lokwenza ubuhlalu ngonina bese wona futhi la mantombazane afundisane wodwa.

Kutholakele ocwaningweni ukuthi kungumsebenzi womama ukufundisa amantombazane abo umsebenzi wokwenza ubuhlalu. Lolu lwazi nabo omama baluthola besengamantombazane befundiswa ngonina. Amantombazane ajwayela esemancane ukwenza umsebenzi wezandla ukuze akhule ekhuthela.

Lolu cwaningo lukuvezile ukuthi bakhona abantu abahlala ezindaweni zasemakhaya abanolwazi oluningi olungasiza ekutheni abantu abangamaZulu bazi ngemvelaphi yabo, ikakhulukazi abasha abasenebanga elide okumele balihambe. Abesifazane asebekhulile ngokweminyaka yokuzalwa abanolwazi olugcwele mayelana nemvunulo bavundululwa yilolu cwaningo esigodini saseKucasheni. Omunye wabo waveza iqiniso „ngencwadi“ ebhaliwe eyabe ifundwa kakhulu ngabangazange balubhade esikoleni. Wathi le „ncwadi“ yayibhalwa ngobuhlalu ukudlulisa umyalezo othile.

Kutholakele ukuthi likhulu iqhaza elibanjwa yimvunulo yomdabu mayelana nenhlalo yomphakathi wakwaNobamba. Ngesikhathi amasoka nabayeni bengekho besemsebenzini emadolobheni amakhulu njengaseGoli, izintombi ziyahlangana zenze ubuhlalu. Ziyaye zixoxe ngezindaba ezikitazayo ezimayelana namasoka, ngakho-ke kudaleka umoya wobunye nokuzwana. Namakhosikazi ayahlangana athunge izidwaba nezicholo zawo. Ngesikhathi ehlangene, ayaduduzana anikane nethemba lokuthi ayoze afike amaholide ePhasika nakaKhisimuzi abone abayeni bawo.

Imvunulo yomdabu yabantu abangamaZulu inemigomo yayo elandelwayo ngokwamabanga nangokwamazinga okukhula. Okutholakele ukuthi itshitshi alivunuli njengeqhikiza, kanjalo neqhikiza alivunuli njengengoduso. Imvunulo yomlobokazi ayifani nekaninazala. Isidwaba sigqokwa ngokwamabanga okukhula. Siqala ukugqokwa yingoduso, kanti itshitshi alilokothi libhince isidwaba ngoba phela alikaqomi ngisho ukuqoma lokhu. Kubonakele ukuthi imvunulo ikhuthaza isiko lokuhlonipha. Noma ngubani uyazihlonipha esigabeni akuso ukuze angaphoxi ontanga yakhe.

Kuyabonakala ukuthi seziyabuya emasisweni. Ucwaningo lukuvezile ukuthi abaholi bomphakathi bayakukhuthaza futhi bayakugququzela ukulondolozwa kwesiko lokuvunula. UMaMvelase ogane kwaSithole esigodini sakwaNhliwe washo ukuthi amakhansela ayayihlela imicimbi kaMasipala endaweni lapho bemenywa khona ukuzosina. Kuleyo micimbi basuke bevunule beconsa. Othisha ezikoleni bayavunula futhi

bagququzela nabafundi ukuba bavunule ngosuku lokugujwa kwamagugu esizwe oluba zingama-24 kuMandulo minyaka yonke.

5.3 Iziphakamiso

Isiphakamiso esisemqoka esokubuyela emasikweni endabuko ngoba yiwona ayisisekelo sakho konke ukwenza, ukukhuluma kanye nokucabanga kwethu. UManana (1997) ecashunwe uKhumalo (1997:631) uthi, “singebe naphambili imuva singalazi.” Kubalulekile ukuba sazi ngemvelaphi yethu ngamasiko akhomba ubuzwe bethu obushoyo ukuthi singobani.

Umthethosisekelo wezwe laseNingizimu Afrika wezi-1996 uvumela noma ngubani ukuba aqhakambise ubuzwe bakhe ngolimi nangemvunulo yobuzwe bakhe. Imvunulo yamaZulu igcizelela inhlonipho, ukuziphatha, ukuziqqaja kanye nokugcinwa kwesiko lesizwe. Emthonjeni wolwazi engiwufundile obhalwe nguMsimang (1975:172-185) ngitholile ukuthi imvunulo yabantu baKwaZulu yehlukene ngokwezigaba zokukhula kwabo. Okuphakanyiswayo ukuthi emikhosini eyehlukene intombi mayivunule ngemvunulo yayo eyenza iziqhenye ngobuntombi bayo. Umlobokazi makabonakale ngemvunulo yakhe ukuze ahlonipheke.

UMfeka (1999:4) uthi:

Ulimi lwesiZulu olwabantu abazakhela lona, ngakho-ke nezinto abazisebenzisayo ziqanjwa yibona.

Uma umuntu engalwazi ulimi nemvunulo akanakuyazi, yilapho-ke eselahlekelwa usikompilo lwakhe. Engikuphakamisayo ukuthi ababhali mabaqinise ekwakheni izichazimagama zomlando. USimelane (2000:4) uchaza isichazimagama somlando njengohlobo lwesichazimagama oluchaza kafushane ngemvelaphi noma ngomlando wegama. Amagama aqanjwa ngabesifazane bakwaNobamba abawasuselanga emoyeni, kodwa kwaba nesimo esithile esaholela ekuqanjweni kwawo.

Izindawo zasemakhaya zisenabo abantu abadala abanolwazi olunzulu ngamasiko. Kusekhona abayizazi ekubhalweni kwencwadi ngobuhlalu ngenhloso yokwedlulisa

umyalezo othile. Kungaba umqondo ophusile ukuba abafundi bolimi lwesiZulu ezikhungweni zemfundo ephakeme baphume baye kulezi zindawo bayoncela ulwazi kwabadala ngoba bayinqolobane yamagugu akwaZulu. Ngalolu lwazi abantu, ikakhulukazi abasebasha, bayokwazi ngamasiko abo.

Kunokwentuleka okukhulu kwezincwadi eziphathelene nemvunulo yomdabu yabantu abangamaZulu. Ezithuka zitholakala ezingemvunulo yomdabu, zibhalwe ngolimi lwesiNgesi. Engikuphakamisayo ukuthi ababhali bezincwadi zesiZulu mababheke nangasohlangothini lwemvunulo ukuze nabacwaningi bezogququzeleka ukucwaninga ngesiko lokuvunula ezindaweni ezahlukene. Uma imvunulo nalokho okuphathelene nayo kungabhalwa phansi, ulwazi olukhona luyoshabalala lonke kushabalale nesizwe. Kufanele futhi ukuthi wonke umuntu ongumZulu akuthathe njengeselelo ebhekene naye ngqo ukubuyisa isiko lokuvunula.

Esinye seziphakamiso esokuba imvunulo ifundiswe ezikoleni kumbandakanya namanye amasiko esiZulu. USolwazi uJabulani Maphalala ongungoti kwezamasiko esiNtu, waphawula ephephandabeni “Isolezwe” langamhla zingama-24 kuNhlolanja 2012 ngokuthi izingane mazifunde ngosikompilo ezikoleni. Wanxusa uHulumeni ukuba abuyise izifundo zamasiko nomlando ezikoleni nasezikhungweni zemfundo ephakeme futhi kube yimpoqo ukuthi umfundi azenze ukuze azazi ukuthi ungubani.

Abantu babakhonzile abaholi babo bezepolitiki ngendlela yokuthi uma bengababona bevunule, bangakuthanda nabo ukuvunula. Kungaba kuhle uma bona qobo abaholi bengabonakala behlobe ngokuphelele ngayo imvunulo yomdabu khona ephalamende imbala. Lokhu kungadala ukuba abalandeli bakubone ukubaluleka kwemvunulo yomdabu. Bangabona nokuthi kungcono ukufaka imigexo eyenziwe ngobuhlalu ngoba ayibizi uma iqhathaniswa naleyo engeyesiliva kumbe yegolide.

5.4 Isiphetho

Uma sekusongwa lolu cwaningo olusihloko sithi, **“Ukubaluleka Kwemvunulo Yomdabu Osikompilweni Lwabantu Besifazane AbangamaZulu Basendaweni YakwaNobamba (Weenen) KwaZulu-Natali”**, kuyatholakala ukuthi abantu bakwaNobamba imvunulo iyimpilo yabo futhi iyibo uqobo; ngaphandle kwayo ngeke bahlukaniseke kwabanye. Babonakala bezigqaja futhi bezethemba ngayo. Abasebenza kubeLungu nabafunda isikole bayayikhumula imvunulo ngesikhathi somsebenzi nesesikole. Ntambama babuyela kuyo imvunulo. Bazizwa bevikelekile ngemvunulo ngoba bakholwa ukuthi amadlozi abo abavikela kokubi ahlala emvunulweni. Imvunulo yabo ihambisana nenhlonipho ngoba enye yezintombi zesigodi saseMgwamama yathi ukuvunula kuyinqubo yasekhaya layo futhi ayikhathazeki noma ontanga abafunda nayo esikoleni sebeyibukela phansi. Konke lokhu kuyakhomba ukuthi basazoqhubeka nemvunulo yabo.

Kuyacaca futhi ukuthi lolu cwaningo luzokwenza abantu besifazane bakwaNobamba abasembatha imvunulo yomdabu bayeke ukuzenyeza nokuzibukela phansi. Ukumenywa kwabo lapho kunemicimbi ehlelwe uMasipala nokugqugquzela abafundi ukuba bavunule ngokomdabu uma kunemicimbi ethile esikoleni kuzokwenza baqhubeke nokuzigqaja ngemvunulo yabo. Ukuba yingxenye yocwaningo lapho bezithole bexoxa ngemvunulo yabo nomuntu ovela esikhungweni semfundo ephakeme, kuzokwenza bazibone bebalulekile. Abantu abaningi abangamaZulu asebalahlekelwa yisiko lokuvunula ngokomdabu, bazoba nolwazi olugcwele mayelana nezinhlobo zemvunulo, indlela okuhlotshwa ngayo nokuthi kuhlotshwa uma kwenzenjani.

Njengoba sikwikhulunyaka lamashumi amabili nanye, masiqaphele ukuthi sihamba namasiko, imikhuba, umlando kanye nezinkolo zethu ukuze sibe yisizwe esaziyo ukuthi siphumaphi futhi siyaphi. Nginxusa nabanye abacwaningi ukuba bacwaninge kabanzi ngemvunulo yabomdabu ezindaweni ezahlukene zesifundazwe saKwaZulu-Natali. Abathandi nabagqugquzeli bemvunulo yomdabu bayofa bedelile lapho bebona isizukulwane esilandelayo sinentshisekelo yokuncela lo mbele wolwazi lwamasiko nobugugu besizwe samaZulu. Lolu cwaningo lungukuphosa itshe esivivaneni solwazi lwezinto zomdabu.

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2. Phakamile Majazi
3. Qondeni Mswane
4. Tshengisile Mchunu
5. Khonzephi Ngxongo
6. Nomasonto Myaka
7. Thangephi Sibisi
8. Nomtshezi Mchunu
9. Mpahla Dladla
10. Hleziphi Zakwe

Esigodini sakwaNhliwe

1. MaMlambo Khanyile
2. MaNtombela Mdluli
3. MaLamula Mthembu
4. MaChonco Ndlovu
5. MaNtshaba Gumbi
6. MaMemela Zakwe
7. MaNgcobo Khanyeza
8. MaNtuli Mthonti
9. MaSibisi Qoza
10. MaZiqubu Dlamini
11. MaDlame Ngwenya
12. MaShezi Majola
13. MaMbhele Mswane
14. MaButhelezi Dubazane
15. MaNgqulunga Mthembu

Esigodini saseMsobotsheni

1. MaMhlongo Zungu
2. MaMlambo Khanyile
3. MaHlongwane Mabaso
4. MaNtuli Shezi
5. MaNdaba Dube
6. KaMadondo Njoko
7. MaNdlovu Mncube
8. MaGumbi Ngcobo
9. MaSibisi Nyawose

Esigodini saseKucasheni

1. MaMbatha Dubazane
2. MaCele Lamula
3. MaMyaka Ndlela
4. MaNgubane Zuma
5. MaMkhonto Dlame
6. MaGwala Dube
7. MaGumbi Shezi
8. MaButhelezi Sibisi

IZITHASISELO

ISITHASISELO A

IMIBUZO YOCWANINGO

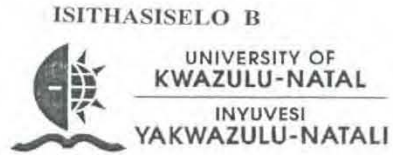
Isiqephu A (Imibuzo edinga imininingwane yobuzwayo)

1. Ungubani igama lakho?/ Ungumabani?
2. Uneminyaka yokuzalwa emingaki?
3. Yiluphi ulimi olukhuluma ekhaya?
4. Ngabe izinga lakho lemfundo lingakanani?
5. Uyasebenza?
6. Usunesikhathi esingakanani uhlala kule ndawo yakwaNobamba?

Isiqephu B (Eminye imibuzo)

7. Kungani nisabambelele ekwembatheni imvunulo yomdabu nakuba izikhathi ziguquka?
8. Ngabe ukuvunula kwanamuhla kusafana yini nangesikhathi esiphambilini?
9. Ngumsebenzi kabani ukwenza ubuhlalu?
10. Bahloba kanjani futhi bahloba uma kwenzenjani ngemvunulo yomdabu abesifazane bakwaNobamba?
11. Ngabe ovunule ngakho kuyawedlulisa yini umyalezo osuke uwuhlosile?
12. Uma kuwedlulisa, yimuphi lowo myalezo? Udluliselwa kubani?
13. Isidwaba sibaluleke ngani?
14. Yiliphi iqhaza elibanjwa yimvunulo yomdabu mayelana nenhlalo yabesifazane bakwaNobamba?

15. Yiziphi izingqinamba abahlangabezana nazo abesifazane abasavunula ngemvunulo yomdabu emphakathini wakwaNobamba jikelele?
16. Ngabe abaholi bomphakathi bayakukhuthaza bakugqugquzele ukulondolozwa kwesiko lokuvunula?
17. Uma leli siko lokuvunula likhuthazwa futhi ligqugquzelwa, yiziphi izindlela ezisetshenziswayo?



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17 January 2012

Mrs NA Mkhwanazi (200000254)
School of isiZulu Studies

Dear Mrs Mkhwanazi

PROTOCOL REFERENCE NUMBER: HSS/1302/011M
PROJECT TITLE: The cultural significance of traditional attire amongst the women of KwaNobamba (Weenen) area in KwaZulu-Natal

In response to your application dated 26 October 2011, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.
PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



.....
Professor Steven Collings (Chair)
HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

cc. Supervisor – Dr GB Mazibuko
cc. Ms Suzette van der Westhuizen

ISITHASISELO C



Faculty of Humanities, Development and Social Sciences
School of IsiZulu Studies
Howard College Campus
4041

Induna
Mnu. M. Sibisi
KwaNobamba (eMsobotsheni)

Mnumzane

INCWADI YESICELO SEMVUME SOKWENZA UCWANINGO

Igama lami nginguNomthandazo Annaglad Mkhwanazi ongumfundi wesikole esibhalwe ngenhla. Njengamanje ngenza ucwaningo lweziqu zeMasters oluphathelele nokubaluleka kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba.

Ngikhethe le ndawo ngoba ingenye yezindawo ezinomphakathi osabambelele ezintweni ezingamagugu namasiko esizwe samaZulu. Ngicela imvume yokuqhuba ucwaningo nokuthi ungivumele ngixoxisane nabantu bendawo yakho. Ngiyethembisa ukuthi konke okuzoxoxiswana ngakho kuzoba imfihlo namagama abantu okuzoxoxiswana nabo ngeke adalulwe.

Kule ncwadi ngifake nencwadi yesicelo ebhekiswe kubantu bendawo ebacela ukuthi bavume ukuba babe yingxenywe yalolu cwanningo. Uma udinga olunye ulwazi ungathintana nomeluleki wami uDkt. Mazibuko kule nombolo: 031 260 7034 noma nge-imeyili: mazibukog@ukzn.ac.za.

Ngiyothokoza uma isicelo sami semukelekile.

Yimina Ozithobayo

uNomthandazo Annaglad Mkhwanazi (Nkk.)

ISITHASISELO D

INCWADI EVELA ENDUNENI YAKWANOBAMBA (EMSOBOTSHENI)

Mina.....(amagama aphelele nesibongo)
ngiyavuma ukuthi uNkosikazi Nomthandazo Annaglad Mkhwanazi uxhumanile nami futhi
wangichazela kabanzi mayelana nocwaningo ahlose ukulwenza endaweni yami
olumayelana nokubaluleka kwemvunulo yomdabu osikompilweni lwabantu besifazane
abangamaZulu basendaweni yakwaNobamba. Emva kokuchazeleka kahle ngezinhloso
zocwaningo ngiyamnika imvume yokuqhuba ucwaningo nokuxhumana nabantu
abangamsiza ekutholeni ulwazi aludingayo.

Isiginesha _____

Usuku _____

Ufakazi _____

Usuku _____

ISITHASISELO E



INCWADI YESICELO SEMVUME SOKUBA YINGXENYE YOCWANINGO

Igama lami nginguNomthandazo Annaglad Mkhwanazi owenza izifundo zeMasters eNyuvesi yaKwaZulu-Natali eHoward College Campus. Ngenza ucwaningo oluphatelene nokubaluleka kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba.

Ngikhethe le ndawo ngoba ingenye yezindawo ezinomphakathi osabambelele ezintweni ezingamagugu namasiko esizwe samaZulu. Isicelo enginaso esokuba ube yingxenye yalolu cwaningo. Ucwaningo lunezingxoxo ezingathatha ihora, kanti kuyoba khona nemishinyana eyosetshenziswa ukuqopha izingxoxo nokuthatha izithombe. Ukuzibandakanya kwakho kulolu cwaningo akuyona impoqo futhi imininingwane yonke iyogcinwa iyimfihlo.

Uma udinga olunye ulwazi ungathintana nomeluleki wami uDkt. Gugulethu Mazibuko kule nombolo: 031 260 7034 noma nge- imeyili ku mazibuko@ukzn.ac.za.

Ngiyothokoza uma isicelo sami semukelekile.

Yimina Ozithobayo

uNomthandazo Annaglad Mkhwanazi (Nkk.)

ISITHASISELO F

INCWADI YEMVUME EVELA ELUNGENI LOMPHAKATHI

Mina, Nkk./ Nksz. ----- (amagama aphelele nesibongo) oyilungu lomphakathi wasesigodini saseMsobotsheni ngiyavuma ukuba yingxenywe yocwaningo olumayelana nokubaluleka kwemvunulo yomdabu osikompilweni lwabantu besifazane abangamaZulu basendaweni yakwaNobamba. Ngiyaqonda ngokugcwele ukuthi izingxoxo ziyothatha ihora nokuthi ukuzibandakanya kwami kulolu cwaningo akuyona impoqo futhi imininingwane yonke iyogcinwa iyimfihlo. Ngiyaqonda futhi ukuthi uma ngidinga olunye ulwazi ngingathintana nomeluleki womcwaningi uDkt. Gugulethu Mazibuko.

Isiginesha

Usuku