

**An investigation into the commercial  
and the Zulu traditional modes of slaughtering,  
butchering, culinary properties and service with special  
reference to socio-cultural ritual behaviors in KwaZulu-  
Natal.**

**by**

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Approved for final submission

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Date:

## **Declaration**

I, Mzobanzi Erasmus Mnguni,  
declare that the work in this thesis is my own  
and that this thesis has not been submitted  
for any degree or examination in any other university.

Signed: .....

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## **Glossary**

*Abalamu* - the brothers and sisters of the bride - this term is used by the groom to address them. (singular) *umlamu*

*Abalingani* - term used by the two families - the groom's and the bride's in addressing each other as a sign of respect. (singular) *umlingani*

*Amabheka* - lobola cattle

*Amadlozi* - the ancestors

*Amahewu* - traditional Zulu nonalcoholic drink made out of fermented porridge like dish.

*Amangebezane* - Pieces of meat that is used to welcome the bride and given to the girls from the bride's side at the wedding ceremony during the slaughtering of the beast.

*Amanzi amponjwana* - alcohol

*Amatele* - foot and mouth disease

*Bamxoshisa ngembuzi* - When someone has paid you a visit, you give him a present and traditionally this present is normally a goat.

*Dabula isifuba* - term used to describe the act of a visit by the bridegroom and his peers to his fiancée's home when the fiancé is celebrating the coming of age ceremony. In this ceremony, the breast of the slaughtered animal is eaten by the young boys and girls.

*Amadombolo* - Dumplings

*Ibala* – spot, area, open space

*Ibandla* -a gathering of a lot of people, usually men

*Ibomvu* - red soil paste applied on the face

*Igqila* - loinskirt worn by the girls during the celebration of such ceremonies as coming-of-age and wedding.

*Imbiza* - big calabash used for water and Zulu beer

*Imbuzi* - goat

*Impama* - traditional dumplings made out of maize meal and water molded like patties and placed along the side of a pot. It has the marks of the fingers which it gains as the cook presses it against the pot.

*Impepho* - this is a shrub which grows in the bush. It is similar to the incense and is burnt when the ritual ceremonies are performed and the family head wants to communicate with the ancestors.

*Impukane* - involuntary spasm as rigor mortis sets in

*Imvubu* - goat given to the brother of the girl during the engagement ceremony.

*Imvulamlo* - goat or money given to the father of the girl when she is being engaged so that he can begin to talk

*Indlakudla* - a goat given to the bride by her in-laws at the wedding ceremony so that she can eat the food prepared there.

*Ingqaqhamazinyo* - goat or money given to the father of the girl when the girl is being engaged so that he can talk.

*Inhloko* - head of the animal

*Inkosi* - chief

*Inqawe* - smoking pipe

*Intelezi* - traditional medicine in a liquid form used to fight against bad omen

*Iqhikiza* - the oldest of the girls who acts as the advisor to the young girls when it comes to matters of love. Her role is to give the younger ones lessons on how a good girl should handle herself until she gets married.

*Isibhekuza* - goat given to the girl, who is to celebrate the coming of age, by her maternal uncle

*Isicayi-isithebe* - mat with which meat is served in a traditional ceremony.

*Isifo senyongo* - Gallsickness/Anaplasmosis

*Isifuba* - Breast of the Animal

*Isigodi* - In rural areas the land falls under the tribal authority. The tribal authority is further divided into wards (*izigodi*) and each ward has got its headman and its local policeman. These people are responsible to the local chief.

*Isigwamba* - maize meal cooked and mixed with wild herbs

*Isihudo samankonyane* - calf paratyphoid

*Isikhwehlela* - goat given to the father of the girl when the girl is being engaged

*Isinqe* - buttock of the animal

*Isiphanga* - the area near the foreleg of the animal which is sometimes used as a stab area.

*Isithakazelo* -oral genealogy

*Isithebe* - this can be wooden or can be made out of grass. The wooden one is used when serving meat and the grass one is used as a tray

*Isiyoyo* - gift given to the girl during her visits to the local people in preparation for the celebration of her puberty stage.

*Isoka* - boyfriend or a young man with lots of girl friends.

*Izibizo* - bride prices

*Izihasho* - personal naming patterns

*Izimbenge* - containers made out of grass used for covering the calabash when it is full of Zulu beer. It is also used by the people who are drinking the Zulu beer to indicate to the family head that there is no more beer in the calabash. To do this it is put in such a way that the opening is facing upwards. Upon seeing this, the family head can task any of the boys to fill it up or indicate that there is no more beer to offer. It is also used as a container

*Izinyanya* - ancestors

*Kweca* - grind-fresh mealies for making mealie bread

*Izitho zangaphakathi* - offal – the innards of the animal

*Isitambu nobhontshisi* - samp and beans –traditional Zulu food

*Sangoma* – healer-diviner

*Shisa ingoma* - Zulu dance

*Ubhedu* - fat obtainable from the heart of the beast and eaten by the strongest of the boys during the competition in which stick fighting is practiced

*Ubikibiki* - goat given to the fiancée's mother as part of her bride price.

*Ubuntu* - humanity

*Ujeqe* - steamed bread

*Ukhetho* - Spider-like equipment made out of grass with a wooden handle used to skim off the scum that collects on top of the Zulu beer as it ferments

*Ukhotshana* - young girl that accompanies the bride when she is getting married and her role is to keep her company and also assist her whenever she needs help

*Ukubuyisa* - call back spirit of deceased

*Ukucola* - beast slaughtered by the bride's in-laws during the wedding ceremony to welcome her

*Ukugonqa* - be confined, sit in seclusion

*Ukugoya* - be confined, sit facing wall (as bride)

*Ukukhulisa/ umhlonyane* -ceremony performed to celebrate the fact that a girl has now reached puberty stage.

*Ukungcweka* - practice sticks fighting

*Ukuphunza (isifo senkomo)* -Brucellosis

*Ukushisa amathambo* - during the traditional ceremony bones are collected by the members of the family and kept in a safe place and a week or so they are burnt. To do this, a traditional beer is brewed and is used to put out the fire.

*Ukusina* -Zulu dancing

*Ukuthomba* - reaching puberty stage

*Umabubane* - pleated leather skirt worn by the girl during the celebration of her reaching the puberty stage and sometimes when celebrating the coming -of –age.

*Umagodola* - Shawls given to the mother of the girl who is engaged

*Umaqonyane* - goat disease

*Umcelo* - engagement

*Ume* - heart water which is a goat disease.

*Umemulo* - Ceremony performed for the girl who has retained her virginity and has reached an age which is regarded as adult. The ceremony celebrates her virginity and she is given permission to choose a partner, if she has not already done so.

*Umhlubulo* - flank of the animal

*Umhululu/ amahiyoyo* - boiled fresh mielies and fresh beans.

*Umkhong*i - a person sent by the groom to negotiate on his behalf

*Umkhono* - shoulder of the animal

*Umlamu* - term used by the bridegroom to address the brother of his wife.

*Umlenze* - leg of the animal

*Umqhoyiso* - Cow given to the mother of the bride as part of her bride price or if the girl lost her virginity this cow is also paid by the boyfriend as a fine.

*Umsamu* - interior back of the rondavel which is used as a store room and also in which the incense is burnt when the family head wants to communicate with the ancestors.

*Umsebenzi* - function

*Umukhwe* - term used by the bridegroom when addressing the father of his wife.

*Usiqimu (isifo senkomo)* -Anthrax

*Utshwala* - Zulu beer

*Vova* - strain as in traditional beer

## **Chapter One : Introduction**

To the Zulu people, from time immemorial, cattle have been regarded as highly prized possessions. Cattle are to Zulu people what money is to people from the western countries. Ritual slaughter of cattle, and other livestock, is carried out for various reasons.

The Zulu people, for instance, believe that the Spirit of the ancestors constantly watches over the family and therefore the family should behave in a manner that would please the ancestors. This does not mean, however, that the Zulu people do not believe in God, the Almighty God. Through *ukuhlonipha* (respect) they believe that they cannot have a direct contact with *Unkulunkulu* (Almighty God). The Almighty God is perceived as a person with whom we as humans have no contact - hence ritual slaughtering of their most prized possessions, the Zulu people believe, releases a flow of blood which acts as a vehicle to the Almighty God. Cattle and goats are regarded as means to communicate with ancestors and the slaughter is ritualized for this purpose.

Slaughtering rituals are carried out on the following occasions by the Zulu people.

On the death of a family member - *Umgcwabo*

A year after the death of a family member-Cleansing ceremony - *Ukubuyisa*

On marriage - *Umshado*

When a learner traditional healer qualifies - *Ukuthwasa*

On the birth of a new born – *imbeleko*

Coming-of-age - *Umemulo*

Because of different ritual ceremonies, slaughtering, butchering, skinning and service is sometimes different for the beast for each ceremony.

### **1.1 The aim of the study**

In this study I set out to investigate the commercial and Zulu style of slaughtering, skinning, butchering, culinary properties and service with special reference to Zulu socio-cultural ritual behaviors in South Coast of the KwaZuluNatal province.

I have identified commercial and Zulu ritual slaughtering, skinning and butchering as a focus of my study because at present the bulk of the knowledge in the Zulu tradition is transmitted orally. This is due to the fact that people, particularly the black African people, favour memory as a mode of archive and the oral tradition as a mode of transmission. The fear that this knowledge might be lost has influenced me to research this information and knowledge. My well-informed and authoritative sources are based in rural parts of South Coast of KwaZuluNatal. As a result this research was conducted largely in the field.

Further more, as a Zulu man I pride myself on my tradition. My traditions are my God-given rights. They indicate the way of life as lived and enjoyed by my ancestors. I also regard my traditions as my roots and my being. I believe that it is through knowing and practicing them correctly that I can be able to shape my future correctly. It is through my traditions that my future can be traced. The influence of colonization has, however, overpowered the Zulu traditional way of life. I feel that this is not only devaluing my tradition but dehumanises me as a Zulu man as well. Through this research I am hoping to bring my tradition back to the top where it belongs.

The objective of my study is to document this valuable knowledge for the benefit of the present and the future generations and design a relevant curriculum for the training and education in the hospitality industry. I am hoping that this research is going to highlight the role of ritual ceremonies in the tourism industry. If included in the curriculum for the hospitality programme, I believe, the tourism industry will benefit enormously.

Hospitality students will be taught authentic Zulu culture as practiced currently and in the days of yore. Intercultural entertainment will be boosted through the creation of new tourism attractions and this will go a long way towards helping South Africa reduce the rate of unemployment and other related problems.

This research will contribute to the Zulu slaughtering, skinning and butchering the documentation of which is extremely scanty and poorly informed, mostly by ‘outsider’ researchers. This understanding will then be correlated with parallel knowledge in the commercial field.

One cannot even begin to think about embarking on a study of whatever nature unless one has identified a need to conduct such a study. The question would be then “What are you going to do with the results of the study?” One then needs to reflect on the current situation and determine whether any transformation is necessary. One of the aims of my study is therefore to do some self-reflection, both personal and professional, and chart the way forward. I have also reflected critically on the curriculum of the course of Culinary Studies and Nutrition and looked to ways in which this could be transformed.

I also had to take into account that my research was funded by the National Research Foundation, in the Focus Area IKS Education, and that my research should address the question “How can we bring IKS into Education on **its own terms**?” This question is a real challenge as it is so difficult to present facts as they are without any interference, however the aim of the study is to ensure that the data gathered from the study participants is documented with minimal interference.

## **1.2 The outputs of the study**

The outputs of this study are a thesis and a CD rom.

The thesis includes

- A glossary of Zulu terms related to the traditional and ritual procedures of slaughtering, skinning, butchering and service.
- An account of the field research methods and procedures used in this study and intended to be useful to other researchers working in this field of study and in this region.
- The documented details of the step-by-step procedure of slaughtering, skinning and butchering of goats and cattle for a number of traditional Zulu ritual ceremonies as per a number of study participants.
- A Detailed Table of Contents and three schedules in the Appendices which cross refer and allow the reader easy and quick access to the data.
- An account of slaughtering, skinning, butchering and production in a commercial abattoir.
- Curriculum proposals for inclusion in the Hospitality Course for National Diploma in hospitality management which are aimed at transforming the curriculum and making it relevant to the region and the learners and people who live in the region, and useful to the tourist industry.
- My critical reflections on the above, and my part in it.

The CDRom records photographs which cover procedures for slaughtering, skinning and butchering goats and cows ritually and commercially. Each step is described in detail and the images assist in clarifying the graphic records. Joints of meat have also been identified,

described and named. It is intended that this CDRom will be useful for lesson presentations in the classroom, and as a reference for learners' self-study.

In the thesis, the proceedings, rules and taboos, as per the experience of the study participants, of slaughtering, skinning and butchering for rituals such as *imbeleko* (child birth), *ukukhulisa* (puberty stage), *umemulo* (coming of age), *umshado* (wedding), *umngcwabo* (funeral) and *ukubuyisa* (cleansing) *umqhoyiso* (cow given to girl's mother for either deflowering her or as reward for looking after the girl until getting married *ukulanda amadlozi* (fetching of the spirit of the ancestors from the old sites) are recorded. A brief biography of each of the selected study participants is given. In it, are described the area in which they live, their names and surnames have been given, and where possible information about their parents and how they have come to be informed about the oral tradition of which they give an account. In addition, where possible, their *izithakazelo*, *izibongo* and /or *izihasho* have been included.

The commercial side of slaughtering, skinning and butchering is provided in the form of photographs taken at the abattoir, and a written account in the thesis.

Information has been provided in both Zulu and English to reach an inclusive audience and to promote the use of Zulu in the higher education sector. It is hoped that this Zulu translation will benefit Zulu people who do not understand English, and will also benefit people who are eager to learn Zulu.

### **1.3 Approaches to the study**

I have approached this study as a Zulu person who is in some ways an ‘insider’ (Jousse, 2000), in others an ‘implicated’ researcher (Stoller, 1997), and in others an ‘outsider’ (Stoller, 1997). I am an ‘insider’ in that I am a Zulu man and it is the duty of the Zulu man to conduct the kinds of rituals that are described in this study. I was an ‘outsider’ in that I have only come to live in the area in which I did my research comparatively recently. I did most of my education in Umlazi, although I was born in the South Coast. I only went back to settle in the South Coast after marriage and I moved about 30 kms from where my home was. Local people did not know me. I was young and driving a new car and therefore did not ‘belong’. “You are young, educated and all educated people are ‘skelms’. What are you going to do with this information?” was the gist of what they said. Some people have the perception that educated people look down upon them, so when you approach them for any help, they get an opportunity to lecture you on why they are not willing to help you. When some people do not know you, they therefore view all what you are saying with suspicion. By virtue of the study, my ‘outsider’ status has moved through ‘implicated’ status and I am now an ‘insider’. While doing this study I have become more accepted in the community. Whereas in the past they saw me as a young man who comes with sophisticated ideas, I am now viewed differently. I now belong to the community. I have received a lot of invitations from the members of the community who are going to perform a ritual ceremony and this is a good sign.

These positions inform the authenticity of this study.

I have also adopted the position of critical self reflection (Schön, 1983), and have been open to rising personal and professional ‘awareness’ as this journey proceeded (Jousse, 2000). These critical self reflections are included in the body of the thesis where appropriate and relevant. This position further informs the authenticity of the study.

In essence, this study is that of “transformative pedagogy” in a multicultural situation (Taylor, 2004; Taylor & Settelmaier, 2004). Up until very recently, the orally traditioned indigenous knowledge of the people who constitute the majority of people in this country has been sidelined by the written record of the knowledge of ‘other’, foreign and imported knowledge. This orally traditioned knowledge has previously constituted a ‘null’ curriculum. Knowledge is part of a ‘null’ curriculum (Eisner, 2001-2002) when it is excluded from the curriculum being taught thereby implying that that it is of no consequence. I believe that the contribution the orally traditioned indigenous knowledge can make in the hospitality, tourism and leisure industry is relevant, valid and appropriate. In addition, I believe that studies such as this one can make a contribution to the process of developing an authentic national identity in the newly formed South African democracy.

Through photographing the procedures, I have attempted to capture real performances to contribute to the authenticity of the data gathered. Surprisingly after the interviews a lot of my study participants were highly motivated as they felt that, at last, their integrity would be restored. In the process of this research, I have also observed the actual performances of slaughtering and have documented the proceedings so that this information is recorded, even when my authoritative participants have passed on. The ‘insider’ perspective gave me the advantage of mixing freely with the community members and the more they saw me being part of them, the more accepted I was.

#### **1.4 The demographics of the study**

The field research for this study was conducted intermittently over the period of 72 months. This slow progress was because I could only consult with the study participants over

weekends and during university vacations and my best laid plans were often frustrated as recorded later in the thesis.

The KwaZuluNatal South Coast area, in which this study was conducted, stretches from Amanzimtoti on the coastline down to as far as Port Edward. The seaside is populated largely by the white and Indian community whilst the inland area is largely populated by the Black community. The majority of the Black community is unemployed and poor. Some are small sugar cane farmers and others are pensioners. The roads as you move inland are gravel and have a lot of potholes. As I went into the deep rural part of the South Coast, I discovered that there are areas where there are no roads at all. This is where the test of determination is in terms of research because as a researcher, I often had to walk some distance to get to the participant I was going to interview. The further inland I went, the more traditional were the communities that I engaged with. Most of the rural schools are poorly resourced and the children have to walk long distances to school. Bad weather often clearly means no school. Control of the land falls under *inkosis* - local chiefs who are assisted by the *indunas* - headmen. However, after the 1994 elections, a new concept of councils was introduced by the ruling party. Occupation of these positions depends on which party won the election in a ward. Some of the rivers in this area are *uMthwalume*, *uMkhomazi*, *uMzumbe*, *iQhuha*, *iSangqu* and others. The area does not have a lot of mountains, however it boasts of *iSiphofu* mountain and *uMsikazi* mountain. Both these mountains are in the deep rural part of South Coast. The language spoken is Zulu but certain words and the accent are peculiar only to the South Coast, as is evident in some of the entries in the glossary.

### **1.5 The socio-economic context of the study**

Most men in the area have got early retirement from their employers due to sickness and others were retrenched as the employers were looking for better skilled employees. The youth also find it difficult to get jobs as most of them leave school after grade 12, and have no access to the higher education world. The companies can only absorb a small percentage of the economically active due to financial constraints. *Umthwalume* South coast is a semi-industrial area. As you get deeper into the rural part of this area you are greeted by some grocery shops, taverns and a lot of spaza shops. This situation does not serve any purpose as unemployed people cannot buy. As an 'insider' I have also noticed that the death rate for men is higher than that of women. This leaves women at the mercy of criminals who enter their houses, rape them and take anything they want. Most of my study participants are pensioners. They have to travel sometimes long distances to pay points.

This situation makes life worse to the already frail looking ones. They have no time to sit and talk about traditional things when their stomachs are empty – 'a hungry man is an angry man' (*indlala ibanga ulaka*). Some people live off small sugar cane businesses. However, they have to wait for a long period of time before they can cut the sugar cane. They also do not know in advance how much money they will get from these sugar cane fields as each one gets told by the sugar manufacturers how much he/she will get.

They have their children as well as their grandchildren to look after - a very difficult task considering the meagre grants they get from the government. Crimes have also led to people locking their doors early for safety purposes, so evening appointments are not always successful. Fly-by-night courses offered by some unscrupulous businessmen masquerading as accredited teaching institutions have led to distrust. Two years ago a nursing college was introduced and a lot of unemployed matriculants enrolled and did the course for three months. After graduation it was discovered that the college was not known and that their certificates were useless.

All these things have created a situation in which the rural people feel they are being used by scheming people who are using them to enrich themselves.

### **1.6 The scope of the study**

This study was to a large extent exploratory. I wanted to find out what knowledge about the ritual slaughtering, skinning and butchering existed among the Zulu people of the rural South Coast of KwaZuluNatal, with the intention of contributing to the transformation of the existing curriculum in the National Diploma of Hospitality Management, which in turn, informs the tourism industry of this region. In this study I set out to interview fifteen study participants, but have actually included eighteen. The study participants have been chosen by the use of both the snowballing method, and by chance. Snowballing means that the first study participant will recommend someone else who in turn will recommend someone and it carries on. However, I have, at times, not waited for the snowballing to take place. I have personally identified study participants.

I have also visited the abattoir so as to observe the way of doing things there. Again my observation in the abattoir was focused on the manner of slaughter, skinning and butchering of the beast for commercial use. Photographs were also taken as evidence and some of these are in the CD ROM.

When interviewing participants, I did not pursue an exhaustive enquiry in each singular case. Instead I recorded and documented what each participant wanted to provide in response to the research question “What would you like to tell me about ....?”

The information that I set to record and document included performances of rituals such as child birth, puberty stage, coming-of-age, wedding, funeral and cleansing ceremony.

### **1.7 Limitations of the study**

In this study I have restricted my investigation to the slaughtering, skinning and butchering of goats and cattle. I have deliberately not looked at sheep, pigs and game.

In this study, I have restricted my enquiry to the practices of the Zulu people of South Africa and have not included those of any of the other Nguni, Ndebele, Tsonga, Venda and Sotho groups or the Hindu, Muslim and Jewish people even though I know that these practices exist.

In this study I have deliberately not covered the entire KwaZulu Natal province. I have done this because the Zulu kingdom is so huge and the cultural practices of the KwaZuluNatal regions namely South Coast, North Coast and inland differ considerably. My readers must please not measure the accuracy of what is recorded outside the specific demographics that have been indicated. Doing all regions – the South Coast, the North Coast, and the inland regions - at the same time would have been too large a study for the this current purpose. I have also not collected as much of the accompanying performances of rituals as I would have liked to do as this would have made the study too large. The recording and documenting of such knowledge is needed and hopefully it will be done sooner rather than later.

## **Chapter Two: The nature and the context of this study, and a review of some relevant literature**

### **2.1 The nature of this study**

While this study is by nature a journey of ‘awareness’ (Jousse, 2000) seeking ‘discoveries’ (Boyer, 1993), it is also a critical reflection (Schön, 1983) of personal and professional transformation, and the transformation of the process of learning and teaching, and the transformation of community self-perceptions.

As I embark on this journey of transformative pedagogy, I am guided by the wise words of Peter Charles Taylor in his paper titled ‘Transformative Pedagogy for Intercultural Research’ (10-12 July 2004:2) which reads thus:

Transformative learning involves a deep, structural shift in the basic premises of thought, feeling and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations, our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race, and gender, our body-awareness, our visions of alternative approaches to living; our sense of possibilities for social justice and peace and personal joy (O’Sullivan, Morrel, & O’Connor, 2002, p xvii quoted in Taylor, 2002).

In addition, the study is multidisciplinary, in that it explores Tourism, Hospitality and Catering Studies, Indigenous Knowledge, Education, Critical reflective practice, and Transformation – of many kinds.

## **2.2 The context of this study: Tourism in KwaZuluNatal (2004-2006)**

Research conducted by the Department of Environmental Affairs and Tourism (2002) indicated that there is still a lot that needs to be done if tourism is to play a meaningful role towards boosting the South African economy. As is stated in the report, the focus has thus far, been on the growth in international arrivals and total foreign exchange. I, as a researcher, however, welcome the recent move which suggests that the alleviation of poverty by empowering the previously disadvantaged communities should become a priority. I believe that local communities can benefit from good skills development opportunities for the tourism industry.

A survey conducted by Seymour (2004/2005) on Tourism KwaZuluNatal provides us with the following information:

“The 2004/2005 Christmas and New Year season was extremely good season. Overall December was better than last year. This was largely as a result of domestic tourism though.”- John van Rooyen, Regional Director, Southern Sun.

“Overall the South Coast had an excellent season. Scottburgh was fully booked between Christmas and New Year. My hotel performed at more or less the same rate as last year, but overall 2004 was a better year. However the season seemed to start later this year”. Sandi Quin, Blue Marlin, Scottburgh.

“My Durban hotels were 5% up on last year. Drakensberg was 27% up - but from a low base as a result of Drakensberg fire last year. My Zululand resorts were 12.2% down though. December start was also late. Need to do something about first 24 days in December”. Mr Alan Gooderson, Chairpman, Gooderson Leisure Corporation.

“The resorts that cater for the domestic market in St Lucia, Hluhluwe and Sodwana Bay were fully booked over the December/ January holiday period. Domestic tourism flow in this area is always good over December. Traditionally this is a quiet period for international tourism. Bookings were slightly up on 2003”. Elephant Coast Booking Office, Hluhluwe.

“Pietermaritzburg had a much better tourism month in December than was the case in 2003. This was in part as a result of the Municipal Games which took place in Pietermaritzburg”. Melanie Vaness, Director, Pietermaritzburg Tourism.

“December 2004 was better than December 2003”. Mr Des Cormack, City Lodge, Umhlanga.

“Everything went well over the month of December. Our hotels were fully booked - mainly with domestic tourists”. Mr Alan Vels, Managing Director, Three Cities Hotels.

“December 2004 was a good tourism month for Durban”. Ms Linda Pampallis, Managing Director, Thompsons Tours.

“Yes, there was an improvement if you compare December 2003 with December 2004”. Sue Duckles, B&B Association, Richards Bay.

There was a mixed response regarding the performance of the province from a foreign tourism perspective as is highlighted by the following observations: (Seymour, 2004/2005)

“The resorts which cater for the upper end and foreign tourism market in Zululand and Elephant Coast Regions did not do well over December. This area is traditionally quiet in terms of this market over December though”. Elephant Coast Tourism Office.

“We recorded an increase in the number of foreign tourists that visited our Information Centre”. Melanie Vaness, Director, Pietermaritzburg Tourism.

“More needs to be done to promote the foreign tourism market for this period”. Ms Linda Pampalluis, Managing Director, Thompson Tours.

“International leisure tourism flow to the province was not good in December. The cricket match saved the situation”. Mr Rikus Badenhorst, Chairman SATSA.

“My Zululand resorts which mainly cater for the foreign market did not do well in December. Foreign tourism is generally down. This is largely as a result of the cheaper flights to the Far East and a lack of air capacity to South Africa. FIT missing - mainly cheaper groups”. Mr Alan Gooderson, Chairman, Gooderson Corporation

“I think December was better than December 2003. We dealt with a number of Russian tourists”. Mr Edward Scott, Welcome Tours.

‘The tourism trade for the month of December was not bad. If you compare this with last year, I must say this month was an improvement on last year. This was largely as a result of large number of England cricket supporters that visited Durban’. Mr Ed Hill, Edusport Travel.

“The tourism trade for December was good from our point of view. This was largely as a result of a cruise ship that had a large number of international tourists on board though”. Johannes Coetzer, Springbok Atlas.

In his State of the Province address (Ndebele, 2006) The Honourable Sibusiso Ndebele, Premier of KwaZuluNatal, made mention of a number of tourism attraction that the province offers. As he puts it, the province boasts of a number of tourism attractions including the following: The A1 Grand prix, The Dusi Canoe Marathon, Comrades Marathon, and the Durban July Handicap. Known as the Kingdom of the Zulus, KwaZuluNatal is a melting pot of African, European and Indian cultures. (Durban & KwaZuluNatal Attractions and Destinations) Cattle, sheep, and goats are farmed. Maize is also grown. Meat tends to dominate menus; outdoor barbecue seems to be popular. Cooking is done on an open grid or in a three-legged pot (potjiekos - potfood) Dutch and Indonesian influence is evident in dishes such as *bobotie* and *briyani*. Amongst the Zulu people dishes such as *phuthu*, samp and beans, and *amasi* are still popular. This Kingdom boasts two world heritage sites, the greater St Lucia Wetland Park and *Ukhahlamba* Drakensberg Park. KwaZuluNatal offers superb beaches such as Margate, (South Coast) Hibberdene (South Coast, Ramsgate (South Coast), Marina Beach (San Lameer), Durban, Umhlanga Rocks. The list is endless. There are also eight regions that offer ‘must see’ attractions. These regions or destinations are as follows: Greater Durban, South Coast, Dolphin (North) Coast, Umhlanga Coastline, Elephant Coast, Drakensberg, Natal

Midlands, Battlefields Route, Pietermaritzberg, and Zululand (Durban & KwaZuluNatal Attractions and Destinations).

### **2.2.1 The need for ‘indigenous’ interest for tourism in KwaZuluNatal**

The Premier of KwaZuluNatal (Ndebele, 2006) also spoke about cultural revival and made mention of a number of cultural events that are already being celebrated one of which is the Kora awards. One of his plans is to bring back the Nguni cattle not only for their colour but with a view to commercializing their meat. This plan ties in very much with my area of research as one of its aims is to commercialize Zulu cultural rituals. What better way of commercializing the Zulu rituals than empowering the community to show tourists the proper traditional way of slaughtering, butchering and skinning of the beasts, the meat of which is to be commercialized for the tourist trade? In addition this will help ensure the preservation of Zulu culture. In view of this speech of the Premier, I also recommend the inclusion, in this cultural revival, of indigenous performances such as *imbeleko*, *ukukhulisa*, *umemulo*, *umshado*, *umngcwabo*, *ukubuyisa* and *umqhoyiso*, all of which are covered in this study.

The 2002 White Paper presented by the Department of Environmental Affairs and Tourism, identified a wide range of opportunities for the historically disadvantaged group ranging from guesthouses, shebeens, and restaurants with local cuisine, through community tour guiding, music, dance and story-telling, arts and culture, traditional hunting and medicine to laundry, gardening and speciality agriculture. We, as South Africans, are urged to involve the community in tourism projects so that they too can benefit.

The research which I have undertaken is in line with this need as, amongst other things, it covers culinary properties and service with special reference to socio-cultural ritual behaviors. With reference to story-telling, I have included in my research under each study participant, personal naming patterns and oral genealogies. These inclusions tell a story about each study participant.

## **2.3 Some relevant literature**

### **2.3.1 Cultural perspectives and understandings in the New South Africa**

Ms Bongiwe Njobe-Ngcuka, the Director-General, National Department of Agriculture, in her workshop on animal welfare (1998), highlighted the incident when there were objections raised to the then Ms South Africa, Peggy Sue Khumalo, planning to slaughter a cow to celebrate her victory. The burning question in the workshop was “Whose value system regarding animal welfare do we use in a diverse society”? The Director-General had a strong feeling that the traditional customs should also be given a space in the system. Although, according to the article there was no consensus, it is pleasing to note that awareness was, however, created.

Another concern that has always been raised is that of hygiene. It is recommended that slaughtering of a beast for human consumption, should be done in a hygienically clean environment such as the abattoir. This recommendation is backed up by the Abattoir Hygiene Act 121 of 1992 which is a commercial act. A telephone conversation with the Hygiene Manager of Cato Ridge abattoir (10/08/06) reveals that the abattoirs are also guided by the South African Standard code of practice. This code of practice is referred to

as the Food Hygiene Management (*Food Hygiene Management*, 3<sup>rd</sup> 2001) In addition, another requirement has been recommended, that there is now also a requirement for a Hazard Analysis and Critical Control point System (SANS 10330, 2006)

The conclusion reached by Barbara Elion and Mercia Strieman in their book, *Clued Up on Culture* (2001) regarding the historical background of all South Africans makes a lot of cultural sense. Elion and Strieman reason that our different cultural backgrounds and different religious practices have something to do with our different perceptions about issues such as politeness, social correctness, generosity and time. They argue that we do not only celebrate our rites of passage according to our ethnic or religious roots, but have different dietary laws, dress codes and cultural taboos. In view of the concept of ‘Unity in Diversity’ with its consequent multicultural society, cross-cultural marriages, intercultural business or ceremonial functions to mention but a few, the need for the indigenous knowledge system such as the one I have undertaken to study is becoming increasingly important.

Indigenous topics including rituals and ceremonies have received some insightful interest and examination in the recent past. ‘Insider’ and ‘outsider’ perspectives need to be taken into account.

### 2.3.2 The ‘insider’ /’outsider’ perspectives

The work of Berglund, in his research of *Zulu Thought Patterns* (1976) emphasises that the traditional Zulu ancestors are a reality, literally present at a ritual or ceremony, much as the same with Christ at any gathering held in his name.

Berglund (1976) however, conducted his research from the ‘outsider’ perspective which, to me, limited his access to certain performances in terms of the Zulu traditional laws and beliefs. The very nature of my research is from the ‘insider’ perspective, and that it is from a person who is living, sleeping and dreaming the same lifestyle gives me enough confidence that it is going to bridge this gap.

In his attempt to bring to the fore certain traditional avoidances and taboos in a traditional Zulu ritual, O. F. Raum, through his study of *Social functions of Avoidances and Taboos Among the Zulu* (1973) gives us a full account of what goes on in a traditional ceremony. His study indicates that *hlonipha* (respect) plays a very important role amongst the Zulu people. A person chosen to be the slaughterer must, for instance, abstain from sex. When it comes to the service of meat, certain parts of meat are only served according to the gender. It is generally known, for an example, that *inhloko* (head of slaughtered beast) goes to males.

Kittler & Sucher (2004) have also done excellent work in the area of indigenous knowledge systems. In their book *Food and Culture* they cover cultural habits of the different race groups of the world. Almost all race groups are covered well, with the exception of the race

groups of the African continent. The experience of what is culturally correct in Africa, according to this book is based, most unfortunately, on the background of African Americans; even the menus shown in the book reflect the cultural practices of the African Americans. This is, therefore, glaringly lacking in African indigenous knowledge, not to mention the Zulu indigenous knowledge which my study is about.

My research, as I see it, will be useful and informative in this situation. Although the focus will be KwaZuluNatal, the results will reflect authentic indigenous knowledge as the research will have been done by an 'insider', a true Zulu who was born and bred in the same region.

### **2.3.3 Some 'insider' studies of indigenous knowledge**

In her study of *Characteristics, Modifications and concerns: Ritual initiation among Kwa Bhaca males* (2000), Christina Ngaloshe establishes that the male initiation ritual among the Bhaca people is an age-old practice. The initiation stages are clearly explained and a step-by-step account of the ceremonies surrounding the circumcision process are given. It is, therefore, pleasing to learn that there is a great attempt by other people to ensure that the *Bhaca's* rich and highly valued tradition is written down. She points out that all cultures celebrate all anthropological milestones, namely birth naming, coming of age, marriage and death (*ukuzalwa, umemulo, umshado, nomngcwabo*)

In his research titled 'Towards the understanding of *Intonjane* (female initiation ritual): The Oral Transmission of Values and Beliefs through ritual acts, *Ingoma* and dance' (1997),

David Mlamu Tyatyeka has made us fully aware of the *Xhosa* traditional way of celebrating such an important cultural event. As one reads through the thesis one cannot but see that there are similarities between the Zulu culture and the Xhosa culture. With regards to this ritual, for instance, the only differences that one can pick up are in terms of the language. Of particular note to me is the fact that the type of animal slaughtered for this ceremony is the goat as is the case in a similar Zulu ceremony.

Death and funerals are the focus of the study conducted by Theo Nyawose. He titles his study *“Living in Two Worlds”. Codes and Modes of expression at Zulu funerals in Kwa Zulu Natal at the turn of the Millenium* (2000). In his study, Mr Nyawose takes us back down memory lane. He reminds us of the days of yore, the days in which the tradition of *ubuntu* was highly valued and practiced. He notes that traditional Zulu funeral proceedings have been greatly influenced by the western culture. I was particularly interested to note that the way the body of the deceased was positioned in the traditional mode is totally different from the current practice.

Zandile Manqele (2000) has also made a valuable input through her analysis of the Zulu wedding song ‘*Umakoti Ungowethu*’. Her study is titled *Zulu Marriage Values and Attitudes Revealed in song: An Oral-style Analysis of Umakoti Ungowethu as performed in Mnambithi Region at Kwa Hlabisa*. The message in the song is directed to the bride. She is being reminded through this song that she now belongs to the groom’s family and that she has a role to play there. Some of the chores she has to perform would be to wash clothes and cook for the members of her new home. The documentation of this research will work

wonders for the integrity of traditional Zulu customs and lifestyles. This study will ensure that the information is not only made available to those who cherish the idea of indigenous knowledge systems but also that it does not vanish over time.

In the first doctoral thesis written entirely in Zulu at the University of Natal, Durban, Zamokwakhe Lincoln Mthokozisi Khumalo's work on *Ucwaningo Olunzulu Ngodwendwe Lomdabu* (A Critical Analysis Of Traditional Marriage) (1997: xiii-xiv) the author writes:

This research work is an attempt to deeply analyze the culture of traditional marriage. It pays more attention to the whole procedure of handling the ceremony. The analysis is on traditional marriage with special reference to Zulu traditional marriage.

The main aim of this research of over 800 pages is to revive the pillars of culture of traditional marriage within the nation. The analysis unveils all the ritual secrets with an aim to explain their importance. In his summary, he has looked at different chapters and has made us very much aware of the contents of each chapter. Chapter one, for instance covers the aims and the motivation of the study. As he puts in this chapter, his aim is to assist unstable marriages. In chapter two, he talks about the cultural procedures when it is time for marriage negotiations. He moves on to other chapters and he covers aspects like preliminaries before marriage, cultural procedures during the final week for the bride to leave her home, actual celebration on the day of the marriage at the bridegroom's home, rituals observed on the day of marriage to analysis of the traditional marriage phases.

Mzuyabonga Gumede's (2000) study on *Compliments and Caveats: An implicated view of Zulu personal naming as a retaliatory function in the Emaqwabeni and Kwa Luthuli areas of Kwa Zulu-Natal* is a good example of how Zulu people express their identity in a

number of ways. His study has focused on Zulu names and their intended meaning. These names have been identified by the researcher, analyzed and a brief English translation has been provided for each. Mr Gumede has made it very clear to us through his research that some Zulu names have a retaliatory function. A good example to drive home the fact that these names do in fact have a retaliatory function is indicated on page 30 of his thesis and it reads thus:

Name: Bajabhise (Disappoint them)

Category: Minor fights among children which are projected onto their elders.

Interestingly, my research is also going to prove that the celebration of Zulu traditional ritual ceremonies is performed for a certain purpose. There is a meaning attached to all Zulu cultural behaviours. Knowing and appreciating these behaviors augers well for unity in diversity.

The title of the research work of Sibongile Clementine Yeni (2000) sums up the gravity of injustice meted out to the Zulu people in the days of colonization and apartheid. In her very able manner she has in the study *Empowerment through expression: The Land Dispossession Story of Marburg Black Lutheran Community in Kwa Zulu-Natal* revealed the pain and suffering endured by the Zulu people in the Marburg area through colonization and apartheid. Her research work takes us through the history of how the Marburg area was colonized by white people. It reveals how the indigenous people were stripped of their power, pride and dignity through the dispossession of their land. One misery led to another. Losing their land led to the loss of their cattle - a highly prized possession amongst the

Zulu people. The stories told by the people of this area, as one reads through, are a clear indication of the suffering they have endured since then.

My study of Zulu traditional ritual and commercial slaughtering, skinning and butchering is an attempt to reveal another important area of the Zulu people's way of life. The role played by cattle in a Zulu homestead is evident.

Through the study of *izibongo* and *izithakazelo*, Robert Skhosana (1997) has made it possible for everyone interested in indigenous knowledge systems to begin to understand the significance attached to *izibongo* and *izithakazelo* by the Zulu people. A brief oral history of Zulu clans through *izibongo* and *izithakazelo* is his area of focus. According to this dissertation, the *izibongo* and *izithakazelo* play a pivotal role in the life of a Zulu people. Through various examples, the author indicates to us the significance a Zulu person places on these two aspects of his or her life. The theory and practice in the formation and origin of Zulu *izibongo* and *izithakazelo* is covered in detail.

There are a number of instances in my work where the *izibongo* and *izithakazelo* of the study participants are recorded.

Going through the thesis of Thenjiwe Magwaza (1999) has enlightened me greatly. Her study on the *Function and Meaning of Zulu Female Dress: A Descriptive Study of Visual Communication: Volume One* is a perfect example of the what one can do to resist the kind of negative influence colonization has contributed towards doing away with such a rich

culture. I have yet again learnt from her good work that in the olden days Zulu people regarded clothing as a symbol of sex, age, social status or regional identity. Acculturation posed a threat to this symbolism as it seemed to be fading away. There was a clear distinction between a female dress and a male dress. In her thesis, Magwaza makes it clear that a Zulu female dress helps people to make a sense of females' social experiences. It also has an impact on how women shape and represent their identity, interact with other people and are influenced by and contribute to the cultures and times in which they live.

I was much inspired when I read the excellent piece of work produced by Thobile Thandiwe Ngcobo (1996): *Orality and Transformation in some Zulu Ceremonies: Tradition in Transition*. The *imbeleko* ceremony is discussed as one of the examples of the above-mentioned topic. As she puts it "the significance of this *imbeleko* ceremony is to welcome the child to the family. A goat is slaughtered for this ritual. The goat provides three essential items necessary for the successful performance of this ritual. These items are *inyongo* (bile) skin for the *isiphandla* (armlet) and the skin for carrying the baby in the mother's back" (12/15/96). Therefore the purpose of slaughtering the goat for this ceremony cannot be questioned. It is important for the development of the Zulu child.

The manner in which Marguerite Poland Oosthuisen (1996) has documented her study is clear proof that she is well versed in her area of focus. Her ability to document work of such high standard is demonstrated in her thesis titled '*Uchibidolo: The Abundant Herds: A descriptive study of the Sanga-Nguni Cattle of the Zulu people with special reference to colour-pattern, terminology and naming-practice*'. According to the author, Sanga-Nguni

cattle have been present in Southern Africa for more than seven hundred years. They are traditionally owned by the Zulu people and have always been of great cultural and economic significance. They are distinguished, as Poland puts it, by their hardiness and adaptability and are characterized by the great variety of their colours and patterns. She goes on to say that more than three hundred terms in Zulu denote colour-pattern, horn-shape and type of beast. She also says that there are a number of terms for animals used for ritual purposes, especially those connected with the practice of *ukulobola* in which cattle are exchanged during marriage negotiations.

Christian Themba Msimang (1991), the celebrated authority on Zulu traditions and the Zulu way of life writes *Kusadliwa Ngohudala* in Zulu. In this excellent study – loosely translated as ‘The Good, Olden Days’, Msimang covers the area of ritual slaughter in detail, starting from the stabbing of the beast to the final stage of the ritual ceremony. He has done this so well and so convincingly, that his mastery of the topic is evident. Each subtopic has been explained in detail. The process of *ukwethiwa kwenkomo* (1991:27) (cutting of the lines on the skin of the animal immediately after slaughtering to show direction of skinning) is clearly explained. Portioning and the names of joints produced are also well-covered. It is, however, noticeable that this research took place in deep rural Zululand. The KwaZulu South Coast where my research is being undertaken is characterized by an Eastern Cape influence, hence the differences in the performances of certain rituals. The ceremonies that the author in this book talks about seem to be taking place in a polygamous environment whereas the trend these days is to have one wife. Although the ceremonies may not necessarily be different in terms of slaughtering,

skinning and butchering, the reporting structure is different as in a polygamous situation there is a first wife, second wife third wife and so on. Although these women's first born children may be sons, the first wife's son is considered the one who is going to take over should the family head pass away. The rules are therefore slightly different.

*Inqolobane Yesizwe* (1966) by Mr Nyembezi and Mr Nxumalo includes a wealth of information. Nyembezi and Nxumalo (1966:49) have identified and described the different joints obtainable from the Zulu ritual carcass of beef. What is also noticeable in this book is that the authors seem to have focused on Northern Zululand. Words like *amaguma*, *inqikla* and *uqwanga* are not known in the South Coast of KwaZuluNatal which is where my research focuses. The division of joints has also not taken different ritual ceremonies into account. My research is going to arrange the ritual ceremonies according to the developmental stages of a Zulu person and will also document slaughtering, skinning and butchering methods per ceremony to show differences in the execution of these processes.

#### **2.3.4 Cultural Tourism**

Richard and Julia Sharpley (1997) have, in their book, *Rural Tourism - An Introduction* (1997:5) made an attempt to define, rural tourism. Rural tourism, simply put, takes place in the countryside. They do, however, admit that the definition of rural tourism is not as simple as they put it. They cover among other things benefits and costs of rural tourism development as well as lack of rural tourism research (ibid:40). They also state clearly that qualitative research done in UK and other countries indicate that the rural environment in general is the prime attraction of the country side. Whilst this both covers some important

aspect of rural tourist, the experience is drawn from overseas countries, I have found nothing similar in respect of South Africa and KwaZuluNatal.

K. M. Smith in her book *Cultural Tourism within the Context of Tourism Studies* (2000) notes the following: "This study is embedded in culture." She also encourages us to remember the cultural theorist Raymond Williams (1976) who once described 'culture' as one of the most complex words in the English language and hence one of the most difficult to define (Williams, 1988:4 quoted in Smith). Smith refers to culture as meaning a "'whole way of life' - the common meanings and the arts and learning - the special process of discovery and creative effort" (2000:8), Smith goes on to say

... this comment, notwithstanding, Williams went on to provide some of the most coherent and oft-quoted definitions of culture in the field of British Cultural Studies. Williams sought to democratise cultural theory. One of his central pre-occupations was the perceived conservatism and elitism of cultural policy making in UK. He championed the cultural activities and interests of the masses, particularly the working class and rural communities, declaring that culture is ordinary; every human society has its own shape, its own purposes, and its own meanings. Every society expresses these in institutions and in arts and learning. (2000:9)

This has become very clear to me in the study that I have conducted which is reported here.

*Indigenous Tourism, Ethnic Tourism, and Cultural Tourism* (1996) by B. Buttler & T. Hinch is very informative in the area of cultural tourism. In this book tourism is divided into heritage, arts tourism, urban cultural tourism, rural tourism indigenous cultural tourism and contemporary cultural tourism. Butler & Hinch (ibid) clearly point out, in this book, the immeasurable benefits the rural people can enjoy if indigenous tourism can be developed in their areas. Ownership of the project, revival of their culture, recognition of

the cultures and of course alleviation of poverty are some of the many benefits mentioned. This is precisely the aim of my study. I am hoping to be able to use the outcomes of my study to raise the awareness of indigenous knowledge in the higher education sector and to empower the rural communities. This will ensure that their contribution to the study does not go in vain.

*Towards an African Philosophy of Education* (1997/06) by N.Q. Mkabela & P.C Luthuli, is, as the title says, a very educational book. After reading this book, I felt completely empowered. Mkabela & Luthuli are stressing the importance of Africanizing education. In doing so, they have looked at a number of important issues. Amongst other things, they have looked at the importance of African culture in South Africa. They speak of some ideal cultural traits that can contribute to the welfare of all South Africans. These cultural traits are ‘humanness’ and ‘communalism’. African religion is dealt with clearly and adequately (ibid:27). In their conclusion (ibid:43) they sum up everything beautifully in the form of the following quotation:

This chapter reveals that although changes have taken place in Africa, the traditional religion still exists. Its material side has been affected but it still exerts great influence on African culture. There is no doubt that, though not properly incorporated in Education, it does have a major role in class. It must be noted that it would be disastrous for education to ignore African religion, as this facilitates an understanding of the African nature, needs, characteristics and problems. Children must be brought up in a religious atmosphere where there is community life and unity. African religion should be the foundation of their education.

The following aspects of religion are also discussed: practices, ceremonies, festivals, religious objects and places, values and morals, magic and religious functionaries.

Language is another important area these authors have touched. It becomes very clear as one reads through their conclusion on (ibid:55). To stress their points they have quoted Madhubuti (1992) where he confirms what they are saying by stating that the language a person speaks is synonymous with the culture he practices.

### **2.3.5 Commercial slaughter, skinning and butchering**

The title *Meat Hygiene* speaks for itself. J.F. Gracy & D.S Colins (1992) indicate through explanations and pictures the health risk involved in the consumption of slaughtered animals which have not been inspected for diseases. Whilst this is well-documented, it focuses on the research conducted for implementation in a commercial environment equipped with sophisticated machines. My research seeks to identify the gap between the traditional inspection and the commercial inspection and possibly marry the two. The inspection in the abattoir is done by certificated people who have done studies in the field of meat inspection whereas in a ritual ceremony, inspection is based on years of hands-on experience.

In his recommendation to the then Department of National Health and population Mr J Phalad, Chief Health Inspector, (29/10/92) wrote the following about ritual slaughter:

It is recommended that a code of practice on ritual slaughter of animals by using a format be drawn up for distribution to persons who will apply for permission to slaughter animals on ritual bases.

He advised that the inclusion of religious leaders and priests from various cultural backgrounds be a recommendation as this, he believed, would not only lead to the

achievement of a broader insight into the matter but also help in the drawing up of the necessary health guidelines. He, however, cautioned that these proposed guidelines should not condemn the traditional practice but guard against the possible hazards. The research that I have undertaken is going to indicate the hygiene measures undertaken in communities. It will also ensure that the community themselves are documenting their own hygiene practices which have not only been passed from generation to generation over the years, but have also been performed.

### **2.3.6 Concluding insights**

Michel Bouvet & Odile Chambaut (2003) in their statement on cultural diversity, *Sharing A World Of Difference - The earths' linguistic, cultural, and biological diversity* (UNESCO) emphasise the significance and importance of culture, language and identity when they say:

Each language reflects a unique world view and culture complex, mirroring the manner in which a speech community has resolved its problem in dealing with the world, and has formulated its thinking, its system of philosophy and understanding of the world around it. In this, each language is the means of expression of the intangible cultural heritage of people, and it remains a reflection of this culture for some time even after the culture which underlies it decays and crumbles, often under the impact of an intrusive, powerful, usually metropolitan, different culture. However, with the death and disappearance of such a language, an irreplaceable unit in our knowledge and understanding of human thought and world-view is lost forever (ibid:28)

To me this statement says it all and it is precisely why I have undertaken to conduct a study of Zulu traditional ritual and commercial slaughtering, skinning and butchering. I shudder at the thought of the disappearance of a Zulu culture.

Bhodloza Nzimande of the Ukhozi FM has also played a pivotal role towards the revival of the indigenous knowledge systems. The evidence of his work is in *Isolezwe, Umsombuluko, Okthoba* 16, 2006.and it reads thus:

*Ukhozi FM Ubonga uTshatha ngokuwina* (The Ukhozi FM is thanking Mr Tshatha for winning). Mr Tshatha won the South African Traditional Music Achievement Awards (SATMA).It goes without saying that the benefits of this music to the indigenous people of South Africa is immeasurable. The tourists are enjoying this music. Phuzekhemisi, for an example, has had a number of calls to perfume overseas. This is a sign that our indigenous knowledge is being recognized.

The aim of my research has, from the outset, been to achieve just that: the recognition of Zulu indigenous knowledge. My research has been conducted in deep rural South Coast through face-to-face interviews with the community members. This approach gave the community members an opportunity to have a say in the development of their country. It, therefore, stands to reason that this approach should be taken further by ensuring that the community get more involved as the project advances and eventually benefit from it.

Not much, however, has been done in the area of traditional slaughter, skinning and butchering of beasts for different traditional ceremonies. I am hoping, through my research to bridge that gap. This will also help the Tourism, Hospitality and Leisure industry to begin to understand the Zulu people dietary and social customs. By watching these ceremonies being performed, the tourists can also experience an authentic Zulu way of life.

## **Chapter Three : Methods, Practice-Informing Observations and Theoretical Outcomes**

### **3.1 Methods, Practice-Informing Observations**

- In this section, I am going to begin with the notion of *ukuhlonipha*, the notion of respect which underpins the value system of the Zulu people, and which has to be taken into account when interacting with people. Because of this, one can only understand what happens in field research if one understands *ukuhlonipha*.
- I am going to take you through the steps that I have taken in my journey as I was discovering the data. The steps that I have covered here are as follows:
  - Making appointments - here I talk briefly about my experiences and the problems I encountered. Included also are the lessons I have learned along the way.
  - Meeting my study participants – this section deals with my display of the lack of experience in the field and how I turned things around.
  - Getting consent from my study participants - the approach to getting consent from the study participants is covered with scenarios to drive home the fact that many Zulu people do not believe in written consent.
  - Observing a ritual slaughter, skinning and butchering – this section is an eye opener since it talks about ways of getting to observe the ritual slaughter and the kind of response you may get when approaching a community member with this request.
  - Taking photographs - is about how I have improved my skill in taking photographs which is an indication that not only have I learned to conduct research but I have also learned other skills.

- Conducting interviews - is another important area that is worth reading. It is an undeniable fact that conducting an interview is always a challenge whether it is for a job or any other purpose. Conducting these interviews as well was no different.
- Recording field trips - the emphasis of recording things from day one is encouraged in this section

### **3.1.1 *Ukuhlonipha* as an underpinning notion which informs the Zulu way of life and this study**

*Ukuhlonipha* is a very important way of life in a traditional Zulu person. *Hlonipha* is in fact a verb taken from the noun *ukuhlonipha* as I have indicated. A Zulu person is taught from the early stages of his/her life that *ukuhlonipha* is very important. As you grow up you will be taught that you must not listen to what adults are discussing, young ones must spend their time outside playing games rather than eavesdropping, a young person must not look at the adult in the eye, must not argue with adults, must not refuse if an adult asks you to do something for him/her even if he/she is not your parent or relative. You are not allowed to call adults by their first names. When the adult is talking to you and is seated, you must not stand upright as you listen to him/her, rather you must crouch in front of him/her. And your response to indicate that you are listening must not be '*He!*' but rather be '*Yebo, Baba*' or '*Yebo, Ma*' ('Yes, Father' or 'Yes, Mother'). If a young person needs something at home he/she talks to the mother and the mother will then discuss the issue with the father. When it comes to service, adults must be served first. If a young person is receiving something from the adult, h/she must take it with both hands. Using one hand is a sign of disrespect.

Men do not wear caps and hats when seated inside the house. These must be taken off and each person puts his near his seat.

In the house and in trains and buses a young Zulu person is expected to stand up and offer the seat to an adult person. Young people are not supposed to be making noise in the presence of adults. This *ukuhlonipha* goes on as this young person grows up. When he/she is grown enough to have a boyfriend or girl friend it becomes a secret. In a traditional Zulu way of life, there is no such thing as the introduction of a boyfriend at one's home. The only time that a boyfriend is known is when he begins to pay *lobola* (brideprice).

A married woman has her role to play as well when it comes to *ukuhlonipha*. She may not pronounce any word that starts with an alphabet letter of her father-in-law's name or any member of this new family. An example would be if her father-in-law's name is *Bheka*, *Bhekizizwe*, *Bhekani* or *Bhekukwenza*, and she is asking someone to look at something which in Zulu means *bheka*, she will be forced to use another word closer to *bheka* in meaning or similar. In the case of *bheka* she may say *jama*. She is also expected to wear a 'doek' to completely cover her hair. She is not allowed to walk around the premises of the new home with uncovered hair. It is a sign of disrespect for the ancestors and the family as a whole.

### **3.1.2 Making appointments**

At first I made appointments with someone and expected them to be there when I arrived, only to be told that they had to rush to their relatives who either lost a member or they had

gone to sort out their pension grants. Postponement of appointment dates by the potential study participants also upset my plans. For example, I had to wait for about four weeks for Mr X before I could interview him. He suddenly had to go to Northern Zululand to perform a ritual ceremony for his Northern Zululand family as he has two wives. When he came back from Zululand I had to wait again as he had to attend to his patients. Mr X is a traditional healer by profession who has already been certificated by the Government as recognition for practicing traditional medicine.

These appointments were mostly made by me personally by approaching the study participants, however, in distant places I relied on cell phones especially when it comes to the confirmation of these appointments.

I made appointments with my study participants because I felt that this move would give them an opportunity to think about it and decide whether they wanted to participate or not. Besides, I wanted to ensure that they had the freedom to control the situation, because as a young man, it would have been impolite and disrespectful for me to dictate to adults how things must be done.

The word 'research' is not well understood in the rural areas. It is for this reason that I think the people I had spoken to often did not take me seriously. Research was the last thing in their minds. Their priority is food on the table as most of them are unemployed. I quickly learned that I had to confirm appointments before I left and the availability of cell

phones has come in handy in this situation. After a few disappointments I learned that I have to take the study participant's cell phone number before we part.

### **3.1.3 Meeting my study participants**

When I met my first study participant, I had papers, pens recording machines and cameras with me and I was also reading questions from the questionnaire. I thought that this was going a smart way as it was going to help me in ensuring that I did not leave out critical questions. However I was proved wrong as my first study participant did not respond well. He frowned each time I jotted something down. I soon learned that in my next visit I must not bring any papers or write anything down during interviews. Without showing any signs of disappointment, I thanked him for his valuable contribution to my research. I did this not to bluff him as some might think but I thanked him because I had realized that I was at fault. To confirm my appreciation for him having to take all the trouble to spend time and share knowledge with me I asked him if it was possible that we could meet again. He agreed without any hesitation. On my second visit, I was very informal, but polite. There was no pen, no paper, no tape recorders and no questionnaires. I also changed my style of question. I asked him "What do you want to tell me about...?" I think this gave him the freedom to take charge of the situation and made him feel that he was in fact the authoritative figure in the discussion topic. He was forthcoming. When I thought about it afterwards, I felt very bad. I think that because most of the study participant's favour memory to scribal writing, he was expecting me to do the same. My field visits after this incident were never a problem.

I have learned through this rude experience that it is important to do your homework first. Make it your duty to understand your study participants. Do not expect them to fit into your plans, rather make an effort to fit into their plans.

This approach is confirmed by Johnson in her experience of field research in West Africa (1989).

### **3.1.4 Getting consent**

Getting consent was a challenge as traditionally in the Zulu culture, consent is obtained by word of mouth, not papers and signatures. A good example to illustrate this point is the lobola negotiations. When the agreement has been reached between the two families as to how many cows must be brought by the groom, there are no papers to be signed. So my approach here was to explain to them and give them a chance to seek advice from neighbours, brothers, relatives and children. I would then come back at a later date to find out if my request has been positively received. Some people would have signed it already by the time I got there, others, women in particular, would tell me that they are still waiting for their husbands, who most of the time work in urban areas, to make the decision when they come home for a weekend. If the decision is that no papers will be signed, a kind of tacit agreement is reached. The study participant will give me the consent form back, but indicate by his/her warm reception that he/she was more than willing to help. In most instances, people agreed to sign after a relationship of trust had been established through the conducting of the interviews. Those who were not interested in signing consent forms were either “not available” or “too busy” to attend to me. I realized that I was meant to

understand that this meant that they did not want to participate, but that they did not want to reject me and hurt my feelings. I never nagged or persisted. (List of signed consent forms is included in the Detailed Table of Contents).

I did this because Zulu people always seek advice from their elders before they commit themselves to something. When a lobola negotiator comes, the family head simply does not accept the offer straight away, but sometimes ask the lobola negotiator to come back on the agreed date. This gives him time to inform his brothers, relatives and friends so that they can be present on the day.

This has taught me that the reaction of people to certain things is not necessarily the same. This, I believe, is caused by the kind of exposure they have had on different lifestyles. Rural people do not travel a lot. They have to know you well before they can be willing to assist you. They are also scared of ‘conmen’ who have preyed on them before. A friend of mine also told me of a person, who years back, was made to sign a blank paper by his superior which was later filled with details he had not agreed to.

It is important, so I learned, to interact with the people and spend some time with them so that they get to know you before you even begin to ask for help.

### **3.1.5 Observing a ritual slaughter, skinning and butchering**

I made requests and expected everyone to be happy with my request, but to my disappointment it was always not the case. Some people refused point blank.

I thought as a black man and a member of the community, it would be easy for me to be accepted by other members of the community, but this was not the case. Being a Zulu man myself, I did not think it was going to be a good idea to ask them why. However some were good enough to give their reasons as explained below.

Some refused, and cited reasons that the traditional ceremonies were only for the families concerned not for an outsider or stranger. There was a perception that the intent to observe could be to get an opportunity to steal an important part of the beast such as the gall and use it to bring bad fortune to this family. They also believe that, as a Zulu man, this is something you should learn when your family is performing a ceremony, not going around checking how other families do it.

I quickly learned that traditional ceremonies are highly valued for their effect and that the ancestors are highly respected. A slight mistake makes them angry and renders the whole ceremony a worthless exercise. The kraal where the slaughtering, skinning and butchering is taking place is a place for the ancestors of this family. Therefore the ancestors will not be pleased to see a stranger amongst their family members.

I now know that if I want to observe the slaughtering, skinning and butchering, I must not assume that everyone will be happy to give me permission. I must offer some option such as giving a member of that family a video camera to do the job for me. This is something I

have not tried before, but I am anticipating giving it a try in future as this was my first experience.

### **3.1.6 Taking photographs**

Taking photographs was a challenge on its own. I had, until the time of this research, not been serious about perfecting my skills in photography. It is something I occasionally did at home for the family. For them it did not matter whether their legs were missing or their heads were missing. It was just for fun. So, the thought of taking photographs for a thesis was just enough to make the shiver go down my spine. Nevertheless the job had to be done.

Braving it, I chose family members, close relatives and close family members. This was a difficult exercise because as a researcher I had to wait for a ceremony to take place as it would have been difficult for me to buy a cow for slaughter so that I could take photographs. The situation would also not have been real and authentic. I chose relatives because I was slowly learning from my mistakes. Ritual slaughter was a guarded phenomenon, sometimes with certain performances peculiar to a specific clan.

Most of them accepted me and I managed to take photographs. There was only one disappointment. I negotiated with this relative and everything seemed fine, but on the agreed day she told me that she had been advised otherwise by her relatives that it was not good cultural practice to take photographs in a cleansing ceremony. I thanked her though for having shown interest. This sudden change of mind disrupted my plans in a big way. It was 06:30 in the morning and I had traveled about 60 kms from home to do this. Leaving

would have been interpreted as being rude since these people were my relatives. I therefore had to no choice but to stay there almost the whole day merely to partake in the feast. Again this taught me to always check, confirm and check. I now know that these practices sometimes differ slightly depending on a particular family or clan.

### **3.1.7 Conducting interviews**

At first I asked questions that were written down. I was basically a leader and my study participant was following.

I thought this would save time and will also help me in ensuring that no questions are left out and that all critical questions have been asked.

The study participant was not forthcoming. He gave me short answers and in order to get him to tell me more I had to ask probing questions, something he did not seem to enjoy.

From this, I learned that in future I must change my style of interview. I began to ask my study participants questions such as this one: “What would you like to tell me about ritual slaughter?”... and every thing clicked. I learned this from Jerome Gumede (2000) who used this question in his thesis investigating the use of the mnemonic oral style in Zulu Roman Catholic prayers and hymns.

A number of people I spoke to would indicate that they are willing to assist; however, they would change their minds at the eleventh hour. Mr C had agreed to be interviewed for the

second time as time was too short in his first interview. However, he changed his mind when I arrived indicating that he had made his contribution and suggested that I should try other people. I had no choice but to comply.

At first, I was not consistent with my recordings, as I did not think it was an important part of the research. When I was typing up my work and had to describe certain things I found it difficult to recall. Slowly I learned that recording of everything that happens when you are researching is critically important as it later indicates the authenticity of your research.

During the period of my field work, the research suffered as I had no control over transport. This kind of research is impossible without a vehicle.

Adverse weather conditions also made the situation difficult to impossible. Most of the rural roads are not tarred, they become muddy and slippery on rainy days, and some bridges are still too shallow, it is risky to cross them if the river is flooded. In addition, there is a part of my car that creates a problem as soon as water gets into it. For a long time, I would ask a local mechanic to help me start the car whenever I experienced this problem. So with that kind of problem it would have been foolhardy for me to drive on dirt roads on a rainy day. This carried on until someone advised me to buy a spray. Since then, whenever the car stalls, I spray that affected area and it works again.

There are a number of Zulu traditional ceremonies. We have *imbeleko*, *umhlonyana*, *umemulo*, *umqhoyiso umshado*, *umngcwabo*, *ukubuyisa* etc. Most of the study participants

would want to talk about only one of them as they feel they do not have adequate knowledge about all of them. This then means that one is forced to interview more than the suggested fifteen study participants. Most of my interviews took place either on Saturdays and Sundays.

### **3.1.8 Theoretical Outcomes**

I have recorded the ‘discoveries’ (Boyer, 1997) that I made and ‘integrated’ (ibid, 1997) and ‘applied’ (ibid, 1997) these in the Learning Outcomes and Assessment Criteria, and the theoretical subject content for the course Catering Studies and Nutrition for the Diploma in Hospitality Management.

## **Chapter Four: Recording Field Visits – the Cato Ridge Abattoir and Participants 1-6**

The nature of my research prompted me to visit the abattoir so as to observe the way the abattoir slaughters, skins and butchers the animals. I felt that this move will help me to compare the similarities and differences between the two modes of slaughter, skinning and butchering, namely the traditional Zulu mode and the commercial mode. These differences have helped to highlight the traditional ways of slaughtering, skinning and butchering, and this has helped me to design an indigenous knowledge system syllabus, thus avoiding the repetition of what has already been covered in the existing syllabus which focuses on the commercial practice.

In this chapter, I record the observations I made in my field research, at the abattoir at Cato Ridge and in the rural areas of southern KwaZuluNatal (Participants 1 - 6).

### **4.1 Cato Ridge abattoir**

My three visits to the abattoir:

I spoke to a gentleman by the name of Steve Lawrence who was more than willing to have me in his production plant, at the Cato Ridge abattoir, a distance of about 150 kilometers from my home on the South Coast of KwaZuluNatal .I visited the plant on the 2<sup>nd</sup> March 2005, 25<sup>th</sup> January 2006, and 24<sup>th</sup> May 2006. These visits were in the morning. I tried to be there to observe the first slaughter at 06:00, but only managed to be there by 07:00.

#### **4.1.1 Observations**

When I arrived, the manager took me to a room in which all the protective clothing is kept. He gave me the requisite protective clothing, and a head gear - a kind of helmet, and he then led me into his department. Hygiene is very important in the abattoir. The staff uniform is such that they are protected against any contamination. Entrance points have a water and disinfectant mixture. As one enters one is expected to dip one's boots in this mixture to ensure that one does not bring germs into the plant. There are water taps everywhere and they are used a lot.

On my visits, Mr Steve Lawrence took me through the entire department explaining everything in detail. We started from the area where the beasts are kept, waiting for their turn to be slaughtered. I asked him about the types of breeds and his reply was they have interbreeds. The beasts are brought the day before so that they can relax and this improves the keeping quality of the meat.

#### **4.1.2 Slaughtering**

The beasts are taken to the kraal-like place where they wait for slaughtering. These animals are brought the day before. Two men will be stationed at the point no 1. This is where the beast is stunned, by the usage of a special gun so as to have less suffering when cut with a knife. The stunned animal is then lifted by means of rails and is turned upside down in preparation for cutting through the throat. The person responsible for cutting is certificated in the Halaal field. This is because most of the customers of the abattoir are Muslim. Once the beast has been cut, it is further subjected to electrocution to check whether it is dead or

not, and to help stiffen the carcass and improve the keeping quality of the meat. Once the animal is cut, it then moves up the rails to be skinned, butchered, inspected and passed onto the weighing and grading section.

#### **4.1.3 Skinning**

The carcass moves along the rails to be skinned and butchered. Men will form a queue in readiness to play their roles. As men are busy skinning and butchering in this section, women will be busy sorting out the offal and sending it to the relevant department. Skinning is not done and completed by one man. Each person on the queue cuts a small area as the animal passes him and the other do the same thing until the animal is completely skinned. As skinning is taking place, inspectors will be stationed along the route of the beast to check for diseases. Should the beast be found to have any disease the whole carcass is pushed through a special machine to be minced and thrown away.

#### **4.1.4 Butchering**

After skinning, the evisceration process takes place. This evisceration is in fact the removal of offal from the stomach of the animal. Offal is removed and is divided into rough offal and red or cleaned offal. The rough offal will comprise largely of intestines and the fore stomach whilst the red offal will be the following: lungs, heart, and liver.

The beast is then inspected for diseases such as measles, liver, flu, TB, and many others. This exercise is performed by inspectors specifically trained for this job. Should a particular carcass be found to have any of the diseases it is condemned. The head of a

particular animal is always matched with its carcass on the rails. Should any problem be detected in one of these parts, the whole animal is deemed to be not fit for human consumption.

The bleeding time allowed for each slaughtered animal is about five minutes. Blood drained from the animal is used elsewhere, but not for human consumption.

Before these carcasses go for grading they are classified according to their ages. The beasts are checked for tenderness and stamped accordingly. This is made possible by counting the number of teeth the animal has. The information is passed on to the weighing and grading section by writing on the neck bone the number of teeth the animal has. The animal with baby teeth is graded as A and is colored purple, the animal with two grown up teeth is graded AB, the animal with 4-6 grown up teeth is B and is the fattest and the animal with 8 teeth is C. The fat covering is also checked. It ranges from 0-6 with 0 being lean. For grading the colours are as follows: A purple, AB Green, B Brown and C pink. The roller marker is also applied right through to avoid cheating. The Ph level is also checked and the ideal is 6. If the animal registers more than 6 Ph level, it means that the animal might have suffered from stress.

In the production line, some cuts of meat will be taken to a department in which it is deboned and vacuum packed. This is done by blockmen. The hides will go to their own tannery to be prepared for sales. All the other parts of the carcass that cannot be used for

human consumption is processed, dried up and sold to dog food companies. The only item they have difficulty in selling, is pig's hair.

Included in my CD ROM are the pictures of slaughtering, skinning and butchering taken in the production department of the Cato Ridge abattoir where I did my commercial slaughtering, skinning and butchering research.

Through talking with the Hygiene Manager of the Cato Ridge abattoir, I have learned that the abattoirs are also guided by the South African Standard Code of Practice. This Code of Practice is referred to as the Food Hygiene Management (SABS 049). It is now also a requirement for a Hazard Analysis and Critical Control point System. The meat act (no 40 of 2000 is also one of the acts governing the production of meat in the abattoir (The Government Gazette, 1 November 2000)

[http://72.14.207/search?q=cache:EVMQ4dvt9EkJ:www.info.gov.za/gazette/acts/2000/...07/11/2005\)](http://72.14.207/search?q=cache:EVMQ4dvt9EkJ:www.info.gov.za/gazette/acts/2000/...07/11/2005)

#### **4.2 The rural areas of southern KwaZuluNatal (Participants 1 – 6)**

I have recorded the data collected in the field from eighteen participants about the ceremonies and rituals that require the ritual slaughtering of animals for purposes of communication with the ancestors. In this section, I introduce the first six people who provided me with the information for this thesis about the Zulu traditional modes of slaughtering, skinning and butchering.

I have recorded this information in both Zulu and English so that Zulu speakers can access this information in the original language. I have also recorded it in English so that non-Zulu speakers can access the information. In the English text, I have inserted the significant Zulu terms repeatedly in the hope that non-Zulu speakers will know these terms by the time they have completed reading the thesis.

I record the information under the names of each of the participants in this study, together with information about each of the participants. In some instances, the participants were also able to give me their oral genealogy (*izithakazelo*), and their personal naming patterns (*isihasho*), and the songs which accompany the business of slaughtering, skinning and butchering. I have included these where I had access to them. I have done this to demonstrate that the oral tradition is holistic, and the parts are separated to the detriment of the wholeness of the knowledge.

In this section, I have separated each of the participants according to the sequence of the first interviews and numbered them for ease of reference to the Table of Contents.

\* \* \* \* \*

#### **4.2.1 Participant number one : MR. MADODA ZEBLON MPONTSHANE**

Mr Madoda Zeblon Mpontshane is a retired security guard. He is my mother's neighbour. He is also a traditional healer (*inyanga*) by profession. I interviewed him in 2004. His knowledge has some Northern Zululand influence as he was born and grew up there. He has two wives, one in the Northern Zululand and another one in the South Coast. His ward

(*isigodi*) is Esiqungeni which is about 4 kms from my house. He told me that he obtained this knowledge from his grandfather whilst he was about 17 years old. He was a helper, playing the role of holding the legs to keep the beast in position whilst being skinned and butchered. His first ritual slaughter was when he was adult and married. He performed the cleansing ceremony (*ukubuyisa*). He does not slaughter beasts anymore due to the type of medicines (*imithi*) he drinks which might spoil the quality of the meat. He delegates this task to his sons. He is the first born from his mother who is the third wife. He performed the ritual ceremonies for his father and his mother who he thought was dead. He had to perform another ceremony for his mother when he learnt that his mother was alive. She was not dead as claimed before. She had just gone missing. All this took place when he was still in Zululand. When he had moved from Zululand with his second wife to the South Coast, he performed another ceremony to inform the ancestors (*amadlozi*) that he has now moved so that they know where he is and begin to protect him there as well. He also performed a Thanksgiving ceremony when he retired from work and qualified for his pension grant.

His personal naming patterns (*izihasho*) are:

*Tshivo Sawisa*

*Imbube edla abafana ekwaluseni*

*Lakopa lakhahlela*

*Ngane Zaphuma ezintanyeni konina*

*Phenduka ubheke enyakatho*

*Godo balubamba baluhlekeza*

*Nyakana liyophela*

His oral genealogy (*izithakazelo*) are:

*Mpontshane*

*Buthelezi*

*Mayephane*

*Canganisa*

*Khamela amahloti*

*Gqengelele kamnyamani*

*Sokwalisa*

*Mlambo ongamonti*

*What MR MADODA ZEBLON MPONTSHANE had to say about funeral rituals ...*

### **UMNGCWABO (FUNERAL)**

#### **Zulu notes**

Inkomo yomngcwabo ihlatshwa ngokugwazwa esiswini. Kuyaye kukhethwe umuntu ozohlaba inkomo. Le ndawo okuhlatshwa khona inkomo ibonakala uma inkomo isisusa unyawo. Ivame ukuhlatshwa ekuseni. Ihlatshelwa esibayeni. Kuyisiko lesiZulu ukuthi ihlatshelwe esibayeni. Le nkomo iyinkomo yokuphelezela lowo oshonile. Ngaphambi kokuthi ihlinzwe kuyaye kugezwe izandla. Ihlinzwa ngokuthi kukhishwe isikhumba kanti futhi ihlinzwa amadoda.

La madoda aqala emqaleni aze ayophetha emsileni. Kusetshenziswa imimese nogodo ukuze inyama ingasaleli esikhunjeni. Uma sekuhlahlela kuyaye kukhishwe izinyama ngokuhlukana kwazo. Ihlahlelwa amadoda akwaziyo ukukhipha izicubi. Kuqalwa esiswini kugcinwe emqolo.

Uma sekuhlahlelwa kusetshenziswa imbazo. Kukhishwa insonyama, isifuba, inqulu nesibindi. Isifuba sikhulu futhi sithambile, inqulu inde ithambile, isibindi sibanzi futhi sithambile. Insonyama itholakala esiswini, isifuba sitholakala enzasi nomqala, inqulu itholakala esinqeni kanti isibindi sitholakala ngaphakathi esifubeni.

Le nyama ayinawo amahlinzelo. Amahlinzelo phela inyama enikezwa abantu abekade behlinza ukuze bagoduke nayo. Amathumbu athathwa abantu besifazane ukuze baye kowageza emfuleni kanti inyama iphekwa omakoti bomndeni. Isikhathi sokuyipheka ukuthi ithatha isikhathi esingakanani akubalulekile esiZulwini iphekwa nje ize ithambe. Uma isithambile sekuyaziwa ukuthi seyivuthiwe.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

The beast for this ceremony is stabbed in the stomach. This task is carried out by a person who is skilled in stabbing of beasts. He uses the spear as a stabbing tool.

To see the stab area the slaughterer forces the beast to move a step. As the beast moves this sensitive area is revealed and the slaughterer moves quickly and stab the beast.

Slaughtering takes place in the kraal. The beast for a funeral is slaughtered in the morning on the day of the funeral. Once the beast has been slaughtered, it is then skinned by men.

They start from the neck and move down to the tail. They use knives and sometimes push the skin with logs of trees to speed up the process and also to avoid a situation whereby meat sticks to the skin something that is resented as it is seen as wastage of meat. Butchering of the carcass is also performed by men. They produce the following joints: Flank (*insonyama*), breast (*isifuba*) buttock (*inqulu*) and liver (*isibindi*). The flank (*insonyama*) is obtainable from the stomach, breast (*isifuba*) is obtainable from just below the neck, buttock (*inqulu*) is obtainable in the buttock area and the liver (*isibindi*) is obtainable inside the breast.

Meat is cooked by females as it is their responsibility to cook. For this ceremony the skimmers do not get pieces of meat given to the skimmers to thank them for what they have done (*amahlinzelo*). There is no specific cooking time for the meat in a traditional Zulu ceremony. Meat is checked and tested by the cooks. When it is soft it is cooked.

\* \* \* \* \*

#### **4.2.2 Participant number two: MR MBEKENI ELIAS ZAMISA**

“I have also personally slaughtered the beasts. The first experience was when I slaughtered the beast for the cleansing ceremony of my father and the second beast slaughter was for the cleansing ceremony of my mother”.

My oral genealogy (*izithakazelo*) are:

*Zamisa*

*Kasawoni*

*KaGoba*

*KaNyathi*

*Dlangoselo*

My personal naming patterns are “Sichibi samambawu, Sisheli sentombi enenkani”. (Little Zulu beer left over, suitor of a stubborn girl).

He comes from the ward (*isigodi*) called uMlambongwenya which is between *isiPhofu* (the name of a local mountain) and *iqhuha* (the name of a local river)

My first visit was in 2004 and my second visit was in 2006. On my second visit I also took the opportunity to explain about the consent form. His response was positive.

*What MR MBEKENI ELIAS ZAMISA had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Imbuzi ibulawa NgoLwesine idliwe ngoLwesihlanu bese kuthi inkomo ibulawe NgoLwesihlanu idliwe ngoMgqibelo. Inhloko yomuzi iye ikhombise umndeni inkomo ezohlatshwa. Abesifazane babe sebeyakikiza ukwenanela nokukhombisa ukujabula. Uma inkomo isihlinziwe yahlahlelwa abantu abekade behlinza banikezwa izoso. Kuthi ngakusasa abomndeni basikelwe inyama emqolweni abazohamba nayo uma sebegoduka. Uma sekudliwa kuqalwa ngokuthi amadoda anikezwe umkhono awudlela esibayeni.

Lomkhono uyosiwa. Uma sebeqedile ukudla umkhono banikezwa inhloko. Uma inhloko isidliwe abomndeni bayacula iculo lokulanda laba abasesibayeni besekuhlanganwa kuculwe kuyiwe endlini yomcimbi. Kufikwe kusiwe kugiwe ngaphakathi. Uma sebenelisekile ukuthi sebegiye kahle bese inhloko yomuzi ibakhombisa ukhamba lotshwala abazoliphuza. Uma le nkomo iphuma emalobolweni endodakazi yalapha ekhaya, indodakazi inikezwa umkhono. Ilunda linikezwa udadewabo mnumzane ohlabile. Uma kungenziwa lokhu kunenkolelo yokuthi abangasekho baba yidlozi elibi.

### **CLEANSING CEREMONY (*UKUBUYISA*)**

#### **English translation**

The goat will be slaughtered on Thursday and served on Friday. And the beast will be slaughtered on Friday and served on Saturday. The leader of the family will show the identified animal by pointing at it. As a show of appreciation, the family members will ululate.

After skinning and butchering, the beast's small pieces will be braai-ed and eaten by the slaughtering and skinning team. On the following day when the joints are portioned for cooking, the neck and the backbone will be cut into pieces and be given to family members to take to their homes.

Men will be given the foreleg (*umkhono*) to be braai-ed in the kraal. After that, singing will take place and people will march back to the main house. A big calabash full of Zulu beer will be given to the community members. If the beast was part of the bride price (*lobola*)

for a married daughter the shoulder will be given to her. The hump will be given to the child of the leader's sister. If this is not done it is believed that the ancestors' shades will bring misfortune.

\* \* \* \* \*

#### **4.2.3 Participant number three: MRS THENJIWE NDLOVU**

This lady got married to Mr Ndlovu who lives in the place called Embo. Her ward (isigodi) in this place is Mantsholwane. She was born in Donnybrook in the ward (isigodi) called Sokhele. I came to know her through a work mate by the name of Mrs Edna Chiya. She learned the Zulu culture from her grandfather and grandmother. I interviewed her in June 2005.

*What MRS THENJIWE NDLOVU had to say about coming of age rituals ...*

#### **UMEMULO (COMING -OF -AGE)**

##### **Zulu notes**

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

Zothi zingafika zingene endlini enkulu lapho izofika intombi emuliswayo ifakwe umhlwehlwe wenkomo yayo ithelwe ngenyongo iphathe umkhonto wayo ngesandla bese inyongo iyifake esandleni athemeleze uyise esho ukuthi nansi intombi yabo isikhulile bayabonga ukuziphatha kwayo kahle. Uma kungasalunge lutho kuyo iyothe ingafakwa umhlwehlwe emahlombe ayo uphenduke ubebomvu lapho sekonakele ubuntombi bayo.

Lapho ke kusuke sekuvela ukuthi sekwenzekeni. Intombazane sekodinga icacise ukuthi kwenzekeni ize ingcolise ezinye. Kanti uma kukuhle ubamhlophe qhwa umhlwehlwe lapho uyoza ngesalukazi sikikiza phela benanele omame. Iyothe ingaya esigcawini bese ziyagida nezinsiwa zakhona, lapho ke wena sihlobo yazi ukuthi uzoyikhunga ngesipho, imali phela ezochonywa ekhanda.

Yonake lapho kuthiwa idla imbali. Ifike igiye, bese ihlome phambi kwanoma ubani emthandayo umkhonto iwushiye, yena usezowuthatha awubuyisele kuyona nesipho leso afike ayichome isuke lapho iqhubeka iwuhlome kwabanye iyoze iziqede zonke izihlobo zakhona. Uma kade isiganile nabo abasemzini bazoyichoma lapha ngemali bayikhunge. Bona kuthi ekuseni kade kuhlatshwa kuphume omame ababili bayise umhlubulo emzini lapho wethulwa ngemali nje encane abazoyinquma laba abathwele.

Uma ingaganile umhlubulo uya koninalume, ibona abazoba abakhwenyana lapha ekhaya. Bafika nje nabo baphethe imbuzi okuthiwa isibhekuza ezonqunywa isheshiswe kukhishwe inyongo azoya nayo enkundleni eyosina, kuthi kungaqedwa kuphume inyama. Isifuba

sidliwa izintombi nezinsizwa. Izintombi ke seziphakela abantu ukudla uma sekuqediwe uyaqhubeka umcimbi koze kuse ekuseni.

Izintombi sezizoya kothenga oshukela ngalemali ezikade ziyecela komakhelwane zibuyeke zidle wona kusinwe uvalwe umcimbi ilowo oqokwe ukuba abheke abangamahlongandlebe. Bonake baxoshwa ngaso lesosikhathi. Lowo ogadile osezobonga kwabasekhaya ashokuthi umcimbi uphelile akuchithekwe.

Inyama yakhona ayinazo izitho okuthiwa lesi esokuthi, kodwa umkhono wona uyaziwa ukuthi owamadoda esibayeni. Ngenkathi kuqedwa ukuhlinzwa izimpukane zishiswa ngendlela yokuhlaba kokubuyisa. Isifuba esezintombi nezinsizwa. Ibele lona lihamba nezinsizwa ziya lapho ziyodlala khona induku (zongcweke esitikini) bese zosa lolobele kusuke sekungukuchitheka komdlalo ke lokho. Lapho ke uma kade ingakagani intombi ngisho kungakhuleka abakhongi kungajatshulwa ngoba phela bebeyenzela khona ukuthi isikhulile.

### **COMING OF AGE (*UMEMULO*)**

#### **English translation**

Before the beast is slaughtered, girls will be asked to go and see the beast to be slaughtered. Women will ululate and the girls will perform a traditional dance. The beast will then be slaughtered, butchered and the joints taken to the big rondavel.

The following day these girls will wake up in the early hours of the morning and go to the river. They will have their breakfast and their meals there. They will wear their traditional garb and have their heads cleanly shaven. At mid day they will go back home and as they do this they do not talk to anyone except one person, the father, who gave them the beast to be slaughtered.

The host girl will have the cauls wrapped around her shoulders and the gall sprinkled on her. She will be given the spear to carry and wear the gallbladder on one hand. The father will then talk to the ancestors (*amadlozi*) informing them about the ceremony and also thanking them for having looked after the girl and helped her to keep her virginity. If the girl is no longer a virgin the cauls will turn red as soon as it is wrapped around the shoulders. If the cauls do not turn red everyone will be happy, including her peers, for it is a sign of good behaviour. Old women will ululate. However if it is the other way round, the girl will have to explain what happened – who deflowered her. Everyone will then be asked to go to an open terrain (*esigcawinini*) where traditional songs will be sung and the girl will march towards anyone as identified by her and will thrust the spear into the ground next to this person. This person has to take the spear back to this girl and as he leaves the spear, he has to give the girl something and usually it is money. The girl will then take the spear again and go to the next person and this happens in no particular order.

If the girl is a fiancée, two women will be tasked with taking flank (*umhlubulo*) to the bridegroom's home. A small amount of money will have to be paid by the in-laws as a token of appreciation. If the girl is not engaged her maternal uncle will play the role of the

bridegroom. The uncle will bring with him a goat to be slaughtered. This goat is called *Isibhekuza* (term given to this goat in this particular ceremony)

The goat bladder from this goat will be worn by initiate when she goes to the open terrain where the Zulu dancing takes place. After Zulu dancing, the procession will return home to feast on the meat that has been cooked. The breast will be given to the girls who have reached the puberty stage (*izintombi*) and boys who have reached the puberty stage (*izinsizwa*).

The girls will then go and 'eat' sugar with the money they got when they were performing '*ukugonqa*' - a practice of visiting the relatives before the function to ask for donations or gifts. To eat sugar means to take the money given during the visits to the relatives (*ukucimala*) and buy things like sugar. This sugar is mixed with water to make a sugar water solution. Zulu dancing will continue until local a policeman, who is normally a local person tasked by the chief to perform the task, dissolves the gathering.

*What MRS THENJIWE NDLOVU had to say about wedding rituals ...*

### **UMSHADO (*WEDDING*)**

#### **Zulu notes**

Yonake kuqale kukhonjiswe omakoti ukuthi nansi inkomo yabo. Zibonge izintombi. Umkhongi ube seyihlaba njalo inkomo. Izintombi zakubo kamakoti zithi ayivuke izintombi zakubo kamkhwenyane zithi ayilale inkomo kababa lapho umkhongi uselele ngomhlane avuke lapho aphinde ashaye uyaqhubeka njalo umdlalo bathi ayilale abanye bathi ayivuke.

Zakubo kamakoti zibala amanxeba ekugcineni zizowabala ukuthi abe mangaki zibize imali yawo.

Uma sebeqedile umakoti useyoyibhoboza yena ngommese maqede awushiye lapho, nayo futhi ayinazo izicwiyo. Sebothi bangaqeda bayihlukanise izitho ngezitho. Izintombi zakubo kamakoti ziyithutha ziyise endlini lapho zihlezi khona.

Uhlangothi luya kumkhwenyana isinqe sona siya kumkhongi. Lapho ke umkhongi usezocupha izikhala amebe ngokumthela ngenyongo umakoti enganakile, ngoba uma bembonile useyohlawula njalo. Umkamkhongi yena owakhe umsebenzi ukupheka inyama. Isifuba sophekwa uyena futhi umkhongi uzobe esesikhipha esiyisa kwabasemzini kuqokwe izintombi nezinsizwa zisiqobe ziphe wonke umuntu lapha ekhaya. Uamezala eyakhe izosikwa yodwa eceleni ahanjiselwe yedwa nje.

Uma sekuqediwe ukudla abakubo kamakoti, abakubo kamkhwenyana sebezoya esigcawini kuyiqhubeka umshado, uyise wentombi azichaze asho abazowina kuthiwa bathathe iwini umdlalo nje omuhle bese ke umakoti uyaxhaphaza ahlonishiswe, kuphele ayalwe omama bakhe abonge uninazala. Kuphele ke bahambe.

## **WEDDING (*UMSHADO*)**

### **English translation**

The lobola negotiator (*umkhongi*) will show the bride and her procession the beast to be slaughtered. This beast is traditionally given to the bride and her procession. During the

slaughtering process the bride's team will say: '*Ayivuke*' whilst the girls from the bride's in-laws will say: '*Ayilale*'. '*Ayivuke*' means the beast must get up- It must not die immediately and '*Ayilale*' means it must fall down and die immediately. As this carries on, the bride's team (the girls who have accompanied her) will be counting the number of times the slaughterer – lobola negotiator (*umkhongi*) in this case, has tried to kill the animal. The bridegroom will then be fined for not having killed the animal instantly.

The number of attempts at the killing of the beast will help to accumulate the fine - which is a certain amount of money. On the other hand the bridegroom's team is trying to reduce the fine by chanting: "*ayilale inkomo kababa*" (my father's cow must fall down and die). This is a ceremonial game which serves to encourage interaction. Once the beast has been slaughtered, the bride will be requested to pierce (*bhobosa*) the stomach with the knife to reveal the innards. She leaves the knife on the scene. The bride's team will take all the joints and keep them in the same house in which they have been accommodated.

One section of this beef carcass will be given to the bridegroom's family and the buttock will be given to person or messenger who negotiates on behalf of the bridegroom (*umkhongi*) for a good bride price (*lobola*). This person will be tasked with sprinkling the bride with gall. To do this successfully, he has to catch her off guard, otherwise he pays a fine.

The wife of the person or messenger who negotiates on behalf of the bridegroom (*umkhongi*) will cook the breast and the lobola negotiator (*umkhongi*) will then take the

cooked breast together with other cooked joints and give it to the bride's team. Some girls and boys will be chosen to portion this meat so that people, including the bridegroom's family can have a share. The bride's mother will be served separately (she is a VIP). After feasting, the two teams will then go to an open terrain (*esigcawini*) to perform more ceremonial rituals.

The father of the bride will then openly relate the history of his daughter regarding upbringing, conduct and respect, and the mothers of this girl will then advise her about how she should handle herself in the groom's home (*emzini*) as they are about to leave her. The bridegroom's mother (*ninazala*) will thank every one. The bride's family will then take half of the carcass with them. However, the head and the innards are not taken by them.

*What MRS THENJIWE NDLOVU had to say about funeral rituals ...*

### **UMNGCWABO (FUNERAL)**

#### **Zulu notes**

Yonake ihlatshwa ukuhlukana kosuku nolunye ebusuku. Akushiswa mpepho, akukho zimpukane, akukho mkhono, ayinasithiyo ngoba iphekelwa ukuthi idliwe iphele yenziwe nezitshulu abantu badle banele uma isalile labo abozongena sebezohlanganisa amehlo bazofike banikwe. Kuqala ke lenyama ibingafakwa ngisho usawothi.

Isikhumba sayo sona semboza noma kusongwa ngaso ibhokisi likamufi noma kugoqwe ngaso isidumbu. Akwenziwa tshwala okuthiwa obokushisa amathambo. Phela uma kuhlatshwa lenkomo kuthiwa uma kuyindoda inikwa isihlangu sayo, umama kuthiwa

unikwa isidwaba sakhe okuyizinto abazofika beziphethe lapho beya khona. Uma ingahlatshwanga le nkomo, ngaphambi kokuthi babuyiswe kuqale kudluliswe kulomcimbi wezihlangu noma wezidwaba bese ke uyaqhubeka uyahlaba ke usubuyisa. Le nkomo yomendlalelo ayiphathwa muntu ophumayo lapha ekhaya ayibongwa futhi ngokuphakamisa izicayi.

Kuyadliwa nje uma abantu sebanele babuyisela enhla nje kungene ongenayo naye kuphela kanjalo anikwe akhathale khona. Kuyoze kuphele yona. Uma isikhumba singahambanga nomufi siyashiswa size siphele sishiselwa esibayeni.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

This particular beast is slaughtered in the morning. There is no burning of incense (*impepho*), there are also no particular parts that need to be given to certain people or exchanged as is the case with other ceremonies. This meat is eaten on the same day and whatever is left will be given to people who arrived late. In the olden days this meat was never salted.

The skin of this slaughtered beast will be used to wrap the corpse. There is no brewing of beer for the burning of the bones. It is believed that the ancestors are waiting for the deceased and expect him to bring something with him when he gets to see them in heaven.

One can not perform the cleansing ng (*ukubuyisa*) until this ceremony has been done. No one can take this meat away and no one is expected to thank the family after this ritual. If the skin was not used for wrapping the corpse, it is taken to the kraal where it is burnt.

*What MRS THENJIWE NDLOVU had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Inkomo yokubuyisa ihlatshwa umuntu osuke ekhethiwe ukuthi uye ozohlaba izinkomo lapha ekhaya. Usebenzisa umkhonto ovele umele ukwenza imisebenzi enjenganale. Inhloko yomuzi etshela umfana wezinkomo ukuthi makazifake esibayeni. Uma izinkomo sezisesibayeni ube sekhomba leyo ezohlatshwa. Ukwenza lokhu kubuka umndeni. Ngesikhathi eseyikhombile abesifazane bayakikiza. Ihlatshwa endaweni ebizwa ngomhlabankomo. Le ndawo ke umhlabi uyayazi ngoba usuke eseqeqeshiwe ngaphambili mayelana nokuhlatshwa kwezinkomo. Inkomo ke ihlatshelwa esibayeni. Kubaluleke kakhulu ukuthi uhlobo lwesilwane esizohlatshwa sihambisane nobulili bomuntu owenzelwa umsebenzi. Uma abahlinzi sebeyihlinzile babuya bayihlahlela banikezwa amahlinzelo noma amantshontsho. Ohlelweni lokuyihlinza ke abahlinzi baqala enhloko behle njalo baze bayofika esinqeni. Ngesikhathi kuhlinzwa nabancane bayadingeka babe seduze ukuze bafunde ukuthi kuhlinzwa kanjani. Uma umndeni umncane izingane zamadodakazi aseshadile nazo ziyacelwa ukuthi zilekelele. Nazo futhi ziyanikwa amahlinzelo. Uma sekuhlahlelwa kusetshenziswa ummese noma kwesinye isikhathi imbazo. Kuye kukhishwe lezizitho ezilandelayo: Inhloko, isixhanti, imikhono, isifuba, imihlubulo, isisu, imilenze, isinqe, umqolo.

Uma sesibhobosiwe isisu kukhishwa lezizitho ezilandelayo: Izinso, inhliziyo amathumbu, usu, itwani. Ihloko ke yona ithwele lezizitho ezilandelayo: Amehlo, udebe, ubuchopho, ulwimi nezimpondo.

Kukhona esinye isitho senkomo esibizwa ngempukane. Lesi sitho sibizwa ngempukane ngoba siyadikiza noma inkomo isifile. Siyasikwa siyiswe endlini enkulu lapho sifike sishiswe nempepho ukwazisa amadlozi mayelana nomsebenzi. Uma sekwenziwe lokho abahlinzi sebengosa ke. Umsebenzi wabesifazane ukuthatha amathumbu ukuze baye kowageza emfuleni. Zonke ke lezi ezinye izitho zifakwa endlini enkulu phezu kwesikhumba salenkomo ehlathshiwe. Kunesinye futhi isitho senyama esibalulekile. Lesi sitho sibizwa ngencekwa. Siye siphanyekwe emsamu. Sidliwa abadala kuphela .Inyongo futhi nayo ibalulekile emcimbini wesiZulu. Ngakhoke igcinwa endaweni ephephile. Ezinye zezitho ezigcinwa umndeni uzidle emva komsebenzi kuba umkhono nomlenze.. Kuthi ke ekuseni ngosuku lomsebenzi kuphekwe isixhanti. Lokhu kwenzelwa izihlobo ezilale lapha ekhaya ukuthi zivuke zidle inyama. Uma sekwenziwe lokho kube sekwenziwa amalungiselelo okupheka yonke inyama ezodliwa ngalelo langa. Kufakwa inhloko kuqala bese kulandela ezinye izinyama. Abesifazane abadala balapha ekhaya bathola ithuba lokukhombisa omakoti ukuthi iphekwa kanjani inyama. Isikhathi sokuthi ivuthwa nini asikalwa. Iyabhekwa nje abantu abayaziyo uma seyivuthiwe. Ngesikhathi iphekwa ide iguqulwa kuthathwe engaphansi iye ngaphezulu ukuze ingavuthwa kakhululu. Ukwenza lokhu ke kuye kusetshenziswe uthi olucwijile. Uma sekudliwa amadoda adlela esibayeni. Aba amaqoqo khona lapho esibayeni kanti abakhwenyane uma bekhona kanye nezihlobo

ezithize baye bahlaliswe endlini. La madoda asesibayeni anikezwa umkhono kanye nenhloko. Kuqalwa ngomkhono kulandele inhloko futhi kubalulekile ukuthi bayithole le nyama. Uma ungabanikanga bangakumangalela. Uma sebeqedile ukudla bayahuba baye endlini enkulu beholwa ihloko yomuzi. Inhloko yomuzi iphatha ithambo lomkhono obukade wosiwa. Kuthi ke uma sebengenile endlini inhloko yomuzi ibathulise bese ichaza ngomsebenzi ukuthi owani futhi wenzelwe bani. Abesifazane baye bakikize ngalesosikhathi. Umnumzane wekhaya uye abanikeze imbiza yotshwala bese bephuza njalo. Ngalesosikhathi abesifazane bathola ithuba lokuthi badle eyabo inyama. Phela abesifazane banikwa umhlubulo. Lo mhlubulo uhambisana nezinsu. Umthetho wawo uphekwa ngokosiwa. Amantombazane anikezwa wonina ibele nenye inyama onina ababone ukuthi bangayinika wona. Emveni kwalokho kube sekuyahlatshelwa kukhonjiswa ukujabula. Nabafana uma sebelidlile iphaphu labo bayahlabelela beze ekhaya bahlangane nomndeni kujatshulwe. Inyama yesintu ke idliwa ibanda ngaphandle komkhono wona owosiwayo uqotshwe usashisa. Ukuqoba ke nakho kwenziwa umuntu osemncane ngokweminyaka kulelo nalelo qoqo labantu esibayeni. Ngesikhathi samanje sekuvame ukuthi inyama ihambisane nojeqe kanti ngesikhathi sakudala kwakudliwa inyama nosimangebhodwe noma impama. Abomndeni bachelwa ngenyongo bangagezi ubusuku bonke baze bageze ngakusasa. Isiphandla esifakwayo sisikwa embuzini hayi enkomeni. Ngesikhathi kudliwa kuye kuqoqwe amathambo bese kuthi uma sekudlule isonto ashiswe. Ngaphambi kokuthi ashiswe kugaywa utshwala obungahluzwa. Lo tshwala yibo okucishwa ngabo umlilo obukade ushisa amathambo.

## CLEANSING CEREMONY (*UKUBUYISA*)

### English translation

The animal is slaughtered by a person who was chosen as a slaughterer by the family. The spear he uses is the one used for the type of functions like the thanksgiving ceremony and the one in which the family is asking for luck. The family head orders the herd boy to take all the cattle to the kraal. He, then, in full view of the family members points at the beast to be slaughtered. As a sign of appreciation, women ululate. It is stabbed in a special spot called the stab area (*umhlabankomo*). The slaughterer will know exactly where this area is because he would have been taught about the structure of the animal and the cuts thereof. The place where the slaughtering takes place is the kraal. It is important that the type of animal, in terms of gender is the same as the gender of the deceased.

When the people have skinned and butchered the beast, they are then given small pieces of meat as sign of appreciation for the job (*amahlinzelo* or *amantshontsho*).

When skinning the animal they start from the head and move downwards to the buttocks. Elderly people perform this task with a view to passing on the skill to younger generation. The young generation must, in turn, pass the skill and knowledge onto others when they are fully grown up.

A knife is used to dissect the beast and at times an axe is used to chop parts with strong bone. Joints obtainable from the carcass are: head (*inhloko*), neck (*isixhanti*), shoulders

(*imikhono*), breast (*isifuba*), thick and thin flanks (*imihlubulo*), stomach (*isisu*) , legs (*imilenze*), buttock (*isinge*), and backbone (*umqolo*).

Once the stomach has been cut open more parts of beef are obtainable, such as kidneys (*izinso*), heart (*inhliziyo*), intestines (*amathumbu*), stomach (*usu*), and another stomach (*itwani*).

The head (*inhloko*) will have the following parts: eyes (*amehlo*) lips (*udebe*), cheeks (*umhlathi*) brains (*ubuxhopho*), tongue (*ulwimi*), and horns (*izimpondo*).

If the family is too small to carry out this job, sons of married daughters will be asked to assist and they will also be given pieces of meat to take with when going home (*amahlinzelo*). The ‘fly’ (*impukane*) is that type of cut characterized by an involuntary spasm. It is cut and taken into the big house where it is burnt to inform the ancestors (*amadlozi*) that there is a ritual function today. It is burned together with incense (*impepho*). After this, the rest of the people can have a small braai. It is believed that the ancestors (*amadlozi*) must be given the meat to eat first before serving people.

Once the skinning and butchering process has been completed, women will then take the offal so as to clean it. This is then taken into the house and kept in a container. The butchered meat is also kept in the same house on top of the skin. The gallbladder is also kept there. Some cuts e.g one shoulder (*umkhono*) one leg (*umlenze*) will also be kept for later use. These cuts are consumed by the family members a few days after the function.

It is important to note that the following people are not allowed to eat this meat: Daughters who have reached puberty stage and young married women.

The neck (*isixhanti*) is the first cut of meat to be cooked. It is prepared early so that relatives who slept overnight can start the day with some meat. After this, preparations will be made to cook the rest of the meat for the day's function. The head is put in first then the rest of the meat. Women will then take this opportunity to show the young brides (*omakoti*) how the meat is prepared. There is no specific cooking time. The meat is tested by poking it with a sharp object which could be a piece of wood with a sharp pointed end or any thing that can serve the purpose.

Local men will form groups of circles in the kraal, bridegrooms and other relatives (VIPs) will be hosted in a special room. According to traditional law men have to be given the head (*inhloko*) and shoulder (*umkhono*). It is traditionally incorrect and unlawful not to give local men this shoulder (*umkhono*). They can lay a charge against you. Once these men have had their meal, they then sing and perform praises. They march, in a jovial mood, towards the main rondavel where most of the events are happening. They will be led by the family head and this person will be carrying the bone of the foreleg (*umkhono*). Women will be ululating. The head will then ask the people to stop singing and begin to explain who is performing the function and for whom.

People will be seated inside the rondavel and the traditional beverages will be served. Usually it is traditional beer. However, nowadays other beverages are served. As this is being done, women will then have an opportunity to eat their meat and also to braai their flanks (*umhlubulo*) which must be accompanied by the kidneys. Girls will be given the udder (*ibele*) and whatever else is given to them by their mothers. Traditional songs and dancing will take place. Lung (*iphaphu*) is eaten by young boys (herdboys) after which they also sing and march towards the house to join other people. They will also be given something to drink.

This meat can be cold or hot. Carving is done by a younger person in the group and is done in the presence of the people. It is only the braai-ed meat that must be hot. In the case of men, meat is eaten as it is carved whereas with women it must be carved completely before eating.

The common practice these days is to serve meat with steamed bread (*jeqe*) whereas in the past this meat was served accompanied by mealie meal mixed with water and moulded like hamburger patties (*usimangebhodwe*) otherwise served with mealie bread (*impama*), which is the kind of bread that was made from mealies which has been made fine by the use of a stone pestle. The skin armlet (*isiphandla*) comes from the goat skin, not the cow. The inflated gallbladder is worn by the family. The skin of the animal is hung so that it dries up. Before this is done all family members will be sprinkled with gall (*inyongo*).

They are then not expected to bath until the following day. All this takes place in the big rondavel designated for the function. The skin armlet worn around the wrist (*isiphandla*) can be worn for as long as you want, after which it is then hung in the same rondavel. After a week, traditional beer will be brewed to be taken on the day of the burning of the bones (*ukushisa amathambo*).

These are the bones collected on the day of the function from the meat that was served to the people. Some of this beer will be used to douse the fire used to burn the bones. The beer used for this must not be strained. The songs sung are family songs and the singers are led by the family member.

\* \* \* \* \*

#### **4.2.4 Participant number four: MR SIFISO ZONDO**

I interviewed Mr Zondo on the 5<sup>th</sup> August, 2005 and again on the 8<sup>th</sup> July, 2006. The first interview took place in my house and the second one took place in his house. Both interviews were conducted in the afternoon. It took us four hours to complete these interviews. The following are some of the things that emerged from the interviews. He was born in Nanda but was brought up in the Mthwalume area. He was still very young when his family moved to the South Coast. His name is Sifo Zondo and his father's name is *Mgwaqweni*. He has two sisters and one brother.

His *izihasho* are:

*Ngqondo sboshwa*

*Piki nefosholo.*

He earned these praises through his ability to outclass his peers in Zulu dancing. His father had five wives and his mother was the fourth wife. His first ritual slaughter was for the cleansing ceremony (*ukubuyisa*) for his father. His grandfather who had passed away a long time before was infuriated by this act of being excluded. He showed his anger by making Mr Zondo's wife sick – she became blind. His grandfather came to him in a dream to tell him of his anger. He then went to diviner (*sangoma*) to confirm. To appease his grandfather, he had to slaughter a goat. After that ritual, his wife began to see again. He also slaughtered a beast and a goat for his grandfather's cleansing ceremony (*ukubuyisa*). The song that was sung on the day when the local men were marching from the kraal after feasting on the foreleg (*umkhono*) to the big rondavel went like this:

*Ziphi izinsizwa*

*Wegomazi lombango.*

The *izithakazelo* for this man are:

*Zondo,*

*Sokhulu,*

*Mthiyane.*

*What MR SIFISO ZONDO had to say about the coming of age rituals ...*

### **UMEMULO (COMING- OF –AGE)**

#### **Zulu notes**

Inkomo ihlatshwa ngomkhonto osuke uthathwe kamalume wayo intombi. Njengezinye izinkomo ihlatshwa inhloko yomuzi noma inkosana uma inhloko ingasekho. Phela lo mkhonto ulandwa intombi emulayo ngesikhathi icimela. Uyise wentombazane noma inkosana uma engasekho uyise yibona abakhombisa intombi eyemulayo inkomo ezohlatshwa. Uma sekwenziwe lokho inkomo iyahlatshwa, ihlatshwa esiphangeni. Ihlatshelwa esibayeni ngoba yilapho amadlozi ethanda ukuhlala khona, futhi kuyasiza mayelana nenhlanzeko ngoba uma isihlahlelwe inkomo izitho zayo zilengiswa ezibondeni zesibaya. Uma seyisuka esibayeni iya endlini lapho ifike ibekwe emagatsheni omuthi. Ngakusasa iyaxhabelwa ukuze ikwazi ukungena emabhodweni. Inkomo evame ukuhlatshwa kulomcimbi kuba inkabi. Uma seyihlinzwa ibhekiswa phezulu bese kuqalwa emqaleni kuze kuyofika esinqeni. Kusetshenziswa imimese ebukhali ukuze abahlinzi bangazisiki futhi inyama isuseke kahle esikhunjeni. Nesibhakela siyasetshenziswa ekulekeleleni ukuze inyama ingasaleli esikhunjeni. Abesifazane ke bona bathatha amathumbu noma ezangaphakathi ukuze bayozigeza emfuleni. Uma sekuhlahlelwa kukhishwa lezizitho ezilandelayo: Amanqina, Isifuba Umhlubulo, Isinqe, nomkhono.

Abantu abekade behlinza banikezwa amahlinzelo okuyindlela yokubabonga ngokusebenza kwabo. Inyama iphekwa amadoda. Iphekwa ngamabhodwe amakhulu. Iyabiliswa. Uma seyidliwa kuqokwa umuntu osemncane ebandleni kube uye oqobayo. Inyama yomemulo idliwa uma sekubuywa esigcawini. Intokazi emulayo igqoka isidwaba kanti lezi ezinye

zihloba ngemidindi nobuhlalo. Izinsizwa zona zifaka amabheshu ziphathe nezihlangu. Isiphandla sigqokwa uyise wentombi kanye nayo intombi.

## COMING-OF-AGE (UMEMULO)

### English translation

The slaughtering is done by the usage of the spear. This spear comes from the uncle's family and is given to the father of the girl or the eldest son if the father is deceased. It is the duty of this girl to fetch this spear from her uncle's home. The father, or the eldest son, in the absence of the father, will then show the virgins the beast to be slaughtered.

Once that has been done, the slaughterer will slaughter the beast. It is pierced with the spear around the bolo area (*isiphanga*). The slaughtering is performed in the kraal. It is believed that the shades (*abangasekho*) like the cattle and the kraal. It is usually the ox that is slaughtered for coming-of-age ceremony (*umemulo*). One of the reasons for using the kraal as a slaughter area is so that the meat can be hung on the poles that make up the kraal for reasons of hygiene.

From here it is taken to the big rondavel which is regarded as a sacred place and kept there until the following day. In the morning of the following day, the meat is portioned for ease of cooking and service. When this is done, care is taken to ensure that all the joints are kept intact so that they can be served in a proper traditional way. Sometimes the beast suffers from diseases like foot and mouth (*amatele*) and (*umbendeni*). The process of ensuring that

a sick animal is not slaughtered for human consumption is done at the choosing stage - hence an elderly person is charged with this duty because his experience counts a lot.

When it comes to skinning the carcass is layed down and face upwards. Family members and close relatives perform the duty of skinning.

They start from the neck and move down to the tail end. Sharp knives are used to skin. These knives have to be sharp for a number of reasons, some of which are as follow:

Blunt knives make it difficult to cut between the meat and the skin, but make it easy to cut a finger or any part of the skinner. Blunt knives may cause wastage - meat sticking to the skin- and more time may also be taken.

Clenched hands are also used to assist in the skinning process. This ensures that some meat is not left on the skin. After skinning, blood is removed and the mothers of the virgin take the innards to clean them before cooking for reasons of hygiene.

Males dissect the beast. They produce the following parts: shanks (*amanqina*) for men, flank (*umhlubulo*) for the virgins, buttocks (*isinqe*) for the cook, shoulder (*umkhono*) women, breast (*isifuba*) bridegroom – the act of giving the beast to the bridegroom is called ‘*ukudabula isifuba*’.

After slaughtering, pieces of meat are given to the slaughterer and the skinners to as a sign of appreciation for the job well done. The cooking is done by immersing the joints of meat in water in big pots. The meat is started in cold water and the cooking process is a long one. It is a combination of boiling and simmering - meat is boiled then simmered. Men do the cooking. After performing all the rituals including Zulu dancing, meat is served on meat mats.

The people to cut the meat will be chosen by the group. Usually a young person is chosen. The meat is served cold. The virgin wears a leather skirt (*isidwaba*) and other girls wear traditional regalia such as beads and the young men wear loinskins (*amabheshu*) and carry shields. The skin armlet (*isiphandla*) will be worn by the father and the virgin. It is worn around the wrist of the right hand.

*What MR SIFISO ZONDO had to say about the wedding rituals ...*

### **UMSHADO (WEDDING)**

#### **Zulu notes**

Inkomo yomshado ayiboshelwa esigxotsheni. Uyahlawuliswa uma wenza njalo. Le nkomo umuntu onelungelo lokuyihlaba umkhongi kuphela ngoba uyanikezwa umvuzo othize ngokwenza lomsebenzi. Umkhongi phela uye umqali wendaba osuke ekhethwe umkhwenyane ukuthi ahambe aye komcelela ubuhlobo obuhle laphaya kwamakoti. Uma esehlaba inkomo ke umkhongi usebenzisa umkhonto. Inkomo uyihlaba endaweni ewumgojana ephakathi kwezimpondo kanye nelunda. Lendawo ibonakala ngoboya obuphethukile. Izintombi ziyahlabelela ngesikhathi ihlatshwa zicele amangebezana. Le

nkomo njengezinye ihlatshelwa esibayeni ngoba kukholelwa ukuthi iyona ndlela ekahle yokuxhumana namadlozi . Ukuhlinzwa kwayo akwehlukile kwezinye kodwa uma seyihlahlelwa insonyama kufanele ikhishwe umuntu onobuciko ngoba idliwa izintombi nezinsizwa. Emshadweni ziba zimbili izinkomo. Enye yazo icola umakoti. Leyo ke ikhishwa umkhwenyane.

## **WEDDING (*UMSHADO*)**

### **English translation**

The beast to be slaughtered for the traditional wedding is not tied around the pole or strong tree. If you do that you are fined. The lobola negotiator (*umkhongi*) is the only person given the right to slaughter this beast and he gets an award for carrying out the process of negotiations to the finish - until the couple has tied the knot. The lobola negotiator (*umkhongi*) is chosen by the bridegroom's family members to go and negotiate the bride price (*lobola*) on behalf of their son.

The lobola negotiator (*umkhongi*) uses the spear to carry out this process of slaughtering. The target area for stabbing is the hollowish area between the horns and the hump. This area is noticeable by its characteristic tuft hair. The beast is slaughtered the day before the wedding.

The girls will sing and ask for pieces of meat called '*amangebezana*' (meat given to girls forming part of the procession that is accompanying the bride on the wedding day). The whole process of slaughtering, skinning and dissecting is carried out in the kraal. It is

believed that the kraal is a place for the ancestors (*amadlozi*) therefore slaughtering in the kraal is a way of connecting with them.

The process of skinning is similar to that performed in beasts for other ritual ceremonies except that the cutting or disjoints of flank (*insonyama*) must be done by a highly skilled person. This meat is given to girls and boys.

The traditional Zulu wedding will be characterized by the provision of two beasts. One beast is for the bride. It is traditionally used for welcoming the bride (*ukucola umakoti*). This beast is provided for by the bridegroom family.

*What MR SIFISO ZONDO had to say about the funeral rituals ...*

### **UMNGCWABO (FUNERAL)**

#### **Zulu notes**

Indlela inkomo yomngcwabo egwazwa ngayo iyefana nendlela okugwazwa ngayo izinkomo zeminye imicimbi, kodwa ke kubalulekile ukusho ukuthi izindawo akufani ukwenza kwazo. Emzansi neKwaZulu Natal inkomo iboshelwa esibondeni bese umhlabi eyigwaza ngomkhonto emhlabankomo okuyindawo engemuva kwezimpondo. Ngokosiko lwesiZulu inkomo ihlatshwa umuntu oyinhloko ekhaya. Kuye kubhekwe ke uma esekhethwa ukuthi :

Mdala kangakanani emndenini

Uthembeke kangakanani

Unemba kanjani ukuze inkomo ingabi namanxeba amaniningi, ayihlabe kanye ife.

Kubalulekile ukuthi lo muntu abe yilungu lomndeni ngoba kunenkolelo esizulwini ukuthi umuntu angamthakatha omunye. Ngakho ke uma kungumuntu wangaphandle kunenkolelo yokuthi angalisebenzisa leli thuba ukubhubhisa lo mndeni ohlabile. Inkomo ke ihlatshwa ngomkhonto ovele umiselwe ukwenza lo msebenzi. Uma umhlabi eseqedile ukuwusebenzisa uyathathwa ubekwe uyoze usebenze futhi uma sekuhlatshwa. Abanye abantu bayihlaba esiphangeni okuyindawo eseduze nenhliziyo phakathi kwezimbambo ezimbili. Isikhathi esijwayelekile sokuhlaba inkomo kuba intambama yosuku olwandulela usuku lomngcwabo noma ekuseni ngosuku lomngcwabo. Inyama yenkomo yomngcwabo ayibekwa idliwa yonke ngelanga lomngcwabo. Njengokujwayelekile inkomo ihlatshelwa esibayeni ngoba umZulu ukholelwa ukuthi isibaya yindawo ethandwa amadlozi. Kubalulekile futhi ukuthi inkomo ezohlatshwa ihambisane nobulili bomuntu owenzelwayo. Inkomo yomngcwabo ngokwenkolelwa yethu maZulu yenza lomsebenzi olandelayo:

- Umufi umbozwa ngesikhumba sayo uma esefakwa ethuneni lakhe.
- Kufuneka afike ephethe umphako kwabakubo asebahamba njengoba manje eseya kubona nje.

Mayelana nenhlanzeko abantu abazophatha inyama bayaqikelela ukuthi basebenzisa amanzi njalo ukuze bahlale behlanzekile. Nenyama kuyaqikelelwa ukuthi ayibekwa phansi kodwa ibekwa phezu kwesikhumba sayo inkomo, hayi enhlabathini.

Inkomo engaphilile kahle ayisetshenziswa. Konke lokhu kuqikelelwa ngesikhathi ikhethwa inkomo ezohlatshwa.

Ukuhlinza inkomo - ke kwenziwa ngobuciko obuthize, akuvele kusikwenje noma ikanjani.

Ukuhlinza kuvame ukwenziwa kanje:

Abahlinzi basuka emanqineni behle ngesifuba baze bayofika emabeleni uma kuyimanzi noma emasendeni uma kuyinkunzi. Lesisenzo sibizwa ngokuthi ukuyetha. Uma seyethiwa bonke babe sebeyayithelekela bayikake bayingenele ngemimese behlukanisa isikhumba nenyama. Kwesinye isikhathi basebenzisa izibhakela zabo ukuzama ukusheshisa. Ukuhlukanisa isikhumba nasosonke isidumbu senkomo abahlinzi basika behle nomsila ukuze bathi uma sebesidonsa isikhumba kube lula.

Uma sekuqediwe ukuhlinza kubhoboswa isisu ukuze iphefumule (kuphume umoya esiswini) futhi nezungaphakathi zikhishwe. Ukukhishwa kwezungaphakathi nako kudinga umuntu onolwazi ngoba uma kwenziwa ifunda lingabhobosa inyongo bese ichithekela enyameni, inyama ingabe isadleka, ibabe. Abesifazane bathatha ezungaphakathi uma sezikhishiwe bayozigeza emfuleni noma kompomp ngesikhathi samanje. Abahlinzi babe sebeqala ukuyihlahlela. Izitho abazikhiphayo yilezi: Umhlubulo, isixhanti, isinqe, imilenze, imikhono, ezungaphakathi.

Amahlinzelo akabi khona enyameni yomcimbi onjengalo.

Inyama esiZulwini iyabiliswa uma seyiphekwa. Kuthathwa ibhodwe elikhulu elinemilenze emithathu libekwe emlilweni wezinkuni emnyango bese kufakwa inyama seyixhabeliwe kulona. NgokwesiZulu inyama iphekwa amadoda ngaphandle kwezangaphakathi. Ayikho imicikilisho engakanani elandelwayo enyameni yomngcwabo kufuneka kuphela uqikelele ukuthi inhloko iya emadodeni. Inyama idliwa nojeqe noma namadombolo. Kwesinye isikhathi idliwa nesitambu. Uma sekudliwa ke emadodeni, kudliwela esibayeni. Amadoda aba amaqoqo bese ekhetha omncane kubona ukuthi makabaqobele. Iqatha lokuqala kufanele lidliwe nguye umqobi bese eqoba amanye awathele yonke indawo esithebeni. Kufuneka ukuthi asheshe uma eqoba angabi isinokwe ngoba kuyasheshwa emadodeni akulindwa njengaseniyameni yabesifazane eqotshwa yonke anduba idliwe.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

The manner in which the beast for this particular ritual is slaughtered is not different from the operation conducted in beasts for other ritual ceremonies. However, it is important to note that different regions will differ in some aspects.

In the South Coast region, the beast will be tied around the pole and the slaughterer will forcefully thrust the knife in a specific area called '*umhlabankomo*' – the spot where beast is stabbed when slaughtered. This area is behind the horns.

The slaughterer is traditionally an elderly member of the family. To choose this person, the following qualities are taken into account: seniority, honesty and trustworthiness, experience and the skill of stabbing the beast in the right spot first time.

It is important that this person comes from the members of the family because the Zulu nation believes in the power of evil magic - witchcraft. If a non-member of the family is allowed to perform the slaughtering he may, it is believed, use the opportunity to practice witchcraft. To carry out the slaughtering process, a special knife or spear is used. This spear is kept in a safe place after use and can only be used again for this purpose. Some people will stab the beast near the bolo on the left side closer to the heart, but between two ribs.

The normal time for slaughtering is the afternoon the day before the funeral or in the morning of the day of the funeral. The meat for the funeral is not kept for later use. All of it is served on the same day. Traditionally, the Zulu nation regard the kraal as a sacred place - it is the place of the ancestors (*amadlozi*) hence the performance of the slaughtering process in it.

Regarding the choice of the animal to be sacrificed, gender is very important. An ox or bull is chosen for the male and vice versa.

The reason for slaughtering this beast is that the skin of the slaughtered animal is needed to cover the body of the diseased.

It is believed that the deceased is going to meet with other members of the family who passed away some time ago – the ancestors (*amadlozi*). As a sign of humanity (*ubuntu*), he can not go there empty-handed. He must take with him some meat to give to his forefathers and other close relatives who passed away some time ago.

The issue of cleanliness is taken care of by the constant provision of clean water so that the slaughterer and his team can wash their hands every now and then. During the skinning process, precaution is also taken to ensure that the carcass is kept on the skin throughout the entire process.

A deformed animal – a one-eyed animal, one walking with difficulty, or a sick animal - is never used for the any ritual. Some of the cattle diseases known by the Zulu people are anthrax (*umbendeni*), foot and mouth disease (*amatele*) and contagious abortion (*ukuphunza*). Some of the goat diseases are heartwater (*Ume*) and orf (*umaqonywane*). The goat skin armlet is not worn for this ritual ceremony.

The skinning part is done by the skilful removal of the skin by the slaughterer and his team.

The procedure is as follows: From the shin, foreleg, breast down to the teats of the female animal or the testicles of male animals. This is termed '*ukuyetha*' – the act of showing direction before the actual skinning. Once this has been done, the team members start removing the skin. The beast is encircled. Some people will operate from the right side of the animal and others from the left side.

The skinners are assisted by people who hold the legs to keep the animal in a position that facilitate ease of skinning. The skinners make use of knives and sometimes their clenched hands to push the skin. Clenched hands help the skinners to reduce the amount of meat that clings on the skin - wastage. This technique is performed by highly skilful skinners. A slit is made in the tail from top to bottom. This helps when the skinners are pulling the skin away from the carcass.

The stomach is then pierced with a sharp knife so that all the air that is trapped inside can come out (*iyaphefumuliswa*). Again this act is not performed by just anybody. An elderly member of the family does it. The innards are then removed.

This also requires a person with patience and extraordinary dexterity otherwise the gall will be spilt all over rendering the meat unsuitable for human consumption. When this exercise has been successfully completed, women will have to fulfill their role which is the taking of the offal to be washed and cleaned for hygiene reasons. Traditionally this is done in the river; however, nowadays with the availability of tap water, it is sometimes done at home.

Men will then perform the dissection process. There is no particular order of dissection; however the following joints are cut: foreleg (*umkhono*), flank (*umhlubulo*) from both sides of the carcass, neck area including the hump (*isixhanti*), buttocks (*isinqe*), forelegs (*imikhono*), hind legs including the shin (*imilenze yangasesinqeni*), and offal (*ezangaphakathi*).

Cuts of meat are given to one who has been helping in flaying a beast' (*amahlinzelo*) are not provided for in this particular ceremony. The cooking methods mostly used are the boiling and the simmering methods. The wood fire is made and the big pots are used. Inspection or checking for whether the meat is properly cooked is the normal practice as opposed to the timing of the cooking process. To avoid overcooking, the meat underneath in a pot is put on top of the pot with the one on top going underneath.

According to the Zulu tradition, cooking of the meat other than the offal is done by men. Again with the service of the meat for a funeral there is no particular rule to be observed other than ensuring that the head goes to men. Accompaniments for this meat will either be steamed bread (*jeqe*), dumplings (*amadombolo*) or samp and beans (*isitambu*).

The person to cut the meat into bite-size pieces will be chosen by the group of community members in their respective groups. Usually a younger person in the group is tasked to do this. As a traditional rule, he must eat the first piece then cut the rest and spread all over the eating mat for others to pick and eat.

He must be quick because as he cuts a piece somebody takes it - men, unlike women, do not wait for the entire joint to be cut before eating. He must ensure at the same time that he gets a fair share - all this happens whilst he is cutting the meat. Men will form circles outside whereas women will sit inside the house.

\* \* \* \* \*

#### **4.2.5 Participant number five: MR ZIPHATHE MNGUNI**

I also interviewed my paternal uncle, Mr Ziphathe Mnguni. This interview took place in his house at about 13:00 on the 6<sup>th</sup> August, 2005. It lasted for about one hour. Our discussion revolved around the slaughter of beasts. My second meeting with him was on the 29<sup>th</sup> July, 2006. On this day we discussed in detail different ceremonies. He was born in a place called Sangqu-more than 200 kms inland from Hibberdene but his family moved to another place called Bombo when he was still young. He never went to a formal school. He started to get involved in the ritual slaughtering when he was married. He was taught by Mr Mhobholo Mnguni, his father and his grandfather, Mr Ngqobhane Mnguni. He has never slaughtered the beast himself. He always asks someone else to do it for him. Mr Siphawe Mnguni normally does the slaughtering for him. He has however, slaughtered a goat. He learnt by being asked to hold the lower part of the leg of the beast. He performed the cleansing ceremony (*ukubuyisa*) for his father. His father had only one wife.

The personal naming patterns for his father are:

*Dumazimpantshile*

*Umpathabhodlela*

*Sibisilwane.*

His oral genealogy (*izithakazelo*) reads thus;

*Fohla*

*Nongalo*

*Jiji*

*What MR ZIPHATHE MNGUNI had to say about weddings ...*

### **UMSHADO (*WEDDING*)**

#### **Zulu notes**

Inkomo yomshado ihlatshwa njengezinye. Kodwa-ke yona igwazwa umuntu wakubo ka makoti. Le nkomo isuke ihlatshelwa bona baka makoti, futhi nomuntu oyihlabayo ukhethwe ibona. Umhlabi usebenzisa umkhonto ukuyihlaba. Uyihlaba elundeni. Lendawo ayihlaba kuyona ibonakala ngokuthi ibe nomfantu. Inkomo yalomcimbi ihlatshwa ekuseni, ihlatshelwa esibayeni kubo kamkhwenyana. Ukuhlinzwa kwayo kanye hokuhlahlelwa kwayo kuyefane nokwenziwa ezinkomeni zeminye imicimbi.

### **WEDDING CEREMONY (*UMSHADO*)**

#### **English translation**

In this particular case, the beast, like in all the other ceremonies, is killed by stabbing. This stabbing is done by the member of the bride's family who has been chosen by them. The purpose of the slaughtering of this beast is to welcome the procession. The slaughterer uses the spear (*umkhonto*) when performing this task and he stabs the beast in the hump area. The area targeted is hollowish. For this ceremony, the beast is slaughtered in the morning and this exercise is done in the kraal of the bridegroom's family. As mentioned earlier the idea is to welcome the procession and particularly to introduce the bride into the new family. The introduction of the bride is made possible by anointing her with the gall obtained from this slaughtered beast. Skinning is similar to the skinning of beasts slaughtered for other ceremonies, however, butchering differ slightly.

*What MR ZIPHATHE MNGUNI had to say about funerals ...*

### **UMNGCWABO (FUNERAL)**

#### **Zulu notes**

Inkomo yomngcwabo ihlatshwa ilunga lomndeni. Kuyaye kukhethwe umuntu onekhono ekuhlabeni futhi olibonayo inxeba. Kudingeka ukuthi asebenzise ummese obukhali. Le ndawo ehlatshwa kuyona inkomo ibonakala ngokuthi ifacake. Inkomo yomngcwabo ihlatshwa ekuseni futhi ihlatshelwa esibayeni. Kuwumthetho wesiZulu ukuthi ihlatshelwe esibayeni. Uhlobo lwenkomo luyahambisana nobulili bomuntu owenzelwayo.

Izitho zenkomo uma seyihlinziwe zibekwa emigoqweni yesibaya ukuze zingabi nenhlabathi. Inkomo enesifo ayisetshenziswa futhi ibonakala ngokuzaca. Ngokomthetho wesiZulu inkomo iyaqedelwa uma igula kodwa ayisetshenziselwa umcimbi. Abantu ngokujwayelekile isifo sezinkomo noma isiphi basibiza ngombendeni. Uma isihlatshiwe inkomo abomndeni abakhethiwe baye bayihlinze. Baqala kulengxenye engaphambili yenkomo.

Baqala ngomkhono behle njalo baze bayofika esinqeni. Kwesinye isikhathi bayawasebenzisa amaqupha uma behlinza. Lokhu kwenza ukuthi ukuhlinza kusheshe futhi ingabiningi inyama esalela esikhunjeni. Lenkomo ihlahlelwa yibo futhi laba abekade beyihlinza. Uma sebeyihlahlela baye bakhiphe lezizitho: Umkhono, umhlubulo, imilenze, isinqe nesifuba. Ngaphambi kokuhlahlela kuye kubhoboswe isisu ukuze kukhishwe ezangaphakathi. Lezi ezangaphakathi zithathwa amakhosikazi alapha ekhaya ukuze

ayozigeza emfuleni. Uma isiphekwa lenyama ithatha isikhathi eside ukuze ithambe. Idliwa namadombolo futhi kuyaye kukhethwe umuntu ozoqoba.

Lo muntu kubalulekile ukuthi awazi umthetho wokuqoba njengokuthi iqatha lokuqala uma eqobela amadoda kufuneka lidliwe nguye abeseqoba amanye awabeke yonke indawo esithebeni ukuze bonke abantu abalapho bayithole. Inyama idliwa ibanda futhi kuba amadoda aphakayo nanikeza abantu inyama.

### **FUNERAL(*UMNGCWABO*)**

#### **English translation**

The beast is stabbed by a member of the family. This person is skilled and has been doing this for quite some time. He can easily spot the stab wound area. He is chosen by the family members to perform this task and he uses a sharp knife. One of the characteristics of this stab wound area is a dent like condition which helps the slaughterer to quickly identify it. The beast for the funeral is slaughtered in the morning on the day of the funeral. This takes place in the kraal. Zulu law dictates that this beast be slaughtered in the kraal. The choice and type of the beast in terms of gender is also very important. It is an ox for the male and vice versa. The skin is removed and this is performed by the family members. To skin it, family members start from the forequarter and skin the foreleg. They then move towards the hindquarter, sometimes a clenched fist is also used to aid the skinning. After skinning, the offal is removed and then taken by women so as to wash it in the river water. When they remove the offal they have to ensure that the gallbladder is not touched carelessly as it may rupture and spoil the taste of the meat

Joints are thereafter produced by butchering the carcass. To butcher the carcass, the butchers, who are usually the same people who have been skinning, start from the breast and some of the cuts are: foreleg (*umkhono*), thick flank and thin flank (*umhlubulo*), head (*inhloko*), legs (*imilenze*), offal (*ezangaphakathi*), and breast (*isifuba*). The meat for the funeral is butchered, portioned and cooked on the same day. It is not hung and cooked on the following day.

*What MR ZIPHATHE MNGUNI had to say about cleansing ceremonies ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Le nkomo njengezinye ihlatshwa ilunga lomndeni lisebenzisa ummese obukhali. Ihlatshwa endaweni engaselundeni. Lendawo ithandwa ngoba inomthambo othize othi ungahlabeka bese wenza kubelula ukufa kwenkomo. Inkomo yalomcimbi ihlatshwa ngoLwesihlanu ntambama. Ngokunjalo nale nkomo ihlahlelwa esibayeni. Uhlobo lwenkomo luhambisana nohlobo lo muntu ohlatshelwayo. Uma isihlahleliwe inyama iyathathwa iyiswe endlini ibekwe emagatsheni omuthi ukuze ingathintwa inhlabathi. Ukuhlinzwa kwalenkomo kuyefana nokuhlinzwa kwezinye izinkomo.

Abantu abahlinzayo baqala emikhonweni baze bafike esinqeni. Babuye basebenzise nezibhakela uma behlinza ukuze kusheshe futhi inyama ingasaleli esikhunjeni. Uma sekuhlahlelwa kukhishwa imikhono, imilenze, isifuba, inhloko, isinqe, nezangaphakathi. Kukhona inyama futhi ebizwa ngempukane ekhishwayo. Le nyama ibonakala ngokudikiza noma inkomo seyifile.

Umzebenzi wabesifazane kulomcimbi njengakweminye ukugeza amathumbu emfuleni. Uma seyiphekwa kusetshenziswa amabhodwe amakhulu futhi kuphekelwa emlilweni osemnyango ophenjwe ngezinkuni. Le nyama izokwabiwa inhloko yomndeni bese icela amanye amalunga omndeni ukuthi ayihambise le nyama iye kubantu bendawo abafikile lapha ekhaya ukuzobungaza umcimbi. Amadoda adla esibayeni kanti abesifazane badlela endlini. Umqobi uyakhethwa ibandla esibayeni ukuthi makaqobe. Amanye amalunga omndeni ehla enyuka khona lapha ekhaya ebheka ukuthi bonke abantu badlile yini futhi azikho yini izindawo lapho sekudingeka ukuthi kuqoqwe khona.

### **CLEANSING CEREMONY (*UKUBUYISA*)**

#### **English translation**

It is stabbed by the member of the family who has been chosen by the family concerned. To stab it a knife is used. The hump has a specific spot characterized by a special vein. It is this vein that is targeted. The slaughtering of the beast will be performed on a Friday and is done in a kraal. The choice of beast to be slaughtered will depend on the type of the person the ceremony is performed for in terms of gender. The skinning is performed by family members. They start from the foreleg and move down towards the buttock area. Although the skinning is performed by the use of a sharp knife this is sometimes assisted by the use of a clenched fist. This technique helps in ensuring that there are no traces of meat on the skin (avoid wastage).

The skinners ensure that the gall does not spill onto the meat when the offal is removed, thus making it unsuitable for human consumption. Offal when removed will be cleaned by

females. Traditionally this is performed in the river. Upon removal of the offal, butchering follows. When butchering some of the cuts produced are foreleg (*umkhono*), thick flank and thin flank (*umhlubulo*). The meat will be kept clean by putting it on the branches of trees in a rondavel designated for the function. *Impukane* is a special piece of meat characterized by an involuntary spasm as rigor mortis sets in. This piece of meat is cut off and burnt in the interior back of the rondavel (*umsamu*) as confirmation to the ancestors (*amadlozi*) that the function is definitely on. The joints of meat are hung in the rondavel and portioned on the following day for cooking.

Meat is normally cooked by males for a period of about three hours. Big pots and the wood fire are used. At serving time, the community members will group themselves into a number of small circles in the kraal; meanwhile cuts of meat are selected by the family head. This meat will be placed on carved wooden platters (*izithebe*) to be given to these groups of people. The person who is going to carve the meat in each group will be chosen by the group itself.

Usually the younger member of each group will be given this task. Whilst the groups are eating, a family member will be tasked with checking, so that clearing can be done as soon as the groups are finished.

\* \* \* \* \*

#### **4.2.6 Participant number six: MR. MBUZENI. SAMUEL NXUMALO**

Mr Nxumalo was born in Mpofana (Mooi River) in 1942. His father was not comfortable with staying in the area because it was colonized farmland. He then spoke to his cousin who was staying in Dududu and asked him to organize a site for him. His cousin successfully negotiated for a site. The whole family then moved to Dududu. Mr Nxumalo grew up in this place and even got married whilst he was staying in Dududu. They then moved to Fokoseni (*Zulu for Ferguson*). This place is 26kms from Thuthwini and more than 150kms from Durban. He stayed there for a number of years and then moved to Folweni which is about 30kms from Isiphingo. I interviewed him on the 13th August, 2005 and again in February 2006. Both these interviews took place in Folweni.

Our first interview covered slaughter in general and traditional beliefs and our second interview was more intense and purposeful. We covered everything from slaughter to cooking and serving. His oral genealogy (*izithakazelo*) are:

*Nxumalo*

*Ndwandwe*

*Egudankomo*

*Mkhatshwa*

*Zwide kaLanga*

*Sothondose*

*What MR MBUZENI SAMUEL NXUMALO had to say about child birth rituals ...*

### **IMBELEKO (*CHILD BIRTH*)**

#### **Zulu notes**

Imbeleko ingomunye wemicimbi eyenziwa abantu abangamaZulu.

Lo mcimbi wenzelwa ingane. Kulo mcimbi kuhlatshwa imbuzi ukuze kutholakale isikhumba sayo. Lesi sikhumba sisetshenziswa ekubeletheni ingane emhlane kunina. Le ngane eyenzelwa imbeleko igqoka isiphandla.

### **CHILDBIRTH (*IMBELEKO*)**

#### **English translation**

*Imbeleko* is another ceremony to mention. This ceremony is performed for a child. A goat is slaughtered so that a skin can be obtained which is to be used to support the baby on the mother's back as she is carrying him/her. This child must also wear skin armlet (*isiphandla*).

*What MR. MBUZENI. SAMUEL NXUMALO had to say about coming of age rituals ...*

### **UMEMULO (*COMING -OF-AGE*)**

#### **Zulu notes**

Inkomo ihlatshwa ngomkhonto. Intombazane emulayo iyaye iye komalume bayo iyolanda umkhonto ibuye nawo. Ngosuku lomemulo iwunika ubaba wayo noma umfowabo omdala uma engasekho ubaba. Ubaba ube sekhombisa amantombazane inkomo ezomulisa lowo omuliswayo. Ibe seziyagwazwa inkomo. Igwazwa ubaba noma indodana yakhe endala.

Ngokunjalo nalenkomo ihlatshwa ngomkhonto futhi ihlatshwa esiphangeni. Nayo futhi ihlatshelwa esibayeni. Uma isihlinzwa ilaliswa ibheke phezulu. Ihlinzwa amadoda omndeni nezihlobo. La madoda aqala emqaleni aze ayophuma phansi emlenzeni. Kuyaye kusetshenziswe imimese noma isibhakela ukuze inyama ingasaleli esikhunjani

Uhlobo lwenkomo kuvame ukuthi kube yinkabi. Uma isihlahlelwa kuyaye kukhishwe izitho ezinjengomhlubulo, isinqe, umkhono, isifuba njalonjalo. Ngokunjalo abantu abekade behlahlela bayaye babongwe ngokunikezwa inyama ebizwa ngamantshontsho noma amahlinzelo. Le nyama bayayosa. Kukhona ke futhi isicubi okuthiwa impukane. Lesisicubi sibonakala ngokudikiza. Siyasikwa sishiswe emsamu ukukhombisa amadlozi ukuthi kuhlatshiwe. Ngesikhathi sishiswa kushiswa nempepho. Uma seyihlahleliwe inyama iyaye ibekwe emgoqweni wesibaya ukuze iye isahlanzekile endlini. Omama balapha ekhaya ke bona bageza amathumbu emfuleni. Uma isiphekwa kusetshenziswa amabhodwe amakhulu abizwa ngogalaza.

Iyaye iphekwe isikhathi eside ukuze ithambe. Iphekwa amadoda nezinsizwa. Uma sekusiniwe kwaqedwa kube sekuyadliwa. Inyama ifakwa ogqokweni bese kukhethwa umuntu ozoqoba inyama.

Ugqoko, nogqoko lunomuntu walo oqokiwe ukuthi makaqobe. Kuphaka bona laba abekade beyiphekile. Baye basebenzise uthi olucijile ukuyikhipha emabhodweni. Intombi emulayo ifaka isidwaba noma igqila bese ezinye zivunula ngemvunulo yesintu- Imidindi, nobuhlalo kanti izinsizwa zona zimbinca amabheshu ziphathe amahawu.

Isiphandla siyaye sifakwe ukuze kukhonjiswe ukuthi bekade kunomsebenzi lapha ekhaya. Ubaba wentombi eyemulayo kanye nayo intombi qobo layo yibona abafaka iziphandla. Leziziphandla zigqokwa ngesikhathi kuhlalelwa. Zigqokwa zize ziziqhumele zona.

## COMING-OF-AGE (*UMEMULO*)

### English translation

The spear used is obtained from the groom's side however if the girl is not engaged (not a fiancée) she has to go to her maternal uncle to get this spear- an act called *ukucimela*. When the girl comes back from *ukucimela* she hands the spear to either her father if the father is still alive or her big brother. The father will then point at the beast to be slaughtered as a sign of showing the girls the kind of animal to be slaughtered.

When the beast, which is usually an ox, has been slaughtered, skinning begins. They start from the neck and move down to the hindlegs. Butchering follows and is also performed by the same men who were skinning the beast. The following joints are then produced: breast (*isifuba*), neck (*isixhanti*), forelegs (*umkhono*), buttock (*isinqe*), and hindlegs (*imilenze*). The skimmers will be given pieces of meat to braai and these are termed *amantshontsho*. Another special cut is called the *impukane*. This meat is characterized by an involuntary spasm and it is the first piece of meat to be braai-ed for the ancestors (*amadlozi*) to communicate to them that the ceremony is about to begin. So, before *amantshontsho* are braai-ed, this meat must have been braai-ed first.

Cooking is done by men and the meat is served after the procession has been to the open terrain for Zulu dancing. When the initiate goes to the open terrain she wears the caul (*umhlwehlwe*) around the shoulders and a loinskirt (*igqila*). Gifts are given to the girl by the family and relatives if the girl is not a fiancée or by the in-laws if the girl is a fiancée.

*What MR. MBUZENI. SAMUEL NXUMALO had to say about wedding rituals ...*

## **UMSHADO (*WEDDING*)**

### **Zulu notes**

Inkomo yomshado ayikhungwa kufanele ihlatshwe ihamba ngoba ukuyihlaba ikhungiwe uyakukhokhela. Ihlatshwa umkhongi ngoba phela kungumsebenzi wakhe azokhokhelwa wona uma sekugcagcwa. Kuba khona impahla yakhe yalomsebenzi. Kuwumthetho womshado ukuthi kube umkhongi ohlaba inkomo. Phela ubevele ekhethwe umndeni ukuyobacelela isihlobo esihle emzini. Ukuhlaba le nkomo umkhongi usebenzisa umkhonto. Inkomo ihlatshwa ntambama umgcagco uzongena ngakusasa. Izintombi ziye zifune amangebezana. Zonke ke izinkomo zihlatshelwa esibayeni. Ukuhlinzwa kwayo futhi ke kuyefana nokuhlinzwa kwezinye izinkomo. Kuyaqikelelwa kodwa ukuthi insonyama iphuma kahle ngoba idliwa izintombi nezinsizwa.

Emshadweni ziba zimbili izinkomo ezihlatshwayo. Kuba eyakamkhwenyane kanti enye ifika nabakamakoti. Okunye okweziwa umkhongi kulomcimbi ukupheka inyama esizana nonkosikazi wakhe. Kubuye kushintshane izitho zezinkomo. Uhlangothi lwenkomo yakwamkhwenyane liye lapho kuhlezi khona abaphelezele umakoti bese kuthi uhlangothi

lwenkomo yakwamakoti luye kwabakamkhwenyane. Umakoti uyasigqoka isiphandla futhi athelwe ngenyongo.

## **WEDDING (*UMSHADO*)**

### **English translation**

The beast to be slaughtered for this ceremony is not tied up with a rope for slaughtering purposes. A slaughterer is fined for doing that. The slaughterer in this case is not the member of the family who has been identified by the family concerned to perform this function as is the case with other ritual ceremonies. It is the duty of the lobola negotiator (*umkhongi*) to slaughter this beast. However, it is important to note that the very lobola negotiator (*umkhongi*) was appointed by the family and he knows that part of his function is to slaughter the beast.

This beast is slaughtered the day before the wedding ceremony. As this is done, the girls will be asking from the lobola negotiator (*umkhongi*) some pieces of meat called *amangebezana* so that they can have a small braai. The skinning again is similar to other beasts except that special care is taken when butchering the carcass to ensure that the flank (*insonyama*) is removed properly as this part of beef is given to girls and boys.

In a wedding ceremony there are normally two beasts to be slaughtered. One beast comes from the groom's family and the other beast comes from the bride's family. The other role played by the lobola negotiator (*umkhongi*) in this ceremony is to cook the meat. He is assisted by his wife. He must also portion this meat. There are certain parts of these

slaughtered beasts that must go to either side. A section of beef from the beast which has been slaughtered by the bridegroom's family must be given to the bride's family and vice versa.

The procession from the bride's side (*umthimba*) will, for instance, receive the whole beef section from the beast which was provided by the groom's family, and the procession from the groom's side (*ikhetho*) will receive the same from the bride's family. The skin armlet (*isiphandla*) will be worn by the bride (*umakoti*) after the wedding. Singing and traditional dancing is performed.

*What MR. MBUZENI. SAMUEL NXUMALO had to say about loss of virginity rituals ...*

#### **UMQHOYISO (COW USED AS A FINE FOR LOSS OF VIRGINITY)**

##### **Zulu notes**

Leli gama lisebenza kakhulu endaweni yasemzansi nekwazulu Natal.

Abantu basenhla nekwazulu Natal bawubiza lo mcimbi ngomqholiso. Lo mcimbi usuke uqondene nabantu besifazane ngoba kusuke kuhlatshwe inkomo ebikade ibizwe umama kamakoti ngesikhathi kulotsholwa. Kuyenzeka ke ayigcine lenkomo aze ayihlabe uma sekuthanda yena. Ayinayo imicikisholo eminingi njengokugqokwa kwesiphandla nokuchelwa ngenyongo.

## **COW USED AS A FINE FOR LOST OF VIRGINITY (*UMQHoyiso*)**

### **English notes**

*Umqhoyiso* as it is called in South Coast is another traditional ritual the ceremony of which is peculiar to other ceremonies. This feast is for the women as the beast is part of the bride price (*lobola*) cattle. The beast is specifically given to the mother of the fiancée as part of the bride price (*lobola*). She can keep the cow and slaughter it at a later stage so as to enjoy it with the local people. There are no hard and fast rules as is the case in a wedding ceremony. The skin armlet (*Isiphandla*) is also not worn in this ceremony.

*What MR. MBUZENI. SAMUEL NXUMALO had to say about funeral rituals ...*

## **UMNGCWABO (*FUNERAL*)**

### **Zulu notes**

Indlela yokuhlaba inkomo ayihlukile kuphela kuya ngezindawo ngezindawo. Lapha kwelasebhodwe iyakhungwa ngomchilo bese ihlatshwa emhlabankomo okuyindawo engemuva kwezimpondo.

Imvamisa umuntu ozoyihlaba kuba umuntu omdala womndeni noma kube omunye womndeni owakhethwayo ngokwethembeka ngobuciko bakhe ekwenziweni kwemicimbi.

Kukhethwa umuntu othembekile nje ukuze kubalekelwe ukuthakathana emndenini. Kuyaye kube khona umkhonto noma ummese omiselwe lo msebenzi. Inkomo ke ihlatshwa emhlabankomo - indawo eyisiyingi esincane esinoboya obuphethukile kumbe kube maqondana nesiphanga ngemuva kancane phakathi kwezimbambo ezimbili ohlangothini

lwesinxele maqondana nenhliziyo. Ihlatshwa ntambama emuva kokufika kwesidumbu kweminye imindeni kanti kweminye kuba ngakusasa ekuseni ngoba inyama esuke izodliwa abantu abazongcwaba futhi ayigcinwa – idliwa iphele.

Abantu abansundu bahlabela esibayeni ngoba kukholeka ukuthi indawo yamadlozi isibaya. Lubalulekile ke uhlobo lwenkomo ezohlatshwa ukuthi luhambisane nobulili balowo ofihlwayo. Le nkomo iyinkomo yokuphelezela umufi. Kuhlale kubekwe amanzi okuhlamba izandla ukuze inyama ingabi namagciwane futhi ingangcoli.

Uma inkomo itholakala ukuthi inesici njengokuthi ayiboni noma iyaqhuga ayisetshenziswa. Ziningi ke izifo zemfuyo njengalokhu ziziningi nakubantu. Ezinkomeni kutholakala isiqimu (*anthrax*) kumbe umbendeni ngolimi lwakithi. Kutholakala futhi nesifo esibizwa ngokuthi ukuphunza (*contagious abortion*) Ezimbuzini kutholakala umee--- (*heartwater*), nomaqonywane (*orf*).

Uma inkomo isihlatshiwe kuye kubulwe isikhumba. Konke lokhu kwenziwa umndeni. Yingoba kubalekelwa abathile abangangile abangase bathathe okuthile kwalenyama baloye ngayo umndeni. Uma seyihlinzwa kuqalwa ngamanqina kwehlikwe ngemikhono nemilenze bese kuyiwa esifubeni okungukuyetha kuze kuyofikwa ebeleni. Kusuke esifubeni kuyiwe emqaleni lapho kubhobozwa khona kwenzelwe ukuphuma kwegazi kalula. Kusetshenziswa imimese uma kuhlinzwa.

Akukho okuvikelwa ngakho, kuphela kuyaye kuqashelwe ukuthi inyama ingasaleli esikhunjeni. Kuyaye kubekwe amanzi ngesitsha ukuze labo abahlinzayo bahlambe izandla. Ngokujwayelekile kukhishwa izitho ukuze kuphume inyama yamadoda nabesifazane nabazokwenza ngayo isitshulu, bese kuhlalelwa inhloko ngokujwayelekile, kukhishwe izimpondo nolimi nemihlathi. Umuntu womndeni onobuchule bokwenza lokhu nabanye abamsizayo.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

The manner of slaughtering a beast is not different however some places have a way peculiar only to themselves.

In Port Natal the beast is tied up and slaughtered by thrusting the spear in the area somewhere near the horns. This place is called stab area (*umhlabankomo*). Usually or traditionally the family head performs this task failing which his son or relative is appointed. Choice is important because the Zulu people believe in witchcraft - there is the perception that another person may steal a part of the beast and use it to bewitch this family and they may perish. A spear or knife is used to stab the beast. The beast may be slaughtered in the evening or early in the morning in other families. Traditionally the place where the slaughtering takes place is the kraal (*isibaya*). This place is special to the Zulu people as they believe it is the place of the ancestors (*amadlozi*).

The choice of the beast is also important for gender purposes – For the burial (*ukungcwatshwa*) of a female the beast must be the same gender and vice versa. Water will be used to wash hands so that the meat is not contaminated. An animal which suffers from any disease is not used for ritual slaughter hence choice is so important. There are so many diseases the animal may suffer from.

When this beast has been slaughtered, it is skinned by the removal of the skin. This particular task is again performed by the members of the family or relatives. To skin you start from the shin (*amanqina*) and move down the forelegs towards the breast. Other skinners will be moving down the hind legs at the same time. The person who is responsible for showing the direction by cutting it right through (*ukuyetha*) will start from the breast towards the udders if it is a female. Care is taken that the meat is not left on the skin; therefore skilled people are required to perform this task. The offal is removed after skinning and is taken by women to be cleaned. Hands are washed at all times.

When it comes to the butchering of the beast the joints are carefully removed so that the traditional joints for women and men are not cut wrongly. The head (*inhloko*) for men is further portioned to remove the horns before cooking. The order of butchering is not so important. Knives and axes are used to carry out this task.

The lung (*iphaphu*) and the heart (*inhliziyo*) come from the breast; the liver (*isibindi*) comes from the right hand side of the stomach, the flank (*umhlubulo*) come from both sides of the breast starting from the neck (*esixhantini*) towards the beginning of the buttock

(*isinge*), forelegs (*imikhono*) from the backbone (*emgogodleni*) towards the shins (*amanqina*) and the area behind the shoulder (*isiphanga*). The hind legs start from the buttocks (*isinge*) towards the shin (*amanqina*) just above the buttocks (*isinge*). The meat is then cooked in big pots using a wood fire. Meat is cooked and portioned by men before it goes to guests. For this particular ceremony there are no hard and fast rules about the service of certain parts of the meat other than the head (*inhloko*) which must be given to men.

At the eating venues, people will choose their own person who is going to chop the meat into bite size pieces – ‘blockman’ (*umqobi*). What is noticeable is that men do not wait for the ‘blockman’ (*umqobi*) to complete the chopping before they tuck in the meat whereas with women all the meat must be chopped before they start to eat. Usually they divide the meat amongst themselves so that each one has her own share. This meat can either be served cold or hot. For this particular ceremony there is no special dress code. There is also no wearing of skin armlet (*isiphandla*) for the funeral (*ukungcwaba*) ceremony.

*What MR. MBUZENI. SAMUEL NXUMALO had to say about cleansing ceremony rituals*

...

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Indlela yokuhlaba, ukuhlinza, ukuhlahlela, ukuphekwa, nokuphakwa kwenyama kuyefana neminye imicimbi. Isikhathi esijwayelekile sokuhlaba intambama futhi inkomo ihlatshelwa esibayeni. Okubalulekile lapha ukugcinwa ngendlela ephephile izitho ezinjenge ncekwa,

isiphandla kanye nemidikizo. Zonke le zizitho zilondolozwa kahle ukuze zingaweli ezandleni ezingafanele zabantu abangase bagange ngazo. Isiphandla siyagqokwa uma kubuyisa ngoba sikhomba ukuthi ubani owenze umsebenzi. Isiphandla lesi sifakwa esandleni sokuphonsa ngoba isona esamukela izinto futhi senze wonke umsebenzi. Isiphandla sisikwa ngasesandleni sokuphonsa senkomo. Kuthi kungaqedwa ukuhlahlela bese siyagqokwa isiphandla.

Akukalwa ukuthi sigqokwa isikhathi esingakanani kodwa uma umnikazi waso esenelisekile ukuthi usesigqoke ngokwanele usibeka emsamu noma asishise. Amathambo asale ngesikhathi kudliwa inyama ayaqoqwa bese kukhethwa ilanga lokuwashisa ngoba kusuke kusatshelwa ukuthi azothathwa abakhunkuli. Uma kwenziwa lo mcimbi kuyaye kuhlatshelwe amahubo asekhaya ejadu noma awesizwe. Ukubuyisa lokhu phela kwenzelwa umuntu owashonayo uma sekuphele unyaka. Imithetho yokuqoba inyama yamadoda yehlukile kunemithetho yokuqoba inyama yabesifazane.

Uma uqoba inyama yabantu besilisa iqatha lokuqala liya emlonyeni wakho wena mqobi. Lapho usuke ukhombisa abantu ukuthi le nyama ayinankinga iyadliwa. Amanye amaqatha ube sewuwaqoba uwaphonse yonke indawo esithebeni ukuze bonke abantu bakwazi ukucosha inyama. Abesifazane bona bayiqoba yonke inyama anduba idliwe. Kubakhona inyama ebizwa ngomkhono. Le nyama inikwa amadoda esibayeni ukuze ayose. Iya esibayeni iluhlaza ingaphekiwe. Bayayibenga bese beyosa. Bathi bangaqeda ukuyidla bese benikezwa ephekiwe notshwala. Uma sebeqedile umndeni usuyahlabelela uya kubona bese

bengena nabo bahlabelele lelculo lomndeni kuhanjwe njalo kuze kuyongenwa endlini yomcimbi. Kufikwe kusinwe bese kuphuziwa utshwala.

## **CLEANSING CEREMONY (*UKUBUYISA*)**

### **English translation**

There is only one method of slaughtering a beast whether the ceremony is wedding (*umshado*), coming-of-age (*umemulo*), cleansing ceremony (*ukubuyisa*), and others. The normal time for slaughtering is the afternoon. The place where the slaughtering takes place is the kraal. Skinning is done in a similar manner as it is done to the slaughtered beast of any ceremony. Other than the wedding ceremony, butchering is also the same; however, in the *ukubuyisa* ceremony the following parts of the slaughtered beast have to be kept in a safe place so that the evil doers will not be able to get them. These parts are skin armlet (*isiphandla*) and the part of the animal that makes an involuntary spasm when the animal is dead and has been skinned (*impukane*). The evil doers are believed to bewitch the family using these parts of the animal.

The cooking of meat is also similar to the cooking of meat for other ritual ceremonies. Service is also the same. The skin armlet (*isiphandla*) is worn by the person for whom the function is performed. This arm bracelet must be worn on the right hand side of the person and this is usually done after the carcass has been butchered.

After an unspecified period of time, the skin armlet (*isiphandla*) is taken off from the wrist and kept in the ancestors' shrine at the back of the rondavel (*umsamu*) where the ancestors

(*amadlozi*) are believed to reside or burnt at the time when the bones are burnt. These bones are the bones left after the meat is eaten. A traditional Zulu beer is brewed for this occasion. Some of the beer is drunk and a little bit is used to put out the fire. The bones are burnt because if the evil doers get them they will use them against this family for black magic.

During the cleansing ceremony (*ukubuyisa*) the foreleg (*umkhono*) is given to the men in the kraal to braai. Once that is done, cooked meat is served as well as traditional beer. After that the deceased's favourite songs are sung and the procession marches to the rondavel designated for the function. Inside this rondavel Zulu dancing is performed and the drinking of traditional beer continues.

The cleansing ceremony (*ukubuyisa*) is a ceremony that is performed for a person who passed away whereas the 'fetching' ceremony (*ukulanda*) is done if the family moves from an old site to a new site and in doing so leaving some family members who were buried in the old site behind. It is believed in a Zulu tradition that the location of a new home is not known by the ancestors (*amadlozi*) as none of them have been buried there. This family then has to perform this ritual to let the ancestors (*amadlozi*) know where they are so that they can continue to protect them.

The other ceremony which is as equally important is called *ukukhipha ihlambo* popularly known as washing of the utensils (*ukugeza izitsha*) in the South Coast region of KZN. This particular ceremony is performed a few months after the funeral and a goat is slaughtered.

## **Chapter Five: Participants 7 -12**

In this chapter I record the data collected from the second six participants in the study.

### **5.1 Participant number seven: MR THULANI XABA**

Mr Xaba and I had two meetings. Our first meeting was on the 29 August, 2005. This meeting lasted for about two hours. The idea behind this meeting was to introduce my research topic to Mr Xaba and use the opportunity to explain to him reasons for conducting this particular research. Our discussion on that day was very much about ritual ceremonies in general, we did not single out any specific ceremony. At the time of departure, he was very excited. The second meeting was held on the 23rd December, 2005, as he was on leave for the December holidays. Both interviews took place in his house. The second meeting lasted for about four hours as we took each ceremony type and discussed it in detail.

Mr XABA is from the same ward (*isigodi*) as me which is Dingimbiza, and his house is about four kilometers from mine.

When I asked him to give me the background of his upbringing, this is what he had to say: “I grew up under difficult conditions. I did not get an opportunity to go to school. I was working as a herdboys for the local people and whatever meager earnings I received from these people I used to look after my family. I then worked in the sugarcane fields and continued to look after my family. I was brought up by my grandfather, Mnumzane Caleni Xaba. My oral genealogy (*izithakazelo*) runs thus:

*Xaba*

*Nyambose*

*Mthethwa*

*Shwabade*

*Kano Zulu*

*Nonkosi*

The ritual ceremonies which I have performed are during puberty (*ukukhulisa*), and coming-of-age (*umemulo*). The difference between the two is that for puberty (*ukukhulisa*), you slaughter the goat only whereas for coming-of-age (*umemulo*) you slaughter the goat and an ox. I have also taken part in other ceremonies as performed by the family.

*What Mr XABA had to say about funerals ...*

### **UMNGCWABO (*FUNERAL*)**

#### **Zulu notes**

Inkomo ihlatshwa ilunga lomndeni. Le lungu lo mndeni lisuke likhethwe yiwo umndeni ngokubona ubuhlakani balo nobuciko ekuhlabeni izinkomo. Lo muntu ozohlaba inkomo uye anikezwe ummese noma umkhonto azowusebenzisa ekuhlabeni inkomo. Lo mmese noma lo mkhonto uvele ubekelwe lo msebenzi kulo mndeni. Umhlabi uye ayigwaze esiphangeni. Ngokomthetho weSiZulu inkomo ihlatshelwa esibayeni ngakho -ke naye lo mhlabi uyihlabela esibayeni. Inkomo ezohlatshwa iyahambisana ngobulili nohlobo lo muntu owenzelwa umsebenzi.

Uma isihlahleliwe zonke izitho ezikhishiwe ziyathwalwa ziye endlini yomcimbi zibekwe emagayini omuthi ukuze zingabi nenhlabathi. Abantu abangamaZulu bakhonze ukukhetha inkomo ecebile ngoba bakholelwa ukuthi iphile kahle futhi imnandi. Noma sekuhlinzwa kuba abomndeni abahlinzayo. Baye baqale ngasenhloko behle njalo baze bayofika esinqeni. Uma behlinza basebenzisa imimese. Nokuhlahlela futhi kwenziwa yibo abomndeni. Uma isihlinziwe kuyaye kubhoboswe isisu ukuze kukhishwe amathumbu, amaphaphu, inhliziyo, isibindi, nenyongo.

Amathumbu athathwa amakhosikazi omuzi ukuze baye kowageza emfuleni. Le nyama iphekwa ngamabhodwe amakhulu emlilweni owenziwe ngezinkuni futhi iphekelwa emnyango. Abesilisa badlela esibayeni kanti abesifazane badlela endlini. Le nyama ingadliwa ibanda noma ishisa. Laphaya esibayeni uma sekufike isithebe senyama kuyaye kukhethwe umuntu osemncane kunabanye ukuthi aqobe inyama ibe amaqatha azokwazi ukungena emlonyeni kodwa ayi amancane kakhulu.

## **FUNERAL (*UMNGCWABO*)**

### **English translation**

The beast is stabbed by a family member. This person is chosen by the family members because he has the skill and knows where the stab area is. To perform this task he is given a knife or spear which is only used for this purpose. He stabs it in the area near the *bolo* (cut of beef found in the forequarter around the foreleg area). The slaughtering of the beast takes place in the kraal used normally for all the Zulu traditional ceremonies. The gender of the type of beast to be sacrificed is determined by the gender of the deceased. A fat beast is

usually chosen as thinness is a sign of sickness. Skinning is done by the family members. When they skin the animal, they start from the head and move through the backbone down to the buttock area. To do this successfully they use sharp knives. Once the puncturing of the stomach is done, and the offal has been removed, women will then take the offal and go to the river so that the river water can be used to wash it. The removal of the offal is then followed by the butchering of the carcass in order to produce joints of meat and this task is also carried out by the same team.

When the joints are carried from the kraal to the big rondavel, they are laid on the branches of the tree not directly on the ground. This is done so that they do not get dirty.

When it comes to cooking, big pots are used and the type of fire used is a wood fire. Service is carried out in separate venues. Males go to the kraal and females are served inside the rondavel. Meat is portioned by the family head and put on wooden mats which serve as wooden platters. Young men who are members of the family or relatives are tasked with serving the meat. Some will serve the guests in the kraal and others will serve women. The guests further choose their own person, usually someone younger than all of them, to cut the meat into bite sized pieces and the guests begin to tuck in. This meat is accompanied by dumplings. The Zulu people are not fussy about the temperature of the food. This meat can be served hot or cold.

*What Mr XABA had to say about the cleansing ceremony ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Kuthi ngoLwesine kuhlatshwe inkukhu okuyiyona okubikwa ngayo umcimbi ozokwenziwa. Ngesikhathi kuhlatshwa le nkukhu kushiswa impepho. Impepho phela iyo okukhulunywa ngayo emadlozi. Le nkulumo yenziwa ilunga lomndeni okuyilona eliphethe lapha ekhaya.

Ayabikelwa ke amadlozi ngokuzokwenzeka. Emva kwenkukhu kuhlatshwa imbuzi. Nayo futhi ihlatshwa ngoLwesine ntambama. Le mbuzi iyalengiswa ilale idliwe ngolwesiHlanu kanti emva kwalokho kube sekulungiselelwa ukuhlatshwa kwenkomo. Ngaphambi kokuhlatshwa kwenkomo kushiswa impepho futhi kukhulunywe namadlozi. Inkomo ibe seiyahlatshwa emva kwalokho ihlinzwe bese iyahlalelwa.

Zonke izitho ezikhishiwe zibe seziyathuthwa ziyiswe endlini ehlelelwe ukuphatha umcimbi. Izitho ezikhishwayo kuye kube umkhono, inhloko, umlenze, isinqe, isifuba kanye nezitho zangaphakathi. Nayo futhi le nyama iyalala kuthi ngakusasa ixhatshelwe ukuze ikwazi ukungena emabhodweni uma isiphekwa. Kuthi uma sekuphakelwa abantu kuqikelelwe ukuthi umkhono uyaya esibayeni okungusiko oluqavile impela.

Le nyama okungeyomthetho esizulwini uyamangalelwa enkosini uma ungayikhiphanga. Amadoda ayayosa le nyama abe seyidlela khona lapho esibayeni. Kanti futhi nayo ephekiwe amadoda ayidlela khona futhi esibayeni. Uma eseqedile ukudla inyama

abesenikezwa utshwala ukuze ehlise. Emva kwalokho abomndeni bazoqala iculo bahlabelele baye ngakhona esibayeni ukuyohlangabeza laba abasesibayeni. La madoda asesibayeni aye ahlangane nabo abomndeni kuhlatshelwe kuyiwa endlini ephethe umcimbi. Ilunga lomndeni okuyilona eliphethe umndeni liyaye lihambe phambili kuze kuyongenwa endlini.

Kufikwe kusiwe kushiwo izaga bese bekhonjiswa utshwala babo obuqondene nabo laba abasuka esibayeni. Iculo elivame ukuculwa yilelo elalithandwa umufi. Ngesikhathi kubuyelwa endlini kusukwa esibayeni lona ophethe umcimbi uphatha ithambo lomkhono elisale ngesikhathi kosiwa umkhono. Uye aliphakamise njalo kuze kuyongenwa endlini. Ligcina ngokuthi liphanyekwe emsamu lelithambo.

### **CLEANSING CEREMONY (*UKUBUYISA*)**

#### **English translation**

On Thursday a fowl is slaughtered and incense (*impepho*) is burnt. A senior member of the family talks to the ancestors (*amadlozi*) informing them about what is going to happen (communication). Goats are then slaughtered on Thursday, and the meat is hung overnight, cooked and served on the following day just before the slaughter of the cow/ox.

On Friday afternoon incense (*impepho*) is burnt again to inform the ancestors about the slaughtering of the cow/ox. The animal to be sacrificed is then slaughtered. Once slaughtered it is then skinned and butchered. The joints are then carried from the kraal to the main rondavel where they are hung.

The joints produced are shoulder (*umkhono*), head (*inhloko*), leg (*umlenze*), buttock (*isinge*), breast (*isifuba*), and offal (*ezangaphakathi*). The meat is further portioned on a Saturday morning in preparation for cooking. The shoulder (*umkhono*) is given to local men who braai it in the kraal.

This is then served with a traditional Zulu beer (*utshwala*). The family members will start a song, usually the deceased's favourite song and march in a rhythmic motion towards the kraal to meet the local men. The local men will then join in the singing and the procession will then march back to the main rondavel. Singing and Zulu dancing will continue inside the rondavel and the women will be ululating. Everyone will be in a jovial mood. All this takes place under the leadership of an elderly man or the son of the deceased. The shoulder bone will be carried and hoisted by this elderly man or son. It is eventually hung in the rondavel.

\* \* \* \* \*

## **5.2 Participant number eight: MR NIKWE**

Our first meeting was on March the 7<sup>th</sup> 2006 in my car on the way home. As usual the first thing to do was to introduce my research topic to him so that he understood what I was doing and the reasons for doing it. On that day the whole discussion was very general. I gave him some time and then we made a plan to meet later. His house is in the ward (*isigodi*) called Makhoso. This is about 10 kms from my house and our second meeting was

held there. This special day was the 25<sup>th</sup> April 2006. Our discussion was about the funeral (umngcwabo). It took us about an hour to finish the interview.

Mr Nikwe hails from Harding. He, therefore, was not born and bred in Umthwalume. His knowledge and the kind of Zulu he speaks have an Eastern Cape influence, and so I was keen to get his perspective.

*What MR NIKWE had to say about funerals ...*

### **UMNGCWABO (*FUNERAL*)**

#### **Zulu notes**

Inkomo ihlatshwa ngokugwazwa esiswini umuntu owaziwayo ukuthi uyakwazi ukuhlaba. Lo muntu usebenzisa umkhonto. Le ndawo ayihlaba kuyona ibonakala uma inkomo isusa unyawo.

Uma seyihlatshiwe iyahlinzwa. Lokhu kwenziwa ngokuthi kususwe isikhumba. Inkomo esizulwini ihlinzwa amadoda ngoba yiwona angochwepheshe ekuhlinzeni. Uma inhlinzwa kuqalwa emqaleni kuyophethwa emsileni. Kusetshenziswa imimese uma kuhlinzwa. Ukuze inyama ingasali esikhumbeni kusetshenziswa ugodo kudushwe ngalo isikhumba. Kuyaqikelewa ukuthi sonke isikhathi kuhlanzekile laphe kuhlinzwa khona ngokugeza izandla njalo. Ukuhlahlela nako kwenziwa amadoda. Akhipha izitho zenyama ngokwahlukana kwazo. Izitho ezikhishwayo kuba: Insonyama, isifuba, Inqulu, Isibindi. Lezizinyama zibonakala ngalezizimpawu ezilandelayo: Insonyama incane kanti futhi

ithambile, isifuba sikhulu futhi sithambile, inqulu inde futhi ithambile. Lezizitho zitholakala kulezindawo ezilandelayo:

Insonyama itholakala esiswini, isifuba sitholakala ezansi komqala, inqulu itholakala esinqeni kanti isibindi sitholakala ngaphakathi esiswini. Awekho amahlinzelo enkomeni yomngcwabo.

Uma sekuphekwa inyama yomcimbi akukalwa sikhathi, inyama ikhishwa uma isivuthiwe. Iphekwa abantu besifazane ngoba kuwumthetho ukuthi abantu besifazane kuba yibo abaphakayo. Uma sekudliwa inyama iyaqotshwa ibe amaqatha. Akukhathalekile ukuthi iyabanda noma iyashisa. Emngcwabeni akuvunulwa ngemvunulo yesintu njengasemicimbini eminye.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

The animal is stabbed in the stomach. The slaughterer uses the spear and he has to be someone who is skilled in slaughtering. The animal is induced to move so as to show the stab area. As it moves the slaughterer moves swiftly and stabs it. When it comes to skinning, men will gather around the carcass and skin it using the knives and sometimes logs will be used to loosen the skin from the carcass. Skinning is started from the neck and the skinners move down to the buttock area. Butchering follows after skinning and it is done in the following manner:

The butchers produce: flanks (*insonyama*), breast (*isifuba*), buttock (*inqulu*). A brief description of these joints is as follows: the flank (*insonyama*) is small and tender, breast (*isifuba*) is big and tender, and buttock (*inqulu*) is big and tender.

The cooking process is not timed and it is the women who do the cooking. When it is cooked, the meat is dished up and placed on the serving mat (*isithebe*). At serving time, men will be in the kraal and women will be in the house. Men will choose the youngest in the group to cut meat into bitesize pieces.

\* \* \* \* \*

### **5.3 Participant number nine: MR BHEKUMUZI MSANI**

Mr Bhekumuzi Msani is married with eight children. His age is 64years. He lives in the Umthwalume place called Bhobhweni.

:

His oral genealogy (*izithakazelo*) are:

*Msani*

*Majoka,*

*Zshula,*

*Magina,*

*Hlunilehlophe letala amakhosi*

*What MR BHEKUMUZI MSANI had to say about coming of age rituals ...*

### **UMEMULO (COMING –OF- AGE)**

#### **Zulu notes**

Loluhlobo lo mcimbi lwenzelwa intombazane engakagani. Umndeni uyahlangana uvumelane. Uma sewuvumelene abe seyaqala amalungiselelo omcimbi. Kuqalwa ngokugaywa kotshwala. Le ntombi ezomula kufuneka ukuthi igonqe. Inkomo ihlatshwa ngoLwesihlanu ntambama. Kuthi ebusuku bangoLwesihlanu intombi emulayo iphelezelwe ontanga bayo iye komalume wayo iyophula umkhonto. Zifike ke lezintombi zinikwe okudliwayo bese zibuyela ekhaya lapho zifike zisine ubusuku bonke.

Kuthi ekuseni zihambe ziye emfuleni ziyogeza. Uma sezibuyile emfuleni ziyaqhubeka nokucula zisine. Uma seziqedile ukusina zinikwa inyama yazo zidle. Lentombi emulayo ibe seyichelwa ngenyongo, futhi imbathiswe umhlwehlwe emahlombe. Ziqede lapho ziye esigcawini lapho zifike ziqhubeke nokusina khona. Ngesikhathi ziya esigcawini ziholwa uyise wentombi emulayo. Zihamba zihuba. Uma sezifikile esigcawini intombi emulayo ihamba ihlaba umkhonto phambi kwezihlobo. Lomkhonto uma sewubuyela emuva kufanele uhambisane nemali. Uma seluqediwe loluhlelo kubuyelwa ekhaya kubuswe.

### **COMING-OF-AGE (UMEMULO)**

#### **English translation**

This particular ritual is performed for the virgin. Once the family has decided that they want to do this, they then begin to do preparations. A traditional Zulu beer is brewed. The virgin does not wander around for about a week. She stays in a secluded place (*uyagonqa*).

The beasts are then slaughtered on a Friday afternoon. At about 12:00 the girls will accompany this virgin to her mother's place to ask for gifts (*ziyophula umkhonto*). Upon arrival there, they are given something to eat. They then go back home and perform traditional dancing the whole night. In the morning of the function day, the girls will go to the river to bath. They come back from the river and perform the traditional dancing. They are then given their meat to eat. Once they have eaten, they will then go to an open ground to continue with traditional dancing. They will be attired in traditional gear. The virgin will be sprinkled with gall and the cauls will be wrapped around her shoulders.

Her father will lead her to the open terrain. As they move towards the terrain a traditional song is sung. She dances around with the spear in her hand looking for gifts. Once she has identified a person whom she thinks should give her a gift, she thrusts the spear into the ground in front of that person and she dances back to her group. This person must now take the spear back to her. When he leaves the spear with her, he has to give her a gift as well. This goes on until she feels she has collected enough gifts. The procession then marches back home and the feast begins.

*What MR BHEKUMUZI MSANI had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Loluhlobo lomcimbi uhlobo lokubuyisa umuntu owashonayo. Kusetshenziswa uhlobo oluthize lomuthi okuthiwa umlahlankosi. Lomsebenzi wokubuyisa wenziwa abantu

abadala. Omunye walababantu uyamemeza ebiza lowo ozobuyiswa emcela ukuthi akaye ekhaya.\_Ngesikhathi sekubuyelwa ekhaya akufuneki ukuthi kube khona okhulumayo. Kukhulunywa kuphela ngesikhathi kweqiwa umfula uma sekwaziswa lowo obuyiswayo ukuthi sekweqiwa umfula. Kuhlatshwa imbuzi kulomcimbi.

### **UKUBUYISA (*CLEANSING CEREMONY*)**

#### **English translation**

This is the bringing home of the deceased. A special tree branch is used. This tree is called *umlahlankosi*. Only elderly people perform this task. One of these people will shout telling the deceased that they have come to fetch him and that he must now come home. On the way back home no talking must take place except when crossing the river.

\* \* \* \* \*

#### **5.4 Participant number ten: MR MBHEKISELWA JWARA**

I had two interviews with Mr Jwara. Both interviews were conducted in my house. It was easy for me to invite him because he is my relative. The first interview was on the 28th June 2006 in the evening. On this day we spoke in general about the ritual ceremonies and their significance. I used this time as an opportunity to explain what I am doing.

The second interview was held on 7<sup>th</sup> July 2006 at about 14:00. On this day we were more focused as he already knew what I was intending to do. We covered almost all the rituals. The first interview took three hours and the second interview took four hours.

Mr Mbhekiselwa is the second son of Mr and Mrs Sifo Jwara. He was born in a place called Nomoyi in the South Coast under the chieftaincy of Mr Chiliza. He has no formal school education. He acquired his education through ABET and he completed level 4. He is not the eldest in the family either. He has no personal naming patterns (*izihasho*) as such but he does have oral genealogy (*izithakazelo*).

His oral genealogy (*izithakazelo*) are:

*Jwara,*

*Mbelu,*

*Sjekula,*

*Mnangwe*

*Maqabaqaba*

Born of a traditionalist who used to slaughter beasts for various ceremonies, there was no way he was not going to learn and master the skills of traditional slaughter. He herded cattle for a long time before going to look for work.

He is a married man with two wives and lots of children. His house is about twenty kms from my house. He met an accident and was hospitalized for a few months last year before I could interview him.

During the interview, he agreed with most of the things said by other study participants regarding the manner of slaughtering, skinning, and butchering. This is what he had to say about the wedding ceremony:

*What MR MBHEKISELWA JWARA had to say about weddings rituals ...*

### **UMSHADO (WEDDING CEREMONY)**

#### **Zulu notes**

Indaba yomshado iqala lapha ekuganweni. Umkhwenyane uqoka umkhongi bese bebonisana ngamalobola. Umkhongi ubesevuka ekuseni kakhulu alibangise kubo kamakoti ukuyocela isihlobo esihle. Ukuziphatha kahle kwakhe laphaya kwamakoti kubalulekile kakhulu ngoba uma engaziphathi kahle uyahlawuliswa. Uma buqamama nomuzi amemeze ngokuthi “Ethi mngane” okuyindlela yokubingelela esimweni esinjenganalesi. Uyaqhubeka ke asho nezithakazelo zakhona, ebathopha phela. Lobuhlobo abucelwa mahala kuba khona izinkomo ezibalwayo. Kuwumsebenzi womkhongi ke ukusho ukuthi lobuhlobo ubucela ngezinkomo ezingaki futhi ezimbala muni. Lomndeni aze kuwona ungaziba nje ushaye sengathi awuzwanga ukuze aphinde futhi.

Kuthi emva kwesikhathi bamcele ukuthi akangene endlini. Nalapha endlini uyacelwa futhi ukuthi makaphinde asho lokho abekade ekusho emnyango. Uma esephindile babe sebecela invulamlo okungaba imbuzi noma kube imali ukuze bakhulume naye. Ngaphambi kosuku lomshado umkhongi uyathunywa umkhwenyane ukuyocela usuku lomshado. Kuthi ngosuku lomshado umkhongi ahambe futhi aye kubokamakoti ayomlanda. Udwendwe aluvunyelwa ukuthi lungene emasangweni akamkhwenyane kuze kufike umkhongi nokhamba lotshwala. Uma sebephuzile umkhongi uyabahola aye nabo endlini.

Umkhongi uye futhi ohlaba inkomo ayipheke futhi ayiphake. Ukwenza lokhu esizananomkakhe. Kubalulekile ukuthi abe nolwazi lazo zonke lezizinto azozenza. Inkomo

uma seyibulewe ibhotshoswa umakoti esiswini. Emshadweni kuhlatshwa izinkomo ezimbili, kodwa ngaphambi kalokho uyise wentombi eshadayo uyikhipha ngenkomo ekhaya. Lokhu kubizwa ngokuthi umncamo. Uyise wentombi uhamba nayo aye esibayeni lapho eyokhuluma namadlozi khona. Uma esefikile esibayeni uye asho lamazwi “Ntombi uyahamba namhlanje uya koqala umuzi omusha. Uze ungaziphoxi lapho uya khona. Uze ungathengi amakhekhe uwadle elawini. Uwashele abantu basemzini, Ubabezala nomamezala. Umkhwenyana uma efika ekuseni uze ungambuzi ukuthi uphumaphi, Mnike amanzi okugeza nokudla adle. Uma uzwa kuthi khuluma, phuza amanzi uwamumathe. Uma uxabene nomkhwenyane ungayi ukuyosho ekhaya.”

Umakoti akabe esaphindela endlini uma esesuka esibayeni futhi akabheki emuva. Uyise kamakoti uphatha umkhono okuyinyama azoyinikeza abasemzini. Abakamkhwenyane bona banikela ngenkomo kanye nembuzi.

Lembuzi ibizwa ngendlakuda. Lendlakudla phela inhloso yayo ukunikeza umakoti ilungelo lokuthi adle ukudla lapha emzini. Abakamakoti ke bona banikela ngenkomo ukuze amadlozi abo azi manje ukuthi sekunelunga lomndeni eselizobashiya liye komunye umuzi. Bathatha lelithuba futhi ukuthi bacele emadlozini ukuthi ayiphe inhlanhla intombi yabo emendweni ikwazi nokuthola abantwana. Abakamkhwenyane bahlabela ukukhanda ubudlelwane nobuhlobo obuhle nabakamakoti. Lapha ke kulezinkomo kushintshana izinhlangothi. Uhlangothi lwenkomo yakamkhwenyane luya kubantu bakamakoti kanti uhlangothi lwenkomo yakamakoti luya kwabakamkhwenyane. Umakoti ube esethelwa

ngenyongo okuwuphawu lokumamukela lapha ekhaya futhi namadlozi akhona amazi. Ugeniswa emadlozini akamkhwenyane.

Uma seyihlatshwa lenkomo yakwamkhwenyane izintombi zakwamakoti zicula zithi ayivuke kanti ezakwamkhwenyane zithi ayilale. Phela lezi zakwamakoti zikhuthaza ukuthi ayivuke ukuze zihlawulise umkhwenyane ngamanxeba. Ukuba kuningi kwamanxeba kusho imali eningana ezokhokhwa umkhwenyane. Lezi zakwamkhwenyane zithi ayilale ukuze angahlawuli umkhwenyane. Emva komcimbi izintombi zakwamakoti ziya emadlelweni ziyolusa izinkomo zalapha kwamkhwenyane. Ngesikhathi zisemadlelweni zithola ithuba lokuyothenga ushukela esitolo ngemali eziyithole ngesikhathi zicimela. Ziye zenze umbhubhudlo zidle. Uma sezibuyile emadlelweni ziphelezela umakoti ziye naye ekhishini. Umakoti ufika ekhishini acele umshanelo nocansi. Uyashanela bese enikeza umnumzane ukhamba lotshwala.

## **WEDDING (*UMSHADO*)**

### **English translation**

The whole process starts from engagement (*ukuganwa*). The bridegroom will appoint a man to negotiate lobola on his behalf (*umkhongi*). This man will discuss the bride price (*lobola*) with the bridegroom. He then, on the day of negotiations, wakes up early in the morning and sets off to the bride's house otherwise known as the fiancée. The manner in which he must conduct himself when he has arrived there is very important otherwise he is fined. He will stand outside the gate and greet the family. Because of the distance he is forced to call out loudly. First he cites the oral genealogy of the bride (*ethi Mngane Nina*

*base kutheni*), then he cites the oral genealogy of the bridegroom (*yimina usibanibani wasekutheni*) and then he informs them of the purpose of his visit- which is to establish good relationship between the two families and he names the colours of the bride price cattle - the number must not be even (*ngizocela ubuhlobo obuhle lapha ekhaya. Ngizocela ngezinkomo ezi--- number- inkomo e, ne, ne ne* ). The family may ignore him pretending not to have heard him. He is then forced to repeat what he had said. After a while they respond and ask him to come inside the house. He is asked to repeat what he said when he was outside. They then ask for a goat or money (*imvulamlo*) so that they can talk to him. Before the marriage, the lobola negotiator (*umkhongi*) will also be sent by the bridegroom to go ask for the right date for this important day. On the day of the wedding, the lobola negotiator (*umkhongi*) will go to the bride's family to fetch the bride. When the procession (*udwendwe*) arrives at the bridegroom's house they are not allowed to enter the gates until the lobola negotiator (*umkhongi*) goes to them with a calabash of Zulu beer. Again the lobola negotiator (*umkhongi*) will lead them to the house. He slaughters the beast. He is assisted by his wife in cooking and serving the meat. So, he has to have the knowledge and skills not only to negotiate but to cook and serve properly i.e. in a proper traditional way. Only the bride has the right to pierce the stomach of the beast (*bhobosa*) on the wedding day.

Two beasts are normally slaughtered. The bride's father will slaughter a cow at home. This cow is called *umncamo*. The bride will be led by her father to the kraal where the father will talk to the ancestors (*amadlozi*). Once this has been done the bride does not go back to

the house. She must now go to her in-laws. The father of the bride will say something like this:

*Ntombi uyahamba namhlanje uya koqala umuzi omusha.* Today, my girl, you are leaving us to start a new life. *Uze ungaziphoxi lapho uya khona.* Do not disappoint us there/ do not let us down there. *Uze ungathengi amakhekhe uwadle elawini.* . Share what you have with others- do not buy cakes and eat them alone. *Uwashele abantu basemzini Ubabezala nomamezala* You must wash the clothing for your mother in- law and you father in- law. *Umkhwenyana uma efika ekuseni uze ungambuzi ukuthi uphumaphi, mnike amanzi okugeza nokudla adle.* If your husband comes back home in the morning of the following day, do not ask him anything, instead give him water to bath and food to eat *Uma uzwa kuthi khuluma, phuza amanzi uwamumathe.* If there is an urge to ask him something, drink water but do not swallow them *Uma uxabene nomkhwenyana ungayi ukuyosho kini...* If you had a fight with your husband, do not come here to report him.

The bride's family will then take with them the foreleg (*umkhono*) to be given to the in-laws. The bridegroom will in turn offer a cow and a goat to be slaughtered. This goat is called *indlakudla* (name of the goat offered by the bridegroom so that it can be slaughtered for a wedding ceremony). This is to give the bride permission to eat.

The bride's family slaughters the cow so as to inform their ancestors (*amadlozi*) that they are about to lose a family member and asking them to look after the girl and give her luck so she can bear children for the in-laws.

The beast slaughtered by the in-laws is to create a harmonious relationship between the two families including the ancestors (*amadlozi*). The in-laws will give the bride's family half of the beast carcass and the bride's family will do the same as a symbol of unity. The gall from the two animals will be poured on the parts of the body of the bride.

As part of celebration, the bride's girls will say '*ayivuke*' (it must get up) when the beast is slaughtered and the bridegroom team will chant '*ayilale*' (it must sleep). The more stab wounds the beast incurs the more fines the bridegroom's team incurs hence the bride's girls chant of '*ayivuke*'.

The girls will go to the veld on Monday after the wedding to look after the cattle. They then go to the shop to buy sugar and loaves of bread with the money they got from visiting the relatives (*ukucimela*). They make a water sugar solution (*umbhubhudlo*) and feast together - *adla ushukela*.

From the veld they accompany the bride to the kitchen. The bride will then ask for the broom and the grass mat. She will sweep and then offer the family head (*mnumzane*) some traditional Zulu beer.

*What MR MBHEKISELWA JWARA had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Ngaphambi kokuthi ihlatshwe inkomo kushiswa impepho. Emva kwalokho inkomo iyahlatshwa . Kuvame ukuthi kube inhloko yomuzi ehlaba inkomo. Uma ingekho inhloko yomuzi kuba indodana endala. Kusetshenziswa umkhonto uma kuhlatshwa kanti indawo okuhlatshwa kuyona kuba isesiphangeni. Ukuze ivele le ndawo inkomo iyathintwa ithi ngesikhathi ithi iyahamba bese ivela lendawo efunekayo, umhlabi asheshise ayihlabe. Ukuhlaba inkomo kwenziwa esibayeni ngoba ilapho amadlozi ehlala khona. Abantu abazohlinza baqalangokugeza izandla anduba bahlinze. Inkomo iyethiwa ngaphambi kokuthi ihlinzwe.

### **CLEANSING CEREMONY (UKUBUYISA)**

#### **English translation**

You burn the incense (*impepho*) before the beast is slaughtered and then the chosen member of the family slaughters the beast. This is usually the family head, failing which the eldest son is chosen. The spear is used for slaughtering. The stab area is the area near the foreleg called the bolo (*isiphanga*). The beast is touched by the slaughterer and as it takes the step forward it reveals this sensitive spot and the slaughterer has to move very fast to stab the beast. Men will wash their hands first. The slaughtering is performed in the kraal. This is where the ancestors (*amadlozi*) are believed to be. Before the skinning process is begun the drawing of the starting lines by means of a knife to show direction of

skinning is done (*ukuyetha*). This usually starts from the breast to the hind legs and forelegs.

\* \* \* \* \*

### **5.5 Participant number eleven: MISS NITHINI BRIDGETTE SABELA**

Her name is Nithini Bridgette Sabela. She was born in the Mthwalume section called Malangeni. Her ward (*isigodi*) is Mhlangamkhulu and the local river is also called Mhlangamkhulu. Her chief (*inkhosi*) is Mr S Shozi and her local headman (*induna*) is Mr Mngoma. Her nearest town is Umzinto. She grew up under very difficult conditions as she never got an opportunity to see my father with my own eyes.

Her mother brought her up. She started school in 1959 and left in 1966 as her mother could not afford to pay for her school fees then. She has not been fortunate to get married, however she does have children. She is currently at an advanced stage of a learner sangoma.

*What MISS NITHINI BRIDGETTE SABELA had to say about Puberty Stage rituals ...*

### **UMKHULISO (PUBERTY STAGE)**

#### **Zulu notes**

Kusasho into eyodwa.

Utshwala besizulu abusali phela ibona phambili. Kuzothi seliqaliwe ijiki ziqale izintombi ziphume zicula isiyoyo. Uma zifika zicela ukhipha lokho onako, imali ikomishi noma

ipuleti bese ziyakusanela wena ozinikile. Ikona ukubonga kwazo ukuthi uzamukele. Uma ungavulanga zaze hamba zithatha noma iyiphi into eziyoyithola ngaphandle ngoba avumanga ukuzivulela.

Futhi azisini zithi uma ziphumile ngoLwesihlanu zibuye zize endlini. kuthi lo okunguyena ophucayo aye emsamo atshengiswe izimbuzi zakhe, eyokuqala eyokuphuca, eyesibili eyamasi. Ngomgqibelo ziphuma intathakusa ekuseni ngehora lesine ziye emfuleni uyophuca zichazwe zigcobe ibomvu. Kukhona okusalayo. Lo owenzelwayo uhlala emgonqeni isonto lonke akabonwa noma ikanjani.

Uphuma nokhotshana ngoba eyotheza igoqo lakhe lezinkuni. Uma sebebuya emfuleni baguqa ekhothameni bambathiswe amathawula. Babhince amabubane kanye nobuhlalu bahlobe bese bengena emsamo ukuyothola izingongo neziphandla bese umzali akhombe imbiza yotshwala yalo okhuliswao namahehu baphuze bonke ukudla futhi badle.

## **PUBERTY STAGE (*UMKHULISO*)**

### **English translation**

Once the preparations for making traditional beer have started, the girls will begin to do their visits to the local people and relatives asking for gifts (*isiyoyo*). If visited, you can give them anything from money, teacup, plate etc. They then dance for you - this is their sign of appreciation for what you did for them.

If you refuse to give them anything they then grab anything within their reach and leave without dancing. On arrival back home, the girl responsible for the ceremony will get to know the goats which will be slaughtered for her. The first goat is for shaving the head and the second goat is for *amasi* (Maas)

On a Saturday morning they leave for the river so as to shave cuts and smear red soil made wet like a paste (*ibomvu*). Before the ceremony begins the girl and her assistant (*khotshana*) will be confined for a week. When the girls come back from the river they kneel in front of the house and the towels are wrapped around them.

They wear traditional gear such as pleated leather skirts (*mabubane*) and beads. She and her assistant will go to the interior back of the rondavel (*umsamu*) to receive her gallbladder (*inyongo*) and skin armlet (*isiphandla*). Traditional beer and traditional nonalcoholic drink (*amahewu*) will be given to the guests to drink after which they can disperse.

*What MISS NITHINI BRIDGETTE SABELA had to say about engagement rituals ...*

## **UMCELO (ENGAGEMENT)**

### **Zulu notes**

Kufika abakhongi bezovula indlu. Uma befika bacela isihlobo esihle, basho izithakazelo zakulowo muzi. Uma sebengaphakathi bayabuzwa ukuthi beze ngobani uma sebeshilo, ibizwe intombazane ibuzwe ukuthi iyabazi yini la bantu uma ithe iyabazi

sekuzoqhutshekwa ke. Uma sekuwumcelo omkhulu bathwala amatshali okuthiwa onogodola. Onogodola bahambisana nembuzi okuthiwa ubikibiki wona unebhodwe elikhulu lesizulu, usawoti, ummese, imbazo, ilambu okuthiwa isiketekete.

Leli bhodwe kuthiwa elokupheka imbuzi, kanye nendishi enkulu. Ubikibiki lo uqondene nomama kanye namatshali, okuthiwa onogodola. Obaba bambathiswa amahembe namathawula. Ubaba unembuzi yesikhwehlela, ijazi, ukhamba lwesizulu, inqawe yokubhema. Imvubu nayo iba imbuzi yomlamu, ihembe nethawula.

Uma abakubo kamkhwenyana sebembathisile, abakubo kamakoti ngalolosuku bakhapha imbuzi yendlakudla yamkhwenyana. Imbuzi yadadewabo kamkhwenyana omdala indlakudla yakhe, bahlome izinyongo zazo kubona.

Unina kamkhwenyana naye unembuzi kanye nomkhongi uthola imbuzi eyintondolo okuthiwa umehlobomvu. Zonke lezizimbuzi zibizwa ngenkomo yamakhambi. Kuba izimbuzi eziyisithupha. Ngiyaphela ngomcelo kuningi kona okwenziwayo.

## **ENGAGEMENT (*UMCELO*)**

### **English translation**

The lobola negotiators (*abakhongi*) will be sent by the groom to the bride's home to try and create a relationship. When they have arrived at the bride's home, they cite the family or clan oral genealogy (*izithakazelo*) of the bride's family. This is a proper Zulu way of

greeting on an occasion like this one. The family Head will give permission for them to enter the house. They will be seated inside and then be asked about the purpose of their visit.

They will then explain that they are messengers who have been sent by 'so-and-so' to ask the girl who is 'so-and-so' to be his future wife. The girl will then be called by the family Head and be asked as to whether she has seen the visitors or not. If she says she knows the people, the messengers will then be asked to continue with their mission. For a bigger engagement (*umcelo omkhulu*) the groom's family will bring shawls as presents (*umagodola*). These shawls will be accompanied by 'ubikibiki' (term given to a goat that is presented to the fiancée's mother) and a big three legged pot. Other gifts on this day are objects such as salt, knives, axes, and a type of lamp (*sketekete*). The pot which is provided is for cooking the goat.

The 'ubikibiki' (goat) and the shawls (*umagodola*) are for mothers of the fiancée (*abakhwekazi*). The fathers of the fiancée (*abakhwe*) are given shirts, and towels. The father of the fiancé (*umukhwe*) will also be given 'isikhwehlela', (term for a goat given to him), a jacket, a Zulu calabash and a smoking pipe (*inqawe*). The girl's brother (*umlamu*) is given 'imvubu' (the term for the goat given to him), a shirt and a towel. On the same day the bride's family will in turn give the groom's family gifts. The bridegroom (*umkhwenyana*) will be given the 'indlakudla' (term for the goat given to him). The gallbladders of these goats will also be pinned on these people respectively. The groom's mother will also be given her own goat. The lobola negotiator (*umkhongi*) is also not left

out as he also gets a goat. The girl's grand mother will be given a male goat ('*intondolo*'). All these goats are called 'herbal cows' (*inkomo yamakhambi*).

*What MISS NITHINI BRIDGETTE SABELA had to say about coming of age rituals ...*

### **UMEMULO (COMING -OF -AGE)**

#### **Zulu notes**

Kuyagaywa utshwala besizulu (usiko) bese omulayo ekhonjiswa inkomo. Kuyefana ukwenziwa komcimbi noma kwenzelwa umfana nentombazane. Kunotshwala namahewu. Uvunula ngegqila ahlobe ngobuhlalu, Ukhotshana yena uhloba ngobuhlalu akalifaki igqila. Uma kwenzelwa intomazane eganile kufika bakamkhwenyana. Bafika bathathe uhlangothi uma sekuqediwe kubuyelwa endlini kukhonjwe imbiza yotshwala yalo owenzelwa umemulo. Kanti inyongo le yenkomo uzocolwa ngayo lona omulayo, aphinde ayihlome ukuze phela abadala bambone okunguyena obemuliswayo lekhaya. Lo obemula imisebenzi ayenzayo uma sekudlule umemulo iyefana nemisebenzi eyenziwa umakoti ngoba naye uvuka ekuseni aye emfuleni ayokha amanzi futhi abuye eyotheza. Lokho kubizwa ngokuthiwa uyangqengqa. Konke lokhu ukwenza enokhosthana wakhe. Kumele bathi befika abantu abalanda izigqoko yena usevukile.

### **COMING OF AGE (UMEMULO)**

#### **English translation**

The Zulu beer (*ijiki*) is brewed. The girl that is coming of age is then shown the beast to be slaughtered. The girl will be adorned in traditional garb an item of which is called loinskirt

(*igqila*) and beads (*ubuhlalo*). The girl's assistant (*ukhotshana*) will not wear *igqila*. She only wears beads (*ubuhlalo*).

If the girl to undergo this ritual is engaged, the groom's family will take half of the slaughtered beast home with them. After Zulu dancing the people will be asked to go back to the house where they will be given Zulu beer to help themselves (*kukhonjwa imbiza yotshwala*) The Family Head will show them a calabash full of traditional beer.

The gall of the slaughtered beast is going to be used to anoint the girl (be poured on some parts of the body of the girl). The gallbladder is pinned on the girl so as to show the ancestors (*amadlozi*) that this is the person who is undergoing the ritual. This person behaves similar to the bride (*umakoti*) in terms of the duties she has to perform. She wakes up in the morning and goes to the river to fetch water after which she fetches wood etc. This act is called '*ukungqengqa*'. She has to do this before the local people come back to see if there were no leftovers from the previous day - an act called in Zulu '*ukulanda isigqoko*'.

*What MISS NITHINI BRIDGETTE SABELA had to say about death by accident rituals ...*

### **OSHONILE NGOKULIMALA (*DEATH BY ACCIDENT/ INJURY*)**

#### **Zulu notes**

Ubuyiswa emakhazeni angangeni ekhaya kumele agezwe amanxeba okulimala. Esangweni kukhona imbuzi yokumgeza okudingeka kuyo inyongo, umswani, igazi layo bese kufakwa

umuthi okuthiwa ubuvumba uyagezwa – ke lapho. Uma esengena unembuzi angeniswa ngayo. Le mbuzi yokumgeza ayidliwa iyagqitshwa. Edliwayo ile yokumngenisa.

### **DEATH BY ACCIDENT/ INJURY (*OSHONILE NGOKULIMALA*)**

#### **English translation**

In Zulu tradition a person who died through an accident or has been stabbed, i.e. died a violent death, is not brought inside the house, but is kept outside the gate. A goat has to be slaughtered which is an act of washing the stab wounds if he was stabbed, etc. The gall (*inyongo*), chyme (*umswani*) and the blood of this goat will be mixed with the traditional medicine (*muthi*) and this person will be washed with this mixture. Another goat will be slaughtered for which permission is sought from the ancestors (*amadlozi*) to allow him to be taken into the house. The goat that is slaughtered first, is not eaten but is buried in a separate grave.

*What MISS NITHINI BRIDGETTE SABELA had to say about a woman's cleansing ceremony rituals ...*

### **UKUBUYISWA KOWESIFAZANE (*A WOMAN'S CLEANSING CEREMONY*)**

#### **Zulu notes**

Kugaywa utshwala besizulu kuyiwe ethuneni lolandwayo kuphethwe ihlahla lomlahlankosi nempepho atshelwe ukuthi ulandilwe akaye ekhaya. Kuyothi uma kufikwa naye ekhaya abe

esetshengiswa inkomo azokwenzelwa ngayo umsebenzi kodwa kuqala imbuzi ehlinzwa ngoLwesine bese kulandela inkomo yona ehlinzwa ngoLwesihlanu.

Inyama eyosiwayo kowesifazane umhlubulo nomlenze. Uma amakhosikazi esemngenisa bamngenisa ngesiphanga sibekwe esithebeni samagceba bahaye ihubo lakhe bese bemkhombisa imbiza yakhe. Kuhlonywa ihlahla lomhlankosi phezu emsamo, umkhonto obekuhlinzwa ngawo inkomo yakhe, kanye nethambo lesiphanga. Ngesikhathi engeniswa ophethe umkhonto ilowo omenzela umsebenzi ehloniphe ngethawula ekhanda izinto zihlonywe kuyena lo omenzele.

#### **A WOMAN'S CLEANSING CEREMONY (*UKUBUYISWA KOWESIFAZANE*)**

##### **English translation**

The traditional beer is brewed. She is fetched from the grave using the '*umhlankosi*' branch and the incense (*impepho*) is burnt. She is then informed that she must now go home. On arrival at home she will be shown the beast to be slaughtered for her: "nansi *ke inkomo yakho*" – "this is the beast to be slaughtered for you". The beast to be slaughtered in a ritual ceremony is always accompanied by the goat.

This goat is slaughtered a day before the slaughter of the beast. The goat is used to welcome her. On the following day which is normally a Friday the beast is slaughtered and the goat is cooked and served. In a woman's cleansing ceremony (*ukubuyisa*) the type of meat or joint to be braai-ed is the flank (*umhlubulo*) and the leg (*umlenze*).

When other women usher her in, they use the beef joint (*isiphanga*) which is placed on a type of grass mat (*amagceba*)? As they do, this they sing the deceased's favorite song which she used to sing when she was alive. They show her a calabash full of traditional beer. The '*umhlankosi*' branch, the spear used during the slaughtering process and the bone of the beef joint (*isiphanga*) will be thrust on the interior back of the rondavel (*umsamu*). The Family Head will carry the spear with a towel wrapped around his head.

*What MISS NITHINI BRIDGETTE SABELA had to say about man's cleansing ceremony rituals ...*

### **UKUBUYISWA KOWESILISA (MAN'S CLEANSING CEREMONY)**

#### **Zulu notes**

Kuyefana konke kodwa naye uma inkomo izowa ngoLwesihlanu imbuzi iqala ngoLwesine. Utshwala bugayiwe, obembuzi obunye kanti obunye buqondene nenkomo. Kuyena kuhluka izinhlobo zenyama ezosiwayo esibayeni. Endodeni kosiwa isixhanti esibayeni badle inyama yenhloko ephekiwe notshwala bese bengena endlini. Bayagiya basho izinkondlo zakhe amahubo noma bahaye ingoma yakhe. Okunguyena omenzenzelayo uhamba phambili nomkhonto obokuhlinzwa ngawo afike nawo awuhlome phezulu emsamo.

Kubuywa nawo amathambo bangene nawo endlini akasali esibayeni. Endlini bakhonjiswa imbiza yakhe yotshwala bayakikiza omama kuyasinwa bayahuba. Inkomo uma ihlatshwa iyabhonga, uzwa ngabo belilizela. Bethakasela ukubonga kwayo.

## **THE MAN'S CLEANSING CEREMONY (*UKUBUYISWA KWENDODA*)**

### **English translation**

The same process as that of cleansing (*ukubuyiswa*) of women applies except that when it comes to the braai-ing of meat, a different joint is used. This joint is called *isixhanti*. The braai-ing takes place in a kraal. Men will also eat the cooked head of the slaughtered beast (*inhloko*) and then march towards a big rondavel designated for this function. They also drink the traditional beer. They sing and perform (*izigiyo*).

The person responsible for the carrying out of the function leads the men as they march towards the big rondavel and he carries a spear which has been used for slaughtering. He thrusts the spear in the interior back of the rondavel (*umsamo*). The bones are not thrown away, but are kept inside the house. Once these people are inside the house, a big calabash of traditional beer will be issued to them and the women will ululate. Zulu dancing will be performed

\* \* \* \*

### **5.6 Participant number twelve: MRS NONTAMBO NTOMBIZABANTU CHILIZA**

Mrs Nontambo Ntombizabantu Chiliza was born in a place called Mgayé in the South Coast. Her father is Mr Lukhozi Jwara. She learnt about the traditional rituals before she got married. Her father was a true traditionalist who performed almost all traditional rituals. Her personal naming patterns when she was young and still a virgin was:

*Short vishan*

*Ntombincane ayitshelwa*

*Sihluthu mangodeni*

*Two for Jo*

*Mabili amajuba*

*(Short, young girl with long hair)*

Her oral genealogy is:

*Chiliza*

*Ngubonduna*

*Mashabalala*

*What MRS NONTAMBO NTOMBIZABANTU CHILIZA had to say about puberty stage rituals ...*

### **UKUKHULISA / UKUPHUCA (PUBERTY STAGE)**

#### **Zulu notes**

Loluhlobo lomcimbi lwenzelwa ingane eseyingene ekuthombeni. Intombi eseyithombile iyaye ibikele intombi endala ebizwa ngeqhikiza ukuthi seyithombile. Iqhikiza ke lona libe selibikela ezinye izintombi. Uma intombi ezokhuliswa seyitsheliwe abazali bayo ukuthi izokhuliswa kube sekulungiswa indawo lapho izogonqa khona. Lapha kulendawo intombi ihlala isikhathi esingangamasonto amane. Akufanele atholwe yilanga futhi akufuneki ukuthi abonwe abantu. Abantu abavumeleke ukumbona ontanga bakhe kuphela abangambona futhi yibona abavumeleke ukumphekela. Kuthi ngosuku lokugcina

ngaphambi komsebenzi ontanga bayo lentombi bayiphelezele iye kubaba wayo iyocela umhlonyana.

Ngesikhathi beza kuyise wentombi ezokhuliswa bayahlabelela. Kuthi zonke izibi ezenzekile ngesikhathi intombi igonqile ziqoqwe ukuze zibaswe kwenziwe umlilo phambi kwayo lendlu obekugonqwe kuyona. Izintombi ziye ziweqe lomlilo ekuseni zilibangise emfuleni. Intombi eyenzelwe umsebenzi iyo ejomba kuqali yeqe umlilo bese ziyalandela ezinye. Ngesikhathi sezizokweqa umlilo ziyakhumula zibe nqunu. Uma sezifike emfuleni ziyageza wonke umzimba bese abadala bezilethela izinto ezizozigqoka. Ziyaphuca ekhanda bese zigcoba amalahle axutshwe namafutha engulube. Ngaphambi kokuthi zigeze ziyachaza emzimbeni ukuze kuphume igazi. Sekuzothi zingaqeda ukugeza uyise wentombi ekhuliswayo eze azozilanda emfuleni aye nazo ekhaya. Uma sezifike ekhaya ziya esigcawini lapho kufike kusinwe khona.

Ngaphambi komcimbi ziye zivakashela omakhelwane zicela umhlonyane. Ngesikhathi zikwenza lokhu zicula iculo elithi. Akakathombi nokuthomba kodwa seyivika emadolweni, Awu- ye webaba angizele. Zidedele zibuye mfokazana.

## **PUBERTY STAGE (*UKUKHULISA /UKUPHUCA*)**

### **English translation**

This ceremony is for a girl who has just reached puberty stage (*ukuthomba*). She informs the senior girl in charge of other girls (*iqhikiza*) that she has entered this stage, and the senior girl (*iqhikiza*) will in turn inform the elders. When the girl has been informed by her

parents that a ceremony of this nature is going to be performed for her, a secluded place, a place of confinement (*umgonqo*) will be prepared for her. She stays there for about four weeks.

During this time, she must not be exposed to the sun and nobody must see her. Only her peers must cook food for her and also keep her company. They also visit the neighbours asking for gifts. It is customary to sing this song:

*Akakathombi nokuthomba  
Kodwa seyivika emadolweni  
Awu –ye webaba angizele  
Zidedele zibuye mfokazana*

(She has not even reached puberty stage and she has a man.  
I regret giving birth to her)

On the last day, the girls of her age will accompany her to her father to ask for the name of goat to be slaughtered for this occasion (*umhlonyana*). They sing as they approach the father of the girl. All the dirt from the house in which the girl was confined will be collected and be used to make fire, and this fire is made in front of this house.

The girls undress and then the girl for whom the function is performed will be the first one to jump over the flames of this fire after which the rest follow. When they get to the river they wash their bodies and the elderly people will bring fresh clothes for them to wear. They also shave their hair off and smear the whole shaved head with a lotion made of

ground coals and pork fat (*speck*). They also scarify (*cut*) themselves so as to produce some blood before they wash their bodies.

The family head will go to the river and lead the girls back home. Everybody will then march to the open ground (*esigcawini*) where Zulu dancing will be performed.

*What MRS NONTAMBO NTOMBIZABANTU CHILIZA had to say about coming of age rituals ...*

### **UMEMULO (*COMING- OF -AGE*)**

#### **Zulu notes**

Izintombi ziye zihlangane ziyobuza ukuthi iphi inkomo ezizohlatshelwa yona. Lokhu zikubuza kuye umnumzane okunguye ozokwenzela intombi yakhe lo mcimbi. Uma intombi isiganile abasemzini babakhona nabo kodwa bafika ngakusasa. Izintombi ke zivuka ekuseni ziye emfuleni ziyogeza. Uma seziqedile ukugeza ziyavunula ngamagqila nomabubane.

Uyise wentombi emulayo ube esezilanda le zintombi emfuleni ayozibeka endlini enkulu. Usezofika ke endlini uyise wentombi eyemulayo ayigqokise umhlwehlwe emahlombe. Uma intombi isiganile kuye kuhanjiswe lezizinto emzini: Umkhono, amacansi, nokhamba lotshwala. Lokhu kuyindlela yesiZulu yokumema abasemzini njengoba bengishilo ukuthi babakhona. Ukubaluleka kwabo lapho kuwukudabula isifuba. Umakoti wabo uye abahlangabeze. Uma esezokwenza lokhu uye avunule igqila, inkehli, ubuhlalu kanye nezinyongo. Phela lezinyongo ezezimbuzi ezihlatshelwe lo mcimbi. Enye inyongo ivela embuzini ayithole konina lume ngesikhathi ecimela. Uma eganile abasemzini

sebezomhloniphisa ngetshali nesambulela. Abasemzini abamukelwa mahala kufanele apha the ukhamba lotshwala.

Abantu abadala balapha ekhaya bona banandisa ngokuhlabelela. Amaculo anjenganaleli elilandelayo ayaculwa.

*Baphi abakwethu uma ngilele phansi*

*Mzukwane kwenyama bahlangene*

Uma intombi iganile sekuzothi uyise wayo anikeze abakhwenyane uchatho (*imbuzi*) umkhwenyane yena unikezwa indlakudla (*imbuzi*) umkhongi yena athole imbuzi yamazolo kuthi udadewabo omdala kamkhwenyane athole naye imbuzi.

## **COMING OF AGE (UMEMULO)**

### **English translation**

Girls will get together to ask for the beast to be slaughtered for this ceremony. They approach the father of the girl who is to celebrate this ritual. If the girl is engaged, her in-laws will come on the following day. The girls will wake up in the morning and go to the river to wash. They then adorn themselves in traditional gear such as a loinskirt (*igqila*) and beads (*ubuhlalu*). The girl's father will fetch these girls from the river and lead them into the big rondavel.

He will take the cauls (*umhlwehlwe*) and wrap it around the shoulders of his daughter. If the girl is engaged, the following things will be sent to her in-laws: foreleg (*umkhono*), a

grass mat (*ucansi*) and a calabash full of Zulu beer. This is a traditional way of inviting the son-in-laws' family (*abakhwenyana*) for they also have role to play here.

Their role is the cutting of the breast (*dabula isifuba*). The fiancée will welcome the son-in-laws' family (*abakhwenyana*). She wears a loinskirt (*igqila*), beads (*ubuhlalu*), and inflated gall bladders (*izinyongo*) - one given by her father and the other one coming from the goat she got from her maternal uncle when she was performing ukucimela-visiting. The in-laws will give their new daughter-in-law (*umakoti*) things like shawl (*itshali*), and umbrella (*isambulela*). When she welcomes her in-laws she must give them something to drink such as traditional beer. Singing is also done in the kitchen by the elderly women. Songs such as the following are sung:

*Baphi bakwethu uma ngilelephansi*

*Mzukwane kwenyama bahlangene.*

(Where are my family members if I am bed ridden?

The day when I am feasting with meat they all turn up)

If the girl is engaged, the father of the fiancée will give the sons in-laws (*abakwamkhwenyana*) 'uchatho' (the term given to the goat which will be given to the sons in-laws). The son in-law (*umkhwenyana*) will receive a goat (*indlakudla*), (term given to this goat). The lobola negotiator (*umkhongi*) will receive *imbuzi yamazolo* (the term for the goat given to *umkhongi* and the eldest sister of the groom (*inkosazane*) will also receive a goat. This is basically what takes place in the coming-of-age ceremony (*umemulo*).

*What MRS NONTAMBO NTOMBIZABANTU CHILIZA had to say about wedding rituals*

...

### **UMSHADO (*WEDDING*)**

#### **Zulu notes**

Ngaphambi kokuthi uyise kamakoti amdedele ngosuku lomshado uye ahlabe umncamo. Lokhu kuba inkomo noma imbuzi. Le nkomo noma lembuzi iyo esetshenziswa ekwaziseni amadlozi akubo kantombi ukuthi isizowushiya lo mndeni iye komunye umndeni. Amadlozi ke ayacelwa ukuthi amuphe inhlanhla umakoti, futhi amvikele ezifweni. Umlenze ke walesisilwane esihlatshiwe uya ekhakhayo intombi. Kuthi ekuseni khona belu kubo kantombi uyise ayihole ayise esibayeni lapho ifike igeze khona.

Kodwa ngaphambi kokuya esibayeni ihlala ensikeni endlini. Ngesikhathi isensikeni wonke umuntu ofisa ukuyiyala, uyayiyala. Leziziyalo zimayelana nokuziphatha emzini. Uma esesuka esibayeni akabe esabheka emuva futhi akabe asaphindela endlini. Emshadweni kuye kubulawe ezinye izinkomo, ziphekwe zidliwe. Konke lokhu kwenziwa umkhongi elekelelana nomkakhe.

Umakoti yena uyayibhobosa inkomo esiswini abe esegiya ngawo esigcawini lommese obhobose inkomo. Lapha ke kuba khona ukuphambana kwezitho zonkomo kanje: Uhlangothi lwenkomo yakwamkhwenyane luya kwamakoti kanti olwakamakoti luya kwamkhwenyane. Umkhongi ke yena ukhokhelwa ngembuzi noma isinqe senkomo.

## **WEDDING (*UMSHADO*)**

### **English translation**

Before the father of the bride gives a green light to say his daughter can now leave him and join her in-laws family (*abasemzini*) permanently, he must slaughter a beast or goat (*umncamo*). This beast or goat is used to inform her ancestors (*amadlozi*) that she is about to leave and join another family. The ancestors (*amadlozi*) are asked to look after her and bring her luck, protect her against all ills and help her to bear children.

The leg of this slaughtered animal is reserved to be taken to her in-laws (*abasemzini*) on the wedding day. In the morning she stays inside the rondavel near the central pole of the rondavel (*insika*) and she receives counseling from everybody - relatives, grandmothers, and neighbors. This counseling is about how she should conduct herself at her in-laws (*emzini*). Then she is led by her father to the kraal where she must wash her body. From the kraal she must never go back to the house, she must not look back. Two beasts will be slaughtered at her in-laws's house. The slaughtering, cooking and serving of the meat is performed by the lobola negotiator (*umkhongi*) assisted by his wife. The puncturing of the beasts in the stomach is done by the bride (*umakoti*) using a knife. She uses the same knife when she is dancing.

From the two beasts, a section of one beast will go to the in-laws from the bride's family and a section of the other beast will go to the bride's family. This is done merely to cement the relationship. The lobola negotiator (*umkhongi*) will be rewarded for his hard work by being given a live goat or the buttock of the beast.

## Chapter Six : Participants 13-18

In this chapter I record the data collected from third group of 6 participants.

### 6.1 Participant number thirteen: MRS PHILISIWE CELE

Her name is Philisiwe Cele. She is Cele by virtue of marriage as she comes from the Mnyandu family. She was born in a section of Mthwalume called Qoloqolo .Qoloqolo has its own tribal authority and wards (izigodi). The ward (*isigodi*) in which she resides is Ezitholeni. She attended school at Othandweni, Siyaphemba and Khanya Schools. Her personal naming patterns (*izihasho*) are:

*Umabizwa asabele njengentesha*

*Umanqampunqampu izindaba zika hafu phasi seven*

*What MRS PHILISIWE CELE had to say about puberty stage rituals ...*

### UMKHULISO (*PUBERTY STAGE*)

#### **Zulu notes**

Lo mcimbi uqala ngoLwesine. Intombi ekhuliswayo iyagonqa. Uma seyiqedile ukugonqa iyacimela. Iyahamba nontanga bayo ivakashele omakhelwane nezihlobo behamba becula bafike bacele izipho. Kube sekuhlathswa imbuzi kushiswe nempepho ukuze kwaziswe amadlozi ngomcimbi ozokwenziwa. Le mbuzi ihlatshwa ngoLwesihlanu kanti izintombi zona zicula ubusuku bonke bangoLwesihlanu. Kubalulekile ke ukuthi umhlwehlwe walembuzi ugcinwe endaweni ephephile ngoba intombi ekhuliswayo ezombathiswa wona emahlombe. Kuthi ekuseni ngoMgqibelo izintombi zivuke ekuseni zeqe umlilo obaswe phambi kwalendlu ebezilele kuyona zilibangise emfuleni ziye kogeza. Uma seziweqile lo

mlilo akufuneki ukuthi zibheke emuva. Zifike emfuleni sicule futhi zisine ngaphambi kokuthi zigeze. Kuthi ke zisasemfuleni kufike umuntu aphuce ekhanda le ntombi ekhuliswayo. Le ntombi futhi kufanele ukuthi ishiye khona lapho emfuleni ibhulukwe layo langaphansi. Uma sezilungele ukubuyela ekhaya kufika umuntu osekhulile okunguyena ovunulisa lentombi ekhuliswayo. Le zintombi eziphelekezela lena ekhuliswayo nazo zilindeleke ukuthi zivunule. Uma lentombi ekhuliswayo ingakonakali iseyintombi nto ihamba ngamabele. Uyise wentombi uyazihlangabeza uma sezisuka emfuleni. Intombi ekhuliswayo imbathiswa umhlwehlwe emahlombe ngaphansi kwamabele. Iphinde igqoke isiphandla. Isikhumba salesisiphandla sisikwa emlenzeni wembuzi. Uma sekusinwa intombi ekhuliswayo iphatha umkhonto isine ngawo ide iwuhlaba phambi komuntu efuna isipho kuyena. Njengasememulweni lomuntu okubekwe kuyena umkhonto kufuneka awuphindisele kuyona abe eseshiya isipho. Ide iqhubeka njalo nokucela izipho ngalendlela kuze kufike isikhathi lapho sichithwa khona isigcawu.

Uma sekuqediwe lapha kuqaliswa amalungiselelo okuthi kudliwe. Izintombi zibe sezinikezwa okuphuzwayo zihambe nako ziyekophuzela emfuleni.

## **PUBERTY STAGE (*UMKHULISO*)**

### **English translation**

The girl will stay in a secluded place after which she is accompanied by her peers to relatives to ask for gifts. The incense (*impepho*) is burnt and the goat is slaughtered on Friday and the girls sing and dance the whole night. The caul (*umhlwehlwe*) of this goat has to be kept in a safe place for later use. In the early morning of the function day, they wake

up and rush to the river. A fire is made in front of the house in which they were hosted and they have to jump over this fire before heading for the river. Once they have jumped over the fire they must not look back. In the river, they sing and dance. An elderly person will go to the river so as to shave the girl for which the ceremony is performed. She will be assisted as well when it comes to wearing the traditional gear. She must also leave her underwear behind when she goes back home. Her father will meet her and wrap the cauls (umhlwehlwe) around her shoulders. If this girl is still a virgin, she will be bare-breasted when she goes to the open terrain for dancing and for the presentation of gifts.

*What MRS PHILISIWE CELE had to say about coming of age rituals ...*

### **UMEMULO (COMING –OF- AGE)**

#### **Zulu notes**

Kuthiwa ngosuku oluthize sobe senzele uThoko umemulo sicela nibe kanye nathi kukho konke esikwenzayo silungiselela lolusuku nisiphe nezinhlanhla nikhuze nemikhuhlane. Ngesikhathi kubikwa lo mcimbi kushiswa impepho. Uma sekusele isonto elilodwa bese kucelwa amantombazane angomakhelwane azobuthana khona lapha ekhaya esezofundisana ingoma. Afundisane kuze kuyoba ngolwesiHlanu lalomemulo kuthi ngalo uLwesihlanu kusihlwa ahambe amantombazane eseya kakhulu waleyo ntombazane sekuyophulwa umkhonto. Bayinika lokho abanakho bese iqala iculo kuhlatshelwe kusinwe kuqedwe kugodukwe. Amatombazane avuke kusemnyama ayekogeza emfuleni uma esebuye akangeni ekhaya alala ngaphandle komuzi lowo okwenzelwa kuwo umemulo. Nokudla

zikhudlela ngaphandle komuzi. Aze angene endlini uma uyise wentombi emulayo eseyinike imali.

Kuphume isalukazi esidala siye emantombazaneni siyogunda leyo osuke umsebenzi uqondene nayo. Sisusa zonke izinwele lezo zibekwa emsamu lapho phezulu emishawini. NgoLwesine kuhlatshwa imbuzi bese kuthi NgoLwesihlanu kuhlatshwe inkomo.

Intombi ingena ekhishini ihlale ensikeni nozakwabo amantombazane amanye phela kuze kushaye isikhathi lapho kuyiwo esigcawini kuyosinwa. Esigcawini uyise ufika ayinike umkhonto bese iyasina bese kuthi izihlobo nomakhelwane bafake imali ekhanda entombini leyo emulayo kuqalwe ukusina bese kubuyelwa ekhaya sekuyodliwa inyama, ukudla nakho konke okunye okukhona.

### **COMING OF AGE (*UMEMULO*)**

#### **English translation**

The incense (*impepho*) is burnt when the ancestors (*amadlozi*) are informed about the ceremony to be done. The ancestors (*amadlozi*) are asked to help the family as they make preparations for this function by looking after them and bringing luck. A week before the coming-of-age (*umemulo*) the local girls will be invited so that they can start practicing the traditional dancing (*ingoma*) in preparations for the big day.

On Friday, just before the coming-of-age (*umemulo*) day, the girls will visit the grand mother from the maternal uncle's side so that the girl for whom the ceremony is performed can be given the spear to be used in stabbing the beast (*phula umkhonto*), but only if she is not a fiancée. She will also be given some gifts. She will then sing and dance with her peers

before she leaves for home. In the morning of the following day, the girls wake up and rush to the river to wash their bodies. They do not enter the house when they get back from the river. An old woman will go to them and shave the head of the girl for whom the coming-of-age ceremony (*umemulo*) is performed. The hair from her head will be kept in the interior back of the rondavel (*umsamu*) designated for the function. These girls will be served food outside the house. The girl for whom the coming-of-age ceremony is being performed (*umemulo*) will only eat when her father has given her some money. She must be given money to enter the house.

The first day of slaughter is the Thursday. On this day the goat is slaughtered for this function and the beast is slaughtered on Friday. The girl is not expected to be wandering everywhere but she must be confined in one place and of course accompanied by her peers all the way. She will only leave this place when it is time to go to open terrain (*esigcawini*) to perform traditional singing and dancing. Other activities on the open terrain will include money gifts being pinned onto her dress or headgear by relatives, friends and local people. When she dances, she wields spear (*umkhonto*) which has been handed to her by her father. After this, the whole procession will go back home to enjoy the feast.

\* \* \* \* \*

## **6.2 Participant number fourteen: MRS THEMBI DORICE CELE**

I had one interview with this lady, on the 11th July, 2006, from 13:00 to 14:30. She was born in a place called Dweshula which is in the Southern part of Hibberdene in the ward

(*isigodi*) called Mvuzana. Her personal naming pattern as a young virgin was Ntombinkulu. She married Mr Cele and she is now residing in Nyangwini in the ward (*isigodi*) called Siqungeni under Chief (*inkosi*) B Luthuli.

:

Her oral genealogy (*izithakazelo*) are:

*Cele*

*Ndosi*

*Khumbuza*

*Nkomisengwilele ngoba mayimile iyakhahlela*

*What MRS THEMBI DORICE CELE had to say about puberty stage rituals ...*

### **UMKHULISO (PUBERTY STAGE)**

#### **Zulu notes**

Umcimbi uqala noLwesine. Ngalolusuku kuyaculwa bese intombazane ivakashele izihlobo iyocela imali. Intombazane isuka iphuma emgonqweni. Uma sekuzohlatshwa imbuzi kushiswa impepho kubikwe emadlozi ukuze awazi umcimbi ozokwenziwa. Le mbuzi ihlatshwa ngoLwesihlanu abantu abadala bese kuthathwa umhlwehlwe wayo ubekwa kahle ngoba usuke uzosetshenziswa kulomcimbi. Kuthi ngoLwesihlanu ebusuku izintombi zicule ubusuku bonke. Kuthi ekuseni zivuke izintombi zilibangise emfuleni. Ngesikhathi zivuka kubaswa umlilo ngaphambi komnyango wendlu ebekade zilele kuyona. Lo mlilo kufanele ziweqe ngesikhathi ziya emfuleni. Uma seziweqile akufuneki ukuthi zibe zisabheka emuva. Zifike zigeze umzimba emfuleni, zicule zisine. Emveni kwesikhathi kuzofika umama osemdala azophuca lentombi ekhuliswayo. Ziyavunula ngegqephu yesintu uma

sezizobuyela ekhaya. Uma okhuliswayo esayintombi uhamba ngamabele. Uyise wentombi ekhuliswayo uyazihlangabeza izintombi ngesikhathi ziphuma emfuleni agqokise lena ekhuliswayo umhlwehlwe wembuzi. Kuyaculwa kusinwe esigcawini. Intombi inikwe izipho njengasememulweni.

## **PUBERTY STAGE (*UKUKHULISA*)**

### **English translation**

The function begins on Thursday. On this day singing is done and the girl will visit relatives asking for the money. The girl must not be seen loitering around. A goat is used for this occasion. The incense (*impepho*) is burnt to inform the ancestors (*amadlozi*) about the ceremony to be performed and for whom it is going to be performed. This goat is going to be slaughtered by the old people on Friday and the girls are going to sing the whole night. The caul (*umhlwehlwe*) of this goat has to be kept in safe place for later use. In the early morning of the Saturday the fire will be made in front of the house in which the girls were hosted and they have to jump over this fire and run to the river to wash their bodies. They must not look back once they have jumped over the fire. They also sing and dance in the river before bathing. An old woman will then come and shave the girl for whom the ceremony is performed. This girl must also leave her underwear at/in the river. One of the elders will go to the river to assist this girl in wearing the traditional gear properly. The other girls will also wear traditional gear. If this girl is still a virgin she must be bare breasted. Her father must then meet them on the way home and the dancing takes place. The caul (*umhlwehlwe*) is also wrapped around the breast area of the girl just below the nipples. The skin armlet (*isiphandla*) is also worn by this girl and it comes from the leg part

of the goat. As she dances she wields the spear (*umkhonto*) and as in coming-of-age (*umemulo*) she thrust this spear into the ground in front of any body so that she can be given something by that person. After this the meat is served. The girls will be given drinks which they must take to the river and drink there.

\* \* \* \* \*

### **6.3 Participant number fifteen : MR. MOSOLINA KHOMO**

I interviewed this man on the 13<sup>th</sup> July, 2006 and again on 10<sup>th</sup> August, 2006. Both interviews took place in the afternoon and took two hours to finish. The following information reflects what came out of these interviews:

Mr Khomo's name is Mosolina and he was brought up by the gentleman (*mnumzane*) Khomluma Khomo in the Umthwalume region of the *amabheleni sigodi* under chief Mbhele. This old man taught him everything on the subject of ritual slaughter. Emabhelelni is situated in deep rural Mthwalume. From the Isiphofu turn off, as one drives on the South Coast freeway from Durban, it is a distance of about 60 kms inland. The drive is a long stretch of dirt road and the houses in the area are still largely rondavel. The transport is very scarce and the local people live on what they can farm. Their staple food is still the traditional fresh mealies mixed with beans and boiled (*isitambu, umhululu*) and mealimeal mixed with wild herbs and boiled (*isigwamba*), etc.

The families are still characterized by the system of women being housewives with the man being the only breadwinner. The area is still sparsely populated. There is, however, a

noticeable influx of people from this area to largely Nyangwini area under Chief Luthuli in search of better developed areas.

Mr Khomo's isithakazelo reads thus:

*Khomo*

*Sibiya ngenkomo*

*Abafokazana bebiya ngehlahla*"

*"Amongst my peers I was affectionately known as*

*Inkunzi yembongolo ayibekwa kakhomo*

*Ngoba entombini inzima kakhulu*

*What MR. MOSOLINA KHOMO had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Inkomo iboshelwa esigxotsheni esiqinile. Umhlabi ube esebheka indawo lapho ezoyihlaba khona. Inkomo yokubuyisa ihlatshwa ngoLwesihlanu ngaphambi kosuku lomcimbi. L enkomo iphelezelwa yimbuzi okuyiyona ehlatshwa kuqala. Le mbuzi ke yona ihlatshwa ngoLwesine idliwe ngoLwesihlanu. Utshwala nabo buyagaywa. Ukuhlinzwa kwenkomo kuqala ngaphansi, akuqalwa emhlane wenkomo. Inkomo iyalaliswa ibheke phezulu bese iyethiwa. Uma seyethiwe abahlinzi babe sebeyihlinza beyihlanganyela ngokuyikaka bebanjelwe imilenze abafana ukuze nabo bafunde ukuthi kwenziwa njani.

Uma seyihlahlelwa kukhishwa lezizitho: Isinqe, ugalo, isifuba, umkhono, isixhanti, imilenze, ehangaphakathi. Iphekwa ebhodweni elikhulu.

## UKUBUYISA (CLEANSING CEREMONY)

### English translation

A strong rope is tied around a big, strong pole before slaughtering. A stab wound area is then identified by a skilled elderly slaughterer. The stab area is between the hump and the head (*esijungujwini*). This is a vulnerable area. The slaughtering process is performed in the afternoon.

The skinning process starts from the neck area underneath the cow/ox. This is done by men. Dissection is then performed and the following joints are produced: forelegs (*umkhono*), buttock (*isinqe*), hindleg (*ugalo*), breast (*isifuba*), neck (*isixhanti*), and offal (*okwangaphakathi*).

. \* \* \* \* \*

### 6.4 Participant number sixteen: MR.T. F. Xaba

This gentleman resides in the Umthwalume area called Umzumbe. This place is approximately 30 kms from Hibberdene. The people in the area are traditional although there are quite a number of Christians as well. The local school is Buhlebethu and the local shop is Mr Morrisson's. It is quite an old shop.

*What MR.T. F. Xaba had to say about coming of age rituals...*

### **UMEMULO (COMING -OF -AGE)**

#### **Zulu notes**

Ubaba wengane usuke ebonga ukuziphatha kahle kwengane ize ifike ebudaleni. Usuke eseyinikeza ilungelo lokuthi ingagana. Uma abazali sebehlelile ukuthi bemulise intombi bamema izintombi nezinsizwa nezihlobo eziphethe izipho kwenziwe idili. Intombi iyayalwa.

Ngelanga lomemulo iyagunda, iqhinelwe intambo eyakhiwe ngemizi, ibhixhe ibomvu emzimbeni. Igqoka ubuhlalu obumbhlophe ngaphezulu, igqila ngezansi, umhlwehlwe emahlombe. Uma ufuna ukukhulumisa intombi uyikhulumisa ngesipho .

Lona omulayo uphuma endlini esegqokile eya enkundleni lapho eyosina khona.

### **COMING OF AGE (UMEMULO)**

#### **English translation**

The purpose of having this ceremony is to thank the daughter for behaving well until adulthood. She is now going to have the permission to fall in love and get married with the man of her dreams. Once the parents have decided on this, they invite relatives, friends and local people. She shaves her head and applies ‘*ibomvu*’ - a red soil paste - on her body. She wears white beads on her top and loinskirt (*ingqila*) on her bottom part. She also wears cauls (*umhlwehlwe*) around her breasts. If anyone wants to speak to her, he has to give her something as gift.

*What MR.T. F. Xaba had to say about wedding rituals...*

## **UMSHADO (*WEDDING*)**

### **Zulu notes**

Umfana utshela abazali bese kuthunyelwa kubo kwantombazane ukuze kukhulunywe indaba yelobola. Uma sekuyokhongwa kuvunyelwana ngenani lezinkomo. Ngokujwayelekile izinkomo ziba ishumi nanye uma intombi ingonakele. Izinkomo zelobolo zikhokhwa kancane kancane. Uyakwazi ukucela umshado ungakaqedi ukulikhokha ilobolo.

Intombazane yona ke ibikela umama wayo ukuthi kukhona abazofika bezolobola. Mangabe sebefikile kufanele bakhiphe izimali, njengemali okuthiwa imvulamlo. Le mali, imali ekhishwayo ukuze kuqale ingxoxo yokubonisana ngelobola. Kubakhona futhi izibizo zikababa wentombi nezikanina wentombi.

Izibizo zikababa: Imvulamlo, ingqaqhamazinyo, imvubu, ijazi, ihhashi, nesihlalo se hhashi, bese kuba isigqoko.

Uma sebeqedile obaba kuye kubize omama nazi ezabo izibizo.

Izibizo zikamama:

Ngaphambi kokuba abize umama kufika ukhulu azocela ugwayi (*kuba yimali*)

Umama akazibizeli izibizo kodwa ucela omunye ukuthi amkhulumele. Izibizo zikamama zona ke zima kanje:

Ubikibiki, (Umkhwenyana uthenga imvu ayembathise itshali), iphinifa neduku, imbazo, ibhodwe, usawoti, ugodola.

Umkhwenyana uthengela bonke omama bomndeni ngamunye ingubo yokulala, iphinifa, neminqwazo.

Umqhoyiso inkomo engafuywa ekhaya ethi ingafika ihlatshwe ngomama. Isipho sikamama ngokugcina ingane yaze yathola umshado.

Izibizo azikweletwa zikhokhwa ngaphambi komshado, Umkhwenyana uhlephula ilobola uma ephelwa amandla.

Kuba yidili elenzelwa kubo kamfana, kusilwa (kugaywa) utshwala obuningi ukuze abantu benele, kulungiswa futhi nokudla okuyodliwa ngalelolanga. Umkhwenyana ulungisa inkomo ayocola ngayo umkakhe, athenge nendandatho nengubo yomshado kamakoti ne memvakazi.

Kuphinde kube uyena futhi oqasha amabhasi azothwala abantu basekhweni lakhe uma masebeza emshadweini. Umkhwenyana uthenga ikhekhe kusasele inyanga kushadwe.

Umakoti uyacimela - ungena ezihlotsheni ukuyocela izipho. Kuyindlela yokuvalelisa kubona. Edolobheni kubanomcimbi ohlelwa abangani bentombi. Abakwamakoti bayahamba bayocela amagama abantu, bakubokamkhwenyana, abazophiwa izipho. Umama uluka amakhukhu noma izincansi, izithebe kanye nezimbenge.

Kwenziwa usuku lokuba noma ubani azopha intombazane izipho, usuku lomshado lusuke luseduze. Ubaba wentombazane ulungiselela inkomo azoyihlaba ngosuku lomshado ezohlatshelwa kubo kwamkhwenyana. Umakoti uthengelwa zonke izinto azoya nazo emzini.

Ngosuku olwandulela umshado kubo kamakoti, umakoti uhlaliswa phambi kwensika, omama nogogo bamnike iziyalo bamtshele ngezinto angase azilindele emzini. Ubaba uhlaba imbuzi ebizwa ngokuthi enyomncamo. Kusuke kutshelwa abangasekho ukuthi lengane isiyaphuma laphekhaya isiyakothatha esinye isibongo.

Inyama yomncamo kufanele idliwe iqedwe. Umkhongi uthatha ibhokisi lomshado liye kolala kamkhwenyana. Kuyisiqiniseko sokuthi intombi isafuna ukushada. Izintombi nezinsizwa ziyangqungquzela (zicula amaculo azoculwa emshadweni).

Kuthi ngosuku lomshado ekuseni kufike umthimba omncane ophelezela umakoti. Bafika behamba nenkomo ezohlatshelwa emzini, ihlatshwa umthimba wakubo kamakoti bese beziphekela bona futhi inyama. Kuhlatshwa enye inkomo evela emzini, eyokucola umakoti. Ngesikhathi ihlatshwa umthimba ucula uthi mayiwe, ikhetho lithi mayivuke. Uma

isihlatshiwe iyabulwa (hlinzwa) bese umakoti ayibhobose noma ayigwaze ngommese esiswini afake imali, umuntu ozoyithola lemali uyena ozoba nenhlanhla.

Uma seyihlinzwa umthimba ucela amangebezana (inyama ezokosiwa yizintombi). Abahlinza inkomo yibona abasika amangebezana. Uma bakamakoti sebeyidlile inyama baphindela etendeni ukuyolindela umthimba omdala. Kuthathwa icala lenkomo eyakubo kamakoti iyise kubo kamkhwenyana ngokunjalo nakubo kamkhwenyana, phela kusuke kuhlangukiswa imindeni. Sekuyaphunywa ke kuyiwe esontweni. Umakoti uhamba nezimpelesi zakhe nomkhwenyana naye uhamba nezimpelesi zakhe.

Kungena umkhwenyana nezimpelesi zakhe kuqala esontweni, kulandele umakoti nezakhe. Bahlala ngokwehlukana esontweni nemndeni ngokunjalo. Kungena umakoti edonswa nguyise ngengalo. Umkhwenyana uye ohlangabeza umakoti, uyise kamakoti umnika indodakazi yakhe ngokusemthethweni .

Bayahlala ke balindele izifungo zikamfundisi, bese kuthi emvakwenkonzo kuyiwa ekhaya kuyodliwa. Masekudliwe bayahamba ke baye kobeka, ukubeka ukupha abantu bakamkhwenyana izipho kubekelwa enkundleni. Uma sekubekiwe uyise wamakoti uyamthethelela, ukuthethela – ukwethula umakoti emzini.

Bayabonga abasemzini bese beyazibika (bazithethe) ukuze abantu basemzini (bakamakoti) babazi. Izintombi zakubo kamakoti ziyamphelezela ayongena ekhishini ashanele, enze netiye. Uzosebenzisa izinto afike nazo. Nangakusasa uzokwenza futhi itiye.

Uma kwembathiswa umkhwenyana uye alaliswe embhedeni ngenhloso yokushaywa ngosibali bakhe. Umakoti uye abaleke axoshiswe abantu basemzini bambambe.

## **WEDDING (*UMSHADO*)**

### **English translation**

This young man will inform his parents about what he intend doing. Someone will then be chosen to go to the young woman's home to negotiate on the young man's behalf. Normally the bride price (*lobola*) will be paid in cattle. One is not obligated to pay all eleven cattle at the same time. A few can be paid, and then the arrangement for the wedding can start. Eleven cattle are awarded for a virgin. This number grows smaller as the girl bears children from other men out of wedlock. On the other hand, the girl has to inform her mother as well about what her boyfriend has proposed. Her father is still kept in the dark

On the day that the negotiations (*abakhongi*) will begin, the girl's father will ask for the following items as part of payment for his daughter besides the eleven cows: money (*imvulamlo*), money (*ingqaqhamazinyo*), goat (*imvubu*), cloth (*ijazi*), a horse, which can mean money at times, the saddle of the horse, and a hat.

When the girl's father is done, the girl's mother takes the centre stage and begins to enumerate her own compensation (*izibizo*).

Before the mother can say what she wants to say, the grandmother will ask for her 'smoke' which is usually money. After that the girl's mother will ask someone to help her in naming the kind of compensation prizes she wants for bringing up her daughter (*izibizo*). The following items are the kind of compensation prizes (*izibizo*) for the girl's mother: 'ubikibiki' - this is a goat bought by the son in-law (*umkhwenyane*) and on the day of delivery, it is covered with a shawl, apron and head doek, an axe, a big three legged pot, salt. The son in-law (*umkhwenyane*) has to buy shawls, aprons and head doeks for each of the girl's mothers, 'umqhoyiso' - this is the cow paid by the bridegroom (*umkhwenyane*) which acts as a reward to the girl's mother for looking after her daughter and ensuring that she is not deflowered by any man before marriage. This beast slaughtered after delivery, it is not reared.

The compensation prizes (*izibizo*) can not be brought in bits and pieces, and unlike the bride price (*lobola*), it has to be paid off before the wedding day is announced. Before the important day, traditional beer is brewed and the bridegroom (*umkhwenyane*) organizes a cow to welcome (*cola*) his bride. On the other hand, the girl will visit her relatives so that they can give some presents. The girl's folk will also send someone to the groom's home to get a list of the groom's family members so that the bride can buy presents for them as well. The girl's mother will start the weaving of things like grass mats (*amacansi*) grassstrays (*izithebe*) and grass containers (*izimbenge*). The girl's father will organize the beast to take with to the groom's house on the wedding day.

The day before the wedding the bride is made to sit near the rondavel's central pole (*insika*). It is here that she receives counselling from her mother, aunts and grandmothers (*gogos*). The father will slaughter a goat. The role of the goat is to inform the ancestors (*amadlozi*) that the family is about to lose a member and also asking the ancestors (*amadlozi*) to look after the girl. The meat of this goat must be eaten and finished on the same day. The lobola negotiator (*umkhongi*) will then arrive to fetch the kist and take it to the bridegroom's home (*mkhwenyane*). It must be kept there overnight. This is the sign that the bride has not changed her mind; she is still willing to go on with the wedding.

On the morning of the wedding, the bride will arrive with a procession of men and girls of her age. They will bring with them a cow that will be slaughtered here. They slaughter the beast themselves and cook it.

The bridegroom (*mkhwenyane*) folks will also come to the party. They will bring the beast to welcome the bride (*ukucola umakoti*). This beast will be slaughtered by lobola negotiator (*umkhongi*). The bride's peers will say 'ayivuke' as the lobola negotiator (*umkhongi*) stabs it and the groom's peers will say 'ayilale'. The bride's peers are saying 'ayivuke' (must not die - must not fall down) so that the lobola negotiator (*umkhongi*) can continue to stab it. Each time he stabs it, they fine him hence 'mayivuke' – the cow being slaughtered must not die. The groom's peers are saying 'mayilale' because they support 'umkhwenyane'. They do not want to see him paying a lot of money in fines. This is however merely a game or kind of entertainment to make the process exciting and enjoyable.

Once the beast has been skinned the girls will ask for pieces of meat normally braaid by them (*amangebezana*). These are just pieces of meat to be braai-ed by the girls before they go back to the house in which they are hosted. They wait there for the arrival of the elders. A section of the bride's cow will go to the groom's family and a section of the groom's cow will go to the bride's folks. This is a way of integrating the two families including the ancestors (*amadlozi*). After the two most important people have tied the knot, food and meat is dished up and feasting takes over.

The exchange of gifts (*ukubeka*) then follows: This is the time when the bride (*makoti*) gives her in-laws presents as per the list collected before the wedding. Once this has been done the bride's (*makoti*) father will briefly give an account of how his daughter was brought up (*thethelela*). This is when the bride's (*makoti*) father tells her daughter's in-laws who her daughter is and how she was brought up. The bride's (*makoti*) peers will accompany her to the kitchen and help her to sweep and offer traditional beer to her husband's father (*ubabezala*).

*What MR.T. F. Xaba had to say about funeral rituals...*

### **UMGCWABO (FUNERAL)**

#### **Zulu notes**

Kuqale kubikelwe izihlobo, kulungise indlu ezohlala abazilile, uma kushone ubaba noma ingane umama kumele ahlale phansi ambathe ingubo. Ingubo eyokwemboza ngesikhathi ekhala ekhathazekile. Omama abadala bakulelikhaya bahlala nomama ekhaya kuze kudlule umgcwabo. Bayalungisa, bayapenda, bacenta igceke, bahlanza umuzi balindele abantu.

Oshonile usuke esemakhazeni. Uma kukhona osemndeni ohlela umngcwabo kumele ayothola incwadi yokushona kwandaba zabantu. Uma eseyitholile iyona ayisebenzisa ukufuna izimali zomshwalensi, iyona futhi akhipha ngayo umzimba emakhazeni. Umndeni uyahamba uyobikela induna ukuze imemezele ukuba ifuna abantu bokumba ithuna.

Umndeni oshonelwe kumele ulungise ukudla okuyodliwa ngosuku lomngcwabo. Kuye kube nosuku lokugqokisa umufi. Uma kuwumuntu wesilisa kuyaye kube abesilisa, uma kungowesimame kuba omama abamgqokisayo. Ngosuku olwadulela elomngcwabo umzimba uyabuya uye ekhaya. Uma efika uyabhekwa ukuze kutholwe isiqineseko sokuthi uyena ngempela.

Umndeni usuke sewenze uhlelo lomngcwabo, ngokujwayelekile kuye kube nomlindo Umnumzane noma umama uphelezela ngenkomo ebizwa ngokuthi eyesikhumba. Umtwana wenzelwa imbuzi yokugeza izandla. Ngesikhathi kuhlatshwa inkomo ekuseni kumbiwa nethuna, kufika izihlobo nabantu abaze emngcwabeni. Abaphekayo nabo basuke bepheka.

Uma sekufike isikhathi esihleliwe uyaqala ke umngcwabo. Umphathi wohlelo uyena owenza inkonzo yomngcwabo ihambe njengoba kuhleliwe. Umuntu wasemndenini uyena otshela abantu ukuthi lo muntu ushone kanjani noma ubulewe yini bese kuqhutshekwa nohlelo.

Kukhuluma labo ababhalwe ohlelweni. Umfundisi uye ophatha inkonzo emva kokuba sebe khulumile. Uma isiphelile inkonzo kamfundisi kuyiwa emangwabeni kwenziwe inkonzo encane yokubusisa ithuna. Kukhuluma abomndeni babonge abafikile. Oshonelwe uyahamba ayogeza bese kuyiwa kodliwa. Umndeni uyalala.

Kuyavukwa ekuseni baphuca amakhanda, bonke abantwana no mama wekhaya uma kushone ubaba. Kuye kufunwe indwangu emnyama kusikwe izindwangu yenziwe izinqamu bese zifakwa ezingutsheni zezingane. Umama uye athungelwe izingubo ezimnyama, zibizwa ngokuthi yinzilo.

Umfelokazi uye azigqoke kuphele unyaka, Emuva kwenyanga kuba nomcimbi wokushisa izidwedwe ezimnyama kuthiwa umcimbi wokugeza amapiki.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

Once the news have been received that someone has passed away, the the mother of that family wears a shawl to cover herself so that people do not see her whilst she is crying. Some elderly females will keep her company and the genral cleaning of the home will begin. The Department of Home Affairs will be informed and the local headman (*induna*) will be informed as well so that he can organize people who are going to dig the grave. Food order preparations begin. The deceased is fetched from the mortuary a day before the funeral. For the family head, an ox is slaughtered whereas for the children, a goat is slaughtered. A night vigil is held and a family member is charged with informing the

people about the nature of the deceased's death. After the funeral, people are given food to eat and then disperse. However, family members remain because they still need to observe certain rituals after the funeral. On the morning, following the funeral, they shave their heads and each wears a piece of a black cloth. The mother of the family wears a black dress for a year. This act of wearing the black dress is referred to as 'ukuzila'. A month after the funeral these small pieces of cloth which are pinned on the clothes of the family members are burned. To do this, a small ceremony is organized. This ceremony is called 'umcombi wokugeza amapiki' – a ceremony for cleaning tools which were used for digging the grave.

*What MR.T. F. Xaba had to say about cleansing ceremony rituals...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Idili elenziwayo uma umuntu eshonile sekuphele unyaka eshonile esebuyeselwa endlini yakhe ukuze abe yidlozi elihle - Kuqale kuphiswe utshwala. Ezinsukwini ezimbili ngaphambi komcimbi kuhlatshwa imbuzi yokwendlalela, idliwa ngakusasa.

Ngosuku olwandulela lomcimbi kuhlatshwa inkomo. Uma kukhona amadodana asemadala asebenzayo lapha ekhaya, indodan ngayinye ikhiphe inkomo, ziyahlatshwa, inkosana ikhe ihlahla lomlahlankosi. Umndeni uyahlangana ekuseni ngosuku lomcimbi, bayahuba baya elibeni. Baphatha ukudla okuncane notshwala bahlale bazungeze ithuna badle ukudla baphuze utshwala namahezu, uma sebedlile bayakuthela konke phezu kwethuna.

Inkosana iyakhuluma ngalesikhathi ithela utshwala ethuneni, imcela ukuba abuyele ekhaya.  
Inkosana ibeka ihlahla ethuneni bese iyalidonsa ilise endlini, ayihubi yona ngalesosikhathi.  
Uma esefika egcekeni uyakhuluma amutshela ukuthi sebefikile ekhaya.

Uma sebefika emnyango amutshela futhi ukuthi sebesendlini. Uma sebengenile abaphelezelayo bashaya izaga, ihlahla libekwa lapho ebelala khona lo obuyiswayo. Kuye kuphunywe ngamahubo amadoda ayokudla inyama esibayeni, omama baya endaweni yabo okuyisendlini. Umndeni ulala lapho kubekwe khona ihlahla. Endlini yakhe kubekwa inyama yakhe ilenga, notshwala.

### **CLEANSING CEREMONY (*UKUBUYISA*)**

#### **English translation**

This particular ceremony is performed a year after the deceased has passed away. Traditional beer is brewed and the goat is slaughtered two days before the big day. The beast is slaughtered on Friday whilst the goat which was slaughtered the previous day is served. If the family has a lot of grown up men who are already working, they are expected to bring a beast each for this ceremony. The eldest son (*inkosana*) carries the branch of (*umhlahlankosi*) in the morning of the actual ceremony and leads the family to the grave. They sing as they march towards the grave. They also bring some food and some beer with them. When they get to the grave they surround it, and begin to eat and drink. Before they leave they pour some of the food and beer on the grave and inform the deceased that they want to take him home. On the way back home the eldest son (*inkosana*) does not sing as he is carrying the branch of *umhlahlankosi*. Every now and then he informs the deceased as

to how far they are from the house. He also informs the deceased when they are inside the house. After this people will be served meat. Men will go to the kraal and women will be hosted in the house.

\* \* \* \* \*

#### **6.5 Participant number seventeen: MR MFININI MASHOBANA BUTHELEZI**

I met Mr Mfinini Mashobana Buthelezi during the July holidays of 2006. I had gone to Umthwalume to look for study participants. It was about 10h00 in the morning and he was standing outside his house, so I decided to approach him. I introduced myself and explained my mission. He complied and I started there and then to interview him. The date was the 27<sup>th</sup> July 2006. I only had one interview with him.

Mr Mfinini Mashobana Buthelezi comes from KwaHlabisa in Northern Zululand. He works at the Illovo Sugar mill in Port Shepstone. He moved to the South Coast a few years ago. His whole family now resides in the South Coast. His personal naming patterns (*izihasho*) are:

*Umashonovana*

*Ungayimbila*

*Zinqana Zodlokolondile*

*What MR. MFININI.MASHOBANA BUTHELEZI had to say about child birth rituals ...*

### **IMBELEKO (CHILD BIRTH)**

#### **Zulu notes**

Lo mcimbi wenzelwa ingane akukhathalekile ukuthi ineminyaka engakanani inqobo nje uma abazali bengane sebenamandla. Utshwala bugaywa ngokujwayelekile sekusele izinsuku ezintathu kufike umcimbi. Kumenywa omakhelwane kanye nezihlobo. Utshwala buvovwa ngosuku lokuhlaba imbuzi. Imbuzi ehlatshwayo ihambisana nobulili bengane eyenzelwa umsebenzi. Imbuzi ihlatshwa uyise wengane eyihlabela endlini ayi esibayeni njengoba kwenziwa uma kuhlatshwa inkomo.

Imbuzi iyalaliswa ibheke phezulu abe seyihlaba ngasenhlinziweni lowo ongumhlabi futhi usebenzisa umkhonto obekelwe lomsenenzi lapha ekhaya. Iyahlinzwa futhi kukhishwe nezangaphakathi. Kubalulekile ukuqikekela ukuthi inyongo ingachithekeli enyameni ngoba izoyibabisa. Uma seyihlinziwe ilengiswa emsamu iphekwe ngakusasa. Ngaphambi kokuthi kwenzeke konke lokhu, uyise wengane uye athathe ingane aye nayo emsamu lapho afike ashise impepho asondeze ingane eduze kwayo impepho abe esekhuluma namadlozi ewazisa ngengane futhi ewacela ukuthi ayibheke ingane. Kuthi ngakusasa ingane ibe seyiphuziswa inyongo futhi ithelwe esandleni sokudla nesokunxele kuqalwe emunweni kunyukwe njalo ngengalo. Uma sekuqedliwe ezandleni kuyiwa ezinyaweni nakhona futhi kuthelwe inyongo. Ingane ibe seyigqokiswa isiphandla, kuphekwe inyama kudliwe. Inyama yembuzi kulomcimbi idlelwa endlini.

## **CHILD BIRTH (*IMBELEKO*)**

### **English translation**

This ceremony is specifically performed for a child regardless of the age. When the parents of the child feel they can afford to do this function they begin to prepare for it. The traditional beer is normally brewed three days before the function. Close relatives and neighbors are invited. The traditional beer is strained on the day of slaughter.

The beast that is slaughtered for this particular ceremony is the goat. If the child is a boy, the male goat will be sacrificed and vice versa. Before the slaughter of the goat, the goat and the child are brought closer to the burning incense (*impepho*). The family head will then inform the ancestors (*amadlozi*) about the ceremony and the child begging them to look after the child and stressing that the child belongs to this home. The goat is slaughtered in the afternoon by the father of the child using the spear designated for this function.

Unlike the ox or cow which is slaughtered in the kraal, the venue for slaughtering the goat is the big rondavel which is used for all the traditional ceremonies. The goat is made to lie and face upwards and the slaughterer stabs it near the heart. This is done so that the spear can quickly reach the heart. Once it pierces the heart, the goat will die.

The goat is then skinned and the offal removed. The gall (*inyongo*) is a very important part in this ceremony. Once the gallbladder (*inyongo*) has been removed from other parts of offal the carcass of the goat is hung in the interior back of the rondavel (*umsamu*) to be

cooked on the following day. In the morning of the following day the child will be given gall (*inyongo*) to drink and the rest of the gall (*inyongo*) will be poured on the right hand side starting from the finger and moving down the whole shoulder. The same thing is done on the left hand side. The right leg as well as the left leg are also treated the same. The child is then given a skin armlet (*isiphandla*) to wear. The meat is then cooked and served. The venue for service is inside the house for everybody.

*What MR. MFININI.MASHOBANA BUTHELEZI had to say about coming-of-age rituals ...*

### **UMEMULO (COMING -OF -AGE)**

#### **Zulu notes**

Ngaphambi kwalolusuku lomemulo intombi ezomula kanye nontanga bayo bayahamba baye emizini eyizihlobo bacele izipho. Lokwenza kubizwa ngokuthi ukucimela. Kuye kuhlatshwe inkomo noma imbuzi kulomcimbi. Le nkomo noma le mbuzi ihlatshwa yinhloko yomuzi. Ngesikhathi esingaphambili inkomo yayihlatshwa esiphangeni kodwa ngokonakala kwabantu abalumba inxeba benze izibhobo ezingagulisa amalunga alomndeni obuhlabile, isikhathi esiningi abantu sebeyihlaba ngaselundeni.

Kubalulekile ke ukuthi umuntu ozoyihlaba inkomo angayi ocansini futhi ahlafune isiqunga noma usawoti ukuze inyama yakhe ingonakali. Ngesikhathi inkomo ihlinzwa imiswa ibheke phezulu. Abantu abahlinzayo baqala emanqineni behle ngesifuba baze bayofika esinqeni. Ngesikhathi benza umhlahlandlela wokuthi bazohambaphi uma sebehlinza okuyinto abayenza ngaphambi kokuhlinza kuye kuthiwe bayayetha inkomo. Ukuze kusheshe ukuhlinza kubuye kulekelelwe ngesibonda kudushwe ngaso isikhumba. Uma

kuyimbuzi ehlinzwayo kufumbathwa izibhakela kudushwe ngazo. Inkomo ihlukaniswa kanje uma isihlahlelwa: Insonyama, isinqe, amanqina, usu namathumbu, umhlubulo, isixhanti, imilenze, imikhono.

Insonyama nesinqe iya endodakazini yalapha ekhaya eshadile.

Isixhanti sinikwa amadoda ukuze asose. Inhloko inikezwa amadoda kanye nomkhono. Umkhono yiwo abawudla kuqali. Bayawosa. Uma sebewosile umkhono babe sebenikezwa inyama ephekiwe okuyinhloko phela. Amakhosikazi athola umhlubulo kanti amantombazane anikezwa amabele. Abantu okuyibona abaphekayo kuba abafana namadoda. Inyama idliwa uma sekubuyiwe esigcawini.

Esigcawini intombazane eyemulayo ithatha umkhonto iwuhlome phambi komuntu oyisihlobo kanti uma isiganile iwuhloma phambi kwabantu basemzini. Uma isiwuhlomile umkhonto kufuneka ubuye kuyona kodwa uma sewubuyisile lo obuhlonywe phambi kwakhe uye ahlome imali ekhanda layo intombazane. Kulomcimbi intombazane ihloba ngezivunulo zesiZulu. Inyongo futhi nayo iyahlonywa ekhanda. Le ntombi emulayo kanye nontanga bayo bahamba ngamabele ngesikhathi sebeya esigcawini.

### **COMING OF AGE (UMEMULO)**

#### **English translation**

The girl will perform act of visiting relatives to ask for gifts (*ukucimela*) before this day. The beast, whether it is a goat or a cow, will be slaughtered by the family head. In the past

the stab area was an area near the foreleg (*isiphanga*). However, things have changed. This is due to the fact that evil doers used to use the stab wound to make umuthi that is going to cause sickness in the family.

The person chosen to perform the stabbing must abstain from sex and he must chew salt or *isiqunga* (*type of grass*) so that the quality of the meat is always right. When the beast is skinned the following procedure is observed: The beast must face upwards.

The skinners must start from the knees and move down the breast to the buttock. This act is called *ukuyetha*. To facilitate ease of skinning if the beast is a cow, short piece of strong wood is used to push the skin whereas if it is a goat, clenched fists are used whilst the temperature of the body is still warm.

The joints produced when the carcass is butchered are as follows:

Flank (*insoyama*) buttock (*isinge*) breast (*isifuba*), shins (*amanqina*), offal (*usu* and *amathumbu*), flank (*umhlubulo*), neck (*isixhanti*), hindleg (*imilenze*), and forelegs (*imikhono*). People who are responsible for the cooking of the meat are the boys and men.

Before the service of meat is done everyone has to go to an open terrain for Zulu dancing. The girl wears traditional garb such as loinskirt (*igqila*), beads (*ubuhlalu*) and inflated gall bladder (*inyongo*) in preparation for this occasion. To put the cherry on top she also goes bare breasted. At the open terrain singing and Zulu dancing is done and whilst that is

happening, the girl will thrust the spear in front of any body who is a relative or, if she is engaged, in front of her in-laws. This spear has to be returned to her by the person chosen. As he or she gives back the spear, he or she must give the girl some money which is pinned on the hat she is wearing. After the performances on the open ground, the procession is asked to go back home so that they will be served food. The division of joints for serving purposes is as follows:

Flank (*Insoyama*) together with buttock (*isingqe*) will go to her sister who is already married. The neck (*Isixhant*) will be given to men for braaing. The head (*Inhloko*) will also be given to men together with the foreleg (*umkhono*), but the foreleg (*umkhono*) will be served first. It is important to note that the foreleg (*umkhono*) is served in its raw state. Men will braai it themselves in the kraal. Once they have braai-ed and eaten the foreleg (*umkhono*) the next item on the menu is cooked meat. This is now the time for their delicacy which is the head of the beast (*inhloko*). Women will get a flank (*umhlabulo*) and the girls will get the udders.

*What MR. MFININI MASHOBANA BUTHELEZI had to say about cleansing ceremony rituals ...*

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Loluhlobo lomcimbi lwenziwa uma sekuphele unyaka umuntu eshonile. Kuthi uma sekusele inyanga eyodwa ngaphambi kokuthi umcimbi wenziwe bese bayaziswa omakhelwane kanye nezihlobo. Kuthi uma sekusele amasonto amabili kuqalwe ukulungisa

ikhaya ukuze zonke izinto zihlanzeke. Kuthi uma sekusele isonto elilodwa kwenziwe amalungiselelo okugaya utshwala. Uma sekusele izinsuku ezintathu kugaywe utshwala.

Ngosuku okuzohlatshwa ngalo utshwala buyavovwa bese kuthelwa ezimbizeni. Umuntu ohlaba inkomo lapha kuba inhloko yekhaya. Uma ingasekho inhloko yekhaya kuba indodana yayo endala noma abafowabo. Ngaphambi komcimbi umndeni uya ethuneni lalowo obuyiswayo. Bahamba bephethe impepho kanye nomlahlankosi. Impepho iyashiswa ngesikhathi inhloko yomuzi ikhuluma nongasekho imazisa ngomsebenzi wakhe futhi icela ukuthi abuyele ekhaya. Uyacelwa futhi ukuthi alethe izinhlanhla lapha ekhaya. Ngesikhathi sebehamba beshiya amathuna inhloko iphatha umlahlankosi ide imazisa umufi ukuthi sebekuphi nohambo lwabo. Kuthi uma sebefike ekhaya umlahlankosi uphanyekwe emsamu abe eseyaziswa umufi ukuthi sekufikiwe ekhaya. Kusukwa lapho kuyiwe esibayeni lapho inhloko yomuzi izokhombisa khona wonke umndeni inkomo ezohlatshwa. Abesifazane baye bananele ngokuthi bakikize. Ngesikhathi seyihlatshwa futhi bayakikiza. Ngesikhathi inhloko yomuzi ikhomba inkomo iye ibize igama lalowo owenzelwa umsebenzi imkhombisa inkomo azohlatshelwa yona.

Zimbili izindawo lapho inkomo ihlatshwa khona. Kuba isemqaleni noma esiphangeni. Uma isihlatshiwe iyahlinzwa. Abantu abakade behlinza banikezwa amahlinzelo ukuze bese. Le nyama isikwa ibe umbengo. Abesifazane bona banikezwa ezangaphakathi ukuze bazigeze. Kuthi ngakusasa inyama ixhatshelwe bese leyo ezophekwa inikezwe labo abaphekayo. Omakoti yiyo abapheka lenyama. Uma sekuyisikhathi sokudla abesilisa badlela esibayeni kanti abesimame badlela endlini.

## CLEANSING CEREMONY (*UKUBUYISA*)

### English translation

This type of ceremony is performed a year after a funeral. A month before the function is done, relatives and neighbors are invited. Two weeks before the actual function the houses are renovated and the yard is cleaned. One week before the ceremony, preparations for the brewing of traditional beer are done. Three days before the function, the traditional beer is prepared. On the day of the slaughter of the beast, the beer is strained and kept in big calabashes.

For this ceremony, the cow/ox is slaughtered depending on the gender of the deceased. The slaughterer is normally the family head but if the family head has passed away, his eldest son takes the role, failing which the brothers of the family head perform the task. Before the beast is slaughtered, members of the family will go to the grave of the deceased. They carry with them the incense (*impepho*) and a branch of the *umlahlankosi* tree. The incense (*impepho*) is burnt whilst the family head talks to the deceased informing him or her about the ceremony and asking him or her to come home. He also asks the deceased to look after the family and bring luck.

As they leave the grave, the leader carries the *umlahlankosi* branch and updates the deceased as to where they are before reaching the house. Inside the house the *umlahlankosi* branch will be thrust in the interior back of the rondavel (*umsamo*) and the deceased will be informed that they have now arrived. After that the whole family will go to the kraal and

the family head will show them the beast to be sacrificed. The women will ululate. While being slaughtered, the beast bellows. This noise encourages the women to ululate (*kikiza*). There are two spots where the beast is stabbed. Some people stab it in the neck area just behind the horns whereas others will stab it near the foreleg. This job is carried out in the kraal.

When the family head shows the family the beast to be slaughtered, he calls the name of the deceased and informs him or her that this is the beast that is going to be sacrificed for him or her. As I mentioned earlier, women will then ululate (*kikiza*). Once skinning and butchering has been done, the skinners and butchers will be given some meat for braaing. The meat to be braai-ed is cut in a zigzag and the name of the cut is *umbengo*. When you cut this meat we use the term *ukubenga*. *Benga lenyama* means cut this meat into zigzag for braaing. In the morning of the following day the meat to be cooked is issued to those responsible for cooking. The daughters-in-law (*omakoti*) are responsible for cooking this meat. The offal will be cleaned by older women. They take it to the river and clean it there. At service time which is normally from 14:00 men will congregate in the kraal and are served in that venue. Women are served inside the house.

\* \* \* \*

#### **6.6 Participant number eighteen: MRS GLORIA DUDUZILE NGUBO**

I had a meeting with this lady in July 29 2006 at about 11:00. She was a very interesting person to interview. We spent almost the whole day and we managed to cover quite a number of ceremonies. I only interviewed her once.

Her name is Mrs Gloria Duduzile Ngubo. She resides in the Impunga location in Umzinto. She was born in place called Kwa Deyi-St Faiths in the early fifties. She is the second daughter, and has three sisters and one brother. At home her father had a lot of cattle and a vast expanse of mielie fields. As there was only one boy, she was at times asked to herd the cattle. Her brother and sisters got married before her; she, therefore, had first hand experience of the marriage ceremony and its related activities. She has also attended a lot of funerals in the community and that has also helped her to accumulate a lot of knowledge about how Zulu traditional funerals are conducted. Her *izithakazelo* are:

*Ngubo*

*Nxabi*

*Thabethe*

*Mjoli*

*Maqaqangane*

*Gwili*

*What MRS GLORIA DUDUZILE NGUBO had to say about child birth rituals ...*

### **IMBELEKO (CHILD BIRTH)**

#### **Zulu notes**

Lo mcimbi wenzelwa ingane, kodwa kuyaye kungabhekwa ukuthi kumele ibe neminyanka engakanani. Kuyaye kuthi uma abazali bomntwana uma sebebona ukuthi sebenawo amandla okumenzela umntwana imbeleko bese benza amalungiselelo wokumenzela. Amalungiselelo otshwala wona aqalwa sekusondela kuvame ukuthi aqalwe sekusele izinsuku ezintathu kufike usuku lomcimbi.

Kuyaye kuncengiwe izihlobo eziseduze kuphela nabomakhelwane. Utshwala buvovwa ngosuku okuzohlatshwa ngalo. Isilwane esihlatshwa kulomcimbi kuba yimbuzi. Uma kuyingane yomfana kuhlatshwa imbuzi yesilisa, uma kuyingane eyintombazane kuba imbuzi eyisithole. Ihlatshwa ntambama, ihlatshelwa endlini enkulu yesintu (Ikhishi) ihlatshwa ubaba wayo leyo ngane ngomkhonto wokuhlaba izimbuzi. Iyabanjwa imbuzi ilaliswe phansi ibheke phezulu bese ihlatshwa eduze novalo.

Kwenzelwa ukuthi umkhonto usheshe ufike enhliziyweni ukuze ikwazi ukuthi ife imbuzi. Uma isifile iyahlinzwa uma isiqediwe kukhishwe konke okungaphakathi. Into ebalulekile kulezi zangaphakathi inyongo. Imbuzi lena iyaye ilengiswe emsamo ilungiselwe ukuphekwa ngakusasa Uma seyizohlatshwa kuthunysiswa impepho emsamu bese kusondezwa imbuzi ithunyselwe impepho kanye naleyongane. Ubaba uyaye atshele amadlozi alapho ekhaya ukuthi wenze imbeleko wenzela umntwana ongubani. Acele idlozi ukuthi limbheke lomntwana ungowalekhaya.

Kwenzelwa ukuthi idlozi limazi umntwana ukuthi owalelikhaya. Kuthi ekuseni ngakusasa ingane lena iphuziswe inyongo enye igcotshwe engalweni yesidla kusukela eminweni bese kuba ingalo yonke kuphinde kugcotshwe ingalo yesinxele ngokufanayo nesidla. Bese kugcotshwa unyawo lwesidla kwenyukwe ngomlenze, nolwesinxele unyawo ngokufanayo nesidle. Ingane iyaye ifakwe isiphandla.

Imbuzi ibe seyihlahlelwa emva kwalokho iphekwe uma seyilungile iyakhishwa emabhodweni ifakwe ezithebeni ilindwe iphole. Uma sebefikile omakhelwane nabo bonke abanye bekhona kuyaye kukhishwe inyama ngazo izithebe ukuze bayidle. Bonke bayidlela endlini ngisho nabesilisa bayidle khona endlini. Bayaye baphiwe nokudla neziphuzo, uma

sebeqedile bajabulise umndeni wekhaya ngokuhlabelela bashaye ingoma. Emva konke lokho kuyachithekwa umcimbi usuke usuphelile.

\* \* \* \* \*

## **CHILD BIRTH CEREMONY (*IMBELEKO*)**

### **English translation**

This particular ritual is performed for a child although the age of the child is immaterial. Once the parents of the child feel that they have the means to perform this function for their child, they start the preparations. Traditional Zulu brewing normally starts three days before the actual function day. Only close relatives and neighbours are invited.

Traditional beer is strained on the day of the goat slaughter. The type of goat in terms of gender will be determined by the gender of the child for whom the function is performed. The goat is slaughtered in the evening by the family Head. He uses the spear to do this. The goat is made to lie on the floor facing upwards. It is then stabbed near the heart. It is then skinned and the offal is removed.

Particular care is taken to ensure that the gall (*inyongo*) does not ooze out thus spoiling the taste of the meat. The goat is then hung in the interior back of the rondavel (*umsamu*) to be cooked the following day. Just before the goat is slaughtered it is taken to the big rondavel, the incense (*impepho*) is burnt and the child is also brought closer. This is done so that the family Head can talk to the ancestors (*amadlozi*) informing them about the ceremony.

The ancestor (*idlozi*) is informed that this child belongs to the family and by the celebration of this ceremony the ancestor (*idlozi*) is asked to look after the child and protect him or her. In the morning of the following day the child is made to drink a little bit of the gall (*inyongo*) and the rest is poured on both shoulders starting with the right hand shoulder and on the legs respectively. The joints of the goat will be cooked and served when cooked. Contrary to the cow the meat of which is served in the kraal for men, everyone feasts inside the house. After eating, they sing and perform Zulu dance.

*What MRS GLORIA DUDUZILE NGUBO had to say about coming of age rituals ...*

### **UMEMULO (*COMING -OF -AGE*)**

#### **Zulu notes**

Kulapho uyise wentombazane esebona ukuthi indodakazi yakhe isikhulile, eseyikhulisa ngalosiko lwesintu. Amalungiselelo omemulo aqale kusanekhathi esingangesonto lapho kuqale kukhishwe izimemo ukuze izinsizwa nezintombi zendawo zibe zizilungiselela ukuyosina ingoma ngosuku lesigcawu. Thina ke ekhaya sisuke sibhekene nenhlanzeko, omama bona babe bephisa utshwala. Kuye kuthi uma sekusele izinsuku ezintathu kufike usuku lesigcawu, lowo owemulayo, nezintombi ezizomlindisa bagonqiswe. Ngesikhathi egonqile kuye kufike omama bezomnika isiyalo ngokuziphatha komuntu wesifazane.

Ngosuku lwesibili egonqile kumele aphume avakashele komalume bakhe lapho bezofika bamylise ngembuzi azophinda nayo ekhaya, ifike ihlatshwe idliwe iphele ingakahlatshwa inkomo yokumemulisa. Le nkomo iyisipho esivela kuyise. Kuthi ngesikhathi izohlatshwa uyayethula emndenini nasezihlobeni, ayifisele izifiso ezinhle, abhekise edlozini ethakazela ukuze limgade ekukhuleni kwakhe, bakikize omama kube kuhle. Le nkomo ihlatshwa

uyise wentombazane ngomkhonto. Uma seyihlinziwe kunikwa abomndeni inyongo bese umkhono usale esibayeni udliwe abebekade behlinza. Ngalobo busuku izinsizwa nezintombi ziyagiya zisike insonyama zibiza amasoka azo kanye nezintombi zawo phambi kwezinye kulapho kuvela khona isoka okanye intombi engaziphethe kahle ngokuthi yona ibizwe kaningi kuze kuse zidedelana ngekundla.

Uma kusa, izintombi nalowo owemulayo zivuka ziyogeza emfuleni zibhincile, zibuyele ukungena umuzu nomuzi zihlabelela zicela ushukela (izipho) nalowo owemulayo. Ekhaya omama bavukela ukufaka inyama emabhodweni iphekwe nezinye izidlo. Zithi lapho zibuya izintombi zingene endlini zonke zinikwe iziyalo zizonke amaqhikiza, bese zichitheka seziyolungiselela ukubuyela esigcawini.

Lo ke owemulayo ugqoka igqila nalezo akade egonqe nazo. Kuthi emini kuphunywe kuyiwe esigcawini lapho kufike kushikishe ufudu izinsizwa nezintombi zisina zidedelana ngekundla kuhlatshelwa nezaga kube mnandi kudele ngoba phela kulena esuke ikhuliswa ithola nezipho phambi komphakathi uwonke.

Izihlobo nabangani bamchoma izimali ekhanda anikwe nezipho zesizulu. Uma sekuqediwe ukuhlinzwa kuyaye kukhishwe umhlwehlwe uhlonywe lapho bekugonqe khona izintombi. Kuthi ngesikhathi seyiphuma iya esigcawini bese uthathwa imbathiswe wona emahlombe kanye nenyongo yenkomo esuke ifuthiwe. Isuke isingenalutho ngoba inyongo ithelwa ngayo yonke bese ifuthwa ibekwe nawo umhlwehlwe lapho emsamu.

Emva kwesigcawu bonke abantu baphindela ngaphakathi kwekhaya bese izinsizwa sisala zingcweka ngenduku. Uma sekuqediwe konke ukudla umsebenzi uyaye sewuphela sekuchithekwa sekusala bomndeni kanye nezihlobo.

### **COMING-OF-AGE (*UMEMULO*)**

#### **English translation**

This is performed by the father of the girl when he believes that the girl is grown up enough to be treated as an adult. Preparations are done a week before the actual function. Invitations are sent out so that the young and virgins of the locality can start preparing themselves for the ritual. Cleaning is done and the women start brewing the traditional beer.

Three days before the actual ceremony, the virgin and some of the girls her age will be confined to a certain area in the rondavel - no wandering around – they are confined (*uyagonqa*). Whilst the process of confinement (*ukugonqa*) is taking place, mothers of this virgin will take turns visiting her with a view to advise her on how a female should handle herself or behave. On the second day of the confinement (*ukugonqa*), she will visit her maternal uncle. The uncle will give her the goat as a gift (*bamxoshise ngembuzi, bamuphe imbuzi*). This goat will be slaughtered at home. The cow is slaughtered thereafter.

The family Head introduces the virgin to the family and the relatives. He asks the ancestors (*amadlozi*) to look after this girl. Mothers ululate as sign of appreciation. As a tradition this slaughtering is done by the family Head failing which the eldest son takes the

responsibility. The spear is used to stab. Skinning and butchering is then done by the rest of the men. On completion, they are given the foreleg (*umkhono*) to braai. The gall bladder is given to the family member to keep in a safe place. On the same night the young men and girls dance. They also cut and eat the thick flank and call their girl friends and boyfriends respectively.

This act will reveal a man popular with women (*isoka*) as he will call a lot of girls to come to him. However, this will also reveal a girl popular with men as she will be called by a number of men and this indicates bad conduct. This carries on until the early hours of the morning. The girls then go to the river to bath. They also visit neighbours asking for sugar. Young men will go to the veld to feast on the lungs and heart. Whilst there, one brave man will eat a fatty part of the heart. This part is called *ubhedu*. The Zulu martial art of *induku* ('stick fighting') will then ensue. This reveals the bravest men and who the best fighter is (*ingqwele*). Women will cook the meat. Once the girls have come back, they enter the house to receive advice from the girls of marriageable age (*amaqhikiza*). They then go to prepare for their performance in the open terrain. The virgin will, among other traditional clothes, wear a skin skirt (*igqila*). Traditional dancing will take place on the open terrain and the virgin will receive gifts from relatives.

The cauls and inflated gallbladder are worn by the virgin as she prepares to go to the open ground for traditional dancing. From the open ground the procession goes back home to feast. The young men perform *induku* ('stick fighting'). If a man has been hit hard to such an extent that he bleeds, it is the responsibility of the person he has been fighting with him

to take him to the river and clean the affected area. This is a sign of humaneness (*ubuntu*) as they have been, according to Zulu tradition, ‘playing’ at stick fighting. This game is known as *ukungcweka*.

*What MRS GLORIA DUDUZILE NGUBO had to say about funeral rituals ...*

### **UMNGCWABO (FUNERAL)**

#### **Zulu notes**

Impela kusuke kuwusuku olumnyama ngoba sisuke sishiywe wedlula emhlabeni. Ngemuva kokufika kombiko wokuthi kushoniwe, ekhaya emva kwesililo, kuyiwa endlini enkulu yekhaya kuyahlonishiswa ngokuthi othandiweyo kukhishwe yonke impahla, bese emsamo kundlalwe ucansi kubekwe nezingubo abazisebenzisayo kukhanyiswe amakhandlela. Bese lowo okunguye oqondene naye, nguye phela ogonqayo embethe ingubo.

Kubese kuqala amalungiselelo omngcwabo. Kuba isonto (izinsuku eziyisithupha) uma umufi esemakhazeni, ngoba kusuke kuphiswa utshwala kulungiselelwa nenkomo yokumphelekezela. Kuyaye kuthi uma kushone umnuzane aphelezelwe ngenkomo yohlobo lweduna (yesilisa). Ngesikhathi ihlinzwa akulandelwa migomo ngoba kusuke kufunwa inyongo yokugeza umuzi nesikhumba azohamba naso. Kunoma iliphi ilunga lomndeni kuhlatshwa imbuzi yokugeza lowo osuke ehleli emakhandleleni ngenyongo yayo, nakuye umnumzane uqoba iyahlatshwa.

Kuyenzeka ke umnumzane ofuyile azikhombele yena esaphila esibayeni sakhe inkomo afuna ukuphelezelwa ngayo, kumele lokho kugcinwe ukuze alale aphumule ngezithukuthu

zakhe. Ngosuku lomngcwabo kuba khona inkomo yokugcina yokumphelezela eba sekhaya ekuseni, kulapha izihlobo zimbone, bese esekhishelwa endlini yakhe yokugcina (ithuna). Emve kokubusiswa kwethuna ngomthandazo, lowo obehleli emakhandleleni uye ageze ngaphandle komuzi ngentelezi enenyongo yesilwane esihlatshiwe (Imbuzi). Abebemphelezela bageza izandla ngentelezi bese beya ekhaya bayobamba iphanga phela.

### **FUNERAL (*UMNGCWABO*)**

#### **English translation**

The funeral day is a bad day for the bereaved family because it is a day on which they are going to bury their loved one. After receiving the bad news, the family members cry. They then remove all the goods in the rondavel designated for this purpose and lay out a grass mat. The clothes that the deceased loved one will wear will also be folded and put on the grass mat. Candles are also lit. If it is a man who has passed away, his wife will then sit near the grass mat and cover herself with the shawl. The preparations for the funeral start if the corpse is still in the mortuary. Traditional beer is brewed and beast to be slaughtered is organised. The gender of the beast must match the gender of the deceased. During the skinning process no particular procedure has to be observed. The important beast parts in this ceremony are the skin and the gall (*inyongo*). The gall (*inyongo*) is used to cleanse the home and the skin is put in the grave. If other members of the family have passed away only the goat is slaughtered. Sometimes the family Head will indicate whilst still alive as to which beast must be slaughtered for him when he is dead. It is important to respect and do as requested. The beast is slaughtered on the very same day as the funeral day. When the prayers are done the corpse is taken to the grave to be buried. His wife will then wash

herself with the muthi (*intelezi*) which is mixed with the goat's gall (*inyongo*). Community members and the relatives who were present will wash themselves with *intelezi* as well.

*What MRS GLORIA DUDUZILE NGUBO had to say about cleansing ceremony rituals*

...

### **UKUBUYISA (CLEANSING CEREMONY)**

#### **Zulu notes**

Loluhlobo lomcimbi lwenziwa uma kwakushoniwe emndenini. Kuthi kusasele inyanga ngaphambi kokuthi kwenziwe umsebenzi kuthunyelwe izimemo ezihlotsheni kanye nakomakhelwane. Kuthi sekusele amasonto amabili kulungiswe ikhaya lihlanzeke. Uma sekusele isonto kwenziwe amalungiselelo okugaywa kotshwala. Uma sekusele izinsuku ezintathu kugaywe utshwala. Kulomcimbi kuhlatshwa inkomo. Utshwala ke buhluzwa ngosuku lokuhlatshwa kwenkomo. Inkomo ihlatshwa inhloko yomuzi. Uma inhloko ingasekho kuba inkosana noma abafowabo benhloko yomndeni. Ngaphambi kokuthi kwenzeke konke lokhu umndeni uyahamba uye emathuneni lapho angcwatshwa khona umufi. Baphatha impepho negatsha lomlahlankosi. Lempepho iyashiswa ngesikhathi kukhulunywa naye umufi etshelwa ukuthi namhlanje ulandiwe. Uma sekuhanjwa endleleni ude etshelwa ukuthi usekuphi kuze kuyofikwa ekhaya. Uyacelwa futhi ukuthi avikele umndeni ezintweni ezimbi, abe idlozi elihle ekhaya. Uma sekufikiwe ekhaya ihlamvu lomlahlankosi liphanyekwa emsamu. Umndeni wonke uya esibayeni lapho umnumzane afike abakhombise inkomo ezohlatshwa uma esekhona. Abesifazane babe sebeyakikiza. Uma isihlatshwa ke kukhethwa indawo engaselundeni noma esiphangeni. Laba abekade

behliza banikezwa izoso. Kuthi ngakusasa inyama iphekwe omakoti. Abesilisa badlela esibayeni kanti abesifazane badlela endlini.

## **CLEANSING CEREMONY (*UKUBUYISA*)**

### **English translation**

This particular ritual is performed if a member of the family has passed away. A month before the function, invitations are sent out to the relatives and neighbours informing them about this ritual ceremony. Two weeks before the function, the home is renovated and cleaned. A week before the function preparations are made for the brewing of the traditional beer. Three days before the function, traditional beer is brewed. On the day of beast slaughter, this beer is strained and kept in different sized calabashes.

A cow is slaughtered for this ritual. This task is performed by the family Head. If the family Head has passed away the elderly son (*inkosana*) will take the responsibility. If this arrangement fails, then the brothers of the family Head will perform the slaughtering process. Before the slaughtering of the beast, the family members will go to the grave of the deceased. They take with them incense (*impepho*) which is to be used when they talk to the deceased.

This incense (*impepho*) is burned. They also bring along a branch of a tree called *umlahlankosi*. The person tasked with communicating with the deceased burns the incense (*impepho*) and tells the deceased that they have come to fetch him. He is asked to come home and protect the family against omen and all sorts of ills. The leader will inform the

deceased as they approach the home about what is happening and where they are until they enter the house in which the ceremony is to be performed. The branch of *umhlankosi* will then be perched on the roof poles and the deceased will be informed that he is now home.

The family members will then go to the kraal and the family Head will now show them which animal is to be slaughtered. Once the beast has been slaughtered, it bellows and this is a sign that everything is going well. Women will then ululate. The stab area is normally behind the horns in the hump area; however, some people stab it in the area around shoulder blade.

When the family Head is showing the family members the beast to be slaughtered, he calls the deceased by name and informs him that this is the beast to be slaughtered for him or her. Women will then ululate. Men who have been involved in the process of slaughtering, skinning and butchering will then be given pieces of meat cut from the shoulder. This is to be braai-ed. On the following day joints of meat will be boiled by the young married women (*makotis*). When the meat is cooked (well done) it is then served. Men gather inside the kraal and form groups. After this traditional dancing takes place.

## **Chapter Seven: What can inform the curriculum?**

In this section, I provide suggested Specified Outcomes and Assessment Criteria, followed by a tabular record of the kinds of information which will inform a curriculum embracing ritual and commercial slaughter, skinning, butchering and service in the course Culinary Studies and Nutrition for the National Diploma: Hospitality Management

### **7.1 Curriculum Specified Outcomes**

At the end of the course the learner will be able to describe, explain and contextualize each of the following:

1. How to conduct research in the field;
2. The reasons, modes and occasions for traditional and ritual slaughter among Zulu people;
3. Reasons for commercial slaughter;
4. Activities accompanying the ritual slaughter and the reasons for performing those activities;
5. The date, time and process of the selection of the animal for the ritual and commercial slaughter;
6. The duties of the various role players in the slaughtering, skinning, butchering, and service processes;
7. Criteria for the selection of the animals to be slaughtered for both ritual and commercial purposes;
8. Precautions used to ensure that the animal is fit for human consumption for both ritual and commercial slaughter;

9. Description of the equipment used for ritual slaughter and commercial slaughter;
10. The processes of slaughtering, skinning, butchering and service in both traditional and commercial situations;
11. The use of the skin, hoofs and horns in both ritual slaughter and commercial slaughter;
12. Dress code for service personnel;
13. The importance of social skills;
14. Service sequence;

## **7.2 Assessment criteria**

The learner has demonstrated a sensitive understanding of :

1. how to conduct research in the field;
2. the rationale for both traditional and ritual slaughter among Zulu people, and commercial slaughter;
3. the cultural behaviours which accompany ritual slaughter;
4. the details which affect selection in both ritual and commercial situations;
5. The duties of the various role players in the slaughtering, skinning, butchering, and service processes;
6. The selection criteria for both ritual and commercial purposes;
7. The health precautions taken into account;
8. The equipment used in the processes of slaughtering, skinning and butchering;
9. The processes of slaughtering, skinning, butchering and service in both traditional and commercial situations;

10. The use of the skin, hoofs and horns in both ritual slaughter and commercial slaughter;
11. Dress code for service personnel;
12. The importance of social skills;
13. Service sequence;

### 7.3 A tabular record of the information which could inform the course in Culinary Studies and Nutrition

Item	Traditional	Commercial
<b>Research in the field</b>		
<i>What is hlonipha/ respect?</i>	<i>Ukuhlonipha</i> is an acceptable way of behaviour which is expected from every Zulu person and which is taught from childhood.	In the case of research in the commercial sector, it is necessary to observe protocols and procedures so that one's research does not interfere with the running of the enterprise.
<i>How does one observe hlonipha/ respect?</i>	<i>Ukuhlonipha</i> can be observed in the way that people walk, the way that they speak, the way that they dress and respond to people older than themselves. It can also be observed in the skill and time taken to perform traditional tasks. To demonstrate <i>hlonipha</i> , one must speak quietly and smile when spoken to.	Protocols include making and keeping appointments and being punctual, wearing the approved apparel for safety and hygiene reasons.
<i>What must one take into account when doing research in the field?</i>	We need to understand ourselves first so that we can put ourselves in a certain category in terms of adulthood. This will help us when addressing our study participants properly. We need to understand our study participants so as to avoid using words that may offend them. We need to understand proper greetings and the role of oral genealogies in those greetings, and the proper procedures to be adopted when taking one's leave.	
<b>Slaughtering</b>		
<i>What are the reasons or occasions for</i>	Ritual slaughter is carried out for various reasons. The Zulu people for instance believe that the spirit of the ancestors constantly	<ul style="list-style-type: none"> <li>• Profit</li> <li>• Sustainability of the business</li> </ul>

<i>slaughter?</i>	<p>watches over the family and therefore the family should behave in a manner that would please the ancestors. This does not however mean that the Zulu people do not believe in God, the Almighty. Through respect (<i>hlonipha</i>) they believe that they can not have direct contact with God. He is perceived as a person who we as humans have no contact- hence slaughtering has a flow of blood which acts as a vehicle to the Almighty.</p> <p>Zulu people believe that when they slaughter a beast for the ancestors they are able to communicate and connect with them and therefore their plea of protection from all ills are well received.</p> <p>The reasons for the slaughtering are celebrations of the following occasions:</p> <ul style="list-style-type: none"> <li>• Child birth (<i>imbeleko</i>)</li> <li>• Puberty stage (<i>ukukhulisa</i>)</li> <li>• Coming-of-age (<i>umemulo</i>)</li> <li>• Engagement (<i>ukucelwa kwentombi</i>)</li> <li>• Wedding (<i>umshado</i>)</li> <li>• Funeral (<i>umngcwabo</i>)</li> <li>• Cleansing ceremony (<i>ukubuyisa</i>)</li> <li>• Fetching the ancestors from the old sites (<i>ukulanda abangasekho</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• Growth of business</li> <li>• Job security</li> </ul>
<i>When does the selection take place?</i>	Selection of the beast to be slaughtered takes place a week or sometimes two weeks before the actual date of the function.	Selection takes place every day on the farm where the animals are reared
<i>And when does the slaughtering take place?</i>	Slaughtering for all the occasions except the funeral ceremony takes place in the afternoon. If the ritual is to take place on Saturday, the goat that is accompanying the beast will be slaughtered on Thursday afternoon, and the beast will be slaughtered on Friday for Saturday. The funeral is an exception because the meat for this occasion is served on the day of slaughter, so the ritual slaughter will take place on the day of the funeral.	Slaughtering takes from the morning until the closing of the business
<i>Who selects the animal to be slaughtered?</i>	The animal to be slaughtered is selected by the family head. This will be someone who owns the cattle (as was the trend years ago)	The animal to be slaughtered is selected by the manager on the

	will select from his herd of cattle. This happens especially when the herd boys have just returned with the animals from the grazing land and have locked them in the kraal. However, recently people buy cows for these ritual celebrations from the farms but they still have the right to choose the one they like before deciding to buy.	farm and transported to the abattoir, where it is housed in a feedlot until ready for slaughter.
	The family head is in charge of everything in his family- he is the decision maker. He is also experienced	The production manager sorts the animals in a feedlot according to the order of slaughter.
<i>What are the criteria for selection?</i>	The animal must be big, look healthy and fat.	<ul style="list-style-type: none"> <li>• Age</li> <li>• Conformation</li> <li>• Fatness</li> <li>• Health</li> </ul>
<i>How is the animal identified?</i>	The gender of the person for whom the ceremony is going to be performed is considered first. For a man an ox is preferred and vice versa	
<i>What activities accompany the slaughtering?</i>	<p>Brewing of traditional beer</p> <p>Drinking of the traditional beer on the day of slaughter.</p> <p>Collection of knives and sharpening of them to facilitate ease of skinning and butchering</p> <p>Burning of the incense before the slaughter</p> <p>Communication with the ancestors</p> <p>Ululating of women when the slaughterer stabs the animal</p> <p><i>Isithakazelo</i> Dancing depending on the type of ceremony bathing in the river is done.</p> <p>Cooking of food. Eating of food.</p>	Stunning of the animal by use of a stun gun
<i>And what are the reasons for these activities?</i>	A sign of appreciation for what the family head has decided to do in the family- showing love and care for his family Hope is revived among some family members who were perhaps not lucky to find jobs, not lucky to get married, not lucky to have children and so on	The animal is stunned so that when it is slit through the neck it does not feel pains as it will be unconscious
<i>What are the instruments used for slaughtering? And why?</i>	Very well sharpened knife	Stun gun and knife
<i>Who does the</i>	Someone identified by the family to perform	Specially trained

<i>slaughtering? And why?</i>	this act because he has the expertise handed down in practice and the oral tradition	personnel
<i>Where is the lethal act positioned on the animal's body?</i>	Beast: Between the vertebrae of the neck to sever the spinal cord, or to the heart Goat: Slit the throat or a stab to the heart	Stun to the head and then the throat is slit according to halaal and kosher requirements.
<i>How is the animal positioned and stabilized? And by whom?</i>	Traditionally the animal will be with others in the kraal and the slaughterer will slowly move towards the animal, talking to it either by calling it by its name in a nice subdued voice or whistling softly. This helps to calm the animal. This is however done if the animal is going to be stabbed in the bolo area- an area near the foreleg The second method available to the slaughterer is that of tying the animal around a pole with a strong rope. He then talks to it softly mumbling something at the same time eying the stab area and weighing his chances of striking. The goat is brought to the centre of the house after the burning of the incense and the communication with the ancestors. It is made to lie down facing upwards. The slaughterer positions himself in a manner that is going to enable him to cut it quickly using a very sharp knife. No stunning is done.	The animal is stabilized by the use of a stun gun and this is performed by the staff members on duty in that section.
<i>What health precautions are used?</i>	If the animal shows signs of any sickness- no appetite, very thin with bones protruding on the body, has anthrax and measles or disabled it is not chosen.	The animal must have no diseases such as measles, anthrax, foot and mouth and so on If found to be affected by any of these diseases, it is chucked away by mincing the whole carcass and throwing away everything.
<b>Skinning</b>		
<i>Who does the skinning? And why?</i>	The family members and these family members must be males not females In a Zulu tradition strangers are not allowed to get close to matters related to the communication with the ancestors because the ancestors are very sensitive people who get cross very quickly and when they do they	Skinning is done by the staff members trained to do it. They are employed to do this job in exchange for the salary. It is easier and better for

	can turn their backs against the family. Therefore all the protection and the luck they bring will be lost. Some of these people are skilled especially the older ones but some of the younger ones are still learning the tricks of the trade.	the customers to buy something that is already skinned than doing it yourself- no time, big job.
<i>What instruments are used? And why?</i>	Knives, pieces of wood, logs, clenched fists	knives
<i>What precautions are taken? And why?</i>	Hygiene, safety. Meat is not left on skin Hygiene – people will get sick if the meat is contaminated with germs because of poor hygiene practices Safety- people will cause injuries either to themselves or to others next to them.	Hygiene, safety, meat not left on skin Hygiene- poor hygiene practices will endanger the public as they are the ultimate consumers of the meat Safety- injury to staff members will cause delay in production, damage of equipment will also slow down production. Lost of a staff member through death may be a costly affair for the company as they have to employ another staff member who perhaps needs some training.
<i>Where do the skinners begin? And why? And how do they proceed?</i>	Skinners begin from the area under the shin if it is a beast and shank of it is a goat. They move down the forelegs and down the hind legs at the same time as they work as a team. The team from the forelegs will move towards the centre of the stomach and the team from the hind legs will do the same. As they do this they push the skin down towards the backbone so that eventually the animal is freed of the skin. When the goat is skinned a kind of an island of the skin is left on the breast. This is later removed with some meat on it and some people will braai/grill it as is and thereafter brush off the burned hair and then eat it.	They are lined up waiting for the animal to move along the rails- they also start from the forelegs but as the animal is facing down they do the hind legs last. Each one does his bit as the animal moves along and leaves the rest for the workmate next to him.
<i>What happens to the skins? And</i>	The skin of the goat is used as the sitting mat for males and the skin of the beast is used for	Sold to companies that make car seats

<i>hoofs? And horns?</i>	making shields used by young Zulu men when playing stick fighting, for making musical drums, for making whips and for making ropes to tie cows with when they are pulling a plough in the mealie fields. Horns are kept by perching them on the roof top just above the door entrance as evidence that the family head celebrates ritual ceremony. This earns you more points in terms of respect as it is a sign of wealth. the skin armlet is worn until it dries up and he or so wishes the person wearing it can take it out from the wrist and perch it in the interior back of the rondavel where the ancestors are believed to be. It can be kept there for as long as life- basically until it is so worn out that it is not easily recognizable.	Hooves are used for dogs to chew on, and ground up for commercial dog food.
<b>Butchering</b>		
<i>Who does the butchering? And why?</i>	Family members who were involved in the slaughtering and skinning. Only the family members can touch this meat at this stage- ritual slaughter is a family thing. There is fear that strangers will unlawfully take pieces of meat and use them to cast spells on this family	Staff members of the company
<i>Where does the butchering begin? And how does it proceed?</i>	There is no particular order	Cutting the animal into two sections or halves From there it is cut further into hind quarter and fore quarter Forequarter will produce its own cuts and hindquarter respectively.
<b>Cooking</b>		
<i>Who does the cooking?</i>	Males who are members of the family- in some areas, although it seems to be rare, females do the cooking , the argument being the fact that cooking is a woman's job	In restaurants, hotels and any catering concerns all race groups all genders are allowed- they are called cooks or chefs
<i>How is the meat cooked? And why?</i>	Meat is mostly boiled with a few exceptions such the foreleg that is braai-ed by local men in the kraal, pieces of meat braai-ed in the kraal during the process of slaughtering, skinning and butchering.	In hotels, restaurants and other catering concerns, different methods of cooking are applied. Methods such boiling

		stewing, roasting, pot toasting, frying, braising, grilling and others are applied
<b>Service</b>		
<i>Who performs the service? And why?</i>	Service is performed by the males who are members of the family. Zulu tradition dictates that only men must handle the meat in functions such as these where the ancestors are involved.	Waiters – they can be anyone from any race group and any gender as long as they are trained in waiting on tables.
<i>How is the meat served? And to whom?</i>	Meat is served on wooden platters and the guests have to choose a younger member in the group to cut bite size pieces for them. The guests for the ritual slaughter are normally the local community members, relatives. It can be served cold or hot.	Served on plates, on platters, it can be self-service where a customer chooses a meal and pays at the cashier, it can be a buffet, and it can be a braai, can be served in the form of snacks, such as biltong.
<b>Attire/ dress code</b>		
<i>What is the dress code?</i>	Traditional gear is worn by the women. Such traditional gears will be things like loinskirts, beads and herd gears as a sign of respect for the occasion Depending on the occasion young men and young girls will also wear traditional gear. Some examples include coming-of-age, reaching puberty stage, and wedding. Married women must not walk around with uncovered hair. This is viewed as a sign of disrespect and it is an offence that punishable by the ancestors. Guests can wear their normal clothes	Uniform- protective and clean Guests may be asked to be formal
<b>Menu</b>		
<i>How is the menu compiled? and why?</i>	The menu for a traditional ceremony is a simple routine of traditional beer, meat and starch which could be steamed bread ( <i>ujeqe</i> ) Dumplings ( <i>amadombolo</i> ) or samp and beans ( <i>isitambu nobhontshisi</i> ) Ritual slaughter is about meat eating and the Zulu people love their meat.	To compile a menu one has to follow certain guidelines. Such guidelines are consideration of colour combination, texture, method of preparation, types of customers and

		cooking methods. The menu can be one course, two course three course, four course or five course
<b>Product knowledge</b>		
<i>Why is product knowledge important?</i>	Product knowledge is important in a Zulu ceremony because there are certain ceremonies in which emphasis is placed on the service of the correct joint to the right people. examples will be sections of carcass that are exchanged in a wedding ceremony, the foreleg that is given to men in the kraal for grilling, the head that is always given to men, the flank that is given to women and so on. Product knowledge also helps when it comes to the cooking of meat. One needs to know the types of joints so that he does not cook even those that are not cooked on the day	Product knowledge is important because any business wants to sell its products so that it can make a profit- Staff members, especially the ones in the restaurant must know their products because they interact with guests everyday. They must be able to briefly describe the dishes on the menu so that the guests can make an educated choice when ordering their meals and the same must apply to the drinks.
<b>Social skills</b>		
<i>Is it necessary to have social skills and why?</i>	The social skill of <i>hlonipha</i> (traditional ritual politeness) is important in a traditional ceremony because if the host is rough, and does not create a pleasant atmosphere people are likely to leave and that does not auger well for the success of the ceremony. The right atmosphere is created by ensuring that everyone that comes is greeted or welcomed warmly, a positive attitude is displayed and good image (pleasantness and cheerfulness is maintained throughout). To show the people that you are happy to have them in your function, when you talk to them, your voice must be soft. Women and young members of the family will also show respect by kneeling whenever there is a need for them to talk to the family head or any adult who has attended the	Social skills are more than important here because the customer is king; he pays the bills of staff and the business and is always correct. The staff must always be happy, greet and help whenever the need arises. Courtesy phrases used to win the guests are, just to give a few examples, May I please help you Sir/ madam, May I request that....,May I ascertain that for you Sir/ madam. These are

	<p>function. Carefully chosen words are also used. Examples: if a women wants to talk to the family head she will kneel down and say “May I ask if my father is ready to eat so that I can dish up? If a young man is asked to serve traditional beer or any thing to the guests, he crouches before them as he places the calabash in front of the crowd. He must not just drop it there and run away. He must also wear a smile. “Good morning or good day or good afternoon all of you. The family head has sent here with this beer to give to you so that you can begin to stave hunger and cool off as the sun is sultry today”. “Excuse me Mathuli” if they fall under the chieftancy of inkosi Luthuli or “excuse me Mandelu” if they fall under the tribal authority of inkosi Ndelu or Shinga. “The beer I am serving now is the last serving of the day”. The guests will then know that after this beer they must disperse and therefore, one by one, they thank you and go home.</p>	<p>mostly used to show willingness to assist the guest. For reassurance you may say the following: Certainly please, Yes of course it is, Sure you will like it, I believe it is worth it. To show concern you may say the following: Sorry for keeping you waiting hope you enjoyed it, I am sorry this happened to you Sir/Madam, I am sorry that you were inconvenienced Sir / Madam.</p>
<b>Service sequence</b>		
<i>What is the sequence in which the food must be served?</i>	<p>As the people arrive they are given traditional beer to drink or <i>mahewu</i> to those who are nonalcoholic. When the meat is ready and if the ceremony is not a funeral, men will be given the foreleg to braai in the kraal. After this they will be given cooked meat and in the case of men the head is part and parcel of that meat- it is considered a delicacy. This is then followed by traditional beer as the last item</p>	<p>Starters - 1 Entrée - 2 Main course -3 Desserts - 4 Wine - 5 Coffee - 6</p>

## **Chapter Eight: Reflections and Conclusions**

In undertaking this study, I had to bear a number of factors in mind.

- the SAQA ID for the qualification, Culinary Studies and Nutrition;
- the oral tradition of indigenous knowledge, and the need to deal with it on its own terms;
- the need for critical (self) reflection and transformation at a number of levels and in many different ways;
- the need to fulfil the requirements of the National Research Foundation Focus Area to bring the indigenous knowledge into the university ‘on its own terms’.

An extract from my research proposal for this study reads as follows:

The principal aim of this study is to investigate the commercial and the Zulu traditional modes of slaughtering, butchering, culinary properties and service with special reference to Zulu socio-cultural behaviours in kwaZulu-Natal province. It is intended that this will inform the Hospitality Management curriculum, with a view to providing the tourism industry with an authentic indigenous culinary experience. (Mnguni, 2005)

This study has inspired me to do some serious self-reflections on my approaches to education in higher institutions and my teaching methods. In the process of self-reflection, I have ‘discovered’ (Boyer, 1997) a new me. As a transformed teacher, I am now fully equipped and ready to transform my students. This process of “transformative pedagogy” (Taylor, 2004) is evident in the proposed curriculum for the Culinary Studies and Nutrition, a subject taught in the National Diploma: Hospitality Management.

In keeping with part of the NRF focus area research grant, the principle focus of which was “How do we bring indigenous knowledge into higher education in **its own terms**?” I have not interpreted the knowledge gathered from my field research: rather I have adopted a ‘from the horse’s mouth approach.’

Spurred by the results of my study, I have also managed to do some serious introspection to try and find a better way of delivery in the classroom. I have come to the conclusion that if I have to transform my students, I have to transform myself first. This is not an easy task as the saying goes: old habits die hard. The proposed curriculum that is included in the study is my attempt to not only transform myself but to transform my students as well.

### **8.1 What trends did I detect during the course of my research?**

Regarding the ritual slaughter amongst the Zulu People, specifically in the South Coast region where my research was conducted, I have observed the following trends:

In the deep rural part of South Coast, people are still deeply rooted in their tradition. They practice all the different rituals and still strongly believe that this is the way to go. The advantage they have, of course, is that they are still sparsely populated and therefore have vast expanse of land which they use as grazing land. They farm with mealies, pumpkin beans, madumbes and sweet potatoes to mention but a few. Their meals are therefore very African. Although one would conclude that they are kind of self employed, sticking to their tradition has helped them to sustain life. Most of them have quite a reasonable number of livestock. They possess cattle, goats, sheep, pigs, and chickens. When a need arises, therefore, to perform one of the traditional rituals, the head of the family simply chooses the animal to slaughter from the herd and he is the only one who has the right to do so. Men and women in this part of the land are largely orralate. Here and there one finds a

formal school. However, the level of education is very low. Most of these formal schools are primary schools. Churches are also a very rare sight.

Most of the children of these people leave school at an early stage. The girls are encouraged to get married and the boys are encouraged to go to urban areas to look for jobs. In this part of the South Coast a person with lots of cattle is considered to be a wealthy man. The girls will be encouraged to marry the boys of the family with a lot of cattle so as to bring the cattle to the girl's family in a form of lobola. A Zulu saying "ubuhle bendoda zinkomo zayo" (Owning a herd of cattle will make a man look attractive) still rules here.

The word research is not known. If you want to gain the support of the participants, it is safer to introduce yourself as someone who is there to learn about the tradition rather than someone who is there to research information. Women will quickly co operate and they will do that with a lot of respect whereas men will ask you a few probing questions. Men will sometimes ask you to come back some other day. This gives them an opportunity to consult with their elders and also to check how serious you were about this matter. They are also very suspicious of educated people. They, therefore, want to play delaying tactics so as to establish the real course of your first visit. Is this mission to learn about tradition not used as an ostensible reason to rob them of something they possess? When they are convinced that what you told them is the real purpose of your visit, the information will flow. Their command of English is not that good. It is therefore very important to avoid the use of English words in your conversation.

As one moves away from the inland towards the coastline, one notices a few changes. The infrastructure is improving. Some gravel roads can be seen although their conditions are bad. An old bakkie loaded with people and lots of goods on top of the canopy can now be seen negotiating its way. A few herds of cattle, goats and sheep can be seen grazing as well. During the interview of the local people, it appears that the herds one has seen are not the possession of one man. One family may own one cow in the herd and the other family four cows and so on. Although most of these people still believe in traditional ceremonies,

poverty is an impediment. They slaughter goats most of the times when performing ritual ceremonies. In a Zulu tradition, it is acceptable to slaughter a goat as an alternative if one does not have the means to slaughter a cow. They, however, caution that certain ceremonies like the coming-of-age, and a traditional wedding will dictate that a cow be slaughtered. If there is a pressing need for the couple to get married, they do get married but ensure that they save money to buy a cow for a proper traditional wedding at a later stage which could be from one to twenty five years after they got married or more. I have observed situations where an elderly woman gets married to her late husband and in this case a grandson takes the place of his grandfather and play the role of a groom. In this ceremony everything is done properly as if the husband was alive. This area is populated by people who worked mostly in urban areas as labourers. They rely on pension grants and a few odd jobs every now and then. Some women, mostly middle aged and their children follow the Christian faith whereas most men- young, middle aged and elderly are still fanatics of the traditional religion. This does not mean, though that they do not participate in ritual ceremonies when being performed. They still have a role to play and they play that role willingly and with a lot of respect.

A move closer to towns gives one another yet important experience. The language has changed slightly from that of pure Zulu to a mixture of Zulu and some English. Some of the roads are tarred and most of the people are educated- teachers, nurses police and so on. Cars are in abundance and good cars too. The houses are changing from the traditional rondavel to a rondavel with iron sheet roof and four, six or seven roomed houses built the western style. The tradition has been watered down a bit in this area. Most people- men and women go to church and they encourage their children to do likewise. A good observation though, is that when it comes to the burial of their parents they go out of their way to ensure that their parents have a decent burial, for example, despite the fact that they join some funeral policies, they make sure that they slaughter a cow for the burial of their parents and that is how traditional elderly people especially men are buried. The lobola here is in the form of money. Most of the people in this area will have two types of weddings- Christian wedding and traditional wedding. This is done on the day of the

wedding and sometimes due to financial constraints; the traditional wedding is done a few years after the Christian wedding.

The latest trend here is that if there is a need to either appease the ancestors or to thank them for the protection they provide, a small function is performed. The invitation letters will usually read thus:

Mr and Mrs Mnguni

Siyanibingelela kwa Mnguni.

Siyanazisa ukuthi siyobe sinetiye ngomhlaka 23 Juni 2007. Singajabula ukuba nani.

Siyabonga.

Mr P Magwaza.

English translation.

Mr and Mrs Mnguni

Greetings to you the Mnguni family.

This serves to inform you that on the 23<sup>rd</sup> June 2007 we are going to host a tea party. We will be very grateful if you can visit us on that day.

Thank you.

Mr P Magwaza

The message in this invitation is that the Magwaza family will not perform a big function. In these traditional tea functions fowls are mostly sacrificed.

It is also worth mentioning that, of late, we do have some black people who now reside in towns. This is group of people known as the black middle class. Most of them are highly educated and some are business men. Their command of English is up to scratch and their children go to multiracial schools. Some of these people will carry along with them some

traditional values. They will want to host traditional ceremonies in these areas as well. In fact some do. Because of the nature of the environment they are in, it has become very crucial that they master the skill of slaughtering as they have come under heavy criticism for torturing the animal by stabbing a thousand before it dies. These people rarely perform ceremonies but when they do, they make it big.

In the deep rural South Coast, ritual slaughter is a way of life. Almost all the rituals are performed depending on the situation. As one moves away from this part of the South Coast towards the coastline one notices a gradual decline of the spirit with which traditional Zulu rituals are upheld. Selective ritual performances begin to take place. Traditional rituals such as imbeleko (celebration of child's birth) and ukukhulisa (puberty stage) take a back seat. This trend intensifies as one gets closer to towns. Birthday parties, a western life concept, have now taken over. Be that as it may, it is pleasing to say that there are rituals which, I believe, are here to stay. Such rituals are umngwabo (funeral) ukubuyisa (cleansing ceremony) and umshado wesiZulu (a traditional Zulu wedding).

I have observed a number of traditional weddings in which people who have been married for a number of years, decide that their marriage is incomplete without a traditional Zulu wedding. A friend of mine, for instance, a police by profession, informed me that he is also planning to marry his wife in a traditional Zulu style at the beginning of 2008. He says that his first wedding was a Christian wedding.

Ukubuyisa (cleansing ceremony) is also a must as Zulu people strongly believe that the spirit of the dead lingers around until a traditional feast is performed to formally welcome the deceased back home so as to protect the family and bring luck.

The slaughtering and skinning of the beasts for traditional Zulu rituals is done in the same manner. The animal is tied around a strong pole and the slaughterer stabs the animal in the area between the hump and the head. This area is characterized by a tuft of hair and an indentation. The skinning process is performed in a similar way for all the beasts, there is no exception.

Butchering of these animals is done differently and there are reasons for doing so. A good comparison is that of the beasts slaughtered for a traditional Zulu wedding and a beasts slaughtered for the cleansing ceremony. The important joints for a traditional Zulu wedding are sections of the animals- one animal slaughtered by the groom's family and the other slaughtered by the bridegroom's family. The exchange of these sections of animals is meant to cement the relationship between the two families. On the other hand, in the ukubuyisa ceremony (cleansing ceremony), the butcher must ensure that one foreleg is kept intact as it will be given to local men the following day for grilling on open fire.

The slaughtering, skinning and butchering of goats is the same for all rituals. The latest trend is that when it comes to the slaughtering of the goat, the slitting of jugular vein is done whereas in the olden days the goat was stabbed by using a spear designated for slaughtering of animals. Due to the scarcity of cattle as one moves towards the coastline, goats have become popular animals for sacrifices. This is so because people have to buy these animals from the stock farmers and they are increasingly becoming expensive to buy.

## **8.2 How has this research changed me?**

Before my registration for the M Tech: Degree my knowledge of what research is, was very limited. The time it has taken me to complete my study is testimony to that. When I joined the Holistic, Oral and Indigenous Knowledge research group in 2002 I had a faint idea about what constituted research and that faint idea did not help me that much.

On reflection, I realize that I did not fully comprehend the message in my topic and as a result of that, I was only concentrating on a small portion of my research, namely the slaughtering process. In addition, I found the field research a painful exercise. Approaching study participants was a problem, because I was not assertive enough.

In 2004, I made a breakthrough, when I began to understand the full message in my topic. At that point, I learnt the correct questioning techniques and my whole world of research began to open. Gathering of data became easy. Research became interesting and challenging. I now see research as a living thing. It is alive and it changes with time. I believe that it is a must in higher education as it empowers people.

With regards to learning, I am not ashamed to confess that all these years learning to me had to do with a classroom. Knowledge was something that had to be written down somewhere. Undertaking this study has taught me that knowledge comes from the people first and it is the people that must write it down. Through interaction with my study participants I have learnt a lot of things that can not be found in any book, some of which are recorded in this thesis. I believe that all the knowledge I have documented in this thesis will be very useful in the development of an African child, and all this learning took place outside the classroom environment.

Before, for me, teaching was just a job to be done so that one could earn a living. This study has transformed me and I now see teaching in a different light. As a teacher, I see myself becoming a learner at the same time. This study has dispelled the notion that when students register for a programme, they bring no knowledge with them. One's learners bring in fact a wealth of knowledge one can tap into.

Before this study, culture, for me, was only associated with the black people. I have since learnt that culture is vast and rich. All race groups have their own cultures. I find it

therefore very difficult to define culture. The message that I got however, through pursuing this study is that it is vitally important for all of us to understand our cultures for when we do that we begin to understand ourselves. It is important that we should understand ourselves as it will be difficult to understand others if we do not know who we are.

I must also admit that at first I did not fully understand the concept of indigenous knowledge systems. Western life, due to colonization, has always been presented to us as 'the way to go'. This led to our own African indigenous knowledge being looked down upon and conditioning us to believe that Western lifestyle is the only acceptable way of life. Conducting this study has opened a new page for me. I now value the knowledge and way of life as lived by my forefathers. It has a meaning and is worth living.

### **8.3 What have I learned about research in the field?**

When one is doing research in the field one must ensure that he/ she uses the language that is going to be understood by the people out there and must always maintain a low profile. Whilst in the business world there is a lot of emphasis on time management, one must learn to be flexible. One must learn that what is a priority to him/her is not necessarily a priority to other people.

Always expect some disappointments as some people may not fully understand what you want from them or may feel that you just want use them get information so that you can enrich yourself. A contingency plan is always very useful. This contingency plan could be in the form of literature review that will be kept in your study room to fall back on should

your study study participant suddenly pull out or give your other reasons for not being available for the interview.

Unpredictable weather conditions should also be taken into account. Some people are in the remote part of the area where there are no proper roads and if they are, they are in deplorable states. On rainy days, they become muddy and one can get stuck there for a number of days as help is very rare. The bridges may also overflow as they are low. This is dangerous as you may be washed away and be gone for ever. In these remote areas some people are still scared of strangers and may not be willing to come to you should you signal for help. They think you will load them into the car and drive away. In view of this I suggest that if one is going to do field research one must get clear directions before one set off.

Do not expect people out there to know everything that you are asking for. As indicated in my study, some people were only comfortable to talk about certain rituals only although my plan was to cover all rituals in all my interviews. Allow them to talk about what they like rather than trying to direct them to what you specifically want. Give them time to talk, do not cut them off as they talk even if they are not saying what you specifically want. The age of the people should also be taken into account here. Be patient with very old people as they tend to have problems trying to recall what happened 60 years ago. Understand the rules of *ukuhlonipha* very well as practicing *ukuhlonipha* will be your ticket to getting accepted. Do not only visit these people when you need help. Make yourself available in ceremonies so that they begin to know and understand you.

In terms of recording, you may not be able to record your data as you talk to your study participants. It is therefore of cardinal importance to record your data as soon as you get home so that you do not leave out the important points of your data gathering. You may not have fixed times for your appointments. Be prepared to get into your car at anytime should your study study participant indicate that he/she is ready to talk to you. Female study participants may in terms of *ukuhlonipha* ask you to come some other day as they still need to talk to their husbands and ask for permission to give you what you need.

Also remember that families and clans differ (*imizi ayifani*) in certain ways of doing things, so do not expect the same response from all your study study participants.

#### **8.4 What skills have I learned?**

I had difficulty in trying to put together a list of things that I have learned in the process of pursuing my masters degree as there are so many of them. However, there are those that stand out such as the computer skills, interviewing skills, and attitude.

With regards to the computer skills, for an example, this study was a blessing in disguise. I quickly realized that there was no way that I was going to move an inch without the computer. This situation dictated then that I learn and master the computer. Initially I found it to be a taxing exercise as I hated sitting in front of the computer. The English saying that ‘experience is the best teacher’ proved to be too true in this case as I learned through my lack of progress that computer skills were a must. I then began in earnest to pick up some

computer skills by asking for help from colleagues whenever I got stuck and gradually my interest in computer skilling has improved.

My supervisor also identified this deficiency in me and recommended that I do a short course in computer skills. She organized funding through staff development fund and this move helped me a great deal. My attitude towards the computer has changed from being negative to being positive in a big way. This has helped me to make progress in my studies.

Without any practical experience one would always think that interviewing people is an easy exercise. I learned through field interviews that interviewing is more than talking. Understanding people is first of all, the most important step towards a successful interview. People are not all the same and they are therefore not triggered and motivated by the same things. This then means that one's approach to people must not be robotic - it must vary. One's style of questioning must relate to the situation one is in. In a rural environment for instance, where my research took place, respect is vitally important. The manner in which one approaches an elderly person will be different from the manner in which one approaches a younger person. Elderly people are not addressed by their first names. Once one does that, one might as well give up and go home as no one will attend to one. Interviewing also, especially for the kind of research that I have undertaken which requires that you speak to people who are oralate, demands that one does not make extensive use of paper whilst interviewing as writing things on paper is viewed in a suspicious manner.

I also learned the hard way that short questions do not work particularly when one interviews the kind of study participants that I have described. A better way is to ask your study participant "What do you want to tell me about .....?"

The study as a whole has changed me the way I have always understood education. I have learned through interviewing people that one does not need to go to a formal school to be educated. Education is everywhere. The people out there are a rich source of information. They are however looked down upon because their knowledge is not written down and they do not have a piece of paper to certify that what they know is authentic and useful. The study has also refreshed my love for teaching. It has taught me that there is a lot of information out there, one must not wait to be spoonfed, but must constantly look for information so as to help develop oneself and others.

#### **8.5 What are my thoughts about the future of this kind of study?**

This research has been a wonderful piece of work for me in that it has, first of all, made me aware of the long road that I still need to walk in order to improve my knowledge in education. However very importantly, this research has boosted the spirit of the rural people. They have, for years, been downtrodden to such an extent that they themselves believe they were worth nothing, and that whatever they knew was nothing. I can already foresee the excitement when the study participants see their names in the thesis. Most of them, if not all, will be seeing their names in a book for the first time.

The inclusion of this study in the curriculum is also a very good move. This knowledge will be accessible to the young people most of whom live in urban areas and have no idea about what goes on in the rural areas. In a democratic country like ours this will enable the Zulu children to know where they come from and as people will always say “to know where you are going, you have to know where you come from”. I am hoping that when they know how the Zulu people lived their lives in the olden days, they can make an educated choice as to whether they do want to practice the old ways or not. In terms of unity in diversity, I have no shadow of doubt that once other race groups begin to understand the life of a Zulu man, they will begin to appreciate what the Zulu people do, and that understanding will lead to harmony.

With regards to tourism this study will go a long way towards boosting tourism in this province in particular. The hospitality management students will be in a position to apply this knowledge in the tourism sector thus giving our tourists an authentic indigenous experience. The rural people will also benefit from this study. The long term plan would be an establishment of a cultural tourists’ attraction that is going to be managed and controlled by them. Besides playing the role of being a tourist attraction this project could be extended so that it plays a dual role. The hospitality students could do part of their experiential learning in this place so that they learn about all the different rituals and be in a position to observe and, perhaps as part of their assessment, be given a task to perform. However in order to get to that level I envisage a series of workshops these people will have to attend. They must also be given exposure to what is happening elsewhere as most of them have not

been as far as their local towns. This exposure is going to confirm the saying that seeing is believing.

There is also a possibility of having a traditional cuisine restaurant attached to this tourist attraction. This can help in that all the joints produced during the slaughtering, skinning and butchering could be utilized in this restaurant, thus providing again the tourists with indigenous Zulu experience. The skins could be sold to people who want to make traditional music drums, car seats companies, skin shield makers and loin skirt makers. This project can also if it so wishes make the traditional Zulu gear for hire to people who want to get married or want to perform the coming-of-age and so on.

#### **8.6 Final concluding remarks**

In this thesis I have come to the following conclusions:

Variety is a spice of life so they say. This is evident in my data gathering. People out there are not necessarily practicing the same ceremony in exactly the same way as if they are reading from a certain procedure book. There are minor differences here and there as per each family or clan interpretation and these differences should be respected.

Each race group has its own way of life and if harmony is going to prevail in this country it is vitally important that as a rainbow nation, we should strive to learn to know each other's culture. When we know and understand each others' way of life, no race group will consider itself superior to the other.

There is still a lot of untapped knowledge out there which can be very useful in the development of young people if collected and arranged in a logical sense. It is also very important to ensure that this knowledge is written in such a manner that it can reach a wide audience for if this knowledge is only accessible to the lucky few, misunderstanding will occur.

Teachers who have been doing research should continue to do it and those who were not so active should begin to think seriously about it. Research is a win- win exercise. As a researcher, you learn a lot from gathering information. This information enriches you and makes you a better person even before you can transmit the information to others. You have the advantage of being the first recipient.

I also propose that all the information gained or collected should be included in the school curriculum for ease of dissemination.

There are a lot of tourism opportunities in the rural areas and these tourism opportunities can help towards the upliftment of the rural community so that they also connect with the rest of the world. In rural areas for instance the families are big ranging from eight to sometimes ten members. A project in which at least one member of a family is employed will indirectly help nine other people in a family of ten or seven people in a family of eight. The community members should be taught to learn to hold their own - they must know how and where to fish rather than being recipient of fish. These projects should be designed around what the community knows best which is their culture is. A thorough feasibility

study should be conducted though before the decision is made as the failure of the first project may send negative messages.

This study makes a significant contribution to a modern post-1994 South Africa, in respect of indigenous cultural tourism, the transformation of communities, education and personal and professional journeys of awareness. In so doing, I go so far as to say that it contributes to the process of nation building in the New South Africa.

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## Appendices

### Appendix A: Schedule of interviews with study participants

Name of Person	Social status	Age	Place of interview	Date & time	Length	Topics covered
1. Mr Madoda Zeblon Mpontshana	Traditional healer	60-65	Esiqungeni ward- Umthwalume	22/12/04 10:00-11:30	1 hr 30 min	1. Funeral
2.. Mr Mbhekeni Elias Zamisa	Pensioner	55-60	Esiqungeni ward- Umthwalume	22/12/04 13:00-14:30 14/04/06 13:00–14:30	1 hr 30 min 1 hr 30 min	1. Cleansing ceremony 2. Cleansing ceremony
3. Mrs Thenjiwe Ndlovu	Hawker	50-56	Mantsholwana ward- Embo	18/05/05 10:00-14:00	4 hrs	1. Discussion of ceremonies such as coming-of-age, wedding, funeral, cleansing.
4. Mr Sifiso Zondo	Pensioner	65-66	Erasmus's house- Dingimbiza ward, Umthwalume	05/08/05 14:00–18:00 8/07/06 14:00-15:30	4 hrs 1 hr 30 min	1. Discussion of coming-of-age, wedding, funeral 2. Further discussion of the above
5. Mr Ziphathe Mnguni	Pensioner	60-65	His house in Nyangwini ward- Mthwalume	06/08/05 13:00-14:00 29/07/06 15:00 – 17:00	1hr 2 hrs	1. Zulu traditional slaughter 2. Discussion on different types of ceremonies
6. Mr Mbuzeni Samuel Nxumalo	Pensioner	55-60	His house in Folweni- Near Umbumbulu	13/08/05 16:00 - 17:00 14/02/06 10:00 – 14:00	1hr 4 hrs	1. Ritual slaughter generally 2. Ritual ceremonies discussed
7. Mr Thulani Xaba	Eskom emplyee	50 - 55	His house in Dingimbiza ward - Mthwalume	28/08/05 14:30 – 16:30 23/12/05 13:30 – 17:30	2 hrs 4 hrs	1. Ritual slaughter in general: What is ritual slaughter? 2. Discussion on different types of ceremonies
8. Mr Nikwe	Self employed	50 - 53	1. In my car on the road 2. Makhoso ward -	07/03/06 16:00 – 17:00 25/04/06	1 hr 1 hr 30	What is research and what is ritual slaughter?

			Mthwalume	10:00 – 11:30	min	
9. Mr Bhekumuzi Msani	Pensioner	64	Bhobhweni ward- Umthwalume	14/04/06 10:00– 11:30	1 hr 30 min	Coming-of-age, cleansing ceremony
10. Mr Mbhekiselwa Mjwara	Retired	50-55	Erasmus's house- Dingimbiza ward	28/05/06 14:00- 17:00 07/07/06 14:00- 18:00	3 hrs 4 hrs	1. Wedding ceremony, cleansing ceremony 2. Wedding ceremony, cleansing ceremony
11. Ms Nithini Bridgette sabela	Trainee sangoma	45-50	Mhlangamkhulu ward, Malangeni, Umzinto	05/07/06 10:00 - 13:00	3 hrs	1. Puberty stage, engagement, coming-of-age, death by accident, cleansing ceremony for women and men
12. Mrs Nontambo Ntombifuthi Chiliza	House wife	48 - 51	Her hpuse in Nyangwini - Mthwalume	17/07/06 10:00 – 11:00 22/07/06 10:00 - 14:00	1 hr 2 hrs	1. Introduction and the general explanation about my project 2. Discussion of each ceremony
13. Mrs Thembi Doris Cele	House wife	50 - 55	Squngeni ward - Mthwalume	11/07/06 13:00 - 14:30	1 hr 30 min	Puberty stage
14. Mrs Philisiwe Cele	House wife	30 - 36	Her house in Qoloqolo - Mthwalume	11/07/06 16:00 - 19:00	3 hrs	Discussion around puberty stage and coming -of- age
15. Mr Mosolina Khomo	Tribal authority police	50-55	Nyangwini ward, Umthwalume	13/07/06 10:00– 12:00 10/08/06 09:00- 11:00	2 hrs 2 hrs	1. Cleansing ceremony 2. Cleansing ceremony
16. Mr T. F Xaba	Pensioner/ Christian	60-65	Umzumbe	26/07/06 10:00– 14:00	4 hrs	1. Coming of age, wedding, funeral
17. Mr Mfinini Mashobana Buthelezi	Pensioner	60 - 65	His house in Dingimbiza - Mthwalume	27/07/06 10:00 – 13:00	3 hrs	1. Discussion of ceremonies such as child birth, coming- of – age, and cleansing

						ceremony
18. Mrs Gloria Duduzile Ndlovu	House wife	50-55	Impunga location- Umzinto	29/07/06 10:00 - 14:00	4 hrs	Discussion of child birth, coming-of-age, funeral, cleansing ceremony

**Appendix B : Schedule of traditional Zulu rituals attended, observed and recorded**

<b>Date</b>	<b>Ritual</b>	<b>Place</b>	<b>Date and Time</b>	<b>Slaughterer</b>	<b>Skinners</b>	<b>Butchers</b>
23/09/03	Cleansing ceremony ( <i>Ukubuyisa</i> )	Esiqungeni ward, Umthwalume	23/09/03 Thursday - goat slaughtered Friday - ox slaughtered From 16:00	Mr Mthethowakhe Mnguni	All male family members	All male family members
15/09/06	Wedding ( <i>Umshado</i> )	Kwa Mashu	15/09/06 Friday - cow slaughtered From 16:00	Ngakara Gumede	Ngakara Gumede	Ngakara Gumede
29/09/06	Cleansing ceremony ( <i>Ukubuyisa</i> )	Umlazi	29/09/06 Thursday- goat slaughtered Friday- cow slaughtered Both from 16:00	Welcome Mnguni	All male family members	All male family members

### Appendix C: Number of interviews per ritual

Ritual	No of times	The interviewees	Dates and times
Child birth ( <i>imbeleko</i> )	3	Mr Mbuzeni Samuel Nxumalo	14/02/06 10:00–14:00
		Mr Mfinini Mashobane Buthelezi	27/07/06 10:00–13:00
		Mrs Gloria Duduzile Ngubo	29/07/06 10:00–14:00
Puberty stage ( <i>ukukhulisa</i> )	4	Mrs Nontambo Ntombizabantu Chiliza	22/07/06 10:00–14:00
		Mrs Philsiwe Cele	11/07/06 16:00–19:00
		Mrs Dorice Cele	11/07/06 13:00–14:30
		Mrs Nithini Bridgette Sabela	05/07/06 10:00–13:00
Coming-of-age ( <i>umemulo</i> )	10	Mr Mbuzeni Samuel Nxumalo	14/02/06 10:00–14:00
		Mrs Nontambo Ntombizabantu Chiliza	22/07/06 10:00–14:00
		Mr Mfinini Mashobana Buthelezi	27/07/06 10:00–13:00
		Mrs Philisiwe Cele	11/07/06 16:00–19:00
		Mr Bhekumuzi Msani	14/04/06 10:00–11:30
		Mrs Thenjiwe Ndlovu	18/05/05 10:00–14:00
		Mrs Gloria Duduzile Ndlovu	29/07/06 10:00–14:00
		Miss Nithini Bridgette Sabela	5/07/06 10:00–13:00
		Mr Sifiso Zondo	5/08/05 14:00–18:00 8/07/06 14:00–15:30
		Mr T.F Xaba	26/07/06 10:00–14:00
Wedding ( <i>Umshado</i> )	7	Mr Ziphathe Mnguni	29/07/06 15:00–17:00
		Mr Mbuzeni Samuel Nxumalo	14/02/06 10:00–14:00
		Mrs Nontambo Ntombizabantu Chiliza	22/07/06 10:00 – 14:00

		Mr Mbhekiselwa Jwara	28/05/06 14:00–17:00 07/07/06 14:00 – 18:00
		Mrs Thenjiwe Ndlovu	18/05/05 10:00 – 14:00
		Mr Sifiso Zondo	05/08/05 14:00–18:00 8/07/06 14:00–15:30
		Mr T, F Xaba	26/07/06 10:00–14:00
Funeral ( <i>Umngcwabo</i> )	10	Mr Thulani Xaba	23/12/05 13:30–17:30
		Mr Ziphathe Mnguni	29/07/06 15:00–17:00
		Mr Nikwe	25/04/06 10:00–11:30
		Mr Mbuzeni Samuel Nxumalo	14/02/06 10:00–14:00
		Mr Madoda Zeblon Mpontshane	22/12/04 10:00–11:30
		Mrs Thenjiwe Ndlovu	18/05/05 10:00–14:00
		Mrs Gloria Duduzile dlovu	29/07/06 10:00–14:00
		Miss Nithini Bridgette sabela	05/07/06 10:00–13:00
		Mr Sifiso Zondo	05/08/05 14:00–18:00 8/07/06 14:00–15:30
		Mr T.F Xaba	26/07/06 10:00–14:00
Cleansing ceremony ( <i>ukubuyisa</i> )	12	Mr Thulani xaba	23/12/05 13:30–17:30
		Mr Ziphathe Mnguni	29/07/06 15:00–17:00
		Mr Mbuzeni Samuel Nxumalo	14/02/06 10:00–14:00
		Mr Mfinini Mashobana Buthelezi	27/07/06 10:00–13:00
		Mr Bhekumuzi Msani	14/04/06 10:00–11:30

		Mr Mbhekiselwa Jwara	28/05/06 14:00–17:00 7/07/06 14:00–18:00
		Mr Mbhekeni Elias Zamisa	22/12/04 13:00–14:30 14/04/06 13:00–14:30
		Mrs Thenjiwe Ndlovu	18/05/05 10:00–14:00
		Mrs Gloria Duduzile Ndlovu	29/07/06 10:00–14:00
		Mrs Nithini Bridgette Sabela	05/07/06 10:00–13:00
		Mr Mosolina Khomo	13/07/06 10:00–12:00 10/08/06 09:00–11:00
		Mr T.F Xaba	26/07/06 10:00–14:00

#### **Appendix D: Consent Forms**

1. Madoda Mpontshane : 03/07/06
2. Komo Moslin Philip : 04/07/06
3. M M Buthelezi : 04/07/06
4. Thula Xaba : 04/07/06
5. Nithini Bridgette Sabela : 05/07/06
6. Mossis Chiliza : 11/07/06
7. Philizwa P Cele : 11/07/06
8. S E Xaba : 26/07/06
9. Thembi Cele : 25/08/06
10. Mbekhani E Zamisa : 15/12/06

## **The goat: Communication with ancestors / Imbuzi: Ukuxhumana namadlozi**



**Image 1. Shows a picture of the goat that is about to be slaughtered /  
Lapha sikhonjiswa imbuzi esizohlatshwa**

Prior to the preparation for the goat to be slaughtered, tools such the knives, sharpening stone, water basin, a container for keeping the goat's blood and the wooden mat are collected and kept in an accessible area in readiness for the job to be done. / Ngaphambi kokuba kwenziwe amalungiselelo okuhlaba imbuzi kuye kuqoqwe izinto ezinjengemimese itshe lokulola, isitsha samanzi, isitsha sokukhongozela igazi eliphuma embuzini kanye nesithebe noma ugqoko.

- The head of family orders his boys to fetch the goat and bring it into the house. / Umnumzane ube esethuma abafana ukuthi baye kolanda imbuzi bayingenise endlini.  
-Family members hold it in position and the elderly member, usually the head of family, burns the incense and communicate with the ancestors. / Ilunga lomndeni okujwayeleke ukuthi kube uye umnumzane wekhaya, liye lishise impepho ngesikhathi abanye beyibambile imbuzi ukuze ingabaleki.

- If the head of the family passed away, his eldest son or his brothers in the absence of the eldest son of the family will perform the prayers. / Uma kwenzeka ukuthi umnumzane sewashona kuba inkosana yakhe eyenza lomsebenzi.
- It is at this stage that the knowledge of the praise words and family tree become useful. / ukukhuluma emsamu kudinga umuntu onolwazi lwezithakazelo kanye nokulandelana kozalo lakhe.
- Communication with the ancestors commands a lot of respect and one of the rules of respect to a Zulu person is not to call adults by their first names. Addressing a person by his praise words is also a good way of motivating that person to accede to your request. / Ukukhuluma namdlozi kudinga inhlonipho. EsiZulwini umuntu omdala akabizwa ngegaba, yingakho nje izithakazelo zisebenza kakhulu.
- It is, therefore, fitting that ancestors are addressed in this manner as one of the reasons is to implore them to protect the family against ills. / Ukuthakazela kwenza umuntu ajabule yingakho-ke namadlozi ethakazelwa ukuze abe sesimweni sokwamukela isicelo esisuke sicelelwa.
- They can be highly infuriated by a display of disrespect. / Ayadinwa kakhulu amadlozi uma ungahloniphi.
- When this communication is done, silence is observed as the ancestors do not like a noisy environment. / Kubalulekile ukuthi ungabi khona umsindo ngesikhathi kukhulunywa namadlozi ngoba awezwani nomsindo.
- The goat will then be moved from this area to an area suitable for the actual slaughter. / Imbuzi ibe seziyasuswa emsamu iyiswe lapho izohlatshelwa khona.
- The goat, unlike the cow which is slaughtered in the kraal, is slaughtered inside the house. / Imbuzi phela yona ayihlatshelwa esibayeni njengenkomo, ihlatshelwa endlini.

## **The goat: Slaughtering of the goat / Imbuzi: Ukubulawa kwembuzi**



**Image 2. The goat is being prepared for the slaughtering process /  
Imbuzi ilungiselelwa ukuthi ihlatshwe**

- The basin is used to ensure that blood does not drop onto the floor thus making the whole process unhygienic. / Kusetshenziswa indishi ukuze igazi lingachithekeli phansi
- The goat is then made to lie on the floor and face upwards. This is to facilitate ease of slitting the neck. / Imbuzi iyalala ibheke phezulu.
- A sharp knife is used to slaughter a goat to avoid inflicting pain. / Kusethenziswa ummese obukhali ukze kuvikeke izingozi.
- To cut through, the knife must be held firmly so that it does not slip thus causing an injury. / Uma ufuna ukusika kahle kufanele ubambe ummese uqine ukuze ungaphinyiliki.
- The helpers- those people who are assisting in keeping the goat in position are very important at this stage. They have to hold the animal very tight to avoid any movement. / Abasizi abasizayo ngesikhathi sekuhlinzwa bayibamba iqine imbuzi ngesikhathi isizohlatshwa.
- A container of some sort is brought closer to so that the flowing of blood is directed into it. / Kulethwa isitsha sokukhongozela igazi.
- The slaughterer waits for a few minutes to ascertain as to whether the animal is indeed dead before signaling for the start of the skinning process. / umhlabi uyalinda aze abe nesiqiniseko sokuthi imbuzi isife ngempela ngaphambi kokuthi athi makuqalwe ukuhlinza.

- To test if animal is really dead its eye is sometimes touched softly- This is to see if there is no blinking. Blinking will obviously indicate that the goat is still alive/ ukuze kubonakale ukuthi isimo semibuzi sesinjani iye ithintwe ehlweni- Uma isacwayiza ayihlinzwa ngoba kusuke kusho ukuthi ayikakafi

- The blood produced during the slaughtering process, will be collected by women/ Igazi eliphuma embuzini ngesikhathi ihlatshwa lithathwa abezifazane.

- Usually knives are sharpened before the skinning process; / Ngokujwayelekile nemimese isuke isiloliwe.

- The ukuyetha process will then follow- this is the slitting of the skin done by the elderly to show direction and to give a go ahead to skin/ ngaphambi kokuthi bonke abantu bahlinze kubakhona umuntu okufanele ayethe.

The helpers then take their position so that they can play their important role namely to hold the goat in position for ease of skinning/ Uma seyethiwe bonke eke abahlinzayo babe sebeqala behlinza kuthi labo ababambayo babambe baqinise.

The number of skinners differ, depending on how big the family is, however the lesser the number the better/ Isibalo sabantu abahlinzayo asikaliwe, kodwa kuye kube ngcono uma bengabaningi kakhulu- umsebenzi uyashesha

For safety purposes the distance between the skinners and between the skinners and helpers is closely monitored. They must keep a safe distance to avoid cutting each other Kudingeka ukuthi njalo baqaphele ukuze kungadaleki ingozi njengokusikana ngemimese In terms of pre-preparations, the sharpening stone is also kept close by and every now and then the knives are sharpened/ Itshe lokulola nalo lihlala liseduzane ukuze imimese ihlale idamane ilolwa uma isikhombisa ukuba luthuntu.

## **The goat: The skinning process: Stage 1/ Imbuzi: Ukuhlinzwa kwembuzi: Isigaba sokuqala**



**Image 3. The skinning process has now begun / Ukuhlinza sekuqaliwe**

- The number of the people required to execute this tasks varies. / Inani labantu abadingekayo ukuthi bazohlinza alikaliwe.
- Skinning starts from the hind legs and forelegs just below the knuckles as is shown here. / Uma sekuhlinzwa kuqalwa ngaphansi kwamanqina emilenzeni yangemuva kanye nasemikhonweni.
- Special attention is paid to ensure that there are no traces of meat on the skin as this is considered to be wastage. / Abahlinzi bayaqaphela ukuthi bangayishiyi inyama esikhumbeni.
- The breast skin is not removed at the time of skinning but some people remove it from the breast in the morning of the day after slaughter and grill it on open fire. / Ngesikhathi behlinza abasisusi isikhumba esifubeni kodwa ngakusasa abanye abantu bayasisusa esifubeni basose basidle.
- When being removed from the breast a little bit of breast meat is left on it. / Ngesikhathi besusa lesisikhumba esifubeni bashiya inyama encane kusona.
- After grilling it on open fire, the hair is scraped and then the meat is cut into bite size pieces and eaten. / Uma sebesosile bayakugugula uboya bese besika amaqatha badle.

## **The goat: The skinning process: Stage 2 / Imbuzi: Ukuhlinzwa kwembuzi: Isigaba sesibili**



**Image 4. Skinning of the goat / Ukuhlinzwa kwembuzi**

- The use of sharp knives is very important in order to skin effectively and efficiently. / Ukusetshenziswa kwemimise ebukhali kubalulekile ekusebenzeni ngendlela efanelekile nenempumelelo.
- Concentration is very important as the knives are very sharp and can cause serious injury to the skinners. / Kubalulekile ukuthi igqondo yakho ibe sesimweni sokwenza umsebenzi ukuze ivike ukulinyazwa imimise.
- A clenched fist is sometimes used to speed up the skinning process. / Uma kuhlinzwa isikhuma siyadushwa nangesibhakela ukuze usheshe umsebenzi.
- Some skinners start from the hind quarter whilst others start from the forequarter of the goat. / Abanye abahlinzi bayiqala emlenzeni kanti abaye bayiqala emkhonweni.
- Team spirit is very important. / Ukubambisana kubalulekile.

## **The goat: The skinning process: Stage 3/ Imbuzi: Ukuhlinzwa kwembuzi: Isigaba sesithathu**



**Image 5. Skinning of the goat / Ukuhlinza kwembuzi**

- The hind legs and forelegs have been completely de-hided and as the picture shows, the skinner on the top right is using his clenched fist to separate the skin from the carcass. / Imilenze kanye nemikhono isihlinziwe kanti uma sibukisisa kahle umhlinzi ongasesandleni sokudla engxenyeni engaphezulu usebenzisa isibhakela.
- The shanks are left with the skin on and they are cooked on the third day of the function. / Amanqina akasuswa isikhumba futhi wona aphekwa ngosuku olulandela usuku lomsebenzi.
- The role of women at this stage is to wash a pot which is to be used later for cooking some offal. / Ngesikhathi kuqhubeka ukuhlinza abesimame bona balungisa ibhodwe lokupheka inyama yangaphakathi isikwa kancane kwenye esuke izophekwa ngakusasa.

## **The goat: The skinning process: stage 4 / Imbuzi: Ukuhlinzwa kwembuzi: Isigaba sesine**



**Image 6. Skinning of the goat / Ukuhlinzwa kwembuzi**

- The skinning process is almost complete. Once done, the skimmers will spread the skin on the floor so that the carcass is put on it before the offal is removed. / Njengoba ukuhlinza sekuya emaphethelweni kuzothi kungaqedwa ukuhl.inza bese kundlalwa isikhumba ukuze imbuzi ibekwe kusona ngaphambi kokuthi kukhishwe ehangaphakathi.
- The skin will be pulled from the hind quarter until it is completely separated from the carcass. / Isikhumba siyadonswa size siyokhishwa emsileni.
- The udders will be removed and cooked on the function day together with other pieces of meat. / Amabele embuzi ayasuswa kodwa nawo ayaphekwa ngosuku lokupheka inyama.
- The skin serves a number of purposes such as the production of armlet and sitting mat for males to name but a few. / Isikhumba ke sona sinomsebenzi omningi njengokukhipha isiphandla futhi sibuye sisetshenziswe abesilisa ngokuthi bahlale kusona.
- The head is also not skinned on the day of slaughter, but in the morning of the day of the function as preparations for cooking. / Inhloko ayihlinzwa ngosuku lokuhlaba kodwa ihlinzwa ngakusasa ekuseni ngosuku ezophekwa ngalo.

## **The goat: The skinning process: stage 5 / Imbuzi: Ukuhlinzwa kwembuzi: Isigaba sesihlanu**



**Image 7. Skinning of the goat / Ukuhlinzwa kwembuzi**

- The skin is now being pulled down so that the tail part is also separated from the carcass. / Sekuzodonswa iskhumba size siyophuma emsileni.
- Once the skin has been removed, someone, preferably, the head of family will pierce the stomach so that the offal can be removed. / Umnumzane noma umhlinzi uzobe sebhobosa isisu ukuze kukhishwe ezangaphakathi.
- As explained in the previous picture, the head is not skinned on the day of slaughter but skinned in the morning of the following day. / Njengoba kuchaziwe esithombeni esilandelwa yilesi inhloko ayihlinzwa ngosuku okuhlatshwe ngalo kodwa ihlinzwa ekuseni ngosuku olulandelayo.
- When the head has been skinned, the horns will be separated from the head and are normally perched inside the house just above the door entrance. / Uma seyihlinziwe inhloko kwakhishwa isikhumba, izimpondo ziphanyekwa phezulu ngasemnyango.

## **The goat: Offal of the goat / Imbuzi: Izitho zangaphakathi embuzini**



**Image 8. Removal of offal / Ukukhishwa kwezitho zangaphakathi embuzini**

- Offal is removed by pushing one's hand right inside the breast cavity. / Izitho zangaphakathi zikhishwa ngokuthi umuntu afake isandla ngaphakathi esifubeni.
- Extra care is however taken to ensure that there is no spillage of gall as this might spoil the taste of meat by making it bitter thus rendering it unpalatable. / Ngesikhathi kukhishwa izitho zangaphakathi kudingeka ukuthi kuqashelwe ukuthi ayithintwa kabi inyongo ngoba uma ike yachithekela enyameni leyonyama iyababa ingabe isadleka.
- The offal will be cleaned by women and kept in a basin. / Izitho zangaphakathi zigezwa abesifazane bese zigcinwa esitsheni ukuze zingagcoli.
- If the ceremony is not a funeral, the chyme contained in the stomach is thrown in a hole dug specifically for this purpose and some people sprinkle paraffin on the chyme before throwing it in the pit so as to avoid witchcraft. / Uma umcimbi owenziwayo kungawona umngcwabo umswani uthelwa emgodini osuke

- umbelwe wona lomsebenzi,kanti kwesinye isikhathi uyachelwa ngophalafini ukuze abakhunkuli bangawusebenzisi ekwenzeni izinto ezimbi ngawo.
- However, if the ceremony is a funeral, a bit of chyme is mixed with water and used at the end of the funeral for people to cleanse themselves. / Uma kuwumngcwabo kuye kuthathwe umswani omncane uxutshwe namanzi ubekwe ngasesangweni ukuze abantu bageze kuwona izandla uma sebeqede ukungcwaba.
  - Containers are provided for the chyme and for the mixture of water and a special grass called isiqunga. / Kubakhona izitsha okufakwa kuzona lomswani bese kuthi esinye sifake amanzi anesiqunga.

## **The goat: Storage of fresh meat / Imbuzi: Ukugcinwa kwenyama yembuzi**



**Image 9.Goat is hung / Ukulengiswa kwembuzi**

- Once the offal has been carefully removed and the shanks have been cut off from the legs, the goat is then hung so that it is ready for cooking on the following day and the rondavel rafters are used for this purpose. / Uma sezikhishiwe izitho zangaphakathi futhi namanqina esenqunyiwe imbuzi ibe seiyalengiswa emsamu.
- This process allows the blood to drip and the meat to be tender. / Lokhu kwenzelwa ukuthi kuconse igazi futhi kuyayithambisa nenyama.
- It is also important for the ancestors for whom the function is performed to see their 'food.' / Kubalulekile ukuthi amadlozi akubone ukudla kwawo.

## The goat: Portioning of the goat / Imbuzi: Ukuxhabela imbuzi



**Image 10. Goat carcass is portioned for cooking / Imbuzi iyaxhatshelwa ukuze iphekwe**

Comment [R1]: b

Shown on this picture are flank and the backbone. / Lesisithombe sikhombisa umhlubulo wembuzi kanye nomqolo noma umgogodla

- Portioning of these joints is done in the morning of the cooking day. / Ukuxhabela kwenziwa ekuseni ngosuku lomcimbi

- Depending on the type of function, this may be done on Friday before the slaughter of the cow if it is a big function as the goat will be eaten then. / Uma ke kuwumcimbi omkhulu imbuzi ixhatshelwa ngosuku okuzohlatshwa ngalo inkomo ngoba iphekwa idliwe ngalolosuku bese kuhlatshwa inkomo.

- Some people, due to financial problems, may not be able to offer both the goat and the cow for a particular ceremony. In this case a goat is normally sacrificed and is portioned on the day of the function. / Ngesikhathi samanje eminye imicimbi ihlatshelwa imbuzi kuphela ngenxa yesimo sezimali.

- The backbone will be cut into pieces that will fit into the pot- there is no particular shape or size. / Umgogodla uxhatshelwa wenziwe izicubi ezizokwazi ukungena ebhodweni

The flank is cut into two before cooking. / Umhlubulo wona uhlukaniswa kabili.

## **The goat: Portioning of the goat / Imbuzi: ukuxhabela imbuzi**



**Image 11. Hind leg and the backbone of the goat / Umlenze nomgogodla wembuzi**

- Traditionally, the leg is not portioned further after being severed from the carcass. / Ngosiko lwesintu umlenze wembuzi awube usasikwa uma sewuhlahleliwe.
- The leg is washed and stuck into the pot in readiness for cooking. / Umlenze wembuzi uyagezwa nje bese ufakwa ebhodweni.
- A popular method of cooking in a traditional Zulu person is boiling. / NgokwesiZulu indlela yokupheka ejwayelekile kuba ukubilisa.
- Wooden fire is made outside the house and the meat is cooked there. / Umlilo wezinkuni wenziwa ngaphadle bese kuphekelwa khona.
- Shown on this picture is also a container full of traditional Zulu beer. / Lapha kulesithombe sibona futhi nesitsha sotshwala kodwa lapha kusetshenziswe umphongolo kanti ngokujwayelekile kuyaye kusetshenziswe imbiza.
- Wooden mats are also used for putting the meat on when it is being portioned. / Uma inyama isivuthiwe iphakelwa esithebeni noma ogqokweni.
- The wooden mats are also used as serving equipment at the time of service. / Izithebe kuphakelwa kuzona futhi uma sekuphiwa abantu ukudla.

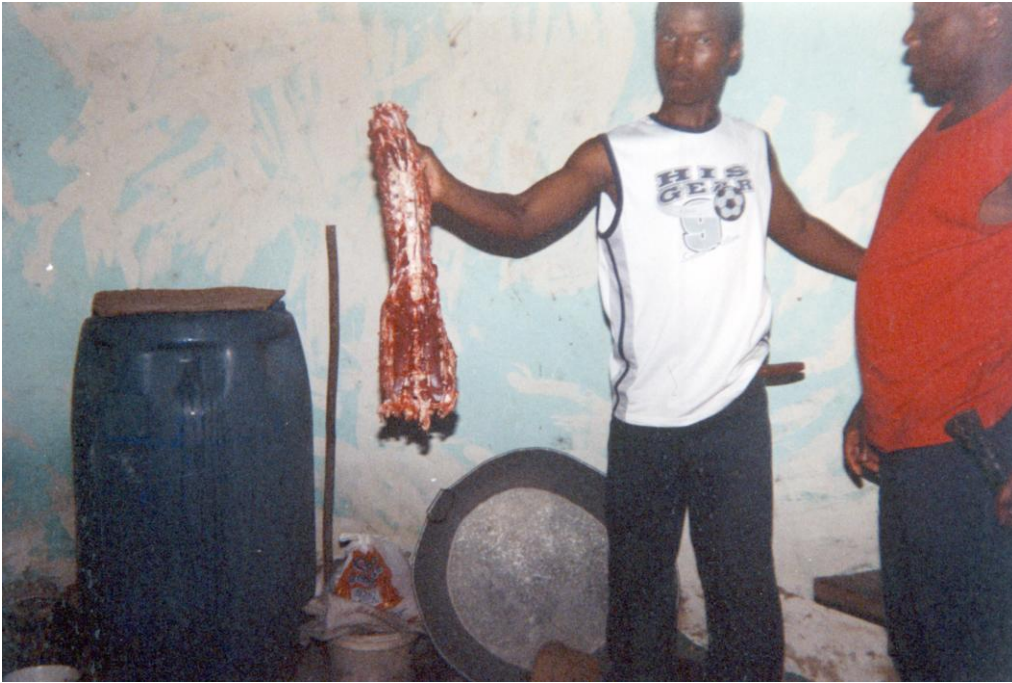
## **The goat: Portioning of the goat / Imbuzi: Ukuxhabela imbuzi**



**Image 12. Fore leg of goat / Umkhono wembuzi**

- The size of the foreleg is smaller than the hind leg. / Umkhono mncane kunomlenze.
- The foreleg of the goat is not portioned further for cooking once butchering has been done. / Umkhono wembuzi awube usasikwa uma sewuzophekwa, uvele ufakwe unjalo ebhodweni.
- Also shown in this picture is the internal section of the breast. / Kulesisithombe sikhonjiswa futhi nengxenywe yangaphakathi yesifuba.
- At service time meat is always portioned further so that it is divided accordingly. / Kuthi ngesikhathi sekuphakwa kube sekuhlukaniswa kahle inyama isikwe izicubi ezizokwanela abantu.

## **The goat: Portioning of the goat / Ukuxhabela imbuzi**



**Image 13. Backbone of goat / Umgogodla wembuzi**

- The picture shows us how bony the backbone is. / Lesisithombe sikhombisa ukuthi umgogodla unamathambo angakanani.
- Before cooking this joint is portioned so that it will fit into the pot. / Ngaphambi kokuthi lomgogodla uphekwe uyaxhatshelwa ukuze ukwazi ukungena ebhodweni.
- The backbone can be served to anyone regardless of the gender. / Umgogodla udliwa yinoma ubani akukhethiwe ubulili.
- Due to the toughness of the meat from the backbone, the only method of cooking suitable is boiling. / Ngenxa yobukhuni benyama yomgogodla indlela engcono yokuwupheka ukuwubilisa.

## **The goat: The exterior part of the backbone / Imbuzi: Ingxenye engaphezulu yomgogodla**



**Image 14. Backbone of goat / Umgogodla wembuzi**

- This picture shows us the external part of the backbone. / Lapha sibona ingxenye yangaphandle yomgogodla.
- The backbone is covered by a thin layer of fat and has very strong bones. / Umgogodla umbozwe amafushana kanti futhi unamathambo amaningi aqinile.
- The meat is usually tough and the bush knife is used to chop the backbones off. / Inyama yakhona iqinile kanti futhi ukuyihlukanisa ukuze ibe izicubi kusetshenziswa ummese omkhulu futhi oqinile

## **Traditional Zulu beer/ Utshwala besiZulu**



**Image 15. Men are drinking Zulu beer / Amadoda aphuza utshwala besiZulu**

- For every Zulu traditional ceremony, traditional Zulu beer is brewed. / Njalo nje uma kuzobakhona umcimbi wesiZulu utshwala buyagaywa.
- This drink is taken before, during and after meals. / Lotshwala buphuzwa njalo nje akukhethwa ukuthi inini, kuphuzwa ngaphambi kokuqala komsebenzi, buphuzwe futhi ngesikhathi sekugujwa usuku lomsebenzi, nangemuva komsebenzi futhi uma busakhona buyaphuza abantu baye bathi bayolanda izigqoko uma sebeyokuphuza emva komsebenzi.
- A traditional serving container for Zulu beer is, as shown here, the calabash. / Utshwala besiZulu phela buthelwa okhambeni.
- People take turns to drink this beer as they drink from the same container and this is a sign of unity. / Abantu abasemcimbini bayashintshana ngokhamba uma sebephuza okuyinto ekhombisa ubumbano.
- When the traditional Zulu beer is served, a spider is used to skim the skum that collects on top as it ferments. / Ngaphambi kokuthi abantu babuphuze utshwala buyakhethwa ngokusebenzisa into ethise eyakhiwe njengobulwembu ebizwa ngokhetho.

- Once skimming of the beer has been done, the server will then stir the contents so as to mix it properly. / Uma utshwala sebukhethiwe buyagovuzwa ukuze buhlangane kahle.
- Before the server leaves, he must take a sip to indicate that the drink is not poisonous. / Ngokujwayelekile umuntu okunguyena okade epha abantu utshwala uye aqhabule ngaphambi kokuthi abashiye ukuze babone ukuthi buyaphuzeka abunabuthi.

## **The cow/ox: Slaughtering of the cow / Ukuhlatshwa kwenkomo**



**Image 16. Cow and the slaughterer / Inkomo nomhlabi**

- The choice of a cow for a particular ceremony is very important. / Kubalukekile ukukhetha inkomo ehambisana nohlobo lomcimbi.
- If, for an example, the ceremony is for a funeral of the head of the family, the ox is slaughtered. / Isilinganiso nje ukuthi uma kuzohlatshelwa umnumzane osesishiyile emhlabeni uhlobo lwenkomo luba inkabi.
- If the ceremony is a cleansing one for a deceased male an ox is also appropriate and vice versa. / Ngokunjalo uma kungukuthi kubuyiswa umuntu wesilisa kuhlatshwa inkabi kanti uma kungumuntu wesifazane kuhlatshwa imanzi.
- Before the actual slaughter, the slaughterer makes friends with the beast by mumbling something to it which most of the times is not audible. / Ngaphambi kokuthi umhlabi ayihlabe inkomo ukhuluma nayo kodwa kungezwakali ukuthi uthini kodwa enzela ukuthi ithobe.
- In the olden times when most Zulu people had herds of kraal, the beast to be slaughtered was not tied with a rope, but it was selected from amongst other cows in the kraal and stabbed right there by a skillful slaughterer. / Ngezikhathi zasemandulo abantu besanezinkomo eziningi, inkomo yayingaboshelwa esigxotsheni njengoba sekwenzeka manje kodwa yayihlatshwa isemdibini nezinye esibayeni esibayeni.

- As the picture shows us, in these modern times the beast is tied with a rope before being slaughtered so that it not go wild and causing injuries. / Njengoba sikhonjiswa lpha esithombeni, ngesikhathi samanje inkomo isiyaboshwa kwenzelwe ukuthi ingadlangi ilimaze abantu.

## **The cow/ox: Slaughtering of the cow / Inkomo: Ukuhlatshwa kwenkomo**



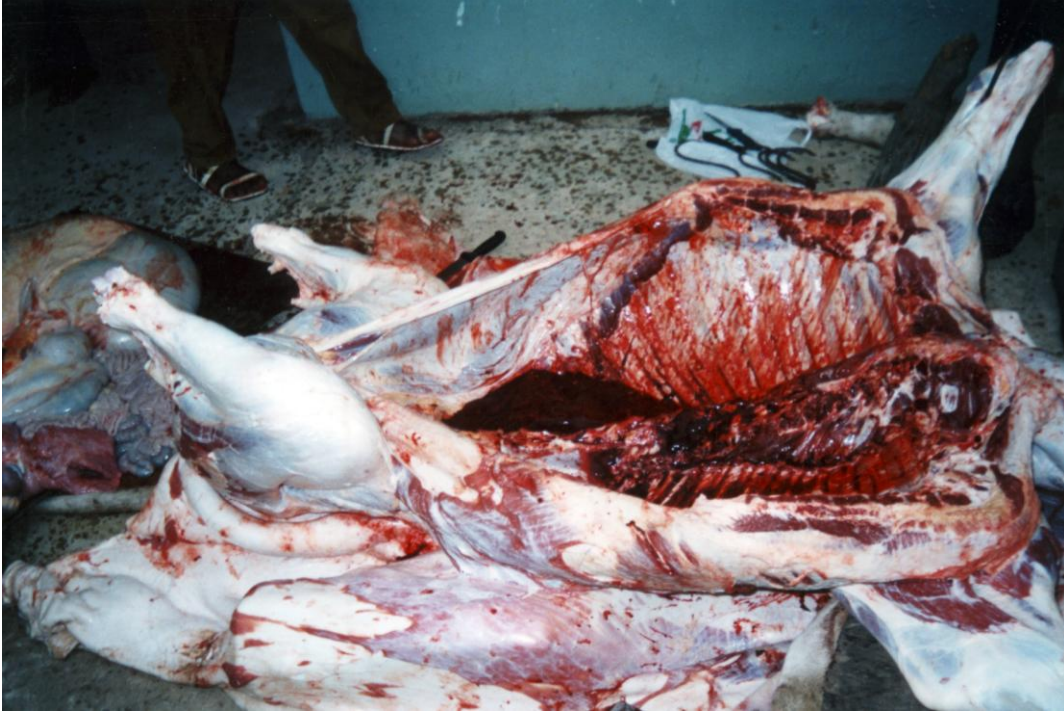
**Image 17. Cow is tied around the pole / Inkomo iboshelwe esibondeni**

- The slaughterer (man in a khakhi coat) is employing his tactics of taming the cow / Lapha esithombeni sibona indoda egqoke ijazi likakhakhi izama ukuyithobisa inkomo.
- He is also thinking very deeply about what he is about to do to avoid mistakes. / Ngesikhathi ekwenza konke lokhu uyacabanga mayelana nomsebenzi azowenza ukuze kungenzeki iphutha.
- His aim is to ensure that he stabs the beast once and in order to do that he has to know the stab area. / Inhliso yakhe ukuyihlaba kanye inkomo iwe akhombise ukuthi uyalazi inxeba.
- The stabbing process is full of contradictions because whilst the slaughterer wants to be proud of the fact that he stabs the animal once, the host wants the animal to fight death. / Kubakhona ukuphikisana kwezinhloso ngalesisikhathi ngoba umnikazi womsebenzi akaphatheki kahle uma inkomo ihlatshwa kanye ivele iwe ingazabalazanga.
- This contradiction is also evident in a wedding ceremony when the bride's people sing mayivuke(literally meaning, it must get up- it must not die) and the groom's people singing mayilale(literally meaning it must sleep- it must die). /

Lokhukuphikisana siyakubona futhi uma kunomshado lapho izintombi zakwamakoti zithi inkomo ayivuke ukuze zibale amanxeba okuzisiza ekuhlawuliseni umkhwenyana kanti ezakwamkhwenyana zithi ayilale ukuze umkhwenyana angahlawuliswa.

- For a wedding ceremony the lobola negotiator slaughters the beast on behalf of the bridegroom whereas for any other ceremony the head of the family does the slaughtering or appoints a member of the family who is skilled in the performance of this job to do it. / Uma kungumshado umkhongi wuye ohlaba inkomo, kanti uma kungeminye imicimbi kuba umnumzane noma kube ilunga lomndeni elikhethwe uyena ngobuciko balo ekuhlabeni izinkomo.

## **The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: ukuhlatshwa, ukuhlinzwa kanye nokuhlahlelwa kwenkomo**



**Image 18. The cow has been slaughtered and skinned / Inkomo isihlatshiwe yahlinzwa**

- The carcass shown here is still going to be dissected. / Njengoba sibona lapha esithombeni lenkomo isazohlinzwa.
- The skinning of the cow is similar to the skinning of the goat, however, the only differences are the manner of stabbing and the fact that for a goat a skin is left on the breast whereas for a cow the skin is completely removed. / Ukuhlinza inkomo nembuzi kuyefana umehluko ukuthi embuzini siyashiwa isikhumba esifubeni kanti enkomeni siyahlinzwa.
- The normal joints would be the hind legs, forelegs, flanks, head and neck, the backbone, the buttock, the breast and the shin. / Uma seyihlahlelwa inkomo kuye kuphume izitho eezinjengemlenze, imikhono, imihlubulo, inhloko, isixhanti, umgogodla, isinqe, isifuba kanye namanqina.
- The offal has also been removed and is placed on the skin on the side of the carcass. / Izitho zangaphakathi nazo sezikhishiwe zabekwe eceleni.
- In a wedding ceremony the whole side of the animal is cut. / Uma kungumcimbi womshado uhlangothi lonke lenkomo luyakhishwa

- The bride's people will bring the side of the beast slaughtered in their home and give it to the groom's and the groom's family will do likewise. / Abakamakoti baletha lwabo uhlangothi balinike abakwamkhwenyane nabakwamkhwenyane benze njalo.

- This exchange is done to cement the relationship. / Lokhu kushintshana ngzitho zezinkomo kuqinisa ubuhlobo phakathi kwalimindeni eshadiselanayo.

- The skin produced from skinning the animal is dried by placing it on the roof top and laying it flat or stretching it on the ground and pinning it with pointed wood or in modern days with nails. / Isikhuma senkomo ke sona siyanekwa phezu kwendlu noma phansi sinanyathiselwe phansi ngezinti ezicijile noma ngezipikili njengoba sekwenziwa ngesikhathi samanje.

- In a funeral ceremony for the head of the family the skin is used to cover the body as the body is laid inside the tomb. / Emngcwabeni womnuzane isikhumba kumbozwa ngaso isidumbu ngesikhathi sesifakwa emgodini.

- However it can be used for other purposes such as making shields which are used by men when fighting, making ropes used to tie around the neck of the cows when ploughing the fields, as a whip (made into long thin plaits) and also used for making musical drums. / Kodwa ke siyasetshenziswa ukwenza eminye imisebenzi njengamahawu, izitilobho, izitshwebhu kanye nezigubhu ezishawa uma kugidwa.

## **The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa, ukuhlinzwa nokuhlahlelwa kwenkomo**



**Image 19. Removal of offal from cow and the ablution dish / Ukukhishwa kwezitho zangaphakathi enkomeni kanye nesitsha sokugezela izandla**

- Removing the offal requires teamwork as shown here. / Ukukhishwa kwezitho zangaphakathi kudinga ukubambisana njengo isithombe sikhombisa.
- On the side of the carcass is a mat placed specifically for putting the offal on. / Eceleni kwenyama kukhona isithebe esizosetshenziswa ekubekeni izitho zangaphakathi.
- This offal will then be transferred into a big basin or dish and will be taken by women to be washed in the river. / Lezizitho zangaphakathi zizofakwa esitsheni bese abesifazane bezithatha ukuze ziyekogezwa.
- Before the offal is taken away, the chyme is emptied and buried in the kraal. / Ngaphambi kokuthi izitho zangaphakathi zithathwe, kukhishwa umswani ugqitshwe khona lapha esibayeni.
- Some families will also sprinkle the intelezi ( umuthi mixed with water) so that the witchdoctors can not use it to bring omen into the family. / Kweminye imindeni umswani uthelwa ngentelezi ukuze abakhunkuli bangawusebenziseli ububi.

- The ablution dish, as seen on the picture, is an indication of how much emphasis is placed on hygiene practices in a traditional Zulu ceremony. / Lesisitsha esinamanzi sikhombisa khona ukuthi ezenhlanzeko zithathwa njengento esemqoka kakhulu emcimbini wesiZulu.

**The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa,ukuhlinzwa kanye nokuhlahlelwa kwenkomo**



**Image 20. The ablution dish and the offal / Isitsha sokugezela kanye nezitho zangaphakathi**

- The gall, which forms part of the offal, is a very important part of the traditional Zulu ritual ceremony and should be handled with extra care for a number of reasons. / Inyongo ibaluleke kakhulu emcimbini wesiZulu futhi kunezizathu zokwenza lokho.
- If it spills it makes the meat bitter. / Uma ike yachitheka yenza ukuthi inyama ibabe ingadleki.
- It is sprinkled on some parts of the body as a sign of integration in the case of a bride in a wedding ceremony as well as in an imbeleko ceremony. / Iyasetshenziswa kakhulu emcimbini yesiZulu lapho kwesinye isikhathi ithelwa emalungeni omzimba kumuntu njegasemshadweni nasemcimbini wokwenza imbeleko.
- The gallbladder is also inflated and pinned on the person for whom the ceremony is being performed. / Isikhwama sayo siyafuthwa silengiswa kulowomuntu owenzelwa umsebenzi.

**Comment [R1]:** beleko

## **The cow/ox: Butchering of the cow for a wedding ceremony / Inkomo: Ukuhlahlelwa kwenkomo yomshado**



### **Image21. Carcass has been butchered / Isihlahleliwe inkomo**

- Men are carrying the side of the beef. / Amadoda aphethe uhlangothi lenkomo.
  - The type of joint produced indicates that this beast is for a wedding ceremony. / Lamadoda athwele uhlangothi lwenkomo okusho ukuthi kuyashadwa.
  - An axe is sometimes used to chop off some bony parts of the carcass. / Imbazo njengoba ikhonjisiwe lapha ikhomba khona ukuthi nayo iyasebenza impela uma sekuhlahlelwa.
  - The side of beef as shown here will be given to the bride's family at some stage during the wedding ceremony. / Lohlangothi njengoba silubona lapha luzonikwa abakamakoti.
  - They in turn will do the same to the groom's family. / Nabo futhi abakamakoti bazokhipa uhlangothi lwenkomo ehlatshwe yibona balunike abakamkhwenyana.
- The ukucola beast, as the beast slaughtered for bride is termed, will only be slaughtered when the bride's procession has arrived at the groom's. / Lenyama ikhishwa enkomeni yokucola umakoti, futhi ihlatshwa uma sewufikile umthimba wakamakoti.

**The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa, ukuhlinzwa kanye nokuhlahlelwa kwayo**



**Image 22. Breast of the cow / Isifuba senkomo**

- This particular joint is covered by some fat. / Lenyama imbozwe amanoni.
- It is about 47cm long and 25 cm wide. / Ubude bayo uma ngiyikala ngathola ukuthi bungamasentimitha angamakhulu amane nesikhombisa kanti ububanzi bayo bungamasentimitha angamakhulu amabili nesihlanu.
- This joint is boiled on the day of the ceremony. / Lenyama iyagxajiswa ngosuku lomcibi.
- Service is dependent on the type of ceremony. / Ukudliwa kwaya kuya ngokuthi uhlobo luni lomcimbi.
- In a coming of age ceremony, if the girl is engaged, the bridegroom and his peers will visit the bride's family and in this ceremony the breast will be eaten by the boys and girls. / Uma kungumemulo wentombi eganile umkhwenyana uya kodabula isifuba.

## **The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa, ukuhlinzwa kanye nokuhlahlelwa kwenkomo**



**Image 23. The flank / Umhlubulo**

- This joint is about 95 cm long and 29 cm wide. / Loluhlobo lwenyama lunobude obungamakhulu ayisishiyagalolunye nanhlanu kanti ububanzi balo bungamakhulu amabili nesishiyagalolunye.
- It consists of a number of ribs, starting from above the buttocks right up to the bolo area. / Uhlobo lwenyama enezimbambo eziningi kusukela esinqeni kuya ngasesiphangeni.
- To cut it from the carcass, one has to use a strong sharp tool such as a bush knife or an axe. / Uma sekuhlahlelwa kusetshenziswa ummese omkhulu futhi oqinile noma imbazo.
- It is separated from the bolo area by cutting it through down towards the backbone and the same is done in the buttock area. / Uma seyikhishwa kusikwa ngasesiphangeni kwehlikwe njalo ngobhambo kuze kuyofikwa ngasemgogodleni kubuye kwenziwa into efanayo futhi nangezansi eduze kwesinqe.
- An axe or strong bush knife is used to chop off the strong bones along the backbone. / Uma sekufikwe emgogodleni kusetshenziswa imbazo kugudlwe umgogodla kuze kuyophunywa ngasesinqeni.

- Once separated, it is carried to the rondavel so as to be hung for use on the following day. / Njengezinye izitho zenkomo umhlubulo nawo uyathuthwa usuke esibayeni uyophanyekwa emsamu endlini enkulu.
- It is given to females for grilling on open wooden fire. / Uhlubulo udliwa abantu besifazane.
- It is important to know that women cook it themselves. / Bayipheka bona ngokuyosa
- The latest trend is that they chop it up and divide it amongst themselves. / Ngendlela yesimanje abesifazane kwezinye izindawo bsayaba, bayithathe bagoduke nayo.

## **The cow/ox: Slaughtering, skinning and butchering of the cow / Ukuhlatshwa, ukuhlinzwa kanye nokuhlahlelwa kwenkomo**



**Image 24. Hind leg of cow / Umlenze wenkomo**

- This part of the animal is cut just below the buttock and is also severed from the shin. / Loluhlobo lwesitho senkomo lusikwa ngezansi kwesinqe bese lihlukaniswa namanqina.
- It is about 70cm long and 30cm wide. / Ubude bomlenze bungamasentimitha angamashumi ayisikhombisa kanti ububanzi bawo bungamasentimitha angamashumi amathathu.
- To sever it from the buttock, one has to follow a bone that connects it to the buttock. / Uma kukhishwa umlenze kudingeka ubuchwepheshe bokulandela ithambo elihlanganise umlenze nesinqe.
- A sharp knife is used to negotiate the way to these bones. / Kusetshenziswa ummese obukhali uma sekuhlahlelwa.
- At the end of the slaughtering, skinning and butchering processes, some pieces of meat are cut from the leg so as to be grilled by the slaughtering team. / Inyama eyosiwayo uma sekuhlinziwe kwahlahlelwa isikwa khona lapha emlenzeni.
- Lately curries or stews are made in traditional ceremonies and the meat for preparing these stews or curries is cut from the leg. / Ngesimanje sekwenziwa nezitshulu kanti nakhona futhi lapho inyama yazo iphuma khona lapha emlenzeni



## **The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa, ukuhlinzwa nokuhlahlelwa kwenkomo**



**Image 25. Foreleg / Umkhono**

- Umkhono is cut from the forequarter of the animal. / Umkhono isitho senkomo esiskhishwa engxenyeni yagaphambili enkomeni.
- It is about 90cm long and 19 cm wide. / Ubude bawo bungamashumi ayisishiyagalolunye kanti ububanzi bawo buyishumi nesishiyagalolunye.
- This particular joint contains the blade bone, shin and short marrow bone. / Umkhono uphethe amanqina, ithambo lomnkantsha nethambo lesiphanga.
- To sever it from the carcass, one has to carefully negotiate a sharp knife down towards the blade bone. / Uma ukhishwa, wehlisa njalo ummese uze uyofika kulelithambo lesiphanga.
- The foreleg features as a very important menu item in traditional Zulu ceremonies such as weddings, coming of age, cleansing and similar because it is served to young men in the kraal. / Umkhono ubaluleke kakhulu emicimbini yesiZulu njengomshado, umemulo, ukubuyisa neminye ngoba udliwa izinsizwa esibayeni.  
Local men form circles in the kraal and are given this joint for grilling. / Uma izinsizwa seziwudla, ziba amaqoqo.
- They bone it and divide the meat amongst the groups and each group then chooses someone to grill the meat. / Bayayikhipha inyama ethanjeni bayihlukanise ngamaqoqo.

- For successful grilling, the pieces of meat are cut into zigzag shapes before being put on open fire. / Ukuze zonke izinto zihambe kahle, izinsizwa ziyayibenga inyama bese ziyayosa.

## **The cow/ox: Slaughtering, skinning and butchering of the cow / Inkomo: Ukuhlatshwa, ukuhlinzwa nokuhlahlelwa kwenkomo**



**Image 26. Head and neck / Inhloko nesixhanti**

- The head is that part of the beast that contains lips, jaws, brains, tongue, eyes, ears and horns. / Inhloko iyisitho senkomo esiphethe izindebe imihlathi, ulwimi amehlo, amadlebe kanye nezimpondo.
- It is severed from the neck, skinned and chopped to loosen the parts before being boiled. / Uma seyizophekwa iyahlukaniswa nesixhanti, ibulwe isikhumba bese iyaxhatshelwa
- This is a delicacy to traditional Zulu men. / Inhloko iyinyama ebaluleke kabi emadodeni.
- It is only served to men and the host is obligated to ensure that his community members get it as failure to do that can lead to a charge being laid against him to a local chief and he can be fined heavily for not following and respecting this rule. / Inyama edliwa amadoda kuphela okudingeke noma ikanjani ukuthi ayithole ngoba uma ungawanikanga angakufaka icala enkosini uhlawule.
- The neck consists of the neck vertebrae surrounded by a lot of meat. / Umqala unamathambo ambozwe inyama.

- The neck contains a large proportion of collagen which makes it one of the most flavourful cuts. / Isixhanti sona siphethe inyama eningi esemathanjeni futhi inyama yaso imnandi.
- It is portioned in the morning of the function day in preparation for cooking. / Isixhanti sixhatshelwa ekuseni ngosuku esizophekwa ngalo.

## **The cow/ox: Fresh meat storage / Inkomo: Ukugcinwa kwenyama yenkomo**



**Image 27. Joints of meat are hung on the rafters of the rondavel designated for the function / Izitho zenyama yenkomo zilengiswa emsamu endlini enkulu**

- Unless the ceremony is for a funeral or for umqhoyiso, the joints of meat are hung so that the blood can be drained and also to avoid soiling of meat / Izitho zenyama yenkomo ziyalengiswa ukuze kuphume igazi futhi zingayitholi inhlabathi.
- In a ceremony for a funeral or for the umqhoyiso the slaughtered animal is eaten on the same day. / Imicimbi lapho singekho isidingo sokulengisa inyama imicimbi enjengomqhoyiso kanye nomngcwabo ngoba kulemicimbi inkomo ihlatshwa futhi idliwe ngalelolanga.
- These joints are placed on the wooden boards in the morning and are portioned in preparation for cooking. / Lezizitho ezilengisiwe ziyethulwa ekuseni zibekwe ezithebeni noma ogqokweni bese ziyaxhatshelwa.
- When it comes to cooking, tougher joints are placed in the bottom of the pot so that they can be subjected to intensive heat first and after some time the ones on top will be placed in the bottom and the ones in the bottom will be placed on top. / Uma inyama isiphekwa lezizitho ezaziwayo ukuthi ziqinile zifakwa ngaphasi bese kuthi lezi ezithambile zibekwe ngaphezulu.

- When the meat is cooked, it is placed on the wooden mats to cool down before being served. / Inyama iyephulwa ebhodweni uma seyivuthiwe ibekwe ezithebeni ilindwe ithi ukuphola kancane ngaphambi kokuba yabiwe.

## **The cow/ox: The significance of the cauls in a traditional Zulu ritual ceremony / Inkomo: Ukubaluleka komhlwehlwe emcimbini wesiZulu**



**Image 28. Beef cauls / Umhlwehlwe wenkomo**

- This is a fatty covering around sensitive organs such as the heart and lungs. / Umhlwehlwe amanoni amboze izitho ezibucayi njengenhlinziyo namaphaphu.
- It is pulled from these organs on the day of slaughter when the animal is being butchered. / Uma sekukhishwa ezangaphakathi nomhlwehlwe uyakhishwa.
- Like other joints of meat it is hung. / Uye ulengiswe njengezinye izitho zenkomo.
- It plays a protective role in the animal. / Umsebenzi wawo enkomeni ukuvikela lezizitho ezibucayi.
- Another significant role played by the caul is that when the coming of age ceremony is being celebrated, the initiate is covered by the caul which sends the message that she is still a virgin. / Ubuye futhi usetshenziswe intombi uma yemula ukukhombisa ukuthi iseyintombi nto.

The cow/ox: The skinning process in the abattoir: Stage 1/  
Inkomo: Ukuhlinzwa kwenkomo emadeleni: Isigaba  
sokuqala



**Image 29. Skinning in the abattoir / Ukuhlinza emadeleni**

- Once the animal has been stunned, it is turned upside down and slit in the neck. / Ngesikhathi inkomo isidutshuliwe, ibhekiswa phansi ilenge bese inqunywa emqaleni.  
- It then moves along the rails and as it does that the skinners will be lined up alongside the rails waiting to skin it. / Uma seyinqunyiwe ihanjiswa ngezinsimbi idlule emadodeni asuke eme ukele elindele ukuyihlinza.

- Some of the skinners are equipped with ordinary but very sharp knives whilst others are equipped with electrically operated knives. / Abanye balabahlinzi basuke bephethe imimese ebukhali kanti abanye basuke bephethe imimese kagesi.

The stunning exercise is done so that the animal does not feel pains when slit and the gun used is not like the one used by the law enforcers. / Phela ukuyidubula lokhu kwenzelwa ukuthi ingabuzwa ubuhlungu uma seyinqunywa emqaleni futhi akusetshenziswa isibhamu esinezinhlamvu njegalezi ezisetshenziswa abomthetho.

- Before it gets skinned it undergoes an electrocution process which stiffens it and helps to improve the quality of the meat. / Ngaphambi kokuthi ihlinzwe idluliswa endaweni

lapho ibanjwa ngogesi khona ukuze umzimba wayo uqine futhi inyama yayo ibe sezingeni eliphezulu.

## **The cow/ox: The skinning process in the abattoir: Stage 2 / Inkomo: Ukuhlinzwa kwenkomo emadeleni: Isigaba sesibili**



**Image 30. Skinning of the cow in the Abattoir / Ukuhlinzwa kwenkomo emadeleni**

- The skimmers have to wear a protective uniform which is the overall, apron, boots and a helmet as the environment in which they work can be extremely dangerous. / Abahlinzi bagqoka izingubo ezivikelayo uma besebenza ngoba umsebenza abawenzayo unobungozi.

-The skimmers are almost through with the skinning as shown on this picture and the one on the right hand side is using the electrically operated instrument. / Abahlinzi sebeyawuqeda umsebenzi wabo wokuhlinza kanti lomsebenzi osesandleni sokudla usebenzisa ummese kagesi.

- At some stage the head is severed but kept in a position directly opposite the carcass from which it was severed for a number of reasons one of which is to ensure that the head is chucked out together with the carcass should the carcass be found to be unsuitable for human consumption. / Inhloko yenkomo kuhamba kuhambe kuze kufike lapho ihlukaniswa khona nomzimba kodwa kuyaqikelelwa ukuthi lezizitho zihlale ziqondene enye ngapha nenye ngale ukuze kuthi uma kutholakala ukuthi lenkomo ayilungele ukudliwa abantu ngenxa yesifo esithize esitholakale kuyona ngesikhathi ihlolwa ilahlwe kanye nalo ikhanda layo.



### **The cow/ox: The skinning process in the abattoir: Stage 3 / Inkomo: Ukuhlinzwa kwenkomo emadeleni: Isigaba sesithathu**



**Image 31. Skinning in Abattoir/ Ukuhlinza emadeleni**

- This is another side of the skinning process in which the skill of the use of the ordinary knife is shown. / Lapha kukhonbjiswa ubuciko obufunekayo ngesikhathi kuhlinzwa inkomo emadeleni.
- The skinner holds the skin tightly and then run the knife very carefully down the skin ensuring that no traces of meat are left on the skin. / Umhlinzi uhambisa ummese kancane aqaphele ukuthi inyama ayihambi nesikhumba.
- The skin thus produced is also sold to companies that manufacture car seats. / Isikhumba lesi phela asilahlwa kodwa siyadayiswa kulezinkampane ezakha izihlalo zezimoto.
- The knife is dipped in water every now and then so that it is kept clean and does not harbour germs. / Ummese ubuye ufakwe emanzini ukuze uhlale uhlanzekile ungangenwa amagciwane.

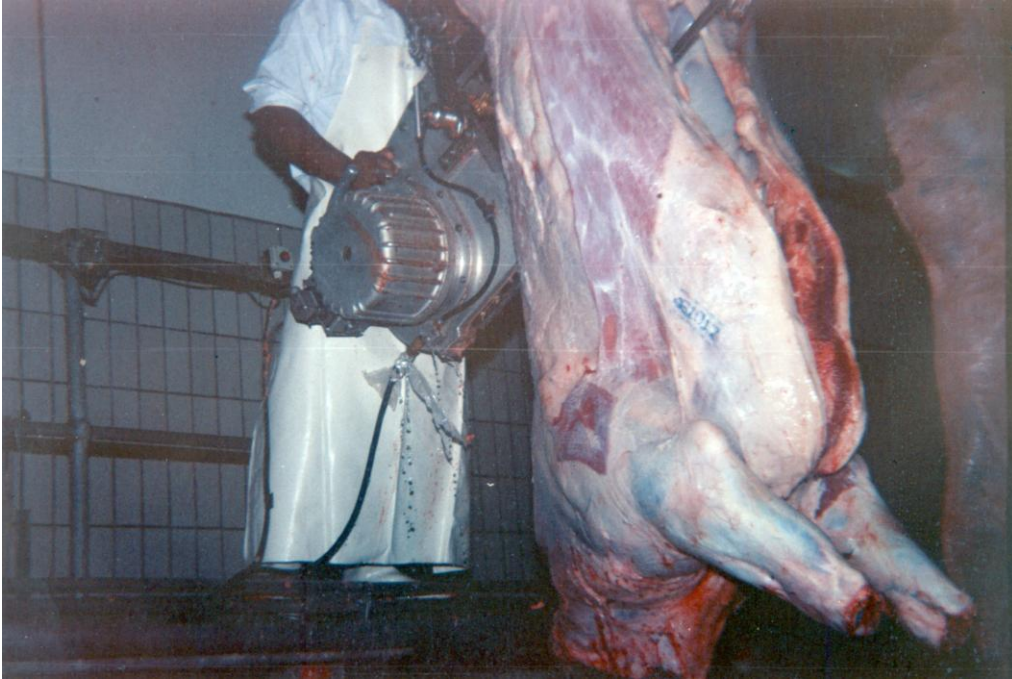
## **The cow/ox: Meat inspection in the abattoir/ Inkomo: Ukuhlolwa kwenyama emdeleni**



**Image 32. Meat inspection / Ukuhlolwa kwenyama**

- Meat inspection is another important area in the abattoir. / Ukuhlolwa kwenyama enye ingxenye ebaluleke kakhulu emadeleni.
- The abattoir is, in terms of the meat act, obligated to have on site meat inspectors who will ensure that no meat goes out for public consumption without having gone through these tests. / Ngokomthetho wokuphathwa kwenyama kubalulekile ukuthi kube khona abahloli benyama emadeleni ukuze iye kubantu isihloliwe ukuthi ayinazo yini izifo.
- The meat is tested for diseases such as measles and TB. / Uma sekuhlolwa kubhekwa izifo ezinjengesifo sofuba kanye nesimungumungwana.
- The inspector, as we can see, cuts the shoulder to check symptoms of measles and symptoms of tuberculosis. / Njengoba kukhonjiswa lapha esithombeni sibona umhloli esika emkhonweni ukuze abone ukuthi azikho yini izimpawu zesifo sofuba kanye nesimungumungwana.

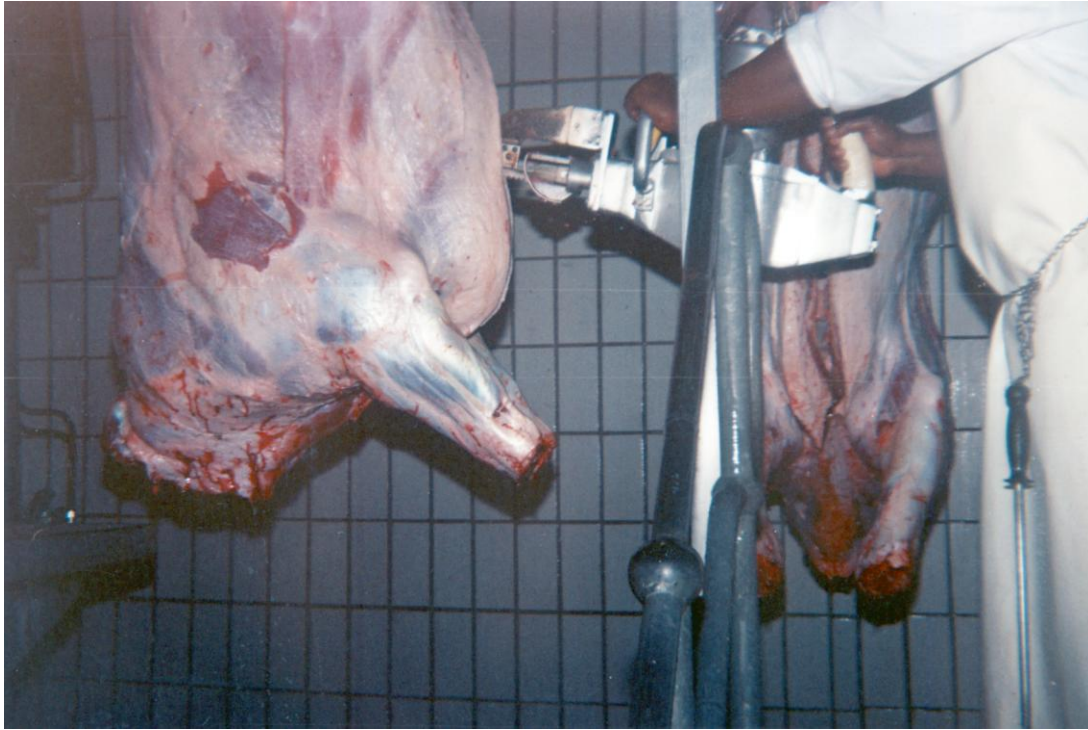
## **The cow/ox: Butchering in the abattoir / Inkomo: Ukuhlahlelwa kwenkomo emadeleni**



**Image 33. Butchering of beef carcass in the abattoir / Ukuhlahlelwa kwenkomo emadeleni**

- Once the meat has passed the test, it is then cut into halves as shown on this picture. / Uma inyama isihloliwe yatholakala ukuthi ayinasifo iqhubekela kwesinye isigaba lapho ifike ihlukaniswe kabili khona.
- These halves will further be divided into forequarter and hind quarter each. / Lezizinhlangothi kuhamba kuhambe zihlukaniswe futhi nazo ngokuthi lulunye uhlangothi lunqunywe phakathi nendawo.
- At this stage the shins and the offal have been removed and sent to other departments for further treatment and packaging for sale. / Amanqina nezitho zangaphakathi kuyakhishwa kuyiswe kwenye indawo khona lapha ngaphakathi emadeleni, lapho kufike kulungiswe kahle bese kuyaboshwa ukuze kulungele ukudayisa.

## The cow/ox: Butchering in the abattoir / Inkomo: Ukuhlahlelwa kwenkomo emadeleni



**Image 34. Butchering continued / Ukuhlahlela kuyaqhubeka**

- This picture shows the front section of the carcass and the advanced stage of butchering. / Lapha sikhonjiswa ukuthi kuqhubeka kuze kufike kuphi ukuhlukaniswa kwenyama yenkomo.
- The person who is sectioning the carcass has to keep a distance from the carcass for safety purposes. / Kubalulekile njengoba sibona ukuthi umhlinzi angasondeli kakhulu enkomeni ukuze kube khona ukuphepha.
- The sharpening steel is hung on him, so that at any time when the knife is felt to be blunt, the sharpening steel can be used. / Umhlinzi uhlale ezihlinzeke ngensimbi yokulola ummese ukuze athi uma esezwa ukuthi ummese wakhe sewubuthuntu awulole.
- At this stage the meat has been inspected for diseases and has passed the test. / Ngalesisikhathi inkomo isuke seyihloliwe yatholwa ukuthi ayinasifo.

**The cow/ox: Inspection for meat quality in the abattoir  
/ Inkomo: Ukuhlolwa kwezinga lenyama yenkomo  
emadeleni**



**Image 35. Checking of meat quality / Ukuhlolwa kwezinga lenyama**

- Although the meat has been inspected for diseases, it still needs to undergo another process and that process is quality checking. / Yize noma inyama yenkomo seyihloliwe mayelana nezifo kuyadingeka futhi ukuthi ihlowe isakhiwo sayo ukuze ibonakale izinga layo bese ihlukaniswa ngamazinga.
- This checking will involve among other things fat content, colour of flesh, and age and these factors determine the tenderness or the toughness of the meat. / Uma seyihlolelwa izinga layo kubhekwa ubuningi bamafutha, umbala wenyama kanye nobudala bayo inkomo.

## **The cow/ox: Meat grading in the abattoir / Inkomo: ukuhlela inyama ngamazinga ayo emadeleni**



**Image 36. Meat grading in the abattoir / Ukuhlelwa kwenyama ngamazinga ayo emadeleni**

- Colour coding of the carcass is done based on the results of the check up. This colour coding takes into account things like age, fatness, conformation, and damage. / Kuhlélwa ngokuthi kufakwe imibala ethize ohlangothini lwenkomo. Ukwenza lokhu kubhekwa izinga lamafutha kuyona inkomo ubudala bayo, isakhiwo sayo nokuthi ilimale kangakanani ngesikhathi ilethwa emadeleni
- The colours are purple for the most tender, brown for less tender and red for least tender. / Imibala ke efakwayo kuba ubukhwebelezane- lombala usho ukuthi inyama ithambile kakhulu, umbala onsundu- lombala usho ukuthi inyama noma ithambile kodwa ayithambile kakhulu, bese kuba umbala obomvu- wona ke usho ukuthi inyama ithanda ukuqina

- The age on the other hand is determined by the number of teeth found in the animal. / Iminyaka yona ibonakala ngamazinyo
- Class A is 0 teeth, class B is 1-6 teeth and class C is more than 6 teeth/ Inyama esezingeni eliphezulu iphuma enkomeni engenamazinyo, bese kulandela enezinyo elilodwa kuya kaysithupha kugcine ngenamazinyo ayisithupha
- When it comes to conformation class 1 is very flat, class 2 is flat, class 3 is medium, class 4 round and class 5 is very round. / Uma sekwenziwa amaqophelo ngobuyona noma ngesakhiwo sayo inkomo kubhekwa ukuthi iyindilinga kangakanani. Esezingeni eliphezulu yile engayona indilinga bese zilandela nezinyo ngobundilinga bazo zilale isibili, isithathu isine nesihlanu. Eyesihlanu ke ngezinga yilenkomo eyindilinga kakhulu
- Damage will look at things such as slight for class I, moderate for class 2 and severe for class 3. / Uma sekuya ekulimaleni kubhekwa izinga lokulimala. Elimele kancane iba sezingeni eliphezulu kulandele nezinye njalnjalo kuze kuyofika esigabeni sesithathu.

**The cow/ox: Rollermarking the carcass in the abattoir /  
Inkomo: Ukubekwa komaka enyameni emadeleni**



**Image 37. Roller marks are put on beef meat / Kufakwa umaka enyameni yenkomo**

- When roller marks are put, it is vitally important to ensure that they cover the entire section of the beast. / Kubalulekile ukuthi omaka bafakwe yonke indawo.
- This ensures that the quality of meat is not mixed as at a later stage when the carcass section is divided into forequarter and hind quarter. / Lomaka ofakwa enyameni kufanele ufakwe inkomo ingakahlukaniswa kabili ukuze umaka uhambe yonke indawo.
- When roller marking, the roller marker starts from the hindquarter and move down to the forequarter/ Uma sekufakwa umaka kuqalwa emlenzeni kwehlikwe njalo kuze kuyofikwa emkhonweni.