

UCWANINGO NGOBUMQOKA
NOKUBALULEKA KWEZILWANE
ESIZWENI SAMAZULU

Ngu

J.S.M. MSIBI

Lwethulwa ukufeza izidingo zeziqu:

ze Masters

eMnyangweni WesiZulu Namagugu
eNyuvesi YaKwaZulu

UMHLOLI : USOLWAZI L.F. MATHENJWA

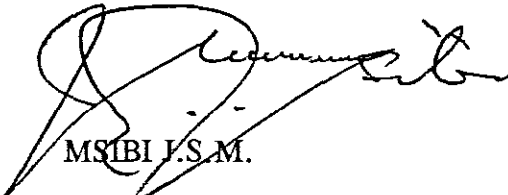
USUKU : 31 KULWEZI 2002

INDAWO : KWADLANGEZWA

ISIFUNGO

Mina, Msibi Johann Sikhumbuzo Mhlengi, ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: **UBUMQOKA NOKUBALULEKA KWEZILWANE ESIZWENI SAMAZULU** ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela.

Ngiyaqinisa ukuthi imithombo yolwazi esetshenzisiwe iveziwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiyaphinda futhi ngiyaqinisa ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelela esiphethweni salo msebenzi.



MSIBI J.S.M.
2002

UMNIKELO

Lo msebenzi wocwaningo ngiwunikela kumama ongizalayo uChristina Ziphile Msibi (UMaButhelezi), abafowethu nodadewethu nakunkosikazi wami uDaphney Busisiwe Nana Msibi (uMaNdlovu) nabantwana bami.

UKUBONGA

Ngidlulisa ukubonga okukhulu kulaba abalandelayo:

USolwazi L.F. Mathenjwa, umqondisi nomhleli walolu cwaningo nongumfundisi eMnyangweni WesiZulu Namagugu eNyuvesi yakwaZulu, ngolwazi lwakhe olujulile, ukubekezela, ukukhalipha kweso lakhe nobuciko bakhe nanokungigqugquzela kwakhe ekwenzeni lo msebenzi ukuba ube yimpumelelo.

Kozakwethu engifundisa nabo esikoleni esikhulu saseMadwaleni engingebabale ngamagama. Ngithole ulwazi oluseqophelweni eliphezulu ezingxoxweni engibe nazo nabo ngalolu cwaningo.

Ngiphinde ngathola ulwazi oluthe xaxa ezinyangeni, ezangomeni, eziqiwini nakubafuyi bezilwane zasekhaya ukuba lo msebenzi ukholakale.

Ngibonga ngiyanconcoza nakuNkosazane T Mthembu oloba ngomshini ngekhono lakhe lokusheshisa, ukuloba ngobunono nangobuciko nasekwenzeni lo msebenzi ubhaleke ngendlela efanelekile.

Kubo ngithi: Unwele olude.

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ISAHLUKO 1

1.0 Isethulo socwaningo

1.1 Isingeniso

Lolu cwaningo luzosiza iNdlunkulu yakithi kwaZulu, amakhosi, izinduna, umphakathi, abafundi kanye nentsha engafundi, abafundisi, amaphisi, izivakashi ezivakashela izwe lakwaZulu, abaqaphi baseziqiwini, abasebenza ngaphakathi eziqiwini, abacwaninga ngezilwane, izinyanga, abanikazi bezimboni, nalabo abonothando lwezilwane nobukhosi bakwaZulu ukuba baqonde ubumqoka nokubaluleka kwezilwane esizweni samaZulu. Kanjalo bazoqonda futhi nobudlelwane obukhona phakathi kwesizwe samaZulu nezilwane. Ubukhosi bakwaZulu bugqanyiswe kakhulu izilwane yingakho nje uma kukhulekwa esilweni kuthiwa,

"Wena weNdlovu"

Lokhu kushiwo ngoba indlovu inkulu ngaphezu kwezilwane zonke, njengoba nenkosi yakwaZulu ingaphezu kwabantu bonke. Kubuye kuthiwe enkosini iZulu eliphezulu. Kunenkolelo yokuthi amaZulu ayalihlonipha izulu kangangokuthi awalikhombi nokulikhomba ngomunwe kodwa alikhomba kodwa alikhomba ngesandla esifingqiwe. Nezulu uqobo uma liduma anendlela alihlonipha ngayo. Kufana nalapho lilese khona kuba yindawo ayihloniphayo ayibiza ngokuthi isishozi. Yingakho-ke nenkosi yawo eyifanisa nezulu eliphezulu alihloniphayo njengoba nayo eyihlonipha. Kwenye inkathi inkosi ibizwa ngeNgonyama, ngoba ingonyama yisona silwane esaziwa njengenkosi yezilwane nesesatshwa kakhulu ngezinye izilwane. INgonyama yamaZulu iphinde ibizwe ngesilo (ingwe) ngoba yisona silwane esigqame kahle kakhulu phakathi

kwezinye izilwane ngamabala ayo amnyama namhlophe, yingakho kwaze kwavela nesaga esithi:

"Ingwe idla ngamabala ayo,"

"Ingwe ikhotha amabala ayo amhlophe namnyama."

Lokhu kushiwo ngoba neNgonyama yamaZulu, isilo samabandla onke, sigqamile kakhulu phakathi kwesizwe samaZulu.

Kuyiqiniso elingephikiswe ukuthi impilo yomuntu ongumZulu incike ezilwaneni, kanjalo nezilwane impilo yazo incike kumuntu. Yingakho kwaze kwavela izibongo zabantu njengalezi ezilandelayo, Ndlovu, Ngwenya, Nyoka, Nyathi nezinye kathi futhi kwezinye izibongo izithakazelo zazo zivela ezilwaneni njengalezi ezilandelayo Ndondlo, Sompisi, Bhungane, Mehlwenkomo, Ntethe nezinye. Nasezibongweni zamaqhawe kuyagqama ukubamqoka kwezilwane, njengezibongo zesilo uZwelithini ezithi:

"uBhejane phuma esiqiwini kade bekuvalele,"

Konke lokhu kusho ubumqoka nokubaluleka kwezilwane esizweni samaZulu; yingakho kuvamile ukuthi emzini womuntu ongumZulu uthole kukhona izilwane azifuyile eziyigugu lakhe.

IBhayibheli eliNgcwele liyakuveza ukuthi uMvelinqangi emva kokuba esedale konke okukhona emhlabeni kanye nezilwane wabe esedala umuntu ukuthi kube nguyena obheka izilwane kanye nemvelo yonkana yingakho inyoka yazama ukuzisondeza kumuntu, yakha ubuhlotshana nokumkhohlisa ukuba adle isithelo okwathiwa angasidli, base beqalekiswa bonke inyoka nomuntu ngokungalandeli umyalo kaMvelinqangi.

1.2 Inhloso

Inhloso yokucwaninga ngalesi sihloko ukuvumbulula osekuthanda ukushabalala, nokukhohlakala ngokubaluleka kwezilwane kumuntu ongumZulu kanjalo nobudlelwano obukhona phakathi komZulu nezilwane. Kuhloswe futhi nokuveza ubuhle, nobungozi kumuntu ikakhulukazi uma isintu sidlala ngazo izilwane.

Lolu cwaningo luzofundisa intsha nomphakathi ikakhulu labo asebethanda ukubukela kude izilwane nemvelo, ngokubaluleka kwezilwane esizweni samaZulu. Luzosisa futhi ukuthi umphakathi unakekele imvelo, ukuze izizukulwane zazi kabanzi ngezilwane nempilo yazo nemikhuba nemikhutshana yazo nanosizo lwazo. Kuhloswe futhi nokuveza ubuhle, nobungozi kumuntu ikakhulukazi uma isintu sidlala ngazo izilwane.

Kulolu cwaningo sizobheka lezo zilwane ezandisa umnotho esizweni ngezitho ezithile ezitholakala kuzo. Ezinye zalezi zitho sizisebenzisa insakavukela umchilo wesidwaba kodwa sibe singazi ukuthi sigqoke isikhumba sasiphi isilwane noma siphethe isikhwama sasiphi isikhumba sesilwane. Sizophinda futhi sigqamise ubuhle nokuxwayisa ngobungozi bezilwane emphakathini kanye nokuncoma usizo lwezilwane, nokunothiswa kolimi lwesiZulu yizilwane. Kulolu cwaningo sizobuye sikuveze ukubaluleka kwezilwane kumuntu ongumZulu ngoba yizona kuphela ezikwazi ukuhlenganisa abaphilayo nabangasekho.

Kulolu cwaningo kuzophinde futhi kuvezwe iqhaza elibanjwe wukusetshenziswa kolwazi ngezilwane ekuthuthukisweni kolimi lwesiZulu. Ngalolu cwaningo sifuna ukuthola inzululwazi noma injulamqondo kaZulu wakuthangi nokwazi ukuthi izinto ezenzeka kubo nasezilwaneni babezihumusha kanjani, thina namhlanje sesizihumusha kanjani ngoba ulimi lwesintu luyathuthuka luhambisana nesikhathi, nanokuguquguquka kwempilo yesintu.

Kulolu cwaningo kuzophinde kuqwashiswe abantu ukuba baphindele emvelweni ngokuyisa abantwana nabo uqobo lwabo eziqiwini zezilwane nalapho kugcinwa khona izilwane ngenhloso yokubukisa ngazo, lapho kuvalelwa khona izilwane ukuze bakwazi ukuzuza amagama azo. Nezikole imbala kumele zenze izinhlelo zokuyisa abantwana eziqiwini ukuze bazi kabanzi ngemvelo, bapheze ukuzibona kumabonwakude kuphela, ngoba ukubuka ithelevishini kufana nephupho.

Kulolu cwaningo kuzobuye kubhekwe lokho okuyimikhutshana noma ukwenza okuthile kwezilwane okuthathwa njengenkolelo ethile uma kubhekiswe esizweni samaZulu.

Enye inhloso yalolu cwaningo ukuxwayisa amaphisi nomphakathi ukuba bangacekeli phansi izilwane, ngoba izilwane ziyimvelo kanjalo nabantu bayimvelo, ukushabalala kwezilwane kuwushabalala kwesintu uqobo. Izilwane ziyimpilo yesintu. Nasemandulo inqina yayijutshwa yinkosi, kube yiyona eqoka umthonga ngenhloso yokuthola inyama, izingxenye ezithile zomzimba wezilwane kanye nezikhumba zokwenza imvunulo. Naleyo nqina yayikhishwa ngezikhathi ezithile onyakeni. Kuleli bhuku umphakathi uyaxwayiswa ukuba upheze ukuzingela ngazo zonke izikhathi ngoba izilwane eziyigugu lethu zizoshabalala babuye bagcwale amajele ngoba umthetho owashaywa uhulumeni awusabavumeli nhlobo ukubulala, noma ukuzingela izinyamazane ngaphandle kwemvume.

Lolu cwaningo luhlose ukuqaphelisa umphakathi ngalezo zilwane ezibalulekile ebukhosini bakwaZulu, okungamele nangephutha babonakale begqoke noma bevunule ngezikhumba zazo, nanokuthi uma bethuke bazibulala kumele bazethule endlunkulu yobukhosi babo.

1.3 Inkuthazo

Okungisuse phansi ngaze ngafisa ukucwaninga ngalesi sihloko ukubona abantu bengamaZulu sebephila kude nezilwane, imvelo nomdabu wabo nanokuthi abasazazi

izilwane zasendle nokubaluleka kwazo esizweni. Abanye abathi basazazi, baphambanisa amagama azo. Abanye bakubuka sengathi usuke ungaphucuzekile kahle uma usazi imvelo nezilwane, babodwa abathi useyinhlobo endala uma usabambelele emvelweni, babodwa abathi useyinhlobo endala uma usabambelele emvelweni nasezilwaneni. Angisayiphathi-ke eyabantwana bethu ikakhulukazi labo abakhulele esilungwini, imbuzi yodwa lena isilwane sasekhaya abasayazi. Uma bebona imbuzi bathi yinja, kwesinye isikhathi baze bakhale babe luqanduqandu lapho bebona kuhlatshwa imbuzi nxa beyizwa ikhala. Angisayiphathi-ke eyenyamazane yasendle babaleka baze bazephule.

Okungihlaba umxhwele kakhulu ukuthi okhokho babengongqondongqondo isibili, ososayensi abamangalisayo ukwedlula thina esithi siyizinzululwazi. Babezicwaninga ngempela izilwane futhi babezazela nemikhutshana yazo ethile. Babengagcini lapho babebuye baqhathanise imikhutshana nezimpawu zezilwane nezabantu bese kuvela isifundo esithile, noma ikhambi elithile empilweni yomuntu. Babesondelene ngokweqiniso nezilwane ababezengamele, beyiqonda kahle imisebenzi ebalulekile empilweni yesintu eyenziwa yizilwane, bezazi ngokuphelele izitho ezithile zezilwane ezingavikela impilo yomuntu ekufeni. Ngikubona kusifanele nathi thina sintu ukuba sibuyele emasikweni, sisondelane nezilwane eziwumgogodla wempilo yethu. Ngaphandle kwazo isizwe sifile.

Okunye okuveze isidingo socwaningo ngalesi sihloko ukuxwayisa umphakathi ngochithisaka bezinyanga, nezinyangambumbulu esezigcwele wonke amadolobha nalapho kuholelwa khona udekle bedayisa ngezinhlobonhlobo zama futha bethi awezilwane ezithile kube kungewona awalezo zilwane. Uma umphakathi usondelene nezilwane ngeke ulutheke kalula.

Ngalolu cwaningo kuhloswe ukuxwayisa izinyanga uqobo ukuba zibhekisise ukuthi inesidingo esingakanani into abayifunayo kuleso silwane nokuthi zingaki izinto ezizosetshenziswa ngaphambi kokuba sicekelwe phansi, njengokubulala inhlwathi ngoba

edinga amafutha ayo kuphela engazi ukuthi okunye uzokwenzani, njengesikhumba nje. Ngifisa nokuphinda ngixwayise zona izinyanga ukuthi zingaphiki nezidingo zazo bese zikhohlwa ukuthi izilwane lezi azakhiwa kodwa ziyazalana ngokwemvelo, lokho kusho ukuthi uma ziphela ngokucekeleka phansi ngeke siphinde sizithole ndawo.

Emva kwalolu cwaningo, kunethemba lokuthi amaphisi nabazingeli bayosibona isidingo sokulondolozwa kwezilwane, nabo babambe iqhaza ekuthuthukiseni lo mshikashika bayeke ukuhlasela iziqiwu ngokungekho emthethweni bese begcwala amajele, baze babe nenzondo kulabo abhekele ukuphepha kwezilwane.

Okunye okube yisidingo ukubona ezinye izinhlanga zithanda ukuvakashela iziqiwu nezinye izindawo ezigcina izilwane kodwa thina esimpisholo asiyigqiziqakala eyokubonakala nemindeneni yethu kulezi zindawo. Ezinye izizwe uzibona ziphethe ngisho imishini yokuthwebula izithombe zalezi zinhlobonhlobo zezilwane nezinyoni. Uthole ukuthi ngalezi zithombe benza amafilimu avela komabonwakude, benza amabhuku afundwa ngabantwana nokunye. Ngaleyo ndlela bathuthukise umnotho wabo.

Uma kubhekwa intsha yakithi kubonakala ihambela kude futhi iqhelile ezilwaneni, ngakho-ke kubonakele ukuthi ucwaningo luyadingeka ukuze bafundiseke ngezilwane nobumqoka bazo. Uthola ukuthi umfundi/umntwana uyakwazi ukubona isithombe negama ebhukwini kodwa uma umvezela leso silwane uqobo ahluleke ukuhlanganisa igama nesilwane leso. Kwesinye isikhathi uma kukhulunywa ngesilwane acabange into encane aye ayibone esithombeni angazitsheli ukuthi into enkulu kangakanani leyo, njengokuthi nje abone ubhejane esithombeni angakwazi ukuwuhlanganisa nesilwane esikhulu uma esesibona.

1.4 Umklamo

Kulolu cwaningo kuzogxilwa ekucwaningeni ngobumqoka nokubaluleka kwezilwane esizweni nobudlelwane obugqamile obenza kucace bha ukuthi umuntu ongumZulu

uncike kangakanani ezilwaneni, nakhu phela nezinye izibongo zabantu bakwaZulu zisuselwa ezilwaneni ngakho ngoba zibalulekile futhi zimqoka esintwini.

Kulolu cwaningo izilwane noma izinyamazane zehlukaniswe imikhakha emine okubonakala ukuthi yiyona esemqoka kulo msebenzi. Owokuqala kuzoba yilezo zilwane ezinkulu nezidumile zasendle nasemanzini, ezinobudlelwano obumqoka esizweni samaZulu. Kulezi zilwane sizokhetha eziyisishiyagalombili kuphela.

Owesibili kuzoba yilezo zinyoni ezinkulu nezidumile nezimqoka esizweni samaZulu. Cishe ukuba awukho umkhakha wezilwane othandeka nobukeka njengezinyoni. Lokhu kungenxa yobuhle bemibala yazo nomculo ohlaba umxhwele. Kulo mkhakha sizokhetha eziyisishiyagalombili kuphela.

Owesithathu kuzoba zinyoka nazo lezo ezinkulu nezinsemqoka esizweni samaZulu. Kulo mkhakha kuzobhekwa ikakhulukazi ubungozi bazo kubantu nanokuthi abantu bazazi nalezo ezimele amadlozi ngoba phela akuzona zonke izinyoka eziyingozi ezinye ziyisibusiso ekhaya nasemndenini, ezinye zisuke zizobikezela ingozi engahle ivele ekhaya, lezi-ke azibulawa nhlobo ngoba aziyona ingozi. Kulo mkhakha sizokhetha izinyoka eziyisishiyagalombili kuphela .

Owesine kuzoba yilezo zilwane zasekhaya, abadala abazazi kahle ngomsebenzi wazo nobumqoka bazo emndenini nasesizweni samaZulu. Nakuwo lo mkhakha sizokhetha lezo ezibalulekile kanye nalezo esingephile ngaphandle kwazo. Yizo kanye lezi zilwane eziwukuqala nokugcina komuntu ongumZulu. Zinjalo nje ziwumgogogodla wempilo yomuntu. Yizona lezi zilwane ezikwazi ukuhlanganisa abaphilayo nabangasekho emhlabeni. Kulo mkhakha wezilwane sizokhetha eziyisihlanu kuphela .

Kule mikhakha emine yezilwane kuzochazwa isilwane ngasinye nendawo lapho sivame ukuhlala khona, nemikhuba nokuziphatha kwaso, nemisebenzi yezitho zaso esizweni samaZulu, nobumqoka nobungozi baso esintwini.

Kuzobhekwa futhi umthelela omkhulu wezilwane ekuthuthukiseni nasekunothiseni ulimi lwesiZulu ngokubuka izaga, iziphicwaphicwano, izinganekwane kanye nezisho eziphathelene nezilwane, eziwusawoti wenkulumo olimini lwesiZulu. Inkulumo phela yesiZulu engenasisho nasaga iduma. Ayehlukile enyameni engayolisiwe ngosawoti. Izisho nezaga ziyasiza futhi ekubekeni inkulumo inembe, ishayo emhlohlweni, ikubeke obala kwabha lokho okukhulunywa ngakho.

Indima yethu kulo msebenzi izogcina ngokuveza lezo zilwane eziyigugu, ezibalulekile esizweni samaZulu naseNdlunkulu yakithi kwaZulu, nalezo ezidlondlobalisa umnotho wezwe lakwaZulu, nalezo indlu emnyama kaMalandela ekholelwa kuzona ngemikhutshana yazo ethile esuke ibikezela okuthile okuzokwenzeka.

Kulolu cwaningo mangisho ukuthi yindathane yezilwane ezikhona kwelakithi engingazange ngizithinte kulo msebenzi kodwa ezibaluleke ngendlela emangalisayo esizweni. Kufanele kwazeke ukuthi, phela akuyona imidondoshiya yezilwane ezinjengezindlovu kuphela eziyigugu kithi. Ngisho nesilwanyana esincane esingangezeze, isinambuzane esinwabuzelayo kungamagugu akithi. Ubugugu busekubukekeni, ekufezeni imisebenzi yemvelo ngokwemvelo, ekusebenzeni kwezitho nokunye okuningi.

1.5 Ukuchazwa kwamagama

Amadloko: Yimvunulo efakwa ekhanda eyakhiwe ngezimpaphe zezinyoni ezithile. Le mvunulo ifakwa ngabantu besilisa njengamabutho. Iwuphawu lobuqhawe.

Amampunge: Inkulumo engelona iqiniso noma engenawo umsuka olandalekayo.

- Amatele:** Isifo esiphatha imfuyo enezinselo kuba yizilonda phakathi kwamanselo kangangokuthi isilwane siyabola ezinselweni. Leli gama liyathefuya lona lisho amanselo. Lesi sifo sibizwa kanje ngoba sihlasele izinselo.
- Amavukana:** Izinkomo zesilisa ezisencane kodwa esezingena ebunkunzini. Kuthiwa ngamavukana lapho seziqala nazo ukubangisana nezinkunzi ezinsikazini.
- Ibhizela:** Yigxolo elisuka uma umuntu egawula ugodo.
- Icena:** Uhlobo lwesitshalo oluthi alufane nenhlaba amacembe aso sinamanzi awudenda. Sisetshenziswa ukwelapha izifo eziphatha izinkukhu ezifana (no newcastle).
- Imbube:** Yisilwane esidume kakhulu nesesatshwa ngezinye izilwane. Saziwa njengenkosi yezilwane. Kuthiwa futhi ibhubesi noma ingonyama. Imbube inombala oluthuthu ngokumpunga noma onsundu okuthi akube bomvu ngokuzothile. Ensikazini umbala awucacile njengenkunzi.
- Umthantazana:** Inkomazi encane noma esencane okungaba eqala ukuzala lapho iphuma ekubeni yisithole.
- Indlondlo:** Inyoka yohlobo lwemamba esindala esinolaka futhi esiyaze yaba nophaphe ekhanda.
- Indlunkulu:** Yinhlalankosi noma yilapho kuhlala khona isilo samabandla onke. Yikomkhulu lesizwe, noma kusesigodlweni lapho kuhlala khona imbube nomdlunkulu wayo.

Injulalulwazi: Ukuba nolwazi olunzulu ngento ethile. Lolu lwazi luba ngolujulile bese kuthiwa injulalulwazi.

Insada: Ubuningi bento okungaba ukudla noma yini nje uma iningi ngokwanele.

Insema: Uhlobo lomuthi omila ube nesigaxa phansi, abafana bayasimba bese beziqeqesha ngaso ngokusiciba ngezimboko ezicijile. Lokhu bakwenzela ukuzilolongela izimpi bakwazi ukugwaza isitha ngokusiciba, sithelwe ngethala lemikhonto.

Inyandezulu: Lolu wuhlobo lwenyoka ehlala emanzini noma esizibeni esikhulu. Le nyoka yinhlwathi yamanzi enemibala emhlophe nephuzi. Yinhlwathi le enkulu kanti futhi yinde, kungakho-ke ibizwa ngenyandezulu noma imfundama.

Ishoba: Yile ngxenye echazekile noma eyizinsephe eba semsileni wesilwane njengezinkomo nezinye izilwane ezinkulu ezinezinselo.

Isiduli: Indunduma yenhlabathi edalwa yizilwane ezincane ezinjengomuhlwa eziyivukuza uma zakha indawo yazo yokuhlala. Le ndunduma iba zimbobombobo ngaphakathi okuyimigudu lapho izilwane lezi zihamba khona okukanye yindawo yokuzalela lezi zilwane.

Isilo: Isilo noma ingwe yisilwane sasendle esiwuhlobo lwekati. Baningi abalididayo leli lesilo. Abanye balinika ingonyama,

ibhubesi phela. Isilo simhlophe kwesingaphansi, sibe namabala amnyama kokunye ngokunsundu nokumhlophe.

Isiphuku: Isikhumba senkomo esishukiwe esasisetshenziswa kudala njengengubo yokwembatha.

Isithoza: Ukuhlonipheka komuntu okumenza angabi lula noma abukeleke phansi kwabanye abantu. Isithoza lesi siyakhiwa ngemithi eyizigqabo nezintelezi kanti futhi siyakheka ngokuziphatha kwakhe umuntu kwabanye abantu. Elinye igama lesithoza kuthiwa yisithunzi.

Izibiba: Izinsizi ezithakiwe zisetshenziswa ekukhotheni ukuze zilwe nobuthi obuthile emzimbeni. Kukhona izibiba zezinyoka ezilwa nesihlungu zisihlakaze singabi namandla.

Izincweba: Imithi esongwe ngesidwedwe efakwa entanyeni engane ukuvimbela imimoya emibi noma efakwa zinsizwa uma ziyokulwa nezinye. Izincweba lezi zakhiwa ngengxube yezinyamazane ezithile nama futha azo.

Indlezane: Isilwane esisanda kuzala, umuntu yena kuthiwa umdlezane.

Udlebe: Isiphiwo sokuzwa ngezindlebe ngisho ngabe umuntu ukhuluma kancane noma ukude kunawe kodwa umuzwe ukuthi uthini.

Ukubethelela: Ukuqinisa umuzi ngokuthi ubize inyanga noma umuntu onolwazi lokuthi azoqinisa umuzi afake imithi ezomvimba imimoya emibi ebusuku kanye nemithi efakwa ngabathakathi. Kwehlukahlukene ukubethela. Okunye kungaba ukucupha ukuthi umuntu othi

wenza okubi kwenzeke kuye noma kube ukuthi uma umuntu ethi ezokwenza okubi esabe agcine engangenanga noma umuthi wakhe ungasebenzi.

Ukuphunza: Ukuzala kwesilwane inkonyane iphume ifile okwenzekayo ukuthi izalwe vele kungakabi isikhathi okunye izalwe vele isibukeka isiphelele kodwa kube ukuthi ifile kuthiwa umphunzo. Lokho kuzala ngaleyo ndlela kuthiwa ukuphunza ezilwaneni.

Umbendeni: Isifo esiphatha imfuyo njengezinkomo. Lesi sifo senza ivuvukale inyongo okukanye iqhume futhi ivuvukale nobende isilwane sife.

Umhlwenga: Iziboya ezivuka esilwaneni kusukela ekhanda kuye emgogodieni uma sithukuthele noma sizilungisela ukuhlasela isitha.

Umhlandla: Yingxenywe yomzimba wesilwane noma umuntu engemuva kusuka entanyeni kuye eqolo.

Umkhonywana: Isifo esihlasela izilwane ikakhulukazi izinkomo. Lesi sifo senza inkomo ivuvukale esiphangeni iqhuge, uma ingalashwanga igcina ifile.

Umkhumiso: Lezi yinzinhlanguanisela zemithi ezithakwa ngenhloso yokuthi zidliswe imfuyo ukuze ikhuluphale noma ibukeke.

Umkhunkuli: Umuntu othakathayo oloyanayo ngemithi ukuze abantu bagule bafe.

Umncamo: Ukudla okulungiselelwa umuntu ohambayo. Leli gama lisetshenziwa ukuchaza ukudla okudliwa uma kuphuma intombazana iyogana. Inkomo ehlatshwayo ezodliwa kusenosuku lokuthi intombi leyo iphume kuthiwa umncamo.

Umthonga: Yilowo muntu osuke ekhethiwe noma eqokiwe yinkosi noma isikhulu sendawo ukuba ahole inqina esuke ihleliwe ngesikhathi esithile onyakeni. Kuba uyena-ke umthonga oyiphakayo okuwukuthi izohamba igcine kuphi inqina leyo.

Uqunga: Uhlobo lotshani okufulelwa ngalo izindlu. Lolu hlobo lotshani lukhula lube lude, lubomvu. Luvamise ukumila emngceleni yamasimu.

1.6 Indlela yokuhuba ucwaningo

Ngizothekela emitatshweni yezincwadi ukuze ngithole uvo lwabanye ababhali ngalesi sihloko. Ngizokuya nakulabo abanolwazi ngezilwane ezikhona esintwini.

Ngizohambela izinyanga ezisebenzisa amakhambi nezinyamazane ekwelapheni. Ngiphinde ngivakashele imiphakathi eyakhelene nesiqiwi kanjalo nasesiqiwini imbala. Ngizofunda imiqulu (articles and theses) namaphepha ukuze ngithole ukuthi bathini abanye ngalesi sihloko. Angizukugcina lapho ngoba ngizokuya nasegunjini locwaningo lwezilimi ngiyolalela inkulumo eqoshiwe emakhasethini athinta sona lesi sihloko engicwaninga ngaso.

Ngizolalela umsakazo ngibuke nomabonakude ezinhlelweni ezithinta lo mkhakha ukuze ngizwe ukuthi kuthiwani ngezilwane. Ngizovakashela nasebukhosini bakwaZulu lapho nginethemba lokuthi kulele khona ulwazi olunzulu ngamasiko esintu sakwaZulu, nemilando yezilwane.

ISAPHLUKO 2

2.0 Izilwane nobunjalo bazo

2.1 Isingeniso

Kulolu cwaningo sithola ukuthi akukhona ukwalusa izinkomo zingadli amasimu kuphela okwakwenza ukwalusa kubaluleke kodwa kwakuba ulwazi nenhlakanipho abafana ababeyizuza ekwaluseni nasekuzingeleni. Le nhlakanipho siyiqhathanisa naleyo ezuzwa ngabantwana banamuhla ezikoleni. Namuhla kuthiwa umntwana ongaqondisisi kahle izinto akayanga esikoleni kanti ngezikhathi zawokhokho kwakuye kuthiwe umfana ongaswabulukile kahle usuke engalusanga.

Luningi ulwazi olwalufunyanwa ngabafana ekwaluseni. Babezazi kahle izilwane nemikhutshana yazo ngoba phela babehlangana nazo imihla namalanga endle. Babezazi kahle izilwane nalezo zitho ezidliwayo nalezo zitho ezinobuthi obubulalayo. Babezazi izinyoka ezinhlobonhlobo nalezo ezinezihlungu ezibulalayo. Belwazi nosizo lokuqala kulowo osuke eselunywe yinyoka, ngaphambi kokuba anikezwe izibiba.

Kulolu cwaningo siyathola ukuthi nezinyoni zasendle babezazi kahle ezidliwayo nezingadliwa, babazi ngisho nokuzilingisela uma zikhala baphinde bahumushe ukukhala kwazo.

Kulolu cwaningo siyathola ukuthi namantombazane imbala ulwazi lwezilwane ayelufumana ekuthezeni izinkuni, ekusikeni incema, ekucosheni amagobolondo kanye nasekukheni amanzi emfuleni.

Ulwazi olujulile nolunzulu lwalufunyanwa kubantu abadala. Abantu abadala babeziqonda kahle izilwane nemisebenzi yazo esizweni samaZulu. Yilo kanye lolu

Iwazi olunzulu olwaluphilisa isizwe samaZulu ezinye izizwe zingakafiki kuleli lengabandi.

Nakuba izilwane zibaluleke zonke esizweni samaZulu kodwa sizocaphuna lezo esicabanga ukuthi zibaluleke kakhulu ngisho nasebukhosini naseNdlunkulu yakithi kwaZulu.

2.2 Okubhaliwe ngalesi sihloko

Ngokwalolu cwaningo kuyatholakala ukuthi ukuceba kwempilo namasiko esizweni samaZulu kusingethwe yizilwane. Yizo kanye lezi zilwane ezinithisa nolimi lwesiZulu. Yingakho-ke isizwe samaZulu sizinakekela, sizivikela ekutheni zingashabalaliswa ezweni

Kulolu cwaningo siyathola ukuthi kwaMadala eJuteni izilwane zaziwusikompilo emlandweni wobabamkhulu. Zazibaluleke kangangokuba zaziysisiqalo nesiphetho sezimpilo zabo. Kuliqiniso-ke elimsulwa ukuthi isizwe samaZulu asinakwehlukaniwa yilutho nezilwane ngoba impilo yaso yeyame ngokuphelele ezilwaneni. Nalabo asebethanda ukuqhela ezilwaneni, kuwukuhlakanipha ukuvuselela ubuhlobo babo nezilwane, ngoba bazidinga imihla namalanga izilwane ezahlukehlukene ngezindlela ezahlukehlukene, nemisebenzi eyahlukehlukene.

Umlando wezwe lakwaZulu ukubeka obala bha ukuthi kwelakwaZulu kwakungenyamazane, zazigqanqula, zitshakadula emagangeni, zichanasa, zingazi nanyaka. Isibalo sazo lezinyamazane sancipha ngenxa yokuzingelwa ngezindlela eziwubuwula ngabokufika kuleli lakwaZulu ababesebenzisa imijoantaba, omashayabhuqe uqobo, babebulala inqwaba ngosuku lulunye balayishe ezinqoleni zabo.

Kulolu cwaningo siyathola ukuthi uZulu wayengazingeli noma ikanjani noma nini. Kwakunezikhathi onyakeni ezaziwayo, nenqina uqobo lwayo nosuku lwayo kwakwaziwa komkhulu. Ngisho nabafana uqobo ekwaluseni babengafundeli kuzo ukuciba nokugwaza kodwa babeciba insema. Lokhu kwakungumyalelo wabaholi. EBhayibhelini Elingcwele encwadini kaGenesis 1 ivesi 26 umyalelo kaNkulunkulu uthi:

Masenze abantu ngomfanekiso wethu, basifuze, babuse phezu kwezilwane, kwezinhlati zolwandle nezinyoni zezulu, nezinkomo, nomhlaba wonke, nezilwanyana zonke ezinwabuzelayo emhlabeni.

Kulolu cwaningo siyathola ukuthi uZulu esenikiwe izinhlobonhlobo zezilwane wazithanda, wazikhonza wazinakekela ngokwahlukana kwazo. Nazo izilwane zanda ngendlela emangalisayo. Kuliqiniso elingephikwe ukuthi izilwane zazivele zivikelekile esizweni samaZulu.

UDokotela u-Bryant (1967:682) uyagcizelela kulokhu okushiwo ngenhla lapho ethi:

Before the whiteman came Zululand was hunter's paradise, a game-park unexcelled in Africa. Big game and small game, elephants and buffalo, hippos and rhinoceros, lion and leopard, zebra and eland, bush-buck, kudu and heartbeest and other sorts and sizes of antelope, ranged freely over the land.

Ngaphambi kokuba abelungu babeke imicondo yabo kwelakwaZulu lalingumpunzi idla emini isiqiwu esingakaze sibonwe e-Afrika. Lalinezinyamazane ezinkulu nezincane, izindlovu nezinyathi, izimboma, imikhombe nobhejane, amabhubesi nezigwe, amadube nezimpofu, imiziki, imigankla nezindlulamithi kanye nenqwaba yezinye izinhlobonhlobo zezinyamazane ezibukhulu bunhlobonhlobo, ezazizigqanqulela ngomathanda ezweni.

Kulolu cwaningo kuyacaca ukuthi kungamampunge, amanga aluhlaza cwe lokhu okuvame ukushiwo, ngabantu abaningi ukuthi izilwane ngabe sezaphela kwelakwaZulu ukuba akufikanga ondlebe zikhanya ilanga bakha iziqiwu ngenhloso yokuvikela abantu abampisholo ukuba bangashabalalisi izilwane.

Lowo mqondo ogcwele kwabaningi uyaphikiseka ngoba nomlungu wokuqala ukubhala kwelakwaZulu, uHenry Francis Fynn, owahambela kule ndawo ngo-1824 waphawula ngobunsada bezinyamazane ezifundeni ezibanzi ezingase Nyakatho nomfula iMfolozi.

U-Vincent (1970: 32) ugcizelela athi:

The first of the Europeans to write about the game in Zululand was Henry Francis Fynn. He visited the area in 1824 and remarked on the tremendous abundance of game on the immense plains north of the Umfolozi river.

Owokuqala kubelungu ukubhala ngezinyamazane kwelakwaZulu kwaba ngu Herry Francis fyn. Wahambela kulendawo ngo-1824 wase ephawula ngobunsada bezinyamazane ezifundeni ezibanzi ezingase Nyakatho nomfula iMfolozi.

Kulolu cwaningo siyathola ukuthi abelungu bokuqala ukuvakashela kwelakwaZulu bayavumelana no-Gcumisa beno-Ntombela ukuthi izilwane zaziyingasada kwelakwaZulu, ikakhulukazi phakathi kweziMfolozi zombili (Emnyama nemhlophe). Kusobala-ke ukuthi isizwe samaZulu sasikwazi ngempela ukunakekela nokuvikela izilwane ababenikezwe zona nguMvelinqangi ukuba babuse phezu kwazo.

Lolu thando lwezilwane esizweni samaZulu lwalugququzelwa ikakhulukazi ngamakhosi ayebusa ngaleso sikhathi. Kwakunemithetho nemigomo ebekiwe ephathelene nokuzingelwa kwezilwane. Le mithetho yayiqashelwe ngeso lokhozi zinduna eziphethe ezindaweni ezahlukahlukene zezwe lakwaZulu. Kwakunezikhathi onyakeni lapho kwakumele bazingele khona nezilwane ezaziyozingelwa zazaziwa kahle. Lena

kwakuyiyona ndlela yokuvikela izilwane ukuba zingashabalali. Imiphumela yale mithetho yamakhosi ekuvikeleni izilwane yiyo kanye egcine isiholele ukuba abelungu bakhe iziqiwi.

U-Gcumisa no-Ntombela (1993: 3) bancoma kakhulu Inkosi uShaka bathi:

Izilwane zathola ukuvikeleka okukhulu ekubuseni kwenkosi uShaka. Inkosi uShaka yiyona eyaqala ukonga nokuvikela izilwane ikakhulukazi kwelakwaZulu ngaphambili kakhulu kweminyaka yawo-1824 okwafika ngayo abelungu abafana noFynn kuleli lenkaba. Kuphakathi kwazo izimfolozi (Emnyama nemhlophe) lapho okaSenzangakhona ayelolongela khona amabutho akhe. Phela wayewalolonga ebuchwephesheni bokuzingela nokuhlabana. Wayewazingelisa izinyamazane nezilwane ezinolaka njengamabhumbesi, izingwe, izindlovu nezinye. Izilwanekazi zazikakwa ngamabutho angabazingeli zigqutshwe zilwa zigoloza zifa nezifa nabo zisiwa emiseleni okuthiwa yimiwowane. Izilwane ezazigqutshwa zisiwa kule misele kwakuyilezo ezazisuke zifunwa yinkosi. Ezinye zazingathintwa nhlobo. Abazingeli babezikhetha ngokucophelela okukhulu njengokuyala kwenkosi. Izinyamazane ezazisencane, ezizele nezincelisayo zazingalokothwa zizingelwe noma nini. Nezikhathi zokuzingela zazihlelwa ziqokwe yiyo inkosi uNodumehlezi.

2.3 Ukwehlukaniiswa kwezilwane

Kulolu cwaningo izilwane zehlukaniswe imikhakha emine. Kuzoba yilezo zilwane ezinkulu nezidumile esizweni samaZulu. Lezi zilwane zaziwa ngezilwane zasendle. Ngeke siziqede zonke izilwane ngoba ziningi ngendlela emangalisayo. Umcwaningi uzothinta lezo kuphela ezivame ukugqama ebukhosini bakwaZulu nasesizweni samaZulu sonkana. Kuzoba zilwane eziyisishiya galombili kuphela.

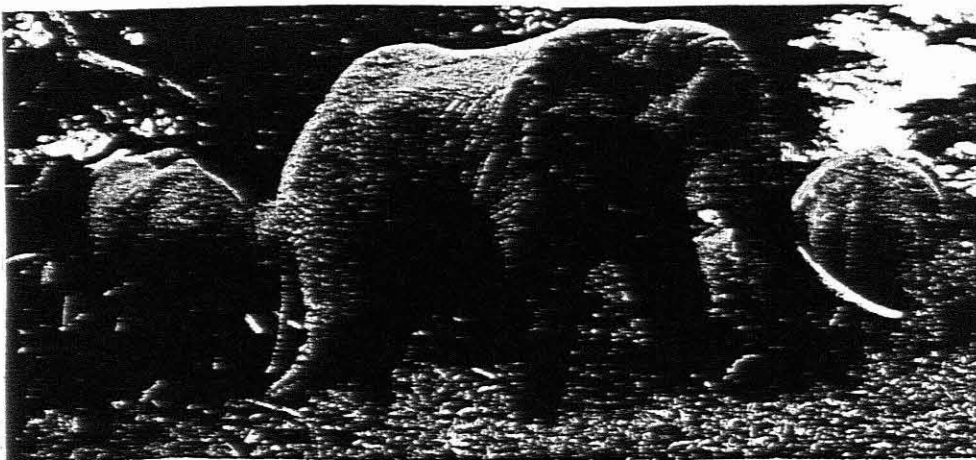
Kulo mkhakha wesibili sizothinta kuphela lezo zinyoni ezinkulu nezisemqoka esizweni samaZulu. Kuzoba zinyoni eziyisishiyagalombili kuphela. Kowesithathu kuzoba zinyoka lezo ezinkulu nezisemqoka kanti futhi neziyingozi esizweni samaZulu. Nakuwo lo mkhakha sizothinta eziyishiyagalombili kuphela.

Ekugcineni kuzoba yilezo zilwane ezifuywa emakhaya neziwumgogodla wempilo yesiNtu. Nakuwo lo mkhakha sizokhetha kuphela ezinhlanu.

2.3.1 Izilwane zasendle

Uma kukhulunywa ngezilwane zasendle kusuke kuqondwe kunoma yisiphi isilwane esingafuyiwe esihlala endle. Lezi zilwane zehlukaniswe kabili kukhona lezo ezibizwa ngokuthi yizinyamazane kanye nalezo ezibizwa ngelithi izilwane. Izinyamazane yilezo zilwane ezinenyama edliwayo ngabantu kanti lezo ezingadliwa zibizwa ngaleli elithi izilwane. Kuzo izinyamazane kukhona ezinkulu nezincane. Okufanayo ngazo ukuthi zonke zihlala endle. Lomehluko wokuhlala endle uhlala uqgamile nakuba sekwaba khona isiqiwu laphe izilwane zibiyelwa ziqoqelwe ndawonye khona, kodwa kuhlala kuqgamile ukuthi singasasendle. Azisondelani nabantu, ziyabaleka noma zihlasele. Lokhu kuphinde kuqgamise umehluko phakathi kwazo nalezo ezifuywayo zasemakhaya ezikwazi ukuthintwa nangesandla ngumuntu .

2.3.1.1 Indlovu



Ngokwalolu cwaningo siyathola ukuthi indlovu yisona silwane esidume kakhulu nesaziwa njengenkosi yezilwane. Obayo ubukhosi bungenxa yobukhulu bayo, ulaka lwayo, amandla ayo kanye nesithunzi sayo.

U-Bulpin nabanye (1984:473) bayakugcizelela ukuthi ngempela indlovu yinkosi yezilwane lapho bethi:

An elephant is the monarch of the forest, and even the lordly lion stands aside to let them pass.

Indlovu yinkosi yehlathi namabhubesi imbala ayayihlonipha.

Indlovu impunga ngombala noma kwesinye isikhathi ibe nsundu ngokumnyama. Inesikhumba esilukhuni esiwugqinsi.

I-Encyclopedia Britannica Umqulu 18 (1995:442) iyavumelana nokushiwo ngenhla lapho ithi:

An elephant is greyish to brown in colour and its body hair is sparse and coarse.

Indlovu impunga okunsundu ngokombala. Umzimba wayo umbozwe ziboya ezincane eziphephezelayo.

Indlovu inomboko okuyisona sitho esibalulekile emzimbeni wayo, ngoba ihogela ngawo, iyabamba, isiphule ngawo, idla ngawo, iphuza ngawo, ilwa ngawo.

U-Bulpin nabanye (1984:475) babeka kanje ngomboko wezindlovu:

With their trunks elephants can break down substantial tree branches to get at the fresh outer twigs and leaves. They pluck bundles of grass by carrying the end of the

trunk around the stem and pulling the plant up by the roots. They then beat it against their legs to get rid of the soil, thereafter conveying the food to the mouth with the trunk. They drink large quantities of water up to 200 litres in one drinking session by filling the trunk with water and squirting it into their mouths or cool themselves by spraying the water over their bodies.

Indlovu isebenzisa umboko ukwephula imithi, izihlahla, namagatsha namaqabunga. Umboko yiwona sandla esisebenzisa uma idla. Indlovu isimbula utshani qede ibuthinithele emilenzeni bese iyabudla. Iphuza umthamo omkhulu wamanzi angaba ngango 200 wamalitha. Lawamanzi iwakha ngawo umboko lona. Iphinde izithele ngawo wonke umzimba inyambisa noma izipholisa esikhunjeni sayo.

U-Gcumisa benoNtombela (1993: 40) uma bechaza inhloko yendlovu bathi:

Indlovu inenhloko enkulukazi. Nokho ubukhulu bayo abunakeki ngenxa yamagwagwakazi amadlebe. Ngenxa yobukhulu bayo inhloko kufanele ukuba iyesinda. Kodwa ilula yikhasi yingakho nje indlovu iyiphakamisa kalula uma kukhona ekwephula phezulu kwelenyoni: ubuchopho bayo buncane kakhulu. Kodwa ukucabanga kwayo kungaphezulu kobungako bobuchopho bayo. Ayikhohlwa kalula.

U-Cooper A nabanye (1976:102) bayavumelana noGcumisa benoNtombela ngobunjalo benhloko yendlovu lapho bethi:

The skull of the elephant is rounded and very large. The brain cavity is small and situated low-down at the back of the skull.

Ikhanda lendlovu liyindilinga bese liba likhulu. Ingoxi yobuchopho incane isemuva kodwa maphansi nekhanda.

Amehlo endlovu mancanyana. Ayibonisisi kahle ngawo. Amadlebe ayo makhulu angamagwagwa. Inodlebe oluyisimangaliso. Omunye umsebenzi wamadlebe ukupholisa umzimba. Amazinyo endlovu akhula ize ife.

Kulolu cwaningo siyathola ukuthi indlovu ithanda ukuhlala endaweni enezihlahla ezivulekile kanti futhi evame ukuba notshani.

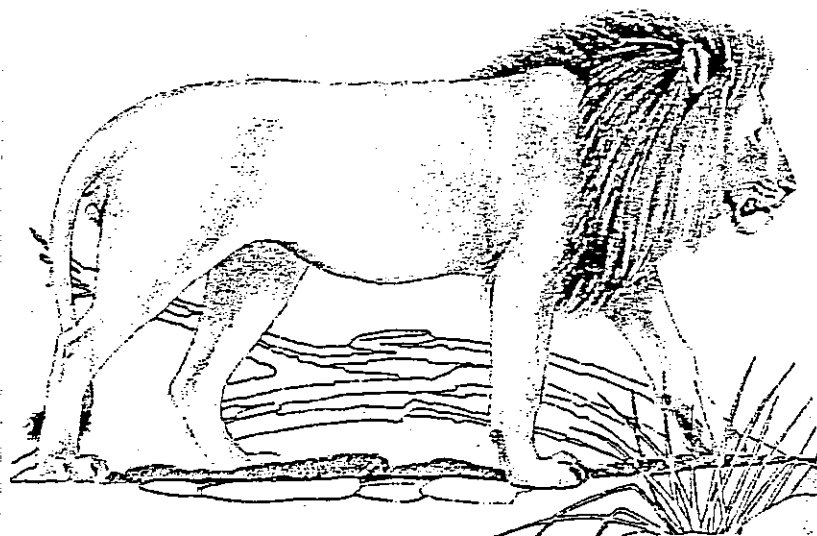
Kuyatholakala futhi ukuthi izindlovu yizilwane ezithanda ukuhamba zibe ngumhlambi. Zivame ukuhamba noma ukuphila zibe yimindeni. Umhlambi uholwa yinkomazi endala. Iyaziswa, iyahlonishwa.

U-Bulpin nabanye (1984:478) bayavumelana ngokushiwo ngenhla maqondana nendawo lapho kuphila khona izindlovu nokuziphatha kwazo bathi:

Elephants have a keen sense of social responsibility and members of herd will adopt or protect orphaned, ailing or injured members of their community. They live in small family groups led by old cows.

Izindlovu ziyathanda ukuphilisana nokuvikelana. Amalunga omhlambi ayazinakekela lezo ezilimele noma amankonyane angasenanina. Lezizilwane ziphilisana njengomphakathi wabantu. Ziba yiqenjana lomndeni eliholwa yizinkomazi ezindala.

2.3.1.2 Ibhubesi



Ibhubesi linombala oluthuthu ngokumpunga noma onsundu okuthi akube bomvu ngokuzothile.

Ngokwalolu cwaningo kuyatholakala ukuthi ibhubesi yisona silwane esesabeka kunazo zonke izilwane zehlathi futhi yisona silwane esidume kakhulu esizweni samaZulu. Yisona silwane esinamagama amathathu. La magama akhomba isithunzi salo nemikhuba yalo nokwesabeka kwalo. Kuthiwa yibhubesi noma yingonyama noma imbube.

U-Gcumisa noNtombela (1993:15) bathi:

Elensikazini umbala awuchachile njengasekunzini. Amawundlu aqala abe namachashazi, ikakhulukazi emlenzeni nasemkhonweni. Inkunzi inomhlwenga oyisiyephuyephu esizungeza intamo saye sangena namahlombe. Amawundlu angamaduna aqala ukuba nomhlwenga uma eseneminyaka emithathu yobudala. Umhlwenga wakhona uqala ngokuba phuzu bese uya ngokuzotha ngokukhula kwayo inkunzi uze uthi awube mnyama.

U-Cooper nabanye (1976:112) bayavumelana noGcumisa noNtombela lapho bethi:

An adult males have mane of long hair, up to about 160mm in length, on the sides of the face and top of the head which extends onto the shoulders, around the neck and for a short down the spine. In subadults this mane is sandy, yellowish or tanny, but in some, with advancing age, it becomes black.

Izinkunzi ezindala zamabhubesi ziba nomhlwenga omude ongaba u160mm. Lomhlwenga usukela ebusweni lapha-nje phezu kwesiphongo udlule entanyeni uze uyoshaya emahlombe, kanti-futhi uyazizungelezela intamo. Uma lomhlwenga sewuya ngasemhlandleni uyancipha. Ezinkunzini ezisencane uba yiphuzi elifana nesithubi noma nesihlabathi kanti uma lilidala abamnyama.

Kulolu cwaningo kuyatholakala ukuthi amabhubesi avame ukuhamba ndawonye abe yimihlanjana noma aphila njengemndeneni. Insikazi ivame ukuzala amawundlu amathathu kuya kwayisithupha. Inkunzi yebhubesi yiyona ekekelezela indawo ngomchamo lapho kuzophila khona umndeneni wayo. Kusobala-ke ukuthi le ndawo kusuke sekuyikhaya lalowo mndeneni. Uma amawundlu amaduna esekhulile akhishelwa ngaphandle kwekhaya ukuze aqale eyawo impilo. Uma esekhulile ngokwanele ayabuya azolwa noyise ukuze kube yiwona aphele ekhaya.

U-Yoliswa (2001) uyavumelana nalokhu okubhalwe ngenhla lapho ethi:

The males that were thrown out of home:- Once maturity age is reached they then go back home. They are now strong and eager to satisfy their sexual longing. Now they chase their father away. This is not easy for there are lots of disruptions occurring at home. The father will try to defend his pride and territory, at last he gives up as his sons are much stronger than him, he will then go away and start another life. He might find a friend out there.

Izinkunzana ezincane ezisuke sezixoshiwe emhlanjini ziyabuya uma sezikhulile sezilungele ukukhwela. Ziyalwa nenkunzi ebusa umhlambi noma kubanzima-nje inkunzi ilwelwa ukufa nokuphila ivikela umhlambi wayo. Ngenxa yokuba namandla kwezinkunzana igcina yehluliwe. Izinkunzana ziyayixosha emhlambini. Kuyenzeka iqale enye impilo ngokuzithole elinye lensikazi liphile nalo.

Kuyatholakala futhi ukuthi kulo mndeneni wamabhubesi, insikazi yiyona emelene nokondla umndeneni ngokuba iphume iyozingela ibuye nokudla. Kuvamise ukuba ubaba odla kuqala ashiyele amawundlu. Uma indlala ibhokile aphuma wonke ayofuna ukudla, ayozingela ngokusizana kulezo zinyamazane asuke esezitholile.

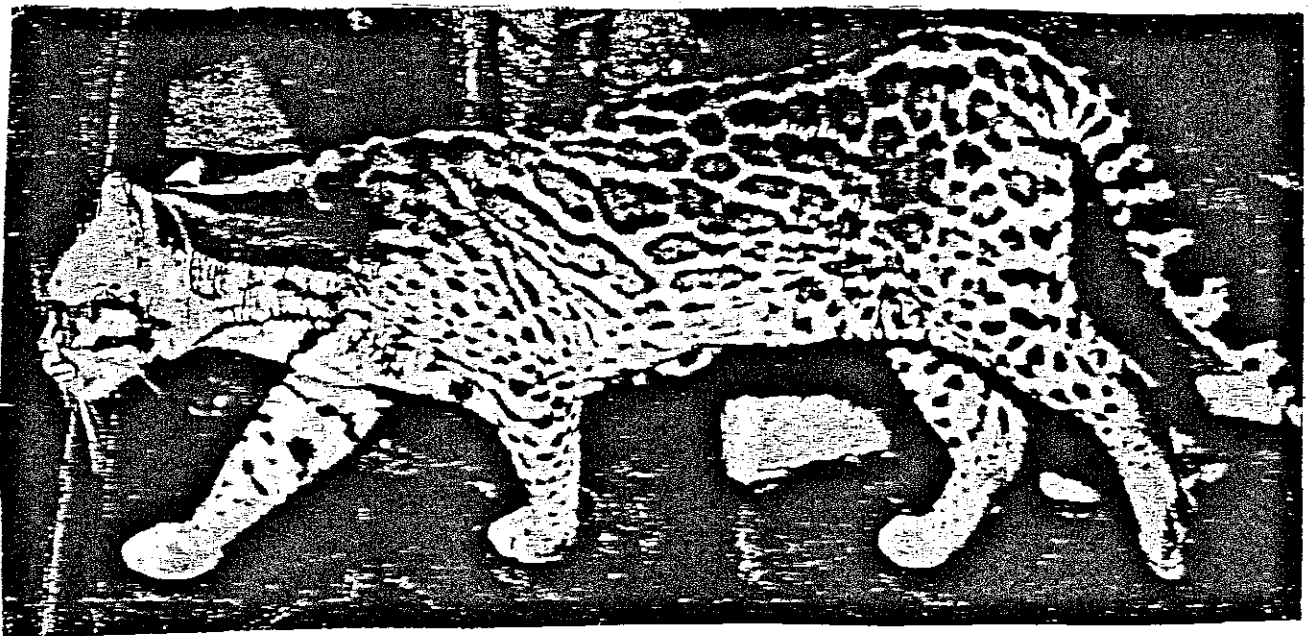
U-Yoliswa (2001) uthi:

Females are the active side in all aspects except for territorial defence and demarcation. The important role which they play is hunting - bring food home and the father will start eating. If there are small cubs who join him during the feast he tolerates that but not the mother. When he has had enough he then leaves, hunters will then eat.

Izinsikazi/owezinsikazi yiwona akhuthela nasheshayo kokuningi ngaphandle kokuvikela nokukama imincelo. Awezinsikazi abamba iqhaza elikhulu ekuzingeleni nasekutholeni ukudla okuzodliwa. Usokhanya (inkunzi) udla kuqala agade owenzikazi ngesikhathi inkunzi idla namawundlu. Kuthi uma inkunzi seyesuthi bese iyadla eyenzikazi bese yona igada izitha.

Kulolu cwaningo kuyatholakala ukuthi imbube idla inyama kuphela ngakho-ke ivame ukutholakala ezindaweni lapho izihlahla zingacinene kakhulu kodwa ezigqagqene noma ezivulekile ukuze ikwazi ukuzingela kahle.

2.3.1.3 Ingwe



Kulo lucwaningo siyathola ukuthi elinye igama lengwe kuthiwa yisilo. Ingwe iwuhlobo lwekati nakuba yona inkulu kunamakati. Iyisilwane esesatshwayo futhi esiyingozi kodwa hhayi ukwedlula ingonyama. Ingwe inamabala amnyama kokunye ngokunsundu angamaqoqwana ndawonye kuwo wonke umzimba. Kwesingaphansi imhlophe. Kanti umzimba wonke inamabala amhlophe namnyama. Yingakho nje kwavela isaga esithi ingwe iwakhotha ngokufanayo amabala ayo amnyama namhlophe. Nesithi ingwe idla ngamabala ayo.

I-Compton's Encyclopedia (1988: 183) ibeka kanje ngengwe:

The largest of the cat is the tiger. It is as strong and fierce as it is big. The tiger's coat is often a bright golden colour. It has black spots on the head, body and tail. Stripes like these are sometimes found on the domestic cat, or house cat, which is a distant relative of the tiger. On the domestic cat the stripes are called tabby marks.

Ingwe wuhlobo olukhulu lomndeni wamakati leli kati linonya nesihluku ingwe inombala osagolide. Inemithende emnyama ekhanda esidunjini kuya emsileni. Lemithende yengwe siyayithola nasekatini lasekhaya noma kuyimindeni eqhelelene-nje.

U-Gcumisa noNtombela (1993:7) bathi:

Ingwe inomzimba omfishane ohlangene. Inentamo emfishane enkulu kanye nemilenze emifishane. Isigqigqi. Isakhiwo somzimba wayo sikhomba ukuthi inamandla. Inamehlo abukhali, ahlabayo. Iyaqaphelisisa.

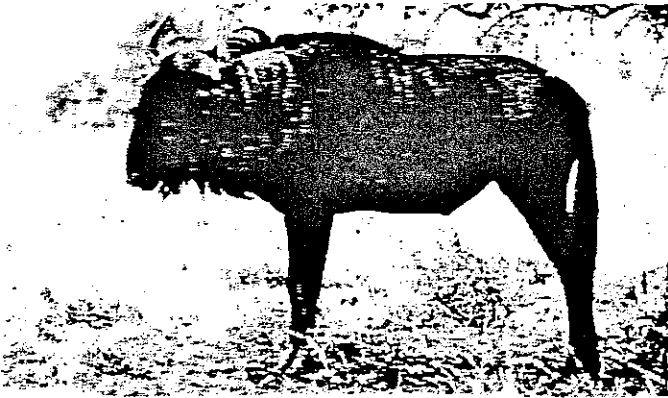
Kulolu cwaningo kuyatholakala ukuthi ingwe ivame ukutholakala endaweni enamahlathi acinene. Kanti futhi iyayithanda nendawo eyinsunguzi enezintaba namawa. Ingwe yisilwane esithanda ukuhamba ngasodwa noma ihamba ayitatazeli noma ibona umuntu ayethuki, ihamba ngesineke ibe nesithunzi njengenkosi.

I-Comptons's Encyclopedia (1988:183) iyavumelana nokushiwo ngenhla mayelana nendawo okuvame ukutholakala khona ingwe, lapho ithi:

Tigers prefer damp, thickly overgrown places such as dense jungles and river banks covered with reeds or brush.

Izingwe zithanda izindawo eziswakeme neziyisicinacina ukwena/umeno noma usebe lomfula olucinene ngenxa yezihlahla ezincane.

2.3.1.4 Inkonkoni



Kulo lucwaningo siyathola ukuthi inkonkoni isilwane esingangenkomo. UZulu (2001) ubeka kanje ngenkonkoni.

Inkonkoni iphakeme ngaphambili bese kwehlela kuyela ngasesinqeni.

Kulolu cwawingo siyathola ukuthi inkonkoni impunga ngokunsundu ngombala ibuye ibe nemisho ethi ayibe mnyama entanyeni, emahlombe nasemhlubulweni. Inomhlwenga omnyama ibuye ibe nentshebe kanye neshoba elimnyama elinesihloko esinsakansaka.

Ukumisa kwayo, izimpondo ziqhuma zibheke emaceleni ngokuyela phansi bese zibheka emuva kuyela phezulu.

U-Gcumisa benoNtombela bathi:

Abantu abaningi bayadideka ekwahlukaniseni inkonkoni nenyathi ikakhulukazi labo abangazejwayele izilwane noma bezibona buqama. Inkonkoni inomhlane oyiqele, futhi ayinawo umzimba ogcwele, yehlukile futhi ngokumisa ngezimpondo zayo futhi inomhlwenga kanye nentshebe.

U-Gcumisa noNtombela (1993:56) bayaqhubeka bathi:

Zimbili izinhlobo zezinkonkoni. Kukhona olunye uhlobo oluncane. Yona-ke yehluke ngokuba mnyama ngombala kanye nokuba nesidlubha soboya obusembonjeni kanye nokumisa kwayo kanye neshoba elimhlophe. Lolu hlobo lwenkonkoni abokufika balubiza ngokuthi yinkonkoni eluhlaza ngokusasibhakabhaka.

U-Bulpin nabanye (1984: 450) baluchaza kanje lolu hlobo lwenkonkoni bathi:

An adult blue wildbeest males are dark grey with a silver sheen, black on top of the muzzle and on the forehead, with a russet tinge to the forehead and darker stripes on the sides of the neck, shoulders and chest. Females and juveniles are browner and have more russet on the forehead, calves up to 5 - 6 months old are fawn all over. There is a mane of long hair on the back of the neck, and fringe along the throat. The tail has a long whisk of black hair at the end, reaching nearly to the ground. Both sexes have horns, growing sideways from bosses on the forehead, then hooking upwards and inwards. The horns of males are heavier than those of females, grow from a much heavier boss and usually extend further sideways than their ears.

Inkonkoni yenkunzi endala ithi ayibe mpunga ngokucwebezelayo bese iba nomhlandla omnyama kuze kufike esiphongweni. Inemithende ezothile ezinhlangothini, entanyeni, emahlombe nasesifubeni. Izinkomazi namathole kunsundu ngombala. Amankonyane anezinyanga ezinhlanu kuya kweziyisithupha ubudala wona ansundu ngokuphaphathekile. Inkonkoni inomhlwenga omude entanyeni nasobilweni. Umsila wayo uchophe ngombala onyama ubude bawo ucishe uthinte phansi. Bobubili bunezimpondo ezikhula ziye eceleni zisuka esiphongweni zigodleke zikhombe phambili. Inkunzi yenkonkoni enezimpondo ezisindayo kunenkomazi/insikazi. Nazo zisuka phakathi nesiphongo ziye emaceleni zize zicishe zifike endlebeni.

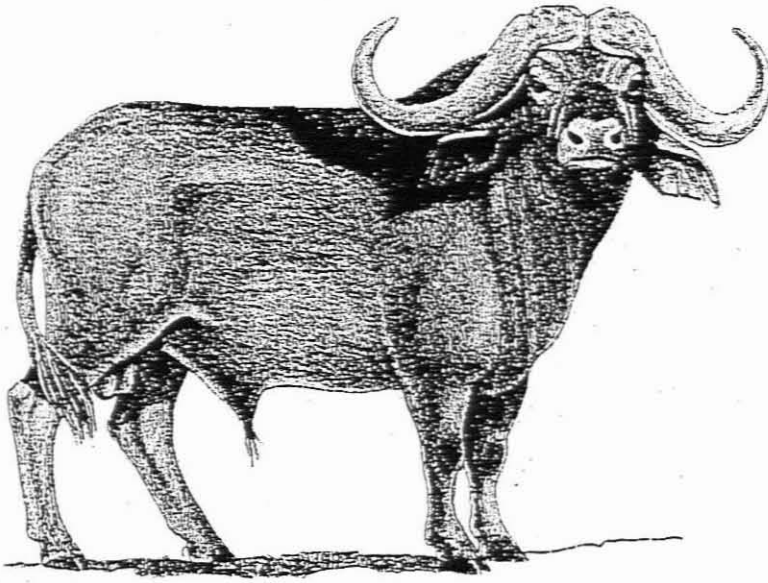
U-Gcumisa noNtombela (1993:55) bayaphikisana nalokhu okushiwo ngenhla ngokubeka bathi:

Lolu hlobo lwenkonkoni esinalo abokufika balubiza ngokuthi yinkonkoni eluhlaza ngokwesibhakabhaka. Lokho bakusho ngoba bayibona igcwele udaka umzimba wonke kade ibhukuda kulona. Kusobala ukuthi behluleka ukuqaphelisisa.

Ngokwalolu cwaningo siyathola ukuthi inkonkoni ithanda indawo engavamile izihlahla kodwa eyande utshani ikakhulukazi obufishane. Kanti futhi izinkonkoni ziyezwana namanzi. Kanjalo futhi ziyayithanda indawo eneziduli zemihlwa. Zithanda ukukhotha omunyu otholakala ezidulini.

U-Zungu (2001) uthi izinkonkoni zivame ukuhamba zibe umhlambi. Kanti futhi ziyakuthanda ukuklaba ndawonye nezinye izinyamazane. Kodwa zejwayelene kakhulu namadube ngoba ziyasizana. Amadube anamehlo abukhali ekuboneni izitha kanti inkonkoni ikwazi ukuhogela ngamakhala kunokubona ngamehlo kanti futhi inodlebe.

2.3.1.5 Inyathi



Kulolu cwaningo siyathola ukuthi inyathi yisona silwane esicishe sifane nenkomo. Umehluko uze ubonakale kahle uma ususeduze. Ngokombala inyathi imnyama kuyela ngasekubeni nsundu ngokumdaka. Ngokwendalo isikhumba sayo siqothukile, uma inabo uboya kuba uboyana nje obungengakanani. Inentamo emfishane namadlebe amakhulu. Umzimba wenyathi uhlangene futhi ugwele, kanti futhi uphakeme kwesingaphambili. Izimpondo zenyathi uma ziqhuma ziqala zibheke phansi, zibheke emaceleni zibheke phezulu bese zibuyela ngaphakathi. Inesiphongo esibanzi kakhulu.

U-Cooper nabanye (1976:217) uyichaza kanje inyathi:

Except for their horns, buffalo look like heavily built cattle. Adult males are black or charcoal grey, females and youngsters have a reddish tinge. The hair is short and coarse and becomes sparse with age. They have large heads and thick necks, massive bodies and short limbs. The horns of adults grow from thick wrinkled bosses on the forehead, flare sideways and downwards and then curve upwards to the tips, which usually point slightly backwards. Males have larger heads, thicker necks and heavier horns than females,

and in old bulls the bosses join across the head.

Inyathi ifana nenkomo umehluko yilezi zimpondo zayo ezinkulu. Inkunzi esindala yenyathi iba sengathi imnyama noma ibempunga. Izinkomazi namankonyane ziba bomvana zona ngombala. Zinoboya obufishane obungqangasi. Ngokukhula kwayo buyaqothuka. Izinyathi ziba nenhloko enkulu, nentamo enkulu, nomzimba omkhulu bese imilenze ibemifishane. Izimpondo zenyathi esindala zikhula zibe nokusamagquma kusuka esiphongweni zihlekezeke ziye emaceleni noma zibheke phansi. Ziba makhelekehle zibheke phezulu. Izinkunzi zezinyathi zinezinhloko ezinkulu nezintamo eziqatha nezimpondo eziqinile noma ezisindayo uma ziqhathaniswa nezinkomazi/nensikazi. Izinkunzi ezindala zinamagquma asamatshe lapha esiphongweni akhulayo sakuhlangana phakathi nesiphongo.

Kulolu cwaningo siyathola ukuthi inyathi itholakala kunoma iyiphi indawo inqobo nje uma kunotshani obanele, ehlathini noma ezinkalweni ezivulekile. Inyathi yisilwane esingavamile ukwehlukana kakhulu nendawo enamanzi.

U-Cooper nabanye (1976:217) bayavumelana nokushiwo ngenhla lapho bethi:

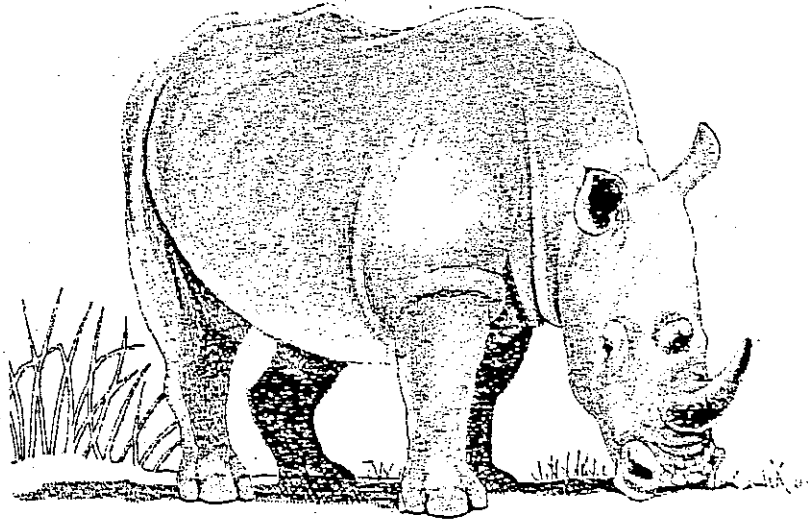
Buffalo needs plentiful grass preferably 5 - 80cm tall, shade and water. Does not occur where there is less than 250mm rain per year.

Izinyathi zithanda utshani obuningi obude obungaba 5-8cm. Zithanda indawo enomthunzi. Azitholakali endaweni enemvula encane ku 250mm ngonyaka.

Kuyacaca-ke ukuthi inyathi yisilwane esikhonze kakhulu amanzi. Sipholisa umzimba waso ngamanzi uma lishisa ilanga kanti futhi sikhonze nje ukuziphuzela amanzi kakhulu.

Kulolu cwaningo siyathola ukuthi izinyathi zithanda ukuphila zibe umhlambi. Kodwa izinkunzi esezindala zona zikhonze ukuziphilela zodwa. Kuyaye kuthiwe yimihlambi yezimpohlo lena.

2.3.1.5 Ubhejane



Kulolu cwaningo siyathola ukuthi ubhejane uthi awube mdaka kuyela ngasekubeni mpunga ngokuzothile. Unamehlo amancane. Umhlandla ushone phansi. Izimpondo zicishe zilingane ngobude. Udebe lomlomo olungenhla lucijile. Umzimba wonke ucishe ungabinabo uboya. Unezilonda emakhwapheni. Azibe zisaphola uze uguge noma ufe nazo ubhejane.

U-Bulpin nabanye (1984: 568) babeka kanje ngesakhiwo sikabhejane:

The colour of the skin is grey, but like that of the elephant, is often obscured by a coating of soil or mud. The skin on the body appears naked, but at close quarters is seen to have a sparse coating of bristly hairs. The skin may reach a thickness of about 20mm on the shoulders, the thick dermis covered with a thin layer of epidermis barely 1mm

thick. Scattered over the surface of the skin are sweat glands which, when the individual is under stress, exude droplets of sweat.

Ubhejane umpunga ngombala njengendlovu. Nawo ubhejane unoboya obuqothukayo uze uzibhixhe ngodaka ukuze sihlale siswakeme isikhumba esiwuqginsi olungaba 20 mm lapha emahlombe. Isikhumba sinontwentwesana oluwugqinsi olwembozile olungaba 1mm ubukhulu. Isikhumba sinezindlala zomjuluko okuthi uma ubhejane unegcindezi noma ucasukile kuphume umjuluko kulezizindlala ezisemzimbeni.

Kulolu cwaningo siyathola ukuthi ngokwabelungu zimbili izinhlobo zikabhejane. Bathi kukhona omnyama nomhlophe, kanti akunjalo. Awukho ubhejane omhlophe. Basuke besho umkhombe, nawo unsundu awumhlophe.

Umbala nesakhiwo somkhombe siyefana nobhejane. Umehluko ukuthi umlomo womkhombe usasikwele kanti okabhejane ucijile. Ubhejane unomhlandla oshone phansi kanti umkhombe wona unomhlandla oqhothile. Izimpondo zalezi zilwane azifani. Ubhejane uma uhamba uyaliphakamisa ikhanda kanti umkhombe ulishonisa phansi. Zombili lezi zilwane ziyatholakala kwela KwaZulu-Natal eziqiwini ezinjengo Hluhluwe nase Mfolozi. Abatholakali kwezinye izindawo ngoba bakhonze ukuphuza amanzi.

U-Bulpin nabanye (1984: 569) bayakufakazela ukuthi zimbili izinhlobo zobhejane lapho bethi:

Both species of rhinoceros formerly occurred widely in the southern parts of Africa. The White rhinoceros are found in the southern part of the area which now forms the Hluhluwe-Umfolozi Game Reserve in Natal. These Game Reserves were proclaimed in 1897, which along with St. Lucia makes them the oldest game reserves in Africa. The Black rhinoceros did not fare much better, being reduced by 1930 to only about 85 to 135 black rhinoceros in Northern Hluhluwe-Umfolozi Game Reserve, with a further 15 in the Mkuzi Game Reserve in Natal. The last

black rhinoceros in the Transvaal was seen in the Kruger National Park in 1936.

Kunezinhlobo ezimbili zobhejane viz umkhombe ubhejane omhlophe bese kuba ubhejane omnyama. Lezizinhlobo zitholakala eningizimu yezindawo ze Afrika. Umkhombe utholakala ezindaweni ezingase ningizimu njengo-Hluhluwe-Umfolozi isiqiwu sakwa-Zulu Natali. Leziziqiwu zasungulwa ngeminyaka yawo 1897 maduze nase st. Lucia. Ubhejane omnyama uwuntengo ephezulu/awudlisi ngalokho wancishiswa ngo-1930 kwasala abasukela ku-85 kuya ku-135. Enyakatho neziqiwu I-Hluhluwe-Nemfolozi esiqiwini sasemKhuze kwasala abayi-15 kwi-Natali yonyaka. Obhejane bokugcina abamyama bagcina ukubonakala esiqiwini iKruger National Park ngo 1936.

Kulo lucwaningo siyathola ukuthi ubhejane yisilwane esikhonze amaqabunga, namagatsha ezihlahla kanye nameva. Yingakho-ke uvame ukutholakala ezindaweni ezingamahlozi lapho kutholakala khona ukudla kwawo. Uvame ukutholakala uzihambela wodwa uma uhamba ngamibili kusuke kuyithole nonina.

Kuyatholakala futhi ukuthi obhejane abamhlophe bavame ukuhamba amaqenjana aholwa yinkunzi endala. Kungumsebenzi wayo inkunzi endala ukukakelezela indawo yeqembu ngomchamo ukuze elinye iqembu lingangeni kuyona. Ukungena kwenye inkunzi kuleyondawo sekuyimpi.

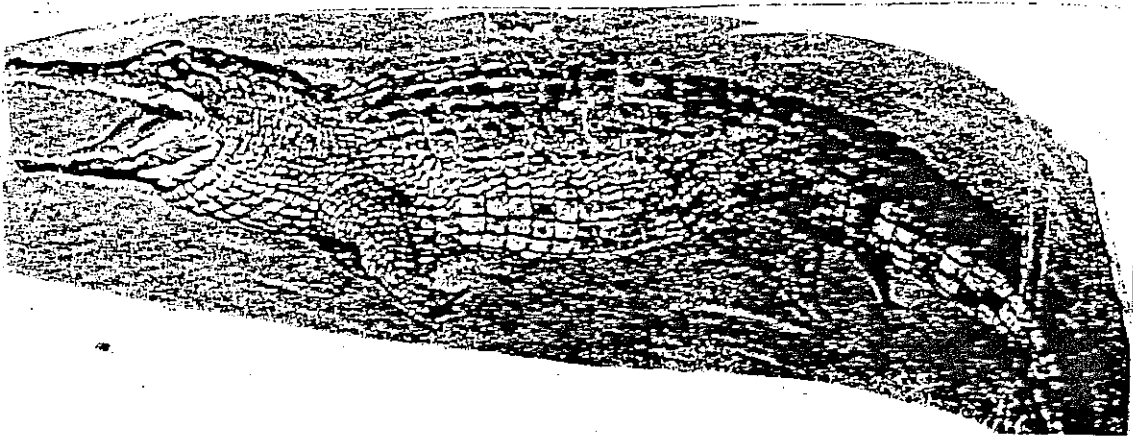
U-Bulpin nabanye (1984: 571) bayakufakazela okushiwo ngenhla lapho bethi:

White rhinoceros occur in small groups consisting of a single dominant or territorial bull, subordinate bulls, cows and their offspring. Territorial bulls occupy clearly defined territories which they defend against the trespass of the other bulls from neighbouring territories. In the Umfolozi Game Reserve in Natal, these territories vary in size from 0, 75 km to 2, 60 km. Territorial bulls mark their territories by spray urination or defecating on latrines along the boundaries. Territorial bulls trespassing

into the territory of an adjacent bull normally take avoidance action and serious fights are usually averted.

Umkhombé uyindlazana. Uvame ukuhamba ube yisigejana esincane uba nenkunzi eyodwa inamandla phezu kwezinye, nezinkomazi namankonyane. Inkunzi ekhonya emhlambini iba nendawo ecacile ebusa kuyo ivimba kwasana olusondela lapho. KwaZulu-Natali eziqiwini ezinjenge Mfolozi izindawo lakubusa khona inkunzi ziyehlukana ngobukhulu kusuka ku 0,75 km kuya ku 2,60 km. Inkunzi ikama indawo ngokuyichamela. Uma enye inkunzi izwa iphunga lomchamo ayilubhadi kuleyo ndawo, ukugwema ukulwa okunga qubuka.

2.3.1.6 Ingwenya



Kulolu cwaningo siyathola ukuthi ingwenya yisilwane esisasibankwa esinemilenze emine. Inomsila oyisibhelekexé. Inesikhumba esilukhuni esingamaholoholo, isikhumba sengwenya silukhuni kangokuthi nenhlamvu yesibhamu iyahuhuluza. Lapho ibulawa igwazwa ngaphansi esisiswini.

Inomlomo omude kanye namazinyo lawa okuthiwa awenja kuphela. Amazinyo ayo ahlala engaphandle noma ngabe kuthiwa iwuvalile umlomo. Ikhumuka amazinyo ize iguge. Yilelo nalelo zinyo elikhumukayo likhishwa elinye.

Kuyatholakala futhi ukuthi ulimi lwengwenya alukwazi ukuphakama luthinte amankanka omlomo. Yingakho ingwenya ingakwazi ukwesula kahle izinsini zayo ngoba ulimi alukwazi ukuya phansi naphezulu.

U-O'Hagan (1967: 17) uyakufakazela okushiwo ngolimi lwengwenya lapho ethi:

A crocodile is unable to clean its teeth because it cannot move its tongue up and down. Its teeth are cleaned by the crocodile bird which enters the crocodile's huge mouth and pecks out any pieces of food.

Ingwenya ayikwazi ukuhlanza amazinyo ayo ngoba ulimi lwayo alukwazi ukunyakaza ngokwehla lwenyuke. Amazinyo ayo ahlanzwa yizinyoni ezingena kulomlomokazi wengwenya bese zicsha izicubu zenyama ezigaxele amazinyweni.)

U-Gcumisa noNtombela (1993:61) babeka kanje uma bechaza isakhiwo sekhandalengwenya.

Amehlo nezindlebe kuklele kwalinganisana lapha enhloko kanti ikhala lona lisesihlokweni sojojo lwempumulo. Kunontwentwesana lwenyama oluvimba amanzi angangeni ezindlebeni nasemakhaleni. Amehlo wona anolwawo untwentwesana olusebenza njengezinkophe kumuntu kanti umlomo wona uyisihabalandi uma ikhamisile. Unesivimbo okuyisona esivimbela amanzi angagelenzi nje angene ngokuthanda uma iphansi emanzini.

Kulolu cwaningo siyathola ukuthi ingwenya iyakwazi ukuyengana ngoba ikwazi ukuveza ikhala layo lifane nelongwe emanzini, ingabonakali. Kanti ithi lala lulaza.

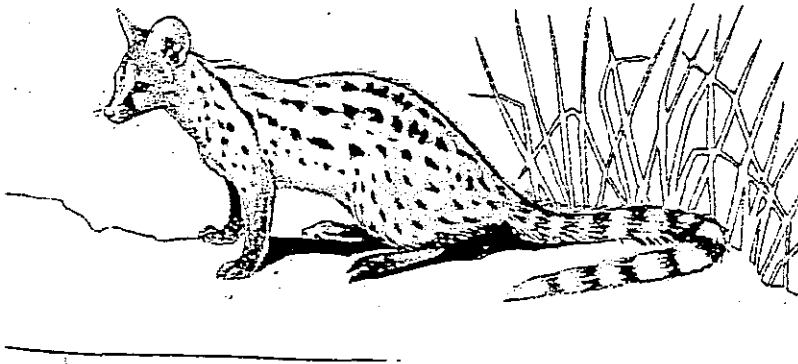
U-O'Hagan (1967:18) uyavumelana nokushiwo ngenhla lapho ethi:

The crocodile keeps its nostrils above the water and can breath when its mouth is under the water.

Ingwenya iphefumula kalula ngokuveza amakhala ayo ngaphezulu kwamanzi. Iyakwazi ukuphefumula noma umlomo ungaphansi kwamanzi.

Kulolu cwaningo siyathola ukuthi ingwenya itholakala ezindaweni eziyimifula namachibi nangaphandle kwazo lezi zindawo osebeni lomfula noma echibini lelo. Ingwenya yisilwane esiphila emanzini kanye nangaphandle kwamanzi. Ingwenya ithanda kakhulu izindawo ezifudumele.

2.3.1.7 Insimba



Kulolu cwaningo siyathola ukuthi insimba yisilwane esiwuhlobo lwekati ikakhulukazi leli lasendle okuthiwa imbodla. Kodwa-ke insimba yehluka ngokuthi yona inobuso obucijile. Kanti ngokombala isalithuma ngokuyela ngasekubeni mdaka, bese iba namachashazi nemisho emnyama noma ensundu. Insimba yehlukile ezilwaneni ezisamakati ngokuthi inomusho ogqamile omnyama owehla usuka entanyeni wehle

ngomhlane uye uyophela emsileni. Isihloko somsila sivame ukuba mhlophe kokunye sibemnyama. Ithi ayibe mhlophe kuso sonke esingaphansi.

U-Apps (1992:292) naye uyavumelana nokushiwo ngenhla mayelana nesakhiwo sensimba lapho ethi:

Genet is long, little and somewhat cat-like. Ground colour white or light buffy, with large black or rusty spots on the back, smaller spots on the legs and flanks, and black or rusty bars on the top of the shoulders. The tail is ringed with black or rust colour, the tip is black sometimes white.

Insimba isakati kanti yona yinde kunekati. Inombala omhlophe okusanhlabathi noma okuphaphathekile. Inamabala amancane amnyama. Insimba inamabala amancane emlenzeni nasezinhlangothini kuze kufike emahlombe. Kuthi emsileni iba namasongwana amnyama ayizindilinga.

Kuyatholakala futhi ukuthi insimba inobuso obumpunga. Bunamabala amnyama emaceleni ekhala, kanye namhlophe phansi kwamehlo. Amadlebe athanda ukuba ngamagwagwa abanzi.

U-Apps (1992: 292) naye uyavumelana nokushiwo ngenhla lapho ethi:

There are white patches below the eyes, and the white stripes running onto the forehead from the inner corners of the eyes. The ears are large, with rounded tips.

Insimba inamabala amancane amhlophe ngaphansi kwamehlo kuze kufike esiphongweni. Insimba inamadlebe angamagwagwa amade ayizindilinga.

U-Gcumisa benoNtombela (1993:74) bathi:

Insimba yisilwane esibhashile. Asinayo imilenze emide newucokucoku. Eyaso mifishane. Lokhu kwenza ukuba uma ihamba ihushazele phansi. Amazipho ayo agobile enjalo nje abukhali.

I-Encyclopedia Britannica Umqulu 12 (1995:177) iyavumelana nokushiwo ngenhla lapho ithi:

Genet is elongate, short-legged animal and the feet have curved, sharp, protractile claws.

Insimba ilulekile kanti imilenze mifishane ithe ukuba amagwegwe bese iba namazipho njengekati.

Kulolu cwaningo siyathola ukuthi insimba ivame ukutholakala endaweni engamahlathi nalapho kumanzi khona. Kanti futhi naseduze kwemizi yabantu lapho kunezihlahla khona nemigodi iyatholakala. Insimba yisilwane esivame ukuhamba ngasodwa, futhi sibonakala ebusuku kuphela ngoba emini siyazithukusa emigodini, nasezimbotsheni ezisezihlahleni. Kwesinye isikhathi inombela emthini nasezihlekehlekeni zezihlahla zemithi.

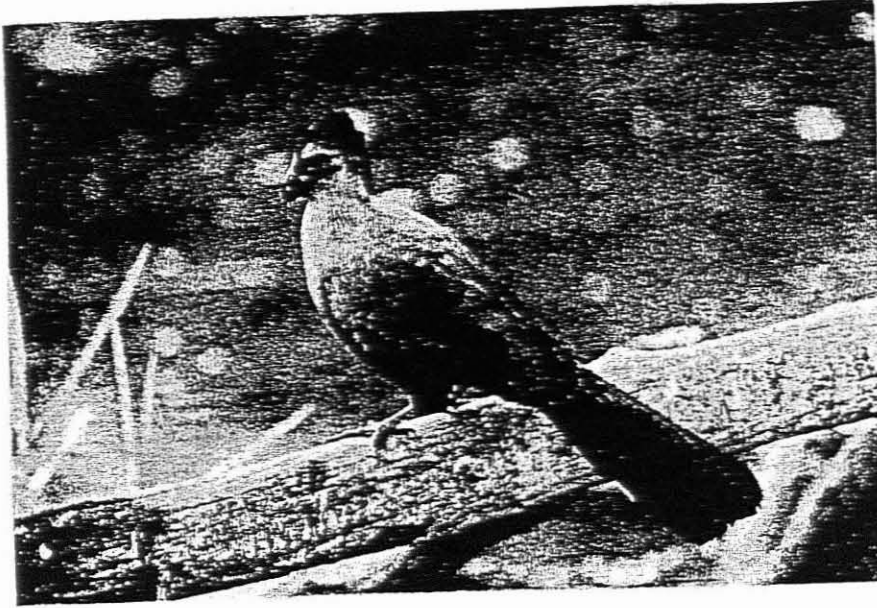
U-Apps (1992: 293) uyavumelana nokushiwo ngenhla lapho ethi:

Genet prefers forest and forest fringes and depends on the availability of drinking water; therefore occurs towards the wetter east and extreme south in Natal. Occurs in plantations and other stands of exotic trees. Commonly lives near human dwellings especially if there is thick vegetation, sometimes shelters in buildings.

Insimba ithanda indawo eyihlathi ikakhulukazi lapho kukhona amanzi. Ithanda izindawo eziyimpumalanga noma iNingizimu nezwe lase Natali. Ithanda ihlahla ezithothene. Iyathanda nokuhlala maduze nemizi yabantu.

2.3.2 Izinyoni zasendle

2.3.2.1 Igwalagwala



Kulo lucwaningo siyathola ukuthi zimbili izinhlobo zale nyoni, futhi ziyalingana ngobukhulu bazo. Ziwumbala oluhlaza zombili. Umahluko wukuthi enye inombala onsomi osukela esiqhoveni kuyoshaya emahlombe. Kulena enye inombala oluhlaza ukusukela esiqhoveni kuze kuyoshaya emahlombe. Kanti-ke emzimbeni wonke zombili lezi zinyoni ziwuxubile umbala onsomi.

U-Gcumisa noNtombela (1993:86) bathi ubunjalo bempela bombala bubuye buye nangokuthi leyonyoni iphila noma itholakala kuphi. Mihle kakhulu imibala yalezo ezihlala emahlathini kuneyalezo eziphila ezindaweni ezivulekile. Kuyatholakala futhi ukuthi omunye umehluko kulezo nhlobo zombili zale nyoni iziqhwaku zazo. Olwenye luthi alube bomvu ngokusaphuzi.

U-Leroux (1993:200) uyavumelana nokushiwo ngenhla mayelana nomehluko walezi zinyoni lapho ethi:

The purple-crested lourie is confined in South Africa to the Natal coastal belt and northern Natal.

Igwalagwala linombala othi awube bukhwebezana livame ukutholakala eNingizimu Afrika, eNatali ngasogwini kuya eNyakatho neNatali.

Olwenye luthi alube mnyama ngokunsomi. Kuyatholakala futhi ukuthi kwenye inkathi kuyenzeka lezi zinyoni uzithole zindawonye zidla ndawonye.

U-Leroux (1993:200) uyavumelana nokushiwo lapha lapho ethi:

On the Natal south coast both species can sometimes be seen feeding together.

ENingizimu kogu/nogu lwaseNatali zombili lezizinhlobo zamagwalagwala zibonakala zidla ndawonye.

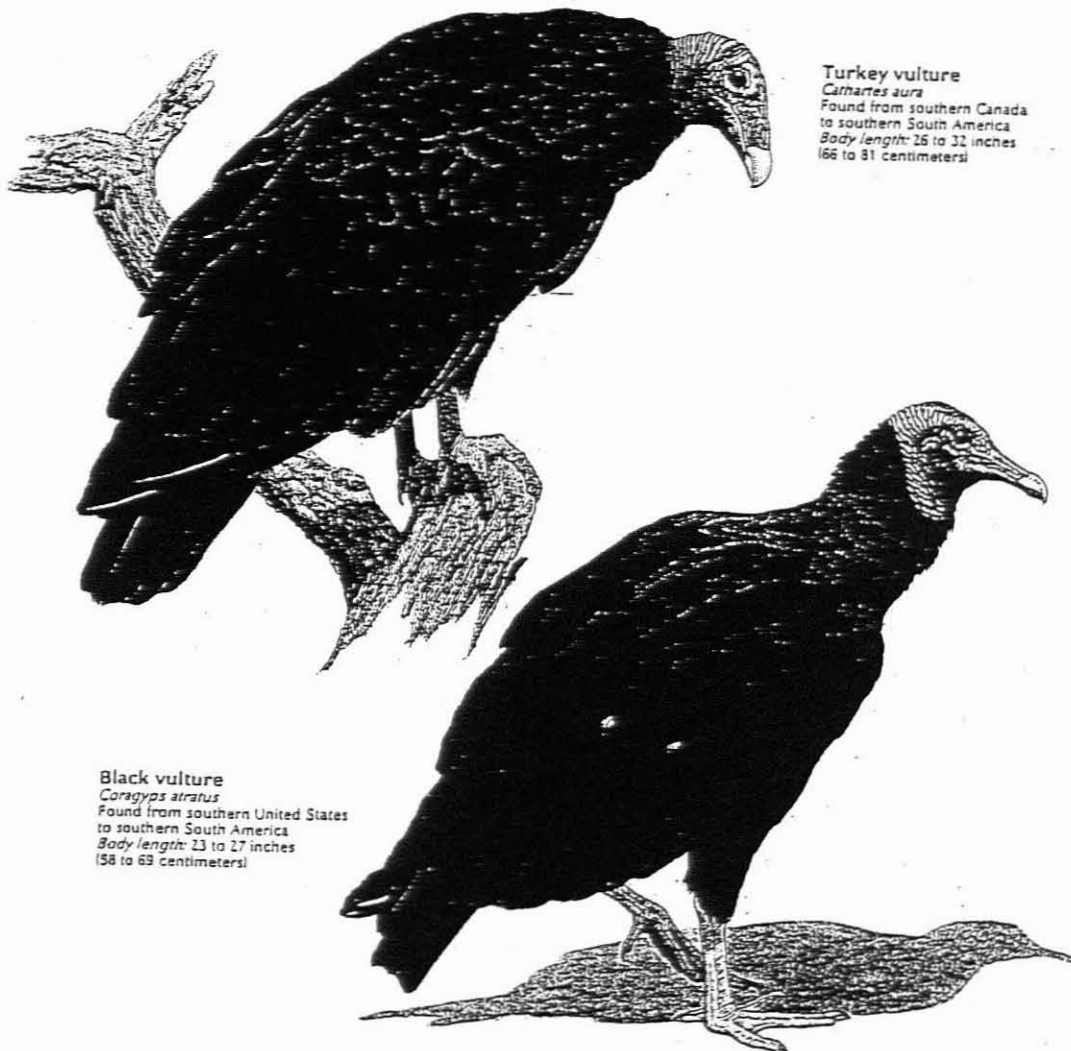
U-Msimang (1991:158) ubeka kanje ngombala wale nyoni:

Igwalagwala lithi alibemnyama bese liba nesisila esimnyama esixhophe ngokubomvu, nokunsomi.

Kulolu cwaningo siyathola ukuthi igwalagwala yinyoni eyayaziswa kakhulu emandulo, yayidume ngenxa yezinsiba noma izimpaphe zayo ezinhle ngendlela emangalisayo.

Izindawo lakuvame ukutholakala khona igwalagwala kusezindaweni ezigudle ugu lolwandle njengalapha kwelakithi kwaZulu-Natal. Kusobala-ke ukuthi igwalagwala likhonze kakhulu izindawo ezingamahlathi. Lolu olunye uhlobo lwegwalagwala lona lukhonze izindawo ezisamahlanze yinqobo nje uma zinemihosha, utshani nezivame izihlahla.

2.3.2.2 Inqe



Kulolu cwaningo siyathola ukuthi inqe yiyona nyoni eyayidume kakhulu kuleli lakwaZulu ngoba yayaziwa ngokudla izidumbu zabantu nezilwane ezifileyo. Kunegama lenqe eliveza ubulukhali benzwa yalo yokuhogela elithi yizwangomoya. Iphunga lesidumbu lisizwa likude. Yilo lodwa inqe elithi uma selidlile bese ligiya. Elinye igama lenqe kuthiwa idlanga. Le nyoni iyisilwi, inolaka kakhulu, yehlula insizwa

ibhumbuluzile. Amashoshozela empi enza amadlokolo ngezimpaphe zalo ukuze ale ukhasha empini, ahlanye alingise lona inqe.

Ngokocwaningo siyathola ukuthi cishe ziyisishiyagalombili izinhlobo zamanqe kuleli lakithi. Lapha-ke sizochaza leli elidume kakhulu. Inqe liyinyoni enkulu ethi ayibe ngangengududu. Yilona elikhulu kunawo wonke leli. Ngombala ikhanda nentamo kuluhlaza ngokusibhakabhaka.

U-Leroux (1993:333) uyavumelana nokushiwo ngenhla ngombala wenqe lapho ethi:

The head and the neck are greyish blue, with a rather sparse covering of white feathers.

Ikhanda nentamo yalo impunga ngokuluhlaza okwesibhakabhaka bese luba namaqubu amaningi emzimbeni.

Izimpiko zamaphiko zithi azibe nsundu ngokuphaphathekile enhla namaphiko kanti uma sekwehlela ngezansi zinsundu ngokugqamile. Ingaphansi layo limhlophe nengemuva layo limhlophe.

U-Leroux (1993:333) ubeka kanje:

The white-backed vulture is the most commonest species in the northern part of the country, with a distinct white lower back, covered by the folded wings but discernible in flight. The eyes are dark brown.

Inqe elimhlophe ngemuva livamile/lejwayelekile enyakatho nezwe lithi ukuba mhlophe kwesingezansi bese lembozwa ngamaphiko alo amakhulu ehlile. Linamehlo ansundu ngokuzothile.

U-Gcumisa noNtombela (1993: 91) bathi:

Amazipho enqe aluhlaza ngokusasibhakabhaka. Amazipho alo awaqinile futhi awakhelwe ukukwazi ukubamba nokubambelela njengezinyoni eziningi. Isitho esinamandla uqhwa ku lwalo.

Ngezikhathi zenkosi uShaka, uDingane, uMpande, uCetshwayo noDinuzulu amanye ayetholakala ezindaweni zonke. Isizathu salokhu kwakuwukwanda kwezidumbu ezazisala zidunuselene ezinkundleni zezimpi kanti nemfuyo yayisandile. Izinyamazane ezazizifela endle zaziba wukudla kwamazwangomoya. Ukuncipha kwezimpi nokubulawa kwezinyamazane yiphuma limi kwenza ukuba amanye abulale izimvu zabalimi bese bewafakela ubuthi afe eshunqa.

Imithonselana eyasinda ezibhanyini nasebuthini isiphila ngokuzithukusa emahlanzeni. Ikhona-ke nensali esiyagcinwa eziqiwini.

2.3.2.3 Ingqungqulu



Kulolu cwaningo siyathola ukuthi ingqungqulu inyoni ecishe ifane nokhozi, kodwa ukhozi lujuba kakhulu, futhi lude kanti yona inkulu imfushanyana. Yinyoni yempi lena. Uma ike yadabula udwendwe kusuke kuzoliwa nakanjani. Uma ike yanqamula kubantu, kufuneka bacije impela balindele impi. Uma ike yashaya amaphiko, kuzokonakala kakhulu.

Ingqungqulu yinyoni enkulu futhi edumile enombala omnyama osuka ekhanda wehle ngentamo yonke ushiye ibala elibomvu noma elimhloshana elisuka entanyeni lihambe liphelele phakathi nomhlane kuqale elinye elibomvu futhi liye liyophuma ngesisila.

U-Leroux (1993:104) cishe uyavumelana nokushiwo ngenhla ngombala wale nyoni lapheleli ethi:

Probably the best known and certainly the most widespread of South Africa's larger eagles is the black eagle. Its jet black except for some white on the rump and white 'V' on the upper back.

Ingqungqulu ngolunye uhlobo lokhozi olukhulu olwandile eNingizimu nezwe nezwe le-Afrika. Limisise okwendiza okuthiwa yijethi kepha futhi lino Vemhlane.

U-Gcumisa benoNtombela (1993: 95) bathi:

Amaphiko ale nyoni anebala elithe bhadu phakathi kombala omnyama. Isisila esibomvu sifishane. Kunezimpaphe zamaphiko ezinde ezedlula ngapha nangapha kwesisila.

Kuyatholakala futhi ukuthi ingqungqulu inoqhwa olufishane kanti olwangenhla lude lwase lugoba luzelukopele. Le nyoni inamazipho aqinile nanamandla. Imilenze ibomvu. Izinyama ezizungeze amehlo zibomvu.

I-World Book Encyclopedia (2000:2) iyavumelana nokuthi inqe liyisilwi lapho ithi:

Eagle is the name of some of the largest and the most powerful bird in the world. Eagles look fierce and proud, and they sometimes soar gracefully high in the air. They are often pictured as courageous hunters and have long been symbols of freedom and power. And eagles' chief weapons are its powerful legs, feet and claws.

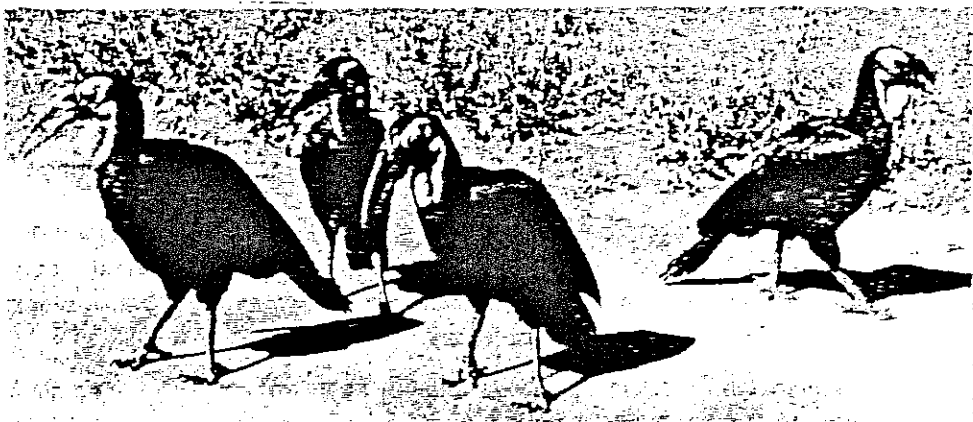
Wuhlobo lwenyoni enkulu nenamandla emhlabeni izinkomo zibukeka zinesihluku nonya. Zivame ukundiza zijikeleze phzulu emkhathini. Zingabazingeli abanesibindi. Zinenkululeko engenamkhawulo namandla. Isikhali sokhozi esikhulu milenzekazi yalo enamandla kanye nezinzipho.

Ingqungqulu ithanda ukuhlala ezindaweni ezingamahlanze nezintaba kanti futhi kuyenzeka uyithole le nyoni ezinkangala.

U-Leroux (1993:104) uyavumelana nendawo lapho kuvame ukutholakala kwalenyoni lapho ethi:

The black eagle is found in the mountainous and hilly regions in the country.

2.3.2.4 Insingizi

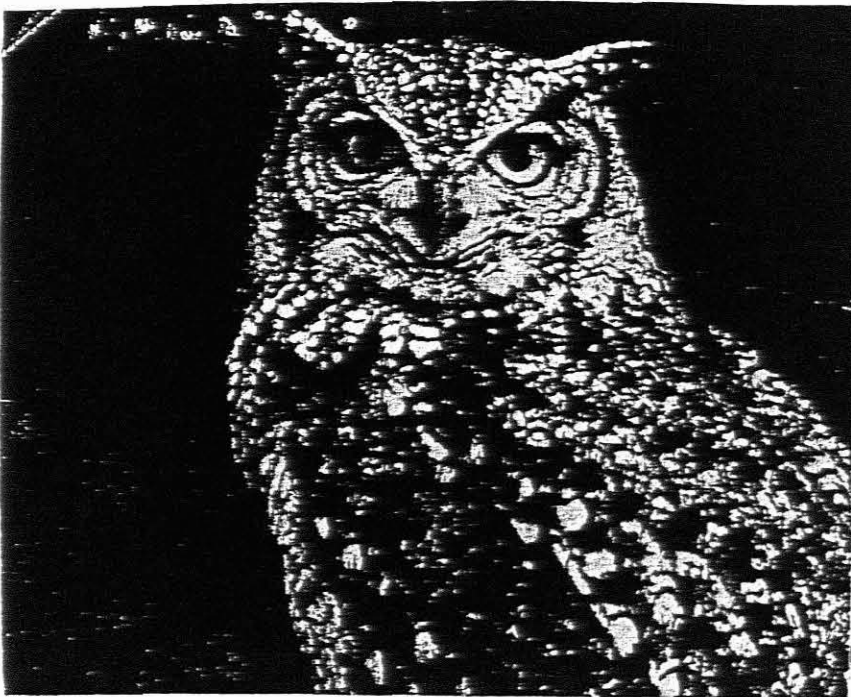


U-Leroux (1993: 175) uthi:

Be on the lookout for it in the eastern Cape and north through Natal to the eastern Transvaal, through it is now rare.

Qaphela ikakhulu empumalanga Koloni Nyakatho Natali kuya eMpumalanga Ntilasifali seziyivelakancane.

2.3.2.5 Isikhova



Kulolu cwaningo siyathola ukuthi isikhova yinyoni edume ngokuthi ingeyabathakathi. Ziningi kakhulu izinyoni eziwuhlobo lwesikhova. Kulolu cwaningo sizogxila kakhulu kulesi okuthiwa umabhengwane. Umabhengwane yisona sikhova esivame ukuphila eduze nemizi yabantu.

Kulolu cwaningo kuyatholakala ukuthi insingizi inyoni enkulu ethi ayibe ngangegalikhuni. Imnyama sakucwebezela ibe nombala omhlophe ngasentanyeni nomlomo obomvu. Kwesinye isikhathi ibomvu ekhanda nasentanyeni. Inamaphiko amhlophe, nomsila omude.

U-Leroux (1993:175) cishe uyavumelana nokushiwo ngenhla uma ethi:

Ground hornbill is fairly large, long-tailed, all black except for its white flight-feathers and the bare red skin of its face (around the eyes) and wattles.

Izinsingizi zinemilomo/nomqhwaku aba saluphondo, zinkulu nezisila ezinde. Izinsingizi zihamba phansi kanti zindiza nje ibanga elifishane. Kuthi uma indiza kuvele izinsiba ezimhlophe kanti yona imnyama bese iba bomvu lapha ekhanda kuzungeze amahlo nogedla.

U-Gcumisa noNtombela (1993:100) babeka kanje uma bechaza insingizi:

Le nyoni iwuhlobo lomkholwane nekhunatha. Lolu hlobo lwezinyoni ezinoqhwaku noma umlomo oyimbokoma, onohlonze, kakhulukazi emaqhudeni. Ngobukhulu ithi ayibe ngangegalikhuni. Ngombala imnyama kusuka ekhanda kuyophuma ngesisila. Izimpiko zimhlophe onqenqemeni lwamaphiko. Yizona lezi zimpiko ezigqamayo ngobumhlophe bazo uma le nyoni indiza.

Kulolu cwaningo siyathola ukuthi iqhude lensingizi nesikhukhukazi kuyefana ngaphandle kokuthi ikhanda lesikhukhukazi alinazimpaphe futhi liluhlaza ngokusasibhakabhaka. Kuyatholakala futhi ukuthi le nyoni itholakaka kulo lonke leli lakithi, ivame emafusini nasezinkalweni.

U-Colombi (1967:38) uyavumelana nokushiwo ngenhla ngesikhova lapho ethi:

There are 133 kinds of owls, and all of them are quite different from any other birds. Of all owls the most widespread and the one that lives closest to man is the Barn Owl.

Kunezinhlobo eziyikhulu namashumi amathathu nantathu izinhlobo zezikhova ezikhona. Kukhona isikhova esitholakala njalo eduze nemizi yabantu yiso-ke esijwayelekile kunezinye izinhlobo ezikhona.

Kulolu cwaningo siyathola ukuthi uma ubuka isikhova ubuso baso bubukeka njengobuso besilwane hhayi obenyoni. Sinekhanda elikhulu kanye namehlo amakhulu nentamo emfushane eshone phakathi kuhle kobuso benkawu.

U-Colombi (1967:38) uyavumelana nokushiwo ngenhla lapho ethi:

When perched on branch an owl looks more like some kind of animal than a bird. Indeed, their big heads and eyes, short necks, stumpy beaks and close plumage give them a general outline that suggests a monkey.

Isikhova sifana nesilwane esithile uma sihleli emthini. Uma usibukisisa kahle ebusweni sithi asifane nenkawu.

U-Gcumisa noNtombela (1993:103) babuchaza kanje ubuso besikhova:

Ubuso besikhova buyindilinga ngenhla, buciye ngezansi noma bumisise okwenhliziyo, bese buba nomudwa onsundu ngokumnyama owehla phakathi kwamehlo, kanye nokuklayeka kozipho lozwane oluphakathi nendawo. Amadlebe esikhova asobala kanti sigcwele uboya emzimbeni wonke nasemlenzeni.

U-Msimang (1991:159) yena uthi:

Isikhova sinamehlo amakhulu kanye nobuso obufana nobekati. Sinodlebe. Silala emini sihambe ebusuku. Sikwazi ukubona emini nasebusuku.

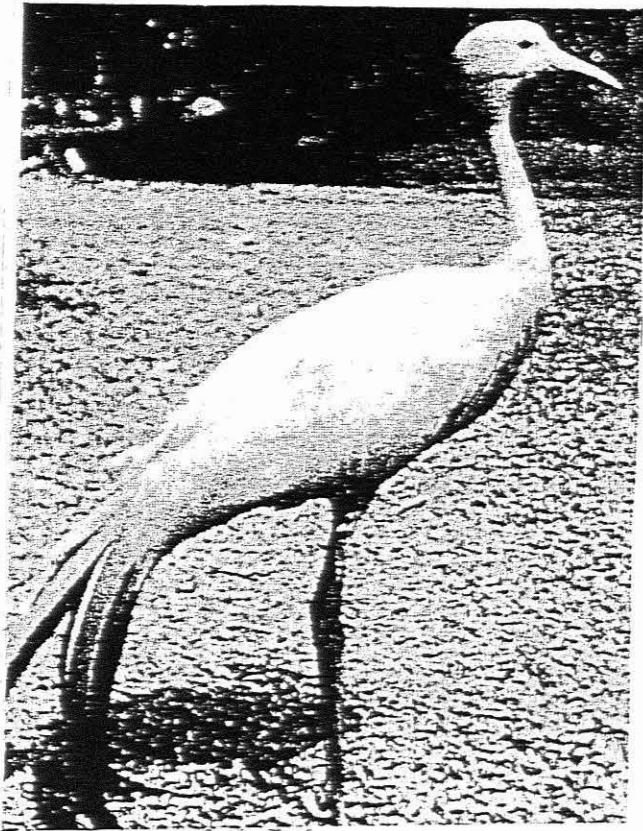
U-Colombi (1967:38) ubeka kanje ngamehlo esikhova:

Owl has wonderful eyesight and can detect slightest movement in the darkness. Its eyes are huge, much bigger than they seem from outside because you can see only the iris and the pupil. An owl only about 18 inches high has eyeballs nearly as big as a man's. No wonder they can see so well in the dark. Many people think that the owl's eyes are only for seeing at night and that the bird is nearly blind in the daylight. This is not true it can see just as well in the day-time. The owl's hearing is so keen that some can detect the presence of its prey by the sound it makes when moving.

Isikhova sinamehlo akhaliphile sikwazi ukubona ngisho into encane emnyameni. Isikhova sinamehlo amakhulu kunakuba ungase uwabone. Amehlo aso alinganiselwa kuntshisi angu 18 ubukhulu kanti futhi acishe ahlange. Isikhova sibona kahle kakhulu ebusuku ngokunjalo siyabina nasemini. Isikhova sinodlebe sizwa ngisho umsinjwana oncane wenyamazane yaso.

Kulolu cwaningo kuyatholakala ukuthi umabhengwane uvame ukutholakala ezindlini ezivulekile, ezitebeleni, ezimbotsheni zezihlahla, emigedeni nakoveranda bezindlu.

2.3.2.6 Indwa



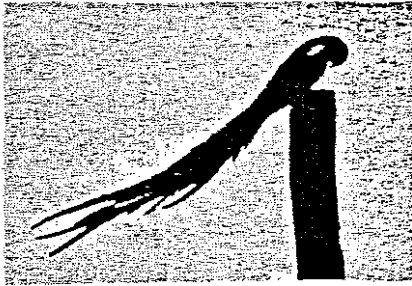
Ngokwalolu cwaningo siyathola ukuthi indwa yinyoni ephosa ilingane nogilonki. Inombala oluthuthu ocishe ulande owejuba lasendle. Inesisila eside esicishe sithinte phansi uma ihamba.

U-Gcumisa noNtombela (1993:89) bayichaza kanje le nyoni:

Yize icishe ifane nezinyoni ezihlobene nayo ezinjengonohhemu, yehluke kalula ngokungabi nalugedla nokungabi nayo imilece elenga entanyeni njengenyewuhlobo lwayo ebivame phesheya kweNciba abathi yiqaqolo. Isisila sayo eside esihlanganise izimpaphe ezisemhlane nezesisila kwase kuthi esihlokweni sagobela emuva kwangathi iyasihudula, siyehlukanisa kahle ngisho ungakaziboni izintamo zazo lezizinyoni. Ngombala imdaka ngokuthi akube luhlaza ngokwesibhakabhaka.

Indwa ivamise emadotsheni. Iyakuthanda ukungaqhelelani kakhulu namanzi kodwa kuyenzeka ibonakale nasezinkalweni. Nokho sezinciphile lezi zinyoni, akuselula ukubonakala kwazo. Ingonyama yamaZulu, iSilo samabandla sesizifuyile ezaso epulazini laso ngaseThokazi kwaNongoma.

2.3.2.7 Isakabuli



Kulolu cwaningo siyathola ukuthi isakabuli yinyoni ecishe ifane nentaka. Umahluko ogqamile ukuthi isisila sesakabuli side kanti esentaka sifushane. Isakabuli ngokombala lisansomi ngokushubile bese liba nesisila esimnyama. Livamise ukuba nebala elimhlophe emaphikweni elingezansi kombala onsomi.

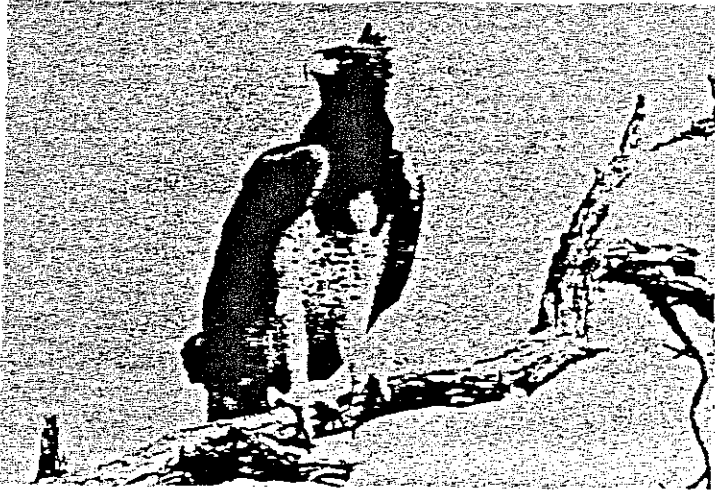
U-Gcumisa noNtombela (1993: 98) bathi:

Isakabuli yinyoni ethi ayibe ngangeqola. Iqhude lakhona limnyama bese liba nebala elimhlophe emaphikweni elingezansi kombala obomvu ngokugqamile kakhulu esikhundleni salona omhlophe esakabulini. Isikhukhukazi sona sinsundu kusekela ekhanda kuze kuyophuma esisileni. Ngaphansi sithi asibe mdaka ngokuphaphathekile. Sehluke kwesentaka ngebadlanyana elibomvana ngokugqamile emaphikweni.

Kuyatholakala ukuthi yiqhude kuphela elinesisila eside elidlisela ngaso lapho abafana belibongela bethi "Unontanda kubukwa njengesakabuli".

Isakabuli yinyoni evame ukutholakala cishe kulo lonke elakithi. Yinyoni ekhonze amafusi kanye nezindawo ezivulekile kepha ezinotshani obude.

2.3.2.8 Ukhozi



Kulolu cwaningo sithola ukuthi ukhozi yinyoni enkulu cishe ingangeqhude elikhulu. Inoqhwaqu oluqinile olugobile oluyisiqopholazi. Le nyoni iyesabeka idla izinkukhu kanye namazinyane imbala .

U-Lerous (1993:105) ubeka kanje ngokhozi:

Eagle is a fierce and fearsome bird. It is the largest our true eagle with a wingspan of 2.1m or more. It is also one of our rarer ones. Its ability to prey on lambs and kids has not endeared it to farmers who in the past have set poisoned traps for it.

Ukhozi luyinyoni enkulu eyesabekayo nedla izinkukhu kanye nezinye izinyoni. Ukhozi lumaphikophiko angu 2,1m noma ngaphezulu ngobukhulu. Lolu khozi alwandile. Lolu khozi ludla namazinyane ezimbuzi

nawezimvu. Esikhathini esedlule beluhlupha kakhulu abalimi nemfuyo.)

Ngokombala le nyoni insundu, ukugqama kombala onsudu kushiya ezingxenyeni ezehlukene zomzimba. Ikhanda linsundu nesiqhova sinsundu bese siba namachashazi amhlophe

U-Gcumisa noNtombela (1993:115) bathi:

Kwesingaphansi ixube wona amabala emhlophe nansundu ngokulinganayo kusuka ezansi kuze kuyoshaya entanyeni lapho kuvame khona ansundu, futhi ansundu ngokumnyama. Izimpaphe zamaphiko zehlukene kabili. Kusukela ehlo mbe kuyela maphakathi nephiko zinsundu ngokumnyama, kanti ngezansi kuxube nombala omhlophe. Ngaphakathi, kusukela ehlo mbe, izimpiko zithi azibe nsundu ngokuthuma, kanti kusukela phakathi nalo iphiko ziya ngokuba mhlophe. Isisila sixube umbala omhlophe nonsudu ngokuzothile.

U-Leroux (1993:105) yena uluchaza kanje ukhozi:

Its coloration is distinctive the upper plumage, throat and chest are dark brown, while the belly and feathered legs are white, sparsely spotted with dark brown. The hooked bill is black and the feathers at the back of the head form a short crest. In flight the tail seems shortish, while the extended wings end, a typical eagle fashion, with a fan of feathers like outspread fingers.

Umbala wokhozi wehlukile kwesingenhla kusukela esifubeni linombala onsundu ngokuzothile kanti esiswini nasemilenzeni lunamachaphachapha ombala onsundu komhlophe. Unoqhwaku womlomo ogobile okusangwegwe kanti wona umnyama bese luba nesixhokovu esisasiqhova ngemuva esiphendu nekhandla uma lindiza isisila sibukeka sisifushane bese amaphiko alo andlaleka kube sengathi yisandla sivuliwe.

Kulolu cwaningo siyathola ukuthi amazipho nezinyama ezizungeze amehlo nezinyama ezizungeze amehlo nezilapho kuqala khona uqhwa ku ziyiphuzi. Emhlanane lunsundu ngokuphaphathekile. Isikhukukazi sifana ncamashi neqhude, kodwa sona sikhudlwana kuneqhude.

U-Leroux (1993:105) uyakufakazela okushiwo ngenhla lapho ethi:

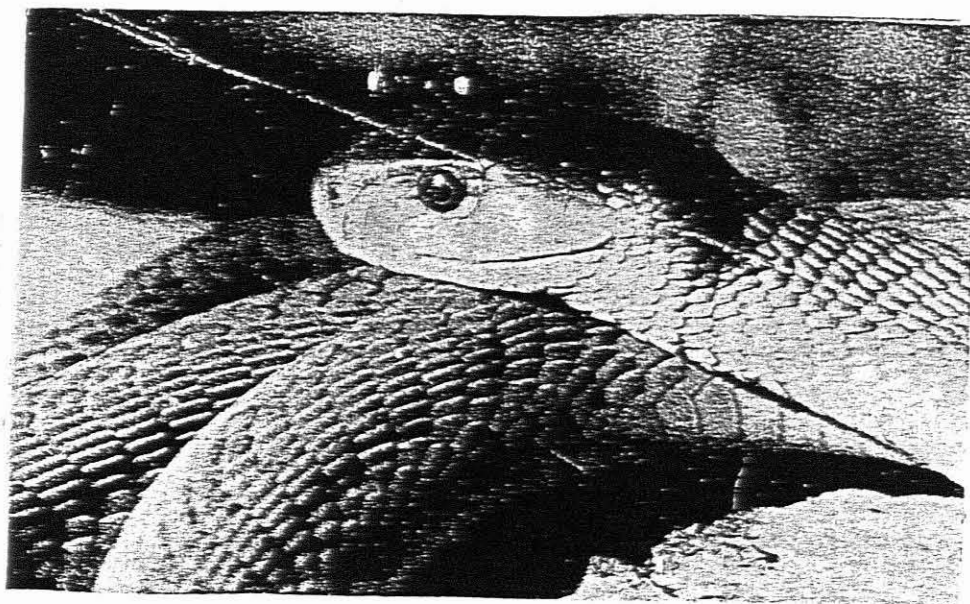
The female of the species is noticeably larger than male

Ukhozi oluyisikhukukazi lukhulu kunoluyiqhude.

Indawo oluphila kuyona ukhozi yindawo enamahlathi kanti kwesinye isikhatni luyatholakala ezindaweni ezivulekile kodwa ezinezihlahla eziphakeme, ngoba luthanda ukudlela endaweni ephakeme okungaba isihlahla noma yisigxobo.

2.3.3 Izinyoka

2.3.3.1 Imamba



Ngokocwaningo kuyatholakala ukuthi imamba inyoka edume kakhulu ngokuba yingozi, futhi yiyona nyoka ende kunazo zonke izinyoka eziyingozi futhi enesihlungu esimangalisayo. Imamba yehlukene kabili. Kukhona emnyama neluhlaza.

Kulolu cwaningo sizozibopha ngabhande linye ngoba umahluko mncane kakhulu. Imamba emnyama ngokuvamisile nangokusho kwabaningi ayimnyama kodwa imdaka. Ngobude imamba emnyama ingamamitha asuka kwama- 2,5 kuya kwama- 3,5.

U-Bulpin nabanye (1984:138) bayavumelana nokushiwo ngenhla, lapho bethi:

The best known of the poisonous snakes of Southern Africa is the black mamba. Growing to a length of 2,5 to 3 meters.

Imamba emnyama yaziwa ngesihlungu esiyingozi eNingizimu Africa. Ubude 2.5 kuya ku 3 wamamitha.

U-Gcumisa noNtombela (1994:120) bathi okuyikhona okuyehlukanisa kahle imamba emnyama nezinye izinyoka ezithi azifane nayo, yizinsini ezimnyama njengelahle. Kanti futhi inekhanda elincane elimisise okwebhokisi lokungcwaba.

U-Marais (1992:57) uyavumelana nokushiwo ngenhla ngombala nobude bemamba lapho bethi:

COLOUR: The common name is somewhat confusing, as this snake is rarely black. Juveniles are light grey to olive, darkening with age to olive green, dark olive, greyish brown or gunmetal grey, with darker mottling posteriorly that may form oblique bars. The inside of the mouth is inky black.

LENGTH: In length adults average is 2,4 to 3m but may exceptionally reach 4,5m.

Imamba inombala oyindida ngoba ayiqali ngokuba mnyama-nje. Uma imamba isencane kuba sengathi

impunga ngokuthufe. Ngokukhula iyishintsha kaningi imibala. Kuyenzeka ize igcine isimnyama. Ubude uma isindala ivama ukuba ngama mitha 2.4 kuya ku3 wamamitha. Ende ngokwethusayo iba amamitha angu 4,5.

Kuyatholakala ukuthi umahluko okhona phakathi kwemamba emnyama neluhlaza ukuthi imamba eluhlaza inombala oluhlaza cwe. Okunye ukuba mfushane kunemnyama. Ngobude ivame ukuba - 1,6 - 3,3m.

U-Marais (1992:58) ubeka kanje ngobude bemamba eluhlaza:

Adults average 1,8m seldom, if ever, grow longer than 2,5m.

Imamba eluhlaza inesilinganiso samamitha angu- 1,8 uma indala kuyenzeka ikhule ibeyinde ngamamitha angu 2,5.

Kulolu cwaningo siyathola ukuthi imamba yinyoka ethanda kakhulu izindawo ezingamahlanze kanye nezindawo ezigudla ulwandle. Kulezindawo ihlala emgodini, kanti futhi iyahlala ezikhoxeni zamatshe noma kwesinye isikhathi eziqwini zezihlahla.

U-Marais (1992:58) ubeka kanje ngezindawo lapho ethi kutholakala khona imamba.

It inhabits evergreen coastal forests, bamboo thicket and, where these have been destroyed, tea and mango plantations. The mamba is diurnal and actively hunts its prey. This is done from a permanent lair, to which it will return regularly if not disturbed. Its favourite habitats are granite hillocks and riverine forest, but it will also seek refuge intermite mounds and hollow trees. Although equally at home in trees and on the ground.

Imamba eluhlaza ithanda ukuhlala ezindaweni eziluhlaza emahlathini angasogwini. Imamba eluhlaza ihlala ezihlahleni zomango nasezimfukumfukwini. Imamba eluhlaza iyashesha uma izingela indlela yayo yokuphila uma izingela uma ingaphazamisekanga. Ithanda ukuhlala

ezintabeni ematsheni emifuleni nasezimbotsheni zezihlahla kanti nase migodini iyahlala.

2.3.3.2 Indlondlo



Kulolu cwaningo kuyatholakala ukuthi indlondlo imamba emnyama esindala kakhulu. Ngokombala nayo imnyama kodwa iluthuthuva kakhulu. Ngobude iyalingana nemamba emnyama.

U-Msimango (1975:155) uma echaza indlondlo uthi:

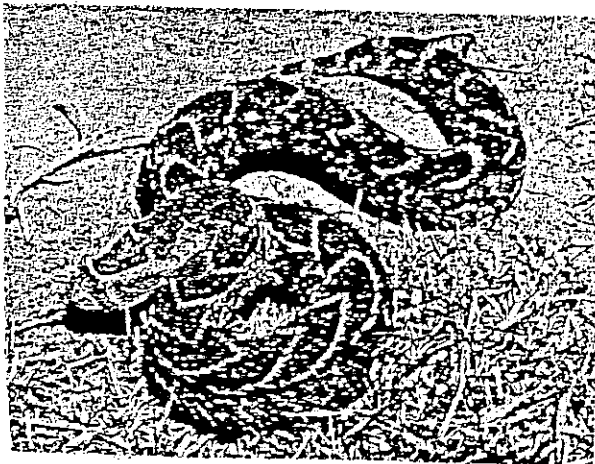
Uma isencane, imamba iba nombala omhlophe. Izothi ingakhula ibe nombala omnyama. Yingalesi sikhathi lapho isimila uphapse ekhanda, isishaya amakhwelo. Kuleli qophelo isibizwa ngokuthi indlondlo.

U-Gcumisa noNtombela (1993:123) bayaphikisana ukuthi indlondlo inophaphe ekhanda lapho bethi:

Abadala bathi inophaphe ekhanda. Kungathithi yizingqweqwana zesikhumba esikhulayo ekhanda, akulona uphaphe. Inyoka engavamile ukubonakala lena. Kukhona abathi igcina isinamaphiko ekukhuleni kwayo.

Kulolu cwaningo kuyatholakala ukuthi ukwesabeka kwayo indlondlo kwenza abantu bangasondeli eduze kwayo bayibhekisise kahle. Kuyatholakala ukuthi indlondlo ithanda izindawo ezingamahlozi nezinamatshe, nasemahlathini amnyama nayo besibamnyama.

2.3.3.3 Ibululu



Kulolu cwaningo siyathola ukuthi ibululu noma ihobosha ngenye yezinyoka ezidume kakhulu kuleli lakithi. Kuthiwa ihobosha ngoba iyakhuzela ngaphambi kokuba ilimaze, kanti izwi layo liyisihosho, bese kuthiwa yihobosha. Kubuye kuthiwe yibululu ngoba ilivila elimangalisayo, ilala ithi bululu.

Ibululu linemibala ehungqu, exube ensundu, emdaka nemhlophe. Ubukhulu ilingana nengalo yomuntu olingene uma inkulu ngokugcwele.

U-Gcumisa noNtombela (1993:128) babeka kanje ngombala webululu:

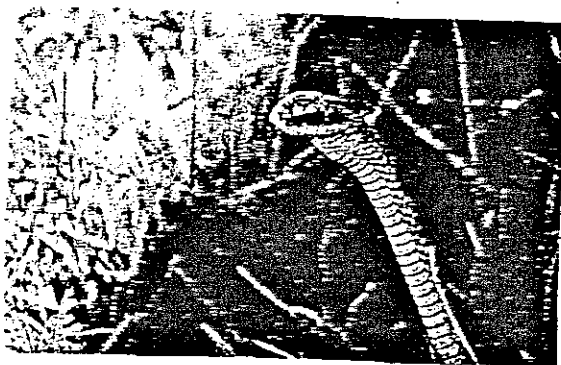
Ngokombala ibululu lehluka ngezindawo elitholakala kuzo. Kodwa esiyejwayele kuleli lakithi ngokombala ixube amachashazi ayiphuzi namnyama. Ngobude ibululu liphakathi kwama-60 kuya e-100 cm noma ngaphezudlwana.

U-Marais (1992:41) cishe uyavumelana kushiwo ngenhla lapho ethi:

The colour is variable from bright yellow to light-yellow, yellow brown, orange brown, light brown or grey, with distinct more or less regular chevron-like dark markings over the back, and dark bands or bars on tail. In length adults average is 90cm in South Africa, but may exceptionally reach 1,4m.

Kuyatholakala ukuthi ibululu linekhanda elikhulu futhi eliyisicaba. Inamazinyo ayizingige okuthi ingakuluma ilenge ngawo kuwe uyoze uyixazulule. Ibululu yinyoka ehlala emgodini nangaphandle komgodi iyatholakala ngoba iyazithanda izindawo ezinesigcaki. Ivame ukuhamba ebusuku nasemini. Ibululu liyayithanda indawo eyisikhotha ngoba lithanda kakhulu amagundane, namavondwe.

2.3.3.4 Imfezi



Kulolu cwaningo siyathola ukuthi imfezi yinyoka edumile kodwa abanye abawazisisi kahle umehluko phakathi kwemfezi nophempethwane. Abanye uphempethwane bawubiza ngokuthi yimfezi emnyama.

Ngokocwaningo umehluko wukuthi imfezi inemisho emnyama entanyeni nentamo eyisicaba. Imfezi inyoka ethanda kakhulu amasi ngakho-ke ithanda kakhulu ekhaya ngesikhathi sasehlobo amasi kuyiziphihli. Iyaluma injalo nje inamathe anesihlungu esiyinqaba. Ithanda ukutshakela abantu emehlweni.

Ngokombala imfezi iluthuthu okusaphuzi bese iba namabala amnyama emzimbeni kuze kuyoshaya emsileni. Ngobude uma isikhule yaphelela ingama-50cm kuya ku-80cm.

U-Maraïs (1992:107) uyichaza kanje lenyoka:

The colour is orange-pink to dull salmon pink with 22 to 52 dark brown or black cross bars or blotches on the body and tail. The underside is yellowish to orange-pink. In length adults average is 50 to 80cm, but are known to exceed 1m.

Imfezi inombala oyiwolintshi ubuye kube sengathi ubomvu ngokuzothile. Imfezi inemigqa ebomvana noma emnyama enqume kabili lapha emzimbeni ngaphansi nasemsileni. Ingaphansi layo lonke liyiphunzi okungathi kubomvu. Ubude bebululu elidala buba ngamasentimitha angu 50 kuya ku 80 kodwa kuyenzeka abe yimitha ubude.

Kulolu cwaningo siyathola ukuthi imfezi iyathanda ukusondela emakhaya ngoba ithanda kakhulu amasi. Ithanda kakhulu ukuzithukusa emithangaleni. Kanti futhi injalo nje iyahlala emigodini emidala yemihlwa kanye nasemigodini yamabuzi.

U-Marais (1992:107) naye uyavumelana nokushiwo ngenhla kodwa ukubeka kanje:

It usually hides beneath loose bark and flakes of rock during the day. It essential a terrestrial snake but may be found in small trees, shrubs, old thatched huts and dead tree where it hunts its prey.

Ibululu licasha ngaphansi kwamabibi noma ngagxolo avokomele ezingodo.

Izimfezi zihuquzela phansi kuyenzeka zigibele esihlahleni esifishane. Imfezi iyatholakala nasetshanini bezindlu ezindala noma ezihlahleni esezawa, zabola ukuze zizingele izinyamazane zazo.

2.3.3.5 Uphempethwane



Kulolu cwaningo siyathola ukuthi naye uphempethwane unentamo eyisicaba kodwa unemisho emhlophe entanyeni. UMarais (1992:68) uyavumelana nokushiwo ngenhla lapho ethi:

Cobra has white crossbars on the throat.

Imfezi inemigqa emhlophe enqume kabili lapha egilweni layo.

Ngokombala uphempethwane uthi awube nsundu okuyela ebumnyameni kuwo wonke umzimba nangaphansi imbala. Ngobude uma usukhule waphelela uyi-1 kuya ku- 1,5m noma mhlawumbe ngaphezudlwana kancane.

U-Marais (1992:68) uwuchaza kanje uphemphethwane:

The colour is somewhat variable, but normally olive to dark brown or dull black above and below with one or two (rarely three) white crossbars on the throat. In length adults average 1m but may exceptionally exceed 1,5m.

Le nyoka inombala oshintshayo ngokuvamile ubansundu ngokuzothile noma ube mnyama ngokungagqamile ngaphezulu kanti ngaphansi iba nemigqa emibili noma owodwa omhlophe onqumekabili. Endala ubude bayo busukela kwi mitha elilodwa kuya kwimitha nesigamu.

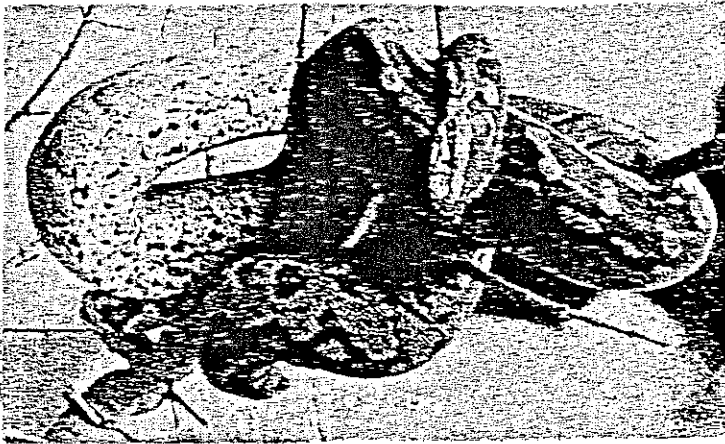
Kulolu cwaningo siyathola ukuthi uphempethwane uvame ukubonakala eduze kwasemakhaya nasezinkalweni. Uthanda indawo enotshani. Ivame ukuhlala emigodini okwakungeyemihlwa kanye nasemigodini yamabuzi. Le nyoka ivamisile ukungena ngisho nasendlini ngoba idla amagundane, kanye namaqanda ezinkukhu. Ngokuthungatha amaqanda ezinkukhu yikhona kanye okuyenza ize ingene endlini.

U-Marais (1992:68) uyavumelana nokushiwo ngenhla lapho ethi:

This snake is plentiful over most of its range, especially the grasslands or higher lying areas. During the day it will often venture near or even into houses, disappearing as quickly as it appeared, unless cornered.

Le nyoka yandile ezindaweni ezinomeno. Emini lenyoka iyangena ngisho endlini, iyabaleka ngokushesha uma ingavinjwanga.

2.3.3.5 Inhlwathi



Ngokwalolu cwaningo siyathola ukuthi inhlwathi yiyona nyoka edume ukwedlula zonke izinyoka. Okuyenza idume yindlela ezivikela ngayo nebulala ngayo esuke ikuhlasela kanye nobuhle bayo. Yinhle inhlwathi ngombala ihlobe ngombala onsundu nothuma ngokuthi akube mhlophe emhlane nasezinhlangothini. Ngaphansi ithuma ngokumhlophe kuso sonke esingaphansi;

U-Gcumisa noNtombela (1993:129) bathi:

Ngobude uma isikhule ngokwanele iba ngamamitha ama-3 kuya kwayi-6.

U-Marais (1992:130) uyavumelana nokushiwo ngenhla ngencazelo yenhlwathi laphe ethi:

The colour of the python is dark brown with grey-brown blotshes and dark speckling, and widely spaced blotshes on the sides. There is a dark arrowhead marking on the crown of the head. The underside is white with dirty white with dark blotches. In length, it is the largest snake in South Africa, averaging 3 to 4m and exceptionally reaching 6,5m. Large specimens are rare nowadays.

Inhlwathi inombala omhlophe nonsundu. Inekhanda elisamcibisholo maphezulu nekhanda kanti ngaphansi imhlophe. Inhlwathi ingenye yezinyoka ezinkulu nende eNingizimu Afrika. Ubude bayo buba wu 3 kuya ku 4 wamamitha kuthi ende kakhulu 4 amamitha angu 6,5 nokho ziyimvela kancane lezo ezinde kangaka.

U-Msimang (1991:156) uncoma ubuhle benhlwathi lapho ethi:

Inhlwathi nayo inokwayo. Yona ayilumi futhi ayitshaki. Kuphela inele ikubone wena muntu nawe mbuzi, ikudlalisele ngemibala yayo lena emihle ngokumangalisayo. Uzothi usahuhekile yile nyoka bese iyakuzungeza.

Kulolu cwaningo siyathola ukuthi inhlwathi itholakala esikhotheni ikakhulukazi emahlanzeni kanti futhi iyahlala emanzini. Izithukusa kahle ezindaweni ezinotshani obude obucinene ukuze isithele kahle njengoba emkhulu kangaka umthakathi wezindaba. Isikhathi esiningi ayehlukani namanzi.

U-Marais (1992:130) uyavumelana nokushiwo ngenhla lapho ethi:

The python favours grasslands, rocky areas or bush country and is seldom far from water.

Inhlwathi ithanda ukuhlala lapho kunomeno khona, emadwaleni kanye nezindawo ezenile eziqhelile nasemanzini.

2.3.3.7 Ifulwa

Kulolu cwaningo siyathola ukuthi ifulwa ngenye yezinyoka engalokothwa ibulawe ngisho ingangena endlini. Ingani phela iyidlozi. Uma kungene yona ekhaya noma

endlini kusuke kubuye osewashona kulowo muzi esazolunguza abantabakhe nempahla yakhe ukuthi isaphila yini noma isalungile yini. Ifulwa yinyoka eluhlaza cwe okotshani.

U-Gcumisa noNtombela (1993:131) bathi:

Ziningi izinhlobo zale nyoka, zifikile esihlanwini. Kodwa-ke noma kunjalo ifulwa liyabonakala ngoba liyafana ncamashi nemamba eluhlaza. Ungaze udideke uthi yiyona kodwa esencane. Umehluko osobala wukuthi ifulwa lona linamangqumuza amehlo. Ngobude ingamasentimitha angama-80.

Kulolu cwaningo kuyatholakala ukuthi ifulwa livame ezindaweni ezinamanzi ezingamaxhaphozi, emhlangeni nasezihlahleni eziphezu kwemifula.

2.3.3.8 Inyandezulu

Ngokwalolu cwaningo kuyatholakala ukuthi kunokudideka kwabaningi ngenyandezulu. Abanye bathi iluhlaza ngokuthi akube thuma, ikakhulukazi ezinhlangothini.

U-Gcumisa noNtombela (1993) bayavumelana nokushiwo ngenhla lapho bethi:

Inyandezulu iluhlaza inamachashaza ansundu emhlane nasezinhlangothini.

U-Nyawuza (2001) uyaphika uthi:

Le nyoka yinhlwathi yamanzi enemibala emhlophe nephuzi. Yiyo-ke elandwa yithwasa uma abakubo belikhombe ukuba liyilande esizibeni. Inhlwathi le inkulu kakhulu futhi yinde, kungakho-ke nje ibizwa ngenyandezulu noma imfundama.

U-Mbuyazi (2001) uyafakaza uthi:

Kuvamile ukuthi abantu abanomoya wedlozi baziphuphe iziziba ezijulile nezinemfundama, baziphuphe bephakathi kuzo iziziba. Omunye uyasiphupha isiziba agcine eqhutshwe yidlozi lamyisa kuso ukuba ayolanda imfundama. Omunye uyagcina ngokuphupha nje kepha angangeni yena luqobo kuso.

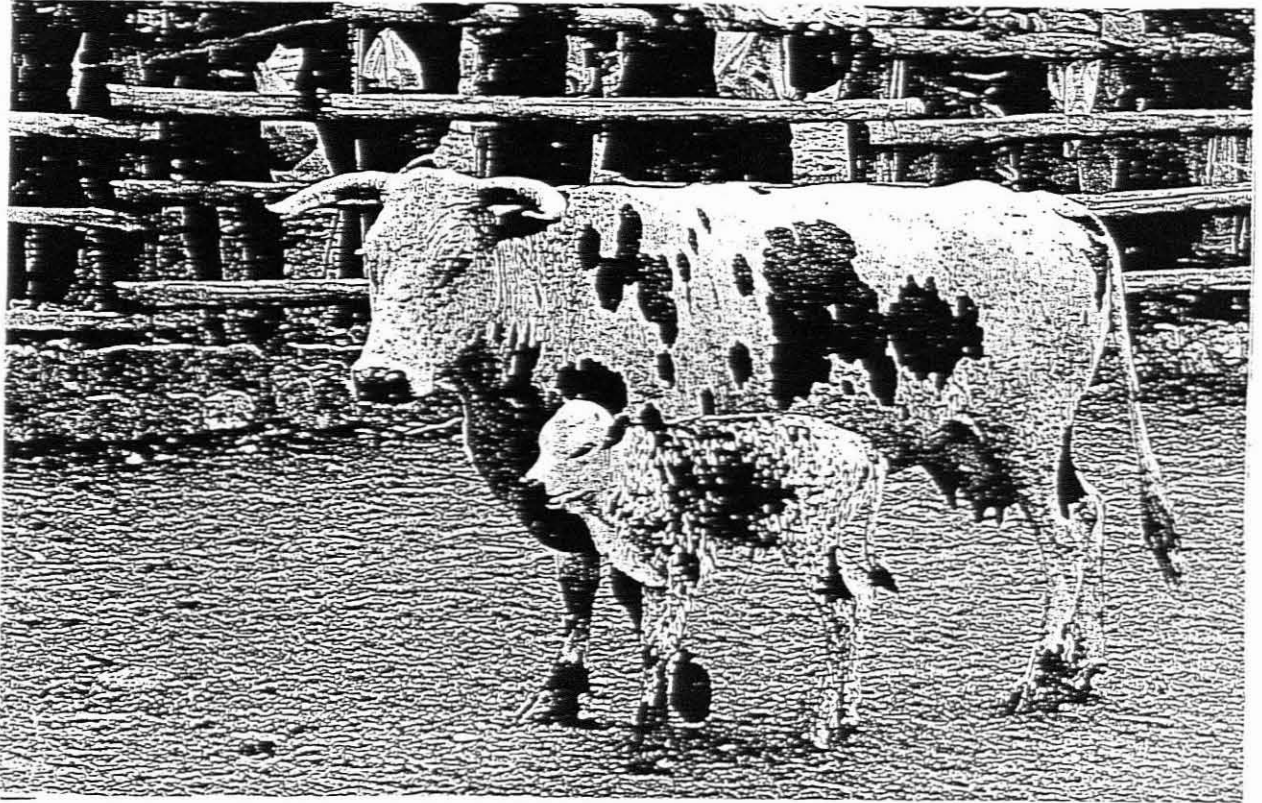
2.3.4 Izilwane zasekhaya

Kulolu cwaningo siyathola ukuthi nakuba zikhona izilwane ezahlukahlukene, nezibalulekile esintwini, kodwa ezasekhaya zisingethe ukuceba kwempilo namasiko esintu. Yizo kanye lezilwane ezinokuthisa nolimi lwethu, yingakho zikhonziwe, zithandwa, zinakekelwa, zivikelwa, zifelwa uma sekufanele yisintu.

Lezi zilwane zibizwa ngokuthi yimfuyo. Phakathi kwazo kukhona ezidliwayo kanye nalezo ezingadliwa. Nakuba kukhona lo mehluko wokudliwa nokungadliwa kodwa zibalulekile futhi zibhekela ngokufanayo. Uma uke wakhahlelainja yomnumzane noma wayishaya, usuke usushaye yena qobo lwakhe. Wosuka ahlale kwezakhe kube bomvu ikhanda lendoda.

Umcwaningi ukhetha ezimbalwa ezilwaneni zasekhaya. Phakathi kwazo yilezi ezilandelayo.

2.3.4.1 Inkomo



Kulolu cwaningo siyathola ukuthi inkomo yisona silwane esibalulekile ukwedlula zonke izilwane zasekhaya. Yisona silwane esiwumgogodla wempilo yomuntu. Indoda enesibaya esikhulu, inesithunzi futhi iyahlonishwa emphakathini kepha indoda engenankomo ibukeleka phansi, elayo izwi alithathwa njengezwi lendoda.

U-Derwent (1998: 58) ufakaza ngenkomo uthi:

Cattle symbolism permeates Zulu culture, giving colour to the language and meaning to the lives of the whole community. To the Zulu cattle are more than beasts of burden which provide life-giving milk and meat:

surrounded by cattle, a Zulu man is proud and wealthy, his spiritual and mental well-being secured. In the old days, a man without cattle was practically powerless.

Izinkomo ziwuphawu olukhomba usiko lamaZulu, umbala, ulimi nomqondo ngempilo yesizwe sonke. Izinkomo zibalulekile kubantu abangamaZulu ngaphezu kwanoma yisiphi isilwane esisengwayo nesinenyama. KumZulu izinkomo ziyiqholo nophawu lokuqhosha ngokunjalo ziwumcebo. Ofuyile wayevikelekile ngokomphefumulo nangomqondo. Ubucebini nobumpofu bomuntu babu kalwa ngezinkomo umuntu anazo emandulo.

Kulolu cwaningo siyathola ukuthi ngokwesintu izilwane ezifuyiwe zinikezwa amagama azo, kanjalo nenkomo inegama. Igama lenkomo linikezwa ngesici esithile okungaba umbala wayo noma ukumisa kwayo. Kwenye inkathi kube yigama elibhinqayo noma elithinta umndeni njengokuthi uSikhonkwane. Okungasho ukuthi omunye womndeni wayefunge wagomela ukuthi usibanibani angeke aze abenenkomo, waze washayela isikhonkwane somuthi.

U-Derwent (1998: 67) uyafakaza naye kokushiwo ngenhla lapho ethi:

Cattle are frequently named after significant occurrences that take place within a community. Their names can be regarded as a walking history of a particular family, a constant reminder of some event. A beast may be called Khalazome (cry, but the tears eventually dry up) which means that, although things may be going badly for you at the moment, eventually everything will be rectified or solved. Another name may be Ziyanyunda (the girls are speaking badly of me) could refer to an unfortunate or embarrassing occurrence in the life of young herdsman, when the girls of his community were gossiping about him behind his back.

Izinkomo zaziqanjwa amagama ngezigameko ezithile. Amagama ezinkomo ayehlala ebengumlendo womndeni zibe yisikhumbuzo nesigameko. Inkomo yayinqanjwa

beasts have exactly the same colour-pattern, which researchers consider the most recognisable manifestations of the gene diversity of Nguni cattle.

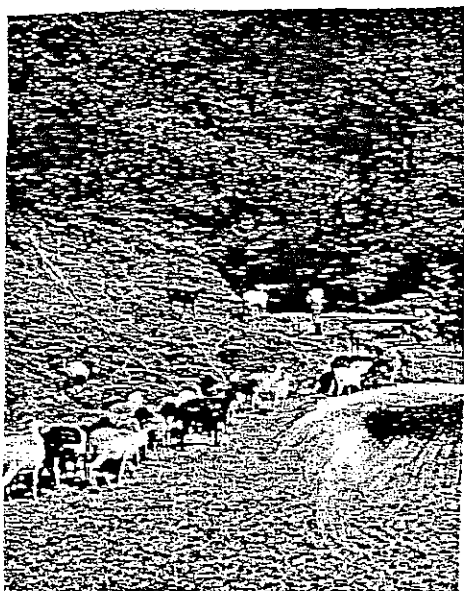
Abantu bakwaZulu baqamba izinkomo zesiNguni amagama ahambisana nemibala yazo, kanti bayakuthakasela lokho. Amabala namagama akhomba indawo nesiko labo. Ukufana kwemibala yezinkomo kunikezwa ngakho amagama zibhangqwe zizoqoqelwa ndawonye. Izinhlobo zemibala zingaphezulu kwekhulu esezaqoshwa phansi ngokwezilimi noma osozilimi namasiko. Akwenzeki zizezibe mbili izinkomo zibe nombala ofana ncamashi. Abaphenyi nabacwaningi bakwethulela isigqoko lokhu kubonakala ngokwehluka-hluka kofuzo lwesinguni.

Kulolu cwaningo siyathola ukuthi inkomo yisona silwane esikhulu kunazo zonke ezifuywa ekhaya. Kuyatholakala ukuthi inkomo inemilenze emine eqinile nesindayo kanye nezinselo ezihamba ngambili. Ineshoba lokuziphunga. Inezimpondo ezimbili ezingapha nangapha kwekhanda. Ukumisa kwezinkomo kwehlukahlukene kodwa ezinye ziyizinqudulu. Eyensikazi inemibele emine, kanti eyenduna inezibele ezimbili endaweni yebele nemibele. Umahluko okhona phakathi kwenkomo enduna nensikazi ukuthi ukubukeka kwazo akufani. Induna inelunda insikazi ayinalo futhi intamo yenkunzi inkulu kunentamo yenkomazi.

Inkomo inesisu esikhulu ngoba idla utshani namaqabunga ezihlahla kanye nokuphuza kakhulu amanzi. Iyisilwane esetshisayo. Inkomo ayinawo amazinyo kule ngxenye engaphezulu ngaphambili kodwa akhona ngaphansi. KumaZulu inkomo ingumthombo wengcebo kanti futhi iyigugu lekhaya.

Miningi nokho imibala yezinkomo ngokwesintu engabalulwanga kulo msebenzi. Kulolu cwaningo siyathola ukuthi inkomo yisilwane esithanda izindawo ezinotshani nezivulekile kanti futhi nasezindaweni ezingamahlanze ikhululekile ngoba iyathanda nokudla amaqabunga ezihlahla. Injalo nje iyazithanda nezindawo ezingamakhaphozi ngoba ikhonze kakhulu amanzi.

2.3.4.2 Imbuzi



Kulolu cwaningo siyathola ukuthi imbuzi isilwane esithatha umumo wenkomo ngakho konke nje okwayo. Nayo inezimpondo kodwa ezayo zikhula ziqethukele ngemuva, noma zibheke phezulu. Yona-ke ibuye ibe yisilwane esineququ ikakhulukazi impongo yembuzi. Uzwa ngalo iququ lazo lapho zingakhona. Omunye umahluko ukuthi imbuzi incane kunenkomo cishe ingangethole lenkomo. Kulolu cwaningo siyathola ukuthi izimbuzi zinemibala eminingi kodwa-ke ngokuvamisile zinemibala emnyama bhuqe, ensundu, emhlophe, empunga, ensele noma igqize ngokumnyama nokumhlophe. Siyathola ukuthi imbuzi inekhanda elilingene kanti nomqala wayo ulingene futhi mude. Ibuye ibe netshebe ikakhulukazi eyimpongo yinde kuneyensikazi.

Inhloko yembuzi inamadlebe alingene kodwa kwesinye isikhathi amadlebe makhulu abuye alenge. Nayo-ke inesisu esikhulu ngokulingene ngoba ingesinye sezilwane ezetshisayo. Inemilenze emine elingene neqinile ukuze ikwazi ukuthwala umzimba futhi ikwazi nokugijima kahle ngoba yisilwane esikhonze kakhulu ijubane. Nayo ineshoba elifishane lokuziphunga.

Kulolu cwaningo siyathola ukuthi imbuzi yisilwane esibalulekile ekugcineni amasiko esiNtu sinjalo nje yisilwane esiphila nasezindaweni ezinesomiso. Iyisilwane esikhonze kakhulu izindawo ezingamaqele nezinezihlahla ngoba ikhonze kakhulu ukudla amaqabunga ezihlahla. Kanjalo nasemahlanzeni iphila kangcono.

I-World Book Encyclopedia 2000 Umqulu 4 (2000:38) iyakufakazela okushiwo ngenhla lapho ithi:

Domestic goats are important farm animals throughout the world especially in mountainous areas and in dry or semi-tropical climates. Unlike most other kinds of livestock, goats thrive in these harsh environment.

Izimbuzi ezifuywayo zibalulekile njengemfuyo kuwowonke umhlaba ikakhulukazi ezindaweni ezinezintaba noma ezisalugwadule. Azifani nezinye izilwane ezifuywayo izimbuzi ziyakwazi ukumelana nezimo ezinzima zempilo yendawo.

2.3.4.3 Inja



Kulolu cwaningo siyathola ukuthiinja yisilwane esicishe sibe ngangembuzi. Yisilwane esiyigugu esintwini sonkana nesesaphila isikhathi eside nabantu nesikhonze kakhulu abaniniso.

I-Brittanica Encyclopedia Umqulu 4 (2000:262) iyakufakazela okushiwo ngenhla lapho ithi:

Dog is an animal that has lived with people as pet for more than 10 000 years, longer than any other animal.

Inja yisilwane esikwazi ukuphila nabantu iminyaka engaphezu kweshumi lezinkulungwane kunezinye izilwane.

Siyathola ukuthi inja iyisilwane esinolaka olukhulu ikakhulukazi kumuntu engamejwayele nengamazi. Inekhanda elilingene nomzimba wayo. Inomlomo omkhulu nocijile, kanye namazinyo acijile kanye nolimi olude evame ukulukhiphela ngaphandle uma igijima. Inamadlebe amade acijile kodwa kwezinye ayalenga.

Siyathola ukuthi inja yisilwane esizwayo uma sikhuzwa ngoba nayo inegama ebizwa ngalo nekhuzwa ngalo. Igama lenja nalo livame ukukhomba isici esithile noma ukubhinqa okuthile emndenini. Phakathi kwezinja kukhona amagama afana nalana alandelayo: Bamzondani, Ziyabekana, Bathini namanye amaningi.

Ngokombala siyathola ukuthi nazo izinja zehlukahlukene, ngoba kukhona ensele, ebhidi, emnyama, ebomvu nemhlophe kanye nexube amabala amnyama namhlophe kanye neminye futhi imibala.

Umzimba wenja awumkhulu kakhulu, ngoba yisilwane esikhonze ukugijima noma kungekho nhloso futhi ngisho noma ngabe libalele likhipha inhlanzi emanzini. Inemilenze emine, eyomelele emincane eyenza ikwazi ukugijima kalula. Inezidladla ephanda ngazo uma kudingekile noma ithukusa ukudla kwayo. Inomsila omude evame ukuwusebenzisa ukukhombisa izinto ezithile. Siyathola ukuthi uma ngabe ijabulele umniniyo, noma ithola ukudla iyawutshikizisa ukukhombisa injabulo. Kwesinye isikhathi uma ibona isitha sayo iyawumisa ubheke phezulu ikhonkothe. Uma ngabe ishaywa noma yesatshiswa, iwufaka ngaphansi kwemileneze ijokole.

Kulolu cwaningo siyathola ukuthiinja yisilwane esivame ukuhlala ekhaya yingakho kuthiwa yinkatha yezala, ngoba ivame ukuzihlalela ezaleni noma enhla kwesibaya. Kuyenzeka futhi uyithole eqgumeni uma kubanda kanti injalo nje iyathanda nokungena endlini ukwedlula zonke izilwane zasekhaya.

I-Compton's Encyclopedia Umqulu 6 (1988: 192) nayo iyakufakazela okushiwo ngenhla lapho ithi:

A dog fits easily into family life. It thrives on praise and affection to its master.

Inja yemukeleka kalula emndenini. Iphila nanjengelungu lomndeni. Izithandekisa ngokukhonsa futhi imthande umnikaziyo.

2.3.4.4 Ikati



Kulolu cwaningo siyathola ukuthi ikati yisona silwane esincane kwezifuyiwe ekhaya singaphansi kwenja. Singumfanekiso wengwe nengonyama. Ngokombala likhona elimpofu, nelinamabala amhlophe namnyama kuhle kwengwe, kube khona elimhlophe, nelimpunga kanye nelimnyama. Siyathola ukuthi ikati yisilwane esizilungele kodwa esinolaka lapho sesiqaliwe noma sesinyatheliwe. Uma sesilwa sizivikela ngawo

amazipho aso acijile nahlabayo. Nakuba kuyisilwane esincane kodwa siklwebha inkamba beyibuza.

I-Compton's Encyclopedia Umqulu 4 (1988: 206) nayo iyafakaza ngobuncane bekati lapho ithi:

The domestic cat is one of the smallest. An adult domestic cat is about 20 to 25 cm high. Females usually weigh from 2,7 to 4,5 kg and males from 4,5 to 6,8 kg depending on skeletal size.

Ikati lasekhaya lingesincane isilwane emndenini wamanye amakati. Uma selikhulu obungango 20 kuya ku25 cm ukuphakama. Awesifazane avame ukusinda kusukela ku 2,7 kuya ku 4,5 kg kanti awenduna wona aqala ku 4,5 kuya ku 6,8 kg kuncike esiqwini nasesakhiweni somzimba.

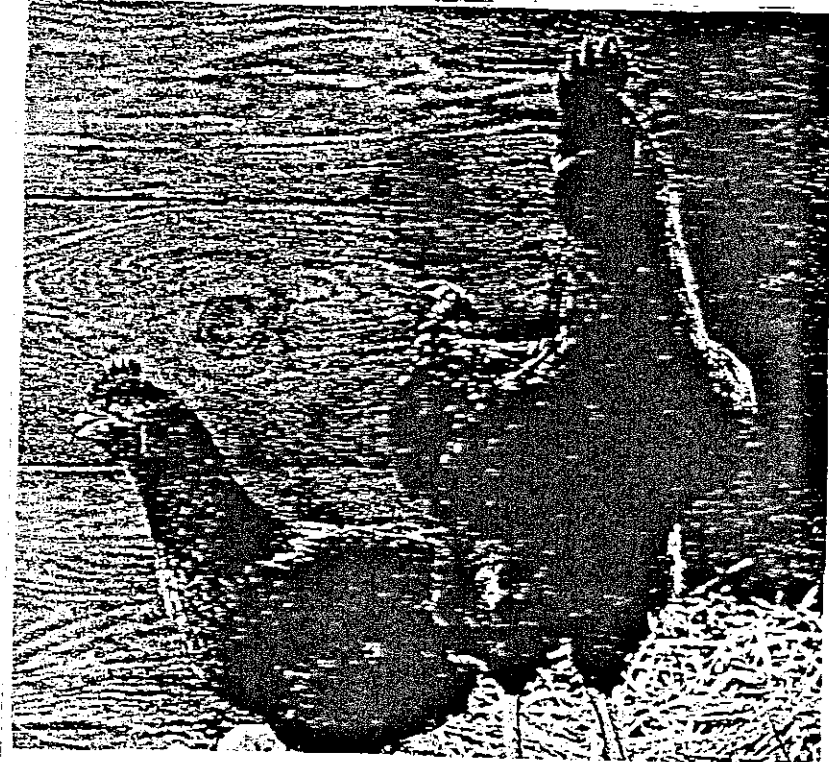
Nakuba lilincane kodwa linekhanda elikhulu liyimbulunga kanye namadevu amade. Linamazinywana acijile nomlonyana omncane. Amehlo alo aluhlaza enjalo nje ayakhanya ebusuku kuhle kwethoshi. Linamadlebe acijile ahlale ebheke phezulu uma kukhona elikuqaphelisisayo. Linoboya obuthambile obunomfonomfo obunemibala ehlukeni. Linomsila omude, nemilenze emide elingene kanti eyangaphambili isebenza njengezandla kulo ngoba liyakwazi ukuzihlamba ngayo, futhi libamba ngayo izilwanyana elisuke lizozidla, libuye futhi lilwe ngayo.

Kulolu cwaningo siyathola ukuthi ikati yisilwane esikhonze kakhulu ukuzingela izinyoni namagundane ngakho-ke sivame ukutholakala emazaleni nasezinqolobaneni kanye nasezilulwini nasezihulugwini lapho kunamafuhlufuhlu khona, nalapho kuvamise ukuba khona izinyoka namagundane.

Siyathola futhi ukuthi ikati liyisilwane esizithandayo ngoba nasezingutsheni liyatholakala selizilalele kuzo linjalo nje liyathanda nokuzigudla kubantu. Liyatholakala

futhi nasexhibeni lapho kukhona ukudla. Nakuba likudla konke ukudla kodwa lithanda kakhulu ubisi.

2.3.4.5 Inkukhu



Kulolu cwaningo siyathola ukuthi inkukhu yiyona nyoni yasekhaya. Nayo inemilenze eyimicondo njengayo inyoni kodwa-ke yona yaziwa kakhulu ngokuqhisha uma ifuna ukudla.

Kulolu cwaningo siyathola ukuthi ngezikhathi zawokhokho inkukhu kwakuyiyona mfuyo yenkosikazi ekhaya, yayithenga ubuhlalu namacansi nokunye okuyizidingo zayo. Kanti namuhla akusenjalo sesiye sibone namadoda ethelela izinkukhu ummbila ngenhloso yokuzibala ngoba sekungezawo.

U-Khumalo (2001) ufakaza uthi:

Selafa izwe amadoda asabala izinkukhu kuhle komuntu wesimame ngoba engesenankomo nambuzi. Mina lapha ekhaya likababa angizazi nokuthi zingaki ngoba nginake izinkomo nezimbuzi zikababa.

UGumede (2001) uyavumelana noKhumalo lapho ethi:

Yimihlola le. Sesiya sibone amadoda ephethe lezinkukhu okuthiwa ngolamthuthu, okuthi noma ukubophe ngentambo kungezwa noma usukukhumulile. Ukufa kwezwe lokhu. Yingakho sekwagcwala izifo eziningi ngalezinkukhu zemishini. Thina boPhakathwayo asisoze sayidla le nto enamfuka esandleni ungakayidli.

Kulolu cwaningo siyathola ukuthi inkukhu nakuba kuyinyoni kodwa inkudlwana kuninyoni. Inkukhu isilwane esinekhanda elincane nomlomo ocijile oqinile kodwa amazinyo awekho. Inkukhu inogedla phezulu ekhanda oluye lushiyane ngobukhulu balo ikakhulukazi olweqhude lukhulu kunolwesikhukhukazi. Amanye amakhanda ezinkukhu aneziqhova kanti amanye awanazo. Imizimba yezinkukhu iyashiyana ezinye zinemizimba eyizibhuklabhukla kanti eminye mincanyana. Inkukhu inamaphiko okundiza kanye nesisila.

Siyathola ukuthi nazo izinkukhu zehlukene ngemibala kukhona ezimnyama, ezibomvu, ezimhlophe nezimpangele nezinye futhi. Inkukhu inamaqubu ayemboze wonke umzimba.

I-Brittanica Encyclopedia Umqulu 3 (200:440) nayo iyavumelana nokushiwo lapha lapho ithi:

Feathers cover most of the body parts excepts for shan and feet which have scales.

Amaqubu yisona sembatho somzimba ngaphandle -nje kwemilenze
kanye nogedla. Imilenze yona yembeswe
ngamaqophelwana ayizingcwephana.

Inkukhu inezinzwane ezinde kanti iqhude uma selikhulile liba nemizwezwe
okuwuqukulu omude onyaweni. Umzwezwe umila ngemuva kube uzipho olumise
okwameva.

Kulolu cwaningo siyathola ukuthi inkukhu ivamise ukutholakala ezaleni
iqhwandaqhwanda okuya ngasethunjini kwesinye isikhathi iyatholakala nasebaleni
igofoya ekugofoyayo. Uma ilanga lishisa inkukhu ivamise ukukhosela emthunzini
wezindlu noma wezihlahla.

ISAHLUKO 3

3.0 Ubumqoka bezilwane

3.1 Isingeniso

Kulo msebenzi sizobheka ubumqoka nobungozi bezilwane ngoba siyathola ukuthi ulwazi lwabantu bakwaZulu ngezilwane lwalujulile, yilo kanye lolu lwazi olwenza ukuba bazazi kahle izilwane ezisemqoka ezimpilweni zabo nalezo eziyingozi izimpilweni zabo. Babezazi kahle nezitho zezilwane ukuthi zingafeza miphi imisebenzi empilweni yomuntu ophilayo nogulayo.

Le nhlakanipho nenjulalwazi yesizwe samaZulu yiyo kanye eyenza ukuba abantu basondelane ngokuphelele nezilwane abaphila nazo. Yilo kanye lolu lwazi olwaluphilisa nolusaphilisa abantu bakwaZulu. Abantu bakwaZulu bazazi kahle izitho zezilwane okumele zidliwe nokuthi zidliwa ngobani. Nalezo okungamele zidliwe kodwa zelaphe isintu. Bazigonda kahle nezikhumba zazo nokuthi kumele zembathwe noma zivunulwe ngobani emphakathini. Nezinyoni uqobo bazazi ngothi lwazo nalezo okumele bazicwiye ukuze benze imithi yokwelapha. Nezinyoka imbala bayazazi ubumqoka nobungozi bazo, yingakho bahlale behlinzeke ngezibiba zazo, bayazazi nalezo ezinokucwiywa kwenziwe imithi yokwelapha isizwe. Yingakho-ke olimini lwesiZulu ubumqoka nobungozi bezilwane bugqanyiswa kangaka ekusebenzeni noma ekunothiseni ulimi lwesiZulu

3.2 Izilwane zasendle

3.2.1 Indlovu

Kulolu cwaningo sithola ukuthi indlovu inezitho zomzimba ezibalulekile empilweni yabantu naseNdlunkulu uqobo.

Amazinyo endlovu angumhlobiso ophambili kumaZulu kanti siyathola futhi ukuthi nenkosi uShaka yayiwazisa futhi iwakhonzile.

U-Gcumisa noNtombela (1993:42) nabo bayafakaza ngokubaluleka kwamazinyo endlovu lapho bethi:

Ngaphandle kokuba umhlobiso owawuhlonywa phezu komnyango endlunkulu, amazinyo endlovu kwakubuye kwakhiwe ngawo umgexo okwakhloba ngawo ingonyama nabantwana baseNdlunkulu kuphela. Ngezikhathi zawokhokho siyathola ukuthi omunye umuntu ongeyena owaseNdlunkulu wayengalokothi ahlobe ngamazinyo endlovu, kodwa-ke esikhathini esiphila kusona akuseyona kuphela iNdlunkulu ehloba ngemigexo yamazinyo endlovu kodwa nomangubani useyakwazi ukuzithengela le migexo.

U-Nyawuza (2001) naye uyaphawula ngezitho zendlovu uthi:

Indlovu phela isilwane esinamandla nesinesithunzi futhi esingenandaba nanezulu. Yingakho izinyanga zicwiya umboko wayo nezinselo zayo bese zihlanganiswa nemithi ethile, ekwazi ukwelapha abantu ukuba babe nesibindi bangabinovalo uma kubanika izulu, noma liduma bangashaywa yilo.

Kulolu cwaningo sibuye sathola ukuthi indlovu iwusizo ekuvuleni indlela ezindaweni ezingamahlathi acinene, nokungahambeki kuzona. Indlovu iyakwazi ukusiphula isihlahla isilahle laphaya iqonde lapho ephokophelele ukuya khona nezinye zilandele

ngemuva, ngaleyo ndlela kuvuleke indlela. Nezinye izilwane nabantu uqobo basizakale bathole indlela yokuhamba neyokuyotheza imbala.

Siyathola futhi ukuthi indlovu iwusizo kubantu nakwezinye izilwane ikakhulukazi uma lomisile, ngoba yona iyisilwane esikhonze ukuphuza amanzi siyakwazi ukugubha umhlabathi ngomboko waso size sifinyelele emanzini bese siphuza emva kwalokho izilwane nabantu bekwazi ukuthola amanzi.

I-World Book Encyclopedia (2000:221) iyakufakazela okushiwo ngenhla lapho ithi:

Wild elephants perform several important natural functions, for example they help turn densely wooded areas into more open areas by feeding on trees and other plants. More kinds of animals can live in these open habitats. Elephants also dig up dry riverbeds to reach the water beneath the surface of the ground. Other animals then drink this water. When elephants travel through wooded areas, they create paths used by such animals as Antelope and Zebras.

Izindlovu zinemisebenzi eminingi ebalulekile emvelweni, njengokuthi nje zikwazi ukushintsha indawo eyihlathi elicinene libe yindawo evulekile ukuze ezinye izilwane ezithanda indawo evulekile zikwazi ukuphila. Zikwenza lokhu ngokudla izihlahla kanye nezinye izimila. Izindlovu zibuye zigubhe imifula eyomile zize zifinyelele emanzini ngaphansi komhlabathi. Ezinye izilwane zibese zithola ukusizakala ngaleyondlela. Ngokuhamba kwazo zinqamula emahlathini acinene, zivula indlela egcine esisetshenziswa amadube nezinye izilwane.

Uma senza uphenyo siyathola ukuthi isikhumba sayo sibalulekile kakhulu kumaZulu ngoba sigaywa sixutshwe nemithi ethile bese kubethelwa isibaya sezinkomo. Sibuye sithole futhi ukuthi umdaka wendlovu wenza umuthi obaluleke kakhulu esintwini. Kanjalo amathambo kanye nama futha endlovu izinyanga ziyawasebenzisa ukwenza

umuthi ozonika isithunzi amakhosi kanye nabanumzane ukuze bangazizwa belula futhi bengahloniphekile emphakathini.

3.2.2 Ibhubesi

Kulolu cwaningo sithola ukuthi nalo ibhubesi linezingxenye zomzimba ezisebenza ngezindlela eziningi. Siyathola futhi zonke zimqoka futhi zibalulekile esizweni samaZulu.

Sithola ukuthi amafutha ebhubesi angumuthi omkhulu webandla. Lamafutha asetshenziswa yizinyanga ukuthaka imithi eyisigqabo sokwakha isithunzi kubanumzane.

U-Nyawuza (2001) uyexwayisa uthi :

Nokho-ke kubalulekile ukuthi uma umuntu ewasebenzisa angeqisi kodwa awafake ngesilinganiso esifanele ngoba adala isithunzi esenza abantu bakusabe kakhulu, baze bakucasukele. Ngakho-ke awasetshenziswa noma kanjani ngoba ungabalekelwa nayizinja imbala. Ngokwabaphathi bamakhambi kuyavela ukuthi ziningi izinto ezenziwa ngamafutha ebhubesi ezisiza isintu sonkana.

U-Mdluli (2001) uphawula ngamafutha ebhubesi uthi:

Amafutha ebhubesi angisiza ezinkomeni zami ukuba zingaklabi kude nekhaya futhi zingangeni emasimini abantu.

U-Mbuyazi (2001) ubeka kanje ngamafutha ebhubesi:

Ayasiza uma kulwa impi, uma izinsizwa ezizophuma impi sezishunqiselwe ngemithi ethakwe ngamafutha ebhubesi azibukeki, ziyesabeka, zinolaka, zinesibindi azibe zisahlehla lapho ziphikelele khona kuba sengathi zichelwe ngentelezi yombabazane.

U-Mbuyazi uyaqhubeka uthi:

Izinsizwa ezingamaqhawe zivame ukufika lapha kimi zizofuna isigidi bese ngisihlanganisa nawo amafutha ebhubesi ukuze ngibabophele ibhande lengalo.

U-Mdluli (2001) uphinde abeke athi

Amafutha ebhubesi avame ukusetshenziswa ngabafazi uma bebanga indoda. Athakwa nemithi ethile enze isichitho komunye akabe asabheka emuva. Kanti futhi uyawahlanganisa namakhambi athile bese ubethela umuzi ukuze ube nesithunzi.

Kulolu cwaningo kubuye kwatholakala ukuthi amazinyo ebhubesi ayasetshenziswa ukwenza ubuhlalu bokuhloba obuvame ukusetshenziswa ngamaZulu ukuze abukeke kahle ngezikhathi ezithile zemicimbi. Kanti futhi namazipho ebhubesi ayasetshenziswa ukwenza imigexo emihle.

U-Mdluli (2001) yena ubeka kanje ngamazinyo ebhubesi:

Amazinyo alo ayagaywa ahlanganiswe namakhambi athile ekuxosheni otokoloshe ekhaya. Kanti futhi ayasakha isithunzi uma ulashwe ngawo.

Uma siqhubeka nocwaningo siyathola ukuthi namathambo uqobo anomsebenzi othile awenzayo esintwini.

U-Nyawuza (2001) uphawula uthi:

Amathambo ebhubesi ayasetshenziswa njengesithako sokwenza izinyamazane zokushunqisa kanjalo nalapho kwenziwa izinsizi zokuncinda. Siyathola futhi ukuthi nesikhumba imbala sinomsebenzi omqoka esizweni samaZulu ngoba ngezikhathi zawokhokho kwakwenziwa

ngaso iziphuku zamakhosi. Kubuye kufakwe sona isikhumba emvunulweni yamakhosi.

U-Zungu (2001) uphawula ngobumqoka bebhubesi uthi:

Ibhubesi lisiza kakhulu ekwehliseni inani lezilwane eziphilayo ngokuzibulala lizidle, lokho okusiza ekutheni kungabi nezilwane eziningi kakhulu ezingenandawo yokugcinwa.

Umcwaningi uyavumelana nalokhu okushiwo ngenhla ngoba kuchaza insongensonge yempilo yezilwane ukuthi izilwane zidle ezinye nezinye zidle utshani kungenjalo zingaba insada engasadingekile ezweni, zigcine zingasenakho ukuphila kahle ziswele nokudla nendawo uqobo.

Kulolu cwaningo siyathola ukuthi isikhumba sebhubesi kwabe kwenziwa ngaso isiphuku senkosi omunye umuntu nje wayengalokothi agqoke isikhumba sengonyama, sasigqokwa amakhosi kuphela. Lokhu kuveza ubumqoka bebhubesi esizweni samaZulu.

3.2.3 Ingwe

Kulolu cwaningo siyathola ukuthi ingwe ngesinye sezilwane ezibalulekile empilweni yesintu, ikakhulukazi eNdlunkulu isikhumba sengwe senza umsebenzi othi mawufane nowesikhumba sebhubesi umehluko wukuthi esengwe kuyahlotshwa ngaso, okusemqoka ukuthi kuhloba kuphela amakhosi, ngoba siveza ubukhulu benkosi njengesivatho sobukhosi.

U-Gcumisa noNtombela (1993:9) nabo bayafakaza ngesikhumba sengwe bathi:

Isikhumba namazipho engwe kwakwenza imvunulo yamakhosi, abantwana nezikhulu kanye nezihlabani. Abantwana basebukhosini babevunula ngemiqhele

neminqwazi yesikhumba sengwe. Entanyeni babembatha imicu yamazipho ayo ingwe. Babebonakala ngayo le mvunulo ukuthi amazinyane eSilo. Kuyacaca-ke ukuthi ingwe iyisilwane esisemqoka eNdlunkulu.

U-Mdluli (2001) uyavuma naye ukuthi amazipho engwe ayenza imigexo yokuhlobisa kodwa uyathasisela ngokuthi:

Amazipho phela kuphinde kubethelwe ngawo ekhaya ukuze umuntu ozama ukuganga emzini womnumzane abanjwe oqotsheni. Lokhu kuchaza ukuthi amazipho engwe isicupho sekhaya. Izinyo lengwe liphinde lixoshe imimoya emibi ekhaya, libuye lilethe isithunzi ekhaya.

U-Nyawuza (2001) uphawula ngamafutha engwe uthi:

Amafutha abuye akhe insizi yokuqeda zonke izifo nezinhlungu eziphathelene nekhanda. Kanti futhi ayisigqabo esenza ukuba indoda ihlonipheke, ibenenhlanhla iphinde ithandeke.

Kulolu cwaningo siyathola ukuthi emandulo izingwe zazizingelwa ukunyathelisa ukuselwa noma umkhosi wokweshwama kwamakhosi.

3.2.4 Inkonkoni

Kulolu cwaningo sithola ukuthi inkonkoni nayo ibaluleke kakhulu ngenxa yezitho ezithile zomzimba wayo ezivame ukusetshenziswa isizwe samaZulu.

U-Nyawuza (2001) ubeka kanje ngenkonkoni uthi:

Amathambo enkonkoni kanye nezimpondo
kuyasetshenziswa ukuthaka insizi nezinyamazane
zokwelapha umeqo.

Kulolu cwaningo siyathola ukuthi isikhumba senkonkoni sibuye sakhe izigubhu zezangoma, kanti izimpondo zivame ukusetshenziswa izinyanga ngokufaka imithi yazo, nalezo zangoma ezisebenzisa imithi nazo zivame ukuyifaka kuzo izimpondo zenkonkoni.

U-Mdluli (2001) naye uyafakaza ngobumqoka besikhumba senkonkoni uthi:

Isikhumba senkonkoni sakha iziko lezinkomo, sibuye
sisebenze ekwelapheni umuntu noma inkomo efelwayo.

Sithola ukuthi inkonkoni inesiphiwo sokuhogela, izwa kanye lapho kuzoqhamuka ngakhona ingozi bese iphakamisa ishoba layo. Yilo kanye leli shoba elisetshenziswa izangoma uma zibhula noma zihlola.

U-Gcumisa noNtombela (1993:56) baphawula bathi:

Isitho esibaluleke ukwedlula ukwenza kule nyamazane
yishoba layo. Yilona phela elihlala liphethwe yisangoma.

Umcwaningi uyavumelana nalokhu okushiwo ngenhla ngoba kusukela ebuncaneni bakhe kuze kube yimanje isangoma sihlale siliphethe leli shoba laso kanjalo noma sigida, sihlola, sihamba, alisuki esandleni salo ngoba liyingxenye yemvunulo yesangoma.

3.2.5 Inyathi

Kulo luncwaningo siyathola ukuthi nayo inyathi inezingxenye zomzimba wayo ezibalulekile nezisemqoka esizweni samaZulu okwakhiwa ngazo imithi yokwelapha.

U-Nyawuza (2001) uphawula ngezimpondo zenyathi uthi:

Nakuba sekulukhuni kusatshe ukuthola izimpondo zenyathi
kodwa siyazama ukuzithola ngoba sizisebenzisa kakhulu
ekwakheni insizi yokuncinda nezinyamazane zokushunqisa

lapho kwelashwa imibhulelo nomeqo.

U-Mbuyazi (2001) ufakazela okushiwo ngenhla ngezimpondo uma ethi:

Phela izimpondo zenyathi zithaka izinyamazane ezinzima
kakhulu futhi eziwusizo olukhulu kubantu bakithi.

Kulo lolucwaningo sithola ukuthi nenyongo imbala, isitho esivame ukulahlwa, kodwa eyenyathi iphathishwa ekwezikhali zamantungwa ngoba inemisebenzi ebalulekile. Noma kunjalo kodwa isiZulu sigcizelela ukuthi into etshingiwe ilahliswa okwenyongo yenyathi.

U-Gcumisa noNtombela (1993:51) baphawula ngenyongo yenyathi bathi:

Inyongo yenyathi yisithako esibalulekile kulabo abaphatha amakhohlomba. Iyasetshenzi nasekuthakeni imithi emikhulu yokuqinisa amakhosi, izikhulu, abanumzane. Nokho kulukhuni kuthola inyongo yenyathi yingakho sekuseshenziswa inyongo yenkunzi yenkomo emnyama.

U-Mdluli (2001) uyafakaza ngokubaluleka kwenyongo yenyathi uthi:

Inyongo yenyathi inomsebenzi omkhulu kakhulu ekuthakeni imithi yokwelapha izibhobo kanye nephika.

Umcwaningi uyavumelana nokushiwo ngenhla ngoba inyathi yisilwane esinephika uma sesixosha isitha sigijima ibanga elide singakhathali.

Kulolu cwaningo sithola ukuthi amathambo enyathi abalulekile kulabo abaphatha izikhwama uma belwa nomphezulu.

UMdluli (2002) ubeka kanje:

Amathambo enyathi aqinile ngakho-ke ngiwathaka neminye imithi uma sengibophelela umphezulu, ngakha ngawo insinzi yokushunqisa uma liza kabi. Ngiphinde ngiwubophele kubafana bezulu.

Kulolu cwaningo siyathola ukuthi neshoba lenyathi liyasetshenziswa izinyanga.

U-Nyawuza (2001) uphawula ngeshoba lenyathi uthi:

Kukhona abanye abantu abasebenzisa ishoba lenyathi labo bantu kusuke kuyilabo abathwalayo.

3.2.6 Ubhejane

Kulolu cwaningo siyathola ukuthi amathambo kabhejane ayasetshenziswa ekuthakeni imithi yemeqo, imibhulelo kanjalo nezinsizi ezelapha izibhobo.

Kulolu cwaningo siyathola ukuthi okuyisona sitho esibalulekile kakhulu esizweni samaZulu wuphondo lwaso lesisilwane. Siyathola ukuthi uphondo lukabhejane lubaluleke ngisho kwabamhlophe imbala.

U-Mdluli (2001) ubeka kanje ngophondo lukabhejane:

Siyalusebenzisa lolu phondo uma indoda isifelwe umuzi wayo. Siyaluthaka nemithi egijima yonke imithambo yendoda. Ingani ngisho nabamhlophe ikakhulukazi emazweni eseMpumalanga bakha ngalo amaphilisi owomvusankunzi.

U-Gcumisa noNtombela (1993:59) bayafakaza bathi:

Uphondo lukabhejane lubaluleke kakhulu ekuthakeni imithi yomvusankunzi. Lubaluleke ngisho nasemazweni eseMpumalanga.

Kulolu cwaningo siyathola ukuthi uphondo lukabhejane lwenza izinto eziningi ngoba lwakha izinkomishi zetiye, amasoso, amavasi, amapuleti nokunye. Lunjalo nje luyabekwa nasendlini njengomhlobiso.

U-Mdluli uphawula ngamathambo kabhejane uthi:

Amathambo kabhejane siyawasebenzisa uma sakha insizi ekhothwayo. Siyathola futhi ukuthi ubhejane uzalwa nezilonda emakhwapheni kodwa abanye bathi zivela esezelwe aze afe enalezi zilonda. Nazo lezilonda siyathola ukuthi ziwumuthi wokwelapha esizweni samaZulu.

U-Gcumisa noNtombela (1993:59) bayafakaza bathi:

Izilonda ezisemakhwapheni ziyisithako esikhulu somithi wokwelapha ozozo, izilonda ezingalaphekiyo eziyibulawo kubantu.

3.2.7 Ingwenya

Kulolu cwaningo sithola ukuthi ingwenya nayo ingesinye sezilwane ezisemqoka esizweni samaZulu. Umzimba wayo uyimpilo yomuntu ngoba inyongo nobuchopho kuphela izitho zengwenya ezilahlwayo. Zonke izitho zayo zelapha abantu abagulayo.

Siyathola ukuthi isikhumba sengwenya nakuba singamaqeqeba sisibi ngale ndlela kodwa siyathola ukuthi uma sesixutshwe nemithi ethile siyaselapha isifo sesikhumba kumuntu ophilayo.

U-Gcumisa noNtombela (1993:63)

Isikhumba sengwenya kwenziwa ngaso izikhwama zebesifazane kanye nezicathulo eziphambili ezibiza eshisiwe imali.

I – Compton's Encyclopedia Umqulu 3 (1988:311) iyavumelana nokushiwo ngenhla lapho ithi:

Thousands of crocodiles are killed everyday by humans for sports and for commercial ventures. The skins provide leather for handbags luggage, shoes, belts and other items.

Yizinkulungwane zezingwenya ezibulawa ngabantu ngoba kudlalwa noma ngoba befuna ukudayisa. Isikhumba sengwenya kwakhiwa ngaso izikhwama, izicathulo, amabhande nokunye.

Siyathola futhi ukuthi kunamatshe avame ukugwinywa yingwenya unyaka nonyaka. Lamatshe-ke ayasetshenziswa kakhulu izinyanga ekwenzeni imithi yokubethela kanye neyokudayisa.

Kulolu cwaningo siphinde sithole ukuthi amafutha ayo kanye nesivimbo sayo kungumuthi omkhulu wokuvimba idliso.

U-Mdluli (2001) naye uyafakaza ngokushiwo ngenhla lapho ethi:

Amafutha engwenya elapha umeqo, ephinde avale ukuba ungadliswa. Kanti nesivalo somlomo sikhapha idliso siphinde sivale futhi ukuba ungadlishwa.

Siphinde sithole futhi ukuthi nomgogodla nawo unomsebenzi othile

U-Mdluli (2001) uyabeka uthi:

Phela umgogodla wengwenya uqinile ngakho-ke
uyikhubalo lokwelapha abantu abakhala ngeqolo
elibuhlungu.

Siyathola futhi ukuthi ukheshezi lwamathe engwenya uma seluxutshwe nemithi ethile lunuka kamnandi emzimbeni womuntu. Isintu singakhokha noma yini ukuze sizuze amakha azosenza sithaphuke unqambothi lomnqambunqekethe lwephunga elimnandi.

I – Compton's Encyclopedia umqulu 4 (1988:311) ifakaza ithi:

The musk glands of crocodiles are used in perfumed and the fat has many industrial users.

Izindlala zengwenya zisetshenziswa ukwenza amakha, kanti amafutha ayo asetshenziswa ezimbonini.

3.2.8 Insimba

Kulolu cwaningo siyathola ukuthi insimba ibaluleke kakhulu ngenxa yesikhumba sayo esihle.

Siyathola ukuthi isikhumba sensimba kuqoshwa ngaso imvunulo yekhethelo, izinjobo nezinene nezindidla noma izitobo.

Le mvunulo yensimba ingeyekhethelo kangangoba izinene zakhona zembathwa yinsizwa esinelwayo ngodwendwe, izimbathe ifanisane nezinsizwa zekhethelo eziyintanga yayo. Kanti futhi nentombi echanguzayo iyake ivunule ngaso lesisikhumba.

U-Nyawuza (2002) uthi:

Ngaphandle kwemvunulo thina siyazi ukuthi namaFutha
ayo abalulekile ekutheni abe yisihlanganiso senduko ukuze
umuzi wendoda ungavilaphi kodwa uqine.

3.3 Izinyoni zasendle

3.3.1 Igwalagwala

Kulo lolu cwaningo sithola ukuthi igwalagwala uhlobo lwenyoni eyaziwa kakhulu nebaluleke kakhulu esizweni samaZulu. Izimpaphe zayo zivame ukuhloba amakhosi nabamnumzane ababalulekile endaweni hhayi umuntukazana.

U-Msimang (199: 159) uyakufakazela lokhu okushiwo ngenhla lapho ethi:

Izimpaphe zegwalagwala zihlonywa ekhanda
ngabanumzane abadondolozayo. Laba phela yilaba
abayiminsinsi yokuzimilela lokhu izifiki zingelokothe
zidondolozele, kungathiwa zihlaba amathonga engabadi.

U-Gcumisa noNtombela (1993:86) baphawula bathi ngegwalagwala:

Cishe onke amakhosi ngaphandle kukaShaka ayevunula
ngophaphe legwalagwala.

Lokhu kubikwa ukuthi kungenxa yobuhle bombala wayo leyonyoni kanjalo nesithunzi sezimpaphe zayo okuyikhona okwenza lenyoni idume kangaka.

U-Mkhwanazi (2002) induna enkulu yakwaMpukunyoni ufakaza ngegwalagwala uthi:

Ngale nyoni kwakhiwa umuthi wobulawu okuphalazwa
ngawo abanumzane abasemqoka esizweni kuphela ukuze
babukeke esizweni kanti nophaphe lwayo lusetshenziswa

ekuphalazeni abanumzane abasemqoka olunye bese beluchoma ekhanda uma behamba noma beya emicimbini yesizwe.

3.3.2 Inqe

Kulolu cwaningo sithole ukuthi amanje yizona zinyoni ezazidla izidumbu ezazisuke zidindilizile ngezikhathi zezimpi kanjalo nalezozilwane ezabe zizifele. Amanje-ke ayeqoqa konke lokhu akudle. Siyakhumbula futhi ukuthi neNkosi uShaka uma ifuna ukubulala umuntu yayiya ezilwaneni ithi "amanje alambile." Nakanjani lowo osekhonjiwe wayesiwa kwagoqanyawo kuphele ngaye.

U-Gcumisa noNtombela (1993:91) baphawula bathi ngamanje:

Amanje ayedume kakhulu ngenxa yokuba imithuthambi edla izidumbu zabantu nezezilwane ezifileyo.

Lokhu-ke kuyasikhombisa ukuthi amanje ayasiza ukuhlanya izwe lenkosi njengoba kuye kwenzeke uma kukhona izinja ezifileyo kanjalo nasendle uma kunezilwane ezifile kubonakala ngawo amanje. Phele ezwa ngephunga uma kunesilwane esifileyo.

Kulolu cwaningo sibuye sithole ukuthi izimpaphe zenqe zibalulekile ekwakheni imvunulo eyayifakwa ekhanda ikakhulukazi yilabo ababizwa ngamashoshozela amakhulu empi.

U-Msimang (1991: 159) uyakufakazela lokhu lapho ethi:

Amashoshozela empi enza amadlokolo ngezimpaphe zenqe ukuze ale ukhasha empini ehlanye alingise lona inqe.

Okunye okutholakala kulolucwaningo ukuthi ikhanda lenqe liyasetshenziswa yizinyanga ekutheni imithi yokubhejela amahhashi. Impela kuthiwa uma uthole ubuchopho benqe nakanjani umuntu uyaliboniswa ihhashi elizohamba phambili emjahweni.

3.3.3 Ingqungqulu

Kulolu cwaningo sithola ukuthi lena yinyoni yempi. Uma ike yabonakala inqamula phakathi kwabantu noma emzini othile kusuka enkulu impi lapho.

U-Msimang (1991:160) uphawula athi ngengqungqulu:

Amakhosi akithi akhaliphileyo abebongwa ngokuthi
izingqungqulu.

Lokhu kusichazela ukuthi le nyoni inobuhlakani obukhulu. NeBhayibheli eliNgcwele liyabufakazela ubukhulu bengqungqulu lapho liveza ubukhulu bukaNkulunkulu ngokuthi:

INgqungqulu eyashaya amaphiko phezu komuzi
waseJerusalema.

Ngaleyo ndlela ingqungqulu iveza ubukhulu nobuhlakani bayo ezweni.

3.3.4 Insingizi

Kulolu cwaningo sithola ukuthi lena yinyoni ebika izulu. Uma ike yakhala lisuke lizoduma izulu. Iyasetshenziswa-ke kakhulukazi uma kubethelelwa izulu.

U-Gcumisa noNtombela (1993:101) baphawula bathi ngensingizi:

Izimpaphe, amathambo namafutha ensingizi asetshenziswa
kakhulu yizinyanga zezulu.

Kuyatholakala ukuthi ezinye izinyanga ezazelapha abagulayo zaziwasebenzisa
amakhambi axutshwe nezitho ezithile zomzimba wayo insingizi.

U-Nyawuza (2002) uphawula uthi ngale nyoni:

Uma sithaka umuthi wezulu siyaye sithake nezitho ezithile
zale nyoni bese sisebenzisa amakhubalo alezo zihlahla
ezingavamile ukushaywa yizulu, ezinjengomqandane
nomphafa.

Nabaculi bayakufakazela ubumqoka bale nyoni lapha becula bethi:

Okwakhala insingizi Madoda hheyi izulu liyadum' uma
kuza thina.

Lokhu kuveza ngokusobala ubumqoka bale nyoni obuhambisana nokuqwashisa labo
abasuke bekuleyo ndawo ukuthi kuza lukhulu luyanyelela, kuzoduma izulu.

3.3.5 Isikhova

Kulolu cwaningo sithola ukuthi le nyoni ibalulekile ekuqwashiseni ukuthi lukhulu
olungahle lubahlele kulowo muzi osuke ikhala phezu kwawo.

Kuyavela ukuthi uma sike sakhala phezu komuzi wendoda kuvuka wonke umuntu olele,
kubande amathumbu, umnunzane aphoqelekile ukuvuka ekuseni athatha izinduku
ayohlola kwabamanga ukuthi konakelephi.

U-Nyawuza (2002) uyafakaza uthi:

Umuthi okumele kuvikelwe ngawo lowo mhlola angase
uvele ekhaya kumele athakwe ngekhanda lesikhova.

U-Gcumisa noNtombela (1993:106) bayakufakazela lokhu lapha bethi:

Akungabazeki ukuthi umhlola olethwa yisikhova
kumele ukhishwe ngezintelezi ezithakwa ngezimpaphe,
amathambo nokunye okuyizitho zale nyoni.

3.3.6 Indwa

Kulolu cwaningo sithola ukuthi uphaphe lwale nyoni lwaluhloba inkosi uShaka nokho
nesilo samabandla esibusayo namhlanje, “uBhejane phum' esiqiwini” sihloba ngalo
uphaphe lwendwa.

Ubumqoka bale nyoni busobala ngoba isilo esibusayo namhlanje
sakwaKhangalamankengane sizifuyile lezi zinyoni futhi sizikhonzile ngoba zaziwa
njengezinyoni zezulu.

U-Msimang (1991:151) uyakufakazela lokhu lapho ethi ngendwa:

Lena yinkosi yezulu.

3.3.7 Isakabuli

Kulolu cwaningo sithola ukuthi lena yinyoni enezimpaphe ezinhle nezibukekayo.
Iyathanda futhi ukubukisa ngalobu buhle bayo.

U-Msimang (1991:159) ukufakazelile lokhu lapho ethi:

Ungafunga ukuthi isakabuli liyazi ukuthi linemibala
emihle ngoba linele libone abantu bese lidlalisela liveze
imibala emihle kuhle kwegigogo.

Kulolu cwaningo sibuye sathola ukuthi izimpaphe zesakabuli zivunula amakhosi
kuphela lapho kunemikhosi ethile. Kuyavela nokuthi umakoti uyavunula ngophaphe
lwesakabuli ngomncamo wakhe.

U-Gcumisa noNtombela (1993:99) bayabufakazela ubuhle bale nyoni lapho bethi:

Okubalulekile kule nyoni yizimpaphe zayo. Ngokuxuba
kwemibala emizimbeni kulo lihle ledlula ngisho
negwalagwala imbala. Izimpaphe zalo zivunula amakhosi
kuphela uma kunemikhosi emikhulu.

3.4 Izinyoka

Kulolu cwaningo siyathola ukuthi ongoti bezinyoka abanengi bathi izinyoka zaba
nebhadi zangafana nezinye izilwane ezithandekayo nezizwela ngabantu. Esikhundleni
salokho zingomabonwabulawe zize ziphele kwezinye izindawo. Zibulawa ngabantu
abangazi ukubaluleka kwezinyoka ukuthi kuyimvelo. Ongoti bayavumelana ngokuthi
inkinga enkulu ukuthi abantu abanalwazi olukahle ngezinyoka, kunalokho,
banenkolofoze ngezinyoka ukuthi zinobuthi futhi ziyashesha nokugasela kwazo
okungukuphazima kweso.

U-Heather (1998:46) unebhizinisi lokunakekela izinyoka, uphawula ngobumqoka
bezinyoka uthi:

Inyoka iyazixazulula zonke izinkinga zami.
Ngangibajwe inkunzi bengidunela imoto futhi ngiyidinga

into futhi ezongivikela. Ngangingafuni ukuphatha isibhamu ngoba kufanele uphathe isibhamu esifana ne AK47 esizokusebenzela kahle kanti kulezi zinsuku ngeke wakwazi ukuhamba nesibhamu esingako. Inyoka iyazixazulula izinkinga zami ngayiphatha ngabona indlela abantu ababehlehla ngayo uma bengibona ngiza. Nganquma ukuthenga izinyoka engizozifuya kanti zingivikela kahle ngaphezu kwezinja. Zingabangani bami abakhulu ziyizilwanyana ezinhle nezinobungani, ngiyadlala nazo kodwa ngiyazihlonipha ngoba ziyawenza umsebenzi wazo nokuqinisekisa ukuthi zinempilo futhi zihlale zijabulile. Nemoto angisayikhiyi noma sengehlile kuyo ngoba ngishiya zona ziyigade nezigelekeqe sezisaba kabi ukusondela emotweni yami. Kanti nasekhaya uma ngihamba ngivame ukushiya ibululu. Igama lalo uSathane, linolaka livikela amathuluzi enkampani yami. Izinyoka ziyefana nezinja, ziyamluma umuntu ezingamazi kodwa ngeke zimlume umnikazi wazo.

Kulolu cwaningo sizokhetha ezimbalwa ngobumqoka bazo esizweni samaZulu.

3.4.1 Imamba

Kulolu cwaningo siyathola ukuthi izinyoka eziningi zinesikhumba esibalulekile, esisetshenziswayo ekwakheni izicathulo, amabhade nezikhwama ezinhle eziseqophelweni eliphezulu nezibiza imali eshisiwe, amabhuzi, amacici kanye nezikhwama zamabhuku amasheke. Siyathola ukuthi imamba nayo ingezinye zalezi zinyoka ezinesikhumba esibalulekile emphakathini.

Siyathola ukuthi kunemithi ethile ethakwa nezitho ezithile zemamba ekwelapheni ezithile.

U-Nyawuza (2002) uyavumelana nalokhu okushiwo ngenhla uma ethi:

Igazi nenyongo yemamba kwenziwa ngakho umuthi wokukhuphula izinga lokukhanukela ucansi kubantu.

U-Mdluli (2001) naye uyafakaza ngobumqoka bemamba lapho ethi:

Umgogodla wayo ubalulekile siyawuthola siwuthaka nensizi yomeqo kanti futhi uyasiza kumuntu osuke ephethwe yiqolo. Amehlo ayo ayasetshenziswa nensizi ukwenza isigqabo sokuthi abantu bakwesabe bangakubuki ezinhlamvini zamehlo.

U-Zungu (2002) naye uyafakaza ngobumqoka bemamba lapho ethi:

Phela amafutha emamba anomsebenzi omkhulu kakhulu esizweni samaZulu. Izinsizwa eziphatha izinduku ziyazakhela umuthi onamafutha emamba owaziwayo ngokuthi owenduku. Siyathola futhi amafutha emamba esiza ukuvimba otikoloshe ukuba bangangeni ekhaya.

U-Xulu (2002) uyaphawula ngesikhumba semamba uthi:

Thina esinemimoya yobundawe siyasisebenzisa isikhumba semamba ekwelapheni kanye nasekuhlobiseni indlu lapho sisebenzela khona. Kwesinye isikhathi senza ngaso isikhumba semamba izincweba kanti futhi siyasetshenziswa ukwenza amabhande afakwa ezingalweni zezinsizwa.

U-Mgenge (2002) ufakazela uXulu lapho ethi:

Le ncweba engiyifakile eyesikhumba semamba selokhu ngayifaka ebuncaneni bami yingakho seyabamnyama kanje. Kodwa angisoze nanini ngehlukana nayo ngoba iyangisiza kakhulu empilweni yami. Uma ngike ngayibeka phansi ngizwa umzimba wami ulula ngale ndlela engingayazi.

U-Zizwezonke "Khekhekhe" Mthethwa (2002) naye uyafakaza ngobumqoka bemamba lapho ethi:

Amandla enginawo ngiwathole kuyo imamba le. Inyoka iyisithuywa sikaNkulunkulu, neBhayibheli Elingcwele likuveza ngokusobala ngenkathi lithi izwi kuMoses makalahle phansi induku ayeyiphethe yaphenduka inyoka ekhombisa amandla azobe enawo ukubhekana noPharaoh uma eseyokhipha abantwana bakwa-Israeli eGibhithe.

U-Ajith Bridgray (1998:14) uyafakaza ngamandla anawo ekuhloleni nasekwelapheni UKhekhekhe lapho ethi:

Zizwezonke "Khekhekhe" is treated with difference and respect because the 83-years-old healer has an amazing communication with poisonous snakes. It goes back many years, to the time he spent in the sea, when he met the spirits and saw giant sea snakes.

UZizwezonke Khekhekhe lona ungumuntu ohlukile futhi ohlonishwayo. Lenyanga ineminyaka engama-83 ubudala inendlela yayo emangazayo yokuxhumana nezinyoka eziyingozi. Lokhu kusukela eminyakeni eminingi eyadlula lapho eyethwasa khona ehlala olwandle edibana nemimoya futhi wabona nezinyoka ezinkulu zasolwandle.

UZizwezonke "Khekhekhe" Mthethwa uyaqhubeka ngobumqoka bezinyoka uthi:

Phela ngabafowethu beqiniso laba, bangivikela ngisho emndenini wami imbala kanye nempahla yami yonke ekhaya. Bheka ngisho nale moto yami ayikhiywa ngisho sesilala ngoba imamba le ilala phakathi. Nabantu abeza ngobubi ekhaya yizona kuqala ezibezwayo nezibabonayo bese kusuka uthuli lwezichwe. Yimi kuphela engiyolamula lapho ngoba ngiyakwazi ukuxhumana nazo, kanti nazo ziyangihlonipha.

U-Ajith Bridgaj (1998:15) uyavumelana nokushiwo ngehla lapho ethi;

An uncanny sense of communication seems to exist between the gab-toothed healer and the snakes. Khekhekhe seems to have hypnotic control over them. In an act that would spell death for anyone he handles these poisonous playmates by the neck and casually shoves their heads into his mouth.

Le ndlela yokuxhumana ibukeka ikhona phakathi kwezisinkazi uKhekhekhe kanye nezinyoka. UKhekhekhe ubukeka engumuntu onomlingo mumbé wokuthobalisa izinyoka. Kulesi senzo singasho nokufa, umane eyibambe entanyeni afake ikhanda layo emlonyeni wakhe.

U-Philisiwe (2002) omunye wamakhosikazi kaKhekhekhe uyafakaza naye ngokuthi emndenini nguKhekhekhe kuphela okwazi ukuxhumana nalezi zinyoka lapho ethi:

He has great control over the snake. If at any stage a snake becomes agitated he communicates with it and calms it - the snakes will simply coil up and lie still.

Inamandla amakhulu phezu kwezinyoka. Uma inyoka icasuka ukhuluma nayo uyipholise inyoka ivele iziqoqe bese ilala ithula.

3.4.2 Ibululu

Kulolu cwaningo siyathola ukuthi ibululu yinyoka ebaluleke lapho kwelashwa.

U-Mdluli (2002) uphawula ngobumqoka bebululu lapho ethi:

Ibululu siyalisebenzisa okwakheni umuthi wokuqina ngoba uma uqine kahle ngalo akekho umuntu ongakuxazulula uma unenye indoda sewubambene.

U-Nyawuza (2002) naye uyabeka ngobumqoka bebululu lapho ethi:

Amafutha esikhumba salo asetshenziswa kakhulu ekwelapheni nasekuthakeni izibiba. Kuyavela ukuthi isikhumba sebululu siyasetshenziswa ekwakheni amabhande nezikhwama ezisetshenziswa ngabantu.

Ibululu libuye libe yisibethelo limbelwe esangweni lezinkomo ukuze noma zilahlekile zibuye ekhaya zingahambi kakhulu, zibe amavila njengalo.

3.4.3 Imfezi

Siyathola ukuthi abukho kangako ubumqoka bale nyoka. Nokho buyavela ubumqoka bayo kwabanye abazuzayo ngayo kanti kwabanye lobu bumqoka buwububi, ngoba bubhidliza imizi yamadoda yakhile kusale izindonga. Phela imfezi uma igaselwa noma ihlaselwa iyakhwifa ukuphebeza isitha sayo. Ngakho-ke kwakhiwa umuthi omubi wesichitho ngekhanda layo.

U-Mdluli (2002) uyafakaza uthi:

Imfezi ingumuthi omkhulu kabi wesichitho. Uma sengerwubophele nemithi yami alipheli iviki isitha engilwa naso sisahleli endaweni. Isichitho ngivame ukuxosha ngaso abathakathi abakhile endaweni. Kusa engasekho nomndeni wakhe, esethuthile.

Kuyavela ukuthi nabesifazane bavame ukukhendla kuye umuthi wesichitho uMdluli lo.

3.4.4 Inhlwathi

Kulolu cwaningo kuyavela ukuthi inhlwathi iyinyoka yenhlanhla. Ukuyiphupha nje kwenza uthole inhlanhla. Uma ufuna ingane ingakhulelwa nokukhulelwa nje uma uyiphuphile. Ubumqoka bale nyoka bugqama kakhulu emathwaseni nasezangomeni

ngoba uhlobo lwenyoka ethintana kakhulu nabaphansi, yingakho-ke izangoma namathwasa emvunulweni yabo befaka ingxenye yezikhumba zayo, kanye neziphandla zayo. Iziphandla lezi ziyingxenye yemvunulo yesikhumba evunulwa ngamathwasa nezangoma, kwazise phela nabadala babevunula ngezikhumba. Ngakho-ke onabadala ukhombisa ukuhlonipha ngokuba abe yilokho ababeyikho. Iziphandla futhi uma zisezintsha zidonsa abaphansi ngephunga lazo.

Amanye amathwasa athunywa ngabaphansi bakubo ukuba ayolanda inhlwathi esizibeni. Lokho kukhomba ukuthi lelo thwasa lizoba namandla obungoma adlulele. Lisuke linedlozi eliyolenza liphumelele, lidlondlobale emsebenzini walo. Nokho akuwona wonke amathwasa ayilandayo inhlwathi emanzini.

Ubumqoka benhlwathi noma imfundama buyavela ngoba isikhumba sayo linqwamba ngaso ithwasa ukukhombisa abaphansi ukuthi liyifezile injongo yabo yokuyoyilinda esizibeni. Siyathola futhi ukuthi nenyama yayo isemqoka ngoba iyaqotshwa ihlanganiswe nenyama yembuzi ebihlatshiwe bese kuba yizintelezi zethwasa lezo. Ubumqoka benhlwathi buyavela lapho isetsheziswa ekwelapheni.

U-Nyawuza (2002) ufakaza ngobumqoka bamafutha enhlwathi uthi:

Amafutha enhlwathi athakwa nemithi ethile okwenza izinyamazane zokushunqisela izingane uma zethuka ebusuku. Enjalo nje ayasetshenziselwa ukwelapha isifo sokudabuka kwezinyawo. Kanti futhi ayasetshenziswa kumuntu onomthungo osemusha ukuze kusheshe kuphole umthungo lowo.

U-Ndlela (2002) uyabeka naye ngamafutha enhlwathi uthi:

Inhlwathi yiyona nyoka enombala omuhle nohehayo, ngakho-ke sivame ukusebenzisa amafutha ayo uma sithaka izimonyo zesigqabo ukuba umuntu wesifazane akuthande. Kanti ke umgogodla wayo siwusebenzisa

uma sakha umuthi womeqo. Isikhumba sayo senza ngaso amabhande okulwa esivame ukuwenzela izinsizwa eziphatha izinduku.

Kulolu cwaningo kuyavela futhi ukuthi isikhumba senhlwathi ngobuhle baso kwenziwa ngaso amabhande amahle afakwa emabhulukweni, sakha izikhwama ezinhle ezivame ukuphathwa ngabesifazane kanye namajakhethi agqokwa ngabesilisa nabesifazane.

3.5 Izilwane zasekhaya

Kulolu cwaningo siyathola ukuthi impilo yesizwe samaZulu incike kakhulu ezilwaneni zasekhaya. Ubudoda nobuswezi bendoda bugqanyiswa imfuyo enayo. Ukuthokoza nokwenama esizweni samaZulu kukhonjiswa ngazo. Ukujezisa nokuncoma kusetshenziswa zona lezi zilwane. Kuliqiniso elingephikiswe muntu ukuthi izilwane zasekhaya ziwumgogodla nomthombo wempilo esizweni samaZulu.

3.5.1 Inkomo

Kulolu cwaningo sithola ukuthi izinkomo ziwusizo olukhulu esizweni samaZulu, ziyinsika yebhodwe, ngoba izinkabi ziyasetshenziswa ukulima odadawe bamasimi kanti izinkomo ziasengwa kudliwe amasi. Kwesinye isikhathi inkomo iyahlatshwa kudliwe inyama. Siyathola ukuthi izinkomo kumaZulu ziwuphawu lokukhombisa uthando, ukubonga, ukuncoma kanye nokuhlonipha.

UMkhombi "Intethemanqondo" (2002) uyafakaza ngobumqoka benkomo lapheleli:

Insizwa noma umnumzane esizweni samaZulu ukhombisa noma uphelelisa uthando lwentombi ngokushaya ezekhethelo izinkomo ziyocela isihlobo esihle. Kanti nentombazane uma iziphathe kahle nabazali bayo bayemulise ngenkulu inkomo bebonga ukuziphatha kwayo.

Uyaqhubeka athi:

Uma ingodusi iziphathe kahle esokeni layo liyaye liyikhehle ngenkulu inkomo libonge ukuziphatha kwayo. Kanjalo noma insizwa iziphathe kahle uyise uye ayilobolele ancome inhlonipho nokuziphatha kahle kwayo. Kanti nomkhwenyane uma elobole kahle ekhweni lakhe uyabizwa ezocolwa ngenkulu inkomo. Namaqhawe asuke ehlabene empini iyaye inkosi iwabonge ngokuwaxoshisa ngezinkomo.

Kulolu cwaningo siyabuthola ubumqoka bezinkomo lapho kudaleke khona amacala sezibanjwe inhlawulo, zigeza namagceke emizi yamadoda. Uma umuntu ethe waphambuka esizweni samaZulu kuyaye kubhekeke ukuthi ashweleze. Kuyaye kuye ngobungako bokona kwakhe bese kudingeka isilwane esingangakho.

U-Ndlela (2002) ufakaza okushowo ngenhla lapho ethi:

Uma umfana noma insizwa ikhulelisile ihlawula ngenkomo yokugeza igeze amabala omuzi wendoda. Kanjalo nowesifazane uma ebanjwe oqotsheni uthunyelwa kubo ayolanda inkomo yokugeza amagceke omuzi lapho egange khona. Uma umnumzane enecala elithile alenzile, uvame ukuhlawuliswa ngenkomo noma ngezinkomo.

U-Ndlela uqhubeka athi:

Noma kungasavamisile ezinsukwini isiphila kuzo kodwa umuntu uma eshonelwe emagcekeni okungesiwo awakubo, izihlobo zakhe ziyawugeza umshophi ngokuhlaba inkomo kulowo muzi.

Buyavela futhi ubumqoka benkomo uma umndeni ulahlekelwe ngomunye wawo. Kuyake kuhlatshwe inkomo yokumphelekezela. Kweminye imindeni kusetshenziswa isikhumba senkomo ukugoqa isidumbu selunga ikakhulukazi ubanumzane. Uma

kuhambe umnumzane besekulandela ihlambo, uma libuya nje ukuyozingela kuwa inkomo. Emuva kwehlambo kugezwa amantombazane noma amadodakazi kamufi asagana nawo ahlathiswa inkomo ageze ngomswani nenyongo. Emva kwalokho kwenziwe omunye umsebenzi wokugeza noma wokukhuphula umufi nakuwo futhi kuhlatshwa inkomo.

Buyavela futhi ubumqoka benkomo emicimbini yokuganana. Lobu bumqoka bufakazelwa nangabaculi ezingomeni ezithi:

Ubuhle bendoda zinkomo zayo
Ungalibali ntombazane

Enye ithi:

Ziph' izinkomo zamalobolo
Lashonilanga lashonilanga

Kuliqiniso ukuthi ngesiko lamaZulu uma insizwa noma indoda isifuna ukuganwa kumele ilungise izinkomo kuqala, bese ithumela umkhongi ukuba ayolobola ahambise ummese nezibizo. Umnumzane wekhaya noma uyise wentombazane uma enelisekile yizinkomo zamalobolo uyaye bese ehlabisa umkhongi ngenkomo ebizwa ngokuthi indlakudla yakhe.

U-Ndlela (2002) uyafakaza uthi:

Phela nomkhwenyana uyaye abizwe bazomcola emzini ngokumhlabisa inkomo. Uma abayeni sebelobole baqeda umkhwenyana ukhehla ingodusi yakhe ngokuyifaka umhlwehlwe wenkomo.

Uma sekunqunywe usuku lomgcagco intombazane iyancama kwabo, uyise uyihlabisa inkomo yomncamo. Uma esefika emzini umakoti nabo bamhlabela inkomo yomqholiso aphinde athelwe ngenyongo yayo. Umakoti emzini akalokothi adle amasi noma ubisi lwasemzini. Unikezwa indlamasi ngumyeni wakhe okuyinkomo yensikazi.

Ubumqoka benkomo buyavela futhi uma ithwasa selizosuswa liyoboniswa noma koba yilo idlozi elizisholoyo ukuthi mayilizwe ngenkomo enombala onjani. Kodwa kwenye inkathi kuba yimbuzi. Uma idlozi lifune inkomo kuye kusikwe iminqwambo enkomeni.

U-Mjaji (2002) uyaqhubeka nobumqoka bezangaphakathi zenkomo lapho ethi:

Kuyaye bese kukhishwa inyongo enkomeni ithakwa ngemithi ngendlela yedlozi. Kuphindwe futhi kukhishwe umswani wayo, bese kuhlangukiswa nemithi ethile ukuze kugezwe ngayo, ophuma ebomvini. Lokhu kusuke sekuyinkomba zokuthi usesendleleni eya ebungomeni ngempela.

Uma ithwasa selivuthiwe, seliqeqeshekile ngendlela efanele liyaye bese liyaphothulwa ngenkomo. Kwesinye isikhathi ithwasa litshelwa yidlozi lalo ephusheni uma sekufuneka liphothulwe. Idlozi lize lisho nenkomo elifuna kuphothulwe ngayo umcimbi nokuthi lifuna eyabulili buni nenombala onjani.

U-Mkhize (2002) uma ebeka ubufakazi ngalokhu uthi:

Lazifikela lona idlozi kimi lizokhomba inkomo elifuna ukuba ihlatshwe. Laphinda futhi lathi kufanele nginqwambe ngenkomo emhlophe enamabala abomvu.

Yiyo le nkomo ehlatshelwa umcimbi nokuphothulwa idlozi elizikhethela yona ukuze kuhlinzekwe ngayo abeze kulo mcimbi. Ithwasa-ke liyaye limunce igazi enxebeni layo njengenqubo yesiko elisuke lithwase kulo. Phela amadlozi adla igazi nenyama ngomoya. Ngakho-ke uma ithwasa liphuza igazi lenkomo, amadlozi azolidla ngomoya kulo ngoba liyisidleke sawo.

U-Krige (1936:307) naye uyavumelana nokushiwo ngenhla lapho ethi:

On the arrival home of the initiate, who come covered in white clay, a beast is killed and he, again, applies his mouth to the wound in the same way as for the Nqwambisa goat.

Ekufikeni kwethwasa ekhaya, elisuke ligcotshwe ngobumba olumhlophe umzimba wonke, kuyaye kubulawe isilwane, liphinde futhi liphuze enxebeni ngendlela efanayo nasembuzini yoku nqwambisa.

Kulolu cwaningo kuyavela ukuthi ubuhle benkomo bulele esikhunjeni sayo. Miningi imibala yezinkomo, yingakho amadoda asuthayo ayefuya izinkomo ezicishe zibe nombala owodwa. Kanti futhi namabutho ayephatha izihlangu cishe zombala owodwa. Kuyavela ukuthi isikhumba senkomo kwakuyizona zembatho ezisemqoka esizweni samaZulu kanti nanamuhla kusenjalo futhi kohlala kunjalo. Izembatho esizweni samaZulu zazikhomba isigaba umuntu akuso.

Umntwana omncane wayengambathi lutho wayesongwa ngesiphuku uma kumakhaza noma elele. Umfana yena wayenganquni isikhathi eside njengentombazane, wayesheshe eqoshelwe ibheshu. Esikhumbeni senkomo siyathola ukuthi ingodusi yayibhinca isidwaba bese yenza uxolo phezu kwamabele. Isidwaba phela yiyona ngubo yokuhlonipha abasemzini nabangasekho basemzini. Kuyo inkomo amaqhawe nezinsizwa zisika amahawu okuhloba nawempi. Izinsizwa nabamnumzane bavame ukuqopha ibheshu lenkonyane esuke inombala omuhle.

Amakhosikazi wona abhinca izidwaba ezenziwe ngaso isikhumba senkomo, abese egqoka ingcayi ukwemboza amabele, nayo eyenziwe ngaso isikhumba senkomo. Izicathulo namabhande kanye namajakhethi amahle avame ukugqokwa yintsha yanamuhla amanye awo akhiwe ngaso isikhumba senkomo.

Izintambo nezitilobho zokubophela izinkabi zakhiwe ngazo izikhumba zezinkomo. Ubumqoka bezinkomo siphinde sibubone lapho seziselekelela ekulimeni odade ngendlale bamasimu.

U-Ndlela (2002) naye uyajobelela ngobumqoka bezinkabi lapho ethi:

Izinkabi ziyasentshenziswa ekuthutheni ukudla emasimini sekuya ezinqolobaneni. Ziphinde zithwale imithwalo enzima njengobumqoka nokunye. Zinjalo nje zisiza nabantu abamadolo nzima, abangaphilile basiwe emtholampilo, nezaguga nabakhubazekile bathuthwa ngazo uma beya ukuyohola udekile ezikhungweni zokuhola. Ebusika izinkabi zisiza ekuthutheni izithungo zotshani ziyiswe emakhaya, zikhe namanzi.

3.5.2 Imbuzi

Kulolu cwaningo sithola ukuthi imbuzi yisona silwane esibaluleke kakhulu ukwedlula zonke izilwane ezifuywayo esizweni samaZulu, yisona silwane esibalulekile kwabaphansi. Yingakho kuyisona silwane okuthunywa ngaso amadlozi. Imbuzi lapho ihlatshwa iyakhala asheshe ezwe amadlozi noma abaphansi bese belalela ukuthi kucelwani, kuxoliswani noma kubongwani. Imbuzi yisona silwane esikwazi ukumema abaphansi ukuthi mabalalele, kanti futhi iphunga layo yilona elisondeza abaphansi.

U-Bizokwakhe "Umsawentshitshi" Msibi (2002) uphawula ngokubaluleka kwembuzi uthi:

Imbuzi yisona silwane okubikezelwa ngaso umsebenzi osuke uzokwenziwa kusasele iviki noma amalangana ngaphambi kosuku lomsebenzi lowo. Ngale mbuzi kusuke kubikelwa abaphansi ukuthi bengamangali uma bebona sekugcwele abantu ekhaya bephuze, bejabule, begida nanokuthi ungowani lowo msebenzi.

U-Bizokwakhe "Umsawentshitshi"(2002) uyaqhubeka uthi:

Uma kuzoba nomcimbi wokukhipha intombazane iyogana
noma kungena umthimba ekhaya kuyaye kubikwe
ngembuzi. Noma ngabe nhloboni yomcimbi ozoletha
abantu abaningi uyabikwa kwabalele.

Ubumqoka bembuzi buyavela lapho kugezwa amanxeba omuntu osuke efe ngengozi. Kungaba yingozi yemoto, yokudutshulwa, yokugwazwa yokushaywa nezinye izingozi ezingenza umuntu afele ehlane. Lokhu kugezwa kwenzelwa ukuba lowo osuke eshonile ekwazi ukungena ekhaya aphinde ekwazi ukuhlangana noyisemkhulu kwabaphansi.

Ukubaluleka kwembuzi siyakuthola esizweni samaZulu, lapho ingane izelwe yenzelwa imbeleko noma ifakwa isiphadla ekhaya kubo, nguyise noma uyisemkhulu. Ubumqoka bembuzi buyavela futhi uma kukhona othwasayo ekhaya iyaye isiwe kulowo osuke ethwasisa lowo muntu ibizwa ngokuti imvumakufa. Ngale mbuzi ithwasa lisuke livuma ukuthi liyalemukela idlozi kanti futhi yona imbuzi ngeyokulikhanyisela emadlozini akubo ukuze lithwase kahle nezifo ebeziliququda zilixolele. Ngemvumakufa izihlobo zethwasa zisuke sezivuma ukuthi umuntu wazo makathwasiswe.

Kuyo le mbuzi kukhishwa imvunulo yethwasa okuyiminqwambo, iziphadla zezikhumba nenyongo ezochonywa ekhanda lethwasa. Iziphandla lezi zifakwa yithwasa ezihlakaleni, ngenhla kwezindololwane, emaqakeleni nangenhla kwezihluzi. Izikhumba lezi zivunuliswa amathwasa ziwumfuziselwa wokuthi empeleni isikhumba siyimvunulo yendalo umuntu azalwa nayo. Kwabona abantu abadala phezu kwesikhumba sabo semvelo babevunula ngesikhumba. Ngakho-ke umuntu abamngene kufanele abahloniphe ngokubhinca imvunulo eyakhiwe ngembuzi abathintene nayo.

U-Ndlela (2002) uphawula ngeminqwambo uthi:

Iminqwambo yembuzi ifakwa sewuvume idlozi. Abantu bakubo kwethwasa balungisa imbuzi. Isangoma-ke siyaye sibanike usuku okufanele bafike ngalo bazovuma idlozi, basho ukuthi bayavuma yini ukuba lithwase ithwasa.

3.5.3 Inja

Siyathola ukuthi esizweni samaZulu inja ingugqayinyanga omangalisayo, isizwa yikhala layo ehogela lehlukanise umoya. Inja iyakwazi ukuhlukanisa isihambi kanye nomuntu wasekhaya.

U-Mkhombi "Intethemanqondo" (2002) naye uyafakaza ngobumqoka benja uthi:

Inja ihlakaniphe ukwedlula umuntu ngoba iyakwazi ukubandlulula isigebengu phakathi kwabantu abaningi, iyakwazi ukubona umuntu ongcolile njengomkhunkuli ivele inengwe kuthi ayimbulale.

Yingakho-ke umuntu osukelwa yizinja phakathi kwabantu engabazisa kuze kuthiwe makayekele lokho akwenzayo okubonwa yinja. Ubumqoka benja buyavela futhi lapho isivikela umniniyo kulabo abasuke bemhlasela noma menzakalisa.

U-Ndlela (2002) uyafakaza uthi:

Phela inja iyamazi umniniyo, iyamthanda ize imkhonze kakhulu, njengesihlobo sayo. Ikhombisa uthando lwayo ngokuyaluzisa umsila ize igxumagxume ikudlalisa. Yingakho-ke uma umniniyo ebhekene nengozi, iqoma ngisho ukufa.

Emdlalweni womoya osihloko sithi "Isithunzi" owawusakazwa emsakazweni wesiZulu uKhozi FM (2001) buyavela ubumqoka nokubaluleka kwenja lapho uQembu ehlasela uFelumusa ngenhloso yokumbulala. Wanele wagadla uQembu, yasuka yahlala izithonto yanginqa phansi yamdlovuza kangangokuthi yaze yakhuzwa nguye uFelumusa esebona ukuthi izombulala, wavuka lapho esemanxebanxebawa wabamba eze ngayo. Kanti uhamba nje usayokwakha olunye uzungu. Isu lakhe lagcina ngokuphumelela ngoba wakwazi ukumbulala ehlathini ngesibhamu. Yazamainja ukumvikela uFelumusa kodwa yehluleka. Yahlala naso-ke isidumbu isigadile ehlathini. Iqembu lezakhamuzi elase liphumile licinga uFelumusa lasizwa wukukhonkotha kwayoinja eyeza kubo yaphinde yabaholela esidunjini sika Felumusa.

Ubumqoka benja esizweni samaZulu busobala ngoba injinja ziyahlonishwa kufanele futhi ngoba zinomqondo onjengowomuntu, uma uyikhuza iyezwa, uma usasazela iyezwa isuka ihlale, uma uthi ayiphume endlini yenza njengoba ushilo. Uma uyithuma iyaya.

Kulolu cwaningo siyathola ukuthi umainja ifundiswe kahle iyakwazi ngisho ukwelusa izinkomo.

U-Mkhombi "intethemanqondo" (2002) naye uyavumelana ngokushiwo ngenhla lapho ethi:

Kwanele kwathiwa zonke izingane maziye esikoleni, kwazimuka ikhanda kimi ngoba ngaphenduka umfana wezinkomo. Ngabona nami kungcono ngizifundisele nangu uBhengenyanan esho ekhombainja. Yiyona-ke esingisiza ekwaluseni izinkomo. Nginele ngivule umgoqo, bese eziqhuba eziyisa emadlelweni, uyakwazi ukuzishekelela ukuba zingayi ekudleni kwabantu nantambama ngivele ngime laphaya egqumeni ngimemeze, bese iziqoqa izibuyisa ekhaya.

Kuyavela ukubaluleka kwenja ezindaweni ezinezigebengu nabakhunkuli, izinja ziyasebenza ukwexwayisa abanikazi ukuthi kukhona okushaya amanzi. Kuyavela futhi ukuthiinja egeqeshwe kahle uyakwazi ukuyithuma ngisho esitolo ngokuthi ulengise isikhwama entanyeni ubhale lokho okufunayo ufake incwadi esikhwameni izobuya nakho konke obukufunile.

Siyathola ukuthi izinja ezifundiswe kahle ziyakwazi ukulandela umkhondo othile kungaba yizigebengu, izikhali, izidakamizwa kanye nokunye okufihliwe zikuvumbulule zikubeke obala. Buyavela futhi ubumqoka bezinja ngoba iyakwazi ukuhola impumputhe zihambe izwe namadolobha ziwaqede ngaphandle kokuba nenkinga.

U-Ndlela (2002) uncoma ukwethembeka kwenja yakhe uthi:

Nansi eyami, ibhidi lwakwabo ifundisekile, yayithi uma ibamba inyamazane sizingela iyidle, ngayishaya, ngayikhothisa, manje noma ngingekho uma ike yabamba inyamazane iyodwa ibuya nayo la ekhaya kudliwe nayo ngiyiphekele okwayo kwangaphakathi.

3.5.4 Ikati

Kulolu cwaningo sithola ukuthi nekati lineqhaza lalo elikhulu ekhaya. Cishe kuzo zonke izilwane asikho isilwane esinenhlanhla nesithandwayo ngabantu esedlula ikati. Naye unkabi lo uyazithanda bo. Bheka ngoba noma ngabe kuthiwa uyazikhulula uqhanda umgojana ezikhulule khona abese egqiba ukugcola kwakhe. Yingakho-ke umphakathi ulikhonze kangaka. Ezinye izilwane ziyaxoshwa uma zingena endlini lona lingena likhululeke ngangoba lize liyolala nasembhedeni, nasebusuku alikhishwa lona lilala kanye nabantu.

Okwenza libe nenhlanhla engaka esizweni samaZulu yingoba livikela izimpahla zokugqoka endlini, izingubo zokulala, ukudla okudliwayo kanye nokunye okuningi

okungavaliwe ekudliweni ngamagundane. Kuyavela futhi ukuthi nangaphandle ezinqolobaneni ikati linomsebenzi omkhulu ukuba ummbila ungadliwa ngamagundane.

U-Mkhize (2002) naye uyafakaza ngobumqoka bekati uthi:

Ikati yisangoma esingaphikiswa muntu. Abantu kumele baqaphelisise ukwenza kwalo ukuze baphephe. Uma kuzongena izulu ekhaya, ubona ngalo liphuma libaleka liyobhaca kwenye indawo.

U-Mkhize (2002) uyaqhubeka ngobumqoka bekati uthi:

Kanjalo futhi uma lizoduma izulu line imvula enkulu uyobona ngekati liqoqa abantwana balo liyobabeka endaweni ethile nesithile nevalekile. Lokhu-ke kuzinkomba zokuthi nawe phuma uqalaze izingane ukuba zibuye ngasekhaya lingakani kakhulu uqalaze nabafana bezinkomo ukuba zidle nganeno kwasekhaya.

Kuyavela futhi ukuthi ikati liyasiza ngephunga lalo ukuxosha inyoka esuke ingene endlini ningasayiboni. Uma nifake ikati kuleyo ndlu lizophuma libaleke. Okwenu ukuyilinda emnyango.

U-Ndlela (2002) naye uyabeka ngobumqoka bekati uthi:

Ngesinye isilwane phela ikati, uma kukhona ogulayo ekhaya, uyobona ngalo selinyamalala ukuthi lowomuntu uzoshona.

3.5.5 Inkukhu

Kulolu cwaningo sithola ukuthi inkukhu yisona silwane esivulelekile ukuba singahlatshwa noma ngubani noma nini ekhaya. Ayilindi ubaba ukuze ihlatshwe. Inkukhu yisona silwane esinenyama emnandi ukwedlula ezinye izinyoni futhi yiyona nyama evame ukutholakala cishe yonke imizi ukondla imindeni nokugada izihambi. Kuyona futhi sibuye sithole amaqanda okodla umndeni.

Kuyavela futhi nokuthi amaqubu ayo inkukhu le abalulekile ngokwenza izigqoko zabezifazane kanye nezikhafu. Amanye asetshenziswe ukwenza imiqamelo. Ubumqoka benkukhu buyabonakala lapho kwenziwa imisebenzi yabangasekho. Ithathwa njengomxhumanisi kwabaphilayo nabalele. Inkukhu ibalulekile ngobuchule bayo bokukikiliga lapho sekusa. Isuke ivusa abalele ibatshela ukuthi sekusile. Lokhu ikwenza nsuku zonke ingekho oyitshela isikhathi. Abaphansi-ke bafuna izilwane ezikhaliphile njengayo. Yingakho amathwasa echonywa isidlunkulu senkukhu ekhanda ukuze ahlale ekhaliphile. Inkukhu nesindlukulu sayo kubalulekile edlozini. Inkukhu phela iyakhala uma ihlatshwa ngakho-ke umsindo wayo udoba amadlozi, ezwe ukuthi ayabizwa endaweni ethile abese ayasondela

Kulolu cwaningo kuyavela futhi ukuthi inkukhu iyasethenziswa emithini yokuhlamba, nokugeza izithunzi kumuntu othwasayo ukuze engene edlozini. Kuyacaca-ke ukuthi inkukhu ngeyokususa izithunzi kubantu abethwasayo.

U-Hlongwa (2002) uyafakaza naye uthi:

Izinkukhu akuzona ezokususa isithunzi emathwaseni kuphela kodwa izinyanga nabathandazi bayazisebenzisa lapho kulahlwa umuntu uma esuswa isilwane noma umnyama othile.

U-Ndlela (2002) yena ufakaza ngobumqoka benkukhu uthi:

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

U-Ndlela (2002) uyaqhubeka uthi:

Isitibhili senkukhu siyasiza ekwelapheni indlebe uma usiconsisela kuyo. Kuyavela futhi ukuthi izinkukhu zisetshenziswa esizweni samaZulu ngokuthengiselana izinto ezinjenge nsonto, ubuhlalu, abathunga amacansi nokunye.

3.6 Ekunothiseni ulimi lwesiZulu

Kulo lolu cwaningo sithola ukuthi okunye okwenza izilwane zibaluleke kangaka esizweni samaZulu yindlela eziyingxenywe ngayo yolimi lwesiZulu. Siyathola ukuthi okhokho babenobuciko nobunyoninco bokuqaphelisisa ukwenza kwesilwane ngasinye bese besisebenzisa olimini lwabo. Lokhu kufakazelwa ukutholakala kwezilwane ezibongweni zamakhosi kanye namaqhawe, ezageni ezishweni, eziphicaphicanweni kanye nasezinganekwaneni. Siyathola ukuthi izaga nezisho zenza ulimi lunothe ngoba ziwumfanekiso njengoba zifanekiswa ngezilwane.

U-Msimang (1991:3) uyakufakazela lokhu okushiwo ngenhla uma ethi:

Izisho nezaga nazo zinokubaluleka kwazo. Zona zingusawoti wenkulumo. Inkulumo engenasisho nasaga iduma, ayehlukene nenyama engayolisiwe ngosawoti. Ziyasiza futhi ekubeni inkulumo inabe, ishaye emhloleni, ikubeke obala kwabha lokho okusuke kukhulunywa ngakho.

3.6.1 Ukuvela kwezilwane ezibongweni zamakhosi namaqhawe esizwe

Lolu cwaningo luyaveza ukuthi izibongo zamakhosi namaqhawe esizweni samaZulu ziqukethe amagama ezilwane futhi lezo zilwane ezithile esingathi ngezekhethelo ngoba phela zisuke ziveza ubunjalo benkosi noma beqhawe lelo. Ngokuvamisile izilwane ezivela ezibongweni yilezo ezaziwa ngokuthi zinolaka noma ziyingozi.

Kwelameleka ukuthi ukuvela kwengwe ezibongweni zamakhosi namaqhawe kwejwayelekile. Nakuba ziziningi izilwane ezivela ezibongweni sizothinta ezimbalwa.

(i) Ezibongweni zenkosi uShaka kuthiwa:

Oye wakh' amanxiw' oThukela
Lapho kucush' isilo ngomwowane

Ucwaningo luveza ukuthi lezi zibongo zenkosi uShaka wazithola ngoba akha umuzi wakwaDukuza endaweni eyesatshwa ngoba yayinezingwe. Ngenxa yesibindi sakhe uShaka wawakha lo muzi wakwaDukuza phezu koThukela.

(ii) Ezibongweni zenkosi uCetshwayo kuthiwa:

Isilo esimaduna
Ujininind' omnyama
Ongabubende bezingwe

Kulezi zibongo siyathola ukuthi nakuba inkosi uCetshwayo wayemusha kodwa wayenegazi elinesithunzi sobungwe.

(iii) Kwezenkosi uDinizulu kuthiwa:

Uliso lifana nonyazi lweZulu sengathi olwengwe

Kulolu cwaningo siyathola ukuthi ngaphandle kwesithunzi ayenaso uDinizulu kepha wayengumuntu ocabanga asheshe futhi enze izinto ngokushesha kuhle kwengwe.

(iv) KwezikaNdlela kaSompisi kuthiwa:

Insingizi edond' ubusuka
Magaju njengengwe
Inhlanz' eyeq' iphindelela

Lapho sithola ukuthi uNdlela lona wayegxumisa okwayo ingwe cishe loku kuba namagoso okwakumvuna uma ebhekene nezitha, yikho kanye okwakumbeka esimeni sokuba yena ehlale edla umhlanganiso waze wathenjwa ngabafowakubo noma ibutho lakhe waze wathathwa njengeqhawe.

Kulolu cwaningo siyathola ukuthi ingwe inezimpawu eyaziwa ngazo uma ihlasela isitha sayo. Umuntu ubongwa ngayo kusuke kunezimpawu ezithile kuye lezo ezifuze ezengwe. Ingwe ezibongweni ingasho ukuba neso elibukhali ekubukeni izinto, ingasho umqondo osheshayo, ingasho ukuba namandla okulwa kanye nawokugijima, ingasho ukuba namaqhinga okulwa, ingasho ukushesha ukuthukuthela uma uchukuluzwa noma sewunenxeba kanye nokuba nesithunzi

Kulolu cwaningo siphinde sithole ukuthi indlovu ingesinye sezilwane ezivamile ezibogweni zamakhosi.

(v) **Ezibongweni zikaDingiswayo kuthiwa:**

Umsindo olapha ngowani
Bahlab' indlovu yakoDelwayo

(vi) **Ezenkosi uShaka kuthiwa:**

Obesixhokololo singangamatsh' ase Nkandla
Abekad' ephephel' izindlovu ukuba liphendule
Indlov' ecothe imuka
Babeyilandel' abakwaLanga
Ibuyisinhloko yadl' amadoda

(vii) **KwezikaDingane kuthiwa:**

Ufipha luyindlovu enamanxeba
Umshingili ongazindlovu

(viii) **Kwezenkosi uCetshwayo kuthiwa:**

Langa phum' endlebeni yendlovu
Bayamemeza bathi nansindlovu
Belungu ningayishayi ngezibhamu

Kulolu cwaningo siyathola ukuthi ukusetshenziswa kwendlovu ezibongweni kukhomba isigubo somuntu obongwayo kungasho ukuthi mkhulu ngomzimba, futhi unesithunzi. Uma indlovu ihamba kunokunyakaza komhlaba ngenxa yobukhulu bayo. Nala makhosi angenhla afaniswa nayo, kungakhomba khona ubukhulu nokuzamazama kwesizwe lapho behlasela. Indlovu yisilwane ongathi siyisijila kanti sinjalo nje asimsukasukeli umuntu kodwa uma sesicasukile kusaphaka udaka, kanti futhi izindlovu zaziwa ngokungakhohlwa kalula ngokubi okwake kwayehlela. Kusobala nalabo ababongelwayo bangabantu abazithulelayo kodwa abanolaka olwesabekayo.

Kulolu cwaningo siyathola ukuthi ngaphandle kwalezi zilwane esezibalulwe ngenhla nenyoka iyangena ezibongweni ikakhulukazi imamba kanye nebululu

(x) Inkosi uSenzangakhona kuthiwa:

Ngaphos' ukudliwa nazimamba
Ebezilal' ehlozini nasephungweni

(xi) Inkosi uCetshwayo kuthiwa:

Imamba yeVuna
Umaqhamusela
Imamb' eth' ukuvuka
Yadla abakayise

(xii) Inkosi uShaka kuthiwa:

Indlodlo yakithi kwaNobamba
Indlodlo ehamb' ibang' amacala

(xiii) Inkosi uCetshwayo kuthiwa:

Baxokozelel' indlondlo
YakoKatshana
Bath' indlondloni len' engabhuli maphiko?

(xiv) INgonyama uZwelithini kuthiwa:

Indlondl' enophaph' ekhanda kaMenzi
Ndaba uwulalele lo muntu omemezayo

Kulolu cwaningo siyathola ukuthi ezibongweni zenkosi uCetshwayo kungena nebululu, inyoka eyaziwa ngokuba isidenga kodwa eyingozi.

Ibululu likaPhunga noMageba
Elidonda ukusuka
Kwaze kwasuka okwezindlwana

Siyathola ukuthi ukusetshenziswa kwemifanekiso wezinyoka ezifana nemamba noma indlondlo kukhomba ulaka, isibindi kanye nesithunzi. Phela imamba noma okukanye indlondlo yaziwa ngobungozi bayo nangolaka. Kumuntu kungasho ukuba yisilwi kanye nokungabonwabonwa nje. Ukungabonwabonwa kwenkosi esizweni samaZulu kuyinto evamile. Kanjalo nalezi zinyoka amakhosi afaniswa nazo akuzona izinyoka ezivamile ukubonakala.

Kulolu cwaningo siyathola ukuthi ibululu lona likhomba ukuthathela phansi izinto okungaba ukuhamba, ukwenza, ukukhuluma kanye nokulunga kodwa futhi uma selize lagadla alibe lisasuka.

3.6.2 Izaga eziphathelene nezilwane

Kulolu cwaningo siyathola ukuthi izilwane zilunothisile ulimi lwesiZulu ngangoba izaga zesiZulu zivamise ukusebenzisa imfanekiso yezilwane. Umsebenzi wezaga olimini lwesiZulu wukufundisa, ukuyala, ukwexwayisa, ukululeka futhi zibuye zikhuthaze.

Kulolu cwaningo sizophinda futhi sicaphune ezimbalwa.

(i) Isaga: Ingwe idla ngamabala

Incazelo: Umuntu uzenza yena ukuba athandeke ngezenzo zakhe noma ngemisebenzi yakhe.

Lesi saga siyakhuthaza ukuba abantu benze izinto ezinhle ezizothakaselwa ngabanye abantu. Phela ingwe lena yisilwane esinamabala amahle ngakho siyathandeka kodwa futhi siyingozi enkulu.

(ii) Isaga: Kubambene ingwe nengonyama
Incazelo: Kuqondene abantu abafanayo ngolaka nangamandla. Phela zombili lezi zilwane ziyaziwa ngamandla nolaka lwazo.

(iii) Isaga: Isilo siyawafinyeza amazipho.
Incazelo: Umuntu onamandla noma ohlakaniphile ngeke umuzwe ehamba ezikhukhumeza ngalawo mandla nenhlakanipho yakhe.

Kulesi saga siyathola ukuthi siluleka umuntu ukuba engabodalula konke ahlome ngakho ngoba kuyoze kuzwe ngisho izitha zakhe.

(iv) Isaga: Ibhizela labulala indlovu
Incazelo: Umuntu ulinyazwa nayinto athi yena ayilutho.

Uma sibheka lezi zaga ezingenhla sithola ukujiya nokunotha kolimi lapho indaba ende ibekwa ngamagama ambalwa, iqoqane kodwa ishayo emhlolweni futhi icace bha umqondo wayo.

3.6.3 Izisho ezisuselwe ezilwaneni

Kulo lolu cwaningo siyathola ukuthi lezi zeluleko ezisebenzisa umfanekiso wezilwane siyawuthola futhi ezishweni zesiZulu.

(i) Isisho: Ukubophela amanqin' enyathi
Incazelo: Ukufihlela umuntu induku emqubeni noma ukugodlela imbokodo

(ii) Isisho: Ukukhwela phezu kwendlu njenginja.
Incazelo: Ukwedelela abadala kunawe.

(iii) Isisho: Ukuba yinyoka
Incazelo: Ukuba nobuqili obufihlakele

3.6.4 Iziphicaphicwano ezimayelana nezilwane

Kulo lolu cwaningo sikuphawulile ukuthi abantu bakwaZulu babebhekisisa izilwane ngasinye ngobunjalo baso bese bakha umqondo noma isimo sempilo yomuntu kodwa leyo mpilo beyithathe sengathi iphilwa yizilwane. Yingaleso sizathu-ke izilwane siphinde sizithole futhi eziphicwaphicwaneni okuwumdlalo odinga umuntu onomqondo okhaliphile. Ngaphandle kokukhalipha komqondo kudinga umuntu lowo ophicwaphicwayo abe nolwazi lwezilwane kanye nemikhuba yazo. Ake sibheke nazi ezimbalwa.

(i) Eziphathelene nengwe.

Ngikuphicaphica ngomzingeli ozingela emahlathini acinene kuphela.

Ngikuphicaphica ngomuntu wami angadla eshayo esentwala bese elala emthini.

(ii) Esiphathelene nebululu.

Ngikuphicaphica ngomuntu wami othi uma esefike ebangeni lokuthola abantwana afe.

Siyathola ukuthi lulezi ziphicaphicwane ezingehla kuvela ngokusobala ukuthi ziwumphumela wokuqaphelisiswa kokwenzeka kwazo izilwane nomuntu ophicwayo kudingeka abe ngumuntu oqaphelisisayo ukuze ezokwazi ukusheshe athole ukuthi yini lena aphicwa ngayo.

3.6.5 Izinganekwane eziphathelene nezilwane

Kulolu cwaningo siyathola ukuthi ngokujwayelekile izinganekwane zikhuluma ngezilwane noma imvamisa yabantu ingenazo ozilwane Ezinganekwaneni yilapho

sithola khona izilwane zikhuluma okukanye zenza lokho esikwazi kwenziwa ngabantu. Siyathola futhi inhloso yezingane kwane wukufundisa okuthile okubhekiswe esintwini.

(i) Uheshane nezikhukhukazi

Uheshane wayeganwe yisikhukhukazi. Ngelinye ilanga isikhukhukazi sathatha izembe lomnyeni waso sayotheza. Ngeshwa izembe lalahleka. Uheshane wagcina ngokusijezisa isikhukhukazi ngokudla amatshwele aso. Yasukela ngalelo langa ingxabano phakathi kukaHeshane nesikhukhukazi namatshwele.

(ii) Inja nekati

Kule nganekwane sithola ukuthi inja nekati kwakungabangani abakhulu kodwa umninibo wayengabaphethe ngokufanayo. Inja yona yayihlaliswa phandle kanti ikati lona lalingaxoshwa uma lingena endlini. Le mpatho ayiyenelisanga inja. Yabe isiloba incwadi yathuma lona ikati ukuba lifike liyinike umnumzane. Nempela ikati lafike layibeka phambi komnumzane kodwa akanakanga ngoba wayezibonela ipheshana elingcolile okwathi nentombazane eyayiqoqa izitsha yacosha ipheshana leli yayochitha ezaleni. Inja yahlala ilindele impendulo kodwa lutho. Kwathi langa limbe. Yahlangana nayo le ncwadi ilahlwe ezaleni. Ngokwayo inja yabona ukuthi yikati elayilahla lapho ezaleni. Yanquma ukuziphindiselela ekatini. Kwathi okuyikati kusazingela amagundane ngasezaleni, yakusukela inja yahlala izithonto nalo ikati alazibambezela kodwa laphetha ngokubaleka layongena endlini. Kusukela lapho ikati nenja akubange kusezwana.

Kulezi zinganekwane ezingenhla siyathola umongo nesisusa sengxabano esiyibona nanamuhla phakathi kwalezi zilwanyana. Lena yinjulamqondo yabantu abadala ababebuka izinto ngeso nangomqondo ojulile bayilande baze befike esimeni lapho ingaqondwa ngunoma ngubani. Kulezi zinganekwane zombili izilwane sizithola zikhuluma okanye zenza izenzo ezenziwa ngabantu.

3.7 Ubungozi bezilwane

Kulesi sigaba umcwaningi uhlose ukuveza ubungozi kulezo zilwane azikhethileyo. Ocwaningweni olwenziwe kutholakala ukuthi ngokwemvele izilwane eziningi esizaziyo aziyona ingozi esintwini nasemphakathini nokho-ke yibona abantu abayaye bazihluphe bazihlukumeze izilwane ngandlela thile lokho-ke okuholele ukutheni nazo zizame indlela ethile ukuze zizivikele. Lokho-ke kuye kwenze ukuthi zigcine seziyingozi esintwini sonkana. Ngakho-ke ucwaningo luzobuka lezo zilwane ezinobungozi, ezinye ezingeyona ingozi azinakuthintwa. Umncwaningi uzihlukanise izigaba ezine lezi zilwane kanje, esasendle, izinyoni, izinyoka, nalezo zasekhaya.

3.7.1 Izilwane zasendle

(i) Indlovu

Kulolu cwaningo sithola ukuthi indlovu iyisilwane esinganandaba namuntu futhi ayisukeli muntu. Nokho uma isisukelwe inejubane elikhulu uma isikujaha.

U-Msimang (1991:163) uphawula uthi ngendlovu:

Indlovu iyingozi ikwedlula ngejubane layo. Uma ikuxosha isiphula izihlahla ngombokokazi wayo zisuke nezimpande zazo. Lapho ikufica khona ikufohloza umzimba ngomboko ufe ube yisicaba.

U-Mthethwa (2002) uphawula ngobungozi bendlovu uthi:

Ungasondeli kakhulu endlovini uma isinyakazisa amadlebe isuke isicasukile. Yaze yawalalisa abheka emuva umboko ubese ubheka phezuku isuke isithukuthele impela lapho isuke isiza kuwena ngempela.

Uma ungabe ugibele izimoto zaseziqiwini zokuvakashisa izivakashi ungabe usasukuma emotweni ngoba ukusukuma kwakho kuyona zinkomba zokuthi uyalwa. Kumele kucishe nemoto kuthule kuthi du.

Indlovu yisilwane esifuna ukuhlonishwa, ayizwani nomsindo kanti futhi leyo yensikazi ezele, osondela eduze kwayo noma abantwana bayo iyambulala nya. Kanjalo futhi uma zikhwelana wena osondela kuyo uyafa nokufa.

U-Mathe (2002) naye uyafakaza ngobungozi bendlovu ngesikhathi icishe ibulala umuntu wesifazane uthi:

Owesifazane omhlophe owabe eshayela imoto wadibana nazo emgwaqeni wakwaHlabisa wazibangela umsindo ngemoto nefasitela lingavaliwe kanjalo nemoto iduma engayicishile. Yeza kuye indlovu isicathula yafika yadovadova imoto ngamasondo ayo yaphela nya imoto ngaphambili. Wasizwa ngabantu ababeqaphe esiqiwini abamlekelela. Kusobala-ke ukuthi ngempela indlovu ifuna ukuhlonishwa, ayiwudingi umsindo ngoba uyayicasula.

Kuyavela futhi ukuthi labo abasuke bevakashe esiqiwini kumele baqaphele uma bevakashe esiqiwini ngoba kungaba khona izingozi ezithile uma bengaqaphele.

U-Mthethwa (2002) uphawula ngengozi engaba khona uma umuntu evakashe esiqiwini uthi:

Kuyingozi enkulu kabi ukuhamba phakathi kwezindlovu uma zilandelana. Omunye umlungu owayevakashe esiqiwini sasePhinda ehamba nomqaphi wesiqiwi wehla emotweni ebabehamba ngayo wathatha izithombe endlovini eyabe ihamba nomntwana yayo kanti enye iyalandela ngemuva, akabange esafika emotweni. Yamdovadova ngamasondo yampitshiza wafela khona lapho.

U-Ndlela (2002) owakhe eduze nesiqiwi naye uphawula ngobungozi bendlovu uthi:

Izindlovu uma zike zaphuma ziyingozi ekudleni noma emasimini ngoba zidovadova okutshaliwe ugcine ungasavunanga lutho. Umcwaningi ubuye wabheka amaphephandaba wathola ukuthi izindlovu lezi ziyingozi kangakanani esintwini.

Iphephandaba ILANGA Meyi 16-18 2002 liyabuveza ubungozi bezindlovu lithi:

Ucwaningo olwenziwe esiqiwini saseHluhluwe-Umfoloji kutholakale ukuthi izindlovu ziba nolaka olukhulu uma kuyisikhathi sazo sokuthomba. Lokhu kuvele emveni kocwaningo olwenziwe ukubheka ukuthi yini ebanga ukuthi izindlovu zibulale obhejane abaningi kangaka kanti nakanjalo nakubantu ziba yibangozi enkulu.

Kuphinde kwavela kwiphephandaba ILANGA Meyi 16-8 2002 ukuthi kuke kwaba nendlovu esiqiwini saseMkhuze ebinolaka olubi, ivika umbhejazane ifuna ukubulala kwasani ngisho izisebenzi zakhona besezisengozini enkulu. Kugcine ngokuthi abaqaphi besiqiwi abasebenza ezemvelo beyibulale ngoba kubikwa ukuthi ibisifohlela ezindaweni zomphakathi owakhelene nalesi siqiwi.

Nokho-ke umcwaningi uthole ukuthi kubobonke lobu ngozi osebubaliwe abantu nabo kuyenzeka kube yibona abazihluphayo izindlovu ngokuzizingela nokuziciba ngoba befuna izitho ezithile zomzimba wazo ezingamagugu futhi abazidingayo.

U-Bulpin nabanye (1984:473) bayakufakazela lokhu lapho bethi:

Man is the only enemy of the elephant. Occasionally a lion may succeed in killing a young elephant if it has strayed from the protection of its mother, but such an occurrence is rare.

Isitha sendlovu sinye kuphela umuntu. Kuke kwenzeka, ngankathi, ukuthi ibhubesi libulale umntwana wendlovu uma kuthuke waqhelelana nokuvikeleka kukanina. Nokho akuyona into evamile leyo.

(ii) **Ibhubesi**

Kulo msebenzi sithola ukuthi ibhubesi liyisilwane esiyingozi kanti futhi akulula neze ulizingela. Kudingeka labo abazingela ibhubesi kube ngabantu abanesibindi futhi balindele noma yini engenzeka kubona ngoba ibhubesi liyakwazi ukuzivikela kanjalo nokulwa liyakwazi.

U-Gcumisa noNtombela (1993:17) bayakufakaza lokhu lapho bethi ngebhubesi:

Lowo ozama ukubulala ibhubesi uyazidela futhi usuke eyingwazi nomakade ebona womzingeli. Uma ekade elibhokoda lowo kumele life kanye ngoba kanti kungenjalo liqonda kuyena selithukuthele amehlo esebomvu ngokwedlulele.

Kuyavela-ke ukuthi ibhubesi aliyona ingozi kumuntu, alivami ukumzingela ngaphandle uma selilambile, lizama ukumzingela lingabambi lutho noma selilidala kakhulu. Umcwaningi uphinde wathola ukuthi uma ngabe ibhubesi like labulala umuntu aliphinde liyeke ukumzingela umuntu ngoba lisuke selike layizwa inyama yomuntu kanjalo nabantwana balo bakhula baqhubeke nokuzingela umuntu.

U-Bulpin nabanye (1984:261) bayakufakaza lokhu lapho bethi:

Lion does not often regard human beings as prey, but unfortunately it occasionally discovers that man is made of meat beneath its clothes and serious trouble arises.

Ibhubesi alimthathi umuntu njengenyamazane, kodwa-ke ngeshwa kuyenzeka ukuthi lithole ukuthi ngaphansi

kwezimpahla umuntu azimbethe kunenyama, kuqala inkathazo lapho.

Kanjalo ne-Comptons Encyclopedia Umqulu 13 (1988:232) iphinde ikuvumele okushiwo ngenhla lapho ithi:

Usually the lion avoids human. However, old ones that are too slow to catch game may become man-eaters. Occasionally a young lion that gets a taste of human blood may continue to kill humans.

Ngokujwayelekile ibhubesi liyambalekela umuntu. Noma kunjalo-ke, amabhubesi aseguile angasakwazi ukubamba izinyamazane, agcina esedla abantu. Kwezinye izikhathi ibhubesi eliselincane eselike lathola igazi lomuntu lingaqhubeka libulale abantu.

U-Mthethwa (2002) naye uphawulile ngobungozi bebhubesi wathi:

Kuyingozi kabi ukuthola ibhubesi lilambile, lidla ukudla kwalo ngoba lisuke licabange ukuthi uze ukuzoliphazamisa noma ukuzolephuca ukudla kwalo. Lisuke lihlale, likudephudephune. Linjalo nje liyingozi kabi uma lisanda kuzala ngoba nomuntu liyamthathelela alimbheki, lenziwa ukuthi lifuna ukuphakela abantwana balo. Angiphathi-ke uma uke waya lapho kukhona ngakhona abantwana balo usuke usifile. Owesifazane othile owayetheza ngaphakathi esiqiwini wadibana nebhubesi elisanda kuzala alibange lisabuza lambulalela khona lapho. Kanti futhi uma uke wadibana nawo ekhwelana kusuka uthuli lwezichwe indoda ishaya amankeyana. Nawo futhi amabhubesi awazwani nomsindo.

U-Ndlela (2002) uphawula ngobungozi emfuyweni wathi:

Sezaphela izinkomo, izimbuzi kanye nezimvu zethu yinanka amabhubesi agcwele isiqiwi uma eke eqa.

Kanjalo iphephandaba ILANGA Julayi 8-10 2002 nalo nalo liyafakaza ngobungozi bala mabhubesi emfuyweni nakubantu lithi:

Kubikwa ukuthi ibhubesi eleqe esiqiwini Imfolozi Game Reserve lidikadike labulala inkomo. Leli bhubesi lenze abantu bahlalele ovalweni olukhulu sebesaba nokugcaluza emagcekeni kwazise leli bhubesi kuthiwa lisazicanasela alikabanjwa. Nokho-ke abasesiqiwini bathi basalithungatha abakalibambi.

(iii) **Ingwe**

Kulolu cwaningo sithola ukuthi isilo noma igwe yisilwane esiyingozi kakhulu, ikakhulu uma silimele. Sithola ukuthi iyisilwane esishesha kakhulu uma sizingela. Lokhu kwenza ukuthi umuntu ozingela ingwe kumele kube ngumuntu osheshayo kungenjalo angase kwayena alahlekelwe yimpilo yakhe.

U-Gcumisa noNtombela (1993:8) baphawula bathi ngobungozi bengwe:

Uma ingwe ilwa iyakwazi ukuthi uma uke washo phezulu emthini ngenkathi ilwa nawe nayo ivele ithi nombe emthini iyokwethula khona. Uma futhi uyichukuluza noma wayithukuthelisa iphezulu emthini igxuma ihlale kuwe ekhanda ngamazipho. Ikuklwebule isikhumba ngamazipho.

Kulolu cwaningo sibuye sathola ukuthi ingwe injengebhubesi ayiyithandi kangako inyama yomuntu kodwa uma isilambile iyamudla.

I-Comptons Encyclopedia umqulu 23 (1988:184) ufakazela lokhu okungehla lapho bethi:

Tigers do not naturally prey on people but a few do become man-eaters when they lose ability to kill their swifter natural prey.

Izilo azibadli abantu ngokwemvelo, kepha uma sezihluleka ukubamba izinyamazane ezisheshayo zigcina sezidla bona abantu.

Iyaqhubeka I-Comptions Encyclopedia umqulu 23 (1998:184) ithi:

They prey upon many other wild animals. Wherever humans have domestic animals, tigers destroy a large number of cattle, horses, sheep and goat. A cattle - eating tiger will kill an ox about every five days, or from 60 to 70 a year.

Zidla eziningi izilwane zasendle. Lapho abantu befuyile, izilo zibulala eziningi izinkomo, amahhashi, izimvu nezimbuzi. Isilo esidla izinkomo, siyabulala inkabi njalo emva kwezinsuku ezinhlanu noma izinkomo ezinga-60 kuya ku-70 ngonyaka.

U-Msimang C.T. (1991:163) uphawula uthi ngengwe:

Inja ayiyibheki, noma zingumhlambi izibhuqa nya.

Bobabili oMsimang noGcumisa bayakugcizelela kakhulu ukuthi ezilwanene ezifuyiwe ingwe ithanda kakhulu inyama yenja kanti futhi ayiwabheki amankonyane, izimbuzi kanye nezimvu.

U-Mthethwa (2002) ufakaza ngobungozi bengwe uthi:

Uma uke wayibona wase uyagijima uyohlomisa umphakathi ukuba ibulawe ungabe usaphindela wena ngoba iqonda kuwe ngqo ibayeke bonke abanye ngoba isuke ifuna ukufa nawe wena oyibonile kuqala.

Ngakho-ke iyingozi kakhulu ingwe uma kuhlangele amehlo nisuke senixabene. Nayo ingwe uma uyithola ikhwela kuyingozi ngoba igibela phezu kwakho.

(iv) **Inyathi**

Kulo msebenzi sithola ukuthi inyathi idume ngonya kanye nolaka olukhulu. Kubalulwe ukuthi nakuba inonya ayimsukeli umuntu kodwa inyathi endala iyingozi kakhulu ngoba iyakucashela kungabe uyisukele noma awuyisukelanga iyakuhlasela.

U-Mthethwa (2002) ufakaza ubungozi benyathi lapho ikuhlasela uthi:

Uma ike yakufica ikugxobagxoba ngezinyawo ikubhuqebhuqe uze ufe, ibuye ikushobingele ikuhlole ukuthi usufile yini. Umshobingo wayo uyashisa, uma ungakafi nakanjani uzonyakaza iphinde ikugxobe. Ukuqinisekisa ukuthi umuntu ufile iphinde imkhothe ngokimi lwayo olumahhadlahhadla. Uma usufile isidumbu iyahlala isilinde ingayi nokophuza amanzi idele ngokubona izimpukane eziluhlaza bese kuyima ihamba.

U-Gcumisa noNtombela (1993:49) baphawula bathi ngolunya lwenyathi:

Uma isike yakusukela yakujaha ayiphumuli ingakakufici. Uma ke usuphelelwe amandla kuyakuphephisa ukukhwela emthini. Nokho iyabekezela ikulinde kuso leso sihlahla ogibele kuso.

Ucwaningo olutholakala kwiCompton's Encyclopedia Umqulu 3 (1988:489) luthe ngenyathi:

The buffalo may charge the enemy at 25 to 35 miles an hour.

Inyathi ixosha isitha ngejubane eliwu 25 kuya ku-35 amamayela ngehora.

Lokhu kufakazelwa ijubane elisebenzisayo inyathi uma ijaha isitha sayo.

Kubuye kwatholakala kulolu cwaningo ukuthi kuyasiza ukuthi uma inyathi ikujaha ugibele esihlahleni uthi congco. Nokho kubalulekile ukuthi ukhethe isihlahla isiqinile kungenjalo ingavele isiwise phansi kanye nawe bese kuba ukuphela kwendaba njalo kuwe.

U-Gcumisa noNtombela (1993:50) baphawula bathi ngobuqhawe benyathi:

Isilwane esinamandla lesi. Imoto elingene ngobukhulu
ayilutho kusona.

Kanti I-Compton's Encyclopedia Umqulu 3 (1988:489) iphawula ngobungozi benyathi ithi:

The buffalo is considered as one of the most dangerous
animals of the jungle beast.

Inyathi ithathwa njengesinye sezilwane zasendle esiyingozi kakhulu.

(v) Ubhejane

Kulolu cwaningo sithola ukuthi ubhejane isilwane esinolaka olubi kakhulu. Uhlala ucashile kodwa uyingozi uzele noma ungazele.

U-Mthethwa (2002) uphawula ngobhejane uthi:

Ubhejane isilwane esinonya nochuku. Uthuka ungabaleki kodwa uqonda ngqo lapho okunomsindo ngakhona usuyohlasela ngophondo lwawo oluqinile. Uma ufuna ukuwugwema kumele ubheke masishane ukuthi umoya uya ngakuphi ngoba awuboni kahle emehlweni kodwa uhogela isitha sawo ngomoya.

U-Gcumisa noNtombela (1993:59) baphawula bathi ngobhejane:

Uma ubona into eyisitha uvele uyithathelele ngejubane
ulwe nayo lapho usuqonde ukuyihlaba ngophondo
lwawo.

Kuyavela-ke ukuthi ubhejane usebenzisa uphondo lwawo ekuhlaseleni, yilona
oluyisikhali sawo sokuzivikela nokulwa.

U-Mthethwa (2002) uphawula athi ngobungozi bukabhejane:

Nemoto imbala ayilutho kubhejane. Uyayigingqa ibheke
phezulu.

Kuvelile ocwanigweni ukuthi kunzima ukuzingela ubhejane ngenxa yobungozi bawo.

(vi) **Ingwenya**

Kulo msebenzi sithola ukuthi ingwenya le iyisilwane sasemanzini esiyingozi kakhulu.

U-Msimang (1991:164) uphawula uthi ngobungozi bengwenya:

Lesi silwane asidle ngabukhulu kepha umlomo ubanzi
kanti isikhumba sakhona yinsimbi nomkhonto wakhona
awungeni. Iliqili ingwenya lena. Ikhiphela ikhala
ngaphandle ukuze ikhone ukuphefumula. Iyasuka yenze
ngathi ilele kanti ibheke ngawayizolo.

Ukuqhubeka ukuveza ubungozi bengwenya uMthethwa (2002) uphawula ngalokho
okwenzeka ngonyaka ka 2000 e- ST Lucia okuveza ubungozi bengwenya uthi:

Omunye wabavakashi abamhlophe basala enkundleni
endaweni yase St Lucia ngesikhathi ingwenya imfohloza
imethula esikebheni. Ubungozi bengwenya kuphinde

kubonakale ezindaweni ezihlala umphakathi ezakhelene neziqwi zezingwenya.

Lokhu kufakazelwa iphephandaba i-Zululand Observer 21 Mayi 2001 lapho ithi:

Sebephelile abantu eMzingazi yilezi zingwenya ezizulazulayo ezweni ngenxa yendlala. Nasebusuku ziyaphuma zihlasele noma yini ezihlangana nayo. Kuthiwa intombazane eyayiyokha amanzi yasinda ngokulambisa ihlaselwa iyona ingwenya.

U-Mkhwanazi (2002) naye uyafakaza ngobungozi bengwenya uthi:

Sezibaqedile izingwenya ngasechibini iNsombosi, ikakhulukazi abesifazane abasuke bezokukha amanzi nabafanyana abejwayele ukuzobhukuda kulo ichweba kanye nalabo abasuke bedoba izinhlanzi.

Kuyavela-ke futhi kulo msebenzi ukuthi ingwenya ayikuthandisisi ukuhlala nenye eyindoda ekhule njengayo. Ilwa ize ibone ukuthi iyayehlula leyo esuke ibekwe nayo ndawonye. Kuye kube kuhle ukuthi zehlukaniswe zingahlali ndawonye.

3.7.2 Izinyoni zasendle

(i) Ingqungqulu

Kulolu cwaningo sithola ukuthi le nyoni iyingozi ngoba iyayibikezela impi engase isuke.

U-Msimang (1991:160) uphawula uthi ngalenyoni.

Uma ike yadabula udwendwe kusuke kuzoliwa noma kanjani. Uma ike yanqamula kubantu, kufuneka bacije impela balinde impi.

(ii) **Insingizi**

Kulolu cwaningo sithola ukuthi lena yinyoni yezulu. Kuyingozi enkulu ukungena kwale nyoni ekhaya.

U-Gcumisa et al (1993:101) uphawula uthi ngobungozi bale nyoni:

Uma insingizi ike yangena isuke ibika umhlola ozokwehla kulo muzi.

U-Msimang (1991:160) uphawula athi ngobungozi balenyoni:

Ukungena kwayo ekhaya kubika ishwa lokungena komphezulu.

(iii) **Isikhova**

Kulolu cwaningo sithola ukuthi lena yinyoni yobubi, noma kuthiwe yinyoni yabathakathi.

U-Gcumisa et al (1993:105) baphawula athi ngalenyoni:

Uma ike yabonakala ihleli phezu komuzi kuyethukwa kukhuzwe umhlola. Kanjalo uma sindize sanqamula umuzi sikhala.

Lokhu kusivezela ngokusobala ubungozi baso lesi silwane ngenxa yokuhambahamba ebusuku.

3.7.3 Izinyoka

Kulolu cwaningo sithola ukuthi izinyoka zinobungozi emphakathini wonkana. Kuyavela futhi ukuthi kuyenzeka lapho kuthuthukiswa indawo kanjalo nokungcola komoya kuyaziphoka izinyoka ukuba zibe yingozi enkulu kwezinye izilwane ngenxa yokuthi zisuke sezifuna ukudla. Lapho zisuke sezidla izilwane zasekhaya njengezinyoni, izinja namakati.

Sibuye sithole nokuthi ukuluywa yinyoka kuyingozi ikakhulukazi uma kungasheshi ukwelashwa.

Iphephabhuku iDrum (2002) iyafakaza ithi:

Ngonyaka nje umunye babalelwa ku 1,5 million abantu abalunywa yizinyoka emhlabeni wonke. Kulesisibalo kubikwa ukuthi abangu 55000 bayafa ngenxa yokulunywa yizinyoka.

Sibuye sithole ukuthi kuleli lase Ningizimu Afrika zintathu izinhlobo zezinyoka eziyingozi. Lezo ezibizwa ngokuthi yimamba, ibululu kanye nemfezi.

(i) Imamba

Kulolu cwaningo sithola ukuthi iyingozi futhi iyakwazi ukukuyenga futhi ikukhohlise.

U-Gcumisa noNtombela (1993:121) baphawula bathi ngobungozi bemamba:

Uma isithukuthele igadla ngolaka nangokushesha okukhulu. Ikwazi ukuphakamisa ikhanda lifinyelele ehlombe lendoda.

Umcwaningi ubuye wathola ukuthi kubalulekile ukuthi umuntu ogadlwe yimamba aphuthunywe ngezibiba kungakapheli imizuzu engama-30 kungenjalo kungakhulunywa okunye.

(ii) **Ibululu**

Lolu hlobo lwenyoka yaziwa njengenyoka evilaphayo.

Ngaphambi kokuthi ikulimaze iyakhuzela kuqala.

Lokhu bathi ikwenza ngenxa yokuthi inamazinyo agigene. Isuke isavula wona amazinyo agigene ngesikhathi ikhuzela.

(iii) **Imfezi**

Lolu cwaningo luveza ukuthi lolu hlobo lwenyoka alungozi kangako kodwa iyawadla amaqanda ezinkukhu.

U-Msimango (1993:127) uphawule wathi ngemfezi:

Ayilumi imfezi kepha inamathe anesihlungu esiyinqaba.

U-Gcumisa noNtombela baphawula (1993:127) baphawula bathi ngemfezi:

Imfezi kayigcini ngokushaya ikhafule amathe kodwa iyashaya. Uma kunendlela ingena ngisho endlini ilandela amagundane.

Lokhu kusho ukuthi yizimo ezithile ezidala ubungozi bemfezi.

U-Marais (1996:38) uphawule wathi ngokukhafula kwemfezi:

Ejecting venom is a defensive mechanism to keep predators at bay.

Ukukhipha ushevu, indlela yokuzivikela ezitheni ezifuna ukuyidla.

Lokhu kusibonisa ukuthi kwesinye isikhathi isuke izama ukuzivikela nokho-ke kunezimo lapho igcina igadle khona.

(iv) **Uphempethwana**

Kulolu cwaningo sithola ukuthi luhlobo lwenyoka enesihlungu. Njengemfezi iyafutha lapho ihlasela.

U-Gcumisa noNtombela (1993:126) baphawula bathi ngobungozi bemfezi:

Uma isikukhafulele ngamathe anesihlungu ungalokothi uwahlilikhle amehlo. Nokho kumele kuphuthunywe kutholwe owesifazane oncelisayo anxuswe ukuba akhamele ubisi esitsheni noma esweni lolowo muntu.

U-Marais (1996:66) uphawula uthi ngobungozi bokufutha kukaphephethwana:

The venom of the spitting cobra is known to have caused permanent blindness in humans.

Ushevu kaphempethwana kuthiwa uyamvala umuntu amehlo angaphinde abone.

(v) **Inhlwathi**

Lolu cwaningo luthole ukuthi lolu uhlobo lwenyoka edumile futhi eyesatshwayo. Lokhu kungenxa yendlela ehlasela ngayo isitha.

U-Gcumisa noNtombela baphawula bathi ngokuhlasela kwenhlwathi:

Okuyidumisa kakhulu inhlwathi yindlela ehlasela ngayo
nebulala ngayo esuke ikuhlasela okungukuzongolozela.

Kubikwa ukuthi leso sitha sayo sizithuka sesibanjwe phaqa. Siyothi siyazamazama ukuphuma ivele isimpintshe isiqinise size siphelwe ngumoya.

3.7.4 Izilwane zasekhaya

(i) **Inkomo**

Kulolu cwaningo sithola ukuthi izinkomo zingaba ngenkulu ingozi kubantu uma basebenza ngazo, benganakile futhi bengacopheleli ukuthi basebenza ngezilwane.

Uma kuboshelwa izinkabi kubalulekile ukuthi lowo osuke ebophela engayi ngomzimba kodwa aqhele ahambise izandla kuphela phambili ukuze kube nesikhala esanele phakathi kwakhe nenkabi leyo ayibophayo, ukuze ekwazi ukugxuma uma imjijibeza, kungenjalo amathumbu engawagona ngesandla.

U-Ndlela (2002) ufakaza ngokuboshelwa kwezinkabi nobungozi bazo uthi:

Inkabi idinga ukuhlonishwa uma uyibophela. Ubuye ukhulume nayo, uyincenge, uyibize ngegama layo. Ngaleyondlela nayo uqobo izokuhlonipha ngokuthoba ikhanda. Lowo angayihloniphi amadolo angabheka phezulu imgxobagxoba.

Kusobala ukuthi izinkabi ziyamazi umuntu ozaziyo, ziyamhlonipha nozihloniphayo.

U-Ndlela 2002 uyaqhubeka ethi:

Noma usuzibophele, zidinga umshayeli owaziyo ukushayela izinkabi ngoba kumele ukhulume nazo kwenye inkathi uze uzibongelele. Kungenjalo kungenqamuka izikeyi kwephuke amajoka, zingasafuni ukuya phambili.

U-Mkhombi "Intethamanqondo" (2002) naye ufakaza ngobungozi bezinkabi uthi:

Uma kudonswa umquba ngezinqola noma ngezihlibhi noma kulinywa, amafolosi adonsayo nasheshayo ukuphefumulela emahlombe omfana avamisile ukumvusa ngophondo umfana owozelayo nothithibele uma ebambe intambo.

Kuyavela futhi ukuthi nezinkomazi ezisuke zisengwa nazo zinobungozi ngokwazo. Zidinga ukuhloniswa, nokuncengwa, nokubongelelwa kanye nokubizwa ngamagama azo ukuze zikhiphe kahle ubisi.

U-Mkhombi "Intethamanqondo" (2002) naye uyafakaza ngobungozi benkomazi esho ekhombe izinyo elaqhephukayo uthi:

Uyabona izinyo lami laqhephuka, ngakhahlelwa yinkomazi yakithi. Inselo yagcwala umlomo kwawa sathunga lelo engaba ngilibambile. Umlomo wavuvuka ngaso lesi sikhathi, ngazibona sengikhafula igazi kwaxega wonke amazinyo kanti elinye vele seliqhephukile kwaduma ikhanda. Ubaba wangihleka wathi ngizovuka uma ngilele.

Uma umcwangingi ebuza, uyavuma ukuthi nguyena owenza iphutha ngokungasiqinisi isifaso sakhe, kanti izothi iyanyakaza sehla yase iyathuka yakhahlela.

Kuyavela futhi ukuthi inkomazi ezele iyingozi ngisho nazinganeni ngoba uma ifuna inkonyane ihlaba ngishoni esegcekeni. Siyathola futhi ukuthi inkunzi uma ikhwela iyingozi ngoba iyaphikelela lapho isuke ibheke khona kwesinye isikhathi ifohle ngisho isibaya uqobo. Oyivimbayo igibela phezu kwakhe.

Ubungozi benkomo buphinde buvele lapho ihlatshwa. Kumele uyihlabe ucophelele ukuthi uyihlaba ngempela enxebeni ngoba kungenjalo ifa nawe.

(i) Inja

Kulolu cwaningo siyathola ukuthi kuyingozi ukungena ekhaya elinenja uma ingakwazi futhi ingakujwayele. Inja iyamlimaza okanye iyambulala umuntu uma ingakhuzwanga, ngoba ivele imginge phansi ijahe uqhoqhoqho.

U-Mkhombi "Intethemanqondo" (2002)uyakufakazela okushiwo ngenhla lapho ethi:

Inja imuzwa ngamakhala umuntu ongesiye owasekhaya bese iyamdumela. Kanti nemjwayele iyamdumela uma eqgoke izingubo ezintsha ngoba isuke ingalejwayele lelo phunga.

Kuyavela futhi ukuthi ezinye izinja azikhonkothi kepha ziyanyonyobelana uzwe isikudumela. Siyathola futhi ukuthi inja ingaba yingozi ngokuthwala amazeze namakhizane anobuthi angase adlulele kubantu basekhaya bangenwe izifo ezithile ezehlukene.

Kuphinde kuvele futhi ukuthi ziyingozi enkulu izinja ezisuke zingenwe yisifo sama-rabi ngoba umuntu osuke elunywe yileyo nja akaphili ufa nokufa uma engaphuthunyiswanga esibhedlela.

U-Dube (2002) osebenza kwa SPCA naye uyafakaza ngesifo samarabi uthi:

Lowo osuke elunywe yinja enesifo sama-rabi ubuthi buyakhuphuka buze bufike ebuchosheni bomuntu kube sengathi uyahlanya, aphambane nomqondo uma engaphuthunyiswanga esibhedlela nokufa kungamenela. Ngakho-ke abanikazi bezinja kumele beziqikelele ukuthi izinja zabo ziyagonywa unyaka nonyaka.

Kulolu cwaningo kuphinde kuvele ubungozi bezinja zabelungu ikakhulukazi kulabo abasebenza ezindlini nalabo abasebenza ezingadini zabelungu.

Iphephandaba i-Zululand Observer eyashicilelwa ziye-16-03-2002 nayo iyafakaza ngobungozi bezinja zamabhunu ithi:

Izinja zamaBhunu zibulale owesifazne osesebenze amaviki amane endaweni yaseMpangeni washiya izingane ezisishiyagalombili okungaziwa ukuthi zizokondliwa ngubani.

Umsakazo wesizulu uKhozi FM ngomhla zingu 01-07-02 ngesikhathi sezindaba zika-7h30 nawo waphinde wafakaza ngezinja esezibulale omunye unkosikazi.

Kubikwa ukuthi ezinye izinja zeBhunu endaweni yase-Brakpan zibulale izisebenzi zasendlini ebese zisebenze izinyanga ezine kulo Mlungu. Omunye womphakathi obethukuthele egane unwabu uzidubule zafa ngokugunyawazwa umninizo.

(iv) **Ikati**

Ikati kubikwa ukuthi liyingozi uma ulichukuluza ngoba liyaklwebhana ngamazinyo alo acijile, likulimaze nokukulimaza uma unganakile. Siyathola ukuthi ikati liyashesha ukucasuka ikakhulukazi uma uliphuca ukudla elikudlayo noma ulidlalisa lingasafuni ukudlala nawe. Uma lifuna ukukuzwisa ubuhlungu noma likhombise ukuthi nixabene

liyahamba liyozingela inyoka libuye nayo iphila lifike liyibeke phambi kwakho kusuke esinamathambo.

Kuyavela futhi ukuthi ikati liyathengeka ngabathakathi lingashaya umuzi liwuvale.

U-Hlongwa (2002) naye uyafakaza ngobungozi bekati nabakhunkuli uthi:

Ngenkathi ngigula ngangilibona ngedwa ikati lingena endlini emini kwabha. Babengaliboni bonke engangisuke nginabo, lalifike lingiklwebhe isisu ngigxume ngibheke phezulu. Ngithi ngiyabakhombisa enginabo bangaliboni kodwa beyibone imidwa eliyishiye esiswini. Kuleyo nkinga ngaze ngasizwa ngumthandazi. Ukuba akafikanga ngangibona kahle ukuthi leli kati lizongibulala.

Kuphinde kuvele futhi ukuthi uboya bekati buyingozi. Kumele indawo lapho lihlala khona inakekelwe ukuze uboya balo bungaphephukeli ekudleni ngoba buvame ukudala isifo sofuba.

Nalo ikati njengenja liyingozi ngokuthwala isifo sama-rabi esigcina simbulale umuntu uma eke waklwejwa yikati elinalesi sifo.

Ekugcineni kuyavela futhi ukuthi ikati like libhunguke ekhaya bese liba namahloni okubuya ekhaya bese liphila impilo yesilwane sasendle. Lapho-ke lisuke selibizwa ngokuthi yimbodla. Lisuke seliyingozi enkulu ngokudla amatshwele namaqanda kuse selingasekho.

ISAHLUKO 4

4.0 Ukubaluleka kolwazi lokunakekela izilwane

4.1. Isingeniso

Kulo msebenzi kuyavela ukuthi kubalulekile nasesikhathini sanamuhla ukuba isintu sibe nolwazi lokubaluleka nokunakekela izilwane ngoba ziyingxenye yempilo yethu futhi zihlala ziyisisekelo sempilo yethu.

Lolu lwazi oseluthanda ukushabalala lwalukhona emandulo, luyadingeka nanamuhla, lusayokusebenza nakusasa. Emandulo abafana babazi konke ngezilwane zasendle, bezazi kahle eziyingozi yokufa, ezibika inhlanhla, bezazi kahle nezinenyama emnandi eyehla esiphundu. Babezazi nalezo isikhumba sazo esisetshenziselwa imvunulo. Lonke lolu lwazi babelucobelela ezingqweleni esezimkantshubomvu ekwaluseni.

Babenalo futhi ulwazi lwezinyoni ezidliwayo nezinenyama emnandi nalezo ezingadliwa. Bezazi nalezo zinyoka ezaziwigugu ngoba izinsiba zazo zenza imvunulo yamakhosi nabafokazana, ebhincwa emkhosini nasemcimbini ethile. Abelusi babenalo futhi ulwazi ngezinyoka. Babezazi lezo zinyoka ezinesihlungu esisheshayo ukufika enhliziyweni. Enesihlungu yayiyinyama babeyibulala bayithwale beyoyihlinza benze ngayo izinsizi zesihlungu senyoka. Olunye yinyoka yasemfuleni ibekade yelukile ubephuthunyiswa emfuleni asheshe aphuze amanzi kuqala le nyoka emshayile ingakawaphuzi.

Khona ekwaluseni babeqwashisana ngamasu okunakekela imfuyo. Babesazi isikhathi sokukhipha izinkomo inhlanzane kanye nesokuvalela ntambama. Babazi ukuthi izinkomo kwakungafanele zidle amazolo ngoba adala umkhuhlane nezilonda. Babezazi

izindawo ezingamaxhaphozi ezivundile nezinotshani obumnandi, insinde eyenza amahinikazi afake ubisi oluningi ebeleni.

4.2 Ukubaluleka kolwazi lwezilwane zasendle

Kulolu cwaningo kuyavele ukuthi kubalulekile isintu sazi kahle ngezilwane eziyingxenye yempilo yaso. Kukhona eziphathwa yizifo ezivame kubantu uqobo, kukhona eziyingozi yokufa, kukhona ezinenyama emnandi eyehla esiphundu, izinyamazane phela kukhona ezisetshenziselwa imvunulo, kukhona futhi ezibika imiga ethile. Lolu lwazi luyosiza isintu ukuthi siphephe kulezo zifo okungenzeka ukuthi zithatheleke kuzona izilwane esezifile ngokudla inyama yazo ebulewe yilezi zifo.

Lolu lwazi luyosiza isintu ukuba sizazi kahle izilwane eziyingozi kusona, okungamele nangephutha basondele kuzona, ngoba ukusondela kuzona kungaba ukufa. Lolu lwazi luyosiza isizwe samaZulu ukuba bazazi kahle izilwane ezidliwayo nezinenyama emnandi kanye nalezo okungamele bazidle.

Lolu cwaningo luqonde ukuqwashisa isintu ngendlela yokuziphatha uma sivakashela esiqiwini ukuyobona ubuhle bezilwane. Phela kunezinto okungafanele abantu bazenze futhi ezingacasula izilwane ngoba nazo izilwane ziyadinwa uma sekufanele bese zenza umonakalo omkhulu kumuntu.

Kulolu cwaningo kuyatholakala ukuthi izilwane nazo njengabantu zinezifo ezahlukeneyo ezizihluphayo. Ezinye zalezi zifo nezigqamile emphakathini ziyabaphatha abantu. Isifo sohudo nesifo sezilo sivamisile ukutholakala ezilwaneni zasedle, kuqala izilwane eziphethwe yilezi zifo bezize zife zingabonwa muntu. Bekuze kubonakale izilwane sesihlinziwe kubonwe ngamathumbu aso nangobulongwe baso ukuthi besiphethwe yizikelemu. Kamuva nje sekukhona abaqaphi baseziqiwini abaqikelelayo ukuthi izilwane ezikhona esiqiwini ziyaphila. Banele basibone izilwane esithothobele babize

udokotela wezilwane masishane ukuba bezosiphuzisa imithi nemijovo. Ngaleyo ndlela bese isilwane siyelulama, sisinde ekufeni.

Kubalulekile ukuthi naso isintu siwuhlabe umkhosi nxashane sibona isilwane sasendle sithithibeke sinezinkomba zokugula ukuba sibikele abasesiqiwini ukuze inyanga yezilwane izokwenza umsebenzi wayo kusinde isilwane, ngoba kuyingozi ukuqedela lesi silwane esigulayo bese udla inyama yaso kanti mhlawumbe inesifo esithathelwanayo. Kungavalwa ngehlaha umuzi wonke uma idliwe ngumndeni.

Ngempilo yezilwane isintu kumele sazi ukuthi nazo izilwane ziphathwa yizifo nje ezejwayelekile ebantwini, njengesifo sofuba esibizwa ngokuthi yi-Bovine Tuberculosis kanye nesifo esaziwa ngengculazi ebantwini kodwa ezilwaneni sibizwa nge-Feline Aids. Lezi zifo zidla lubi ikakhulukazi emabhubesini nasezinyathini. Lezi zifo zivame ukutholakala emabhubesini nasezinyathini ezigcinwe eHluhluwe-Umfolozi Park.

Yilesi sizathu esiphoke abakwa – KZN Wildlife ukuba balande amabhubesi esiqiwini iMadikwe Game Reserve nase Pilanesberg National Park, bawaletsha esiqiwini esisha ebesivulwa iTembe National Park kuwo lonyaka ka 2002 ngoba besabela lezi zifo emabhubesini aseHluhluwe-Umfolozi Park.

U-Felix (2002:80) uyafakaza ngokulethwa kwala mabhubesi uthi:

The lion in Pilanesberg and Madikwe are originally from Etosha National Park in Namibia and were chosen for this introduction because they do not carry Feline –Aids, and they do not have Bovine Tuberculosis. Lion were not chosen from Hluhluwe-Umfolozi Park because the lions are inbred and carry TB and Feline Aids.

Amabhubesi asePilanesberg nasesiqiwini imadikwe angawokuqhamuka esiqiwini i-Etosha esise Namibia. Yiwona akhethwa ukuba alethwe esiqiwini saseHluhluwe neMfolozi ngoba awanaso isifo sengculazi nesofuba.

Ukugadla emabhubesini nasezinyathini kwegciwane lengculazi, sekwenze abezemvelo KZN Wildlife bakubheka ngeso lokhozi ukuthi lezi zilwane ziyelashelwa lezi zifo futhi zihlala njalo zihlolwa ukuthi azikangenwa yini yileli gciwane. Kungakho-ke abasebenzi baseziqiwini kwezemvelo KZN Wildlife bahleze bematasatasa bebamba izilwane ukuhlololwa izifo ezithile. Nawo lamabhubesi afakwa esiqiwini eTembe aqala ahlolwa kuqala ukuthi awanazo yini izifo.

Kubalulekile ukuthi abeziqiwi bahlale ngokuzelapha izilwane ezinalezi zifo ukuze zingasabalali kwezinye izilwane. Nokho-ke akukatholakali ukuthi selitholakele yini ikhambi lokulapha izilwane ezibanjwe yingculazi. Kodwa bayanakekela ukuthi izilwane ezingakangenwa yilezi zifo ziyawathola amakhambi afanele ukuze zivikeleke, bahlala njalo bezihlola.

Kubalulekile futhi ukuthi isintu sazi ngeziboya zenyathi ukuthi ziyasetshenziswa ukulapha umuntu ogulayo. Ziyaye zishishwe bese kuthi lowo ogulayo ezihogela kanjalo nowesifazane okusoleka ukuthi uphuphumelwa yisisu uyaye esizakale uma ethole imbiza ethakwe ngazo iziboya zenyathi. Kuyavela futhi ukuthi isikhumba senyathi siyasetshenziswa ekwenzeni izicathulo eziphambili ezithandwa yisintu.

Lolu cwaningo lubuye lwabheka indlovu njengesinye sezilwane zasendle ezigcinwe eziqiwini. Kuvelile ukuthi nayo indlovu njengazozonke izilwane zasesiqiwini ayikuthandisizi ukuba isintu sisondele eduze nayo. Uma kwenzekile kunengozi engavela. Kuyavela ukuthi abavakashi esiqiwini akufanele babange umsindo, abahamba ngezimoto akufanele bashaye amabheli ezimoto kanti futhi uma beseduze nendlovu kumele icishwe imoto ime ithule du ngoba konke lokho kuyayicasula.

Uma kwenzekile wazithela phezu kwendlovu, okokuqala ongakwenza ukuphambana nomoya lapho imi ngakhona ukuze ingakwazi ukukuhogela. Uma ubona ukuthi iyakuhlasela kuhle ugijime ngokugintshoza ezihlahleni ngaleyo ndlela ngeke ize ikuthole. Noma -ke baleka wenyuke intaba iyashesha ukukhathala.

IsiNtu kumele sazi ukuthi akuvumelekile ukuzingelwa kwezindlovu, zinjalo nje azivamisile nokudayisa, kodwa-ke lowo osuke efuna ukuyizingela kumele athole imvume yokwenza lokho. Inkulu nalapho ingozi ekuzingeleni indlovu ngoba nayo iyaye izivikele ngayo yonke indlela okungenzeka kufe yona nomzingeli.

Nokho-ke ziningi izizathu ezenza ukuba isintu sithande ukuzingela izindlovu. Kuyavela ukuthi izinyanga ziyazisebenzisa izitho zangasese zendlovu ukwenza umuthi wentando. Ziyasetshenziswa futhi iziboya nezikhumba ukwelapha umuntu ogulayo uma sekuthakwe nemithi ethile. Umsila wendlovu uyasetshenziselwa ukwenza amabhengele okuhloba abantu besifazane. Kanti futhi isikhumba sayo kwenziwa ngaso amajakhethe aseqophelweni eliphezulu ezikhathini zanamuhla.

Ingwenya yisilwane esiyingozi kakhulu esintwini. Kubalulekile ukuthi isintu sazi ukuthi ingwenya uma ibona umuntu izenza sengathi ilele noma ifile kanti iphezu kwamaqhinga. Kuyavela ukuthi ingwenya iyaphuma emanzini ebusuku ihambe lapha ngaphandle ifuna ukudla. Kuyingozi- ke lokho ngoba kayishiya kwasani, wenankomo, wenambuzi konke ekutholayo okusanyama.

Izingwenya ziyazingelwa nakuba kuyingozi enkulu ukuzizingela ngoba indoda isuke iphakathi kokufa nokuphila. Esinye sezizathu esenza ukuthi isizwe sizingele izigwenya sisuke sizivikela sona kanjalo nemfuyo yaso.

Kubalulekile ukuthi uma uwela emfuleni onezingwenya uwele lapho amanzi emaningi ngakhona. Kunenkolelo yokuthi ingwenya kayizwani namanzi amaningi nagelezayo ngoba kwayona ingahamba nawo.

Kubalulekile ukuba isiNtu sibe nolwazi lokuthi iningi lezilwane alibonisisi kahle. Indlela engcono ezizwa ngayo lapho kukhona isitha sayo ukuhogela. Kubalulekile ukuba isiNtu sazi uma sesibhekene nenkinga ukuthi umoya uya ngaphi ukuze sibalekele ngalapho singezukumuzwa khona.

Phakathi kwezilwane ezingabonisisi kahle singabala ubhejane. Noma usuhlasela uyacimeza. Kuyaye kusize ukuthi uma usuhlasela ubhejane uceze lapho usuke umi khona uyofike uhlabe ngophondo lwawo olucijile kuleyo ndawo obumi kuyo. Lokho kuyizinkomba zokuthi uma usuhlasele uyacimeza. Okunye okungakusiza ukuba ubhace ngesiqu sesihlahla kungenjalo ugibele phezulu esihlahleni

Sinye kuphela isilwane ongelokotho ugibele esihlahleni uma uhlaselwa yisona. Leso-ke yingwe. Iyashesha ukunombela esihlahleni ngoba vele ihlala ezihlahleni. Kubalulekile ukuthi ungasondeli nezinja lapho ingwe ingakhona ngoba ingazishaya izibhuqe nya. Uma uyibona izihlalele esihlahleni kuba kuhle ungayibheki ezinhlamvini zamehlo ngoba lokho kungadala ingxabano phakathi kwenu. Ungalokothi uphakamise isandla ngoba kuyona kuyobe usugadlile.

IsiNtu kubalulekile ukuba sazi ukuthi nazo izilwane ziphila njengabantu. Ziyakwazi ukuxhumana ngezilimi zazo ngokwenza imisindo ethile yalolo hlobo lwaleso silwane. Ziyakwazi ukutshengisa ezinye uma sekunengozi engahle izehlele. Ziyakwazi ukwenza imikhuba ethile ebonisa ezinye ukuthi sezifunani.

Zinalo uthando lwemindeni yazo. Ziyabandlulula kulezo ezingewona umndeni wazo. Lokho zikukhombisa ngokuthi zilwe nazo. Izilwane zasendle ziyakwazi ukukhulisa nokufundisa abantwana bazo ngendlela efanele, kanjalo ziyakwazi futhi ukubavikela ezingozini nasesimweni sezulu. Ziyakwazi ukuphilisana njengemindeni. Ziyayazi nendawo lapho zilala khona. Lokhu kubonakala ukuthi zilale imindeni ngemindeni. Kuleyo mindeni abantwana balala eduze konina. Zinjalo-nje ziyasazi isikhathi sokuvuka, esokuzingela, esokudla, nesokuncelisa kulezo ezincelisayo kanye nesokushona kwelanga. Zikwazi kahle ukudla ezikudlayo, azidli noma yini. Zisazi kahle nesikhathi esifanele sokudla kwazo. Uma sezidlile ziyazi ukuthi kufanele ziyophuza amanzi zehlise lokho ezisuke zikudlile.

Kuyacaca-ke ukuthi nazo izilwane zinemizwa njengabantu. Nakuzo kukhona isikhathi sokujabula kanye nesokucasuka, sokusebenza nesokuphumula.

4.3. Ukubaluleka kolwazi lwezinyoka

Kulolu cwaningo kuyavela ukuthi ongoti bayavumelana ngokuthi inkinga enkulu yokubulawa kwezinyoka ukuthi abantu abanalwazi olukahle ngokubaluleka kwezinyoka emvelweni. Izinyoka ziyingxenye yempilo esizweni nasemasikweni esizwe nakuba zivame ukubekwa njengezilwane eziyingozi nezinosaurs, okuholela ekuthenini abantu bangazithandi futhi bangazethembi.

Ngokungabi nolwazi olwanele abantu sebezibopha ngabhande linye izinyoka bathi zonke ziyaluma, zonke zinobuthi kanti akunjalo. Ngokwalolu cwaningo sithola ukuthi zehlukene izigaba ezintathu. Kukhona izinyoka ezinesihlungu okuthi uma zikushayile ungafa nokufa uma kungaphuthunyiswanga ngezibiba, kuphinde kube yilezo zinyoka ezithintene nenkolo yesizwe samaZulu, ezithanda ukungena emakhaya kepha zingabulawa, kuthiwe kuhambele idlozi, bese kuba yilezo zinyoka ezingenandaba namuntu ezingavamile futhi ukubonakala.

Kuyavela ukuthi izinyoka ezinesihlungu esiyingozi kwaZulu-Natal zintathu kuphela, imamba, ibululu noma ihobosha kanye nemfezi. Lezi zinyoka ziyingozi enkulu ngoba uyafa nokufa uma zikulumile wangashesha ukuthola izibiba ezifanele. Isihlungu sazo sibulala imizwa qede uvuvukale umzimba wonke, bese kukhinyabezeka ukuhamba kwegazi emzimbeni womuntu.

U-Harold (1987) uyavumelana nokushiwo ngenhla lapho ethi:

Of the large numbers of the snakes species in Natal, of which by far the most are harmless, most lethal bites are caused by the mamba, the puff-adder, and the cobra. Snake

venom is roughly divided into two types, namely neurotoxins, which paralyse the nerve centers which control breathing, and the haemotoxins, which break down the blood system.

Ezinhlobeni eziningi zezinyoka ezitholakala eNatali iningi lazo alinabungozi, kukhona ezimbalwa ezinesihlungu esibi njengemamba, ibululu kanye nemfezi. Isihlungu sezinyoka sihlukaniseke izigaba ezimbili. Yilesi esikhubaza imizwa yomzimba ephathelene nokuphefumula kanye nalesi esikhubaza imigudu nokuhamba kwegazi emzimbeni.

Kuyavela futhi ukuthi kulolu hlobo lwezinyoka, eyesatshwa kunazo zonke yimamba. Isihlungu semamba siyabulala uma umuntu engaphuthunyanga ngezibiba eziqondene nayo. Yingakho kubalulekile ukuthi umuntu ayazi inyoka esuke imlumile ukuze aphuziswe izibiba eziqondene naleyo nyoka esuke imshayile.

Imamba uma isencane iba nombala omhlophe, izothi ingakhula ibe nombala omnyama noma oluhlaza. Leyo enombala oluhlaza ikhonze ukuhlala ezihlahleni eziluhlaza nezicineni, kanti emnyama ivame ukuhlala emahlathini amnyama nayo-ke ibisibamnyama. Kuyavela futhi ukuthi ikhona imamba empofu.

Kuthanda ukucaca ukuthi imamba lena iba ngumbala wendawo leyo ekuyo. Uma isikhulile abanye bathi iba nophaphe ekhanda ngalesi sikhathi isuke isinolaka olubi.

U-Msimang (1991: 155) uyafakaza kokushiwo ngenhla lapho ethi:

Yingalesi sikhathi lapho isimila uphaphe ekhanda, isishaya amakhwela. Kuleli qophelo isibizwa ngokuthi indlondlo. Ayisashayi ezimbuzini kuvalwa amehlo. Kokunye ivimba indlela lapho kuhanjwa khona.

Inyoka elandela imamba ngesihlungu ibululu, ngoba ilivila ilala ithi bululu. Kubuye kuthiwe yihobosha ngoba iyakhuzela ngaphambi kokuba ilimaze, kanti nezwi layo liyisihosho. Le nyoka inamazinyo ayizinginge okuthi ingakuluma ilenge ngawo kuwe

uyoze uyixazulule. IsiNtu kumele sazi ukuthi le nyoka ngaphambi kokuba ikulimaze iqale ikhuzele ngale yondlela isuke ivula amazinyo. Yisona sikhathi sokubaleka leso

U-Msimang (1991:155) uyaphawula ngebululu uthi:

Le nyoka inesihlungu kodwa ayisheshi igadle, kepha imbi
kabi uma isilwa. Ima isongane izikhatha iyasuka
iyagxuma izosho kuwe ifike ikugawule.

Kuyacaca ukuthi umuntu olaziyo ibululu angasinda ukuba lingamlumi, ngoba kuningi elikwenzayo lilungiselela ukukuluma.

Enye inyoka elandela ibululu ngesihlungu yimfezi. Nayo kumele isiNtu siyazi futhi siyiqaphele ikakhulukazi ngoba yinyoka ethanda kakhulu ekhaya, ikhonze amasi. Ithanda kakhulu ekhaya ngesikhathi sasehlobo amasi kuyiziphihli Ithanda ukutshakela abantu emehlweni. Amathe ayo anesihlungu esiyinqaba. Uma ikunembile wangaphuthunywa ngosizo ungahle uphenduke impumputhe. Uma ikutshakele emzimbeni uyobuka isikhumba kuhle komuntu oshile. Injalo nje le nyoka iyaluma. Isihlungu sayo siyashesha ukugcwala wonke umzimba, olunye yiyo ujuluka abe manzi te, kuphazamiseke ukuhamba kwegazi emzimbeni. Uma engaphuthunywanga ngezibiba ezifanele angafa nokufa.

Ngaphandle kwalezi ezinesihlungu, kukhona izinyoka ezingesiyo ingozi, kepha nazo ezibukeka ziyingozi noma zesabeka njengazo zonke izinyoka. Imvamisa yezinyoka ezilukela ekhaya, kwenye inkathi zingene ezindlini kazinaso isihlungu. Lolu hlobo lwezinyoka zibizwa ngokuthi ngamadlozi, ngoba zithanda abantu.

Evame ukubonakala phakathi kwemizi ifulwa. Lena inyoka eluhlaza cwe. Abanye bathi yimamba encane kanti akunjalo, ifulwa alinaso neze isihlungu. Uma libonakele phakathi kwekhaya kuyaye kuthiwe umnininimuzi. Uma selibonakele, indoda ivame

ukuthatha izagila iyohlola kwabamanga ukuthi kwenzenjani kwabangasekho. Emuva kokuba esethole incazelo uyokwenza lokho okumele makakwenze.

Umabibini inyokana encane evame ukutholakala ezaleni lapho kuchithwa khona izibi, yingakho kuthiwa umabibini. Yona kuthiwa yidlozi lowesifazane, nayo ayinaso isihlungu.

Umsenene nawo uyathanda ekhaya futhi awunasihlungu kuthiwa yithongo.

Kulolu cwaningo siyathola ukuthi kwezinye izindawo kwelakwaZulu, inhlwathi bayibiza ngedlozi. Uma isingene ekhaya ayibulawa. Kanti futhi uma uyithole esikhotheni noma emahlanzeni ingaba yingozi kodwa ayinasihlungu kepha iyakuthandela bese ikupaqaza uze ufe bese ikudonsa ubuchopho ngokufaka ulimi lwayo emakhaleni akho. Kuyavela futhi ukuthi kwenye inkathi uma uyithole esikhotheni noma ehlanzeni ivele ikudlalisele ngemibala yayo emihle nehehayo kepha ingakuthandeli, ngaleyo ndlela isuke ibikezela inhlanhla kuwe.

Kwesinye isikhathi lezi zinyoka ezilidlozi azihlukaniseki nalezo eziyingozi ngakho-ke kuyenzeka zishaywe zibulawe. Kodwa kuyaye kuthi uma isibulewe bese iyobekwa ezaleni lapho kuchithwa khona umlotha. Ukubekwa kwale nyoka ezaleni luphawu lokhukhumelana umlotha, kusingelwane ilala namathongo. Basuke bethayiza, beshweleza ngokuba inyandezulu itheleke ngamachaphezelo yaze yathola idicane ngenxaphephe. Lokho kusuke kuwuphawu lokushweleza uma kwenzeka ukuthi bekungafanele ibulawe. Uma kulidlozi ngempela iyavuka ihambe, uma kungesilo iyohlala ize ibole khona lapho.

Kukhona-ke futhi nezinyoka ezingenandaba nabantu ezinjengo mhlange , umhlwazimamba, umungu nezinye. Lolu hlobo lwezinyoka alulumi futhi alunasihlungu. Zivame ukuthi zingabona umuntu zicele empunzini.

Kulolu cwaningo kuyavela ukuthi nezinyoka zinendawo ebalulekile empilweni yomuntu, uvalo ngezinyoka luya ngokungazi ngokwanele ngazo. Uma sibheka izinto ezidliwa zinyoka kufanele kusikhanyele ukuthi naphezu kokuba izinyoka zithathwa njengezitha zethu kodwa ngakolunye uhlangothi zingabangane bethu ngezindlela eziningi. Kufanele kwamukeleke ukuthi ngokudla amagundane athwala izifo nezinye izilwane ezidla, ziququde, zibhuqabhuqe ukudla kwesintu ezinqolobaneni nasemasimini, zenza lukhulu zenzela thina sintu.

Kuyacaca ukuthi izinyoka eziningi ziphila ngokudla izinyoni, izinwabu, amaselesele, kodwa ikakhulukazi izilwane eziququdayo ezinjengamagundane namavondwe aqeda ukudla kwethu. Ngakho kumele zivikeleke.

Ikhambi ekuvikelweni kwezinyoka zakithi ezingengozi, ukuba thina sikwazi ukuzehlukanisa, sazi ezinesihlungu nezingenaso, njengoba kwakunjalo endulo ngezikhathi zawokhokho. Kungaba yingenxa yalolu lwazi kuphela lapho kungavikeleka khona izinyoka ezingeyona ingozi nasemakhaya ethu imbala ngoba lokho kuyosho ukuzuza kithina luqobo ngomuso.

Ngaphezu kokwazi izinyoka nobungozi bazo ngikubona kubalulekile ukuthi isiNtu sazi ukuthi kumele senze njani ukuze ingakulumi futhi senze njani uma isikulumile.

Kulolu cwaningo kuyavela ukuthi ukuvikeleka ezinyokeni eziyingozi kufanele isiNtu sigweme ukuhamba endaweni enezihlahla ezicinene futhi igqoke into ezovala izinyawo njengamabhuzi, izicathulo ezinde, sembathe nezimpahla ezinemikhono emide.

U-Harold (1987:127) naye uyavumelana nokushiwo ngenhla lapho ethi:

To avoid being bitten by a snake, wear protective clothing like boots, trousers and long gloves.

Ukuze ugweme ukulunywa yinyoka kumele uqgoke
izimpahla zokuvikeleka njengezicathulo ezinde, ibhulukwe
elide kanye namagilavu amade.

Kuyavela futhi ukuthi uma isikulumile inyoka kumele uqikelele ukuthi uthole usizo lokuqala ngokushesha. Usizo lokuqala yikho ukuba ubophe ngenhla kwenxeba ukuze isihlungu singasheshi sisabalale nomzimba wonke.

Emuva kwalokho kumele uphuthunywe ngezibiba ezifanele. Lokhu kusho ukuthi umuntu olunywe yinyoka, kumele aqikelele ukuyichaza ngendlela ecacile inyoka emlumile uma engayazi ngegama layo. Ukungachazi kahle kungenza ukuba kusetshenziswe isibiba senye inyoka. Lokho kudala ingozi kulowo osuke elimele ngoba phela olunywe yimamba udinga isibiba semamba, olunywe yimfezi udinga isibiba semfezi.

Kusobala-ke ukuthi kubalulekile ukuba isiNtu sibe nolwazi olwanele ngezinyoka ukuze kuphephe impilo yaso, ikakhulukazi kulezo eziyingozi esiNtwini, nokuvikela lezo ezingenasihlungu.

4.4 Ukubaluleka kolwazi lwezinyoni

Emandulo ulwazi lwezinyoni lwalutholakala ekwaluseni nasekuzingeleni, kuyothezwa nalapho kuyokhiwa amanzi noma kuyogezwa emfuleni. Nanamuhla kuyatholakala ukuthi isekhona imithonselana yabafana abaselusa, abanolwazi olunzulu ngezinyoni zendawo yangakubo.

Kuyavela futhi ukuthi esikhathini sanamuhla iningi lentsha selikhulela ezikoleni nasemadolobheni, ayisenalo ulwazi olwanele ngezinyoni kanti nakhona emadolobheni ziyinsada izinyoni lezi. Ngakho-ke kubalulekile ukuba bazazi ngoba baphila nazo imihla namalanga. Kunezinhlelo komabonakude okuqondwe ngazo ukuba intsha ingalahlekelwa yilolu lwazi olubalulekile ngezinyoni

Kunengosi futhi kumaphephabhuku aziwa ngo-Bona ne-Drum akhuluma ngolwazi lwezinyoni, okumele intsha iwafundisise ukuze ibe nolwazi olunzulu ngezinyoni zezwe layo nolwazi lwezinyoni zakwamanye amazwe.

U-Ntuli noNtuli (1982:1) bathi:

Esizweni samaZulu kunabantu abanolwazi olunzulu ngezinyoni ngoba bazi ngisho izilimi zazo. Bayalwazi ulimi lwezikhova. Bayalwazi ulimi lwezinsingizi. Bazazi zonke izilimi zezinyoni ezikhulumayo, ngaphandle kwalezo abangazaziyo.

U-Ntuli noNtuli (1982:3) bayaqhubeka bathi, zonke izikhova zikhuluma into eyodwa zithi:

Phum' ungibhule!

Uma sike sabhavumula phezu kwendlu, akekho noyedwa ngisho nengane encane engazi ukuthi nyonini le ekhala phezu kwendlu. Uma sikhala kuqubuka uhlevane emzimbeni wendoda, kukhale izingane ngoba iphimbo lesikhova linesithunzi, futhi saziwa njengenyoni yabathakathi.

U-Ntuli noNtuli (1982:5) bathi, insingizi nayo inyoni evame ukuzicothozela emaqeleni nomndeni wayo, bethethisana nonkosikazi aze athi:

Ngiyahamba, ngiyemuka
Ngiya kwabakithi.

Indoda iphendule ithi:

Hamba, muka,
Kad' usho.

Lena indlela yokufundisa abasebancane ukuba bakwazi ukwehlukanisa izinyoni ngokwamaphimbo azo. Eqinisweni lilonke izinyoni azikhulumi kepha imisindo yazo yenza ukuba izelamani zikaTheninja wasoSizini zikhiphe lesi sinwashunwashu sevusamqondo elilola izinkande zengqondo, zicibe insema ingakami ngokhanda etsheni, ukubaluleka kwezilwane-ke lokho

Kubalulekile ukuba isiNtu sazi ukuthi insingizi inyoni ebalulekile esizweni samaZulu. Uma kade lomisile, ukubonakala kwayo lisuke lizokuna imvula enkulu.

Kufanele futhi ukuba isiNtu siqaphele ukungadlaleli kule nyoni noma ngokuthi bayibulale ngoba izulu lingana uzamcolo, ikakhulukazi uma beyibulale base beyifaka emanzini. Kungadaleka umonakalo emizini yabantu, emigwaqeni nasemfuyweni

Kubalulekile ukuba isiNtu sazi ukuthi ziningi izindlela zokuhlukanisa izinyoni. Izinyoni zingehlukaniswa ngemibala, ngamaphimbo, ngokundiza, ngeziqhwaku kanye nezisila zazo. Enye indlela yokwehlukanisa izinyoni ukubuka izakhiwo zomzimba wazo, ubude nobufishane bazo, imilenze namazipho azo kanye nokuma kwamaphiko azo. Kanti futhi ziyehlukaniseka ngezidleke zazo nangesakhiwo nombala wamaqanda azo.

Kulolu cwaningo sizozehlukanisa izinyoni ngokubuka lezo ezidliwayo nezingadliwa, ezingamabika nokuthakwa ngazo imithi kanye nalezo eziyimvunulo esizweni samaZulu.

Inyama yenyoni imnandi yehla ngesiphundu. Yingakho kwaze kwavela isaga esithi: “Inyoni ishayelwa abadala” umfana osuke eyishayile ugcina ngokudla ikhanda layo kuphela.

Phakathi kwezinyoni ezidliwayo sizobala ezimbalwa kakhulu okuyilezi, isikhwehle, ithendele, impangele, ijuba, intaka nezinye.

Kubalulekile ukuba isiNtu sizazi izinyoni ezidliwayo ngoba singehlelwa nayizehlo ngenxa yokudla inyoni engadliwa. Kukhona izinyoni ezingadliwa ngenxa yokwesaba imiswazi ethile, ngoba ziyizinyoni ezihlolayo njengensingizi ngoba iyinyoni yezulu. Uma izwakale ikhala isuke ibika imvula. Ukungena kwayo ekhaya kubika ishwa, ukungena komphezulu. Isikhova ngoba inyoni yabathakathi, isakabuli kanye negwalagwala ngoba izinyoni zemvunulo kanye nezinye.

Njengoba abantu besaba isikhova futhi bengasidli nje yingoba igama laso ligcagciswa nobukhunkuli. Ukuzingela kwaso kwesikabhadakazi kweyanyaniswa nezenzo zokusokoca.

U-Nyembezi (1984:15) uthi:

Phela isikhova yinyoni yabathakathi. Izitha
zikaSenzangakhona zifana nabathakathi kuye.

Izinyoni okuvunulwa ngezimpaphe zazo njengesakabuli elenza uvunule ngale athande ukubukwa njengalo, inqe elenza ukuba insizwa igiye njengalo negwalagwala elenza ubuhle, konke lokhu kuze kukhuzwe isaga esithi:

Nyonini?

Izinyoni!

Nyonini?

Izinyoninyoni.

Ukuphindwa kwesiqu egameni elithi izinyoninyoni kulubalule ulimi ngendlela encamisayo.

Izinyoni ezingamabika kushiwo ukubonakala kwazo noma ukukhala kwazo ukuthi kusuke kubika okuthile okuzokwenzeka okuhle noma okubi. Ezinye zalezi zinyoni, uthekwane, lena yinyoni ensundu enesiluba ethanda ukuzibuka emanzini. Uma uthekwane endiza enqamula umuzi, ehlala phezu kwendlu kumbe ekhwishiza nje kusho ukuthi lukhulu luyeza luyanyelela. Umuzi uzoba yisisulu samalumbo, amashwa kanye nemiswazi yezinswazi zabaphansi.

U-Msimang (1975) ubika ukuthi uma ekhwishiza izinsizwa ezeshelayo zizoqonywa. Uma zingesheli zizomelwa yintombi.

Umvemve inyonyana emcane kabi, icishe ibengangongcede. Uma unena ekhaya ukhala ubika izihambi ezizofika. Kweminye imizi uthathwa njengedlozi. Uma ulandela izinkomo zisuke zizozala kakhulu zande.

Inhlava yona yinyoni ebizelayo. Uma ibonele izinyosi iyaye iye kubafana ngoba phela yona ayikwazi ukuzitapa. Bazoyizwa-ke igedeza njengoba kuthiwa ingede, bese beyilandela. Nempela iyoye ibabeke kuzo ezingenamaqhami. Kufuneka nayo bayishiyele elimhlophe uma sebezitapile. Uma bengakwenzanga lokho iyobabiza kanti ibabizela imamba yehlathi balimale.

Inswempe inyoni ebika ukuphenya nokubalela kwezulu. Uma kade lina umvimbi lize lingabe lisafunwa muntu, bese kuzwakala izinswempe zikhala, sebeyazi-ke abakwaZulu ukuthi seliyasa.

Kunesaga esinohisa ulimi lwesiZulu esaqambeka ngenxa yobukhona benswempe esithi:

Ngidla amatshe ngiyinswempe yini?

Iculo lezingane elithi:

Nans' inswempe,
Nans' inswempe,
Biz' izinja,
Bizi' izinja,
Zayibamba,
Zayibamba
O! Yaphunyuka,
O! Yaphunyuka.

- Licacisa ukuthi inswempe ayibambeki kalula uma izingelwa yizingane, ifuna amaphisi ukuze ingaphunyuki.

Kubalulekile futhi ukuthi isiNtu sizazi kahle izinyoni zemvunulo futhi ezingadliwa. Ukuthwala noma ukuhloma izimpaphe zezinyoni ezithile ngemikhosi ethile kwabe kulisiko eligcinwayo esizweni samaZulu. Nazo lezo zimpaphe zazihlonywa ngabantu abathile hhayi noma ubani. Ezinye zalezi zinyoni yilezi; igwalagwala, izimpaphe zalo zihlonywa ekhanda ngabanumzane abasemqoka endaweni, iminsinsi yokuzimilela

Isakabuli nalo linezimpaphe ezibalulekile esizweni samaZulu, ukwedlula ngisho ezegwalagwala. Zona zifakwa ngamakhosi qha futhi ngemikhosi ethile. Omunye onelungelo lokuzifaka umakoti mhla encama.

Inqe nalo linezimpaphe ezibalulekile kumashoshozela empi, benza amadloko ukuze ahlanye alingise inqe empini.

Ukubaluleka kolwazi lwezinyoni lwenanelwa nangabafana uma belalele ukuchwaza kamnandi kwezinyoni, ezinye zizishayela umlozi omnandi emafusini nasemihosheni, baye bathande ukuzilingisela bagcine sebehumushe nemisindo yazo, sebexoxa eyabo

indaba. Uma ulalelisisa uthole ukuthi lokhu kuhumusha impela kuyahambelana nomsindo owenziwa ilezi zinyoni. Abafana bahumusha ukukhala kweqola, mhlawumbe selihlabene, kukhona inyoni eseliyichomile othini, liyazi ukuthi umphimbo usuzogwinya, lenanele-ke lithi:

Sambamb' ungcede,
Sambamb' ungcede,
Samchom' othini,
Samudl' esebolile
Esemakhakhaka.

Kuyemukelana ukuthi iqola liyamudla ungcede. Kuyaziwa futhi ukuthi limchoma othini ukuze inyama yakhe ibole, ibhucuke bese liyidla kalula liyisheba nezimpethu. Ukuchonywa kukangcede othini kuhambisana nokuphekwa kokudla. Yikho kwezinye izigodi abafana bethi:

Samudl' esevuthiwe
Esemakhakhaka.

Kuyacaca-ke ukuthi ngokubuka ukubanjwa kukangcede yiqola kugobhoza umthombo wobumbongi uphethuke ezibilinini zabafanyana.

4.5 Ukubaluleka kolwazi lwezilwane zasekhaya

Kulolu cwaningo sithola ukuthi kubalulekile ukwazi kabanzi ngezilwane zasekhaya nezaziwa ngemfuyo yasekhaya. Siyathola ukuthi ungesifuye ngempumelelo isilwane uma ungenalo ulwazi olwanele nolunzulu ngaso, ngoba ukuphatheka kwaso kusemahlombe omniniso. Ngakho-ke ulwazi olunzulu luyamsiza umuntu ukuze aphilisane kahle nesilwane leso, kugwemeke okungaba yingozi kuyena uqobo nakuso imbala.

Esizweni samaZulu imfuyo ebalulekile yinkomo. Inkomo iyingcebo nensila yendoda. Ngakho-ke abafana abelusayo kumele bafunde ngokunakekelwa kwezinkomo. Kufanele bazi isikhathi sokuzikhipha, sekuwohloke amazolo ngoba izinkomo uma zidle amazolo zivama ukungenwa ngumkhuhlane omubi owaziwa ngokuthi isashu.

Kufanele bazazi nezinhlobo zotshani okufanele bakhothise kuzona imihlambi yabo. Kumele bazi futhi isikhathi sokukhwelwa kwezimazi nemithantazana ukuze bakwazi ukuvikela izinkomo esezikhweliwe ekuphindweni ngamavukana angahle aziphunzise. Kumele bayazi imihlabelelo yokwelapha izinkomo ezephukile kanye namakhambi aphuziswa izindlezane.

Umelusi kumele azi ukuthi ngaphambi kukuba zibuye inhlazane, kumele ziqale emfuleni ziyophuza ukuze nonondlini bezohlisa kahle. Umelusi kumele azi ukuthi izinkomo akufanele zidle ihlungu noma utshani obusebusha ngoba buzidalela inyongo, zihude.

Kubalulekile ukuthi umelusi abazi kahle utshani obuthandwa izinkomo, njengensinde, uqunga, intunga nobunye. Kumele abazi nalobo obulimaza izinkomo nokungafanele zibudle njengengongoni, obubuye baziwe ngokuthi umtshiki. Lotshani buqinile abunqamuleki kalula, bufuna ukuthi inkomo ize isebenzise amazinyo lana angezansi kanti phela inkomo isebenzisa ulimi ukushwaqa nokunqamula utshani. Lotshani buyigugisa amazinyo, bunjalo nje abugayeki kahle noma seyetshisa.

Siyathola futhi ukuthi abanikazi bezinkomo kubalulekile ukuba bazazi kahle izifo ezivame ukuhlaselela izinkomo, njengomkhonywana, ombendeni, amatele nezinye, ukuze ahlale ecuphile ngemithi yokwelapha lezi zifo, kungenjalo kungaphela isibaya sendoda.

Basekhona abanumzane nezinyanga ezisayazi kahle imithi yokwelapha izinkomo. Kubalulekile ukuthi isibaya sendoda sibe neziko. Iziko phela izinyamazane ezithile umnumzane azithakayo ukuze ashunqisele, aphuzise noma akhumise imfuyo yakhe. Lokhu kwenzelwa ukulungisa imfuyo ukuba iphile, izalane yande futhi ingahali igijimele emasimini abantu. Kuningi okungenza imfuyo yendoda ingandi kokunye kungaba ukuthi izinsikazi ziyaphunza, zifelwa ngamankonyane, zifelwa imibele, zizala

kanye emva kweminyaka emibili noma uthole ukuthi azinankunzi ekhuthela. Kumele iphakulwe inkunzi enotunu, engawenzi umsebenzi ebekelwe wona.

UButhelezi (2002) uphawula ngokuphunza kwezinsikazi uthi:

Ukugwema ukuphunza, inkomo igayelwa amathumbu enkawu axutshwe nemithi ethile bese iyaphuziswa ngesikhathi isemithi. Phela inkawu lena iyisilwane esingaphunyelwa yisisu ngakhoke siyakwazi ukuvikela ezinye izilwane ukuthi zingaphunzi.

Kuyavela futhi ukuthi ukuphunza lokhu kungadalwa ukudibana kwemihlambi eshunqiselwe ngezinyamazane eziqinile ezikwazi ukwengama lezo zinyamazane ezilula lokho kuholele ubuthakathaka komunye umhlambi. Yingaso lesi sizathu esenza abanumzane bengathandisisi ukuba imihlambi yabo iklabe neminye imihlambi.

Kubalulekile futhi ukuthi izinkomo zingeqiwa unyaka ngenxa yenkunzi engakhuthela. Ngakho-ke uma umnumzane ebeka inkunzi kumele aqikelele ukuthi yinkunzi ekhuthela ezinkomazini, aphinde futhi ayikhothise ukuze ilangazelele izinkomazi ingakhathali.

Siyathola futhi ukuthi kubalulekile ukuba izinkomo zomnumzane zingahali, zibe nesizotha zidle ndawonye. Nakho lokho kunqandwa ngazo izinyamazane ezithakwe ngamafutha ebululu kanye nelanda.

U-Mkhombi “iNtethemanqondo” (2002) naye uyafakaza ngalezi nyamazane lapho ethi:

Phela ibululu yinyoka eyisidenga, ayisheshi ngakho nemfuyo eshunqiselwa ngalo ihamba kancane. Yilokho kuhamba kancane okwenza kube sengathi imfuyo ayihali. Akumele imfuyo ihalazele inqandwe ngapha ishone ngapha. Ilanda yinyoni engalali noma yikuphi futhi ngeke lihambe lodwa, linjalo-nje liyasazi isikhathi sokulala nendawo elilala kuyo. Nemfuyo eshunqiselwa ngelanda ayehlukani futhi uma ilanga seliyozilahla kunina imfuyo

leyo amabombo iwabhekisa ekhaya noma ungevale esangweni angeke kodwa iphume ebusuku ngoba nelanda aleluki ebusuku.

Kubalulekile futhi ukuthi umelusi kumele aqikelele ukuthi imfuyo ayihlaselwa yini ngamakhizane agcina edale izilonda nezifo. Izilonda ziholela ukuba inkomo ingenwe izimpethu ibuye ife nemibele. Ngakho-ke kumele zigcotshwe ngemithi ethile noma ziyiswe ediphini ukuze zingadliwa ngamakhizane.

Kufanele futhi umelusi abe neso ekuqikeleleni ukuba imfuyo ingangenwa yizifo ezinjengombendeni nomkhonywana. Uma iphethwe ngumbendeni ibonakala ngokuvuvuka intamo nobende bese iyafa. Umkhonywana ibonakala ngokuqhuga. Kubalulekile ukuba izinkomo zihlale ziphuziswa imithi yokwelapha lezi zifo zingakangeni emfuyweni noma-ke zigonywe ngemijovo yesimanje.

Kulolu cwaningo siyathola ukuthi imbuzi ngesinye sezilwane esibalulekile esizweni samaZulu. Umelusi wezimbuzi naye kumele abe nolwazi olwanele lokunakekela izimbuzi. Izimbuzi nazo zidinga ukunakekelwa ngokuthi aziklabiswa endaweni enotshani obukhulu. Isizathu salokho ukuthi imbuzi ikhonze amaqabunga ezihlahla ngaphezu kokuba idinge utshani. Uma idla utshani idla lobu obusebuncane ngoba ayikwazi ukudla utshani osebukhulile ngoba busuke buqinile. Umelusi kubalulekile ukuba aqonde ukuthi le mfuyo angeke yadla ndawonye ngaso sonke isikhathi.

Umelusi wezimbuzi kumele akwazi ukuthi akumele zikhishwe esibayeni sazo kusenamazolo, akwazi futhi ukuthi akufanele zinethwe zimvula ngoba lokho kuzidalela isifo sotwayi, isifo sezinselo kanye nezilonda ezimpumulweni. Ngakho-ke kubalulekile ukuthi isibaya sezimbuzi sibe nompheme ukuze zinganethwa yizimvula ngoba uma zivame ukunethwa zongenwa umkhuhlane zigule, zife.

Njengezinkomo izimbuzi nazo ziyalidinga iziko lazo, kuphinde kube nomkhumiso wazo. Umkhumiso welapha izilwane esiswini. Unjalo nje wenza ukuba zizale amaphahla.

UMsimang (1993:44) uyafakaza kokushiwo ngenhla lapho ethi:

Into eligugu kubafuyi bezimbuzi ukuzikhumisa.
Kukhona umkhumiso wokuba zikhuluphale.
Kusetshenziswa kakhulu incamu, kuqothwa isigaxa sayo
bese zikhunyiswa izimbuzi ngokhezo. Izintondolo zona
zikhunyiswa noma kathathu ngonyaka, kanti ezinye lezi
zikhunyiswa kanye.

Okunye okuhlupha izimbuzi umkhuhlane wamazinyane. Ayathimula akhiphe nezindenda. Uma enza njalo angalashwa ngokuphuziswa amacembe omqaqongo agayiwe axutshwa namanzi.

Umelusi wezimbuzi kumele aqaphele ukuthi imbuzi ekhwelwe ngumkhuhlane ibonakala ngokuhefuzela okomuntu onephika. Uma ihlatshwa noma izifele ufica ukuthi amathumbu akhukhumele enjalo nje agcwele amanzi.

Kubalulekile ukuba abafuyi bezimbuzi ukuthi esikhathini sanamuhla ubisi lwezimbuzi lubalulekile kubantwana lwedlula ubisi lwezinkomo. Lunjalo nje kwenziwa ngalo ushizi othandwa kakhulu ngabantu.

Inja ingesinye sezilwane esibalulekile ekhaya. Yingakho kubalulekile ukuba isintu sibe nolwazi ngohlobo lwezifo ezivame ukugasela izinja eziligugu esizweni samaZulu. Lolu lwazi luzosiza ukuba isiNtu sikwazi ukunakekela nokulapha izinja zaso, eziyigxenye yempilo yaso.

Izifo ezivame ukutholakala ezinjeni yilezi ezilandelayo. Umnqantula, lesi yisifo esithi singayiphatha inja ibonakale ngokungadli. Lesi sifo sisuke simile ngaphansi kolimi lwenja. Lesi sifo zivame ukuhlupha imidlwane. Umniniyo noma abafana kumele basikhiphe ngeva isibungu leso ngoba sisuke sibonakala ngaphansi kolimi uma uyivula umlomo.

Amarabi wona isifo esibi kakhulu esisatshalaliswa izinja esezithelelwe ukufa ngokuluywa ezinye. Inja enalesi sifo ibonakala ngokushintsha indlela yokuziphatha. Iluma kakhulu futhi ilume kwasani olusondela kuyona, kungaba izinja, izinkomo, izimvu nezimbuzi. Uma esinye salezi zilwane silunywa yinja enalesi sifo singafa ngokushesha. Kumele inja enalesifo ilashwe yinyanga yezinja ngokushesha. Inja enamarabi ivame ukukhonkotha ngaso sonke isikhathi ngaphandle kwesizathu. Ngakho-ke inja enalesi sifo ingalashwa ngokuthi igonywe ngokushesha.

Izilo ngezinye zezifo ezincela igazi lenja emathunjini. Lokhu kwenza inja ukuthi izace ngoba nazo zidla lokho kudla inja esuke ikudlile bese kuvuvuka nesisu. Lezi zilo zingelashwa ngemithi yenyanga yezilwane.

Umbendeni wona yisifo esilimaza igazi lenja njengoba izinsini ziya ngokuba mhlophe ize ife. Izimpawu zalesi sifo wukuthi inja idle kancane kunokujwayelekile futhi ingagijimi ikhethe ukulala kakhulu. Uma inja ikulesi simo kumele iphuthunyiswe kuyo inyanga yezilwane ngokushesha. Uma ilashwe isaqala ukugula, kulula ukuba yelapheke. Lesi sifo sisabalaliswa ngamakhizane ngakho-ke zonke izinja kudingeka ukuthi zigezwe ngediphu masonto onke. Awukho umgomo wokuvikela lesi sifo.

Usekela yisifo esivame ukuphatha izinja ezindala, esidalwa ukungcola okusabomvana okuphuma emakhaleni nasemehlweni. Kanti futhi usekela ungakwenza ukuhuda kanye nokonakala kwamazinyo. Kwesinye isikhathi wenza inja iphelelwe ngamadla, ivevezele ibe nokuquleka. Iningi lezinja eziphethwe yilesi sifo ziyafa ngaphandle kokuthi selashwe yinyanga yezilwane. Lesi sifo singavikeleka ngokuthi ugome inja inezinyanga ezintathu ubudala.

UMsimang (1993:46) uphawula ngosekela uthi:

Usekela yisifo esihlupha kakhulu izinja ezindala.
Zibonakala ngokungenwa ngamakhaza ivevezele libalele.
Yelashwa ngokuba bayisike indlebe kube seyelaphekile
njalo.

Kukhona esinye isifo sohudo esibonakala ngokuthiinja iphalaze ngokweqile nokukhishwa yisisu segazi. Umainja enalesi sifo ingelashwa ingafa. Leyo nja enalesifo idinga amanzi zonke izinsuku kuze kuphele izinsuku ezinhlanu. Lesi sifo singavikeleka ngokuthi igonyweinja isencane isengumdlwane onamasonto ayisithupha uzelwe, uphinde ugonywe usunezinyanga ezintathu kuphela. Kanjalo nenja endala iyadinga ukugonyelwa lesi sifo.

Esinye isifo esejwayelekile esihlupha izinja ukhwekhwe. Lesi sifo sidala ukuthi uboya benja buqothuke kubuye kwenze amabala ayizimpandla. Ukhwekhwe lungelashwa ngamadiphu athile nangemijovo. Kubalulekile ukuba isiNtu sazi ukuthi amazenze nawo ayawadala amabala ayizimpandla enjeni.

Kulo lolu cwaningo kuyabonakala ukuthi isiNtu kumele sizinakekele izinja ngoba ziyingxenye yempilo yaso. Kumele inikezwe ukudla okufanele namanzi anele, kanjalo kumele yakhelwe indlu yokulala nokuhlala kuyona, ukuze iphephe ezifweni eziningi. Umainja ikhulekiwe kumele ikhulekwe ngentambo ende ukuze ikwazi ukuzulazula kuyona intambo, ingabi mfushane ngoba ngeke isakwazi ukukhululeka futhi ngeke isakwazi ukufika endlini yayo.

Kuyavela futhi ukuthi kubalulekile ukuba isiNtu sizinakekele izinja uma zinamakhizane ngoba zingadalela nabantu izifo, kumele zitholelwe imithi efanele yokuzelapha.

Kubalulekile ukuthi izinja kumele isiNtu sizinike uthando nokunakekelwa ngoba nazo ziyefana nabantu. Lokho kuyokwenza ukuthi zisithande isintu. Kumele sikhumbule

ngaso sonke isikhathi ukuthi izinja ziyasinakekela, zisiqaphele amakhaya ethu ebusuku noma emini, uma singekho ngakho kubalulekile ukuzinakekela.

Kubalulekile futhi ukuthi uma isiNtu singasazidingi izinja akumele sizibulale noma sizilahle ngoba lokho kungadala izingozi eziningi, kodwa kufanele sizihambise lapho kugcinwa khona izinja nalapho zinakekelwa khona ukuze ziphephe.

Ikati nalo ngesinye isilwanyana esibalulekile ekhaya, kodwa livame ukukhahlelwa okwebhola. Nakuba lingadliwa esizweni samaZulu kodwa liyaludinga uthando lomuntu nokuphathwa kahle njengezilwane zonke zasekhaya.

Kubalulekile ukuthi lowo olifuyile abe nolwazi ngesifo esivame ukuhlasela amakati nanokuthi kumele enzenjani ukuze livikeleke esifweni. Ikati yisilwane esithandayo ukuzinakekela ngokuhlalahlala lizihlanze. Lokhu likwenza ngokusebenzisa ulimi lwalo olukhotha ngalo izinzipho zalo, bese lizesula ubuso balo. Kubalulekile ukuba umnikazi walo alikame uboya ukuze kuphume lezi ziboya ezisuke zingasabambelele kahle esikhunjani salo.

Nokho kuyavela ukuthi amakati amaningi awakuthokozeli ukugezwa umzimba wonke kodwa sithola ukuthi kumele ligezwe kanye ngelanga. Kuyasiza nokho ukuwajwayeza esemancane ngoba agcina esekuthokozela ukugezwa noma nini. Sikuthola kubalulekile ukuthi umfuyi wekati akwazi ukulibona uma lingaphilile kahle. Njengasenjeni isifo esejwayelekile ekatini usekela. Ikati nalo uma linalesi sifo libonakala ngokungathandisizi ukudla, alizwa kahle ezindlebeni, liphazaze, ligcine ngokukhipha okusamanzi ngemuva. Ukuze liphile, liphephe ezifweni kubalulekile ukuba liphuthunywe ngomgomo wamakati.

Nalo ikati liyangenwa kalula yisifo samarabi ngokulunywa yisilwane esisuke sinalesi sifo. Lona-ke livele lisangane ikhanda, liphathwe yinzululwane. Lapho-ke seliyingozi nakubantu, eselingase libaklwebhe. Kumele liphuthunywe ngawo umjovo, ukuze

kungadaleki umonakalo. Siyathola futhi ukuthi ikati liyaphathwa ngumkhuhlane libonakale ngokuthimula nokuba namafinyila kanye namehlo agcwele izinyembezi. Uma lezi zimpawu zibonakala kumele liphuthunyiswe kuyo inyanga yezilwane.

Kuvamile futhi ukuthi ikati liphathwe yizikelemu noma izilo zona-ke zihlala emathunjini ikati libonakale ngokungakuthandi ukudla lehle emzimbeni bese liphathwa yisisu esihambisayo. Nakhona kulesi sifo kuze kulamule yona inyanga yezilwane.

Nakulo ikati sikuthola kubalulekile ukuba lakhelwe indlwana yalo okumele ihlale ihlanzekile ukuze angabibikho amazeze, angagcina edale izifo ezithile ekatini. Nalo kumele futhi linikezwe ukudla okufanele nokwanele kanye namanzi anele. Ukuze lipheze ukukhotha izitsha nokubuka abantu bedla.

Kubalulekile ukuba isiNtu sazi ukuthi ikati linenhliziyo encane, liyashesha ukucasuka ikakhulukazi uma ulidlalisa lilambile lingakudalela ingozi. Kuvamisile okuzingane ukulibamba ngomsila kube kungazi namhla licasukile

Inkukhu yinyoni yasekhaya emdibi nemfuyo yasekhaya. Inkukhu ivamise ukuphalala nomkhosi uma ufikelwe isivakashi noma isihambi ungalindele. Injalo-nje inyama yayo imnandi yehla esiphundu.

Sikuthola kubalulekile ukuba umfuyi wezinkukhu abe nolwazi olwanele ngokukhuliswa nokunakekelwa kwezinkukhu. Izinkukhu zinakekelwa ngokuphiwa umbila, umgqakazo, amabele nezibozi zombila bese uziphuzisa amanzi anele. Uma zenelile wobona ngokuthi zikushiye lokho kudla obuziphe khona, nezingila zazo zigcwale. Izinkukhu nazo ziyaphathwa ngumkhuhlane wesibindi. Umthambo osuke umile esibindini ukhishwa ngeva.

Uma ngabe zichithekelwe yinyongo wozibona ngokuthi zingasadli kumele ziphuzise amanzi anecena eligxotshiwe. Amanzi lana ayathelwa nje esigqengeleni zizibonele izinkukhu.

Uma zichithekelwe yinyongo kwenye inkathi zibonakala ngokudumba imithambo phansi kwamaphiko. Nayo iyachanjuzwa ngeva kophe igazi elibi.

Inkukhu ivamisile ukuphathwa yisifo sezilo. Uma iphethwe yilesi sifo wobona ngotiti lwayo olugcwele igazi. Ngaleyo nkathi isuke ingasakwazi ukukhiqiza amaqanda ngendlela efanele. Kumele ziphuzishwe lona futhi icena.

Kuyenzeka futhi ukuba izinkukhu ziphathwe yisifo sofuba. Uma ziphethwe yilesi sifo kolamula wona amanzi anecena eligxotshiwe. Kuvamisile futhi ukuthi amatshwele enkukhu aphathwe yisifo sobhici. Lapho itshwele livaleka ngci amehlo kube nezilonjana ezigcina zinoqweqwe phezu kwamehlo. Lesi sifo selashwa ngokuthi igezwe ngamanzi afudumele khona emehlweni kugqaqatshulwe ngeva uqweqwe lolo oluvale amehlo. Uma isigeziwe kumele igcotshwe ngamafutha.

Kubalulekile ukuba izindawo lapho kuhlala khona izinkukhu zigcinwe zihlanzekile ukuze izinkukhu zingangenwa ubukhuphe. Kumele zihlale zinamanzi okuphuza anele nahlanzekile.

4.6 Ukubaluleka kwezilwane kwezomnotho

Kulolu cwaningo sithola ukuthi izilwane ezinhlobonhlobo ezibalulekile kwezomnotho kusukela kumuntu ngamunye kwabangamaqoqwana kanjalo nasezweni lonke jikelele. Lokhu kubaluleka sikubona kahle uma umuntu ebheka ngeso elibanzi futhi eqhakambisa imvelo yomdali emhlabeni aphila kuwo. Bheka ngoba nasemandulo kwaZulu indoda yayiba yindoda ephelele futhi ehlonishwayo ngenxa yemfuyo yayo. Ukuba nemfuyo lokhu kwakusho ukuthi lowo muntu unothile. Ngaleso sikhathi imali

yayingekho ingani kwaze kwaba nesaga esithi “ubuhle bendoda yizinkomo zayo”. Lokhu kwakufakazelwa futhi kuqhakambiswa wukuthi indoda akuyikudingeka ukuthi ize ibe ngumuntu obukekayo ukuze ibe nomfazi kuya ngokuthi inazo yini izimfanelo zokuthi ithathe unkosikazi yakhe umuzi.

Kulolu cwaningo sithola ukuthi esikhathini samanje izilwane ziyigugu ngendlela engakaze ibonwe. Amazwe njengoba ehlukene nje anezilwane futhi ezechukene. Kukhona izilwane ongazithola kulelizwe kodwa ongeke wazithola kwelinye. Ngakho-ke kuyathengiselwana ngazo. Lapha singabala izinhlobonhlobo zezinyamazane zasendle njemabhubesi nezinye izinyamazane.

Ucwaningo luthole ukuthi iziqiwi lapho kugcinwa khona izilwane yizona zizinda zokuheha izivakashi eziza nezimali ezinkulu zizingenise emazweni ezisuke ziwavakashele. Uma sibheka izilwane nezokuvakasha sithola izilwane zibalulekile kakhulu kuleli. Akuzuzi-nje kuphela abanikazi beziqiwi kepha nabanikazi bezokuthutha njengezindiza, izimoto, kanjalo nalaba ababaza imifanekiso yezilwane kanye nabadwebi. Uma ubheka le mikhakha kuyacaca ukuthi lapho yizwe lonke elizuzayo ngakwezomnotho.

Sithola abezindiza bethutha abavakashi bebasusa emazweni abo bebaletsha kuleli lengabadi bezongcebeleka ngokuthi babone izilwane zakuleli. Kwesinye isikhathi bayazithenga beyozifuya emazweni abo. Lezi zivakashi kuthi uma zehla esikhumulweni ziqashe izimoto ezibayisa eziqiwini lezo abesuke bephikelele kuzona. Njengezivakashi baqasha izindlu okukanye khona eziqiwini noma emahhotela abazolala kuzona. Kulo lonke lolu hambo bakhokha imali lokho kwenza ukuba izwe lizuze kwezomnotho.

Ucwaningo luveza ukuthi kanjalo nalabo abangababazi abanamakhono okubaza imifanekiso yezilwane ezitholakala eziqiwini, le mifanekiso kuhlotsishwa ngayo ezindlini. Labo abakhonze imvelo bayayithenga le misebenzi, okusho ukungena

kwemali. Abanye balaba bantu ababazayo baziphilisa bona nemindeni yabo ngayo le misebenzi.

Ucwaningo oseluke lwenziwa luveza ukuthi kube nokudlondlobala kokudayiswa kwezinyamazane ezingadayiswa ziphila noma ziyinyama. Ngonyaka-1993 izivakashi zazinganqeni ukukhokha imali engu R800-00 ukuze zizingele zibulale inyala eyodwa vo bese zithatha izimpondo ziyohlobisa ngazo emakhaya azo. Kwakungazisokolisi izivakashi ukukhokha ngaphezu kuka- R1500-00 zikhokhela ukuzingela indlulamithi eyodwa. Uma zifuna umkhombe zazikhokha imali eyevile ku- R3000-00

Ucwaningo lwakamuva ngo- 2002 luveza ukuthi ziningi futhi ziyanda izinyamazane ezidayiswayo kusukela ngonyaka ka-1990 kuya ku2002. Ucwaningo luveza ukuthi ngonyaka ka-1990 zingu 485 izilwane kanti inzuzo yaba yizigidi ezingu R4 246 325. Ngonyaka ka-1991 kwadayiswa izilwane ezingu 366 ngenani elingu R3 095 100. Ngokufanayo ngonyaka ka-1992 kwadayiswa izilwane ezingu-366 ngentengo engu- R3 733 450. Zafa izilwane ngo-1993 ngenxa yesomiso esasisibi kakhulu, kwadayiswa kuphela izilwane ezingu-287 ngentengo ka- R2 415 100. Ngenxa yezimvula ezelama isomiso, zanda izilwane eziqiwini kwathi ngo- 1994 lenyuka inani lokudayiswa kwezilwane laba ngu-315 ngentengo ka- R2 203 420 engagculisanga nokho ngesizathu sesomiso kanye nezimvula ezinamandla. Waba muhle u-1995 bheka nje inani laphindaphindwa kahlanu kunonyaka odlule zabangu- 1418 izilwane ngentengo engu- R5 079 457 kwazise zazizalane zanda kanti nesimo sezulu sisihle kakhulu. Yakhuphuka njalo intengo yaba ngu- R8 8 63 210 ezilwaneni ezingu ezingu- 1552 ngonyaka ka- 1996. Izilwane ezidla ezinye njengamabhumbesi, izingwe nezinye zabe sezinciphile ngeminyaka yo -1997 no 1998 ngenxa yezifo eziqiwini.

Okwabangela ukuthi zande izilwane ezidayisayo zaya ku- 2309 kanye no 3361 njengokulandelana yayimtoti leyo minyaka nansi nemali isikhuphuke yaba ngu- R 15 087 525 kanye no R21 875 150. Aphela amahlathi ngumlilo ngonyaka ka-1999 zancipha izilwane zaya ku- 2612 ezadayisa yancipha- ke nemali yaya ku R110 55 30

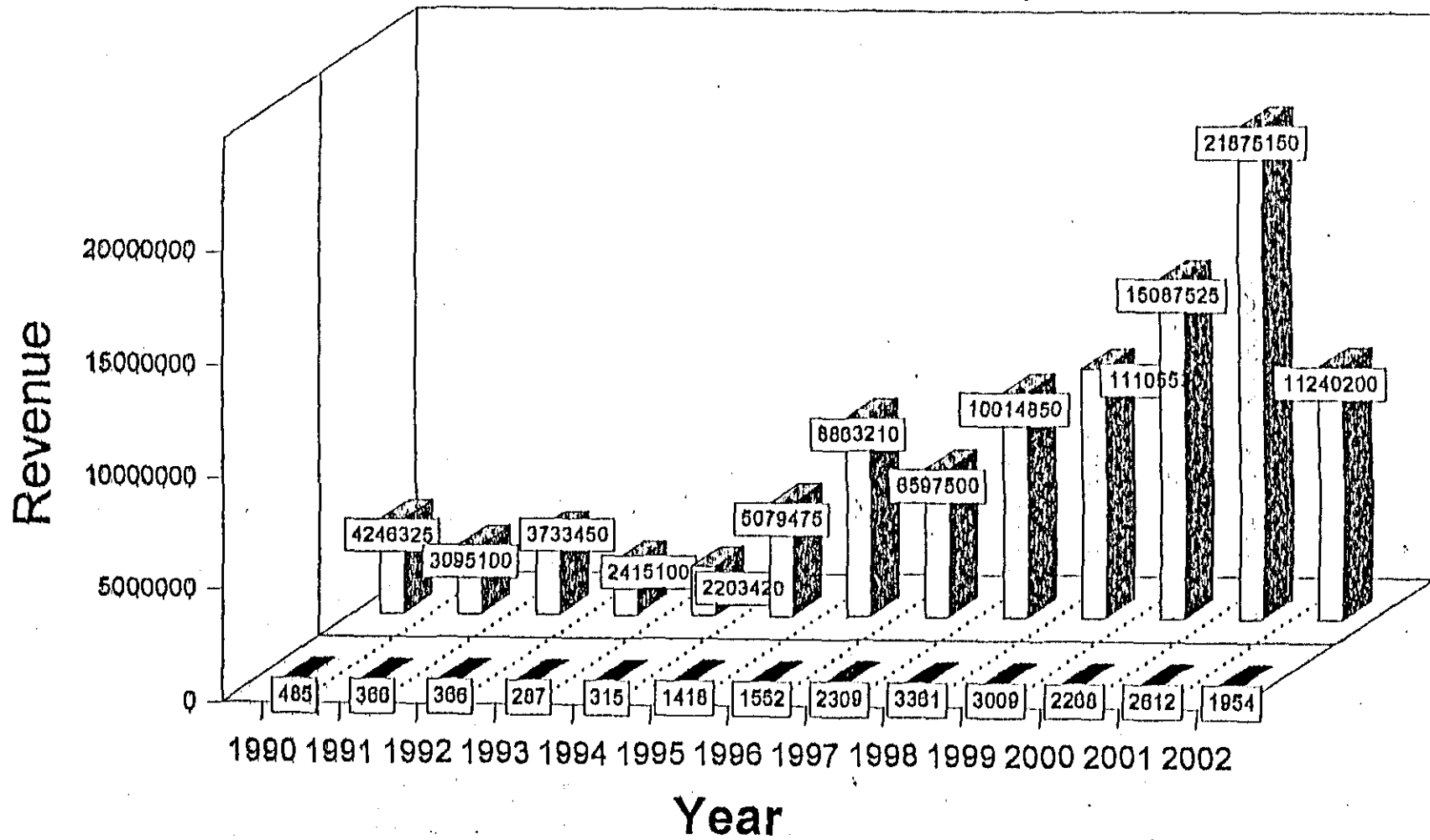
kwabheduka eziningi izifo ngo- 2000 kanye no- 2001 izilwane zaba u-2268 zancipha izilwane ngo- 2002 zaba ngu- 1954 ngenani lika R11 240 200 imbangela kwaba ukulethwa kwezimpisi, amabhushi, izingwe, izimvubu, kanye nezinye izilwane.

Lolu cwaningo luveza ngokusobala ukuthi izilwane ziwuthuthukisa kakhulu umnotho ikakhulukazi kwisifundazwe sakwaZulu – Natal lapho kuneziqwi khona eziningi.

Umcwaningi ugxile kakhulu esiqiwini saseMfolozi – Hluhluwe lapho ethole khona imali engena minyaka yonke ngokudayiswa kwezilwane ezikulesi siqwi kuphela. Sithola nokuthi ubhejane owodwa endalini yakulo nyaka ka 2002 ubize imali engu – R75 000.

Ukubaluleka kwezilwane kwezomnotho kugqanyiswa nawuhulumeni wezwe lakithi ngokusebenzisa izithombe emalini eyehlukahlukene yezwe. Uma sibona imali yakuleli yonke inemifanekiso yezilwane njengo- R10- ubhejane, R20- indlovu R50- ibhubesi, R100- inyathi. Lokhu kuwuphawu lokubaluleka kwezilwane kwezomnotho.

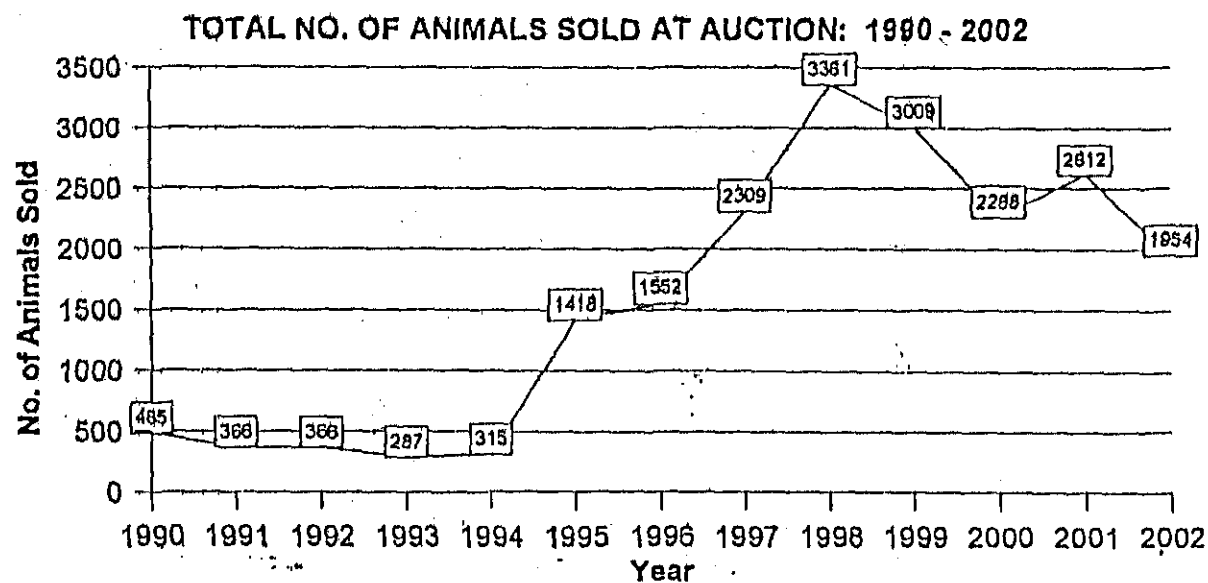
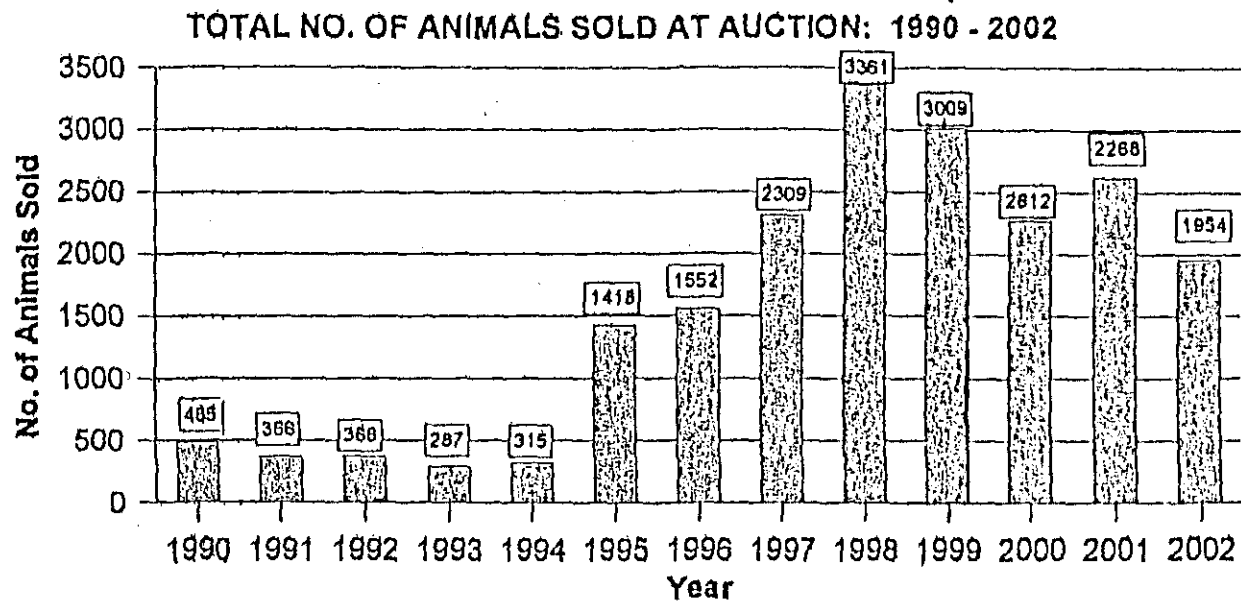
Total Animals Sold and Revenue Generated per Auction



Revenue (Rands)



No. of Animals Sold



ISIAHLUKO 5

5.0 Isiphetho nezincomo

Kuthe lapho umsebenzi wocwaningo usuhlanganisiwe kwatholakala ukuthi ukuceba kwempilo, kolimi namasiko esizweni samaZulu kusingethwe yizilwane, yingakho kulindeleke ukuba zinakekelwe, zithandwe yisiNtu. Kusobala-ke ukuthi isintu nezilwane kuncikene akuhlukaniseki, impilo yabantu incike ezilwaneni kanjalo neyezilwane esintwini.

Kubalulekile ukuba izilwane zingazingelwa noma ngasiphi isikhathi njengoba kwakwenziwa kuqala. Nanamuhla kumele kube nemigomo ebekwayo ngabaholi bemiphakathi ukuze kuvikeleke izilwane ezibulawa ubuthaphuthaphu. Kumele kwaziwe izikhathi zokuzingela. Kusatshalaliswe uthando nolwazi nobumqoka bezilwane esintwini. Kungavunyelwa isiNtu sibulale lezo ezimithi, ukuze zizalane zande.

Kulo msebenzi kuyavela ukuthi ziningi izilwane ikakhulukazi izinyamazane ezingaphandle kweziqiwu ezilengela ogibeni lokushabalala nezingakutholi ukuphila ngenxa yesiNtu. Kubonakala ziyingcosana ezingaphakathi eziqiwini nezivikelekile.

Kumele sikhumbule ukuthi kuningi okutholakala esilwaneni uma sesibulewe. Iningi lesintu lizingela ngoba lifuna inyama kuphela likhohlwe ngezinye izitho ezithile ezingasetshenziswa zinyanga, kanye nalezo ezilusizo kumuntu uqobo. Uma sibheka indlovu sithola ukuthi iyadliwa inyama yayo kodwa futhi iyasiza ngezitho zayo zomzimba ezihloba abantu kanjalo nokuvula indlela lapho amahlathi ecinene khona kusizakale ezinye izilwane nabantu uqobo. Izitho ezithile zazo zicwiywa zinyanga kusizakale sona kanye isiNtu.

Nokho-ke kuvelile kulolu cwaningo ukuthi akuyona kuphela indlovu enezitho zomzimba ezibalulekile ukuhloba isiNtu, kepha zikhona nezinye izilwane ezifana nebhubesi, ingwe, kanye nensimba nezinye.

Ezilwaneni eziningi izitho ezithile zomzimba wazo sithola ukuthi zisetshenziswa ekuthakeni imithi ebalulekile esintwini sonkana. Izitho zomzimba webhubesi zisetshenziswa ekuthakeni imithi enikeza isithoza emakhosini esizwe, kwazise phela vele ibhubesi yisilwane esesabekayo futhi esinesithunzi

Isikhumba sengwe siyathola ukuthi sihloba kuphela amakhosi esizwe kanye nabantwana basendlunkulu ukuze kugqame emphakathini ukuthi abantwana besilo. Isikhumba sengwe sigqamisa ubukhulu babo nanokuthi kabalingani nabantukazana.

Sekubonakele ukuthi abantu bayinkinga emvelweni ngoba bayaphuma bazingele badice bacekele phansi izilwane ezibalulekile nezingamagugu esizweni samaZulu.

Abantu abadala bakuleli sekunesikhathi eside belokhu bethi kunezilwane ezingasekho kuleli ngenxa yokuqalekiseka kwezwe. Kanti akunjalo ziqedwa ngabantu abazingela ngokungemthetho. Nokho kumele bawuyeke lo mkhuba wokuzingela ngaphandle kwemvume.

Iningi labantu abakhelene neziqiwu kumele bazi ukuthi akwemukelekile sampela ukuzingelwa ngokungemthetho kwezilwane ezivikelekile labo ababanjwa benza lokhu bathathelwa izinyathelo ezingqala ukuze lesi senzo siphele emphakathini.

Kwesinye isigameko umlisa osolwa ngokubulala izilwane zasesiqiwini ngokuzidlisa uphoyizeni ukhalelwe ngamasongo kaSigonyela. Lesi sigameko esingejwayelekile senzeke esiqiwini eTembe Elephant Park. Lo msolwa ubeheha izilwane lezi ngezikhwebu zombila ezibhiliwe ngobuthi ukuze zidle bese ziya kwagoqanyawo.

Emveni kwezinsolo ngalesi sigilamkhuba, abaqaphi bathe ngokubona lezi zilwane ziyizingiqi babe sebehambahamba eduze nothango locingo kulesi siqiwu kuyilapho bezithele phezu kwezikhwebu zombila eziningi. Lezi zikhwebu bezifazwe ngobuthi obuyingozi nobunamandla obuvame ukusetshenziswa emasimini kamoba ukubulala izinambuzane.

Lo msolwa ubekwe amacala ngaphansi komthetho wokusetshenziswa ngokungemthetho kobuthi, okungumthetho wakwaZulu Natal Nature Conservation Act. Lo msolwa ubekwe necala lokutholakala nezikhumba zezilwane ngokungekho emthethweni.

NaseMkhuze esiqiwini sakhona isigameko esifana nalesi sike senzeka lapho amanye ayebulawe ngokudliswa ubuthi obufanayo.

Kwesinye isigameko kubanjwe oqotsheni ebebezingela ngokungemthetho esiqiwini eMakhosini Heritage Park. Sekuvulwe icala ngalokhu kuzingela livulelwa labo bafana ababanjwe besaziphethe izinyamazane abazibulele.

Kubalulekile ukuthi umphakathi wazi ukuthi kuyicala elibomvu ukuzingela ubulale izilwane noma ikanjani. Kumele abafisa ukuzingela bathole imvume yokwenza lokhu.

Abaseziqiwini babukeka bekhathazekile ngale ndlela entsha yobutha nobuthi yokubulala izilwane. Ngakho bafuna ukuxwayisa imiphakathi eyakhelene neziqiwu ngobungozi bokudla inyama yezilwane ezinobuthi ngoba lobu buthi bumunceka kalula egazini lezilwane, konakalise inyama okwenza kubeke engcupheni impilo yabantu abadla leyo nyama ebulawe ngobuthi.

Ngakho-ke kumele isiNtu siyeke le mikhutshana emibi yobutha futhi ehlukumeza izilwane ngoba izilwane ziwumnotho wezwe lethu.

Kubalulekile ukuba uHulumeni kaZwelonke aphume umkhankaso wokufundisa imiphakathi ikakhulukazi eyakhelene neziqwu ngokunakekela nobumqoka bezilwane, nokuthanda izilwane. Bese ebanikeza nezikhathi ezivumelekile ukuzingela ukuze ziphile, ziphephe izilwane zesizwe. Kungenjalo abantu bazogcwala amajele.

Kuyancomeka ukuthi abezemvelo KZN Wildlife sebenezinhlelo eziningi zokuthuthukisa imiphakathi eyakhelene neziqwu kangangokuba sebeze basungula nesikhwama esibizwa ngokuthi yiCommunity Levy okuyiso esisiza kakhulu kulezi zinhlelo zemiphakathi, okuphawulekile kakhulu ukuthi kunokubambisana okukhulu okukhona phakathi kwamakhosi nabezeMvelo KZN Wildlife kulezi zinhlelo zemiphakathi.

Phakathi kwezinhlelo ezikhona wukusungulwa kweziqwu zemiphakathi okukhombisayo ukuthi KZN Wildlife akayena ugombela kwesakhe.

Endaweni yaseNdumo ngasemngceleni waseMozambique umphakathi wale ndawo esigodini saseNkonjane ngaphansi kukaMaziphathe wakwaMathenjwa kumanje uphezu kohlelo lokusungula esawo isiqwu welekelelwa yibo abe KZN Wildlife. Ngale ndlela bazokwazi ukunakekela izilwane okungezabo baphinde bangenise inzuzo esikhwameni somphakathi nabantu bavulekelwe amathuba omsebenzi.

Okunye okuphawulekile ngobudlelwane babezeMvelo nemiphakathi eyakhelene nabo wukuthi iyavunyelwa ukuzingenela izokukha incema nomhlanga kodwa iphekezelwa ngabaqaphe eziqwiini okuyibo ababa yiso bagade ukuthi le miphakathi iphephile yini.

Kuyathokozisa ukuthi abakwa KZN Wildlife bakubona kubalulekile ukuhlangana nemiphakathi namakhosi ezindawo ezakhelene neziqwu ezinhlelweni zokugcinwa kwemvelo. Lokhu kuhlangana nemiphakathi eyakhele iziqwu kuyi zinkomba zokuthi nayo izozuza ngeziqwu abakhelene nazo futhi kuzophela ukuzingela ngokungemthetho.

Kulo msebenzi kuyavela ukuthi nezinyoni zinokubaluleka okukhulu esintwini, ngenxa yobuhle bezimpaphe zazo ezivame ukusetshenziselwa ukuhloba isintu. Nokho kunokwehlukana kokusetshenziswa kwezimpaphe ngoba ezinye zihlonywa ngamakhosi nabantwana kuphela njengophaphe legwalagwala, kanye nophaphe lwendwa. Kanti inqe izimpaphe zalo kwenziwa ngazo izidlokolo ezihloba amashoshozela amakhulu empi. Lokhu phela kwenzelwa ukuba ahlanyise okwalo inqe alwele ukufa nokuphila, alingise lona inqe uma impi isibambene.

Kuyavela futhi ukuthi ezinye zezitho zezinyoni kuthakwa ngazo imithi esiza isintu uqobo. Njengalo ikhanda lenqe lisetshenziswa zinyanga ekuthakeni imithi yokubhejela amahhashi. Kuthiwa okubalulekile kakhulu lapha ngubuchopho balo. Kuthiwa uma uke wathola umuthi othakwe nabo wawusebenzisa awukwazi ukungaboniswa ihhashi okuyilona elizowuthatha umjaho.

Inkinga esibhekene nesintu nabadinga lesi sitho ukuthi asitholakali kalula, ikakhulukazi njengoba kwawona amanye eseyindlala kangaka.

Kuyancomeka ukuthi izinyoni eziligugu esintwini mazingashabalali, ngoba awukho umkhakha wemvelo othandeka nobukeka njengezinyoni. Lokhu kungenxa yobuhle bemibala yazo, umculo wazo omtoti kanye nokundiza kwazo okuhlaba umxhwele.

Kuyancomeka ukuba isizwe sipheze ukugawula izihlahla nazo ezingamagugu aso kanjalo eziyikhaya lezinyoni. Iningi lezinyoni lilala ezihlahleni, lakha nezidleke zazo khona ezihlahleni. Ukugawula kwezihlahla ngokungemthetho kuwukuphela kwemizi yezinyoni.

Yingakho nazo bese zithutha kulezozindawo ezihlukumezeka kuzona ziyofuna ezinye izindawo lapho zinokuphepha khona. Kungaba kule ukuba izihlahla zingagawulwa noma kunini nababusi bezwe banikeze imvume nesikhathi nezihlahla ezinokugawulwa, ngoba nazo zibalulekile kwimvelo.

Kuyavela kulo msebenzi ukuthi nezinyoka zinokubaluleka okukhulu esintwini. Iqiniso okufanele likhumbuleke ukuthi uvalo ngezinyoka luya ngokungazi ngokwanele ngazo. Ukuzondana okukhona phakathi kwethu nezinyoka namuhlanje kuthiwa selokhu kwasuka esivandeni sase -Edeni.

Kufanele kusikhanyele ukuthi naphezu kokuba izinyoka zithathwa njengezitha zethu kodwa ngakolunye uhlangothi zingabangani bethu ngezindlela eziningi. Kufanele kwamukeleke ukuthi ngokudla amagundane ethwala izifo nezinye izilwane ezidla ziququde, njengevondwe, zibhuqabhuqe ukudla kwesintu, zenza lukhulu zilwenzela thina sintu.

Kuyathokozisa ukuthi ezinye zezinyoka zakithi ezingenangozi ngisho bengakaziwa abelungu kuleli lakithi zavikeleka ngenxa yokuthathwa kwazo njengamadlozi.

Ikhambi ekuvikelweni kwezinyoka zakithi ezingengozi ukuba thina sikwazi ukuzehlukhanisa, sazi ezinesihlungu nezingenaso njengoba kwakunjalo endulo.

Kuyavela futhi ukuthi izitho ezithile zezinyoka ziyasetshenziswa zinyanga ekuthakeni imithi eyelapha isintu. Kanti nesikhumba sakhona siyasetshenziswa ukwakha izimpahla eziningi nezinhle esivame ukuzisebenzisa esikhathini sanamuhla, njengezikhwama zabetesimame, amabhande amajakhethi kanye nezicathulo.

Kuyancomeka ukuthi isintu masigweme ukusondela lapho kunemfuhlumfuhlu yezibi khona, nasemihumeni yezindlu ezingamanxiwa ngoba lezo zindawo ziphenduka umuzi wezinyoka.

Kuyancomeka futhi ukuthi isintu siqikelele ukuthi sihamba endaweni ecacile uma kungenjalo masiphathe induku sigwadle ngayo lapho sizohamba khona.

Kuyancomeka futhi ukuthi izingane zipheze ukulunguza ezimbotsheni, emgodini nasemfantwini noma ngaphansi kwamatshe ngoba zonke lezi ndawo zivame ukuhlala izinyoka. Uma bethuke bahlangana nayo inyoka izelukele mabangayizingeli uma isicashile ngoba kuyingozi lokho.

Uma kukhona olunywe yinyoka izibiba zingekho nomtholampilo uqhelile kumele amuncwe igazi elinobuthi ngomlomo. Lowo omuncayo makaqikelele ukuthi amazinyo akhe akanazo izimbobo futhi akalimele emlonyeni.

Kubalulekile ukuthi wonke amakhaya ahlale enazo izibiba ukuze kukhothiswe labo abasuke belunywe yinyoka.

Kulo msebenzi kuphinde kwavela ukuthi nezilwane zasekhaya zibalulekile ngoba ziwumgogodla nomthombo wempilo esizweni samaZulu.

Izinkomo ziyasilekelela ukufeza imisebenzi ethile emakhaya ethu njengezinkabi ziyasilimela, izinkomazi ziyasengwa. Zinjalo nje izinkomo lezi ziphinde zigcine amasiko-mpilo esintu, njengokubuyisa abangasekho nokuphekezela lowo osuke esesishiyile emhlabeni. Kuyavela futhi ukuthi kumaZulu izinkomo ziwuphawu lokukhombisa uthando uma ngabe insizwa ilobola, ukubonga uma ngabe insizwa ihlabene empini iyaxoshiswa ngezinkomo, ukuncoma uma ingane iziphathe kahle yaze yafika esigabeni esimukelekile sokuqoma ingakaze ivelelwe ngokubi, ukuhlonipha uma uhanjelwe ngumuntu omkhulu noma ohloniphekile endaweni bese umhlabisa inkomo. Emva kwezinkomo kuza izimbuzi. Ngaphandle kokuthetha amadlozi, imbuzi yaziwa njengempahla yezipho.

Kuyavela kulomsebenzi ukuthi uma kukhona noma ubani osemqoka kangangokuthi kufuneka aphiwe ukudla, uhlatshiswa imbuzi. Kuhlatshiswa umukhwe wensizwa lapho ezonikwa indlakudla. Ngokunjalo naye umkhwenyana uyahlatshiswa imbuzi kuthiwe indlakudla. Uma induna noma owakomkhulu ehambele kubanumzane besigodi

uhlathiswa imbuzi kuthiwe ukudla kwakhe. Uma ezoshesha ahambe uzoyithwala ingumkhusu ahambe nayo. Uma ezohlala izinsukwana uzohlathiswa enye ngesikhathi esehamba, kuthiwe umphako. Izihlobo eziligugu nazo zihlathiswa imbuzi lapho zivakashile.

Uma sezihamba zithungela inyongo, zifakwe neziphandla okuzinkomba zokuthi zihlathisiwe.

Kuyavela kulo msebenzi ukuthiinja nekati zilwane ezibalulekile esizweni samaZulu nakuba kuzilwane ezingadliwa. Inja ingungqayinyanga ogade ikhaya imini nobusuku. Iyakwazi ukuhlukanisa isihambi nomuntu wasekhaya kanye nabathakathi nezigebe ngu. Iyasiza ukubaphazamisa ubasuke benezihloso zokuganga ekhaya.

Kanti nekati livikela izimpahla endlini nombila ezinqolobaneni ukuba kungadliwa ngamagundane. Linjalo-nje liyasiza ngephunga lalo ukuxosha inyoka esuke ingene endlini ingabonwa muntu. Kwangena ikati kuleyondlu iyophuma ibaleke.

Kuyacaca kulomsebenzi ukuthi zonke izilwane zasekhaya zibalulekile empilweni yesintu. Nesintu kumele siqikelele ukuthi ziphatheke ngendlela efanele.

Abafuyi bezinkomo nezimbuzi kumele baqaphelisise ukuthi izinkomo zabo ziphathwe ngendlela efanele. Kukhuzwe abafanyana abavame ukuzixosha, bazijikijele ngamatshe kwenye inkathi ngezagila, zize ziphuke nezimpondo noma bazibhambabule ngomshiza kungonakele lutho.

Kumele ukuba izimpahla lezi ziqoqwe, zeluswe zingabi uvanzi emigwaqeni ngoba zidala izingozi kubashayeli bezimoto nazo kubuhlungu ukuzibona ziwucaca emigwaqeni sezigaywe zimoto kube kukhona abaninizo.

Kuyancomeka futhi ukuba abafuyi bapheze ukudlisa izinkomo nezimbuzi ngoqotho ngoba lokho kuzenza zingakhululeki, zihlabeke nasemzimbeni ngoba zadalelwa ukuklaba.

Kuyancomeka ukuba abafuyi bagcine imfuyo yabo ibukeka futhi ikhuluphele. Lokhu bangakwenza ngokuthi imfuyo ibe neziko lapho ethaka khona izilwane ezithile ashunqisele imfuyo yakhe ukuze izosimama, zizale zande. Kubalulekile ukuthi umfuyi akhethe izinyamazane azozisebenzisa ukwakha iziko lakhe. Njengokuthi uma ufuna inkomazi ibonwe yizinkunzi usebenzisa amafutha emboma, uyigcobe ngaseshobeni nasezingeni.

Kulo futhi iziko kufanele umfuyi azi ukuthi kunemimoya emibi evakasha ebusuku bese isiphazamisa isibaya sendoda. Njengokuthi imfuyo ibe nokwethuka okuyenza igcine ingasakhululekile, lokho okuholela ekutheni imfuyo ingancibiliki egazini kanti inkinga isesibayeni. Phela nomuntu ongakhululekile emoyeni uzaca abe ngangothi lokuvungula ebe ephila engaguli ndawo.

Kunenkolelo yokuthi kunabathakathi abafuya izimfene ezisenga izinkomo ebusuku qede ziklayeke imibele. UNTuli (1975: 56) uthi:

Sebengenezela kodwa nkosi,
Bathi indangala nayo ngeyami
Eseng' izinkomo zabo.
Okwami imikhovu,
Nayo mibili nje vo,
Utokoloshe-ke usemdala.

Kuyabonakala ukuthi noma kunemfuyo efuywa isidanasi kodwa ikhona imfuyo efuywa ngabasokoco abakholisa ngayo umphakathi ungone lutho. Kwayona le mfuyo

iyalunothisa ulimi lwesiZulu ngezaga, izisho kanye nokuvela kwamagama amasha anothisa, anonise aqede ukuba yimijwaqu yolimi.

Ngendlela izilwane zasekhaya ezihlukumezeka ngayo ikakhulukazi izinja namakati ngenxa yeziqhumane, kungaba yisu elihle ukuba abaholi bemiphakathi kushaywe imithetho eqondiswe kulabo abavame ukusebenzisa iziqhumane uma kuhlukana unyaka noma kungumkhosi wenkolo yama Hindu, uDiwali noka Guy Fawkes.

Noma nini uma kugujwa lemi khosi, lezi zilwane zisuke zivelelwe ngoba phela azizwani neze nanoma yini eqhuma ngale ndlela, ngisho ngabe umsindo wesibhamu imbala.

Zibaleka zizishutheke noma kuphi. Ezinye zize ziduke ngisho nasemakhaya imbala, kuphele izinsuku zingabuyile. Ezinye zigcine ziduke unomphelo.

Kodwa-ke osekuhambe kwahamba kwacaca muva nje ngukuthi lezi ziqhumane azigcini nje ngokuhlukumeza lezi zilwane kuphela, kodwa ziyisinengiso ngisho nakubantu abaningi, esizweni samaZulu, ikakhulukazi labo abaphethwe yizifo ezifana noBP nje.

Kuneziqhumane ezinomsindo omkhulu ongangoba ungafunga ukuthi kuqhuma esikhulu isibhamu lesi. Ngisho nje kumuntu ongena BP kumbe isifo senhliziyo, lo msindo ushaya phakathi enhliziyweni, kangakanani kumuntu onalesi sifo.

Kuhle sikubeke ngokusobala ukuthi asimelene neze nokuzithokozisa ngeziqhumane kule mikhosi esiyibale ngenhla. Kodwa noma kunjalo umcwaningi ukholwa ngukuthi kungaba ngcono ukuba abakhiqizi balezi ziqhumane behlise kakhulu umfutho kumbe umsindo wazo.

Empeleni eminyakeni edlule lezi ziqhumane bezingenawo umsindo ongaka. Futhi ngisho ukuqhunyiswa kwazo bekuthatha isikhashana nje bese kuyadlula njalo. Muva nje lezi ziqhumane ziqala ukuqhunyiswa kusasele izinsukwana ngaphambi komkhosi lowo. Kuthi ngisho usudlulile baqhubeke abanye nokuqhumisa.

Okufike kube kubi kakhulu ngukuthi abanye bazisebenzisa budedengu lezi ziqhumane njengokujikijela ngazo izinja namakati. Kukhona omunye owaqhumisela ukhilikithi emlonyeni wenja. Kukhona esizweni samaZulu nasebakhinyabezeka emzimbeni ngenxa yakho njalo ukuqhunyiselwa ngokhilikithi. Impela asivumelane ngokuba uqiniswe umthetho ngalezi ziqhumane.

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Nyawuza, S.	(2001):	Mtubatuba, Shikishela Area
Philisiwe, M.	(2002):	Eshowe, Ngudwini
Xulu, M.	(2002):	Nkandla
Zizwezonke, M.	(2002):	Eshowe, Ngudwini
Zungu, K.	(2001):	Mkuze, Tembe Game Reserve
Zulu, L.	(2001):	Nongoma, Nhlophenkulu

IZINHLELO ZOMSAKAZO

Khumalo, T.	(2002):	Izindaba 7h30 ngomhlaka 01-07-02 : Umsakazo wesiZulu “Ukhozi F.M” Durban.
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IZINHLELO NGEZILWANE KUMABONAKUDE (TV)

SABC3	NgeSonto, 18h00, National Geographic
SABC2	NgeSonto, 19h30, 50/50
SABC2	NgoLwesithathu, 21h30, Focus
SABC1	NgoLwesine, 16h00, Attitude
SABC2	NgoLwesine, 18h30, Fokus (Afrik)

AMAPHEPHABHUKU AFUNDIWE

Bona-Zulu. (2002)

Drum. (2002)

Ilanga Iphepha lesizwe Meyi 16-18 (2002)

UmAfrika August 13-15 (2002)

Zululand Observer March 16 (2002)