

**IQHAZA LEZIMILA EKUDLENI NASEMITHINI
YOMDABU KUBHEKISWE KAKHULU
ESIZWENI SAMAZULU**

Ngu

Buyisiwe P. Dlamini

IQHAZA LEZIMILA EKUDLENI NASEMITHINI YOMDABU KUBHEKISWE KAKHULU ESIZWENI SAMAZULU

Ngu

Buyisiwe P Dlamini

Umsebenzi Owethulwe Ukufeza Izidingo Zeziqu
Zobudokotela
Emnyangweni Wesizulu Namagugu
Enyuvesi YakwaZulu

Umeluleki: Solwazi L.F. Mathenjwa

Usuku lokuphuthula: Zibandlela 2004

Indawo: KwaDlangezwa

ISIFUNGO

Mina Buyisiwe Philisiwe Dlamini, ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sithi: “Iqhaza Lezimila Ekudleni Nasemithini Yomdabu Kubhekiswe Kakhulu Esizweni SamaZulu” ungumsebenzi wami ngomcabango nangenqubo yokuwuhlela. Ngiyaqinisa ukuthi okusetshenzisiwe ukuthola ulwazi kuveziwe kwakhonjiswa ngokuphelele ukuthi kutholakala kuphi. Ngiyaphinda ngiyaqinisa ukuthi ngikwazile ukuveza imibono yabanye ababhali esetshenzisiwe ngokusebenzisa uhlu lokusetshenzisiwe.



B.P. DLAMINI

ABANTU BOKUBONGWA

Okokuqala ngithanda ukubonga uSomandla okunguyena ongisizile ukwenza lo msebenzi, wahamba nami kwaze kwaba kuleli banga. Yena obuka isidalwa esingumuntu ngeso abantu abangasibuki ngalo. Ngithi Bayethe! Udumo lukufanele wena wedwa.

Ngibuye ngidlulise ukubonga kwami kulaba bantu abalandelayo:

USolwazi L.F. Mathenjwa ngokungigqugquzela kwakhe ukwenza lolu cwaningo. Ngiphinde ngibonge isineke sakhe sokungichushisa engisiza kusuka ekuqaleni kuze kube sekugcineni. Mgabadelo unwele olude ungadinwa. Ngingekhohlwe ukubonga uNksz. Siphilwe Ntuli owabamba iqhaza ekulobeni lo msebenzi ekuqaleni kwawo. Ngibonge umafungwase wakwethu uThoko benoMispa Mthembu ngeqhaza ababenalo kulo mshikashika ebengibhekene nawo. Ngibonga kubo bonke nengingababalanga ngamagama, kodwa ababe negalelo ekungikhuthazeni ekwenzeni lo msebenzi ngithi, uSomandla ababusise.

UMNIKELO

Umnikelo wocwaningo ngiwunikela kumyeni wami nakubantwana bami uLindiwe,
uNokukhanya noNkosinathi kanye nomama intombi yakwaNdlela.

IQOQA

Lolu cwaningo luwumzamo wokuphonsa itshe esivivaneni sokushicilelwa nokulondolozwa kwalokho okungamagugu esizwe. Isizwe esingalondolazi amagugu nefa laso sinjengomuntu ovunule akangaphelela. Iqhaza lezimila emithini nasekudleni komdabu kumaZulu kuyinto ebalulekile neyigugu. Kumele kubhekwe ngamehlo abanzi ukuze nezizukulwane ezizayo zilithole leli gugu zilisebenzise, kusimame isizwe. Uma isizwe sesibizwa ngesithuthukile leso sizwe sisuke kokuningi sikwazi ukuziphilisa ngalokho okuyifa namagugu aso. Izimila zingelinye lamafa amaZulu ngoba ngaphandle kokudla okuyisidingongqangi, nokwelapha kubalulekile.

Kulezi zinsuku zanamuhla kubhoke indlala nezifo ezingomashayabhuqe, abantu bakhathazekile isizwe siyaphela. Inselelo le ebhekene nesizwe okumele siyihlangabeze ngolwazi nangesibindi. Bekungamele siqalaze kude kodwa bekufanele sibheke esinakho sisebenzise khona kuxazululeke inkinga esikhungethe. Umcwaningi ubona sengathi iqhaza lezimila ekudleni nasemithini yomdabu lithanda ukushabalala. Impucuko yaseNtshonalanga yenza abantu abanengi babone sengathi ukudla komdabu kuyinto ephansi futhi kungukudla okungenamsoco. Umsoco bekucatshangwa ukuthi utholakala ekudleni kwesilungu kuphela. Iqhaza lezimila emithini yomdabu nalo futhi belibukelwa phansi. Bekubonakala sengathi imithi yesilungu yodwa engasetshenziswa ukwelapha abantu kulezi zinsuku, ngoba mhlawumbe kube nomuntu mumbé ongenalwazi ngemithi yesintu.

Ukudla okunomsoco kugcina umuntu ephilile enamandla. Ukudla ukudla okungenamsoco kudala isizwe esingondlekile nesintekenteke. Uma kubhekwa lezi zimila zomdabu kubonakala kusuka izizwe phesheya kwezilwandle zizokwenza ucwaningo lapha kwaZulu-Natali zibuyele emuva ziyokwenza amaphilisi nemithi ngazo lezi zimila zethu. Lokho kufakazela iqiniso lokuthi, sicebile, sinefa, okumele siligcine silisebenzise ngokuyikho ukuxazulula izinkinga esinazo njengesizwe samaZulu.

Ucwaningo luyindlela yokufika ekuxazululweni kwezinkinga ezisikhungethe. Inhlosongqangi yalolu cwaningo bekuwukucwaninga ngeqhaza lezimila ekudleni nasemithini yomdabu esizweni samaZulu. Inhloso exhanteleyo yona kuwukucwaninga ukuthi lungakanani ulwazi ngeqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu kothisha abachibiyela izifundo zabo zokufundisa. Kusetshenziswe uhlelo nohlu lwemibuzo ukufeza le nhloso. Kube sekubhekwa nalokho osekuke kwabhalwa ngeqhaza lezimila ekudleni nasemithini yomdabu. Kucwaningwe ngezimila ezinhlobonhlobo, ezidliwayo, ezinobuthi nalezo ezelaphayo. Imfuyo nayo ayisalanga ngaphandle, kubukwe izimila ezelapha imfuyo kanye nalezo eziyingozi emfuyweni. Imiphumela etholakele ibe isihlaziywa kwenziwa izincomo, kwaba isiphetho emva kwalokho.

OKUQUKETHWE

ISIHLOKO

IKHASI

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso	1
1.2 Ingqinamba yocwaningo	1
1.3 Inhloso yocwaningo	5
1.3.1 Inhlosongqangi	5
1.3.2 Inhloso exhanteleyo	5
1.4 Inkuthazo yocwaningo	6
1.5 Indlela yokuhubha ucwaningo	6
1.5.1 Abazophendula imibuzo yocwaningo	7
1.5.2 Indlela yocwaningo	7
1.5.3 Okuzosetshenziswa ocwaningweni	7
1.6 Incazelo yamagama	9
1.6.1 Uhlaka lokukulumbana kwemiqondo ngocwaningo lunikezwe kulolu hlaka	14
1.7 Umklamo wocwaningo	15
1.7.1 Indlela umklamo wocwaningo ozoma ngayo	15
1.7.2 Iphepha lemibuzo	16
1.8 Ukuqoqwa kolwazi	18
1.8.1 Ingxoxo nemibuzo	18
1.8.2 Ukufunda imibhalo ebhaliwe	20
1.9 Isiphetho	24

ISAPHLUKO SESIBILI

2.0 UKUHLAZIYWA KOKWAKE KWABHALWA

NGALESI SIHLOKO	25
2.1 Isingeniso	25
2.2 Okwake kwabhalwa ngalesi sihloko	25
2.2.1 Imifino yomdabu nezithelo zasendle	34
2.2.2 Ukusetshenziswa okunhlobonhlobo kwezimila zomdabu	38
2.2.3 Ukubaluleka kwezimila osikwenimpilo lwesizwe kanye nomnotho waso	39
2.2.4 Ubumqoka bezimila empilweni nasekudleni kwesizwe samaZulu	41
2.3 Isiphetho	42

ISAPHLUKO SESITHATHU

3.0 IQHAZA LEZIMILA EKUDLENI NASEKWELAPHENI IZIFO

3.1 Isingeniso	44
3.2 Iqhaza lezimila ekudleni	45
3.2.1 Izimpande	46
3.2.2 Amaqabunga	48
3.3 Izithelo ezidliwayo	53
3.3.1 Ezisanhlamvu	54
3.3.2 Izimila ezingaxutshwa noma ezingexutshwe nempuphu ukupheka ukudla komdabu	62
3.3.3 Izimila ezisetshenziswa ziluketshezi	65
3.4 Umsebenzi wezakhamzimba nokudla ezitholakala kukho	66
3.5 Iqhaza lezimila ekwelapheni izifo	74
3.5.1 Umzimba omubi	75
3.5.2 Izikelemu/izilwane/izilo	76
3.5.3 Ukuphathwa isisu nezifo eziphathelene namathumbu	76
3.5.4 Isihudo	77

3.5.5 Isifuba	77
3.5.6 Umkhuhlane omkhulu	77
3.5.7 Isinye esibuhlungu kanye nezinso	78
3.5.8 Izifo zocansi	78
3.5.9 Ukulala kwenduku	78
3.5.10 Isilumo	79
3.5.11 Ukugeqa	79
3.5.12 Ukuphendula	80
3.5.13 Inembe	80
3.5.14 Isifo samathambo, inhliziyo nesikhukhu (isifo sokuvuvuka komzimba)	80
3.5.15 Izifo zomgogodla	82
3.5.16 Indlebe ebuhlungu	82
3.5.17 Izinyo/amazinyo abuhlungu	82
3.5.18 Ukwephuka nezenyelo	83
3.5.19 Umuntu olunywe inyoka	83
3.6 Ukwehlukaniseka kwezimila ngokusetshenziswa kwezingxenye zazo	84
3.7 Isiphetho	135

ISAPHEKULO

4.0 IQHAZA LEZIMILA EMITHINI

4.1 Isingeniso	138
4.2 Ubulawu, izimbiza nezintelezi	142
4.2.1 Ubulawu	142
4.2.2 Amakhambi	146
4.2.3 Izintelezi	159
4.3 Iqhaza lezimila emithini	163
4.3.1 Imithi yokwelapha imfuyo	179
4.3.2 Imithi enobungozi emfuyweni	183
4.3.2.1 Amahhashi neminyuzi	183

4.3.2.2 Izinkomo	184
4.3.2.3 Izimvu nezimbuzi	186
4.3.2.4 Izinkukhu nezingulube	192
4.3.2.5 Imfuyo edidiyelwe	193
4.4 Imithi ephathelene nokubeletha, namadlozi kanye nokubethelela izulu namasimu	203
4.4.1 Imithi ephathelene nokubeletha	203
4.4.2 Imithi yedlozi	203
4.4.3 Imithi yokubethelela izulu	204
4.5 Imithi/Izimila ezinobungozi	207
4.6 Imithi ephathelene nokuthakatha	211
4.7 Isiphetho	212

ISAPHELO SESIHLANU

5.0 IQOQA, IZINCOMO KANYE NESIPHETHO

5.1 Isingeniso	215
5.2 Iqoqa locwaningo	215
5.3 Izincomo	222
5.3.1 Izindlela/amasu okugcina izimila zomdabu	222
5.3.2 Amasu okwandisa nokugcizelela iqhaza lezimila ekudleni nasemithini yomdabu yamaZulu	226
5.3.3 Ukutshalwa kwezimila eziwusizo ekudleni nasekwelapheni abantu nemfuyo	227
5.3.4 Izimila nezilwanyana okungehlukaniswe kokunye	229
5.3.5 Izimila neqhaza lazo emnothweni wesizwe	229
5.3.6 Ukushabalala kwabantu abadala nolwazi abanalo ngezimila	231
5.3.7 Izindlela zokugcina ukudla isikhathi eside	232
5.3.8 Ukusetshenziswa kolwazi ngezimila	232
5.4 Isiphetho	233
OKUSETSHENZISIWE	235

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Impilo yaleso naleso sizwe incike ezimileni. AmaZulu nawo njengesizwe awehlukile kwezinye izizwe. Izimila zingelinye lamagugu esizwe. Amagugu ayifa lesizwe. Izimila zomdabu zingelinye lamafa adinga ukulondolozwa ukuze izizukulwane zihlomule kulo kusasa. Nokho-ke akugcini lapho kodwa leli fa kudinga ukuba lithuthukiswe futhi lisetshenziswe empilweni yethu. Inkinga enkulu esibhekene nayo ukushabalala kwamagugu ethu njengesizwe samaZulu. Lokhu kubonakala ekutheni isizukulwane sanamuhla sekuyingcosana kakhulu uma kukhona esikwaziyo ngamagugu aso. Ngakho-ke esinye sezizathu sokwenza lolu cwaningo, inhloso ukubamba iqhaza ekulondolozweni kwala magugu ethu njengesizwe samaZulu. Kumele isizwe siziqhenye ngemvelaphi yaso, singazenyenzi. Amagugu, izimo nolwazi ngesizwe, kungumgogodla wesizwe. Kunenkinga yokuthi esikhathini esiningi kuyaye kwenzeke iphutha lokushaya sengathi amagugu ezinye izizwe angcono kunawethu thina Zulu. Lokhu kudala ukuthi usikompilo lwethu lubukeleke phansi, kanti njengesizwe samaZulu sinomcebo esawunikwa uMdali, futhi kunezinto esinazo ezihlukile kwezinye izizwe. Kufike isikhathi lapho isizwe samaZulu kumele siziqhenye ngobuzwe baso futhi sizame izindlela zokugcina amagugu aso. Esinye sezikhali esidingeke kulo mkhankaso wokugcinwa kwamagugu, imfundo nobuchwepheshe. Uma lo mshikashika wenzeke kahle uyokwenza nezinye izizwe zicobelele esizweni samaZulu.

1.2 INGQINAMBA YOCWANINGO

Isizwe nesizwe sinolwazi ngezimila eziwusizo nalezo eziyingozi kuso. Kudala abantu babefundiswa ukusebenzisa izimila ukwelapha izifo ezithile. UMagubane, (1998) yena ubeka kanje ngale ndaba:

The world over most cultures have some knowledge about local plants that can do them good. In some cases what Ancient civilization learned about treating illness with herbs has been proven correct.

Yileso naleso sizwe sinolwazi ngezimila eziwusizo kuso. Kokuningi impucuko yakudala yayifundisa abantu ukwelapha izifo ngamakhambi. Lokhu kubonakele ukuthi kuyiqiniso.

Isizwe esinakekela abantu baso ukuthi bangabulawa indlala sisuke siziphephisa ezifweni eziningi ezingabe zisihlasele. Lokhu kufakazelwa iCity Press (29 Nhlolanja,2004) uma ithi:

Undernourished pregnant women are more likely to give birth to children who will be obese in later life. Curbing the problem now would reduce soaring health costs in future.

Abesifazane abazithwele uma bengondlekile basethubeni lokuthola izingane eziyoba nenkinga yokukhuluphala ngokweqile ngesikhathi zikhula. Ukuvimba isimo esinjalo manje kungehlisa izinga lesimosempilo engeyinhle kusasa.

Njengoba abantu babefundiswa ukusebenzisa izimila ukwelapha izifo. Abathakathi nabo babesebenzisa zona izimila lezi ukwenza imithi yabo. Lesi senzo sokuthakatha sihlala sivusa ukuphikisana phakathi kwesizwe, abanye bethi ukuthakatha kukhona abanye bethi akukho. UDhlomo (1997) esandulelweni sencwadi yakhe ethi “Izwi Nesithunzi” uthi:

Ziningi izinto, ezenzekayo phakathi kwaBantu. Zenziwa ngemithi yabo. Abanye bazihleke usulu bathi imbudane nje yenkolo ze. Kodwa bengasho ukuthi izigameko lezo zibangwa yini. Ngoba eziningi bayazibona zenzeka phakathi kwabo, kuBantu abahlezi nabo.

Ubuqiniso nobumbudane bemithi yaBantu egila imihlolo, kuyotholakala mhla kwavela izazi zakithi zayihlolisisa yonke leyonkolo nokusebenza kwayo, ziveze iqiniso noma amanga ngobufakazi obuyogculisa wonke umhlaba.

Lokhu okushiwo uDhlomo kuyiqiniso elimsulwa futhi kunikeza wonke umZulu inselelo yokucwaninga ngokuthakatha. Kungebe iqiniso ukuthi kubizwe ngembudane kodwa kube kungaqondakali ukuthi kuyini nokuthi kwenzeka kanjani. Ukuze kufikwe esiphethweni sokuthi into ikhona noma ayikho kuye kube kuhle ukuthi leyo nto ihloliswe kahle.

Uma sibheka izimila ezazisetshenziswa nezisetshenziswa yisizwe samaZulu, kuyacaca ukuthi likhulu iqhaza elibanjwe izimila ezinhlobonhlobo ekudleni kanye nasemithini. Kulezi zinsuku kukhulunywa ngokudla okunomsoco. Lokhu sekuyaye kuthatheke njengokuthi, ukudla kwabamhlophe kuphela okukwazi ukufeza lezo zinhloso zokudla okunomsoco. Uma singenza isibonelo, ukuze umuntu aphile kahle kuthiwa kumele anake ukuthi udlani, nini, kanjani. Ukudla okunomsoco kumele kube nemifino nephrotheni kanye nestashi. Kudala abantu babedla ukudla okunomsoco. Uma singenza isibonelo uma udle uphuthu nembuya nenqeke kanye nenyama ebilisiwe, lokho kudla kunomsoco ngesilungu bathi kusesilinganisweni esidingekile emzimbeni. Kubonakala kunenkinga yokunyamalala komdlandla wokusetshenziswa kwalezi zimila kulezi zinsuku. Iyakufakazela lokhu iKenya Resource Centre for Indigenous Knowledge (KENRIK) (1999) lapho ithi:

The plants from which traditional foods were obtained are now suffering a double tragedy genetic erosion and loss of traditional knowledge on how to grow and use them.

Izimila okwakutholakala kuzo ukudla komdabu zifa imfakabili yokuguguleka nokulahleka kolwazi ngazo nokutshalwa kwazo. Izimila okwakutholakala kuzo ukudla kwesintu zifa imfakabili leyo

yokushabalala kanye nokwesweleka kolwazi
ekutshalweni kwazo
kanye nasekuzisebenziseni

Imifino yomdabu ibalulekile ngoba inika izakhamzimba ezinjenge-protheni, amaminerali kanye namavithamini adingekayo ukuze umuntu aphile kahle. Uyakufakazela lokhu uMadden (1980) uma ethi:

The leaves and roots of edible plants have a high nutritional value and can play an important role in the prevention of malnutrition in rural areas

Amaqabunga nezimpande zezimila
ezidliwayo zingabamba elikhulu iqhaza
ekulweni nendlala emakhaya.

Zingaba usizo ngoba azithengwa ngamali ezindaweni eziningi ikakhulukazi emakhaya. Izimila zibambe elikhulu iqhaza emithini yomdabu. Namhlanje kunezifo eziningi okuthiwa azelapheki. Lokho kwenza abantu baqale phansi bakhumbule emuva lapho babezisebenzisa izimila ezitholakala ezigangeni. Inkinga enkulu ukuthi ulwazi lwabantu bomdabu abaningi alulondolozwe phansi, balugcina ezingqondweni abanye baze bahambe emhlabeni bengalushiya ndawo. Ekuqaleni izibhedlela zingakandi abantu babesebenzisa wona amakhambi ukwelapha izifo ezinhlobonhlobo. Nanamuhla bakhona abawasebenzisayo kodwa ngenxa yokuthi isikhathi esiningi izimila ezisetshenziswa abomdabu zibukelwa phansi bagcina nabazisebenzisayo benamahloni okuphumela eshashalazini. Kuyinselelo enkulu ezifundisweni zakithi ukucwaninga ngalezi zinto nokusondela kubantu bakithi kucotsholelwane ulwazi, kuthuthukiswe isizwe samaZulu. Kungasisiza isizwe uma odokotela bengabambisana nabelaphi bendabuko ekulweni nezifo ezihlasela abantu. Kuyethembisa ukuthi kuzoqhubeka lokhu kubambisana ngoba sekuqalile. Kunabamhlophe abakhombisa ukuba nothando ekusebenziseni imithi yomdabu. Lokhu kufakazelwa (iDrum, Nhlonja 2002:83) uma ithi:

This sangoma is a petite young white woman with a limited Zulu vocabulary which makes her bedside manner a little thin .

Lesi sangoma somlungu esiseyitshitshi
esingasazi isiZulu sizithola sisenkingeni
yokuncishelwa amagama esiZulu okuletha
inkinga ekukhulumeni ulimi lolu.

Ucwaningo luyindlela yokufika ekuxazululweni kwezinkinga ezikhungethe isizwe (Anon, 1998). UCohen, (1997:39) uvumelana noWalker, (1990:13) ukuthi kumele kube nokuqonda ngendima noma ngesihloko okucwaningwa ngaso ukuze kwenziwe umsebenzi ophusile. Ulwazi lwendabuko alushicilelwe kahle phansi. Inkinga ukuthi abelaphi bendabuko abaningi bafa nalo ngoba bengafuni ukuludlulisela kwabanye abantu. Esinye sezizathu esenza balugodle ukuthi bathi olwabo ngakho-ke uma belunika abanye abantu bazophelelwa abantu abazobelapha bona. Indlela okwenziwa ngayo ayifani neyodokotela lapho indlela yokwelapha ifundwa yiwo wonke umuntu yikhona kuzosizakala isizwe. Sezikhona nokho izindawo ezisafufusa lapho kufundiswa khona abelaphi bendabuko.

1.3 INHLOSO YOCWANINGO

1.3.1 INHLOSONGQANGI

Ukucwaninga ngeqhaza lezimila ekudleni nasemithini yomdabu esizweni samaZulu. Kusukela emandulo isizwe sasisebenzisa izimila ukwelapha izifo ezinhlobonhlobo kanye nasekudleni. Ezinye izimila njengemifino enhlobonhlobo babezilima njengezintanga namabele kanye nemfe.

1.3.2 INHLOSO EXHANTELEYO

Ukucwaninga ukuthi lungakanani ulwazi ngeqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu kothisha abafundela ukufundisa. Kuyosetshenziswa uhlelo lwemibuzo nohlu lwezimpendulo ukufeza le nhloso.

1.4 INKUTHAZO YOCWANINGO

Ukushabalala kwamagugu esizwe samaZulu kudale ukukhathazeka kumcwaningi walolu cwaningo. Kubalulekile ukuthi isizwe sibe nenqolobane yaso efake la magugu ukuze alondolozeke. Ngesikhathi sendlala isizwe siyokwazi ukuphila ngogume esizilungisele lona singabulawa indlala yokuswela ulwazi ngamagugu aso. Bekuyoba kuhle ukuthi wonke umuntu asukume abambe iqhaza kulo mshikashika. UMathenjwa (2003:37) uyayifakazela le nkulumo uma ethi kumele amagugu siwalondolozele isizukulwane esizayo, yikhona siyosho ukuthi abasandulelayo bahamba lapha ngoba beyibona indlela eqondile nekhanyayo.

Ukushabalala kwamagugu esizwe samaZulu kushiya isizukulwane esizayo nenkinga. Lesi simo senza umuntu akhe umkhanya ngekusasa lesizwe, ezibuza ukuthi kazi eminyakeni engamashumi amabili siyobe sikuphi isizwe samaZulu namagugu aso, uma ethanda ukushabalala kangaka. Ezinye zezizathu ezenze ukuba lolu cwaningo lwenziwe, ukuzama ukulondoloza leli gugu okuyizimila ezibambe elikhulu iqhaza ekudleni nasemithini. Isizwe samaZulu sasiphila ngazo lezi zimila zingakandi kangaka izibhedlela. Abaziyo bathi abamhlophe babuye basebenzise wona amakhambi atholakala eqeleni benze imithi ebe isiyaziwa ngokuthi eyesilungu.

Isisho sesilungu sithi umuntu uyilokho akudlayo. Ngamanye amazwi uma udla ukudla okunomsoco uzophila kahle. Izindlela nokudla okwakudliwa kuqala kwakunomsoco. Indlela yokupheka ngokubilisa yiyona nanamuhla eyaziwa njengendlela engcono, enemphilo, uma iqhathaniswa nokuthosa kusetshenziswa uteli noma uhlobo oluthize lwamafutha.

1.5 INDLELA YOKUQHUBA UCWANINGO

Indlela yokuqhuba ucwaningo izochaza ngobunjalo balabo abaphendula imibuzo ngocwaningo, ibuye ichaze indlela ucwaningo oluzokwenziwa ngayo kanye nalokho okuzosetshenziswa ukwenza lo msebenzi.

1.5.1 Abazophendula imibuzo yocwaningo

Othisha namathishelakazi enza idiploma ye National Professional Diploma in Education (NPDE) okuyisitifiketi sokufundisa emabangeni aphansi (GET Band), ayosetshenziswa ukuthola ukuthi lungakanani ulwazi abanalo ngeqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu. Leli qembu lothisha, liqhamuka ezindaweni ezahlukene kulesi sifundazwe saKwaZulu. Baqhamuka kwaNongoma, eJozini, Ondini naseMpangeni. Inyuvesi YakwaZulu iyona eyengamele ukuqeqeshwa kwalabo thisha. Kuleli qembu kunothisha abasebancane kanye nalabo esebekhulile abanemizi yabo. La maqembu azoziveza ukuthi angobani, bavelaphi nokuthi ayibuphi ubulili. Lokhu kuzosiza ukuthi umcwaningi abone ukuthi la maqembu ngabe aqhamuka emadolobheni noma emakhaya lapho izimila zisasetshenziswa khona nanamuhla. Emadolobheni nasemakhaya ngeke kufane ncimishi ukusetshenziswa kwazo nasemakhaya.

1.5.2 Indlela yocwaningo

Kuzosetshenziswa indlela yocwaningo lapho umcwaningi ezokhetha iqembu eselichaziwe ngenhla abese elinika uhlu lwemibuzo olubhaliwe aphinde axoxe nabo, ababuze imibuzo ukuqoqa ulwazi. Le ngxoxo iyokwenziwa kulabo bantu abathile abanolwazi lokusetshenziswa kwezimila. Kuyobuye kusetshenziswe imitapo yolwazi, amaphephandaba kanye ne-intanethi ukuqoqa ulwazi ngesihloko. Lolu cwaningo lususelwe enkolelweni yokuthi ukusetshenziswa kwezimila neqhaza lazo ekudleni nasemithini kuya ngokuya kushabalala. Ucwaningo olunjengalolu ngenye yezindlela zokunqanda ukushabalala kokusetshenziswa kwazo esizweni samaZulu. Kuhle ukunyonkela izinto ezinhle kwezinye izizwe kodwa kusemqoka ukuthi isizwe sizazi izinto ezinjengamagugu aso. Sizigqaje futhi ngazo.

1.5.3 Okuzosetshenziswa ocwaningweni

Iphepha lemibuzo ebhaliwe liyosetshenziswa njengethuluzi lokuqoqa ulwazi mayelana neqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu. Leli phepha

liyokwenziwa ukuthola umklamo wolwazi kulabo abayophendula imibuzo kanye nolwazi ngezimila neqhaza lazo ekudleni nasemithini yomdabu esizweni samaZulu. Lokhu kufakazelwa okushiwo uJohnson noJoslyn, (1995:242) lapho ethi:

A questionnaire is one of many ways through which information can be obtained.

Iphepha lemibuzo lingenye yezindlela zokucobelela ulwazi.

Lapha umbhali uthi uhlelo lwemibuzo lungenye yezindlela ezingasetshenziswa ukuqoqa ulwazi. Lokhu kugcizelelwa uNgema (1996:4) lapho ethi:

Questionnaires are educative since the learners can learn something in the process of filling in forms.

Iphepha lemibuzo liyaqeqesha ngoba abafundi uma beliphendula bathola ulwazi oluthile ngalokho okubuziwe.

Lapha uNgema ukubeka ngokusobala ukuthi abafundi bathola ulwazi ngesikhathi bephendula uhlelo lwemibuzo. Kuyosetshenziswa uhlu lwemibuzo ukumaka umsebenzi wabaphendulayo. Ngokunjalo noNeuman (1997:233) uphawula ukuthi kunezinto ezisemqoka okumele ziqashelwe uma kwenziwa iphepha lemibuzo, lapho ebeka kanjena:

Ambiguity confusion and vagueness
Emotional language and prestige bias
Double barreled questions
Teaching question
Question beyond respondents capabilities
Asking about future intentions
Double negative and Overlapping or unbalanced response categories.

Ukungezwakali kwemibuzo nolimi
olusesimweni sokuchukuluzeka kwemizwa,
imibuzo engaphezu kokuqonda
kwabaphendulayo, ukubuza ngezinto

eziyokwenzeka, ukugamanxa
nokungalingani kwamazinga okuphendula.

Umbhali lapha ucacisa ngezinto okumele ziqikelelwe uma kwenziwa uhlelo lwemibuzo njengokuthi imibuzo ayizwakale kahle ekufunayo kumfundi, imibuzo ayibe sezingeni lophendulayo, imibuzo ebuza ngezinto okucatshangwa ukuthi ziyokwenzeka. Zonke lezi zinto ezibaliwe ngenhla zicatshangiwe ngesikhathi kwenziwa leli phepha lemibuzo.

Leli phepha lemibuzo lehlukaniswe kabili. Ingxenye yokuqala inemibuzo emithathu eqondene nempilo yalowo ophendulayo, okuyiminyaka yakhe, ubulili, kanye nesimo sakhe ngokomshado. Ingxenye yesibili iqukethe imibuzo mayelana neqhaza lezimila ekudleni, neqhaza lezimila emithini yomdabu yesizwe samaZulu. Le ngxenye equkethe uhlobo lwemibuzo evulekile, ophendulayo unika izimpendulo ezivulekile kodwa futhi lokho kuba nenkinga yokuthi kwenza ukuqhathanisa nokuhlaziya kube lukhuluni. Uhlu lwezimpendulo lwenziwe isijobelelo (Adendum B). Lolu hlu lwezimpendulo olombuzo ngamunye. Ingxenye yokuqala yohlelo lwemibuzo iqondene nempilo yabaphendulayo bese kuthi ingxenye yesibili iqondane neqhaza lezimila ekudleni kanye nasemithini yomdabu yesizwe samaZulu. Imiklomelo inikeziwe kulowo nalowo mbuzo ngokwesisisindo sombuzo lowo obuziwe.

1.6 INCAZELO YAMAGAMA

- Izimila - Isitshalo esizimilelayo noma esitshaliwe emhlabathini. Lezi zitshalo zingabaezisanhlamvu noma amaqabunga noma ezisaluketshezi. Izibonelo ezisanhlamvu umncaka ezisamaqabunga – imbuya nezisaluketshezi uvovo.
- Intelezi - Intelezi yingxube yemithi okungamakhubalo, imikhando, amakhambi, amaqabunga axutshwe nezinyamazane ukuze kuchelwe ngayo. Kungachelelwa ukuqinisa imizi, impi kumbe amaqembu emidlalo enhlobonhlobo (Donda, 2005).
- Ubulawu - Umuthi wokuphalaza onamandla okuhlanza igazi ukhiphe izindenda esifubeni. Buvame ukusetshenziswa izinsizwa uma ziyokweshela ukuze

zibe nogazi ezintombini.

Imbiza - Umuthi wokuphuza noma ukuchatha ohlambulula igazi.

Uphondo

Iwenkomo – Uphondo lokuchatha olwakhiwe ngophondo Iwenkomo. Uma umuthi usuphelile Iwenza umsindo othile oshoyo ukuthi akusekho lutho.

Uhlanga - Uphondo lokuchatha olwakhiwa ngomhlanga olusetshenziswa ukuchatha izingane ezincane kusukela kwezizelwe. Kukhiwa umhlanga osemanzi womiswe bese uyadiwa ukuze ungahlabi uma usetshenziswa. Uma kukhiwe osuwomile inkinga kuba ukuthi awudiyeki kahle usuke uvaveke. Oyichathayo ingane uyamumatha umuthi noma amanzi ayichatha ngawo afuthe ophondweni. Olusebenzisayo kumele akwazi ukulusebenzisa ngale kwalokho ingane iyafa. Uma ingane ichathwa kuyenzeka iphushe umuthi uchitheke usaphazeke indawo yonke, kungangena ngisho emlonyeni imbala.

Isipeti - Uphondo lokuchatha lwesilungu olukhandwa ngesihlilingi. Ochathayo yawumunca umuthi ngalo uphondo lolu abese eyachatha. Kusemqoka kuqikelela ukuthi uma esechatha angafaki umoya esiswini ongabuye umgulise. Kumele olusebenzisayo lolu phondo kube uyakwazi ukukwenza lokho ngoba lungadala ingozi uma engaqaphele kulowo ochathayo.

Olugaxwayo/imeyili/ impolompolo

Lolu phondo luhle kakhulu ukulusebenzisa uma uzochatha ugcwalise isisu ngoba luyashesha yikho kuthiwa imeyili. Lwakhiwe ngethumbu kanye nesitsha esifaka umuthi noma amanzi okuzochathwa ngawo. Lugaxwa phezulu luyakhala uma esephelile amanzi noma umuthi okuchathwa ngawo.

Abafana/

izikhonkwane - Izinti ezinomuthi ezikhishwa ekhaya uma izulu lihlomile liduma ukuvikela umuzi ungashaywa izulu.

Ukuphalaza - Ukuphuza umuthi noma amanzi agcwale isisu bese uwubuyisa ngaphezulu ngomlomo. Elinye elisho ukuphalaza ukuhlanza noma ukugabha.

Ukuthoba - Ukunciphisa ubuhlungu noma ukuvuvuka emzimbeni ngokushisa leyo

ndawo ngamanzi ashisayo

Izakhamzimba- Yilezo zinto ezitholakala kulokho nalokho kudla ukwakha umzimba

noma okuwugcina uphilile isibonelo amavithamini, amafutha, amaphrotheni nokunye. Ukudla okwahlukene kunezakhamzimba ezehlukene okumele zitholakale zonke izinsuku. Inani lazo emzimbeni liya ngebanga lomuntu. Izingane zinenani elithile ezilidingayo, abadala, abagugile, abenza umsebenzi wamandla, abanezifo ezithile njalonzalo.

Inkovu- Amanzi acwengwa ethangeni noma ebheceni uma liphekiwe. Ayaphuzwa noma achithwe.

Inyanga - Umuntu owelaphayo onolwazi olubanzi ngemithi yokwelapha, owakufundela waqeqeshwa kukho. Kulezi nsuku izinyanga eziqeqeshiwe sezithola izitifiketi ezenza isiqiniseko sokuthi ziqeqeshiwe. Igama elithi 'inyanga' linemiqondo eminingi ngesiZulu. Inyanga ngumuntu ongumpetha emsebenzini othile awenzayo; noma nhloboni yomsebenzi (Msimang, 1991:303). UDonda, (1997) uyichaza kanje inyanga. Kubuye futhi kube nenyanga ekhanyisa ebusuku. Kulo lucwaningo sizokhuluma ngenyanga esebenzisa izimila/amakhambi ukwelapha izifo. Amakhambi akudingeki kuze kube inyanga enitshelayo ukuthi nisebenziseni, noma ubani onolwazi ngekhambi elithile ekhaya angalisebenzisa. La makhambi asiza abantu ezifweni ezinhlobonhlobo kanye nemfuyo imbala. Izinyanga-ke zinezindlela zazo namasu athile ezingeke ziwacobebele noma ubani nje. Silokhu simile isaga esithi awumbiwa ndawonye.

Ugedla Ugedla umuntu onolwazi lokuxuba imithi kepha engakwazi ukubhula (Donda, 2005).

Ukhokhovula - Umuntu ongumashiya kukhalwa wogagada lomthakathi (Donda, 2005).

Isangoma - Umuntu obhulayo odalula izimfihlo zalabo abafuna ukuzizwa eholwa abaphansi ekwenzeni lokho.

Ukuthwasa- Ukwenza izifundo ngobungoma. Ukuqeqeshwa komuntu ongenwe ubungoma.

Amazele - Uhlanga lommbila olusemanzi. Luyadliwa njengemfe.

Isangcobe/upata - Ummbila olondolozwe emgodini wokugcina ummbila oba sesibayeni.

Isangcobe sinephunga elibi uma siphekiwe ungathi kukhona oshintshe umoya endlini.

Isithwalaphishi - Izindlube noma izindumba/imbumba ebondelwe ngempuphu.

Isijabane - Imifino ebondelwe ngempuphu. Lokhu kudla ukudla kwesintu okunomsoco uma kuphekeke ngendlela efanele.

Ukuvala imbiza - Ukuchatha ngembiza uyiyeke isikhashana ngaphambi kokuba uyikhiphe. Imvamisa kuba yiyona eshoyo ukuthi ikhiphe nini. Ezinye izimbiza azidingi ukuvalwa.

Ukudonsa imbiza - Kusho ubuhlungu obuzwayo ngenkathi uzikhulula uma kade uchathe imbiza. Lowo opheke imbiza uba nezindlela zokuqeda ukudonsa kwayo. Enye yezindlela zokuqeda ukudonsa kwembiza ukuchatha ngamanzi aluhlaza aqandayo.

Ukugquma - Ukufaka umuthi ohogelwayo emanzini abilayo bese ugubuzela ngengubo uwengame uhogele isisi. Kuvama ukusetshenziswa lokhu uma umuntu ephethwe umkhuhlane. Kuyenziwa lokhu kusetshenziswa imithi yesilungu isibonelo uviksi.

Antioksidanti - Yilezo zakhamzimba ezilwa nobuthi emzimbeni. Ziyatholakala ekudleni zibuye zitholakale esimweni samaphilisi.

Ubuthumbu - Ingaphakathi lesithelo esifana nethanga noma uphopho. Ubuthumbu buyaphekwa bodwa budliwe.

Imbece - Ingaphakathi lebhece okuyisilimo okwenziwa ngaso isijingi esibondelwe ngempuphu noma ngenhlama yommbila omanzi. Kunomdlalo odlalwa zingane ngezimbece uma zidla isijingi. Uma ethole ubhece esijingini ithi iqonyiwe owinayo onezintombi eziningi.

Ugume - Impuphu yommbila noma izintanga ezitshweleziwe noma ezigazingiwe. Le mpuphu ihlala isikhathi eside ingaboli.

Idokwe - Iphalishi elimanzi, lingabamuncu libizwe ngencwancwa. Elinye igama ledokwe iyambazi. Leli dokwe lingenziwa ngamabele noma ngempuphu yommbila.

Izinkobe - Izinkobe ngummbila omdala/omusha ovele ugalelwe ebhodweni bese

ufakwa amanzi qede kubaswe ubile uze uvuthwe. Izinkobe zisiza ukuqinisa amazinyo, futhi zinomhlahladliso osiza ukuthi isisu sisebenze kahle. Amadoda ayethanda ukuzenyula zingakavuthwa azenze utshwele eziko. Ziyagaywa zenziwe umcaba wamasi. Izinkobe ezigaywa zenze umcaba kumele zephuke, ukuze zenze umcaba omuhle.

Utshwele – Ummbila ocwiliswe emanzini wagazingwa. Umnandi uma uzodliwa masinyane emva kokugazingwa, ngoba usuke ube lukhuni uma usubanda. Kulezi nsuku zanamuhla ugazingwa ngamafutha.

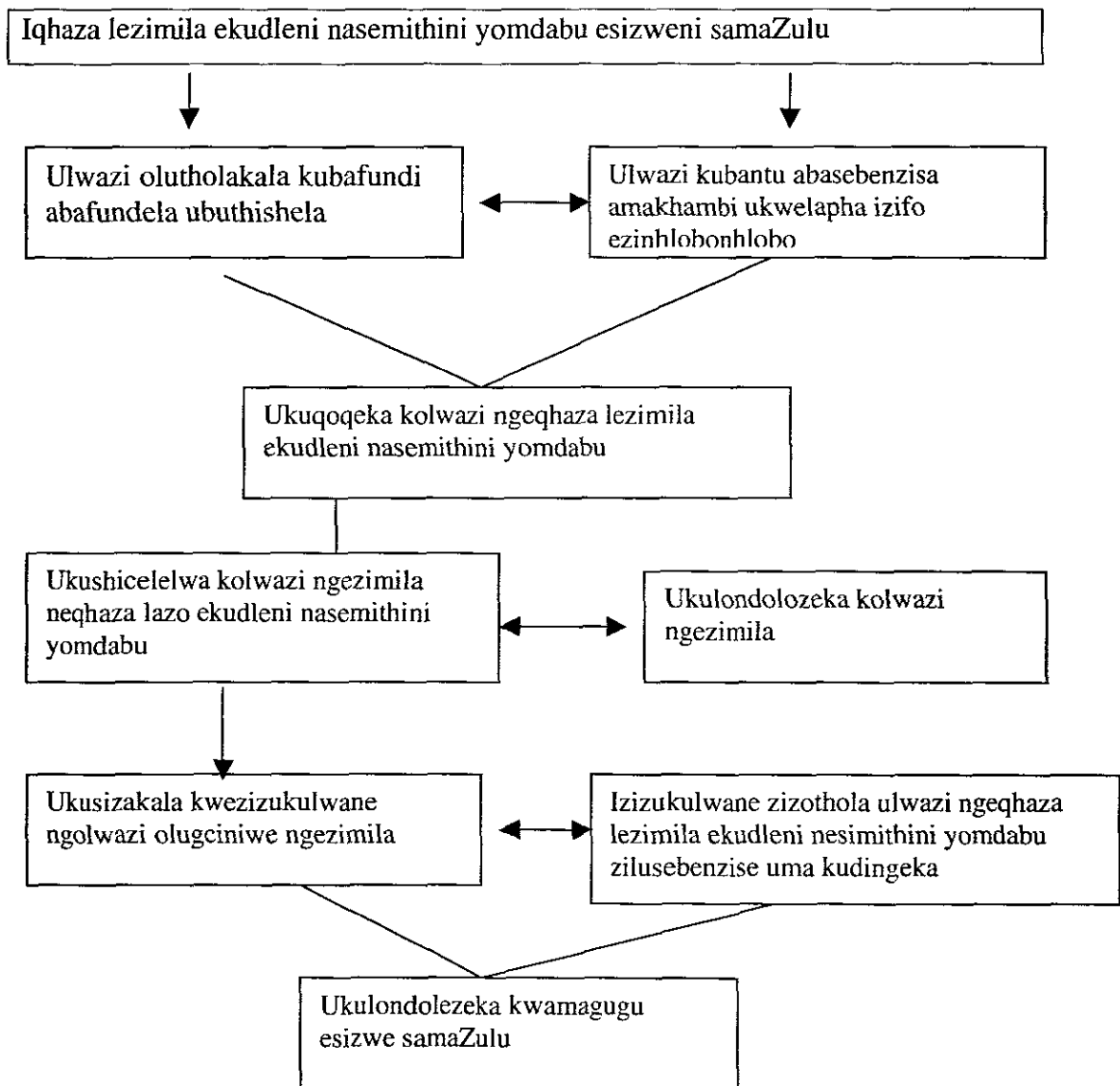
Ifutho - Ummbila omusha ophekwa namakhasi. Kokunye uyagaywa ube inhlama bese kwenziwa amaqebelengwane noma izinkwa ezigoqwe ngamakhasi ukuze zingangenwa amanzi ngenkathi ziphekwa.

Uhlelenjwayo – Kuthathwa amazele ommbila, agxotshwe bese kusetshenziswa amanzi aphume emazeleni ukwenza ukudla okubondelwe ngempuphu. Ukudla okwenziwa ngokuba kugxotshwe amazele noma imfe (Nyembezi noNxumalo, 1977:12).

Ukudla okunomsoco - Lokho ukudla okuganiki amandla nje kuphela kodwa Okunamaphrotheni, amaminerali umhlahladliso odingwa umzimba womuntu. Akugcini lapho kodwa nokugwema ukudla okunamafutha noshukela omningi

1.6.1 Uhlaka lokulumbana kwemiqondo ngocwango lunikezwe kulolu hlaka

1.1



Uhlaka 1.1 Uhlaka lokulumbana kwemiqondo.

1.7 UMKLAMO WOCWANINGO

Lolu cwaningo luzocwaninga iqhaza lezimila ekudleni kanye nasemithini yomdabu yesizwe samaZulu. Iqhaza lezimila lizohlukaniswa kabili, kuzobhekwa iqhaza ekudleni kanye nasemithini yomdabu.

1.7.1 INDLELA UMKLAMO WOCWANINGO OZOMA NGAYO

Umdlamo wocwaningo uzoma kanje:-

Isahluko sokuqala : kuzoba isethulo socwaningo, isingeniso, ingqinamba yocwaningo, inhloso yocwaningo, inhlosongqangi, inhloso exhanteleyo, inkuthazo yocwaningo, indlela yokuqhuba ucwaningo, abazophendula imibuzo yocwaningo, incazelo yamagama, umklamo wocwaningo ukuqoqwa kolwazi kanye nesiphetho.

Isahluko sesibili : sizoba nokuhlaziya kokwake kwabhalwa ngalesi sihloko, isingeniso, osekwake kwabhalwa ngalesi sihloko, kanye nesiphetho.

Isahluko sesithathu : siyoba neqhaza lezimila ekudleni komdabu, isingeniso, izithelo ezidliwayo, umsebenzi wezakhamzimba nokudla ezitholakala kukho, izifo ezehlukene ezelapheka ngezimila, ukwehlukaniseka kwezimila ngokusetshenziswa kwezingxenye zazo kanye nesiphetho.

Isahluko sesine: siyoba nesihlaziyo socwaningo, isingeniso, ubulawu, izimbiza nezintelezi, iqhaza lezimila emithini, imithi ephathelene nokubeletha, namadlozi, kanye nokubethelela izulu namasimu noma ukusukula, imithi/izimila ezinobungozi, imithi ephathelene nokuthakatha bese kuba isiphetho.

Isahluko sesihlanu : siyoba nesiphetho, nesingeniso, iqoqa, izincomo kanye nesiphetho.

1.7.2 IPHEPHA LEMIBUZO

Ithebula 1.1 linikeza isithombe semibuzo ebuziwe nemiklomelo yakhona kanje:

1.1 Ithebula lemibuzo ebuziwe kanye nemiklomelo yombuzo ngamunye.

UMBUZO	Uklomelo lwemibuzo <i>Iphepha Lemibuzo</i>	Umklomelo	Isamba
Nika izimila zibenhlanu okusetshenziswa amaxolo azo ekwelapheni izifo kanye nesifo eselashwa yilelo xolo	2.1.1 2.1.2 2.1.3 2.1.4	1 1 1 1	5
Nika izimila ezinhlanu okusetshenziswa amaqabunga ukwelapha izifo. Nika izimila kanye nesifo eselashwayo	2.2.1 2.2.2 2.2.3 2.2.4 2.2.5	1 1 1 1 1	5
Nika izimila ezinhlanu ezisanhlamvu ezisetshenziswa ukwelapha izifo, kanye nesifo esilashwayo.	2.3.1 2.3.2 2.3.3 2.3.4 2.3.5	1 1 1 1 1	5
Nika izimila zibenhlanu okutholakala kuzo uketshezi olusetshenziswa ukwelapha izifo kanye nesifo eselashwayo.	2.4.1 2.4.2 2.4.3 2.4.4 2.4.5	1 1 1 1 1	5
Iqhaza lezimila ekudleni.			
Nika izimila ezinhlanu ezisanhlamvu ezidliwayo ozaziyo	2.5.1 2.5.2 2.5.3 2.5.4 2.5.5	1 1 1 1 1	5
Nika izimila ezinhlanu ozaziyo okudliwa kuzo okusaluketshezi	2.6.1 2.6.2 2.6.3 2.6.4 2.6.5	1 1 1 1 1	5

Nika izimila eziwubuthi neziyingozi zibenhlanu nobungozi bazo	2.7.1 2.7.2 2.7.3. 2.7.4 2.7.5	1 1 1 1 1	5
Likhona yini iqhaza elibanjwe izimila?			5
Iqhaza elibanjwe izimila ekudleni komdabu esizweni samaZulu. Ushongani?	2.8	5	5
Likhona yini iqhaza elibanjwe izimila			
Liyini iqhaza lezimila emithini yomdabu yokwelapha Ushongani?	2.9	5	5
Veza umbono wakho mayelana nokusetshenziswa kwezimila esizweni samaZulu ezinsukwini zanamuhla (Kungeqi emishweni emihlanu).	2.10	5	5
			50

Isamba semiklomelo singamashumi amahlanu. Ukuvivinywa kwephepha lemibuzo kuyigxathu lokugcina ekwakhiweni kwalo. Kuyobe sekwenziwa ukuvivinywa kwephepha lemibuzo kusetshenziswa abafundi abayingcosana ukuqinisekisa ukuthi lifanele ukusetshenziswa ocwaningweni. Liyobe selimakwa emva kwalokho kusetshenziswe uhlu lwezimpendulo. Liyobe selinikezwa uSolwazi ukuba alixilonge abone ukuthi lifanele yini ukusetshenziswa. Emva kwalokho selungabuye lulungiswe ukuqinisekisa ukuthi lifanele ukusetshenziswa ocwaningweni. Liyobe selinikezwa amaqembu othisha abathuthukisa ulwazi lwabo lokufundisa. La maqembu ahlukeni kathathu, kukhona abafundisa ezingeni elisekuqaleni, abanye izinga eliphakathi kanye nelithe xaxa. Bayochazelwa ukuthi kuzoba nesiqiniseko sokuthi amagama abo awayikudalulwa nokuthi ulwazi abalunikayo luzosiza ekucwaningeni ngeqhaza lezimila ekudleni kanye nasemithini yomdabu. Iphepha lemibuzo umcwaningi ulinganisa ukuthi banikwe lona ukuliphendula ngoNhlaba 2003.

1.8 UKUQOQWA KOLWAZI

Ulwazi kulolu cwaningo luzoqoqwa ngalezi zindlela ezilandelayo:

- Ingxoxo nemibuzo
- Ukufunda imibhalo ebhaliwe
- Ukulandela nokubheka imithombo yezindaba eyahlukahlukenene.

1.8.1 Ingxoxo nemibuzo

Kuzosetshenziswa iphepha lemibuzo ukubuza imibuzo ezonika izimpendulo emibuzweni ezanywa ukuphendulwa ucwaningo lonke jikelele. Iphepha lemibuzo lizohlukana izigaba ezimbili. Isigaba sokuqala sizobe sibuzisa imibuzo eqondene nempilo yophendulayo. Isizathu sokubuzwa kwale mibuzo ukuthola ukuthi impilo yophendulayo imi kanjani, ngoba isimo sempilo yomuntu sinomthelela elwazini lwakhe ngezimila neqhaza lazo. Ukwenza isibonelo, umuntu okhulele emadolobheni, angeke abe sesimweni esifanayo nomuntu okhulele emakhaya maqondana nolwazi ngezimila neqhaza lazo kanye nesimo sempilo nje. Isigaba sesibili sizobe sinemibuzo efuna ulwazi lophendulayo ngezimila nangeqhaza lazo. Lowo nalowo mbuzo unomklomelo wawo.

Iyosetshenziswa ingxoxo nayo kakhulukazi kubantu abasebenzisa izimila. Kuyoba nemibuzo elungisiwe ngaphambi kokuba kube nengxoxo, kuyoya ngokuthi yini umcwaningi afuna ukuyithola kulowo ayobe exoxa naye. Abaxoxiswayo bayonikezwa ithuba ukuphendula imibuzo ebuziwe kodwa umcwaningi aqaphele ukuthi bangaklanti kodwa bayihlabe esikhonkosini. Umcwaningi ucabanga ukuthi kungaba umqondo omuhle ukuxoxisana nabantu abazithengisayo izimila nalabo abazisebenzisela zona emakhaya bengadayisi. Aphinde futhi uma kungenzeka axoxisane nalabo bantu abasasebenzisa ukudla kwesintu kakhulu ukuziphilisa.

UMedved (1990) usivezela ukuthi ngenxa yokushintsha kwezikhathi abantu abasaphili ngokuqoqa ukudla endle kodwa manje kunezindlela zesimanje ezisetshenziswayo ukulungisa nokuthola ukudla okuzodliwa. Ithekinoloji isiyenze ukuba kube nokudla

okulungiswa ngezindlela zesimanje okushintsha isimo sakho semvelo. Ukwenza isibonelo izinongo eziningi azenzayo yilezo zaseNtshonalanga nezisetshenziswa abamhlophe ikakhulukazi. Uthi lokhu kudla isikhathi esiningi kunezakhamzimba ezilahlekayo noma ezinciphayo uma sekulungiswa. Ubala ojusi abenziwayo okungeyibo abanomsoco ogcwele nokunye.

Ngenxa yezindlela zokulungiswa kokudla zesimanje kutholakala ukuthi ekugcineni sekumele kufakwe noma kwenezelwe izakhamzimba okugcina kwenze ukuba ukudla kubize. IFood and Agricultural Organisation, (1990:75) iveza lokhu mamaqondana nalolu daba ithi:

Peeling may remove nutrients if it is not done carefully.

Ukucweca ukudla kungasusa umsoco uma kungenziwa ngendlela efanele.

Ukwenza isibonelo kungenezelwa uvithamini D obisini, ngale ndlela ubisi luginca selunovithamini D omningi kunobisi olusengwayo. UMedved (1990) uyaqhubeka esivezela ubumqoka bokulondolozwa kokudla kugcineke kuphephile. Lapha umbhali usivezela ukuthi ukudla nakuba kunika umsoco namandla kungaba ushevu uma kungaphathwa kugcinwe kukusha kuhlanzekile. Uma ukudla kungagcineke ngendlela efanele nehlanzekile kuphenduka ushevu kulowo okudlile. Lokhu kungenzeka ngesikhathi ukudla kulungiswa noma sekuphekiwe kwabekwa budedengu, sekunanephunga elibi. Izitsha ezingahlanzekile ezisetshenzisiwe zingaba yimbangela yale nkinga.

Uma sibuka lolu daba siqhathanisa nesikhathi sasendulo kubakhona ukushayisana kwezimo. Ukwenza isibonelo abantu babedla inyama enobomi okungelula ukukwenza namuhla ezindaweni eziningi kuleli lakithi. Kumele kwenziwe ucwaningo ngalesi simo ngoba cishe zikhona izizathu zalokhu. Umbhali ubeka ukuthi usikompilo lomuntu luneqhaza ekudleni umuntu akudlayo. Ezintweni ezinomthelela kulokho ubala ukutholakala kokudla kuleyo ndawo kanye nendlela ukudla okufakwe ngayo emapakini.

1.8.2 Ukufunda imibhalo ebhaliwe

Imithi yomdabu ineqhaza elikhulu eNingizimu Afrika lapho cishe kunamaphesenti angamashumi ayisishagalolunye abantu abamnyama abayisebenzisayo (Research Centre for Plant Growth and Development (RCPGD, 2002:1). UDonda (1997) uveza ukuthi imithi ingahlukaniswa ngokwemisebenzi yayo, isibonelo izintelezi, ihlukaniswe ngemibala; isibonelo imithi eluhlaza okotshani, nangokwenziwa kwayo; isibonelo isichonco. Izimila ezisetshenziswe emithini yomdabu ziningi. Ezinye zidayiswa ngqo ezigulini, ezinye emakhemisi esintu nawesilungu. Zonke lezi zimila zikhiwa endle okwenza kube novalo lokushabalala kwazo. Kunezinhlalo eziyisishagalolunye ezidayiswa eThekwini. Yilezi ezilandelayo: inguduza, umathunga, ikhathazo, unukani, umlahleni, umathithibala, isibhaha, kanye nendungulu (Zwane, 2003). U-White no-Voster (2000) baveza ukuthi izimila zaziyimithi yokwelapha yokuqala yomdabu. Okhokho bayifunda ngokuhamba kwesikhathi imithi ewusizo naleyo eyingozi. Baqamba izindlela zokuyigcina nokuyithaka leyo enemphilo

Uyachaza lapha uMagubane (1998) ukuthi yileso naleso sizwe sinamakhambi esiwaziyo okwelapha izifo ezithile. Lokhu kubonakele ukuthi la makhambi ayasebenza. Inhlango ebizwa ngokuthi iPeoples Health Alliance Rejecting Medical Authoritarianism Prejudice and Conspiratorial Tyranny, (PHARMAPACT) (1998) ilibuka ngelinye iso iqhaza lezimila ikakhulukazi emithini yomdabu. Ezimileni ezisetshenziswayo emithini yomdabu kutholakala ukuthi kunezinye izimbiza ezisebenzisa izithako zesilungu njengamakhemikhali athile. Le nhlangano inokukhathazeka ngesimo lapho kuzobhekwa kuphela usizo lwemithi kodwa kunganakwa ukuphepha kwalabo abawusebenzisayo umuthi lowo, nempumelelo yawo ekwelapheni leso sifo. Noma le nhlangano izibuka lezi zimo ngezimila, ithi ayifuni ukusebenzisa leli thuba njengento yokugxeka imithi yomdabu, noma ukuyenza insini. Kunobufakazi bokuthi likhulu izinga lokushona kwabantu abamnyama bebulawa imithi yomdabu, bayagcizelela ukuthi kunobufakazi balesi simo. USolwazi uDokotela PH Joubert (2003) osenyuvesi yase Medunsa uzamile ukuqwashisa ngesidingo sokubheka le nkinga yobungozi obungabakhona emithini

yomdabu kodwa akuphumelelanga. U-Anne Hutchings beno Brand (2003) bayafakaza ukuthi ikhona imithi esentshenziswa iziguli enobuthi. Kunempikiswano ekhona ngalolu daba, abanye ososayensi abanjengo Solwazi Drewes (2003) wezophiko lwekhemistri enyunivesi yaseNatal uthi izinyanga ngeke zinike iziguli zazo imithi enobungozi, ayibagulisi futhi (PHARMAPACT, 2003:4). Umphakathi umele uvikelwe kumakhemikheli anobungozi (PHARMAPACT, 2003:4). Kuyacaca ukuthi lolu daba luyinkombankombane, kumele lufakelwe izibuko.

Impila (*callepsis laureola*) ingushevu uqobo lwawo (PHARMAPACT, 1998:7). Ukusetshenziswa kwalesi simila ezinganeni “impila” kuyinkinga enkulu ikakhulukazi esibhedlela sakwaHlabisa KwaZulu-Natal. Lokhu kufakazelwa iPHARMAPACT uma ithi:

We have observed a distinct clinical syndrome amongst acutely unwell children frequently associated with the administration of a traditional medical enema.

Kubonakele ukuthi ukuchatha abantwana abagula kakhulu kwenza isimo sabo sibe sibi kakhulu.

Le nhlangano ibone isimo izingane ezigula kakhulu ngayo okudalwa ukuchathwa kwazo ngemithi yomdabu. Ngaphandle kwamakhemikheli angaditshanisiwe nemithi yomdabu kunezinye izimila eziwubungozi ezithakwa nemithi yomdabu. IPHARMAPACT inikeze uhlu lwamanye amakhemikheli axutshwa nemithi yomdabu. Yilawa alandelayo, udabulibhayi, i-esidi yebhethri, chloroxylenol kanye ne-Copper Sulphate. Kunomkhankaso wokukhipha uhla lwalezi zimila ezinobuthi. Lesi simo siveza isidingo esinqala sokwenza ucwaningo ngeqhaza lezimila. Kunesidingo esiphuthumayo sokubheka lolu daba ngoba umcwaningi ucabanga ukuthi lokhu kudalwa indlela osokhemisi ababuka ngayo, nendlela abelaphi bendabuko ababuka ngayo. Osokhemisi babuka ngeso lokulumbana kwamakhemikheli ngesikhathi exutshwa okungaba nomphumela ongemuhle kwesinye isikhathi. Kunamakhemikhali ayingozi asetshenziswayo kwezinye izimbiza kodwa kulukhuni ukuqiniseka ngobungozi bawo emva kokuba kade esethakwe namakhambi. Enye yezinselelo izifundiswa zakithi

ezibhekene nayo kulezi zinsuku eyokucwaninga ngalokhu, ngoba uma isimo sinje kwenza ukuthi kube khona ukungabaza okuthile maqondana nezimbiza eziphekwayo ikakhulukazi kwabamhlophe. Lesi simo sikhinyabeza umkhankaso omkhulu wokusetshenziswa kwezimila zendabuko ukwelapha izifo ezikhungethe abantu. Kuzomele kukhunjulwe ukuthi zikhona izimila ezithi zelapha zibe zinezingxenye ezinobuthi.

Iqhaza lezimila emithini ingathi liwundabamlonyeni kulezi zinsuku. Kunemikhakha eyehlukene yokusetshenziswa kwezimila edinga ucwaningo, enye yale mikhakha ukuhambelana kwayo nempilo, nezimo zokwelapha zalesi sikhathi esiphila kuso. Umlando wokwelapha komdabu unomlando odinga ukushicilelwa . Izingxoxo ezenziwa emhlanganweni wezinyanga (ngoZibandlela, 2001) zaveza imikhakha emibili yokwelapha komdabu.

- ukwelapha
- nokuthakatha

Emhlanganweni owawuphakathi kwezinyanga ne-Arts Culture Science and Technology eVlakplaas kwaphakanyiswa ukuthi ukwelapha komdabu kumele kuqhakambiswe, kuhlelwe kabusha, kufakwe emthethweni ngokugcwele, kubekwe endaweni yakho efaneleyo.

Kunezingxoxo eziningi emaphephandabeni, komabonakude kanye nakumaphephandaba ngabantu abanolwazi ngezimila nabazisebenzisayo, ikakhulukazi izinyanga. Uhulumeni waseNingizimu ne-Afrika usemkhankasweni wokubhalisa izinyanga ngokusemthethweni, ukubamba iqhaza ekukhuphuleni izinga lokwelapha ngokwesintu. Kunezinyanga ezibalelwa ezinkulungwaneni eziyikhulu namashumi amahlanu kuya ezinkulungwaneni ezingamakhulu amabili eNingizimu Afrika (Pretorius, 2003:1). Kulesi sibalo esishiwoyo kunezinyanga ezinamalayisensi okwelapha eziwanikwa izinhlangano ngokomthetho. Ngenyanga kaNhlabathi noNtulikazi 1997, imihlangano yenziwa lapho kwakudingidwa udaba lokubhaliswa kwezinyanga okwagcina sekuveza isiphakamiso sokwakhiwa

kwekomidi elabizwa ngokuthi “Interim Co-ordinating Committee (ICC) elinomsebenzi wokusungula ikomidi lomthetho wezinyanga. Umsebenzi wezinyanga awumncane ngoba uyahlangabezana nezidingo zomphakathi. Kunomlilo olokozayo kodokotela baseNtshonalanga wothando lokusebenzisana nezinyanga nokho ubungakavuthi kahle, udinga ukukhwezelwa ukuze ubabeleke. Iseyinde indlela ngalo mkhankaso oshiwoyo. Ukubhaliswa kwezinyanga bekungasiza ukuzama ukufeza izinhloso ezinjengalezi esezishiwo ngenhla. Kunabamhlophe abakhombisa ukuba nothando ekusebenziseni imithi yomdabu. Lokhu kufakazelwa iDrum (Nhlolanja, 2002:84) uma ithi:

This sangoma is a petite young white woman
with limited Zulu vocabulary.

Lesi sangoma somlungu esisesincane sizithola
sisenkingeni yokwazi amagama ambalwa
esiZulu.

Kwasithatha unyaka wonke lesi sangoma ukufunda isiZulu namasiko esiZulu, kwaba iminyaka emibili ukuthwasa. Izangoma nezinyanga akufani ncimishi kodwa kuyahambelana. Akuzukuchazwa-ke nokho umehluko kulolu cwaningo. Kuyakhombisa ukuthi abantu nanamuhla basakhombisa ukulangazelela ulwazi ngalezi zinhlobo zabelaphi. IBona (1996:10) iyakufakazela lokhu uma ithi:

Zingobani izangoma, ziwathathaphi amandla
okwelapha?

Ingundabamlonyeni nakulezi zinsuku indaba yabelaphi bendabuko. Isolezwe (2003:4) lithi abelaphi bendabuko kufanele baxhaswe. Kubukeka sengathi lesi sikhalo sisuswe amazwi ashiwo uSolwazi Kalala Cleopar Tshibangu (2003) osebenza esibhedlela e-Pretoria eselapha izifo zabesifazane engqungqutheleni yodokotela abelapha izifo zabesifazane, i-26th Congress of the South African Society of Obstetricians and Gynecologists, eThekwini. Lo Solwazi uthi: “amakhambi nemithi yesintu yavusa ekufeni isiguli esiphethwe yisifo sengculaza,” wasechaza-ke ukuthi kwenzeke kanjani. Wagcizelela ukuthi lukhulu ucwaningo okumele lwenziwe ngaleli khambi elasiza lesi siguli esasilinikwe yisangoma sase Rustenburg uNkk Olga Mokoena owabe

enomtholampilo wemithi yesintu. Isangoma lesi sagcizelela ukuthi sesifikile isikhathi sokuthi uHulumeni asebenzisane nabelaphi bendabuko. Nokho-ke akuzo zonke izangoma nezinyanga ezishaya emhlohleni kodwa kukhona abakhohlisayo abayizinyangambumbulu noma izangomambumbulu (iDrum, 2002:21). UMhlongo owusihlalo wenhlangano Yabelaphi Bendabuko kwaZulu-Natali wakubeka ngokusobala ukuthi bamelene nabelaphimbumbulu. Wakusho lokhu mhlazana kuvulwa isikhungo iNational Reference Centre for African Traditional Medicine eNyuvesi yakwaZulu oNgoye mhla ziyisishagalolunye kuNdasa 2004.

1.9 ISIPHETHO

Kulesi sahluko kubekwe umklamo wocwaningo kwanikezwa nendlela ozoma ngayo, kwakhiwa uhlaka lokulumbana kwemiqondo yocwaningo kwanikezwa nencazelo yamagama azosetshenziswa.

Ukuphothula lesi sahluko, inhloso ukubheka iqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu. Lokho kuyosiza ukulondoloza ulwazi ngezimila neqhaza lazo ekudleni nasemithini yomdabu. Izizukulwane ziyosizakala ngolwazi olulondoloziwe zilusebenzise uma kudingekile. Labo abobe bephendula imibuzo ebuziwe bayobe bebamba iqhaza lokufuna ulwazi ukufeza inhloso yocwaningo. Ulwazi olwethekelwe kulaba bantu luyoshicilelwa. Ngokwenzenjalo kuyolondolozeka amagugu esizwe njengoba abantu okuyibona benolwazi ngezimila bayahamba mihla namalanga behamba nolwazi olungashicilelwe ndawo. Lokhu kungagcineki kwaleli fa kungasilimaza isizwe uma singaqaphele. Esahlukweni esilandelayo sizobuka ukuhlaziywa kokwake kwabhalwa ngalesi sihloko.

ISAPHLUKO SESIBILI

2.0 UKUHLAZIYWA KOKWAKE KWABHALWA NGALESI SIHLOKO

2.1 ISINGENISO

Inhloso yalolu cwaningo ukuphonsa itshe esivivaneni kulolo cwaningo oseluke lwenziwa mayelana neqhaza lezimila ekudleni nasemithini yomdabu kubhekiswe kakhulukazi esizweni samaZulu. Luyobe luphumelele lolu cwaningo uma lukwazile ukukhuthaza nokucija isizwe samaZulu ukuthi sibambe iqhaza kulo mshikashika wokulondoloza amagugu esizwe. Kungumsebenzi wesizwe ukuqoqa ifa likaZulu ukuze izizukulwane ezizayo zingalahlekelwa amagugu azo. Ukugcinwa kwamagugu kubumba isizwe sihlanguane, sihlonishwe naso uqobo sizethembe futhi sethenjwe. Umlando namagugu wenzela leso naleso sizwe ugazi nesithunzi. Uma isizwe samaZulu singayakhi le nqolobane yamagugu aso, singaluqoqi lolu lwazi maqondana namagugu aso lokho kuyoba inkinga esizukulwaneni sakusasa. Zonke izizwe eziphucukile zibonakala ngemiqingo yamabhuku omlando, akhombisa intuthuko yazo (Msimang, 1991). Yingakho-ke lo mshikashika udinga abantu abaphokophelayo, abazabalazayo, balwe, bavikele amagugu esizwe sabo, ngoba ukhozi olubambayo ngoluzulayo. IsiZulu sithi kubamba ezingelayo.

2.2 OKWAKE KWABHALWA NGALESI SIHLOKO

Uma kuzokwenziwa umsebenzi ophusile ekubukeni osekwake kwabhalwa ngesihloko noma isiphi uWalker, (1990:13) ubeka kanje:

It requires thorough understanding of the area literature concerned, it requires considerable background of knowledge of the relevant discipline. It also requires technical proficiency, time and resource.

Idinga ukuqonda okujulile kwalokho
osekwake kwabhalwa ngaleso sihloko.
Idinga futhi ukwazi okuphelele
ngobuchwepheshe, ngesikhathi kanye nalezo
zinto ezizosetshenziswa.

Lo mbhali usivezela ukubaluleka kokuqonda ngendima noma isihloko okucwaningwa ngaso. Aphinde agcizelele ubumqoka bokwazi izikhali umcwaningi azozisebenzisa ukwenza lo msebenzi wokuthungatha ulwazi. Isikhathi naso sisemqoka ekwenzeni lokhu.

UManana (1984) yena ubambe iqhaza elikhulu kule ndima lokuqoqa amagama emithi elusizo esintwini, nokuqopha imisebenzi esetshenzwa ikhambi ngalinye ekwelapheni komdabu. Inkinga ukuthi imithi miningi ngokweqile futhi ichitheke nomhlaba wonke. Okunye akubalile ukuthi isimila singaba namagama amaningi sisinye. Uma ngingenza isibonelo “uxhaphozi” abanye bathi isishoshokazana. Uveza ukuthi amakhambi lawa angaba usizo futhi angaba ingozi. Akabange esasivezela ukuthi angaba ingozi kanjani kodwa ukuvezile ukuthi angaba usizo kanjani. Unike ikhambi wabuye wachaza ukuthi lisebenza kanjani lelapha sifo sini. Amakhambi asemqoka ekwelapheni kodwa nokudla okunomsoco kubalulekile empilweni yomuntu. Akusikho kodwa ukudla kwesilungu okunomsoco njengoba iningi licabanga kodwa nokomdabu kunawo.

UCunningham (1993) uveza inkinga yokushabalala kwezimila ezineqhaza ekwelapheni izifo. Uqhubeka ebeka ukubaluleka kokonga nokuvikela ukushabalala kwezimila. Ezindleleni zokongiwa kwezimila zomdabu uthi kunezinkolelo abantu ababenazo ezazisiza ekunqandeni ukushabalala kwezimila ngesivinini. Ukubala ezimbalwa umuntu wesifazane wayengavunyelwe ukuyomba noma ukuyofuna umuthi wokwelapha endle ngoba kwakuthiwa umuthi wawuzophelelwa ukusebenza kwamandla awo. Kuleso naleso sizwe uma kuzokongiwa okuyigugu esizweni kumele lokho okuvikelwayo kube semqoka kuleso sizwe. Uqhubeka eveza futhi ukuthi e-Afrika lezo zimila ezisemathuneni ziyahlonishwa. Ngaleyo ndlela akulula ukuthi abantu bazicekele phansi kalula ngoba bayahlonishwa abalele. Lokhu kusivezela ukuba semqoka kwaleyo naleyo ngxenye yempilo nokusebenzisana kwezingxenye empilweni jikelele.

Ubuye wabuka ukuhweba ngezimila. Uthi njengoba iNingizimu Afrika ithuthuka nezinga lokudayiswa kwemithi yomdabu liyakhuphuka. Ukhala ngokuthi kuncane okwenziwe ukubuka usikompilo lwabantu, kanye nokwelapha kwesintu. Abantu babuye bayitheze imithi babase ngayo. Uqhubeka ethi ukusetshenziswa kwemithi sekumikhakha mibili manje, yilowo wabadayisi abazimbela bona mathupha imithi, nalabo abayidayisela abelaphi bendabuko emadolobheni.

Leli bhizinisi lokuthengiswa kwemithi yokwelapha lihamba lize liyofika phesheya. Ngonyaka we-1929 iTheku lalinabadayisi ababili vo, kwathi ngowe-1987 kwaba nezitolo ezingamashumi ayisikhombisa ezibhaliswe ngokomthetho (Cunningham,1993:10). Umthelela wokuqala walokhu ukuthi kuqala izimila zokwelapha zaziyo esetshenziswa yilabo abelaphayo kuphela kodwa manje sebebaningi abaziphilisa ngayo ukuze bathole otikana. Emphakathini kwakunezinkolelo ezithile ezazikwazi ukuthi zinqande ukushabalala kwezimila kodwa ngenxa yemali lezo zinkolelo sezixegisiwe. Umbhali ukhathazekile ngokwehla komnotho emazweni ase-Afrika. Ngakho-ke uthi akaboni ukuthi ukuhweba ngezimila kuyinto ezonqamuka uma isimo somnotho sinje. Ubeka izizathu ezintathu ezidala lesi simo esesichaziwe.

- Ukukhula kwenani labantu emadolobheni
- Ukushintsha kwesimo sokumbiwa kwemithi ngabelaphi bendabuko
- Ukuncipha kwezindawo zemvelo njengamahlathi anemithi eminingi yokwelapha

Ukutshalwa kwezimila ukubona kuyinto okumele yenziwe njengeminye yemizamo yokunqanda ukushabalala kwezimila. Ukuphumelela komkhankaso bekuyokwenza ukuthi izimila kubelula ukuzithola futhi zibize kangcono ngoba zingaseyiyo indlala. Usivezela izimila eziyindlala kanye namazwe lapho zidingeka khona. La mazwe alandelayo uthi yiwona anenkinga ngalokhu, iNingizimu Afrika, iMalawi, iNigeria, iZimbabwe, iSwazini neCote D’Ivoire. INingizimu Afrika iyona enezimila eziyindlala ukwedlula wonke la mazwe abaliwe. Ezinye zezincomo azinikile maqondana nokongiwa kwezimila zokwelapha yilezi ezilandelayo:

- Kumele kube nemigomo eyenziwayo ukonga nokuvikela izimila zingashabalali
- Izinhlangano nohulumeni kumele zihlephulelane izindleko zokwenza lo msebenzi
Izindlela zokongiwa kwalezi zimila kumele kube nemikhakha emine eziyilandelayo
- Ukongiwa kwezimila zemvelo, lapho izimila zingaphazanyiswa khona kodwa zizikhulele ngokwemvelo.
- Ukutshalwa kwezimila lapho kuzoba nemithetho ehamba ngokwezikhathi zonyaka, ukwenza isibonelo ehlobo kungaba nemithi engaphazanyiswa.
- Kumele kuvinjwe ukusiphula izimila ezithile kanye nokuxebula amaxolo ngendlela ezobulala isimila.
- Kumele kubunjwe izinhlangano zabelaphi bendabuko emiphakathini eyehlukenene.
- Uphakamisa ukuqanjwa kwezivande zezimila zokwelapha.

Ugcizelela ukuthi abantu kumele baqeqeshwe kulo mkhakha wokongiwa kwezimila. Ukhuthaza ukuthi kwenziwe ucwaningo ngobunjalo bezimila zokwelapha kanye nokusetshenziswa kwazo.

UGcumisa noNtombela (1993) basethulela ulwazi oluhlanganisa imvelo ngokwendabuko yethu kanye nolwazi ngokobusayensi. Babeka izinhloso ezintathu zokushicilela lolu lwazi ukukhuthaza ukonga ulwazi lwemvelo. Lapha uGcumisa noNtombela banenhloso eyodwa noCunningham (1993) ukuveza ulwazi oluningi ngaphansi kwalesi sihloko. Eyesibili ukuqonda ngemvelo nokuveza isidingo sokuba ingcebo inakekelwe yongiwe. Eyesithathu ukulondoloza ulwazi ngale ingcebo. Basinika ulwazi lwalokhu okulandelayo izilwane, izimila, izinyoni, izinyoka, amaselesele kanye nezinambuzane. Umcwaningi akazukukubheka lokhu okunye abakhuluma ngakho kodwa uzobheka izimila kuphela. Isizathu ukuthi umcwaningi ucwaninga ngezimila neqhaza lazo ekudleni.

Kulo mqulu wabo basinika ulwazi lwezihlahla namakhambi. Bagcizelela ukuthi selokhu kwathi nhlo izimila okuyizihlahla namakhambi kubalulekile ngezindlela eziningi. Bayaqinisa ukuthi noma abantu bakithi sebamukele inkolo nemfundo, bayohlala bekusebenzisa okwendabuko okumilayo. Bakhala ngokuthi ukushabalala

kokusetshenziswa kwezimila kuyishwa esizweni sakithi. Ulwazi ngezimila bathi akumele kube ulwazi lwezinyanga kuphela, nabangenyanga kumele babenalo ulwazi lokusetshenziswa kwezimila.

Babuye basiphakela ulwazi ngemithi ethela izithelo ezidliwayo. Ukubala embalwa umncaka, umviyo, umhlala, umthongwane kanye nomganu. Basithekelise ulwazi ngezihlahla namakhambi aphaathelene namadlozi. Ukubala ezimbalwa umadlozana, umphafa kanye nempepho. Basivezele ngezihlahla namakhambi okuqinisa imfuyo. Kulolu hlobo lwemithi bathi ukuze imfuyo iphile kahle inonophale, izalane yande kudingeka iqiniseke ngemikhando ethakwa yizinyanga zalokho. Babe sebesinika eminye yemithi esetshenziselwa lokho njengomviyo, umnungumabele kanye nesinwazi. Baqhubeke basivezela ulwazi ngemithi yokubethelela izulu okuyiklolo, umbinda kanye nomnqandane. Amasimu nawo ayenochwepheshe bokuqinisa wona kuphela. Bayachaza ukuthi eminye imithi ibethelela ikhaya kanye namasimu. Kanti eminye ibethelela okukodwa kwalokho. Ukubala embalwa isibinda, iminza kanye nogebeleweni.

Basiphakele ulwazi ngezinhlobo zotshani. Obunye babo lobu tshani buyasebenza ekwelapheni kwendabuko. Utshani babubalulekile kakhulu kubantu bakithi ngoba kwakufulelwa ngabo buphinde budliwe imfuyo. Lapha uGcumisa noNtombela (1993) basinika ubunjalo babo. Ukubala izinhlobo ezimbalwa uqunga, umsingizane, insinde nomthente. Uqunga luyasetshenziswa kakhulu ukuphalaza, ukhiphe isidina kanye nokuqeda izinduna.

UMedved (1990) usivezela ukuthi ngenxa yokushintsha kwezikhathi abantu abasaphili ngokuqoqa ukudla endle kodwa manje sekunezindlela zesimanje ezisetshenziswayo okulungisa nokuthola ukudla okuzodliwa. Ubuchwepheshe sebenze ukuba kube nokudla okulungiswa ngezindlela zesimanje okushintsha isimo sakho semvelo. Ukwenza isibonelo izinongo eziningi ezisethenziswa abomdabu baseNdiya nabamhlophe. Uthi lokhu kudla okusuke sekunongiwe kuyenzeka kube nezakhamzimba ezilahlekayo kukho. Ubala ojusti abenziwayo abangenawo umsoco ogcwele.

Ngenxa yezindlela zesimanje zokulungiswa kokudla kugcina sekumele kwenezelwe izakhamzimba ezigcina zikhuphula inani lentengo yokudla. Ukwenza isibonelo kungenezelwa uvithamini D obisini, ngale ndlela lolo bisi lugcina selunovithamini D omningi kunobisi olusengwayo. UMedved (1993) uyaqhubeka esivezela ubumqoka bokulondolozwa kokudla kugcineke kuphephile. Umbhali uthi ukudla kungaphenduka ushevu uma kungalondolozekile ngendlela efanele nephephile. Lesi simo singenzeka ngesikhathi ukudla kulungiswa noma sekuphekiwe kwabekwa budedengu sekunephunga.

Uma sibuka lolu daba lokuphepha kokudla kubakhona ukushayisana kwemibono ngalo. Emandulo abantu babedla inyama enobomi. Akuselula ukwenza lokhu namuhla ngoba abantu sebeyaqwashiswa ngendaba yamagciwane nezifo azithwalayo. Kuphakanyiswa ukuba kwenziwe ucwaningo ngalolu daba. Usikompilo lomuntu luneqhaza ekudleni abantu abakudlayo. Ezintweni ezinomthelela ubala ukutholakala kokudla kuleyo ndawo kanye nendlela ukudla okufakwe ngayo emapakini.

UNgwenya noKoopman nabanye (2003) basinika umlando wokusungulwa kocwaningo. Lolulwazi lwezimila bathi lwasungulwa emhlanganweni phakathi kosoziimila (botanists) nochwepheshe bolimi lwesiZulu eNatal Herbarium eThekwini. Ziningi izimila okwaqoqwa ulwazi lwazo ezindaweni ezehlukene kwaZulu-Natali. Kwakuhloswe ukuba kubhalwe amagama esiZulu kanye nencazelo yawo. Kwaqoqwa ulwazi lwezimila kwase kukhethwa ezingamashumi amane. Baqhubeka basivezele ukuthi ucwaningo ngezimila lubambe ulwazi lwebhothani nolwamasiko esintu. Ucwaningo abalwenza lwalubhekiswe ezindaweni ezintathu ezinithile ngakwezezimila kanye nasolimini kwaZulu-Natali, okuyi Bulwer/elotheni, oNgoye, eNkandla kanye neNtimbankulu. Kuhloswe ukuba lolu cwaningo lundlondlobale, lusabalale kuyo yonke iKwaZulu-Natali. Kulezi zimila ezingamashumi amane ezakhethwa, bafike banike igama lesimila, incazelo yaso nomsebenzi waso. Eziningi kunikezwe izithombe zazo, okwenza kubelula kumuntu ukuzibona azazi.

I-International Plant Genetic Resources Institute (IPGRI) (1997) ikhala ngezinga eliphansi lokondleka kwabantu ikakhulukazi ezabelweni. Ithi kubukeka kungathi kulula ukwehlukaniswa phakathi kokudla okunomsoco nokungenawo. Imifino yasendle isiyatshalwa eminye yayo emakhaya, nezimila zokwelapha zitholakala ezinye zazo zinomsoco. Imifino yasendle iyona abantu basemakhaya abathola kuyo umsoco. Ibanika amaphrotheni, amaminerali kanye namavithamini. Bathola umsoco ngenani eliphansi. Imifino yasendle uma isitshalwa, itshalwa ishintshaniswe futhi ayidingi ukunakekelwa kangako njengeyesilungu. Njengoba nezindawo zokugcina ukudla kungaboli isikhathi eside bengebangingi abanazo, imifino iyomiswa ibekwe isetshenziswe ebusika. Ukusetshenziswa kweminye imifino yasendle kuhambelana nosikompilo namagugu esizwe.

Le nhlangano iveza ukuthi imifino yesintu iyasikhuphula isimo somnotho uma ukudayiswa kwayo kuzosekelwa izingqubomgomo eziphathelene nokudayiswa kwayo. Phezu kwakho konke lokho, ucwaningo ngemifino aluzange lunakwe. Kunezizathu ezibekiwe eziyimbangela yalokho. Yilezi ezilandelayo:

- Ukungafunwa kwazo ngenxa yokubukelwa phansi.
- Ukusetshenziswa kwazo okuhamba kuhambe kugcine kuleso naleso sigodi
- Indlela abantu abadla ngayo eshintshashintshayo
- Izinhlobo eziningi zemifino yesintu
- Ukwaziwa kwazo njengokhula.
- Ulwazi olungagcwele ngemifino.

Le nhlangano iphakamisa ukuba kubekwe imigomo ezophakamisa izinga lokukhiqizwa nokudliwa kwayo. Ithi kungesize ukugqugquzela ukudliwa kwayo kodwa ukukhiqizwa kwayo kushiye ngaphandle. Iphakamisa ukuthi ulwazi oluqoqwayo ngemifino lulondolozeke ukuze izizukulwane ezizayo ziluthole luphelele lungasefwanga. Lokhu kusishiya nengcabha yokuthi ulwazi siluqoqe luhambelane nesayensi kodwa lungasefeki lugcine selungeyilo. Kumele luveze usikompilo lwesizwe. Ibuye yasinika imisebenzi yemifino yesintu okubalwa kuyo umdumbulu nobhatata. Laphaya eSenegal ngomnyaka

we-1972 iFood Technology Institute yaqala umsebenzi wokwenza ufulawa njengengxenye yokukhuphula izinga lemikhiqizo endaweni. Ukuhlanganiswa komdumbulu ongamaphesenti ayishumi nanhlano nokolweni, ukwenza ufulawa omuhle kakhulu wokwenza isinkwa. Lapha KwaZulu Natali uyaphekwa udliwe njengobhatata. Kunezinhlobonhlobo zobhatata ezikhona, ukubala ezimbalwa obomvu, omhlophe, ophuzi nezinye izinhlobo. Uyaqhotshwa, wosiwe, ubhakwe, ubiliswe ubuye ucutshwe kuya ngokuthi ufuna ukuwupheka kanjani. Kwezinye izindawo benza ngawo amashibusi nojamu. Ukulondolozwa kwale mifino kuyinkinga, kuthenjela kuphela ekulondolozeni kwemvelo. Kunemizamo nokho eyenziwayo leyo yokugcina imbewu. Ukuxubana nokuphila nezinye izizwe kube nomthelela ekusetshenzisweni kwemifino yesintu. Umphumela walokhu kube ukuvela kwemikhakha emibili yokuphekwa kwemifino yesintu kumaZulu. Iyabiliswa noma ithoswe, kubuye kuxutshwe imifino nempuphu isibonelo isijabane. Iphinde le nhlangothi ikhale ngokushabalala kwezinhlobo zemifino. Lezi zinto ezilandelayo le nhlangothi izibone yethuka.

- Ulwazi oluncane oluphuma kubantu abanolwazi oluningi luya kubantu abanolwazi oluncane vele.
- Ukunyamalala kwezinhlobo zemifino yesintu.
- Ukubukelwa phansi kwemifino yesintu ngabantu besimanje.

Iphakamise lezi zincomo ezilandelayo ukunqanda isimo esesichazwe ngenhla.

- Akukhonjwe leyo mifino ebonakala ishabalala
- Akukhuthazwe izindlela zokulondolozwa kwale mifino yesintu.
- Akukhuthazwe ukusetshenziswa kwale mifino ngokuthi ifakwe ezinhlelweni zokufundisa ezikoleni kanye nasemphakathini.
- Akube nokuzithanda nokuziqhayisa esizweni ngale mifino yesintu.

Emazweni anjengoKenya, kwenziwa izifundo ngokubasemqoka kwemifino yesintu. Kufundwa ngokuhlalela inani lamaminerali emifinweni, umthelela wendlela ephekwa ngayo kanye nokubhlantsha (ukucwilisa imifino esongwe ngendwangu emanzini abilayo

imizuzwana iphinde ifakwa emanzini aqandayo okweqhwa ukuthena amandla amagciwane) umthelela wokomisa imifino ngelanga kuvithamini A noC. Izindlela zesimanje zokutshalwa kwemifino ziyabiza, kungabakuhle uma abalimi besimanje bengethekela basebenzise ezinye izindlela ezazisetshenziswa kudala kunokuba kungenziwa lutho. Lobu buhlakani kumele bugcinwe emabhukwini ngoba bubalulekile.

UZungu (2003) usivezela ukuthi ukudla kwesintu kuneqhaza elikhulu esizweni samaZulu. UMasoga nabanye (2004) bona bakhala ngokuthi ukudla kwaseNtshonalanga kwenze ukuba ukudla komdabu kunganakwa. Abesifazane baneqhaza elikhulu abalibambile ekuqoqeni ukudla/imifino yesintu, babuye bayigcinele ukuthi isebenze esikhathini esizayo besebenzisa indlela yokomisa. Iqhaza lalokhu kudla lisiza ukuhlangabezana nezidingo zabantu abakhulelwe. Inhlango ye-IPGRI (1997) noCunningham (1993) bayavumelana ngalolu daba lweqhaza lokudla kubantu abakhulelwe. Ukudla kwesintu kuneqhaza ekondleni imindeni eminingi emakhaya. Imindeni eminingi ibulawa indlala edalwa ukwentuleka kwamaphrotheni emzimbeni. Ubumpumputhe, ezinye zezifo ezibangwa ukushoda kukavithamini A emzimbeni. Izimila zesintu zinazo lezi zakhamzimba, ngakho ukubakhona kwazo kuyayixazulula inkinga yezifo ezidalwa indlala. Nakuba zikhona izindlela zokuthola izakhamzimba ngesimo samaphilisi kodwa ayikho indlela edlula leyo yokudla ukudla okunomsoco ngendlela efanele. Le ndlela yokusebenzisa amaphilisi ikunika izakhamzimba ibuye ibe nezinkinga uma ingenziwanga ngendlela efanele. Ukwenza isibonelo uma isakhamzimba esithile sesisiningi emzimbeni, umuntu uyagula. Yingakho kusemqoka ukuthi uma kungenzeka umuntu kumele athole kuqala ukuthi isiphi isakhamzimba ashoda ngaso emzimbeni nokuthi sishoda kangakanani.

Uqhubeka esivezela ukuthi kunezimila ezidliwayo zibuye zisebenze ukwelapha izifo ezithile. Ukhala ngokuthi ukusebenzelana phakathi kwezimila ezidliwayo nezelaphayo akukacwaningwa ngokwenele. Ubona ukuthi uma lolu daba belungacutshungulwa, bekuyokhuphuka izinga lobumqoka balezo zimila, ngaleyo ndlela kukhuthazwe ukulondolozwa kwazo okushabalalayo.

IWorld Bank Organisation (2002) ikhala ngokuthi imifino yesintu ibukelwe phansi isikhathi eside. Imifino yesintu iyashesha ukonakala, okwenza kungabilula ukuyidayisa. Umphumela walokho kube ukuthi akukuningi okwenziwe maqondana nokudayiswa kwayo, ekubeni abalimi isikhathi esiningi abakwazi ukuhlala benemifino yona lena yesilungu sonke isikhathi ngenxa yokubiza kwezindleko zokutshala nokudayisa le mifino. Abathengi nabo akulula ukuthenga le mifino ezitolo ngenxa yokubiza kwayo, ngakho-ke baphila ngale mifino yesintu. Inhlango ye-IPGRI (1997) neWorld Bank Organisation (2002) bayavumelana ukuthi imifino yesintu inovithamini A, B no C , amaphrotheni, i-ayoni, ikhalisiyamu, ifosoforasi, kanye florini. Ngakho-ke umsoco otholakala emifinweni uhlangabezana nezidingo zempilo yabadala, izingane nomama abancelisayo nabakhulelwe. Kuyadabukisa ukuthi abantu abaqwashiswa ngobumqoka neqhaza lemifino yesintu njengoba kufanele, ukuze kweneliseke izidingo zabantu. Kudayiswa kakhulu imifino yesilungu okugcina sekunesithombe sokuthi iyona esemqoka kunalena yesintu.

Ezindaweni eziningi emakhaya izivande zemifino ziwusizo ngoba abantu baphila ngazo, kodwa kuyadabukisa ukuthi abantu abakha imigomo yezinhlelo zentuthuko isikhathi esiningi abakukhumbuli lokho. Esinye sezizathu zalokho ukuthi bacabanga kakhulu ngemifino yesilungu okuyiyona ebangenisela imali. Le nhlangano ikubona kusemqoka ukuba kwenziwe ucwaningo ngezindlela zokukhiqizwa kwale mifino ukuze kusizakale abantu abampofu, abagcina bengenalutho. Kumele kubukwe nezindlela eziyizo zokupheka le mifino ukuze umsoco ungalahleki. Kulezo ndawo lapho imifino idayiswa khona, ayigcini ngokuthi idliwe nje kodwa ingenisa imali, abathengisayo abafundisa ngayo izingane zabo, bagqokise imindeni yabo, baphinde banelise izidingo zekhaya.

2.2.1 Imifino yomdabu nezithelo zasendle

Kuyethembisa ukuthi ngelinye ilanga le nqolobane yesizwe iyogcwala uma ubuka igalelo lamaqhawe akithi eseliphonsile esivivaneni. Kulezi zinsuku kunababhali abanjengoGcumisa noNtombela, (1993) abahlanganisa ulwazi lwemvelo nolwendabuko kanye nolwazi ngokobusayensi. Laphaya enhla ne-Afrika emazweni afana noKenya,

Uganda, Senegal noNigeria lapho izimila zisetshenziswa kakhulu ekudleni nasemithini, kunababhali nezinhlangothi ezezilugcinile ulwazi lwezimila neqhaza lazo. Impucuko yaseNtshonalanga, isayensi nobuchwepheshe kulweleka ngesithunzi usikompilo lwabomdabu. Kube noshitsho ezintweni ngenxa yentuthuko kodwa kumele intuthuko ingathathi konke kepha ishiye lezo zinto ezingamagugu esizwe. Usikompilo lwaseNtshonalanga luletha izindlela ezehlukile kulezo zakudala kanye nezimila ezintsha ezitholakala ngezindlela ezintsha zokutshala.

Enye yezinto ebe nomthelela omkhulu ekushabalaleni kwezimila zokwelapha komdabu kube ukudayiswa kwazo. IsiZulu sithi ukuwa kwenye indlu ukuvuka kwenye. Abadayisi bacosha otikana kodwa kwenye ingxenye kuyalimaleka uma lezi zimila zizogcina zishabalele. UDiederichs nabanye, (2002:1) basiphakela ulwazi lokuthi laphaya eMzimkhulu kunenhlangothi ebizwa ngokuthi iSizamimpilo, isemkhankasweni wokulwa nezindlela ezikhuthaza ukushabalala kwezimila. Lokho kusilethela ithemba lokuthi uma zanda izinhlangano ezinjengalezi luyonqandeka lolu bhuhane.

Kunenqolobane yesizwe ewulwazi ngezimila neqhaza lazo emithini nasekudleni komdabu, isizwe esingathola kuyo ithemba nokusimama. Le nqolobane isesimeni esibucayi ngoba izimo ezinjengokunganakwa kwayo, ulwazi olunganele ngezimila, nokungasekelwa izikhungo zemfundo, kuqalile ukuyifuzwa. Liyothi liyoshona ilanga ibe iphelile uma isizwe singaqapheli. Enye yezindlela zokuyivikela yikho ukwenza ucwaningo ngezimila nokusebenzisa ulwazi olucoshiwe lwashicilelwa ukuze lugcineke lungaphehlwa noma ludliwe inundu. Ukuqwashiswa kwesizwe ngokubaluleka nokulondolozwa kwamagugu aso kusemqoka. Izimila zineqhaza elikhulu ezilibambayo empilweni yesizwe, isimo sempilo, ukulondolozeka kokudla nemithi yomdabu, usikompilo lwesizwe kanye namathuba omsebenzi.

Kulezi zinsuku sekwande ukudla okuthengwa ezitolo okusuke sekuthakiwe ngalezi zakha mzimba. Ngakho-ke izimila zomdabu ziyakwazi ukunika lezi zakhamzimba ngenani eliphansi, nabangenamali bayakwazi ukuzithola.

Maqondana nezemvelo uthola ukuthi yileyo naleyo ndawo inezimila ezivumayo kuyo. Izimila zasendle azidingi nokunakwa, ziyazimilela, zivundiswe imvelo, ngaphandle-ke uma sezitshaliwe ekhaya. Uma singenza isibonelo ngembuya, ivama ukutholakala ezaleni noma eduze kwesibaya. Uma isitshaliwe isifuna umanyolo kanye nemithi ebulala izinambuzane. Izimila ezinjengemifino abantu bebezomisa zikwazi ukutholakala noma sesedlule isikhathi sazo. Bekusetshenziswa indlela yokuzomisa. Uma singenza isibonelo, imifino eminingi ibiyomiswa bese iqothwa. Kwezinye izindawo kusenziwa namanje lokho.

Izimila neqhaza lazo ekudleni nasemithini kuyifa lesizwe, lokho kugqama kakhulu uma kunemisebenzi eyenziwayo. Uthola ukuthi uhlobo oluthize lokudla kunendlela ethile olwabiwa ngayo. Kuyacaca ukuthi uma kungakhuphuka izinga lokudla ukudla kwesintu kanye nokusetshenziswa kwemithi yomdabu, lokho kungavula amathuba amahle emisebenzi kubantu. Ukufinyelela ezingeni lokuvuleka kwamathuba emisebenzi akulula nokho. Nakuba iqhaza lezimila ekudleni nasemithini yomdabu libaluleke kangaka kuyacaca ukuthi ucwaningo maqondana naleli gugu alukaphumeleli kahle ngenxa yezizathu ezithile. Ezinye zezizathu yilezi ezilandelayo, ukufuneka kwazo, ubumqoka bezimila ezindaweni ezechukene, usikompilo lwasentshonalanga, izinhlobonhlobo zezimila, ukubukwa kwazo njengokhula noma izimila zasendle, kanye nolwazi olunganele ngazo. Izinhlobonhlobo zezimila zasentshonalanga zenze ukuba izimila zomdabu zingabonakali zisemqoka nokuba umsoco ungafana ohlotsheni oluthile lwesimila. Lokho kwenza bangabibaningi abantu abazifunayo. Nemithonseyana ezifunayo ayikwazi ukuzithola ngenxa yokubayingcosana kwazo. Izindawo ezechukene ziba nezinhlobo ezithile zezimila ezisetshenziswa kuleyo ndawo ethize. Izimila lezi ziningi akulula ukuziqeda zonke. Nowenza ucwaningo angeke aziqede eyedwa kodwa kufuneka ilima elizothi khixi mbo emshikashikeni. Lokhu kufakazelwa iZululand Observer (Nhlaba 2003:6) uma ithi:

Europe has only 75 species of indigenous plants, KwaZulu-Natal alone has 780 species.

IYurophu inezinhlobo ezingamashumi ayisikhombisa nanhlano zezimila zomdabu wakhona, kodwa iKwaZulu-Natal inezingamakhulu ayisikhombisa namashumi ayisishagalolunye.

Kulezi zinhlobo zezimila kuthiwa ingxenye engamaphesenti angamashumi ayisishiyagalolunye (90%) ineqhaza emithini yomdabu. E-Afrika yonkana abantu abangamaphesenti angamashumi ayisikhombisa kuya kwangamashumi ayisishagalombili (70-80%) baya kubelaphi bendabuko (Cunningham, 1993:1). Kuyacaca ukuthi njengesizwe sinomcebo ofihlekile okumele siwuvumbulule ukuze isizwe sihlomule kuwo. Kuyabonakala ukuthi sibhekene nenkinga futhi yokushabalala kwalezi zimila okuthiwa sinazo. UCunningham, (1993:1) usiphakela lolu lwazi ngalolu daba:

Sustainable management of traditional plant resources is important , not only because of their value as a potential source of new drugs, but due reliance on traditional medicinal plants for health. With few exceptions, traditional medicinal plants are gathered from the wild. Although reliance on Traditional Medical Practitioners (TMPS) may decline in the long term as alternative healthcare facilities become available, increasing demand for popular herbal medicines is expected in the foreseeable future. Over the same period, certain vegetation types that were sources of supply of traditional medicines will drastically decline due to forest clearance of agriculture, afforestation, uncontrolled burning and livestock grazing.

Ukuphathwa okungqokolo kwezimila zomdabu kusemqoka hhayi ngoba zibalulekile ekwenzeni imithi yesilungu kodwa ngenxa yeqhaza lazo ekwenzeni imithi yomdabu. Iningi lezimila esetshenziswa ukwenza imithi yesintu itholakala endle. Nakuba izinga lokusebenza kwabelaphi bendabuko kungancipha, ngenxa

yokwelapha kwesilungu isidingo sakho
sohlala sikhona nanini. Ngokuhamba
kwesikhathi zizoya zincipha izimila
ezisetshenziswayo ekwelapheni
kwendabuko ngenxa yokucatshwa
kwamahlathi ngabezolimo, nokuphenjwa
kwamahlathi, ukubabelwa nokuphathwa
budedengu kwamadlelo.

Lapha uCunningham,(1993) ukhala ngokuthi ukugcineka kwezimila kusemqoka ngenxa yokuthi zineqhaza elikhulu ekwelapheni kwesintu kanti futhi iningi lazo litholakala endle. Uthi noma kungaze kuvele izindlela ezingcono zokwelapha ziyobe zilokhu zidingekile izindlela zesintu zokwelapha. Uma kunjalo kuyacaca ukuthi zizoya ngokuya zishabalala ngenxa yokucatshwa kwamahlathi ecatshwa abezolimo, ukushiswa kwamagele ngendlela okungeyona, kanye nokuphathwa kwamadlelo budedengu. Kule nkulumo kuvela obala ukuthi izimila zingamagugu ethu njengesizwe ashabalalayo ngokuhamba kwesikhathi. Kumele kube khona okwenziwayo ukuqaqa le nkinga.

2.2.2 Ukusetshenziswa okunhlobonhlobo kwezimila zomdabu

Izimila zomdabu zineqhaza elikhulu ezilibambile empilweni yomuntu. Kunabantu ababalelwa ezigidini eziyisithupha KwaZulu-Natali abasebenzisa izimila zomdabu ukulwa nezifo ezibaphethe (Mander, 1999:1). Kuyabonakala ikakhulukazi kulezi zinsuku esiphila kuzo uma namuhla sezitholakala ngisho emakhemisi esilungu. Lokhu kufakazelwa imboni laphaya kwaSithebe eMandeni ekhiqiza izimbiza ezenziwe ngelabatheka kanye nenhlaba. Izibonelo zalezi zimbiza ezibhalwe “Impila” yilezi : ilabatheka, unwele (Sutherlandia) olusiza ukugcina amasosha omzimba ephilile, i-aluvera kanye nezimonyo. Kuyabonakala ukuthi ukukhiqizwa kwalezi zimbiza kunomthelela omkhulu empilweni yamaZulu ngoba ngokukhiqizwa kwalezi zimbiza abanikazi bazo bathola imali ngazo, bakwazi ukuziphilisa. AmaZulu kanye nabamhlophe sebeyaqa ukuzihlonipha izimbiza zomdabu. Futhi bayazisebenzisa noma bengebaningi abakholelwa kuzo ngenxa yokuthi bezibukelwa phansi. Lezi zimbiza ezidayiswa emakhemisi ziyaphuzwa ezinye ziyachathwa. Kunesimo esingesihle maqondana nokusetshenziswa kwemithi yomdabu, nokuchathwa kwezimbiza zomdabu. Abamhlophe

bebekuhlaba bekuhliza ukuchatha ngenxa yokuthi esikhathini esiningi mhlawumbe bekungenzeki kahle bese kuba nomphumela ongemuhle. Ukuchatha kudinga ukuba kufundwe, ngoba kunendlela ethile okwenziwa ngayo, futhi nohlobo lwezimpondo/uhlanga ezisetshenziswayo azifani. Kukhona abasebenzisa imeyili noma impolompolo amanzi angena agijime yikho lubizwa ngemeyili. Ngakho-ke kudinga okwenzayo aqeqeshwe ukukwenza lokhu, ngoba kubonakele ukuthi kungechithwe nya kodwa kumele kubhekwe ngamanye amehlo. Isizwe samaZulu siyakusebenzisa futhi kuyasiza.

Kunekhambi okuthiwa 'unwele' (sutherlandia) eselitholakala emakhemisi esilungu. Leli khambi latholwa uNkosazane Orr owayeguliswa isifo sengculaza, wayesehlulekile esibhedlela eselengela egodini lokufa (Ndasa Umlozi, 2003:9). Le nkosazane ingenye yabasabalalisa ulwazi lwezitshalo zesintu. Ugqozi lokwenza lokhu yaluthola ngokuhlenganisa abesimame baseNdlovini ezintabeni zasOngoye. Kunezinto ezinhlobonhlobo ezilashwa ngemithi yomdabu kusetshenziswa izimila kanye nokunye.

Kulesi sahluko sibuka uhla lwezifo ezilashwa izimila zomdabu. Ziningi singeziqede zonke yingakho usemkhulu umsebenzi wocwaningo okumele wenziwe, ukuthungatha ulwazi ngezimila neqhaza lazo, hhayi ekudleni nasemithini yomdabu kuphela kodwa nakwezinye izinto.

2.2.3 Ukubaluleka kwezimila osikwenimpilo lwesizwe kanye nomnotho waso

Usikompilo lwase Ntshonalanga kanye nobuchwephesha, kube nomthelela omkhulu kusikompilo lomuntu omnyama e-Afrika yonkana. Lokhu kwenze ukuba kube noguquko lwamasiko amaZulu njengazo zonke izizwe ezise-Afrika. Uguquko lube khona endleleni isizwe esidla ngayo kanye nasekusetshenzisweni kwezimila. Lolu guquko lwenze izimila zingabe zisanakwa, ngako kubelula ukuthi zishabalale, zingasetshenziswa, kanjalo nolwazi lwazo luye ngokuya lunyamalala. Lesi simo soguquko sihlangane nobubha, senza kubenzima kakhulu empilweni nasentuthukweni yesizwe samaZulu. Njengoba sazi izimila zizimilela endle, ngakho-ke ofuna ukuzikha azisebenzise uzithola mahhala,

ekubeni zinempilo uma zisetshenziswa kahle njengakho ukudla lokhu okutholakala ezitolo ngenkulu imali le. Izifo zidlangile kulezi nsuku, kuphela izimali kukhokhelwa izibhedlela. Izwe lakithi licebile ngezimila engikholwa ukuthi uma isizwe singakhuthazwa ukuba nolwazi olugcwele ngazo, lingagqama iqhaza lazo emithini yomdabu kusizakale isizwe sikaPhunga noMageba.

Isizwe esithuthukile sibonakala ngokuthi sikwazi ukuzimela futhi sazise lezo zinto zaso ezingamagugu, kungagcini lapho kodwa sizigcine ukuze izizukulwane ezizayo zisizakale. Kulezi zimila eziqoqwa endle uthola ukuthi ziyadayiseka futhi. Uthole abantu besezimakethe bedayisa izimila abazikhe endle. Kuyabonakala ukuthi izimila esinazo zingawukhuphula umnotho wesizwe uma sizinika isikhathi sokucabanga nokucubungula lolu daba. Kunezindawo lapho kudayiswa khona izimila ezisetshenziswa ukwenza imithi yomdabu. Imbiwa endle iqotshwe noma ixetshulwe idayiswe. Kuze kunamakhemisi omdabu kwamanye amadolobha. Uma kunganakwa lokhu kudayisa kungaveza namathuba omsebenzi.

Kulezi nsuku kunezimila zomdabu esezidayiswa ezitolo njengembuya. Lokhu kuyasikhombisa ukuthi kungebe imbuya yodwa etshalekayo idayiswe, kodwa zikhona nezinye izinhlobo zezimila ezingatshalwa ekhaya zidayiswe. Bakhona abadayisa imifino yezintanga kanye neziklongo. Kuyathengwa futhi. Kwezinye izindawo KwaZulu Natali kunabantu asebethathe ezinye izimila njengoxhaphozi, unukani, umpawana, ibhuma bakutshala emakhaya ngenxa yokuthi bayakusebenzisa ukupheka noma ukwenza izimbiza abazidingayo ukusiza umphakathi. Lokhu kungasiza ngoba nokuguduza emhlangeni ufuna amakhambi, akulula, ngoba uvika izimamba lapho emihosheni.

Njengoba bese kuke kwashiwo, kunzima kakhulu ukuthola ugogo noma umkhulu ehamba nomzukululu wakhe beyofuna amakhambi endle. Umbuzo omkhulu ukuthi njengoba bazohamba abantu abadala nolwazi olungashicilelwe ndawo, futhi engekho nolutholile esizukulwaneni esincane, kusibeka kuphi isizwe lokho ngokwentuthuko? Nokho-ke akuzo zonke izimila ezingatshalwa emakhaya ngoba okokuqala uma uzotshala izimila ezimila exhaphozini, ukwenza isibonelo, kumele ube nendawo enjalo ekhaya noma

uyenze ibe khona ngoba uma kungenziwanga lokho ngeke lezo zimila zisimame. Kuningi okumele kucatshangwe nokho ngaphambi kokuthi izimila zitshalwe emakhaya. Ukusetshenziswa kwezimila kuyingxenye yosikompilo lwesizwe. Kunomthelela futhi esizweni.

2.2.4 Ubumqoka bezimila empilweni nasekudleni kwesizwe samaZulu

Izimila zineqhaza elikhulu ezilibambile emizini eminingi yamaZulu abantu abaningi ezindaweni eziningi emakhaya abanayo imali eyanele yokuthenga ukudla ezitolo, baphila ngokulima nezimila abazithola endle. Ukuthola umsoco basebenzisa izimila ezinhlobonhlobo. Ucwangingo olwenziwe kwamanye amazwe e-Afrika luyakhombisa ukuthi izimila zasendle nazo zinazo izakhamzimba ezidingekayo empilweni. Umzimba udinga izakhamzimba ezinhlobonhlobo ezitholakala ezimileni ezahlukenene. Uma sibheka izinhlobo zezimila esinazo KwaZulu Natali, singadla ukudla okunempilo uma sinolwazi lokuthi yini edingwa umzimba futhi yikuphi ukudla okumele sikudle ukuze siphile kahle.

Libanzi iqhaza elibanjwe ukudla empilweni yomuntu. Yizo zonke izinto okumele isizwe sizicubungule. Uma sibheka izithelo zasendle nakhona izithelo ezinhlobonhlobo zinezakhamzimba ezechukene. Laphaya enhla ne-Afrika kukhona asebeqale ucwangingo kwezinye izimila ukuthola ukuthi zinaziphi izakhamzimba, njengamagwava, anovithamini C obaluleke kabi empilweni yomuntu. Mukhulu umsebenzi osamelwe wenziwe, kwenziwe ucwangingo ngazo zonke lezi zinto esezibaliwe lapha, nalezo ezingabaliwe. Bakhona ozakwethu abaphezu komkhankaso wokubuyisa lezi zinto zibonakale, zigqame, ukwenza isibonelo, kunamafemu enza ujamu ngomsobo omnyama nomhlophe, kanye nogqumgqumu. Lokhu kuyasikhombisa ukuthi ziningi izimila ezingasetshenziswa ngale ndlela nangezinye izindlela.

Amantongomane esinye sezimila ezinephrotheni. Kunezindawo ezikhiqiza la mantongomane, zizame ukudayisa zingaphumeleli kugcine kufadalele lokho obekuzanywa. Uma kuhlalwa phansi kucutshungulwa lolu daba luyawenza umehluko. Lokhu kufakazelwa iphephabhuku iBona (2002:100) uma lithi:

Omama bebetshala amantongomane
bawadayise kodwa engathengwa kahle.
Bahlala phansi badla amathambo ekhanda,
benza inhlama yamantongomane agazingiwe
nommbila ogazingiwe okwakungukudla
komdabu ababekudla bebancane. Umkhiqizo
wabo wathengwa waba nedumela.

Izimila zidinga ukuba zibukwe ngamanye amehlo ngoba zingumgogodla wesizwe. Isizwe esingadli ukudla okunempilo siyoba yidili nesigcawu sezifo. UManana, (1984:14) unobufakazi obuhamba kanje ngempilo yesizwe:

Kusenemithi yomdabu eyayivele
isetshenziswa okhokhobethu emandulo. Le
mithi yayibenza babe namandla ayisimanga,
ibaphilise iminyaka eminingi ngangoba
abanye babaze bahudulwe ngezikhumba
ngenxa yempilo ababenayo abanye baze
bancelwe ukuba bagoduke. Namuhla
kubonakala iningi layo seliya
ngokunyamalala, eminye njalo isiya
ngokuba ikhohlakale.

UManana, (1984) uyafakaza ukuthi kwasemandulo imithi yomdabu yayisetshenziswa, igcina abantu bephilile isikhathi eside. Inkinga ekhona namuhla ukuthi le mithi iya ngokuya ishabalala. Ukukhumbula ubumqoka bezimila neqhaza lazo, ngikubona kuyisinyathelo sokuqala ukuqala inkinga yesizwe esikhungethwe indlala, ububha kanye nezifo ezingomashayabhuqe. Kungasiza ukubheka ukuthi njengamaZulu yiziphi izimila esinazo, bese sizama ukusebenzisa ulwazi esinalo ngazo ukuthola ukudla okunomsoco kanye nemithi yomdabu esingayisebenzisa isisize. Ukuze siphumelele isizwe kulokhu sidinga singabukelani phansi, sicobelelane ulwazi, sibambisane kulo mshikashika.

2.3 ISIPHETHO

Kusobala ukuthi iqhaza lezimila empilweni yesizwe samaZulu lisemqoka, uma sibuka osekuke kwabhalwa ngalesi hloko. Lokho kunika ithemba nomdlandla wokuqhubeka

kuthungathwa ulwazi ukuze ekugcineni kutholakale ulwazi oluphusile lwezimila oluyosetshenziswa izizukulwane nezinye izizwe emhlabeni wonke. Ngaleyo ndlela kuyobe sekufezeka iphupho lokulondoloza iqhaza lezimila njengeline lamagagu esizwe. UMakgoba (1999:1) uthi isizwe esilahlekelwe imvelaphi yaso, esingenanhloso, esingawuzwa umehluko emvuleni naselangeni elishisa bhe, silahlekile, sifana nesidumbu esilindele ukungcwatshwa. Kulesi sahluko bekubhekwa lokho osekuke kwabhalwa ngalesi sihloko, indlela ulwazi oluzoqoqwa ngayo kanye nokuthola ukuthi yini evezwe amaphephandaba namaphephabhuku afundwa umphakathi. Ikusasa laso lingaba luvindi uma singenzi imizamo yokugcina amagugu aso. ocwaningweni. Esahlukweni esilandelayo umcwaningi uzobheka iqhaza lezimila ekudleni nasemithini. Izimila zizohlukaniswa ngezigaba zazo.

ISAHLUKO SESITHATHU

3.0 IQHAZA LEZIMILA EKUDLENI NASEKWELAPHENI IZIFO

3.1 ISINGENISO

Kulesi sahluko sizobuka iqhaza lezimila ekudleni komdabu. Lezi zimila zizohlukaniswa ngalezi zigaba: izimpande, amaxolo, amaqabunga nezimila ezisetshenziswa sezisaluketshezi nezimila ezisanhlamvu. Sifikile isikhathi lapho uZulu edinga ukusukuma alondoloze izimila zomdabu ngoba yilapho umthombo wempilo ukhona. Izindawo ezahlukene KwaZulu-Natali zicebile ngezimila ezinazo ezinomsoco. Umbuzo omkhulu ngothi ziyasetshenziswa yini abantu abahlala kuzo kulezi zinsuku zanamuhla, isimo sempucuko noshintsho losikompilo kube namthelela muni ekusetshenzisweni kwezimila? Ubumqoka bezimila zomdabu zelekwe amandla ezomnotho, okwenze abantu baheheke ukudla kwaseNtshonalanga kakhulu kunokwabo komdabu. Nakuba siphila eminyakeni yempucuko, sisazidinga izimila empilweni yethu njengamaZulu. Sithola ukuthi uma sibuka izindlela ezazisetshenziswa kudala ukulungisa izimila ezizodliwa kunezindlela ezisasetshenziswa namanje.

Kunezimpendulo ezine embuzweni othi yingani abantu bezikhetha izimila abazozidla.

Impendulo yokuqala ithi :

- ukutholakala kwazo endaweni abantu abahlala kuyo.
- Eyesibili indlela yokuzothola izimila ezikhona endaweni.
- Eyesithathu indlela elula yokuzipheka noma ukuzidla.
- Eyesine, indlela ezinambitheka ngayo (Fox, 1988:26).

Yingakho-ke isizwe nesizwe sinohlobo oluthile lokudla esilukhonzile nesiludlayo. Uma ngingenza isibonelo amaZulu ayekhonze imifino imbuya, amaSwazi “igusha”. Kokubili imifino, kodwa ngeke kukhonzwe ngokufana izizwe ezehlukene ngenxa yezizathu esezibaliwe. Kwesinye isikhathi uhlobo oluthile lokudla ludliwa izizwe eziningi

njengembuya (*Amarathus hybridus*) idliwa abamhlophe amaBhunu namaNgisi, amaVenda, amaXhosa, abeSuthu, abeTswana kanye namaZulu (Fox, 1988:69).

Ukudla okunomsoco kuyisidingongqangi sawowonke umuntu. Ngaphandle kokudla akukho ukuphila. Kuyadlula ekutheni umuntu athole ukudla, kumele kube nomsoco ukuze umzimba wakhe wondleke. Ukudla okunomsoco ukudla okunika umzimba zonke izakhamzimba ezanele nezifanele, ezidingeka emzimbeni womuntu. Izakhamzimba okukhulunywe ngazo lapha amaprotheni, umhhadlahhadliso, amafutha, amavithamini, amaminerali kanye namanzi (Madden, 1980:1). Uma umuntu engazitholi izakhamzimba ezifanele ugcina esephethwe isifo esithile esidalwa ukwesweleka kwesakhamzimba esithile. Kanjalo futhi uma sezeqile egazini zidala izifo ezithile. Imvamisa emakhaya abantwana baphathwa isifo okuthiwa isifosendlala esidalwa ukungabikho kwephrotheni emzimbeni. Isisu siba yiqhubu, izimbambo zibe ngaphandle, izinwele zibe lula, ingane isindwe ikhanda. Kube nesinye futhi isifo esihlasela kakhulu emakhaya okuthiwa imarasmusi (marasmus), ingane iyashwabana umzimba wonke ibukeke njengekhehla noma isalukazi esidala, lesi sifo sidalwa ukungatholi kahle ukudla nhlobo okungukuthi akukho sakhamzimba esitholayo ngoba ingadli lutho. Ukusweleka kwegazi kudalwa ukungenzeki kwezinhlayiya zegazi ezibomvu. Izakhamzimba i-ayoni, novithamini B okutholakala ezitshalweni ezingamaqabunga aluhlaza, njengembuya ziyelekelela ekwakhiweni kwegazi emzimbeni. Imbuya ino 2, 9 mg kuma miligramu ayikhulu (100mg) (IPGRT, 1997:4).

3.2 IQHAZA LEZIMILA EKUDLENI

UMdali usinike izimila ukuba zisisize empilweni yethu yonke. Isizwe nesizwe kumele sibone ukuthi sidla ukudla okunomsoco. Ukudla okunomsoco uShaw, noHunter (1995:16) ukuchaza kanje:

A healthy diet does not only provide all the energy, protein, vitamins, minerals and fibre your body needs, but also one that avoids

eating an excessive amount of fat, sugar and salt.

Ukudla okunomsoco akusikho ukudla okukunika amandla, amaphrotheni, amavithamini, umhhadlahhadliso, namaminerali nje kuphela, kodwa yilokho okungenawo amafutha eqile, ushukela omningi kanye neswayi eliningi.

Esizweni samaZulu ukuqoqwa kwezimila ezizodliwa ekhaya, ikakhulukazi imifino, kuba umsebenzi wabesifazane. Uyakufakazela lokhu uScoones (1992:16) uma ethi:

Women are primarily engaged in wild food management and harvesting particularly of green vegetables.

Abesifazane ibona ababambe iqhaza elikhulu ekuqoqweni kokudla kwasendle ikakhulukazi imifino.

Umndeni nomndeni umele usibone isidingo sokudla ukudla okunempilo kungabi umsebenzi womuntu oyedwa ekhaya ukuze kube nokubambisana emkhankasweni wokudla ukudla okunempilo emindenini. Ukubambisana kunganciphisa ukungaboni ngaso linye ekubukeni ubumqoka bokudla okunempilo emindenini.

3.2.1 Izimpande

Kukhona uhlobo lwezimpande eziwukudla esintwini njengobhatata nezanqante. Lezi zimila zingagezwa inhlabathi qede ziqhotshozelwe. Izanqante zingaqotshwa zibiliswe zidliwe. Ubhatata ungaqotshwa uma usucijiwe ubiliswe uxovelwe namantongomane kwenziwe umcofo. Ungabuye ubiliswe nje udliwe njengomdumbulu. Njengoba ubhatata neziqante ziqhobozeleka nje namagonsi ambiwa agezwe qede aqhotshozelwe awaphekwa. Ngisho izinkawu zishaya esibomvu ngamagonsi nobhatata (Donda,2005).

Isikhwelampisi

Uhlobo lwesimila okudliwa ingxabo yaso iluhlaza. Abamnyama nabamhlophe bagazinga ingxabo bayiqothe benze isiphungo. Le ngxabo iyomiswa igxotshwe kuphume okusaluketshezi okuthi uma sekomile kwenze impushana ebe isiyenza idokwe (Fox, 1988:143). Le mpande iyasetshenziswa ukwenza isiphuzo esimnandi esenziwa ngokuphala ixolo ligxotshwe lomiswe. Emva kwalokho liyagxotshwa libiliswe, lipholiswe liqungwe bese liyaphuzwa.

Ubhatata

Ubhatata uyisimila esiningi kakhulu eNingizimu Afrika. Kulula ukusitshala futhi asihluphi siyavuma. Kunemibiko ethi KwaZulu-Natali, eCiskei nase Sekhukhuni udliwa kakhulu yizingane nomama. Bathi umuntu eyedwa uyawudla kufike kukhilogramu nohhafu ngosuku (Fox, 1988:160). Ubhatata uyabiliswa imvamisa uma uphekwa. Kanti futhi uyaqhotshozelwa noma womiswe. Uyaxutshwa futhi nempuphu ukwenza umcofo. Amakhasi awo yaxutshwa nezinye izinhlobo zemifino njengembuya nacadolo. Ngaphandle kokuba imifino yamakhasi kabhatata ayabudambisa ubuthi (ushevu) uma egxotshwa qede aphuziswe lowo odle ubuthi. Abuye axutshwe nempila kanye necena ukuphuzisa inkomo uma isigula, ivuza amanzi ngomlomo futhi ingasadli (Donda, 2005).

Amagonsi

Amagonsi anjengomanqanti besilungu ambiwa phansi. Adliwa ngabafana endle (Nyembezi noNxumalo, 1977:71) Le mpande ithandwa kakhulu izingane eSwazini ngesikhathi sentwasabusika. eMthatha khona ikhonzwe abafana abelusa izinkomo basidla siluhlaza bayasiphala ngaphambi kokusidla. AmaZulu ayasiphala asidle siluhlaza athibe iphango, ikakhulukazi abafana ekwaluseni

Ubhuqu

Izimpande zobhuqu ziyomiswa ziqothwe zixutshwe namasi. EMahlabathini le mpande iyomiswa elangeni iqothwe ibiliswe emanzini idliwe. Lokhu kwenziwa uma kungekho kudla, ikati lilele eziko (Fox, 1988:162).

Amanqanti

Angangezantanti zesilungu ezitshalwayo, ezingenkulu kakhulu. La manqanti amhloshana aphuma amasi phakathi lapho encwentshwa. Lesi sithelo sihlala njalo sivuthiwe silungele ukudliwa (Nyembezi no Nxumalo, 1977 : 71).

Umakhwali

Umakhwali umbiwa phansi uhlutshwe udliwe. Isithelo singangomunwe, kwesinye isikhathi ngaphezulu (Nxumalo, 1977:71). Udliwa kakhulu abafana ekwaluseni.

Umakhonde

Lesi sithelo simbiwa phansi. Sihlala njalo silungele ukudliwa. Umakhonde uthi awufane namagonsi (Nyembezi noNxumalo, 1977:71).

3.2.2 Amaqabunga

Kulolu hlobo lwezimila kudliwa amaqabunga okumele aphekwe kuqala ngaphambi kokuba adliwe. Kuyenzeka aphekwe ngezinongo noma abiliswe kuphela adliwe. Angabiliswa noma athoswe ngamafutha.

Imbuya/Indwabaza

Imbuya iyimifino edliwa ezifundeni eziningi KwaZulu-Natali, iyadayisa nasezitolo, nezinye izizwe ziyayidla nazo. Iyatholakala kusukela enyangeni kaMfumfu kuya kuNdasa. Iyabiliswa idliwe nophuthu noma namaqebelengwane okanye noma nani umuntu ayithandayo. Ingaxutshwa futhi namabele ukwenza isijabane. Kwesinye isikhathi ifakwa amafutha. Iyomiswa ukuze isetshenziswe ebusika. Endulo amadoda ayenenkoloze yokuthi uma eyidla awazukuba namandla okulwa empini, kodwa le nkoloze isishabalele. Odokotela nasemitholampilo bayayincoma futhi bakhuthaza nabantu ukuthi bayidle ngoba inomsoco (Mathenjwa:2005). Endulo ngezikhathi izimpi zithumba izinkomo izibaya bezisala zimila imbuya. Bekuthiwa uma amasi nenyama kungasekho kepha imbuya inike labo abavelelwe wumuga umsoco. Ukudla imbuya ngothi kuchaza ukuthi noma ubuswezi kepha ikati alilali eziko.

Imbobela

Imifino edliwa njengesipinashi. Kulezi zinsuku kujwayelekile ukubona abantu ezindaweni zasemadolobheni beyithwele beyithengisa le mifino. Lolu hlobo lwemifino lungolunye lwemifino enedumela.

Amabhonsi

Lesi sithelo singangezanqanti. Siluhlaza umbala singakavuthwa nalapho sesivuthiwe. Sona kusetshenziswa amaqabunga aso (Mathenjwa:2005)

Intebe

Intebe iyabiliswa kufakwe iswayi. Abe eseyachithwa amanzi, imifino idliwe nenyama kanye nophuthu. Kwenye inkathi ayabiliswa amahora amabili abe esedliwa ngokushesha, noma omiswe elangeni agcinwe, ayosetshenziswe emva kwesikhathi njenge sishebo. Abanye bathi uma udla sona ungathi udla inyama. Amaqabunga entebe

esencane ayasetshenziswa njengemifino. Intebe ibakhona kusukela kuMfumfu kuya kuNhlolanja. Kwezinye izifunda kudliwa amaqabunga kanye nayo yonke ingxenye engaphezu komhlabathi idliwa nezinye izinhlobo zokudla okanye ibe yisishebo.

Imbilikicane

Le imifino ithambile futhi incikinciki. Alimnandi kahle iphunga layo. Ivamisa ukuxutshwa nembuya, uhlabahlaba kanye noqadolo. Iyolisa le mifino eminye kuthi iphunga layo ebelingemnandi liguquke libe mnandi uma isixutshiwe. Ngeke usinike esingaboni ngoba yehla esiphundu (Donda, 2005).

Umanhlangwana

Amaqabunga ayaphekwa kanye nezinye izimila. Kwezinye izindawo bayayipheka neminye imifino.

Intshongwe

Kwezinye izindawo amaqabunga adliwa eluhlaza, kwezinye izindawo, ayaqotshwa abiliswe abondelwe ngempuphu. kwaNongoma bawapheka njengeminye imifino (Fox, 1988:118).

Amazonde

Amaqabunga ayagezwa abiliswe. Esinye sezimila ezandile. Sibasiningi entwasahlobo, sihle uma sikhiwa sisencane, siyabiliswa sidliwe njengemifino noma sibondelwe ngempuphu yommbila noma yamabele, iyadliwa futhi ibe yisishebo. Izinhlamvu zaso zingaqothwa zibe yimpuphu okungenziwa ngayo amaqebelengwane. Kwesinye isikhathi siyomiswa sisetshenziswe ebusika.

Izintanga

Izintanga ziyakhiwa ngesikhathi amathanga eqala ukuhlanza. Iyaxutshwa neziklongo kuphekwe ngokwehlukana noma kanyekanye. Ungeke usinike esingaboni. Iyadliwa yodwa noma ibe yisishebo. Imnandi futhi noma uyidla nomcaba wezinkobe zommbila.

Intshungu

Amaqabunga entshungu ayaphekwa axutshwe neminye imifino. Izithelo zakhona ziyavuleka uma sezivuthiwe zikhiphe imbewu, ziyadliwa eNyakatho neKwaZulu-Natali. Amaqabunga abondelwa ngempuphu kanti nembewu lena iyadliwa. Emazweni anjengo Malawi ixutshwa nezintanga kodwa inkinga ukuthi iyababa, abesilisa abayifuni nokuyibona (Fox, 1988:179).

Isankuntshane

Isankuntshane sivame ukumila emafusini. Sitholakala kusukela ngoMasingana kuya kuNhlolanja. KwaZulu-Natali cishe singeminye yemifino enomsoco omningi futhi esithandwa abantu abaningi. Inambitheka njengolethisi kodwa umehluko ukuthi inoshukelana, ayinakho futhi ukuba ibe khrisiphi (crisp).

Undangane

Le mifino iyabiliswa njengeminye imifino. Kudliwa amaqabunga. Kwesinye isikhathi ibondelwa ngempuphu

Icikiciki/iswayi lentaba

Liyakhothwa. Amaqabunga awahlafunwa futhi awagwinywa. NaseLusuthu amaqabunga ayamuncwa ngenxa yokunambitheka kwawo njengosawoti (Fox, 1988:283).

Isimunyane/isithathe/isimungu

Abafana ekwaluseni badla amaqabunga kanye nezigaxa ngesikhathi zitholakala ngenyanga kaLwezi kuya kuNdasa.

Idololenkonyane

Kuwukhula olutholakala emasimini ezindaweni ezinomsokama. Liphekwa njengemifino. Uma liphekwa kumele ulibilise uchithe amanzi ubuye ufake amanye ukuzama ukuqeda ukubaba kwalo. Ungalibondela futhi ngempuphu. AmaXhosa ayasitshala lesi simila badle amaqabunga.

Isicococo

Lesi simila sinamaqabunga amancane anoku, ngezikhathi zendlala sasiqliwa siluhlaza. Kuthiwa eMozambiki abesifazane abancelisayo bayaye bakhuthazwe ukusidla ngoba kunenkolelo yokuthi senza babe nobisi oluningi (Fox, 1988:308).

Impunyu

Amaqabunga alesi simila ayimifino idikhokhishini (decoction) esansipho yenziwa ngamaqabunga.

Umsobo

Lolu hlobo lwemifino lutholakala kakhulu emasimini. Kukhona umsobo omhlophe nomnyama. Omhlophe umhlophe ngombala nomnyama mnyama ngombala. Amaqabunga ayasetshenziswa eluhlaza noma omisiwe. AmaZulu namaSwazi ayawapheka amaqabunga enze isishebo. Izithelo zomsobo sekwenziwa ngazo ujamu.

Udoya

Uhlobo lwemifino oludliwa nembuya. Luqhakaza lube mhloshana okutshekele ngasekubeni nsomi (Nyembezi no Nxumalo, 1977:70).

Ikhowe

Liqhibuka phansi emhlabathini, limise okwesambulela. Amanye amakhowe akhula abe makhulu kakhulu, amanye abe mancane. Avamise ukuqhibuka uma izulu kade liduma. Kudliwa sonke isithombo, siluhlaza noma siphekiwe. Akufanele lidibaniswe nenkowankowane ebulalayo, nayo eyakhiwe okwalo kodwa enezimpawu ezithize (Nyembezi noNxumalo, 1977:70). Indawo oavame ukuqhibuko kuyo kusesikhoweni. Muva nje aseyatshalwa, adayiswe nasezitolo (Mathenjwa:2005). Kunokuhlobana phakathi kwesimo sekhowe nobuciko bomlomo. Isiphicaphicwano sibuye sibizwe ngemfumbe (Abehluleli 14:14). Imfumbe yikhowe elingakabi yisambulela sentaba kepha elisewumqumbe.

Ucadolo/ucucuza/uqadolo/umhlangubo

Ucucuza ukhula oluba nezinhloko ezimnyamana ezinamathela emzimbeni noma ezingutsheni. Amaqabunga ayaphekwa njengemifino uma lesi simila sisesincane. Singaphekwa sodwa noma sixutshwe neminye imifino njengembuya.

3.3 IZITHELO EZIDLIWAYO

Njengoba ukudla kusinika izakhamzimba nezivikelamzimba ezenza umzimba wethu uphile kahle, zahlukaniswe izigaba. Kulezi zigaba ukudla kwahlukaniswe ngohlobo lwezakhamzimba olwenza umsebenzi owodwa. Imifino nezithelo kwahlukaniswe ngohlobo lwezakhamzimba olwenza umsebenzi wokuvikeleka komzimba, ngamanye amazwi amabutho omzimba. Kuyacaca ukuthi ngaphandle kwalesi sigaba sokudla, awuvikelekile umzimba. Azifiki-ke namuhla izithelo njengoba isikhathi esiningi

sizithenga ezitolo mihla namalanga. Zikhona, zazikhona emandulo, zazingathengwa kodwa zazikhiwa endle. Ucwangingo olwenziwe luyakhombisa ukuthi zinomsoco futhi nazo nakuba zingezasendle. Izithelo zizohlukaniswa kabili kulolu cwaningo. Kuzoba ezisanhlamvu nalezo okudliwa noma kumuncwe uketshezi lwazo.

3.3.1 Ezisanhlamvu

Kulezi zimila kudliwa izinhlamvu. Iningi lalezi zimila liyaphekwa noma zidliwe luhlaza. Izinhlamvu zazo ziyashiyana ngobukhulu. Kwezinye zalezi zithelo izinhlamvu ziyamunyangwa njengezamahlala.

Umncaka

Lesi simila simila emahlanzeni. Siyamila naseduze nemifula yasemahlanzeni. Kujwayelekile ukuba simile phezu kweziduli zemihlwa. Unezithelo ezincanyana eziyiphuzi ngombala. Zivuthwa kusukela ngoLwezi kuya kuMbasa. Ungangomsobo omnyama, uluhwezane. Isithelo siluhlaza uma singakavuthwa, kanti uma sesivuthiwe siyathothombala. Umncaka unezinhlamvu ezidliwayo (Nyembezi noNxumalo, 1977:72).

Umgwenya

Isihlahla esimila sibe sikhulu, sivuthwa ebusika. Izithelo ziba ngangelunga lomunwe omkhulu. Izithelo ziba bomvu lapho sezivuthiwe (Nyembezi noNxumalo, 1977:72). Umila ehlanzeni kanti futhi uyatshalwa ekhaya. Umgwenya ulucebisile ulimi nangenxa yokusetshenziswa kwawo emlolozelweni othi:

Ngafic' amajuba,
Edl' umgwenya,
Ensimini kwethu,
Ngathi ngiyacela,
Ath' asikho okwami,
Okwezalukazi
Ezitho zinde,

Imibhobhonono.

Lokhu kufakaza ukuthi abantu namajuba bayayimisa insika ngomgwenya (Donda, 2005).

Isiklele

Isiklele isithelo esingangomsobo, sibomvu lapho sesivuthiwe nendumbu eluhlaza (Nyembezi, 1992:259). Isiklelele sibuye sibizwe ngomklele. UDonda (2005) yena usivezela lolu lwazi ngalesi simila uthi lo muthi ubuye usetshenziswe nemithi yokucupha ukuze kubuye ngaye umkhunkuli.

Amathungulu

Lesi sithelo ngaphandle kokuthi siyadiwa futhi simnandi, saziwa ngokuthi senza oluhle uthango lolu okungelula ukuthi izilwane njengezimbuzi nezinkomo zilufohle lapho kubiywe ngalo khona ngoba sinameva. Ziyatshalwa kanti nasendle uyazithola kakhulukazi ezindaweni ezisogwini lolwandle. Ziyatshalwa nakwelase-California, zimnandi namadizethi (Fox, 1988:90).

Amathunduluka

Angangamapulamuzi ubukhulu, kodwa anenhlamvu enkulu kunepulamuzi. Aluhlaza umbala engakavuthwa kanti abomvu uma esevuthiwe. Amuncu. Abanye bayawacuba bawaqunge ngobisi kwenziwa ihongo isidlo esimnandi esifana neyogathi ngolimi Iwanamuhla. UDonda, (2005) usivezela ukuthi wubumtoti bamathunduluka nokubukeka kwawo okuwadalela ukuba imbongi kaDlamvuzo ithi:

Amathunduluka avuthw'eNdulinde,
Izigqoza zawalabalabela

Amabhelebhele

Amabhelebhele amila ezindaweni eziyizingotshi, adliwa njengezilimo. Aba yizigqabhozi ezingangekhandlela isidumbu. Isihlahla sibizwa ngokuthi ingotsha (Nxumalo, 1977:70). KwelaseKapa, eGauteng kanye nakwaZulu-Natal isiqu kanye nesithelo salesi simila kuyadliwa, kuphekwe noma kungaphekiwe. Kuthiwa lesi simila kungaba yingozi ukusidla ngoba kunobuthi kuso okungelula ukububona ubehlukanise kahle nengxenyedliwayo uma ungasazi (Fox, 1988:115). Kwezinye izindawo basixuba neminye imifino benze isishebo. Ukubaba kwengotsha kuze kufaniswe nobuthakathi. UDonda (1993) uthi umukhwe wakhe uKhoza waseNembe wayebongwa ngokuthi:

Ingotsh' ebabyo,
Wabayithinte ngapha
Yabababa,
Wabayithinte nangapha
Yabababa.
Umthakathi'omubi
Othakatha kwamakhelwane.

Ugobandlovu/ummula

Lolu hlobo lwesimila luthi alufane nenqansundu. Inyama yalo inamafutha adlekayo. Ithi ayifane nomnqumo, iyavutha ilangabi elikhanyayo uma ishiswa. Izinhlamvu zakhona ziyadliwa. Kuthiwa eZimbambwe abantu bakhona abazidli kodwa izinkawu zisina zizibethele kulesi sithelo (Fox, 1988:130). Lapha ngaseSikhawini (esikhaleni senkosi) kunendawo ebizwa ngoGobandlovu. Kunomqondo wokuthi lesi simila sake saba siningi kule ndawo. Owesibili owokuthi indlovu edla abasondezeli bayo (uCetshwayo) kwathi uma esehlile esikebheni esasimehlise eSikhaleni senkosi, kwathi uma efika kule ndawo wagoba wagonyuluka ngenxa yezinyembezi zenkosazane ayeziphuzile. Igama lendawo laqopha umlando lapho indlovu enamandla yagoba khona (Donda, 2005).

Ibhonsi

Likhula libe lifushane, lithanda indawo eyisihlabathi. Isithelo sebhonsi sinjengebhilikosi (Nxumalo, 1977:70). Lifana nemandarina umbala nokuma kwalo. Sitholakala ngoNhlolanja kuya kuMbasa (Fox, 1988:151). Isihlahla samabhonsi sibizwa izinyanga ngokuthi wunginakile. Uma uthakwe kahle usetshenziswa ukuchitha izichitho.

Umphimbo

Lolu hlobo lwesithelo lunjenge olintshi, lunephunga elimnandi. Lobu bumuncu balo buyezwela emphinjeni, yikho kuthiwa umphimbo nje (Fox, 1988:156).

Isibangamlotha

Izithelo zalesi simila zincane, zimhlophe uma zingakavuthwa ziye ngokuya ziba bomvu zigcine sezimnyama uma sezivuthiwe. Zinoshukela nobumuncwana zithi azinambitheke njengamajikijolo, izingane zizithanda kakhulu. Kuthiwa zinenkinga yokungasheshi zigayeke esiswini (Fox, 1988:189).

Umhlahla

Izithelo zomhlahla zimila zibe izixheke ezincane ziluhlaza okotshani uma zingakavuthwa, ziba mnyama uma sezivuthiwe, zimtoti futhi. Zitholakala kusukela kuMbasa kuya kuNhlabane, asiyiso isithelo esinewozawoza kubantu.

Umqokolo

Isithelo sawo sithi asifane nebhulukosi, simuncu siyadliwa. Senza ujeli omnandi. Kwezinye izindawo ujusi waso bawuxuba nedokwe elimanzi.

Umnyezane

Isithelo salesi simila simnandi futhi siyagcineka emabhodloleni okugcina ukudla isikhathi eside. Kuthiwa lesi sithelo senza esimnandi isiphuzo lesi esithi asifane newayini (Fox, 1988:229). Ukhuni lomnyezane lwalusetshenziswa ukwethwesa izingwazi. Namuhla izifundiswa zakwangqondonkulu kuthiwa zethweswa iminyezane uma sezembathela lezo ziqu ezizizuzile. Yikho uDumber kanye no B.W. Vilakazi befisa sengathi kungathi noma sebephumule umphumulela wafuthi bembelwe kumbe batshalwe eduze nesihlahla somnyezane ukuze izimpande zawo zimunce uhluzi negazi labo ukuze kwawona umnyezane uphenduke esinye isimo, ube yincombo kumbe ingqululwane eyogola ezinye izinyoni zifise ukucwaninga (Donda, 2005).

Ithongwane/umthongwane

Izithelo zomthongwane ziyizinhlamvu ezifana nezikamalbheli zibomvu (Nyembezi no Nxumalo, 1977:82). Izithelo zawo eziyindilinga ngokuyizidekleza wena owabona amathanga ogubungu, zinenyama eningi. Ngobukhulu zingama 2 x 2,5cm. Zibabomvu uma sezivuthiwe. Zithi azibe ngangamapulamuzi. Zivuthwa kusukela kuNhlangulana kuya kuLwezi. Ziyadliwa. Ziyasuthisa (Gcumisa noNtombela, 1993:159). Yiso futhi lesi simila esisetshenziswa ukwenza ithongwane kumbe isigqobhela sokugcina ugwayi ukuze bantongele abanye bapilombe.

Italazane

Isithelo setalazane sinenyama eningi, simise okwepulamuzi, sithi asibe phuzi njenge olintshi siyadiwa (Fox, 1988:239).

Ikhambi lamalawu

Lesi sithelo sinenyama eningi, izinhlamvu zisandilinga, zizicabana. Zimuncwana zidliwa luhlaza, liyalondolozwa emabhodloleni, liyomiswa lenze nojamu futhi (Fox, 1988:267). Kuthiwa liyahambisa uma ulidle kakhulu.

Inkokhokho

Amakhiwane amancane ayi10-14 mm ububanzi, amila ngamanye noma abe isixheke egatsheni, aluhlaza namabala amancane amhlophe, abomvu isikhumba sawo sinoboyana. Sidliwa siluhlaza singaphekiwe (Fox, 1988:271).

Itshalo

Izithelo ungathi iqoqwana lobuhlalu eliba bomvu lingakavuthwa libe mnyama selivuthiwe. Izihlahla setshalo zimila eduze nemifula zinameva (Nyembezi, 1992:516).

Ijingijolo

Isithelo esimnyama esisamsobo esidliwayo. Lesi sithelo sibizwa ngokuthi umalibheli. Sehluke kwesetshalo ngokuthi itshalo lona linamaqhuqhuvana amancane ingathi ubuhlalu kanti awejikijolo makhulu (Nyembezi noNxumalo, 1977:70). Lesi simila sinameva wonke umzimba ukuze sizivikele kulabo abafuna ukusiphazamisa ngoba sinomzimba ontekenteke. Sibambelela etshanini. Uma sithela izithelo ziqala zibe luhlaza, zibe phuzi, zibe bomvu zigcine sezimnyama. UDonda, (2005) usichathezela ulwazi lokuthi kunesiphicaphicwano esikhuluma ngejingijolo esithi:

Ngikuphica ngomuntu wami ogqoka ingubo
eluhlaza ekuseni, ibe phuzi emini
yasekuseni, ibe phuzi emini enkulu bese iba
mnyama ntambama. Kuthi uma isimnyama
kujabule izingane.

Umvuthwamini

Izithelo ezincanyana ngokulingene ezidliwayo. Isihlahla somvuthwamini sithanda ezindaweni ezigudla ugu ezingamahlathi nezinamatshe (Nyembezi, 1992:532). Ungadlula ekuseni izithelo kungathi ziluhlaza uyabuya emini sazivuthiwe mhlawumbe yikho kuthiwa umvuthwamini.

Izibute

Isithelo sezibute singangemabule noma ngaphezudlwana, siluhlaza sinoboya lapho singakavuthwa kuthi lapho sesivuthiwe sibe sasikhupha seqanda. Sinendumbu enkulu uma usuqhathanisa nobukhulu besithelo sonke (Nyembezi no Nxumalo, 1977:73).

Umgqogqo

Lesi sithelo siyadliwa siyanambitheka. Kwenziwa ngaso ujeli, sithi asinambitheke njengamasheru (Fox, 1988:334).

Amanumbela

Amanumbela makhulu, ansundu ngokuluhlaza okotshani abamthubi, abempofu abebomvu agcine esebubende, ecwebezela uma esevuthiwe.

Amasethole

Izithelo ezimnandi ezidliwayo. Kudala zaziye zibekelwe amakhosi. Zivuthwa phakathi kuka Masingana noNdasa (Fox, 1988:337). Ubisi lwamasethole uma luke lwangenaemehlweni lubuhlungu njengomnhlonhlo, umunde kumbe umsululu.

Indomela

Indomela inezinhlamvu eziningi. Iba luhlaza okotshani uma ingakavuthwa iye ngokuya iba bukwebezana obungathi buya ekubeni mnyama uma isivuthiwe. Ibushelelezi inenyama eningi (Fox, 1988:341). Ubisi lwamasethole uma luke lwangena emehlweni lubuhlungu njengolomnhlonhlo, umunde kumbe umsukulu.

Ugqumgqumu

Izithelo ezingaphezudlwana kwezimbali. Uba liphuzi ngokushubile. Uma umuntu enganakile angathuka esedle umthuma lo omncane ethi ugqumgqumu (Nyembezi no Nxumalo, 1977:70). Isimila esincane esithela izithelo eziliphuzi ngokushubile.

Isagude

AmaZulu adla izinhlamvu zesagude (Fox, 1988:349). Sivame ukumile ezindaweni ezigudle ulwandle.

Ubukhwebezane

Lezi zithelo zisamhlobiso, zimila zibe yisixhobo emagatsheni, zimbala obukhwebezane ziwuhoyiza. Zitholakala kuyo yonke iNingizimu Afrika (Fox, 1988:361). Siyadiwa.

Amancongo

Athela izithelo ezingaphezudluzwana kancane kwezibute noma kwezimabuli. Aluhlaza engakavuthwa kuthi laphe esevuthiwe abe luthuthuvana. Isihlahla sibizwa ngokuthi umncongo.

Ukhova

Ukhova isithelo esifana nobhanana kodwa wona wehluke ngokuthi kukhona omfishane. kanye nomude omkhulu kunobhanana. Uyazimilela nasekhaya uyatshalwa uma indawo ivuma. Uthanda kakhulu izindawo ezigudle ulwandle.

3.3.2 Izimila ezingaxutshwa noma ezingexutshwe nempuphu ukupheka ukudla komdabu

Ibhece

Isilimo okwenziwa ngaso ujeleza, kuvutshelwe ngempuphu. Abanye balibondela lilodwa lingaxutshwe nalutho kube ubuxabalazi. Kokunye amabhece abamaningi kubonakala ukuthi ayogcina onakale bese eklatshelwa ukuze omiswe, agcinwe kahle aze ethulwe ngesikhathi sendlala. La mabhece abizwa ngokuthi ukalu (Msimang, 1991:123). Laphaya kwiKalahari izizwe ezimnyama, ziqotha izinhlamvu zenze isinkwa. Isikhathi esiningi ibhece kuba yisona simila esibhanika amanzi ebusika njengoba indawo isalugwadule. KwaZulu kwakuyaye kuthi uma kuphekwe isijingi sebhece, kuthi uma umuntu ethole kunezihlamvu esijingini athi “Mm..... ngaqonywa”. Lokhu kwakusamudlalo, kangangoba izingane zaziwujabulela, zize zingene esilingweni sokuzifaka ngamabomu izimbece uma kucwecwa ibhece, kuzophekwa isijingi ukuze zibe nezintombi eziningi. Ibhece kulezi nsuku liyasetshenziswa ukupheka ujamu.

Ikhabe

Uhlobo lwebhece oludliwa luhlaza. Abafana babezitika ngamakhabe uma belusile , bewantshontsha emasimini abantu. Ikhabe linamanzi amaningi kunebhece futhi lona alibondelwa ngampuphu, aliphekwa futhi kodwa lidliwa luhlaza. Ayathengisa ezitolo uma kuyisikhathi sawo. Amnandi kakhulukazi ehlobo. Bawafaka ezibandiseni aphume ebanda mo, akuthibe ngempela ukoma uma kushisa. Kunzima ukwehlukanisa ibhece nekhabe uma ungawazi umehluko ngoba kucishe kufane

Amathanga

Kuningana ukudla okuphekwa ngamathanga. Ubuthumbu buyaphekwa futhi bumnandi amathanga ayaphekwa kanye nefutho, amanye aklatshelwe nje kuthiwe inqeke. Kokunye ithanga libondelwa ngempuphu libemanzi. Kuthiwe isinambathi (Msimang, 19991:122). Ukhothe ukudla okwakusetshenziswa kudala. Kwakutshwelezwa izintanga bese ziqothwa etsheni. Umqotho lowo wethiwe esigujaneni. Lokhu kudla akuboli. Kwakwenziwa umphako kudala. Umbuqwa kuqothwa izintanga bese kudliwa impuphu umuntu elokhu enyakambisa ngamanzi emlonyeni (Nyembezi no Nxumalo, 1977:13).

Umbila

Kuningi ukudla okuphekwa ngommbila. Ifutho ummbila omusha ophekwa uyizikhwebu namakhasi. Kugaywa inhlama ngefutho kwenziwe ngayo isinkwa noma ujeqe. Uma kwenziwa ujeqe ucabaya inhlama ibe amaqebelengwana uwanamathisele emaceleni ebhodweni. Uma wenza isinkwa inhlama uyibeka phezu kwefutho, noma amahleza ambozwe ngamakhasi ommbila omusha ubilise. Amagandangane noma isinkwa sommbila omusha ungakudla nenyama noma nemifino. Isinkwa sommbila ungavuba ngaso amasi uma uthanda. Inhlama yommbila omusha uyabonda ngayo isijingi kungaba esethanga noma esebhece. Umbila owomile uyagaywa kwenziwe impuphu eyibe isenza amaqebelengwana.

Umbhaqanga iphalishi elishubile lempuphu yommbila noma yamabele (Nyembezi, 1992:21). Imbasha noma ingqatho ummbila osulukhuni owosiwayo kodwa udliwe ngabasenamazinyo aqinile kuphela. Idokwe lenziwa ngommbila noma amabele kuyagaywa lokhu kube yimpuphu. Kungagaywa ummbila omusha kwenziwe ngawo idokwe. Kumele kulale embizeni, kuthelwe amanzi amthuku, kuse ngakusasa sekumuncu, kuthiwe-ke kubilile. Kuyiphalishi elimanzi kodwe elimuncu. Amanye amagama edokwe incwancwa, umuncuza, umunyuzo (Nyembezi noNxumalo, 1977:12). Izimpothula izinkobe zommbila noma amabele. Kwesinye isikhathi lokhu kudliwa kugayiwe. Izinkobe ezigaywa kwenziwe ngazo amasi kumele zephuke ukuze umcaba

ungabi manzi, akumele zinyele. Exokuhlafunwa zingathamba noma zibelukhuni. Izinkobe zingaphekwa zixutshwe nezindlubu kanye nezindumba. Kumele zithambe lushu izinkobe ezizophekwe ngalolu hlobo. Ugume ummbila otshweleziwe wase uqothwa uba yimpuphu eyomile. Wabe ungumphako onqabile kakhulukazi kwabesilisa ababehamba izindawo ezinde, balale bevuka. Ugume lolu lwalusiza ngoba lungaboli, lungonakali, futhi lwalusheshe lusuthise ngoba lomile, umuntu wabe efunda umthamo ube munye abese ephuza njalo amanzi agwalise isisu (Msimang, 1991:120).

Isangcobe

Kufakwa ummbila noma amabele emgodini osesibayeni uhlale inyanga eyodwa noma eziyishumi nambili. Ummbila noma amabele uma esemgodini kuthiwa upata noma isangcobe. Uma sekuphekwa iphalishi kuthiwa yisangcobe noma upata. Sinephunga elixakile uma ungalujwayele. Lo mgodi umbiwa yilabo abanolwazi lokuwumba, ngamanye amazwi abanekhono nabakufundile ukuwumba ngoba kudingeka ikhono nobunyoninco bokwenza lo msebenzi.

Icheffe

Lona ummbila ophekwa usemanzi othambile kakhulu ubuye ubizwe ngokuthi ihhevu noma ihhenyeza. Iqalinga ummbila onezinhlamvu ezigqagqene kakhulu.

Isiphuphutho

Isiphuphutho izinkobe ezixutshwe nezindumba zodwa noma nezindlubu kubondwe ndawonye.

Isithwalaphishi izindlubu zodwa noma zixuthswe nezindumba/imbumba kubondelwe ngempuphu.

Iselwa/ikhomane/amabhanqa

Amaselwa adliwa nezinhlamvu zawo phakathi kanti namacembe ayadliwa ukwenza isijabane. Amacembe ayomiswa aphekwe enziwe isishebo sophuthu. Kwesinye isikhathi amacembe ayaxutshwa neminye imifino kudliwe nophuthu. Isilimo sidliwa sisesincane sithi singakhula kwakhiwe ngaso amagula nezinkezo (Nyembezi noNxumalo, 1977:17).

3.3.3 Izimila ezisetshenziswa ziluketshezi

Kulolu hlobo lwezimila kumuncwa, kuphuzwe noma kudliwe ngenjongo yokuthola amanzi esimila leso esidliwayo. Ukwenza isibonelo uma udla imfe uyayihluba uyidle umfimfithe amakhasi ekugcineni. Uvovo wona uyawufola.

Uvovo

Uju olumnandi lwembali ebomvu yomhlaba (Nyembezi, 1992:528). Ufica okungabafana ekwaluseni imilomo isibomvu kade kuzitika ngovovo. Abadala abathandi ukuthi abafana bafole uvovo ngoba bathi ubanga umkhuhlane. Yingakho-ke nje kuthi ngenyanga kaNhlaba izingane zichathwe ngenhlaba ukuvimbela umkhuhlane obakhona ngenyanga kaNhlaba (Madondo, 2004). Lona umkhuhlane ohlakazwa impova yenhlaba lena esuke iqhakazile (Mathenjwa, 2005).

Imfe

Uhlobo lomhlanga onamanzi amnandi, ithi ayifane nomoba (Nyembezi, 1992 : 301). Ikhula ifane namabele, idliwa luhlaza noma kuphekwe ngayo uhlelenjwayo. Inobumnandi buakashukela, enye kuyenzeka ibe duma.

Izele

Uhlanga lommbila noma amabele olusemanzi oluluhlaza, luhlutshwa njengemfe kubuye kuphekwe ngalo uhlelenjwayo, kusetshenziswa amanzi alo izele.

Inkovu

Lawa amanzi acwengwe uma kuphekwe ithanga. Ayaphuzwa anoshukela. Ukufanelana kwenkovu nethanga kwadala isaga esikhombisa ufuzo esithi “inkovu iphuma ethangeni.”

3.4 UMSEBENZI WEZAKHAMZIMBA NOKUDLA EZITHOLAKALA KUKHO

Likhulu iqhaza elingabanjwa ukudla nendlela eyiyo yokudla uma isizwe sisebenzisa izimila zomdabu esinazo nezibonakalayo. UMbokazi, (2002:26) ubeka kanje ngokudla kwesintu:

Ukudla kwesintu okwakudliwa okhokho
kwakuthandeka futhi kunomsoco.

UShaw noHunter (1995:17) bona baveza ulwazi lokuthi ukudla okunempilo yilokho okunamafutha amancane, umhhadlahhadliso omningi kanye noshukela omncane. UMbokazi, (2002:14) ufakaza kanje ngalolu daba Ucwanningo olwenziwe kwamanye amazwe luyakhombisa ukuthi nakuba izimila zingefani nse kodwa izakhamzimba ezitholakala ekudleni ziyafana. Imithi esiyithola kodokotela nasemakhemisi yenziwa ngazo izimila lezi. Uma isizwe besingaqikelela ukuthi sidlani, nini, kanjani, besingaba isizwe esigwema izifo eziningi ezibangwa ukungatholi izakhamzimba ezifanele. Izakhamzimba ezinhlobonhlobo zitholakala ekudleni okwahlukene. Inkinga ebakhona ukuthi ziyasebenzisana, uma kuthiwa ziyasebenzisana kushiwo ukuthi kukhona ezingamuncwa igazi noma sizithola ekudleni okuthile ngoba zingekho ezisebenzisana nazo, ukwenza isibonelo : uvithamini C usiza ekutheni ikhalisiyamu imunceke egazini (Madden, 1980:24). Kunezikalo futhi ezidingekayo zaleso naleso sakhamzimba egazini. Okunye futhi ukuthi kumele kubhekwe isimo somuntu ngoba abantu badlula ezimweni

ezahlukene zempilo. Isibonelo : umama oncelisayo kumele athole amaprotheni, amavitamini kanye namaminerali athe xaxa kunomuntu ongancelisi (Madden, 1980:39).

Sizoke sibuke izimila zomdabu nezakhamzimba ezitholakala kuzo kanye nomsebenzi wazo. Angeke sikwazi ukunika zonke izimila okutholakala kuzo izakhamzimba ezilandelayo, kodwa umcwaningi uzoza ukunikeza isibonelo/izibonelo zaleso naleso simila somdabu. Ithebula 3.1 liveza uhlobo lwezimila/ ukudla ezitholakala kukho kanye nomsebenzi waleso naleso sakhamzimba.

Ithebula 3.1 : Uhlobo lwezimila ukudla ezitholakala kukho kanye nemisebenzi yazo

UHLOBO LOKUDLA KOMDABU ESITHOLAKALA KUKHO	ISAKHAMZIMBA	UMSEBENZI WASEKHAMZIMBA
Imbuya Ithanga Ubhatata Umdumbula	Ikhalisiyamu	Iyasiza ekupholiseni amanxeba namathambo aphukile.
Izinkobe Umcaba Umdumbula	Umhhadlahhadliso	• Unika amandla emzimbeni ugcine ukufudumala emzimbeni. • Wenza isisu sisebenze kahle umuntu angasongelani.
Amakinati	Ikhopha	• Iyasiza ekwakhiweni kwegazi emzimbeni • Iyasiza ukugcina imithambo yegazi iphilile
Emanzini	Iflorayidi	• Isiza ukugcina amazinyo ephilile

		• Isiza ukuvikela isifo sokuncipha kwekhalisiyamu emathanjeni okuthiwa (ostiyophorosisi)
Imifino Izithelo	I-ayoni	Ukwakha izinhlayiya ezibomvu zegazi ezithwala i-oksijini emaphashini iye emzimbeni
Amakinati Ubhontshisi Umbila	Ifosforasi	• Isebenzisana nekhalisiyamu ukwakha amathambo aqinile namazinyo aqinile. • Ilinganisa ama-esidi nama bheyisi emzimbeni.
Ubhatata Izindlulu Imbumba Umdumbula	Imagnesium	• Iyadingeka ukwakha umzimba namazinyo aqinile. • isiza ukwenza imizwa ikwazi ukudlulisa imilayezo • isiza ekwenzeni izicubu zisebenze kahle. • Ikhuthaza ama-enzayimi ekwakhekeni kwamandla nomhahlahhadliso.
Izithelo Imifino	Iphothasiyamu	• Iyasiza ekwakhekeni kwephrotheni. • Igcina isimo soketshezi emzimbeni silinganisekile. • Igcina izicubu nemizwa kuphilile • Iyadingeka ukugcina ama enzayimi esebenza kahle.
Ubhontshisi Amakinati	Iphrotheni ephelele (complete)	• Iyingxenye yawo wonke amaseli asemzimbeni.

Izindumba	nengaphelele (incomplete)	- Iyadingeka ukwakha izinhlayiya zegazi ezibomvu, amasotsha omzimba, ama-enzayimi namahomoni. - Iyidingeka ukugcina amathishu omzimba ephilile, kanye nokukhula komzimba. - Yenza isimo samanzi emzimbeni sikhale singesamukelekile.
Iswayi	Isodiyamu	- Isiza ukugcina isimo samanzi sisesimweni esemukelekile - Ilinganisa ama-esidi namabheyisi emzimbeni - Iyasiza ukukhuthaza ukumuncwa kwezakhamzimba.
Imifino Enamaqabunga aluhlaza Isibonelo: imbuya	Vithamini A	- Uyadingeka ukuze umzimba ukhule kahle, isikhumba sibe sihle, amathambo aqine ikakhulukazi kubantwana abasakhula. - Uyasiza ukugcina amehlo ephilile. - Ukhuthaza umzimba ukuvikeleka ezifweni.
Amakinati Ubhontshisi Imbumba	Ibhayothini	Isebenzisana nezinye izakhamzimba ezikuVithamini B.
Ayitholakali kwizimila itholakala kokusanyama	Vithamini B ₁₂	Uyadingeka ukwakha izinhlayiya zegazi ezibomvu

kodwa		emkantsheni. • Uyadingeka ukwakha amaphrotheni emzimbeni. • Uyadingeka ukuze imizwa isebenze kahle.
Imifino enamacembe aluhlaza Izithelo Nezimila ezisanhlamvu	I Folic esidi	• Iyadingeka ukwakha izinhlanganyela ezibomvu zegazi. • Iyadingeka ekwakhiweni komhlahladliso amaphrotheni kanye namafutha.
Amakinati Imifino enamaqabunga aluhlaza Izimila ezisanhlamvu	Inayisini	• Iyadingeka ekugayweni kwamafutha emzimbeni. • Iyadingeka ekuphefumuleni kwamathishu emzimbeni
Ubhontshisi Izimila ezisanhlamvu	Ipantotheni esidi	• Ekunikeni amandla kusetshenziswa umhlahladliso amafutha kanye namaphrotheni • Iyadingeka ekwakhiweni kwama amino esidi steroli nama steroyidi homoni.
Izimila ezisanhlamvu Amabele Amakinati	Vithamini B ₆	• Zivikela ukungabikho kwegazi • Iyadingeka ukuthi ikhophane nensimbi emzimbeni isebenze.
Imifino enamaqabunga aluhlaza Izimila ezisanhlamvu	Vithamini B ₂	• Iyingxenywe yama-enzayimi adingekayo ukuze kusetshenziswe amaphrotheni, amafutha kanye nomhlahladliso ekwakhiweni kwamandla

		namathishu emzimbeni. • Igcina isikhumba siphilile ikakhulukazi emlonyeni ekhaleni kanye namehlo.
Izimila ezisanhlamvu	Ithayimini (B ₁)	• Isiza ukusebenzisa umhhadlahhadliso ukwakha amandla emzimbeni • Isiza ukugcina imizwa isebenza kahle.
Izithelo Izimila ezinamaqabunga aluhlaza Amajusi ezithelo angafakiwe izinongo	Vithamini C	• Ayadingeka ukwakha izinto ezibamba amamaseli ndawonye. • Ayadingeka ukwakha amazinyo nezinsini nemithambo ephilile • Yenza umzimba ukwazi ukumelana nezifo, namanxeba akwazi ukushesha aphole. • Asiza ukwenza amahomoni akwazi ukusebenza kahle emzimbeni. • Asiza ukuba i-ayoni imunceke kalula emzimbeni
Ukudla okusanyama imisebe yelanga	U Vithamini D	• Isiza ukuba umzimba ukwazi ukumunca icalcium nefosforasi • Yakha amazinyo namathambo aqinile.
Imifino enamaqabunga aluhlaza Ubhontshisi	Vithamini E	• Uyi-antioksidenti elwa nobuthi emzimbeni.
		• Ivikela uvithamini A namafutha

		(polyunsaturated fatty acids) • Ivikela izinhlayiya ezibomvu zegazi.(red blood corpuscles)
Ibhakthira emathunjini Imifino eluhlaza	Vithamini K	• Isiza ukuvimbela ukopha okunganqamuki uma ulimele.
Izimila ezinamaqabunga aluhlaza Izimila ezisanhlamvu	Izinki	• Isiza ukupholisa amanxeba iyingxenye yama-enzayimi amaningi. • Iyadingeka ekukhuleni komuntu

Kuleli thebula elingenhla umcwaningi uzama ukuveza ubumqoka bezimila zomdabu. Isikhathi esiningi kuba izimila zaseNtshonalanga ezisetshenziswayo ukukhombisa izakhamzimba ezitholakalayo kuzo. Izibonelo zezimila ezinikeziwe kuleli thebula yilezo zomdabu, amaZulu azisebenzisayo nazaziyo. Kunezakhamzimba ezimbalwa ezingatholakali ezimileni ezifakiwe kuleli thebula. Isizathu ukuthi njengoba umcwaningi ebeke washo ukuthi kunokusebenzisana ezakhamzimbeni, ukubone kukuhle ukuzifaka nazo. Isibonelo: Vithamini B₁₂, isodiyamu, i-ayodini neflorayidi. Lezi zakhamzimba ziqhamuka ezintweni ezahlukene.

Nakulezi zinsuku esiphila kuzo, kunobufakazi balokhu osekushiwo ngenhla. ILanga lomhla zingama- (26 – 28 Nhlaba 2003:5) lithi kunocwaningo olwenziwe iNyuvesi Kolishi yaseLandani elwenze e Etopiya e-Afrika, mayelana nokuzalwa kwengane yomfana. Lolu cwaningo luthi umuntu wesifazane onomzimba owondleke kahle usethubeni elihle kakhulu lokuzala kakhulu amantombazane. Kuthiwa olokuqala lolu cwaningo oluveza ubudlelwane phakathi kobulili nokudla. Lolu cwaningo lwenziwe ezifundeni ezimbili, esisentshonalanga ebesinenala, nesiseningizimu ebesinendlala iminyaka emithathu. Konke lokhu kusafakazela iqhaza elikhulu elibanjwe izimila ekudleni komdabu. Kuhleze kukhulunywa ngokubaluleka kokudla izithelo/izakhamzimba ezivikela umzimba ezifweni eziningi Isolezwe, (Nhlaba, 27 2003:11), liqhubeke lithi; akulula ukuqikelela ukudla izinto ezinezinhlobo zonke zamavithamini adingekayo ngenxa yokuxakeka nokuba matasatasa ngaso sonke isikhathi. Lokhu kuxakeka

kufakazelwa umkhuba ongemuhle wokuthi abantu bethi bedla bebebuka umabonakude noma befunda incwadi noma iphephandaba. Umthetho wokudla uthi yidla kancane ungajahi ukuze ukudla kugayeke kahle esiswini. Kudala abantu babenesikhathi esiningi impilo yayingewona umjaho njenganamuhla. Abantu ubafica bexhuxhuma besheshisa bexakekile mhlawumbe lize liyoshona, uthole nokuthi nasebusuku balala obenyoni.

Le nkinga yokungadli ngendlela efanele kugcina umuntu engasawutholi kahle umsoco ofanele bese kuthiwa kungcono kusetshenziswe amaphilisi analezi zithako ezitholakala ezimileni. Inkinga ebakhona ukuthi iningi lethu livele liye ekhemisi lithenge amavithamini athile liwadle ngaphandle kokuthola isiqiniseko sokuthi sithako sini noma sakhamzimba sini esishodayo emzimbeni wakhe. Inkinga ukuthi nazo izithako/izakhamzimba lezi ziyagulisa uma sezeqile emzimbeni. Kudinga siqaphele. Kuhle ufune abantu abanolwazi ngezezithako nokudla, abazokulayela kahle ukuthi kumele usebenzise nhloboni yezithako noma izakhamzimba (Holford, 1999:151). Umuntu ophethwe umdlavuzwa, ukudla okumele akhuthalele ukukudla inhlanzi. Kuthiwa iyona engcono kunenyama ebomvu.

Laphaya enhla ne-Afrika kunabacwaningi asebenza ucwaningo olukhombisa ukudla kwesintu kanye nezakhamzimba ezitholakala kukho. Umcwaningi uthole ukuthi ezinye zazo yizo lezi ezidliwa amaZulu. Ube esekhetha zona zodwa, ukubonisa ukuthi umshikashika uqalile udinga abazoqhubeka nawo. Ethebuleni 3.2 elilandelayo kuzovezwa isimila kanye nezithako/izakhamzimba ezitholakala kuso

Ithebula 3.2 liveza izimila eziyisisindo esingu 100g kanye nezithako ezitholakala kuzo.

ISIMILA		IZAKHAMZIMBA				
Imbuya	Protheni (g)	Fibric (g)	Khalisiyamu mg	I-ayoni mg	Umhhadlahhadliso mg	Vit C Mg
	3.6	1.3	154	2.9	6.5	23
Ithanga	4.0	2.4	477	0.8	3.6	80

Ubhatata	3.2	1.6	86	4.5	2.7	21
Imbumba/izi ndumba	4.7	2.0	256	5.7	8.0	56
Umdumbula	6.9	2.1	144	2.8	8.3	82

Lithathwe kuTraditional African Vegetable, (1997:4)

Uma sibuka ithebula elingenhla kutholakala ukuthi umdumbula uhamba phambili ngezakhamzimba ezilandelayo; iphrotheni, umhahlahadliso kanye noVit C. Ithanga lona linefibrin, khalisiyamu kanye noVit C omningi. Imbumba yona ihamba phambili kwi-ayoni. Ubhatata wona uthanda ukusalela emuva uma uqhathaniswa nalezi ezinye izimila ezisethebuleni. Lokhu kuhlolwa kwezakhamzimba ekudleni komdabu kuyinselelo nakithi sizwe samaZulu. Uma abantu bebengaqikelela ukudla okunomsoco, nangendlela efanele, bebeyosinda ezifweni eziningi, (Burtz,1987:36). Uma ucwaningo olunjengalolu belungaphumelela, bekuyosizakala isizwe samaZulu kanye nezinye izizwe. Abantu bebeyokwazi ukusebenzisa izimila abazithola endle bazi ukuthi bazothola msoco muni kuzo.

3.5 IQHAZA LEZIMILA EKWELAPHENI IZIFO

Isidingo sezimila zokwelapha, siya ngokuya sikhula emazweni asethuthukile nalawo asathuthuka (FAO, 1997:111). Okuphawulekayo futhi ukuthi inqwaba yemithi esetshenziwayo itholakala khona belu endle, (Etkins, 1996:26). Zimbalwa izimila ezitshaliwe okwenziwa ngazo imithi yokwelapha. Nokho-ke kunovalo lokuthi njengoba imithi isebenza kangaka nje izogcina ishabalele nakhona endle uma kungazanywa imizamo yokuyonga. Kunemibiko eminingi eyenziwayo eveza ukuthi izinyanga zihamba amabanga amade ziyofuna amakhambi okwelapha okwakulula ukuwathola kuqala.

Njengoba sekwavuleka indlela yokuthi amakhambi adayiswe, asethanda ukushabalala ngamandla manje. Emandulo ayesetshenziselwa ukwelapha emakhaya kuphela ingekho indaba yokuthengiselana. Lesi simo siyinselelo kumaZulu, ukuthi isizwe sibone ukuthi lezi zimila ezineqhaza kangaka esizweni azinyamalali. Lokhu kukhombisa ngokusobala

ukuthi kudingeka ukubambisana phakathi kwemikhakha eyehlukene yempilo. Uma sibheka isimo esesichaziwe, izinyanga zidinga ukubambisana nabantu abaphethe ezemvelo kanye nabantu abelashwayo, neminye imikhakha engabalwanga. Ukushabalala kwezimila zokwelapha kungadala enkulu inkinga, ngoba ukwelapha ngamakhambi into eyayikhona emandulo (Chisti, 1988:11). Izinyanga emazweni amaningi e-Afrika seziyaziwa ohulumeni bazo futhi bazikhuthaza ukuthi basebenzisane nodokotela abasebenzisa imithi yesilungu. Abantu emakhaya bayayisebenzisa imithi yazo ukuzelapha (Lewington, 1990:136).

Ngenkathi sivula ibhodlela lomuthi noma ibhokisi lamaphilisi sisuke sesifike qathatha esimileni esithile. Kungaba lowo muthi owomkhuhlane, oweqolo, isifuba noma luhlobo luni lwesifo kodwa izimila zaba yimpendulo bengakandi nakangaka odokotela besilungu. Namanje ziseyimpendulo ekwelapheni. Ziningi izimila ezitholakala lapha kwaZulu-Natali ezithunyelwa kwamanye amazwe phesheya ukuyokwenza imithi ebuye izodayiswa lapha eNingizimu Afrika. Izimila zikhipha izinhlobo eziyizinkulungwane eziyisikhombisa zemithi yesilungu (Lewington, 1990:135). Kulesi sahluko sizobuye sibheke iqhaza lezimila emithini yomdabu njengoba sesike sabheka iqhaza lazo ekudleni kuso lesi sahluko. Lezi zimila zizohlukaniswa kanje : izimpande, amaxolo, amaqabunga, izimila ezisanhlamvu nezisaluketshezi.

3.5.1 Umzimba omubi

Lesi sifo sivamile emindenini eminingi. Sibonakala ngalezi zimpawu ezilandelayo, izilonda emzimbeni, ezihlalezihlale zivele zibuye zihwamuke, ukulala kwenduku, ubuhlungu besifuba, kanye nokungaphili kahle emzimbeni. Imindenini yomdabu iyalwa nalesi sifo ngokusebenzisa izimbiza ezaziwa abadala bomndenini. Imvamisa kuba imbiza esetshenziswa ngendlela ethize, ukuhlanza igazi, ngoba kukholelwa ekutheni igazi lisuke lingcolile. Ukwenza imbiza yokwelapha lesi sifo kuhlukaniswa izimila ezilandelayo :izingxabo zethebe, nomathanjana ezikalwe ngokugcwala kwesandla, izingxabo zomnduze, nomathunga, ixolo lomnangwane, iqwaningi, umhlambamanzi, nedungamuzi. Lezi thako ziyagxotshwa zibiliswe ndawonye imizuzwana emanzini amancane. Uma

sekupholile uphuza isipunu esisodwa ekuseni nantambama. Umuntu ophethwe yilesi sifo uyalulama, ngokuthi ubuthi buphuma ngeziqu zesikhumba. Ngaphambi kokuba ogulayo asebenzise le mbiza uyagquma. Amaqabunga omthombe ayasetshenziswa nawo ukwelapha lesi sifo. EKapa kusetshenziswa kakhulu umbangandlala ukwelapha lesi sifo (Byrant, 1983: 28).

3.5.2 Izikelemu/izilwane/izilo

Izikelemu zehlukene, kukhona ezimfushane nezinde, ezibomvu nezimhlophe. Isigaxa somuthi okuthiwa injoba sidliwa siluhlaza ziphume zithi khahla ngaphandle. Izingxabo ziyagxotshwa zicoliswe zibiliswe emhluzini, bese ogulayo ephuza. Inkomankoma yona ikhipha kakhulu lezi ezinde. Iyaqothwa ingxabo yenkomankoma isetshenziswe, ibiliswe. Elinye ikhambi okuthiwa umahlabathi, kugxotshwa izimpande zibe sadokwe bese zixutshwa nedokwe, kulandeliswe ngedokwe elingaxutshwe nalutho. Maningi amanye amakhambi asetshenziswayo ukulwa nalesi sifo angabaliwe lapha.

3.5.3 Ukuphathwa isisu nezifo eziphathelene namathumbu

Idlebelendlovu, umvuthwamini, udlutshana, umkhuhlu, idungamuzi kanye nezinye izimila kuyasetshenziswa ukwelapha isisu esibuhlungu. Uma isisu siqumbelene umondi uyasethenziswa, kuhlafunwa izingxabo zawo. Umnyamathi uyasiza ukwelapha isilungulela, kusetshenziswa amaxolo noma izingxabo zawo, ezibiliswe emanzini ezisethenziswa njengesichonco. Izimpande zomthente ziyasetshenziswa ukwelapha isilungulela. Enye inkinga ebakhona ukucanuzela kwenhliziyo. Izimpande zencamu ziyagxotswa zixutshwe namanzi abandayo aphuze ogulayo. Umqalothi nawo uyasethenziswa njengencamu ukwelapha isisu. Isinama, umasicolo, intshungu kanye nontondo kuyasiza uma umuntu ephethwe isisu. Umhlonyane, ibozane, amaqabunga ocadolo kanye noselwa kuyasiza ukwelapha isisu esibuhlungu esinomoya. Umahlabekufeni kanye nomzilanyoni kuyasiza uma usongelene. Kunezimila ezisizayo ukuhlambulula isisu kodwa eziyingozi uma zingathathangwa ngokuqaphela. Ziyadonsa, kwesinye isikhathi kuze kuphume igazi, lezo-ke zivama ukuchathwa, zingaphuzwa.

Izibonelo idungamuzi kanye nomshekisane (Bryant, 1983 : 36). Impila yona inobuthi izinyanga ziyixuba nezinye izimila ezibe seziyayidambisa. Umkhuhlu uyahambisa nawo, kusetshenziswa amaxolo awo. Isigaxa senguduza naso siyasiza ekuhlambululeni isisu, siyaqotshwa sibiliswe. Umhlakuva namaxolo kamabilwane nezimpande zomnqandane ziyasiza uma usongelene.

3.5.4 Isihudo

Amaqabunga omvuthwamini ayagxotshwa axutshwe nobisi aphuze ogulayo. Amaxolo omaphipha ayagxotshwa abe yimpuphu afakwe edokweni. Ingxabo esamanqanti yesikhubabende enye yezimila eziphambili ezisetshenziswayo ukunqanda isifo sohudo. Kususwa ixolo bese ibiliswa nedokwe lamabele okuthiwa ujiba abese edla lowo ogulayo. Izingxabo zezikijolo ziyagaywa zibiliswe namanzi achathe ogulayo. Ezinye zezimila eziwusizo yilezi: ihlule lemamba, umavumbuka kanye nomgxamu.

3.5.5 Isifuba

Isikhathi esiningi isifuba sasaziwa njengedliso elifakwe umthakathi. Lezi zimila ezilandelayo bezisetshenziswa ukwelapha lesi sifo : uhlunguhlungu, ihlinzanyoka, udlutshana, umathunga, umnyamathi, umphafa, idumbe likanhloyile kanye nezinye izimila ezingabaliwe lapha.

3.5.6 Umkhuhlane omkhulu

Lo mkhuhlane akubi ukukhwehlela kodwa kuba nezinye izinkinga njengomalaleveva, imfuluyenza, ukungenwa amakhaza emaphashini kanye nokunye okungaphatha lowo ophethwe umkhuhlane. Kuba yinhlanganisela yesifo. Lo mkhuhlane kuvamisa ukuthi uphathe umuntu ngoba kuthiwa unenyongo. Umhlonyane, inkomazana, umfusamvu, umlomo omnandi, isibhaha umsuzwane kanye nomhlambamanzi ezinye zezimila eziwusizo kulo mkhuhlane. Nanka amanye amagama emithi esetshenziswa yizinyanga:

Umlomo omnandi, umnandi loveshe
Umsuzwane, umpishimpishi
Umnyamathi, umathunzi ezintaba
Impila, amafutha omhlaba

3.5.7 Isinye esibuhlungu kanye nezinso

Uxhaphozi, umsinsi kanye nekhambi leziduli kuyasetshenziswa ukulwa nalolu bhuhane. Ulimi lwenkomo/ulimi lwenyathi, izingxabo zalo ziyabiliswa bese ziphuzwa yilowo ogulayo. Izingxabo zomthuma zibiliswa nobisi ziphuzwe isipunu esisodwa kathathu ngosuku. Unukani, isibhaha, uqhobo, umnduze kanye nomthumana kuyasiza ukunqanda lesi sifo.

3.5.8 Izifo zocansi

Uxhaphozi, ucathucathu, isithumana kanye nomsinsi uyasetshenziswa lapho kuditshaniwa khona izimila ezehlukene. Ezinye ziyaphuzwa zichathwe ezinye ziphuzwe noma zichathwe kuphela. Izingxabu zebhuma ziyangena ezimbizeni eziningi zokwelapha lesi sifo.

3.5.9 Ukulala kwenduku

Ukulala kwenduku kuyisifo esithathwa njengehlazo. Sithathwa njengesehlisa isithunzi sowesilisa ekuqiniseni umuzi wakhe. UDonda, (2005) uthi ukuwa kwenduku kungadalwa yilokhu okulandelayo:

Ukungadli ukudla okunomsoco, inyongo,
isifo sikaShukela kanye nokuthakathwa,
ukuba nesilonda, nokuba nesilonda phakathi
endukwini.

Kubalulekile ukuba indoda iphalaze futhi ivamise ukuchatha ngemicakathi yokukhipha inyongo. Yebo, inyongo ibizwa ngomthakathi. Njengoba sekubaluliwe, ukudla

okunomsoco kungayenza induku ivuke qingqo. Imithi efana neshongwe, unwele, umganu, unsukunbili kanye nengobamkhonto kungehlisa ushukela bese ethi ukuphaphama umfana owozelayo. Uma umfana ewiswa ubuthakathaka kumele kusetshenziswe eminye yale mithi:

Uqonsi, ubangalala, impindisa,
ungibonisele, izimpande zebhuma,
iqwaningi, umbhadlangu, iklolo, indaba
ingehlele, amasethole, izimpande zikapopo,
ihlamvu, udlutshana, amasende eqhude
nogqubu lwempala.

Kuhle le mithi igqulwe ibe yimpuphu bese lengxube iphekwe ngobisi. Kumele lo muthi uphekwe uze uvuthwe, upholiswe bese uphuzwa. Kuyothi-ke mhla impi yabhekana ngamagabelo kusaphake uphoko.

3.5.10 Isilumo

Umuthi wokwelapha izinso uyaselapha nesilumo. Lapha kungasetshenziswa izimpande zomhlakuva, umtshiki, isagude, ubani, impindisa, izimpande zomtshiki, izingxabo zesidwa izingxabo zesinwazi. Lokhu kuyaqotshwa kugqulwe bese kuphekwa. Lowo onesilumo uyaphuza ukuze aphile (Donda, 2005).

3.5.11 Ukugeqa

Kuyadabukisa ukuthi uma izingane zingatholakali kusolwa umuntu wesifazane, ageqwe yedwa kube sengathi wumgodla wakhe ogcwele abantwana. Empeleni nendoda kumele iqiniswe. Icubudwade kanye nezimpande zesikholokotho nenguduza ziyagqulwa ziphekwe kuchathe owesifazane (Donda, 2005).

3.5.12 Ukuphendula

Umuntu othola abafana bodwa kusetshenziswa ihlamvu (glariosa). Elabafana linemibala ebomvu, elamantombazane linembali ezulu licwathile. Lixutshwa nomphenduli, insulansula kanye nonyalothi kumbe amabele. Kwenziwa idokwe baphuze bobabili abaganeneyo. Mhla owesifazane wamumatha uyothola lolo luhlobo aluqondile (Donda, 2005).

3.5.13 Inembe

Umthombe, uhlunguhlungu kanye nogobho kuyasetshenziswa ukuze owesifazane ozithwele akhululeke kalula (Donda, 2005).

3.5.14 Isifo samathambo, inhliziyo nesikhukhukhu (isifo sokuvuvuka komzimba)

Izinyanga zazisebenzisa iphungulo ukunqanda lesi sifo. Iphungulo inhlanganisela yamakhambi abiliswe ndawonye, isiguli esigquma ngawo, kuthathwe amatshe ashisayo amabili noma amathathu aphonswe ebhodweni elinalo muthi isiguli esizogquma ngawo. Emva kwalokho isiguli sichelwa ngomuthi oshisayo kusetshenziswa ihlamvana lomgunya icimamlilo noma umagwanyana namanye amakhambi okukholelwa ukuthi enza amanzi abilayo angamshisi ochelwayo. Ukunqanda izinhlungu zokuqaqamba kwamathambo bekusetshenziswa izingxabo uqobo nesigaxa sengcino nomnduze. Ezinye izimila ebezisetshenziswa bekuba izingxabo namaxolo omnyezane abebiliswa aphuzwe. Izingxabo zomlulama umqalothi nazo bezisetshenziswa njengomnyezane.

Isifo samathambo njengezinye izifo siseyinkinga esizweni sethu nakuba izinga lezesayensi selikhuphuke kangaka. Lokhu kufakazelwa iphephandaba “Isolezwe”

(11 kuNhlabha 2003:21) uma lithi:

Ngubani ongakaze athi uma evuka ekuseni
ezwe kunzima ukwehla embhedeni ngenxa
yokunkenketha kwamalunga omzimba?

Kuleli phephandaba kuyachazwa ukuthi isifo samathambo sidalwa ukuvuvukala kwamalunga ahlanganise amathambo omzimba kanye nezinye izitho ezakhelene nawo njengoqwanga. Liqhubeka ukuchaza ukuthi lesi sifo sinhlobombili. Kunohlobo oluhlasela abantu asebekhulile ngenxa yokuthi uma umuntu ekhula uqwanga olusekupheleni kwethambo luyadleka kumbe luguge. Bese kuba nohlobo olulimaza ulwelwesi oluphahle amanzi atholakala elungeni ngalinye lomzimba. La manzi yiwona asiza ilunga likwazi ukunyakaza noma ukugoba. Ogula yilesi sifo uyakhuthazwa ukudla izithelo kanye nemifino.

Kusadliwa ngoludala imifino nezithelo kusatholakala mahhala, ezinye izinhlobo zemifino nezithelo zazisiza ukwelapha izifo ezithile nemikhuhlane. Isweli lasendle noma ishaladi lenyoka (galiki) liyasiza uma uhlikihla ngalo lapho kubuhlungu khona. Ugaliki (ishaladi lenyoka) wehlisa izinga lokuphathwa isifo senhliziyo nohlangothi. Kusho ososayensi base Nyuvesi yase North Caroline (Umlozi, 2003:6).

Izifo eziningi zenhliziyo zimataniswa nokuxhanta kwesifo samathambo. Ukuthiya lesi sifo kwakuyaye kuthathwe izingxabo zobani, zibiliswe namanzi kwenziwe isichonco ayezosiphunga lowo onenkinga yalesi sifo. Ilabatheka elisetshenziswa kakhulu kulezi zinsuku ukwelapha isifo senhliziyo, lalisetshenziswa kanye nezinye izimila ngamaZulu kudala.

Isikhukhukhu naso sinakho ukuxhumana nesifo senhliziyo. Izingxabo zomqaqongo zixutshwe nebozana kubiliswe ndawonye kwakuselapha lesi sifo. Amaqabunga ebohlololo kanye nezingono zawo kwakushiswa kube umlotha bese umuntu ogulayo ahlikihlwe ngakho lapho kunezilonda zomzimba omubi. Idungamuzi kanye nesibhaha, umsinsi, noxhaphozi kwakusiza kakhulu.

3.5.15 Izifo zomgogodla

Ugobandlovu, usehlulamanye kanye nomavumbuka, imithi eyayidumile eyayisetshenziswa izinyanga ukwelapha lesi sifo. Unhlangothi kanye nomnungwane wawusiza ekwelapheni isifo sokufa kohlangothi.

3.5.16 Indlebe ebuhlungu

Isikholokotho siyasiza ukuqeda ubuhlungu bandlebe, kusetshenziswa amaqabunga aso. Isikholokotho senza intelezi nomuthi wokwelapha izindlebe (Nyembezi noNxumalo, 1977:76). Amaqabunga alesi simila ayothiswa phezu komlilo akhanyelwe endlebeni. Izimpande zekhambi elibizwa ngokuthi umfana kasihlanjana, liyabiliswa nomchamo omncane noma amaqabunga esinama. Kugxotshwa bese kukhanyelwa endlebeni. Umsinsi uyagxotshwa ufakwe emanzini ashisayo bese uconsiselwa endlebeni. Umhlakuva esinye sezimila eziwusizo ekwelapheni indlebe.

3.5.17 Izinyo/amazinyo abuhlungu

Kudala babengandile kangaka odokotela bamazinyo. AmaZulu ayenezindlela zomdabu zokuqaqa le nkinga yomthakathi. Isikhumukela, isimila esasitholakala endle, sasimqoka njengomuthi womdabu wokubhekana nale nkinga yamazinyo. Izingxabo zazigxotshwa zibe yimpuphu eyayishuthekwa embotsheni yezinyo lelo elibuhlungu. Isithumana sasisebenza njengesikhumukela. Ixolo lengxabo yomnungwane liyanuka futhi libulala amagciwane, uma lisetshenzisiwe ezinyweni elibuhlungu, ubuhlungu babunyamalala masinyane. Ingxabo yomkhovothi namaqabunga obuhlungwana anosizo olukhulu ekwelapheni izinyo. Uma uhlafuna izimpande namaqabunga ensinini, noma izimpande ezibabayo eziphuma ubisi zentandela okuthiwa umthombo liyathula du izinyo ukunkenketha.

3.5.18 Ukwephuka nezenyelo

Ukwephuka kwakungavamile esizweni samaZulu. Cishe isizathu ukuthi babedla ukudla okunomsoco. Kuyashiwo kwezempilo ukuthi ukuze umuntu abe namathambo namazinyo aqinile kumele athole isakhamzimba okuthiwa “ikhalisiyamu” kanye novithamini D otholakala elangeni, nefosiforasi. Ukudla okusinika konke lokhu kuningi kodwa ukubala nje okumbalwa inyama, imifino eluhlaza okotshani, kanye nokudla okunomhlahhadliso njengezinkobe ezingaxutshwe nalutho. Zazivama ukuhlafunwa bese kwehliswa ngomlaza. Kuyacaca ukuthi ukudla okunomsoco akufikanga nabamhlophe. Isizwe esimnyama sasinokudla kwaso komdabu okunempilo. Kumele namanje kusetshenziswe ngoba cishe akubizi njengalokhu okuthengwa ezitolo osekufakwe wona umsoco lona olahlekile ngenkathi kugaywa nalapho kufakwa emaphaketheni okuthengiswa ngawo ezitolo.

Kwakusetshenziswa ingxubevange yezimila ukwenza umhlatshelelo owawuphuzwa uhlumise ithambo elephukile. Nanamuhla usasebenza kubantu abaphukile. Kwala umuntu elaliswe esibhedlela bayamphathela abakubo kodwa bangawuqhakambisi ukuze abasebenza esibhedlela bangawuboni. Yinkinga yona leyo isizwe sakithi esibhekene nayo ngoba impucuko yabamhlophe yasuke yakhahlela yonke into ngenxa yokungabi nolwazi nokubukela phansi imithi yomdabu. Nokho akusafani sekuyantwela ezansi kwabaningi ngeqhaza lezimila ekudleni nasemithini yomdabu. Ixolo lengxabo yomnqandane kanye nengxabo kamathunga kwakugazingwa bese kuhlikihlwa lapho umuntu ephuke khona. Uma umuntu enyelile kwakusetshenziswa unyenya kanye nendawolucwathe njengembulukhesheni. Uma sibheka abantu abadala bomdabu uthola ukuthi iningi labo bebeze bayothenga ilala nothotho lwabo lwamazinyo. Lokho kufakaza ukuthi babedla ukudla okubenza babe namazinyo aqinile namathambo aqinile.

3.5.19 Umuntu olunywe inyoka

Indawo yakwaZulu ingenye yezindawo ezinezinyoka eziningi (Bryant, 1983:78). Bebenendlela yabo yokwelapha umuntu olunywe inyoka. Babehlanganisa isithumana

kanye nenyoka eqothiwe, aphuze olunye inyoka. Babuye baxube ingxabo noma ihlala nezingxabo zomunye nezinye izimila, kuxutshwe namanzi ashisayo kwenziwe isichonco. Ezinye izimila zazixutshwa nezibiba ukwelapha umuntu olunye inyoka.

Ziningi izifo ezingabaliwe kulolu cwaningo, azishiywangwa ngoba mhlawumbe zingabalulekile kodwa bekuwukuveza kancane ukusetshenziswa kwezimila ezinhlobonhlobo ukwelapha izifo ezazikhona kudala ezisekhona nanamuhla. Kuyabonakala ukuthi kusenomsebenzi omkhulu wokwenza ucwaningo ngezimila neqhaza lazo esizweni sakithi. Akusiyo into engenzeka ngelanga, kodwa lokho akusho ukuthi isizwe asitheneke amandla singabe sisenza lutho. Asivuke sizithathe.

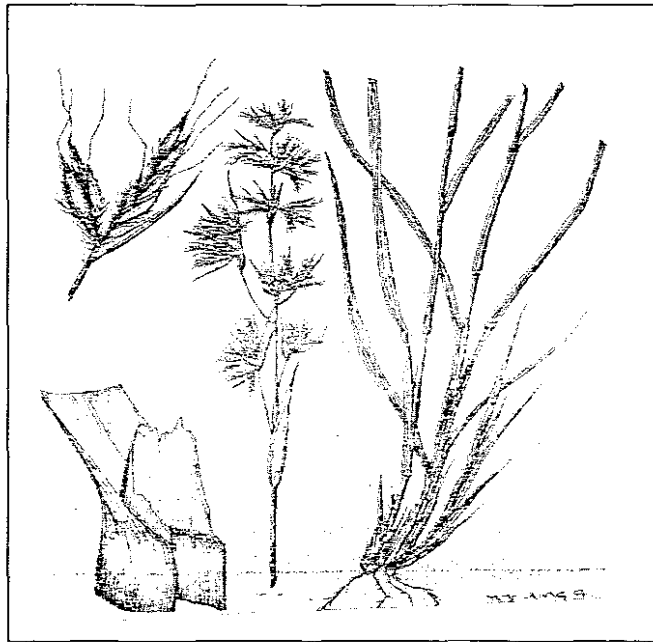
3.6 UKWEHLUKANISEKA KWEZIMILA NGOKUSETSHENZISWA KWEZINGXENYE ZAZO

Izimila ziyasetshenziswa ngokwehlukana kwezingxenye zazo. Kwezinye kusetshenziswa izimpande, amaxolo, amaqabunga noma isimila sonke ukwelapha izifo ezithile. Kubuye kwenziwe izimbiza lapho kuhlanganiswa khona izimila ezechukene ziphuzwe noma kuchathwe ngazo. Ziyasetshenziswa ukwenza ubulawu obusetshenziswa ukuphalaza kukhishwe isidina, nentelezi okuchelwa ngayo ukuxosha imimoya emibi nokuziqinisa, izitha zithiyeke ekukhulaseleni. Iqhaza lezimila ezisanhlamvu emithini yokwelapha lithanda ukuba lincane uma liqhathaniswa neqhaza lazo ekudleni. Kungenzeka ukuthi mhlawumbe ziningi ezingaziwa noma-ke iqiniso ukuthi zincane vele. Ezimileni ezisazigaxa kubelukhunyana ukuthola incazelo egcwele yokuthi yenziwa kanjani imithi ngazo uma kuqhathaniswa namaqabunga kanye namaxolo. Lezi zimila kusetshenziswa zonke izingxenye zazo ukwenza imithi yokwelapha. Lezi zingxenye kungaba amacembe, izimpande, izithelo, izigaxa amaxolo. Kuya ngokuthi yinhloboni yesimila. Ngokuvama ziyaqotshwa noma zigxotshwe uma kwenziwa ngazo imithi enhlobonhlobo. Kungenzeka ibe khona indlela noma izindlela ezisetshenziswayo ngaphandle kwalezi ezibaliwe lapha. Nakulolu hlobo ayiveli kahle incazelo egcwele ngokuthakwa kwazo. Lokho kungaba yinkinga kofuna ukwenza umuthi lowo. Esinye sezizathu zalokhu ukuthi abantu abaningi abathaka lezi zimbiza baba manqikanqika ukuveza ngokugcwele ulwazi lokuthakwa

kwale mithi. Bakholelwa ukuthi uma sebekunika indlela yokuthi lo muthi uthakwa kanjani ulwazi lwabo luzobe selusabalala bangabe besaba nabo abantu ababelaphayo. Yingakho imvamisa yalolu lwazi lwendabuko luvarne ukushabalala naye umuntu loyo uma shona ngoba akukho lapho kubhalwa khona.

Uqunga / isiqunga

Ubunjalo balo



Sikhishwe kuGcumisa noNtombela (1993:176)

Lobu utshani obuneziqu ezinkulu. Bukhula buphakame ngamasentimitha ayikhulu namashumi amabili kuya kwangamakhulu amabili namashumi amane. Izimpande zoqunga yizona ezisetshenziswa njengomuthi

UNyembezi (1992) ubuchaza lobu tshani ngokuthi utshani obumila endaweni engamatshe obusetshenziselwa ukufulela. Ubuye abuchaze ngokuthi utshani obubomvu obukhula bubebude obuvamise emingceleni yamasimu. Uqhubeka achaze ukuthi omantindane kuthiwa abafana boqunga. Izingxabo zesiqunga ziyaqotshwa kuphalazwe kubuye kugqunywe ngazo. Isiqunga singumuthi omuhle wokuphalaza kukhishwe isigcwagcwa (Gcumisa noNtombela, 1993:177).

Indawo olumila kuyo

Buthanda indawo enomswakama owanele njengaseduze kwamahlathi, imigwaqo, kwamasimu njalonjalo. Bumila emahlathini nasemahlanzeni. Luyavama ukumila phezu kweziduli.

Izifo oluzelaphayo

Isiqunga singumuthi omuhle wokuphalaza kukhishwe isigcwagcwa (Gcumisa noNtombela, 1993:177). Siphinde siququdwe umuntu osuke ezohlaba inkomo ukuze inyama yayo ihlwabuse. Izimpande zesiqunga ziba umuthi wokuchatha abantwana abancane nxa bekhathazwa abathakathi, zixutshwa nobisi ukuze ziphozise esiswini somntwana. UByrant, (1983:30) usiphakela ulwazi lokuthi uqunga lusiza ukwelapha izifo ezihlasela amathumbu. UHutchings, (1996:18) yena asivezele ukuthi isiqunga siyasetshenziswa ukugeza uma kade kushoniwe. Amanzi ezingxabo eziphekiwe ayasetshenziswa ukuqeda ukubuyisa. Sibuye sichathe abantwana abaphethwe isisu Watt noBreyer-Brandwijk, (1932). Izimpande ziyomiswa ziqotshwe kwenziwa impuphu ixutshwe nobisi lwenkomo okusanda kusengwa kuchathwe izingane ukwelapha isisu Watt no Breyer-Brandwijk, (1932:3). Isiqunga siyasetshenziswa ukugeza uma kade kushoniwe.

Ibhuma

Izingxabo zebhuma ziyasetshenziswa ukwelapha izifo zocansi (Watt noBreyer-Brandwijk, 1932 : 1). Izingxabu zebhuma zixutshwa nezinye izimila ukwenza umuthi wokwelapha ukulala kwenduku nobunyumba (Hutchings, 1996:21).

Umthente

Uhlobo lotshani obuneziqu ezihamba ngaphansi enhlabathini. Uyahlaba. Impokwe yabo iqala ngokuba mhlophe bese iba namachashazi ansomi ngokumnyama ebulilini besifazane, bese iba phuzi ngokunsundu kobesilisa. Utshani basemaxhaphozini lobu

(Gcumisa noNtombela, 1993:185). Izimpande zalobu tshani zenza umuthi wokuqeda inkwici noma ingwici (Hutchings, 1966:17).

UHutchings, (1996) uyavumelana noWatt beno Breyer-Brandwijk, (1932:2) ngokuthi izingxabo zomthente zenza isiphungo sokukhwehlela okuthiwa ugonqogonqo kanye nomkhuhlane Izimpande zomthente ziyagxotshwa, zifakwe emanzini abilayo kwenziwe isiphungo nokukhwehlela okudalwa ukungaphili kwesisu (Byrant, 1983:34). Kunesisho sesiZulu esithi umthente uhlaba uamila. UDoke, nabanye (1990:792) bawuchaza kanje umthente bathi:

It is a species of coarse sharp-pointed grass
bearing a white fluffy flower from which
many birds make their nests.

Uhlobo lotshani olumaholoholo olucijile
phambili oluba nembali emhlophe
eyimvukumvuku. Izinyoni zakhela ngayo
izidleke zazo

Ubani

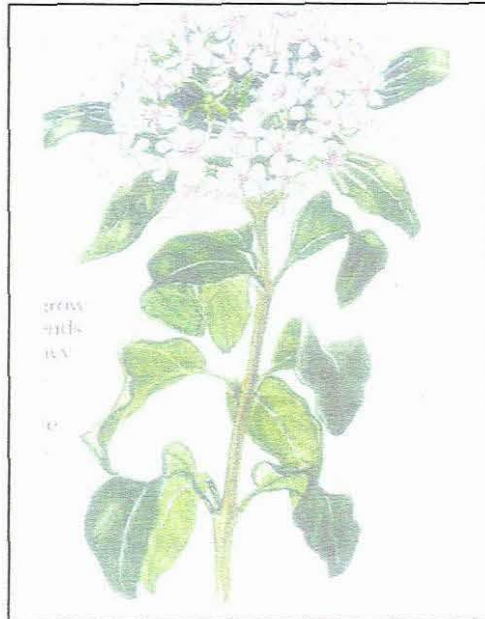
Izingxabo zobani ziyasetshenziswa ukubethelela izulu (Hutchings, 1996 : 36). Zibuye zilaphe isifo senhliziyo (Byrant, 1983:66). Ubani lwehlukene kabili kukhona oluluhlaza kanye nolumhlophe.

Isiphephetho

Izimpande ziyasetshenziswa ukwelapha ukukhwehlela nemfuluyenza (Hutchings, 1996:64).

Umqaqongo/ umqaqongo

Ubunjalo bawo



Sikhishwe kuSappi Tree Spotting KwaZulu Natal Coast and Midlands (Grant,1998:131)

Izimpande ziyagxotshwa zenziwe isiphungo kuphuziswe umuntu olunywe imamba (Byrant, 1988:81).

Amaqabunga axutshwa nezimpande kwenziwe imbiza (Hutchings, 1996:265). Lesi sihlahla sasisetshenziswa ukuphehla uzwathi emandulo. Bekuyaye kusetshenziswe amaqabunga alesi sihlahla ahlikihlwe ezandleni kanye asebusweni ukuvikela izinyosi zingamtinyeli oyozitapa. Izingxenye zalo muthi ziyazixosha izinambuzane

Lona umuthi wamankonyane. Kugxotshwa amacembe awo kuphuziswe inkonyane enomkhuhlane kanti namazinyane uyawelapha (Msimang, 1991:327). Amaqabunga, namaxolo ayahwaywa axutshwe nobisi enze umuthi wokwelapha amankonyane (Hutchings, 1996:265).

Indawo omila kuyo

Umila emahlathini kanye nasosebeni lomfula.

Izifo ozelaphayo

UHutchings, (1996:78) benoByrant, (1988:81) bayavumelana ukuthi umqaqongo uyasetshenziswa ukwelapha umuntu oshaywe inyoka. Amaqabunga awo elapha isisu esibuhlungu, abuye akhiphe izilo ezibomvu, ezinde kanye nezizicaba (Bryant, 1983:30-32). Enza umuthi owelapha isifo okuthiwa ikhambi (intestinal porester) (Hutchings, 1996:264).

Icimamlilo

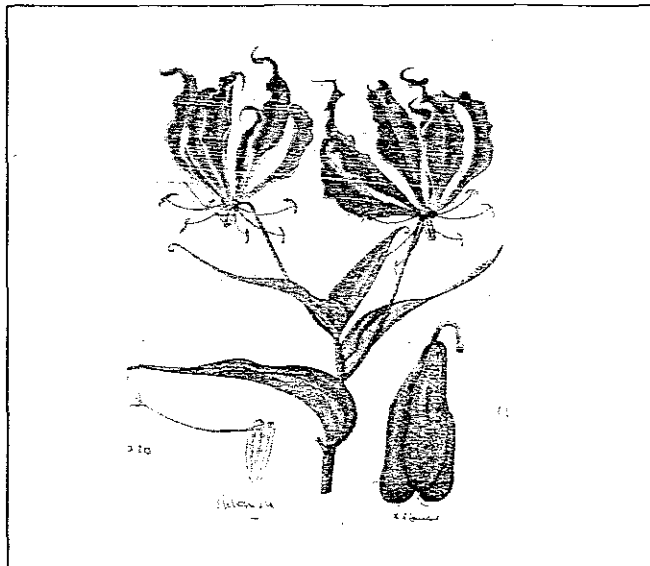
Izimpande zecimamlilo nexolo lomkhovothi kuyasetshenziswa ukwelapha umhlume (Byrant, 1983 : 40). Liyasetshenziswa ukugquma uma umuntu ephethwe imfiva (Huthcings, 1996:298).

Isundu

Izingxabo sesundu zelapha isifuba esinosi. (Byrant, 198 :47). Ameva esundu abiliswa nezimpande ukwelapha isiguli (Hutchings, 1996:22).

Ihlamvu (lomfana nentombazana / abafana) isikhwali sasolwandle

Ubunjalo balo



Sikhishwe kuWatt noBreyer-Brandwijk (1932:10)

Lesi simila sisantandela sinezigaxa, amaqabunga anezintandelana (amathendrili)

Izifo ezizelaphayo izinhlamvu

Izigaxa ziyaqotshwa zixutshwe nobisi bese kuphuzwa abaselisa abanenkinga yokulala kwenduku noma ixutshwe nokudla okuzodliwa owesilisa nowesifazane abangatholi abantwana ukuze bathole umntwana owubulili ababufunayo. Uma befuna abafana babathole noma amantombazane. Izigaxana kukhethwa lezo ezimise okwezitho zangasese zohlobo abalufunayo. Isimila siyaqotshwa zifakwe amanzi sigcinwe odiweni bedamane besiphuza labo abanenkinga yokuzala amantombazane odwa. Lokhu kuthiwa kusuke kwenzelwa ukuthi bathole abafana (Hutchings, 1996:65). Izigaxana zelapha isifo sezintwala zisize labo abalunywe amakhizane. Uketshezi oluphuma echosheni leqabunga lelapha izinduna nesikhumba (Hutchings, 1996:26). UManana, (1984:32) yena uthi lesi simila kuthathwa izimpande zibiliswe zibe isiphungo esibangwayo ovuke kuqala uvuka asiphuze, abafe imizwa yokuzala. Siye sisize ikakhulukazi kulabo umuthi ovuselela imithambo nemizwa yokuzala. Isiphungo sawo siyachamisa sikhipe amanzi ashisayo aba sesinyeni nasesizalweni. Ungumuthi wokumisela kwabangatholi abantwana.

Ugodide

Ubunjalo bawo



Sikhishwe kuWoodley, (1991:41)

Lesi simila sikhula sibe amasentimitha angamashumi amabili nanhlanu kuya kwayikhulu namashumi ayisithupha ukuphakama

Indawo esitholaka kuyo

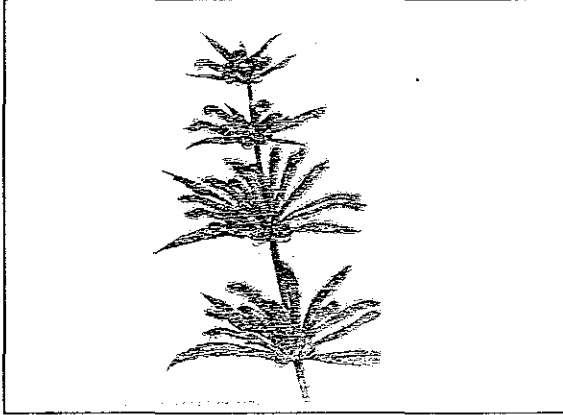
Sivame ukutholakala osebeni lomgwaqo, emasimini, emafusini, endaweni evulekile, emahlathini, emaxhaphozini, emhlabathini osadwala kanye nasemahlathini anomswakama.

Izifo esizelaphayo

Izingxabo zalesi simila zenza umuthi wokuhlanza igazi. Ezindaweni ezinjengoZimbabwe izingxabo zenza umuthi wokwelapha isinye, inyumoniya, isifo senhliziyo bese kuthi amaqabunga enze umuthi wokuchatha ukwelapha abaphethwe imfiva ikhanda kanye nemilenze (Hutchings, 1996:317). Ubuye aqhubeke uHutchings asitshela ukuthi izigaxa zenza umuthi wokuhlanza igazi kuthi ihlumela lihlikihlwe ezilondeni. UManana, (1984:60) yena uveza ukuthi izimpande zalesi simila ziyaqothwa qede zifakwe emanxebeni anhlobozonke nasezilondeni ezigubhekayo nezibhibhayo. Lo mqotho wenza ukuthi inxeba lingavundi lisheshe nokuhlangana. Izimpande ziyagxotshwa zibe impuphu zelaphe amanxeba (Byrant, 1983:77). UHutchings (1996:171) uyavumelana noByrant (1983) ukuthi izimpande ziyaqothwa ukwelapha amanxeba. Ubuye uchathwe uma umuntu ephethwe imfiva usebenze ukubethelela izulu (Hutchings, 1996:171). Izimpande zibuye ziqothwe ukwenza umuthi womhlabelelo

Umunyane / utshwalabenyoni

Ubunjalo babo



Sikhishwe kuWatt noBreyer-Brandwijk (1932:156)

Bukhula bube isihlahla esinezimbali ezibomvu, buthi abube imitha noma ngaphansi ukuphakama. Izimpande zotshwala benyoni ziyangena ezihlazini ukuze umuntu abe negazi elihle.

Indawo obumila kuyo

Bumila esigangeni

Izifo obuzelaphayo

Amaqabungana ayagxotshwa kwenziwe umuthi womkhuhlane (Hutchings, 1996:267). Ubuye welaphe ubulephelo, usetshenziswe ukugquma ukwelapha isikhumba kakhulukazi uma siluma. Wenza umuthi wokuchatha nokuphalaza kophethwe umkhuhlane. AmaZulu ayazisebenzisa kakhulu izingxabu zomunyane ukwelapha umuntu olunywe inyoka, ubuye ufakwe emakhaleni ukwelapha ikhanda kophethwe umkhuhlane omkhulu. Isiqu noma imbewu yenza umuthi wokwelapha ikhanda, umphimbo kanye namehlo. Zonke izingxenye zomunyane ezingaphezulu komhlabathi ikhona noma ingekho imbali ziyagxotshwa kwelashwe ngazo umhlume (piles) ubuye ugcotshwe ezilondeni emlenzeni nasekhanda. Ujusi womunyane ugcotshwa ezilondeni ubuye uphuzwe ukwelapha

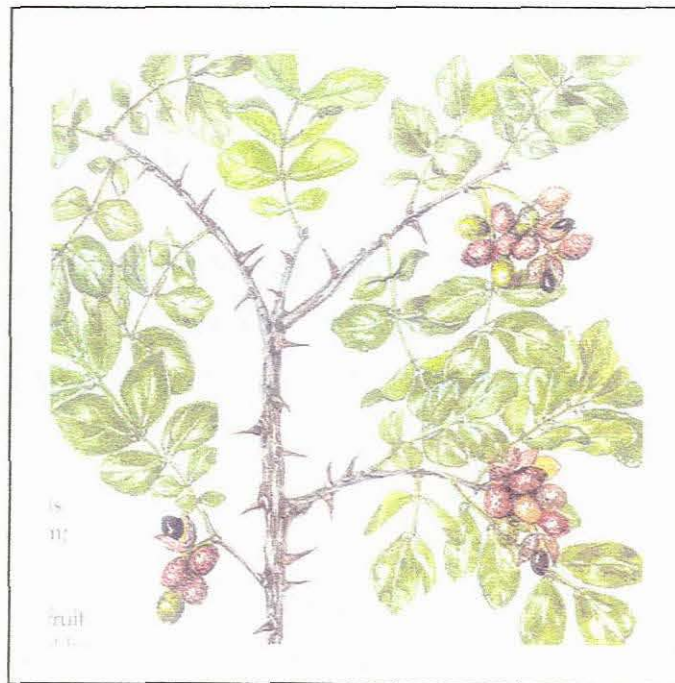
ugcusule (Watt noBreyer – Brandwijk 1932:157). Lesi simila sikhula sibe imitha noma ngaphansi. Sinezimbali ezibomvu ezinoju olumnandi. Izinyoni kanye nabantu kuyazitika ngalolu ju. Izingxabo zalesi simila ziyagxotshwa kwenziwe umuthi wokuphalaza uma kade umuntu ephuphe kabi (Hutchings, 1996:295).

Idumbe likanhloyile

Izimpande zedumbe likanhloyile zelapha isifuba esibuhlungu kanye nokukhwehlela (Byrant, 1983:50). Zibuye zenze umuthi wokukhwehlela (Hutchings, 1996:49).

Umnungumabele

Ubunjalo bawo



Sikhishwe kuSappi Tree Spotting KwaZulu Natal Coast and Midlands (Grant,1998:219)

Sinameva aqaqele kuso sonke isiqu. UGcumisa benoNtombela bawufanisa namabele etshitshi. Abanye basibiza ngokuthi umnungumabele.

Umnungumabele bese uchaziwe. Usebenza njengomviyo emfuyweni. Kunqunywa izigxotshana ezimbili ezimfushanyana, zibhotshozwe izimbobo phezulu bese kulezo

mbobo kushuthekwa iziqwana ezilingene ukungena ezimbotsheni zomunye umuthi oqinisa imfuyo onjengomviyo. Kwenye inkathi iziqwana lezi zigcotshwa amafutha okunonophalisa nokuzalanisa imfuyo anjengawemborna nje (Gcumisa noNtombela, 1993:166).

Indawo omila kuyo

Simila emahlanzeni, ezindaweni ezinezihlahla ezigqagqene ngisho nasematsheni imbala.

Izifo ozelaphayo

Isithuthwane, ukuvuvuka kwezinso, iqolo, izinso ezivuvukele, isinye nesisu sihambisayo.

Umathunga/umakhandakantshele

Izingxabo zikamathunga zelapha umkhuhlane womphimbo namakhala (Byrant, 1983:27). Umathunga uyasetshenziswa ukukhipha inyongo. Uma usetshenziswa kumele kuqashelwe ukuthi ukaleke kahle ngoba ungaba yingozi uma weqile.

Umayime

Ingxabu yalomuthi yelapha umkhuhlane (Byrant, 1983:53). Zibuye ziqothwe ukwenza izihlungu zokwelapha umuntu olunywe inyoka, ubuye wenze inembe yokubelethisa unika amandla ukuze ingane izalwe kahle kalula.

Umkhovothi

Ingxabo yomkhovothi yelapha izinyo elibuhlungu (Byrant, 1983:76) UHutchings (1996:74) uthi iyingozi le zimpande.

Umhlakuva

UByrant (1083:76) uthi izimpande zomhlakuva zelapha izinyo. UHutchings (1996:129) yena usivezela ukuthi zibuye zelaphe isinye. Umhlakuva unezimpande ezelapha izinso uma usuxutshwe nobani, isagceba, ithombonkala kanye namaqabunga omile enhlaba. Izimpande zawo uma ziqothwe kanye nomnungumabele zenza izinyo elibuhlungu likhumuzele. Kuyabonakala ukuthi imbongi kaShaka ayithandi ukuba kuphele imbewuyomhlakuva uma iyaleza ukuba kulindwe amajuba. Lilonke kuNyembezi, (1978:22) kuthiwa:

Ubhiyoze kuNomangci phezulu,
Eyakunqumel' umbango wakwaNyuswa.
Kwakungabangwa lutho kwaNyuswa,
Kwakubangwa inhlakuv' emanxiweni,
Bethi nteke! nteke, lindani amajuba.

Idololenkonyane

Izimpande zikhipha izikelemu (Byrant, 1983:32). Ngaphandle kokukhipha izilo uHutchings (1996:290) usinika ulwazi lokuthi lezi zimpande zibuye zihlafunwe ukwelapha umkhuhlane nomphimbo.

Umthuma

Izimpande zomthuma zelapha izifo zocansi zibuye zixuthswe namaxolo omthuma, lokho kwelapha ukulala kwenduku kanye nobunyumba. Ziyasetshenziswa ukwelapha umuntu olunywe inyoka (Hutchings, 1996:276). Impushana engumqotho iyangena ezihlungwini zezinyoka. Izithelo zalo muthi kwenziwa ngazo imbiza echathwayo ehlakaza igazi neqeda izinhlungu. Inkovu yezithelo ingumuthi wombandama.

Umthumana

UByrant, (1983:60) uthi umthumana kusetshenziswa izimpande zawo ukwelapha isinye nezifo zocansi.

Ijalamu

Izimpande zelapha isisu kanye nezifo eziphathelene namathumbu. UManana, (1984:32) usivezela ukuthi umqotho wezimpande wenza imbiza ehambisayo ebulala izilonda esiswini kanye nasesinyeni.

Umondi

Izimpande zomondi ziyasiza kumuntu ophethwe isisu (Byrant, 1983:33). Zibuye zisize kumuntu onenhliziyi emnyama ongathandi ukudla, ziyasiza futhi kumuntu ophethwe isisu izimpande ziyahlafunwa ukuqeda inhliziyi emnyama. Amaxolo ezimpande zalo muthi amnandi. Umqotho uyakhothwa ukuqeda ukuqumba kwesisu, isilungulela nokuvula inhliziyi.

Umnqandane

Umnqandane uqeda ukuqunjelwa kwesisu esibuhlungu (Hutchings, 1996:249). Izimpande zakhona ziyasiza ukwelapha isisu kanye nezifo zamathumbu (Byrant, 1983 : 38).

Ubuhlungwana

Izimpande ziyasiza uma umuntu ekhwehlela (Byrant, 198:49). Zibuye zenze umuthi wokuphalaza umuntu ophethwe inyongo nonenhliziyi ecanuzelayo (Hutchings, 1996:89).

Incamu

Izimpande ziyasiza kumuntu ophethwe ukukucanuzela kwenhliziyo nesisu esibuhlungu (Byrant, 1983:34). Zibuye zisetshenziswe ukuvikela izifo (Hutchings, 1996:330).

Impila

Izimpande zikhipha izilo (Byrant, 1983:32). Zibuye zisetshenziswe uma kwenziwa inembe esetshenziswa abantu abakhulelwe ibuye isetshenziswe ukwelapha abantu besifazane abangatholi abantwana (Hutchings, 1996:321). Iyasetshenziswa futhi ukuhlanza isisu.

Ulimi lwenkomo

Izigaxa ziyasiza ukwelapha isinye kanye nendlebe. Izingxabo ziyagezwa zigxotshwe bese ziyabiliswa zisefwe, bese kuconsiselwa endlebeni kathathu ngosuku. Luyasiza ulimi lwenkomo kumuntu ophethwe indlebe ephuma ubomvu. Abaningi bayasizakala noma odokotela sebethi abayohlinzwe indlebe esibhedlela (Khulu, Nhlaba 2003). UManana, (1984:62) uveza umsebenzi walesi simila othi awehluke kancane kulona ochazwa uKhulu. Uthi izimpande zalo muthi ziyaphekwa zibe imbiza yesinye esinenhlungu ezinamandla ezicinanisa ukushobinga. Kubuye kwenziwe isichonco ngesithombo sonke. Lesi sichonco siyachathwa ukuqeda utwayi nokuqubuka komzimba. Umqotho oyimpuphu unamekwa ezindaweni ezinamathumba, nasemanxebeni okushiswa umlilo ukudonsa amanzi nobomvu nokwenza amanxeba asheshe aphole.

Ugobho

Izimpande zelapha isifo samathambo, isinye, ukulala kwenduku nobunyumba (Byrant, 1983:64). Zibuye zixutshwe nomnduze namanzi kwenziwa umuthi wokwelapha isinye (Hutchings, 1996 : 220).

Ijingijolo

Izingxabu zisiza ukwelapha isifo sohudo (Byrant, 1983:30). Zibuye zixutshwe nezinye izimila ukwelapha isilonda esingapholi (Khulu, Nhlabha 2003). Izingxabo ziyasetshenziswa ukwenza inembe esetshenziswa umame okhulelwe ukuze kubelula ukubeletha.

Unsukumbili

Izimpande zikansukumbili zelapha izinso (Byrant, 1983:56) Siba isichonco sokuchathela umzimba omubi nezilonda emaphashini, esinyeni kanye nasemathunjini. Sinqanda nenkwantshu eba semzimbeni wonke. Unqanda ubuhlungu bezimbilapho.

Iqwaningi

Izingxabo zeqwaningi zelapha isifuba, ukulala kwenduku nobunyumba umzimba omubi kanye nomkhuhlane (Byrant, 1983:47).

Umthombo

Izingxabo zalesi simila zisiza umuntu ophethwe izinyo (Byrant, 1983:76). Izimpande zomthombo ziyababa (Hutchings, 1996:103). UHutchings, (1996) uyavumelana noByrant, (1983) ukuthi zimpande zalo muthi zibuye zenze imbiza yomzimba omubi.

Imvamisa lezi zingxanye zezimila ziyagxotshwa zibiliswe noma ziqothwe zihogelwe. Kungenzeka ukuthi zisetshenziswa ngenye indlela kodwa lezi ezibaliwe lapha izona ezivama ukusetshenziswa.

Umfusamvu

Amaxolo omfusamvu anqunywa abe 40mm x 60mm aqotshwe abese efakwa emanzini kwelashwe umkhuhlane. Lo muthi ubuye usetshenziselwe ukuphalaza nokuchatha,

ubuye usize kubantu abaphethwe iqolo nesisu okukholelwa ekutheni kubangwa inyongo (Hutchings, 1996:115). Ixolo lomfusamvu elilinganiselwa emasentimitheni ayisithupha, ayagxotshwa afakwe emanzini abilayo enze umuthi ophuzwayo okuphalazwa ngawo. Kwenye inkathi uyasetshenziswa ukuchathwa, isikalo somuthi siphindwa kabili (Byrant, 1983:53).

Umkhuhlu

UHutchings, (1996:158) uyavumelana noByrant (1983:37) ukuthi amaxolo omkhuhlu ayasetshenziswa ukwenza umuthi wokuchatha. Abuye aveze nokuthi ayasiza kubantu ukuchatha abantu abaphethwe iqolo nezinso. Kuhle ufakwe kancane umkhuhlu ngoba baningi asebaya kwagoqanyawo ngenxa yokungabi nesilinganiso esifanele salo mcakathi. (Donda, 2005)

Umnungwane

Amaxolo omnungwane ayasetshenziswa ukwenza imbiza yomzimba omubi (Bryant, 1983:27).

Umlungulu

Amaxolo alo muthi ayabiliswa enziwe isichonco sokuchatha umuntu ophethwe isisu segazi. Siqeda ukuqumba kwesisu sivuselele imithambo nemizwa engasezweli ubuhlungu. Umqotho uyaye ube umuthi wokuqhola amanxeba ezilonda ezibhibhayo nokunameka amathumba. Ubuye wenziwe imbiza yomzimba omubi. Iqeda izinduna nezilonda ezivela wonke umzimba. Ngumuthi othandwa abesifazane abaguqula imibala yezinto abazenza ngotshani (Manana, 1984:86)

Umphafa / umlahlankosi

Ubunjalo bawo



Sikhishwe kuGcumisa noNtombela (1993:163).

Lesi sihlahla sikhula sibe ngamamitha amabili kuya kwayisishiyagalolunye ukuphakama. Sinamaxolo aklayekile anombala ompunga noma ompunga ngokunsundu. Amaqabunga awo aluhlaza ayacwebezela avame ukuba noboya ngaphansi. Izimbali zawo zigqamile zincanyana, zithuma ngombala. Ziqhakaza kusukela kuLwezi kuya kuNhlolanja. Izithelo zawo zincanyana zivuthwa phakathi kukaMasingana noMbasa. Umlahlankosi umila emahlathini nasemahlanzeni. Uyavama ukumila phezu kweziduli njengomncaka, kanye nasosebeni lomfula

Indawo omila kuyo

Umila emahlanzeni nasemahlathini. Njengomncaka uyavama ukumila phezu kweziduli zemihlwa ezicashile kanye nasosebeni lomfula.

Izifo ozelaphayo

Awuzibheki izifo ezinjengamathumba, ukukhwehlela , isichenene kanye nokubethelela izulu. Ungumuthi wokuvala amaphupho amabi. Umlahlankosi kawubaswa. Kuthiwa umlahlankosi ngoba ngumuthi wabaphansi lona. Uyasebenza ekwelapheni izifo ezinjengamathumba, isichenene, ukukhwehlela, ukubethela izulu nokunye okuningi (Gcumisa no Ntombela, 1993:164). Izimpande ziyabiliswa kwenziwe imbiza yokwelapha izifo ezihamba ziveza amabala emzimbeni wonke, isiphungo sayo sidumaza izinhlungu, siqande usi lokukhwehlela nokucinana. Le mbiza kubuywe kuphalazwe ngayo ukudambisa izinhlungu ezihamba nomzimba wonke nesithobo sesenyelo nezindawo ezidumbileyo, izimpande ziyangena emuthini Uyaye utshalwe lapho kungcwatshwa khona inkosi (uNyembezi noNxumalo, 1977:74). Uphinde ulahle amakhosi. Yingakho nje kuthiwa umlahlankosi. Ithi ingatshalwa inkosi bese kumbozwa idlinza layo ngehlahla lomlahlankosi. Emakhubalweni okugeza abomndeni wenkosi ziyangena izimpande zomlahlankosi. Kulezi nsuku zanamuhla sekusetshenziswa umlahlankosi uma kulandwa umuntu ongashonelanga ekhaya. Kuthathwa ihlamvu lawo kuyiwe nalo lapho umphefumulo wakhe uphumele khona. Lokhu kwenziwa oyinhloko yomndeni wakhe olandwayo. Ufike akhulume naye ambize ngegama noma amthophe athi “Asihambe siye ekhaya. Usuka lapho nehlamvu lelo eliphethe emva kwakhe engabe esabheka emuva kwakhe baze bayofika ekhaya. Akakhulumisi muntu endleleni lona. Njengoba imbuzi isuke isilindile azongeniswa ngayo, uthi angangeniswa endlunkulu yakhe lona obelandiwe bese ihlahla lelo linikwa imbuzi yakhe ilidle ngaphambi kokuba ibulawe (Gcumisa noNtombela, 1993:165).

Isindiyandiya

Amaxolo esindiyandiya ayasetshenziswa ukwenza umuthi wokwelapha ukulala kwenduku (Bryant, 1983:62).

Unganu

UByrant, (1983:42) usivezela ukuthi amaxolo omganu ayasetshenziswa ukwelapha isilonda somoya. UHutchings, (1996:177) yena uthi amaxolo omganu ayasetshenziswa ukwenza umuthi wokuchatha kumuntu ophethwe umalaleveva kanye nesifo sohudo, abuye asetshenziswe ukuhlamba igazi ngaphambi komgcagco.

Unganu

Ubunjalo bawo



Sikhishwe kuSappi Tree Spotting KwaZulu-Natal Coast and Midlands (Grant, 1998)

Yisihlahla esikhulayo lesi. Siyaphakama sifike kumamitha ayishumi nanhlanu uma simile endaweni enhle. Uma kungenjalo siba amamitha ayishumi ukuphakama. Sinamaxolo amdaka noma ampunga, amaholoholo. Ayaklayeka uma sesikhulile ngokwanele. Izithelo zawo kuphiswa ngazo ingqothovu yotshwala obubizwa ngokuthi ubuganu (Gcumisa no Ntombela, 1993:61). Kuthiwa udakwe utshwala bamaganu umuntu ozifaka otavataveni ebheke ngawo omabili.

Indawo esimila kuyo

Siyathanda ukumila emahlanzeni nasezindaweni ezivulekile ezithi zivame utshani kodwa zibe nezihlahla ezigqagqene.

Izifo ozelaphayo

Amaxolo omganu elapha izifo ezibolisa izitho. Kubuye kwenziwe ingqothovu yotshwala ngezithelo zawo. Kuthiwa nezilwane zasendle ezinjengendlovu, izinkawu, izinsimango nezimfene zidakwa zibhuquze uma zike zawadla asevundile ziwacsha phansi (Gcumisa no Ntombela, 1993:161).

Idungamuzi

UHutchings, (1996:232) uveza ukuthi amaxolo nezingxabo zedungamuzi zenza imbiza yokuchatha ukusiza umuntu ophethwe umzimba omubi. Abuye asetshenziswe ukwenza umuthi wokuchatha ukwelapha umuntu ophethwe isilumo . Izimpande ziyasiza kumuntu ophethwe isifuba (Byrant, 1983:47). Zibuye zixutshwe neminye imithi ukwelapha umuntu onendle enegazi (Hutchings, 1996:234).

Ushlulamanye

UManana, (1984:90) usivezela ulwazi lokuthi amaxolo alesi simila ayaphekwa abe yisichonco esisetshenziswayo ukuphalazisa umuntu onedliso. UHutchings, (1996:233) yena uthi amaxolo alesi simila eyasetshenziswa ukwenza umuthi wokwelapha isifuba. Ingane eyatholakala ngoba iphendulwe ngehlamvu kumele imithi yayo yokuchatha ixutshwe namaxolo kashlulamanye ukuze ingabi nekhanda eliluhlaza.

Umshekisane

Amaxolo omshekisane ayabiliswa, aphuzwe, kuchathwe ngawo ukwelapha umuntu ophethwe isisu (Bryant, 1983:36). Amaxolo namaqabunga kuyasetshenziswa ukwenza umuthi wokuchatha

Umhlambamanzi

Amaxolo omhlambamanzi ayasetshenziswa ukwenza umuthi wokwelapha umkhuhlane (Bryant, 1983:55). Izimbiza zokuhlanza igazi ziyenziwa ngamaxolo nangezingxabo zomhlambamanzi (Hutchings, 1996:246).

Umqalothi

Umqalothi unamaxolo ababayo. Yilokho kubaba okufana nokwamaqabunga omsilinga nawompentshisi owenza ukuba agobise izilo esiswini maqede kunqamuke ukuhlaba nobuhlungu baso. Yizimpande zawo ezithakwa neminye imithi kube umqotho wokwelapha isifo samathambo. Izindlela zokwelapha lezi zifo ziqagulwa uByrant, (1983:66) uHutchings, (1996:238) noManana, (1984:80). Ngaphandle kwalokhu esesikushilo umqalothi uyasetshenziswa egobongweni lomlozi ngenxa yokuthi umoya womlozi uvela kumuntu owayelwa izimpi. Umqalothi udumile njengenduku eqinile emabuthweni. Yikho-ke izikhwembe kumbe igobongo lomlozi lisebenzisa umqalothi. Amaxolo omqalothi elapha isisu nesifo samathambo.

Umahlabekufeni

Amaxolo omahlabekufeni anobuthi. Ayasetshenziswa futhi ukwelapha umuntu ophethwe isisu nesifuba kanye nezinye (Bryant, 1966:60). Abuye elaphe isinye nesisu (Hutchings, 1996:166).

Umkhovothi

Amaxolo omkhovothi elapha isifo somhlume (Byrant, 1983:40). Lokhu kuyananelwa nguHutchings (1996:74) uma eveza ukuthi amaxolo alesi simila elapha umhlume.

Umsenge

UNyembezi noNxumalo, (1977:75) baveza ukuthi abantu bahlanza ngamaxolo omsenge bakhiphe inyongo kanti eVenda naseZimbabwe khona bayawasebenzisela ukwelapha umalaleveva (Hutchings, 1996:22). UManana, (1984:82) yena uqhamuka nolwazi lokuthi izimpande zomsenge ziba umuthi wokugeza abantwana abazelweyo ukwenza isikhumba sibukeke negazi elihle, nomzimba oqinile. Uma umuntu ebona ukuthi wedelelwa ngoba kwesatshwa lowo oyisikhondlakhondla uye athi:

Ubalekela umnqawe uza emsengeni?

Kuyabonakala ukuthi umnqawe unameva kepha umsenge awunameva. Iphunga lomsenge liyathandeka kuNomkhubulwane. Yikho amantombazane ebhica amaqabunga uma lomile, eyokhulekela imvula entabeni. Avamisa ukwehla nayo eseyibelethe imvula. Ngelokho umsenge usindisa zonke ezinye izimila nezilwane endlaleni engadalwa isomiso esenziwa izenzo ezimbi zesintu ezicasula zicike inkosazana yezulu uNomkhubulwane. Ngaphandle kwalokho umuntu okade enemandla uma eseluphele ulubeka ngembaba elokuthi : Goba msenge udliwe izimbuzi (Donda, 2005).

Umbangandlala

Amaxolo alesi sihlahla enza umuthi wesilumo elapha nobuchoboka, abuye asetshenziselwe futhi nokukhipha izilo emahhashini (Nyembezi noNxumalo, 1977:74). Amaxolo elapha umkhuhlane nomzimba omubi (Hutchings, 1996:224).

Ngokuvamile izimila okusetshenziswa kuzo amaqabunga ziyagxotshwa zikhanywe noma kufakwe amanzi bese ziyaphuzwa kuphalazwe noma kuchathwe ngazo. Ingaba khona enye indlela ezisetshenziswa ngayo; kodwa lezi ezibaliwe izona ezivame ukusetshenziswa kakhulu. UDIamini, (1983) uma ebonga isilo uZwelithini ulokotha umbangandlala uma ethi:

Ugadle kabi Mageba,
Ugadle ngenduku yombangandlala,
Ngob' ugadle ngoNzuza benoNhleko

Kulezi zibongo kuba sengathi la makhosi uZwelibanzi Nzuza noNhleko ayizintekentekana zemitekete kanti akunjalo. Izeluleko zawo ziyokwelapha umchoboka wesizwe. Kuyophuma izilo ezihlupha isizwe esiswini.

Uxhaphozi

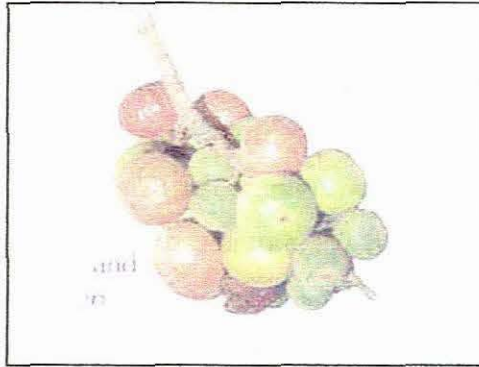
Amaqabunga alesi simila ayagxotshwa axutshwe namanzi kwenziwe umuthi wemfiva (Bryant, 1983:43). Abuye elaphe izifo zocansi kanye nezinye. Amacembe abiliswa namanzi kwenziwe isiphungo somkhuhlane (Hutchings, 1996:100). Amacembe kaxhaphozi ayasetshenziswa nemithi yokwelapha umhlume

Idlebelendlovu

Amaqabunga edlebelendlovu elapha isisu (Bryant, 1983:33). Axutshwa nezinye izimila ukwelapha izifo zesisu nesinye (Hutchings, 1996:207)

Umkhiwane/intombikayibhinci

Ubunjalo bawo



Sikhishwe kuSappi Tree Spotting KwaZulu Natal Coast and Midlands(Grant,1998:185)

Lesi isihlahla sithela amakhiwane. Sivame ukutholakala emahlanzeni. Kunesisho esithi ikhiwane elihle ligcwala izibungu. Okungukuthi umuntu ungambona emuhle ngaphandle kanti izenzo zakhe zimbi. UShange, (1982:78) yena ubeka kanje ngalesisaga uthi:

Lesi saga siyasetshenziswa ukubabaza izezo
sesimilo esibi. Sibuye sichaze ukuthi
imvamisa abantu abahle ngebala abavami
ukuba nezimilo.

Lesi sithelo ungasifika sisihle sithothombe kanti phakathi sinezibungu. UNxumalo, (1996:90) ubeka kanje ngalesi simila uthi:

Noma amakhiwane evamisile ukuba
nezibungu kodwa ayathandeka kakhulu
ngoba nasendulo ayesindisa izihambi.

Nakulezi nsuku amakhiwane asevisilomo ezindaweni eziningi ikakhulukazi emakhaya. Isithelo somkhiwane singaphansi kwempentshisi. Amakhiwane anezindumbu eziningi ezincane. Kunenkolelo yokuthi uma ufuna angakuphathisi ngesisu uma usuwadle kakhulu uhlikihla elilodwa esiswini (Mathenjwa, 2004).

Indawo esimila kuyo

Sivame ukumila emahlanzeni.

Izifo esizelaphayo

Amanzi awubisana alesi simila elapha amehlo abuhlungu, izilonda zokusha, nezibhibhayo. Amaxolo aqothiwe elapha ukuqubuka bese kuthi amaqabunga namahlamvana alo muthi agxotshwe kwenziwa imbiza elapha uhudo, ubulephelo, isithuthwane, ukuvuvuka kanye nokusiza umuntu odle ushevu. Izingxabo namaxolo omkhiwane kuyaxutshwa kwenziwe umuthi wokwelapha umuntu onezilonda emaphashini UHutchings, (1996:75) uyavumelana no Walt no Brandwijk, (1932:35) ukuthi umkhiwane welapha isifuba. Izingxabo amaxolo namaqabunga alo muthi enza umuthi ophuziswa isigqala. AmaVenda enza umuthi wokukhipha umzanyane kwinkomazi ezalayo (Watt noBreyer – Brandwijk, 1932: 35). Ubuye wenze isichonco okubiliwa amaxolo namaqabunga kugezwe ngaso imibele yezinkomo khona zizokwehlisa kakhulu zibuye ziphuziswe ukuze ubisi lube luningi. IBhayibheli ku11 Amakhosi 20:7 liveza ukuthi umkhiwane welapha amathumba:

Wathi ulsaya: Landani isigaxa somkhiwane.
Basilanda, basibeka ethumbeni, wasinda.

Ucathucathu/uvemvane

Amaqabunga alesi simila elapha izifo zocansi (Bryant, 1983:60). UHutchings (1996:200) uyavumelana noByrant ekutheni lesi simila siyazelapha izifo zocansi. Amacembe agxotshiwe ayasetshenziswa ukugcoba izilonda esithweni sowesilisa sangasese. Ayasetshenziswa futhi amacembe ovemvane engxubeni yomuthi wokwelapha izintwala zengulube.

Isithathe

Amaqabunga akhona elapha izifo zesikhumba kanye nokushoshozela kwesitho sangasese kwabesifazane (Bryant, 1983:73). Ayasiza uma egxotshiwe ukuhlikihla amalonzana emlonyeni kanye nokuqubuka ezinganeni (Hutchings, 1996:150).

Umnukambiba

Amaqabunga akhona elapha izilo emathunjini (Bryant, 1983:30). Uyasetshenziswa njengembiza yokukhipha inyongo (Hutchings, 1996:153).

Umthunduluka

Amaqabunga omthunduluka elapha isidina (Bryant, 1983:74). Ayasetshenziswa ukwenza umuthi wokugeza amehlo uma umuntu ephethwe amehlo (Hutchings, 1996:83). Uma amathunduluka esevuthiwe aba nombala ombomvu. Umuntu uwaconsela amathe ewabuka nje. Imbongi kaCetshwayo ifanisa umsoco wamathunduluka nobumtoto bokuhlabana qede kuzuzwe umbuso wobukhosi lezwe lakwaZulu kuNyembezi, (1978:96):

Umthunduluk' ovuthw' eNdulinde,
Izigqoza zawulabalabela

Umkhiphampethu

Amaqabunga kanye nesiqu kwelapha umuntu olunywe inyoka (Bryant, 1983:81). UHutchings, (1996:132) yena uveza ukuthi amaqabunga alesi simila asiza ukwelapha umuntu ophethwe isifo sezintwala. Amaqabunga ayagxotshwa acolisiswe afakwe enxebeni lenkomo ukuze kuphume izimpethu nenxeba livaleke masisha. Elinye igama lomkhiphampethu insiphane.

Umsinsi

Amaqabunga omsinsi ayasiza kumuntu ophethwe isifo socansi nonenkinga yesinye abuye elaphe indlebe ebuhlungu (Bryant, 1983:75). UHutchings, (1996:144) yena uveza ukuthi elapha izifo zocansi kanye neqondo uma exutshwe nezinye izimila. UHutchings, (1996) uyavumelana noManana , (1984) ukuthi lesi simila siyasetshenziswa ukwelapha isifo socansi.

Umakhuthula

Amaqabunga omakhuthula asiza ukukhipha izilo (Bryant, 1983:32). Uyakhuthulula njengegama lawo.

Uselwa

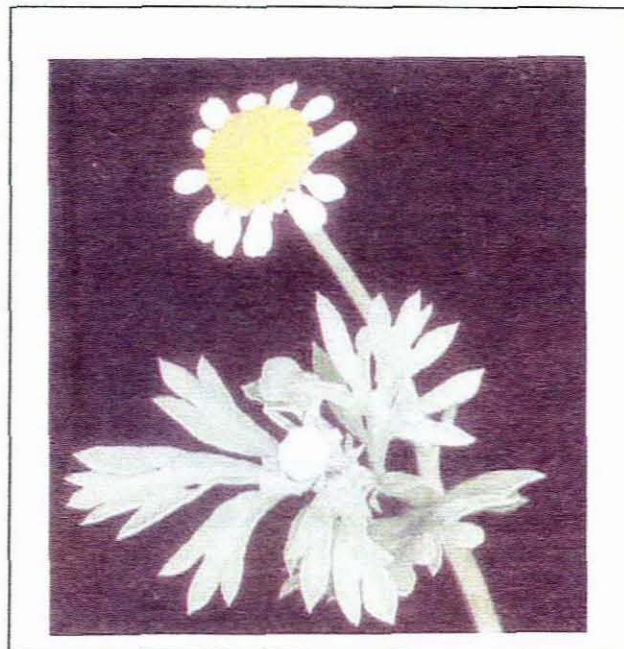
Amacembe akhona elapha umuntu ophethwe isisu (Bryant, 1983:33). Ayasetshenziswa axutshwe nezinye izimila ukwenza umuthi wesisu obuye uchathwe futhi (Hutchings, 1996:306).

Umvuthwamini

UByrant (1983:33) noHutchings (1996:299) basho ngazwi linye ukuthi amaqabunga alesi simila ayasiza kumuntu ophethwe isisu kanye nohudo . Abuye axutshwe nezinye izimila ukwenza umuthi wesisu, ayagxotshwa afakwe emanzini abandayo.

Umhlonyane

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981:154)

Yikhambi leli elimila libe amasentimitha angamashumi amathathu kuya emashumini ayisithupha. Isiqu sawo sithambile simpunga ngokuluhlaza okotshani kodwa kwenye inkathi la maqabunga ampunga ngokuluhlaza okotshani amise okwezindlebe zempunzi. Imbali yaso inombala omhlophe nophuzi. Umhlonyane uqhakaza kusukela kuMfumfu kuya kuNtulikazi kodwa kubuye kuhluka ngezindawo. ENTshonalanga Kapa uqala ukuqhakaza ngoZibandlela.

Indawo omila kuyo

Uthanda izindawo ezinomswakana, eduze kwamanzi noma emanzini. Uyayithanda kakhulu indawo enethunzi

Izifo ozelaphayo

Amaqabunga omhlonyane ayasiza ukwelapha umzimba omubi (Bryant, 1983:53). Abuye elaphe isisu esibuhlungu, kanye nemfiva. Leli khambi lisiza ukudambisa izinhlungu zemfiva nesisu (Bona, kaLwezi 1998:119).

Izimpawu zesifo emfuyweni esidlile

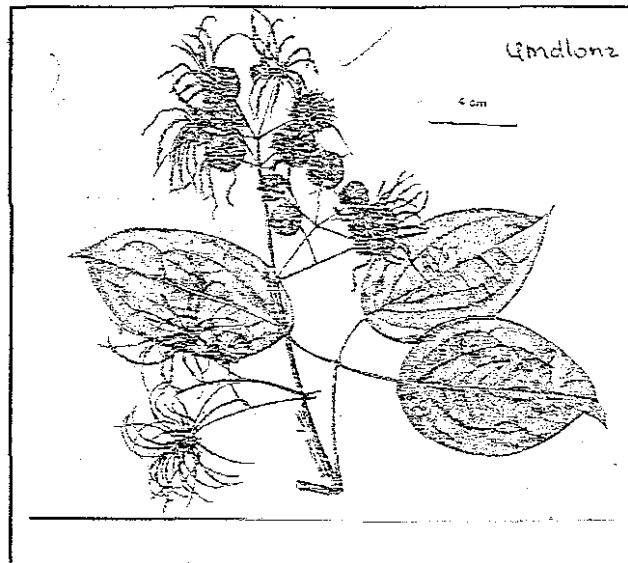
Imfuyo esithole lobu buthi ibonakala ngokuthi ihlome ikhanda phansi izihlome noma kuphi. Iyahamba ingazi lapho iyakhona ekugcineni ibe ngathi ishaywe impundulu, esinda lapho kuthatha isikhathi ukuthi isinde.

Uqadolo/ucadolo

Amacembe awo elapha isisu esibuhlungu. Ayabiliswa kuchathwe ngawo (Hutchings, 1996:324). Kanti futhi ucadolo wenza imifino uma isemincane ngoba uma isikhulile iyababa.

Ikhambi lezintwala / indlondlo / umdlonzo

Ubunjalo balo



Sikhishwe kuWoodley (1991:41)

Lesi sihlahla sisantandela. Sikhula ngokubambelela kwezinye izihlahla. Siyafinyelela emamitheni amane ukuphakama

Indawo esimila kuyo

Sivame ukuthandela eminye imithi sibuye sitholakale osebeni lwemigwaqo, emahlathini, emifuleni kanye nasemafusini (Woodley 1991: 41).

Izifo esizelaphayo

Amaqabunga kanye neziqo kwenza umuthi wemfiva ubuye welaphe izigaxana ezibakhona ezithweni zangasese zowesilisa. Indlondlo ibuye yenze umuthi wokwelapha imfuyo. Uyingozi lo muthi uma uke wawuhogela, kanye nasemehlweni uma usuqotshiwe (Hutchings, 1996:314). Izimpande ziyabiliswa zibe imbiza ephuzwayo ibuye ichathwe nxa owesifazane enesigaxa esiswini esigijimayo njengengane. Amakhasi neziqo zalesi simila kwenziwa ngawo imbiza yokuchatha kuphuziswe izingane ezincane nxa zingenwa umkhuhlane. Kulabo abanesifo sokuwa, usiza ukuqeda ubuhlungu bamahlombe.

Amaqabunga elapha isinye esibuhlungu kanye nezifo zocansi (Bryant, 1983:57 no 59). Enza umuthi wokuchatha ukwelapha isisu nesinye (Hutchings, 1996:99). Amaqabunga elapha isinye esibuhlungu kanye nezifo zocansi (Bryant, 1983:57 no 59). Enza umuthi wokuchatha ukwelapha isisu nesinye (Hutchings, 1996:99). UHutchings uvumelana noBryant ekutheni lo muthi welapha isisu.

Ibohlololo

Amaqabunga alesi simila elapha izifo zofuba (Bryant, 1983:48). Kwenziwa umuthi wokuthoba umuntu owenyelile novuvukile (Hutchings, 1996:113).

Ubuhlungwana

Amaqabunga alesi simila elapha amanxeba kanye nomzimba omubi (Bryant, 1983:52 no 77). Amaqabunga nezimpande kuyaphuzwa kuchathwe ukwelapha umuntu ophethwe umzimba omubi.

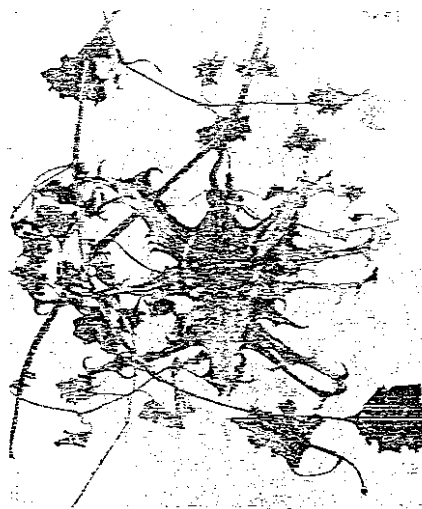
Ibhinini

Amacembe noma izithelo zalesi simila akhipha izilo ezinhlobonhlobo (Bryant, 1983:32).

Ayahlafunwa ebaba enjalo

Iloyi

Ubunjalo balo



Sikhishwe kuWatt noBreyer-Brandwijk (1932:157)

Amaqabunga eloyi avama ukungena uma kukhiwa imifino ngokunganakekeli. Linobungozi ngoba uma kwenzekile umuntu walidla uyahlanya. Lidume kakhulu ngobungozi. Yilokhu kuhlanya komuntu odle amacembe eloyi okwenza ukuba imbongi kaDingane kuNyembezi, (1978:49) ithi:

UVezi ngimfumane bemzila,
Ngafike ngamudla,
Kanti ngizifak' iloy' esiswini.

Kule migqanyana kuphalalwa umkhosi wokuthi uDingane uyingozi njengeloyi.

Indawo elitholakala kuyo

Iloyi livama ukutholakala ezindaweni ezinomquba.njengasesibayeni.

Izifo elizelaphayo

Amaqabunga alo ayagxotshwa anameke ithumba ukuze lisheshe livuthwe lizokhanywa. Kwamanye amazwe njengaseZimbabwe amaqabunga ayabhenywa ukwelapha (i-asma) isifuba somoya. UHutchings (1996:280) uvumelana noManana,(1984:34) ukuthi leli khambi lelapha isifuba esicinananyo. Amaqabunga eloyi ayomiswa aqothwe abhenywe njengegudu ukwelapha ukucinana kwesifuba Amacembe elapha izilonda kanye nezifo zesikhumba (Bryant, 1983:73). Amaqabunga eloyi ahlanganiswa nezinye izimila ukwelapha ihabiya kwenziwe nombhemiso wokwelapha ikhanda nesifuba (Hutchings, 1996:280). Amacembe abuye futhi anxanxathwe abekwe phezu kwesilonda, elaphe umzimba omubi kanye namathumba (Hutchings, 1996:280)

Isithumana

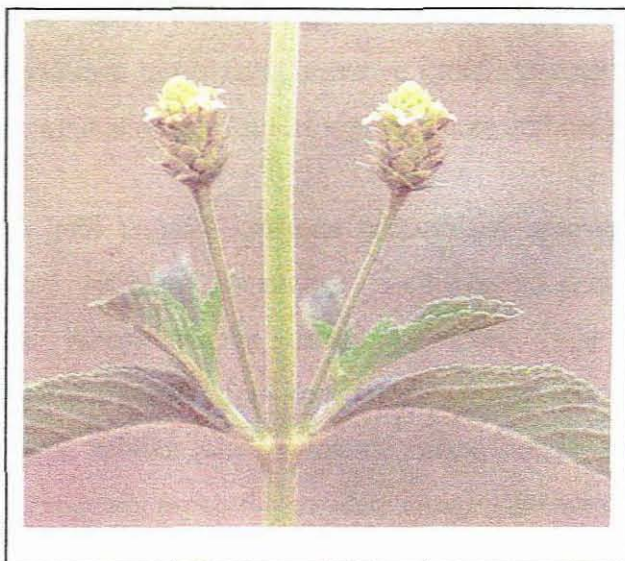
Amacembe esithumana asiza kumuntu ophethwe isidina (Bryant, 1983:74). Abuye elaphe abesilisa abanenkinga yesinye (Hutchings, 1996:276).

Ubuvimba

Amaqabunga ayasiza ezifweni zesikhumba kanye nezilonda (Bryant, 1983:73).

Umsuzwane

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981:123)

Lesi sihlahlana sikhula sifinyelele emamitheni amabili ukuphakama.. Izingxenye zonke zomsuzwane zinephunga elimnandi. Izimbali zomsuzwane zincane ziphuze ngokuphaphathekile. Sitholakala emahlathini. Izinyanga ziwubiza ngokuthi umpishimpishi.

Indawo esimila kuyo

Uvame ukumila ngaphansi kwemithi, onqenqemeni lwemigwaqo, kanye nasemadlelweni. Uthanda kakhulu indawo eyisihlabathi.

Izifo ozelaphayo

Amacembe omsuzwane asiza umuntu ophethwe isilonda okuthiwa isigwebedla kanye nomzimba omubi (Bryant, 1983:43, 55). Abuye enze umuthi wokwelapha umkhuhlane nokukhwehlela (Hutchings, 1996:263). UHutchings, (1996:263) uyavumelana noMsimang (1991:326) ukuthi lo muthi awuwubheki umkhuhlane. Amaqabunga uyawahlilikhla uwahogele uma uphethwe ikhanda. Amaqabunga abuye angene nasentelezini yokuchela ekhaya. UNgwenya, nabanye (2003) baveza ukuthi uma ufwicwe izulu ehlane, unxanxatha amaqabunga ukhwife ngawo ukuze umbani ungezi kuwe.

Amaqabunga aso anuka kabi ungathi kukhona oshintshe umoya. Amaqabunga alo muthi axutshwa namanzi ashisayo kwenziwe isichonco ukwelapha okhwehlelayo nophethwe umkhuhlane. Abuye elaphe umqubuko kanti futhi abuye agcotshwe emzimbeni ukuvikeleka ekulunyweni izinja kanye nezingwenya (Hutchings, 1996: 263). UManana, (1984:84) yena usinika ulwazi lokuthi amaqabunga aso enza isichonco sokuchatha nokuphuza ukunqanda umkhuhlane odala ukuqhuqha nokujuluka

Izimpawu zesifo esilwaneni esidle lesi simila

Izilwane ezidle lesi simila ziba nenkinga yokuluma kwesikhumba. Ziyazenwaya, kuthi ubuso, amehlo namakhala kuvuvukale.

Unukani

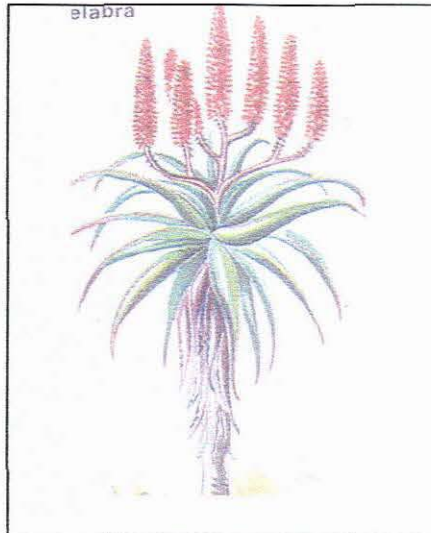
Amaqabunga kanukani ayasiza kumuntu ophethwe isinye (Bryant, 1983:58). Leli khambi linuka kabi.

Isibangamlotha

Amaqabunga esibangamlotha asiza umuntu ophethwe isisu (Bryant, 1983:33). Ayasetshenziswa ukwelapha isisu nesinye (Hutchings, 1996:164).

Inhlaba

Ubunjalo bayo



Sikhishwe ku-Food and Agriculture Organisation of the United Nations (1988:69)

Kunezinhlalo ezingamakhulu amabili nanhlalo zenhlaba. Amaqabunga ayababa ha. Izimbali zayo kuthiwa uvovo, ziyamuncwa zinoju olumnandi. Ivame ukuqhakaza ngenyanga yesihlalo yonyaka okuthiwa uNhlaba.

Indawo emila kuyo

Ithanda izindawo eziwugagade. Amaqabunga ayo ayigqinsi ukugcina amanzi.

Izifo ezelaphayo

Inhlaba umuthi wokwelapha umbandama, amanxeba kanye namathumba, kanti futhi ikhipha izilo. Amaqabunga ayagxotshwa athelwe amanzi elaphe ophethwe isisu ikakhulukazi uma sihlaba. Iyagxotshwa iphuzwe ukugomela umkhuhlane wayo uma isizoqhakaza. Umkhuhlane oba ngale nyanga yokuqhakaza kwayo kuthiwa umkhuhlane wenhlaba. Amacembe enhlaba elapha izifo zocansi (Bryant, 1983:59). Abuye elaphe izilonda ezingapholi (Hutchings, 1996:33). Ayasiza ukwelapha umkhuhlane ikakhulukazi ngenyanga kaNhlaba (UMadondo, 2004). UHutchings, (1996:35) uveza ukuthi uketshezi lwenhlaba enhlobonhlalo luphuzwa abesifazane ukuvikela ukukhulelwa.

Isibhaha

Ubunjalo baso



Sikhishwe kuZululand Observer (Lwezi 2004:25)

Lesi sihlahla side sincane sihlala siluhlaza. Sikhula sibe ngamamitha ayishumi ukuya phezulu. Sinexolo elimaholoholo elibomvana ngaphakathi . Amaqabunga alesi sihlahla angamasentimitha ayisithupha ayacwebezela. Phakathi kwamacembe kuba nezimbadlana eziba nezithelo ezizindilinga eziba phuzi uma sezivuthiwe. Isibhaha siyikhubalo. Lo muthi uyaququdwa uma uphethwe umkhuhlane. Uyababa kakhulu (Msimang, 1991:326). Aphinde avume uNyembezi (1992) ukuthi isibhaha umuthi oyikhubalo onexolo nezimpande ezibabayo kakhulu. Uyaququdwa uma ukhwelwe ukhuhlane. Ezitolo ezaziwa njengezitolo zempilo ngoba zidayisa ukudla nemithi ethakwe ngokwemvelo lapho imithi ingafakwanga amakhemikheli okuyigcina isesimweni esifanele, isibhaha siyadayiswa sesenziwe umuthi wokulwa namagciwane ahlasele umuntu (antibiotic). Lobu ubufakazi obugcwele bokusetshenziswa kwezimila zomdabu ukwenza imithi yesilungu.

Ukubaba kwesibhaha kufaniswa nomuntu onolaka olubi olungalawuleki. Imbongi kaDingane, kuNyembezi, (1978:49) ithi:

Indiha lebabayo enjengesibhaha;
Sona sibaba kuMashanga.

Kuyabonakala ukuthi ukugoduswa kukaMahashanga esibayeni saseMgungundlovu ondonga zibomvu kukucacisa ngaphandle kokunanaza ububhaha nobundiha bukaDingane. Izinsizwa zasoSuthu zibuka isibhaha njengomuthi obabayo, okhakhathayo nophimisisayo uma bekhuya isaga bethi:

Uphimisa nje kubabani?
Kubab'isibhaha
Isibhah;umakhakahatha
Isibhaha ha.

Esase Mkhuze sinjani?
Isibhaha ha!
EsaseMaqongqo?
Isibhaha ha.

Indawo esitholakala kuyo

Sithanda izindawo ezingamahlathi asogwini. Siyatholakala kwaZulu-Natali, eMpumalanga neNtshonalanga yeGauteng kanye naseSwazini.

Izifo esizelaphayo

Ixolo lalo muthi liyasetshenziswa ukwenza imbiza yokwelapha imfiva, umalaleveva, umkhuhlane, izifo zocansi, isinye nokuqunjelwa kwesisu. Selapha nomdlavuzi, isifo samathambo kanye nezilonda esiswini sigcotshwe nasezilondeni. Akumele lesi simila sisetshenziswe umuntu okhulelwe ngoba kungachitheka lokho akuthwele.

Ugagane

Ubunjalo balo



Sikhishwe ku-Sappi Tree Spotting KwaZulu Natal coast and Midlands Grant, (1998:267)

Ugagane ludume kakhulu ngameva alo abuhlungu ngokuhlanyisayo. Lunezimbali ezinhle ezixube umbala ophuzi nobomvu ngokuphaphathekile. Lezi zimbali ebusika zikhipha imidumba enezinhlamvu. Amaqabunga alo aluhlaza okotshani mancane antekenteke. Amaxolo alo muthi ansundu ngokuphaphathekile. Ugagane luyatshalwa engadini lungaba isihlahla esizimele noma uthango. Aluzwani nendawo elala iqhwa kodwa luyakwazi ukumela isomiso.

Indawo olumila kuyo

Luvame ukumila emahlanzeni

Izifo oluzelaphayo

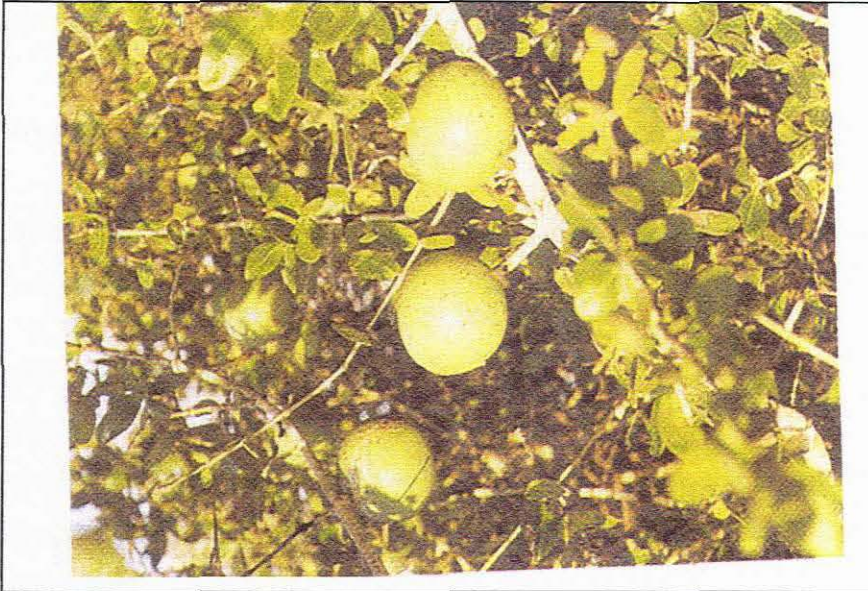
Izingxabo zogagane zixutshwa namaqabunga ukwenza imbiza yokwelapha izinyo elibuhlungu , amehlo abuhlungu kanye nesisu. Imbiza eyenziwa ngezingxabo zogagane uma ike yaphuziswa abantwana. bayabuyisa bahude (Hutchings, 1996:125). Izimpande zogagane zibuye zithakwe nomuthi wokuqinisa induku kumbe ubhoko lwesisu lungawi kalula (Donda, 2005).

Ibhucu

Amacembe ebhucu elapha izinduna ebusweni (Bryant, 1983:73). Abuye elaphe ukuqaqamba kwezins (Bona, Lwezi, 1998:119). Liyasetshenziswa ukukhipha intelezi eqinile egazini lomuntu.

Umhlala

Ubunjalo baso



Sikhishwe kuGcumisa noNtombela (1993:157)

Amahlala izithelo esithelwa umhlala. Umhlala yisihlahla esifushane. Asivami ukuphakama sedlule amamitha ayi-7,5. Siwuhlobo lomkhombazulu, nomqalothi. Unamaxolo ampunga ngombala omaholoholo. Sinameva aqondile. Izithelo zawo okuthiwa amahlala ziyindilinga zinkulu, zithi azibe ngaphezudlwana kwamawolintshi. Amahlala anephunga elimnandi elizwakala uma eseqala ukuvuthwa noma esevuthiwe. Izinhlamvu namagobolondo awadliwa ngoba anobuthi. Amahlala angavuthiwe ayingozi uma edliwa ngoba umuntu owadlile uyabuyisa (FAO, 1988:478 Amahlala ayindilinga, igobolondo lawo lilukhuni, libushelelezi, liluhlaza uma engakavuthwa kodwa uma esevuthwa abangathi ampofu. Izinhlamvu zinamathela enyameni yehlala. Ubuthumbu bawo buwushukela, bumnandi behla esiphundu. Kudala lolu hlobo lwesithelo

lwaluthathwa ngokuthi olwezingane ngoba izona ezaziludla kakhulu. Kwenye inkathi amanzi aphuma kulo ayafakwa ephalishini elimanzi. Kuthiwa izingane yizona eziwabona kuqala amahlala ukuthi asevuthiwe. Atholakala kusukela kuMandulo kuya kuLwezi. Izithelo zingangoswela, ziyizigubhu, zilukhuni, zisakazwa phansi umuntu ngaphambi kokuthi akwazi ukuzidla (uNyembezi noNxumalo, 1977:71). Amahlala ayizindilinga, zinkulu zithi azibe ngaphezudlwana kwamawolintshi. Ziluhlaza uma zisencane. Kanti uma sezivuthwa zibathuma. Zinezinhlamvu phakathi okuyizona ezidliwayo ngokumunyungwa (Gcumisa noNtombela, 1993:157). Izinyanga ziwubiza ngomazungeza ngoba umuntu akaliboni ihlala eselivuthiwe, ulokhu ewuzungeza umhlala.

Izindawo omila kuyo

Isithelo sehlanze lesi. Sithanda izindawo ezivulekile esinezihlahla ezigqagqene naseduze kwemifula.

Izifo ozelaphayo umhlala

Umuthi omkhulu kakhulu ekwelapheni. Izimpande kuphalazwa ngazo. Zona futhi izimpande nawo amahlala uqobo athaka izibiba zamanxeba okulunywa inyoka (Gcumisa noNtombela, 1993: 157–158). Izimpande zomhlala ziyaqothwa zibe impushana ekhothwa umuntu olunywa isisu. Izithelo zawo ziyapholisa esifubeni esihlala sibuhlungu senze isisu sengane sihlale sipholile (Manana, 1984:25). Izimpande zisiza umuntu olunywe inyoka. Zibuye zixutshwe namahlala angakavuthwa kwenziwe umuthi wemfiva namehlo abuhlungu (Hutchings, 1996:238). Izigangi ziwuzungeza isikhathi eside umuzi, zingasheshi ukuphumelela ukuganga.

Umadlozana

Ubunjalo bawo



Sikhishwe ku-Gcumisa noNtombela (1993:162)

Ngumuthi wamadlozi lona futhi ubuye usetshenziswe ekuphehleni amathwasa. Izangoma ezimnkantsha ubomvu ziyawusebenzisa ngaphambi kokuba zishaye umhlahlo. Lo muthi abanye bawubiza ngokuthi umlulama omncane. Lesi simila sikhula sibe ngamamitha ayishumi. Amaxolo aso ansundu. Amaqabunga aso akhula abe amasentimitha ayishumi kuya kwayisikhombisa ubukhulu. Athambile anoboya ngaphansi. Izimbali zawo ziqhakaza ngoNhlolanja. Zimthubi zibe luhlaza ngokungathi akube mhloshana. Uthela kusukela kuLwezi kuya kuMbasa. Uthela izithelo ezilukhuni eziphenduka zibe mnyama uma sezivuthwa. Zivuthwa phakathi kukaNhlolanja noNtulikazi. Sivame ukumila emahlathini kanye nasonqenqemeni lwamahlathi, ogwini lwemifula kanye nasezindaweni ezivame amatshe.

Indawo omila kuyo

Sivame ukumila emahlathini, onqenqemeni lwehlathi, ogwini lwemifula kanye nasezindaweni ezivame amatshe.

Izifo ozelaphayo

Uyasetshenziswa ukwelapha isifo senhliziyo, nobuhlungu bomgogodla. Kuyingozi ukuweqisa ngoba unobuthi.

Iklolo/ilalanyathi

Ubunjalo balo



Sikhishwe ku-Sappi Tree Spotting Highveld and the Drakensberg (1998:83)

Iklolo ngesinye sezihlahla ezingashaywa umphezulu. Sinamandla okuchiliza umbani uma uthi uyasondela. Sivame ukungedluli emamithemi amane ukuphakama. Simamaxolo ampunga. Amagatsha aso avame ukuba nobuyephuyephana beziboyana eziphuzi. Lo muthi kuthiwa futhi ilalanyathi. Limila libe yisixha. Amaqabunga eklolo ampunga ngokuluhlaza, angamasentimitha ayisithupha ubude kanye nobubanzi. Liqhakaza phakathi kukaLwezi noNdasa. Izimbali zalo ziyiphuzi, ziba yisixukwana egatsheni. Izithelo zeklolo zincanyanyana, zibomvana ngombala. Zivuthwa kusukela kuMbasa kuya kuNhlabane.

Indawo elimila kuyo

Limila ehlanzeni. Kwenziwa ngalo abafana bokuxosha izulu ngoba singumuthi ongashaywa yizulu.

Izifo elizelaphayo

Liyasetshenziswa futhi ekwelapheni abanemithambo negazi elingasebenzi kahle kanye nalabo abangenayo inzalo. Liyasetshenziswa nasekwelapheni uzagiga. Lixutshwa nemithi yokuqinisa induku nokushubisa ubuntu bomuntu wesilisa.

Umbinda / isibinda

Ubunjalo bawo



Sikhishwe ku-Gcumisa noNtombela (1993:170)

Lesi sihlahla siluhlaza cwe. Siwuhlobo logobandlovu. Sikhula sibe phakathi kwamamitha amahlanu. Kuthuka nje kwenzekile sibe amamitha ayishumi ukuphakama. Amaxolo aso ampunga ngokuluhlaza kuyela ngasekubeni nsundu. Uma sesikhulile ngokwanele isiqu saso siba nemisele ebheke ezansi. Amaqabunga kanye namagatsha aso aphuma ubisi oluphuza ma uwephula. Lesi sihlahla senezimbali ezimhlophe noma ezithubi. Ziqhakaza phakathi kukaLwezi noMasingana. Ziba amamilimitha ayishumi nanhlanu ubude. Izithelo

zawo zivuthwa kusukela kuNdasa kuya kuNhlangulana azidliwa lutho, kanti ziyakhanga. Zikhula zibe amasentimitha amabili ubude. Sithela izithelo eziningi ngesikhathi esisodwa

Indawo otholakala kuyo

Umila emahlathini kanye nasezindaweni ezinamatshe.

Izifo ozelaphayo

Usetshenziswa njengeklolo ekuphebezeni izulu. Kwenziwa ngawo umuthi wokwelapha izindlebe ezibuhlungu. Ubisi lombinda luyasetshenziswa ekuthakeni izitoxoyi zokubethelela izulu (Gcumisa no Ntombela, 1993:161).

Umnqandane / isizimane

Ubunjalo bawo



Sikhishwe ku-Gcumisa noNtombela 1993:171)

Umnqandane ukhula ube yizixha, kanti ezinye zikhula zibe yizihlahla nje impela. Umnqandane uwuhlobo lomshekisane, odungamanzi neminye. Zonke zinamaqabunga anamathele ngokulinganisana egatsheni. Zonke zinobulili obehlukene. Lolu hlobo esixoxa ngalo lapha aluvamile ukukhula lube yisihlahla. Uma kuke kwenzeka awudluli emamitheni amane ukuphakama. Amaxolo awo awanalo ugqinsi, uma engempunga abansundu. Amaqabunga awo anoboya ngisho ngabe isihlahla sesikhule ngokwanele.

Umnqandane uqhakaza kusukela kuNdasa kuya kuNhlaba. Izimbali zawo zinephunga elimnandi. Ziphuzi ngombala. Kuyenzeka zibe amamilimitha ayishumi ubude.

Indawo omila kuyo

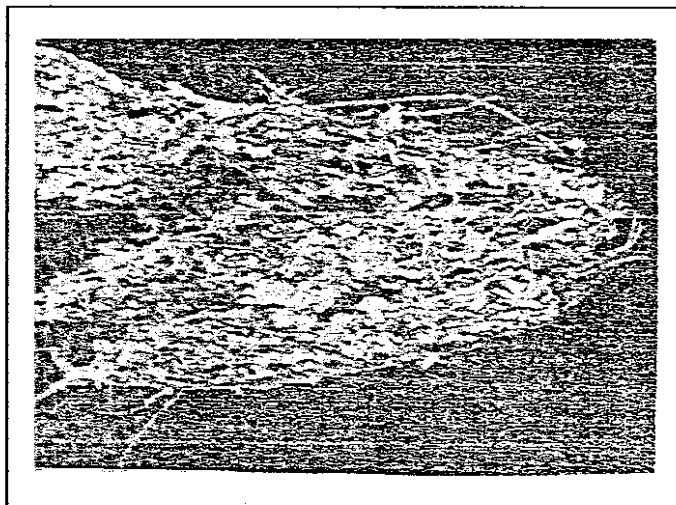
Siyathanda ukumila emahlathini kakhulukazi onqenqemeni lwehlathi.

Izifo ozelaphayo

Wenza abafana bezulu. Uyasetshenziswa futhi ekwelapheni isisu esibuhlungu.

Impepho

Ubunjalo bayo



Sikhishwe ku-Gcumisa noNtombela (1993:165)

Impepho iyikhambi. Lesi simila aseqi kumasentimitha angamashumi amahlanu ukuphakama. Iziqumila ndawonye zibe yisixhobo. Zinsundu ngombala, zithambile zinoboya zincanyanyana. Ikhona nempepho emhlophe. Amaqabunga ayo amhlophe anoboya, angamasentimitha ayisithupha ubude. Izimbali zempepho ziphuzi ngombala zincanyanyana. Ziba yisixhotshana phezulu ekugcineni kwamagatsha. Imbewu yayo incanyana insundu ngombala. Ivame ukumila emaxhaphozini nasezindaweni ezivame amanzi. Impepho ibalulekile kakhulu njemgomuthi wamadlozi. Iyashiswa ishunqiswe

kuhogelwe intuthu yayo. Iyashiswa futhi uma kukhulunywa nabaleleyo. Uma kuhlatshiwe kwenziwa umsebenzi sithi singabhotshozwa isilwane leso somsebenzi bese umnumzane esicwiya ethatha amanoni ayowashisa nayo impepho lena endlunkulu yomuzi. Ubikela abanikazi bomuzi ukuthi ukudla kwabo sekuyalunga. Impepho inukisa okwembanjane engutshani okuphekwa ngayo izinhlobo ezithile zokudla okunjengamadumbe. Ihlukene kukhona eyamawele nekawonkewonke.

Indawo etholakakala kuyo

Uthanda izindawo ezingamaxhaphozi nasenzindaweni ezihlala zinamanzi angahlali emile kodwa.

Izifo ezelaphayo

Njengoba. kungumuthi wamadlozi lona, labo abanamandiki namandawe, nabanabalozi bayaphalaza kumbe bachathe nangayo impepho lena. Ishunqiselwa amawele uma kubonakala ukuthi athanda ukuhlaselwa umkhuhlane (Madondo:2004).

Umathoyisa

Izigaxa zomathoyisa zelapha umkhuhlane womphimbo namakhala. Isigaxa siyaklaywa sifakwe emanzini abilayo kwenziwe isichonco (Bryant, 1983:43).

Inkomankoma

Isigaxa sixutshwa nezinye izimila ukwenza isiphungo sikagonqogonqo (Bryant, 1983:34).

Ikalamuzi

Isigaxa sekalamuzi senza umuthi wokwelapha isifuba nomkhuhlane kanye nezinkinga eziqondene nemizwa (Hutchings, 1996:22).

Insulansula

Isigaxa siyomiswa sigaywe sixutshwe namafutha ukuvikela umbani nesiphepho (Hutchings, 1983:30).

Umathunga

Isigaxa siyagaywa sifakwe emanzini ashisayo kuhabulwe kushisa ukwelapha isifuba (Hutchings, 1996:31).

Icacane

Izigaxa zecacane ziyagxotshwa zixutshwe nezingxabo zalo ukwelapha abaphethwe isilumo (Hutchings, 1996:31).

Ishaladi-lezinyoka

Isigaxa sisetshenziswa abesilisa ukwenza ubulawu ukuheha izintombi (Hutchings, 1996:37).

Umaphipha – intelezi

Umuthi wenziwa ngezigaxa ukuchela ukuvikela imimoya emibi ekhaya (Hutchings, 1996 : 38).

Isiklenama

Isigaxa senza umuthi wokwelapha isifo samathambo umphimbo isifuba somoya kanye nemfuluwenza (Hutchings, 1996:39). Isigaxa sibuye sihlikihlwe esifubeni lapho kuneminjunju khona (Hutchings, 1996:40).

Ikhakha elimpofu

Isigaxa siyasetshenziswa ukwenza intelezi yokuvimbela izulu lingashayi ekhaya (Hutchings, 1996:41).

Ingcino

Isigaxa senza isihlambezo (Hutchings, 1996:41). Kunekolelo yokuthi lesi sigaxa sisetshenziswa abathakathi ukubulala imfuyo noma umuzi uqobo lwawo (Hutchings, 1996:41).

Umathunga

Izigaza zikamathunga zenza imbiza yokuchatha uma uphethwe imfiva (Hutchings, 1996:42).

Umababaza

Izigaxa zalesi simila zenza intelezi yokuvikela umuzi komoya ababi (Hutchings, 1996:43).

Incotho

Izigaxa zakhona zenza imbiza yokuphuza nokuchatha ukwelapha abantu abaphethwe ikhanda kanye nesinye kwenye inkathi nalabo abanehabiya (Hutchings, 1996:49)

Umnduze

Izigaxa zakhona zenza umuthi wokwelapha ukuvuvuka kanye nezinso (Hutchings, 1996:52). Lesi simila sinezimballi ezinhle. Yiso lesi okukhulunywa ngaso encwadini eNgcwele ukuthi noSolomoni ebukhazikhazini bakhe wayengeke afike ebuhleni balembali yalesi simila. Isigaxa somnduze uma siqhathwe nomviyo, uketsheketshe, ishongwe, inkomfe, labatheka, ugongosi nongazini noma umdaba kanye novimbukhalo siyasingamula isifo sokuqaqekela ifindo kubantu besifazane. Singebuphathe-ke ubuhle bawo. Yikho uJesu njengokuloba kukaMathewu 7:28 no29 ethi:

- 28 Nikhathazekelani ngesambatho na?
Qaphelani iminduze yasendle ukuthi
imila kanjani; kayikhandleki kayiphothi;
29 Kepha ngithi kini: NoSolomoni
ebukhazikhazini bakhe bonke
wayengembathise okomunye wayo.

Izigaxa somnduze singomunye yemithi esetshenziswayo ukwenze umuthi ukwelapha umzimba omubi kanye nesifo samathambo (Watt, Breyer-Brandwijk, 1932 :28).

Isidwa esincane senkangala

Izigaxa ziyagxotshwa kwenziwe umuthi wokwelapha isifuba okusuke kukholelwa ukuthi sibangwe ubuthi obuthile idliso (Hutchings, 1996:55).

Igudu/ilabatheka

Izigaxa zalesi simila zenza umuthi wokwelapha ukulala kwenduku kanye nobunyumba (Hutchings, 1996:55). Kulezi nsuku liyasetshenziswa ukuthiba isifo sengculazi.

Inkomfe

Izigaxa ziyagxotshwa kwenziwe umuthi wokwelapha isisu nohudo (Hutchings, 1996:55). Zibuye zelaphe ukucanuzela kwenhliziyo, isiyezi kanye nezifo zengqondo. Isigaxa zenkomfe ziyagxotshwa kwenziwe umuthi wokwelapha izifo ezihlasela amathumbu.

Umlunge

Izigaxa zenza umuthi wokwelapha uhudo, kubuye kuchathwe ngawo (Hutchings, 1996:62).

Isidwa esincane

Isigaxa sisetshenziswa ukwenza umuthi wokugeza inkaba yengane ezelwe (Hutchings, 1996:03).

Ilabatheka elibomvu

Izigaxa zenza intelezi echelwa kuzungezwe izindlu ukuxosha omoya ababi (Hutchings, 1996:66)

Ishinga

Izigaxa zalesi simila zenza umbhemiso wokwelapha ikhanda elibuhlungu ubuye usetshenziswe ukwelapha isisu esibuhlungu (Hutchings, 1996:250).

Imfe-yesele

Izigaxa zemfe yesele zenza intelezi yokuchela ukuxosha omoya ababi (Hutchings, 1996:250).

Umqhele-wenkunzi

Isigaxa salesi simila senza umuthi womkhuhlane nokukhwehlele ubuye uchathwe (Watt no Breyer-Brandwijk, 1932:27).

Umayime

Isigaxa sikamayime senza umuthi wokuphalaza ukwelapha umuntu ophethwe inyongo (Watt no Breyer-Brandwijk, 1932:28). Njengegama layo iyama inyongo uma usuphalaze ngalo.

Umathunga

Isigaxa singeminye yezimila ezindingekayo ukwenza umuthi wokwelapha umzimba omubi nomkhuhlane omkhulu (Watt no Breyer-Brandwijk, 1932:8).

Inhluthi yotshani

Izigaxa zenhluthi yotshani ezomisiwe ziyaqothwa zixutshwe nezimila ezithile ukwenza intelezi yokugeza ikhaya uma kade kushoniwe (Hutchings, 1996:65).

Ikhambi-lentwala

Lesi simila siyasetshenziswa ukwenza umuthi wokwelapha isifo sezintwala kubantu nokusivimba bangathelelwa abanye abantu (Hutchings, 1996:9).

Isigqiki semfene

Senza intelezi yokuxosha omoya ababi ekhaya (Hutchings, 1996:13). Abantu abaningi bavama ukusitshala siphahle isango, nabamhlophe basikhonzile. Uma ufuna ukusitshala

ekhaya kulezi nsuku kumele uthole imvume lapho usithenga khona ngenxa yokuthi ziyashabalala.

Ubabe

Ubabe luyagxotshwa lumatiswe bese lugcotshwa uma umuntu ehuzukile (Hutchings, 1996:19). Kukhona ubabe olunezimbali ezimhlophe kanye nalolo oluneziluhlaza. Seluyatholakala ezitolo ezidayisa izimbali

Idangabane

Idangabane liyasetshenziswa ukuthoba libuye futhi lelaphe isifo ihayihayi (se-high blood pressure) (Hutchings, 1996:25). Kunesisho esithi umafavuke njengedanganane. Kushiwo kumuntu ogula manje emva kwesikhashana abe esesindile.

Umathithibala/umabopha

Uyasiza ukwenza umuthi wokuchela ukuxosha omoya ababi (Hutchings, 1996:33). Kunenkolelo yokuthi yenza imimoya emibi ithithibale ingasakwazi ukusebenza.

Umvumbuka

Lesi simila sisetshenziswa siluhlaza ukwenza umuthi wokwelapha isisu esihambisayo (Hutchings, 1996:83).

Umvuthuza

Isimila sonke siyasetshenziswa ukwenza umuthi wokwelapha izintwala (Hutchings, 1996:99).

Isinini sentaba

Isimila sonke siyagaywa sihlanganiswe nembewu nommbila ukwenza umuthi wokuthi isivuno sichume (Hutchings, 1996:133).

Umshelezana omhlophe

Umshelezana omhlophe uyagxotshwa nezinye izimila ukwenza umuthi wokuthoba imihuzuko (Hutchings, 1996:285).

Intambo

Lesi simila siyasetshenziswa ukwenza umuthi wezingane ezincane ezisancelayo ukuzivikela ezifeni nakomoya ababi (Hutchings, 1996:288).

Ikhambi lomkhuhlane

Isimila sonke senza umuthi wokwelapha umkhuhlane (Hutchings, 1996:309).

Unwele

Lesi simila sifana nezinwele siyasetshenziswa ukwenza umuthi wokwenza imilingo ethile (Hutchings, 1996:5).

3.7 ISIPHETHO

AmaZulu anokudla kwawo komdabu kanye nezimila zokwenza imithi enhlobonhlobo yokwelapha izifo ezechukene. Aphinde abe nokudla okunomsoco okutholakala endle angaphila ngakho uma kuzosetshenziswa ngendlela efanele. Kungabuzakala ukuthi uma amaZulu ecebe kangaka, kwenziwa yini kube nezifo ezingaka nendlala engaka ezindaweni ezithile kwaZulu-Natali. Impendulo iqondile ithi kunjengomuntu ophethe

isibhamu engakwazi ukusisebenzisa, kuqhamuke isitha kumele adubule do. Nazo izimila zineqhaza elikhulu ekudleni kanye nasemithini kodwa isizwe asinakile asazi ukuthi senzenjani ngaleli fa, izizwe ezinye ziyazitapela nje. Lokhu, kufakazelwa okushiwo Ilanga (zizine kuNhlangulana, 2003:5) uma lithi:

Imithi yamaZulu yelapha amaJalimane.

Kuthiwa lo muthi awusebenzisayo amaJalimane uyingxabo esetshenziswa amaZulu ekuphalazeni ukuze ahlanze isifuba. Izingxabo ziyabiliswa, ujuzi uthakwe nemithi ngendlela yasekhemisi (iLanga kuNhlangulana, 4, 2003:5). Welapha isifo sesifuba nomphimbo (Asthma ne bronchithisi). I-Afrika ingamanye amazwe athumela imithi yawo phesheya. Ngonyaka we1991 iAfrika yathumela izi 7 374.8 zamathani emithi eJalimane (FAO, 1997: 53). Amazwe amaningi ayazidinga lezi zimila. Lokhu kuvezwa kancane nje ngezibonelo zala mazwe alandelayo. Kunesimila okuthiwa ubuhlungubendlovu. Lesi simila sidingwa ila mazwe alandelayo iNtaliyane, iHolandi 13%, iJalimani 12% iFulansi 11% bese kuthi iSpain 2.4% (FAO, 1997:121). Kusobala ukuthi likhulu iqhaza lezimila emhlabeni wonke jikelele.

Ukudla ukudla okunomsoco kuvikela umzimba ezifweni eziningi (Holford, 1999:102) Kuyisikhali esinamandla sokulwa nezifo nendlala okukhungethe isizwe. Impilo yanamuhla iyashesha futhi inencindezi enkulu, kunoshintsho oluningi olwenza abantu abaningi bahlale bexakekile. Lokhu kuyawakhandla amasotsha omzimba. Bekudingeka ukuthi isizwe sizinake ngempela ukuthi sidlani, kanjani, nini ukuze umzimba ungabi ntekenteke. Kungebe ukudla nokwelashwa kuphela okungasiza, kodwa nokunyakazisa umzimba, kusemqoka ukugcina umuntu ephile kahle. Emandulo abantu babenza imisebenzi enyakazisa imizimba njengokuhamba amabanga amade, ukulima, ukuyotheza ukuhlakula nokunye okuningi.

Inhlangano Yezempilo Yomhlaba Wonke (World Health Organisation) (WHO) ithi impilo yabantu yencike ezimileni (FAO, 1997:12). Amanye amazwe anjengoNigeria namanye asenqume ukuba abelaphi bendabuko baxhumane neminyango yawo yezempilo.

Uhulumeni waseNingizimu Afrika uhlongoza umthetho maqondana nokwelapha komdabu osezithebeni njengoba sikhuluma nje City Press (lulunye kuNhlangulana, 2003:25).

Esahlukweni esilandelayo sizobuka isihlaziyo socwaningo.

ISAPHLUKO SESINE

4.0 IQHAZA LEZIMILA EMITHINI

4.1 ISINGENISO

Kulolu cwaningo sesikhulume sachaza ngeqhaza lezimila ekudleni kanye nesemithini yokwelapha yomdabu kanye neyaseNtshonalanga. Likhulu ngempela lona, futhi kudinga isizwe sisukume sibhukule sizame ukulilondoloza leli gugu. Kuyatholakala ukuthi kunezimila eziyingozi nezisetshenziselwa ukuthakatha abanye abantu. Lokhu ngikusho ngoba ukuthakatha abanye abantu akwakhaki kodwa kubulala isizwe kanti futhi nenzondo kumuntu iwushevu iyamubulala imdonsela emuva. Ziningi izigameko lapho ofica khona abantu bengasabhekani noma sebubulelene ngenxa yokunukana. UmAfrika (kuNhlanguvana kuya kuNtulikazi 3, 2003:2) uveza ukuthi laphaya eMgungundlovu izelamani ezimbili zathenga abantu abazobulala umuntu ababemsola ukuthi uyathakatha okwaphetha ngokuthi zigwetshwe iminyaka eyishuminanhlano zitoke ejele. Uma isizwe silibala ukwenza imithi yokubulala abanye abantu, kusobala ukuthi inqubekela phambili ayibonwa lapho.

Kuningi okushiwo ngabantu ngendaba yokuthakatha kodwa akuzukungenwa kulokho kulesi sahluko. Kumelwe kwenziwe ucwaningo ngalokhu kuthakatha ngoba izinkolelo ziningi. Akusho ukuthi umuntu angeke afe ngaphandle kokuthakathwa, kodwa futhi angeke kushiwo ukuthi akukho. Udaba lolu okumelwe lufakelwe izibuko lubhekisiswe, ukuze isizwe singahlali efini kodwa kucace ukuthi ukuthakatha kuyini. Akukholakali ukuthi lokhu kuthakatha kusesizweni sakithi sodwa nezinye izizwe zinakho, mhlawumbe izimila nendlela okwenziwa ngazo okuhlukile. Imithi yokuthakatha isetshenziswa iluhlaza kanti eyokwelapha iyashiswa ibe izinsizi noma amafutha (Msimang, 1991:322).

Kunezimila eziyingozi ngokwemvelo yazo. Ezinye kuba ingxenye ethize eyingozi kodwa kuthi ezinye izingxenye zibe usizo. Kubuye kubekhona lezo eziyingozi ongeke

usebenzise nanoma iyiphi ingxenye yazo. Ukwenza isibonelo, umdumbula uyadliwa kodwa ingxabuo yawo iyingozi uma uyidlile.

Uma sibuka ubungozi bezimila into engalekelela ukuvimbela abantu ekungeneni enkingeni yokubulawa nokuguliswa yilezi zimila ezinobungozi ukuba nolwazi ngazo. Ukulugcina ulwazi lwazo engqondweni akwanele kodwa kusemqoka ukulushicilela phansi ukuze lulondolozeke. Ukungazi ngezimila kungumbulali futhi kungaba nomthelela omubi esizweni. Ayikho into eyingozi njengokuthi umuntu angazi ukuthi akazi ngoba wenza izinto ethi uveza ukuthi uyazi kanti usembuleka izinqe kubantu ukuthi akazi kangakanani. Isinyathelo sokuqala ukuqqa inkinga ukubona ukuthi isizwe siya ngokuya silahlekelwa ulwazi lwezimila, eziyifa laso. Lokhu kuzokwenza ukuthi izifundiswa zakithi zisukume kube khona ezikwenzayo. Kungesize ukuthi umuntu agcine ngokuthi athi nguye yedwa umuntu ofundile endaweni yakubo. Umbuzo uthi qhaza lini alibambile ukusiza umphakathi aphila kuwo nalowo asuke kuwo, noma ugcina ngokuba ugubhu oluzibethayo, kuphele kanjalo.

Imithi yesintu ihlukene. Ezinye zezincithabuchopho zakithi ziyichaza ngokungafani imithi yesintu. UDonda, (2003) yena uyihlukanisa kanje:

Imithi yemilingo

Imithi ewusizo

Imithi eyingozi

Ubuye aqhubeke ayehlukanise ngokwemisebenzi yayo nangendlela ethakwa ngayo.

UMsimang, (1991) yena uyihlukanisa kanje:

ubulawu

izimbiza

nezintelezi

Ubulawu umuthi wokuphalaza onamandla okugeza igazi, ukhiphe izindenda esifubeni umuntu aphile kahle isifuba singacinani, ubuye futhi ukhiphe inyongo nesidina kumuntu, igazi lakhe liklase athandeke abe newozawoza (Msimang, 1991:322). Ubulawu buyigugu

lezesheli, amabhungu, izintombi, namasoka, nabadala nabo bayabusebenzisa ubulawu. Imithi esetshenziswayo ebulawini ayifani, kuya ngokusebenza kwayo kanye nenjongo yalowo oyisebenzisayo. Kuyenzeka kuthakwe imithi eminingi okhambeni olulodwa lobulawu. Lolu khamba lubekwa emsamo lapho lungezukunganywa khona ngabangafanele. Ozophalaza uqale awuphehle ngebhaxa lephahla noma lomunye umuthi ukuze kuqubuke ingwebu emhlophe azoyihubuluza umphalazi, kokunye akhwife ngayo phandle ekhipha ishwa. Emva kwalokho usezophuza agcwalise isisu bese eyophalaza phandle.

Imbiza umuthi wokuchatha onamandla okubutha izinsila esiswini, esinyeni, nasezinsweni uzikhuculule zonke engaphakathini lomuntu, ligezeke igazi liklase izinso zisebenze ngemfanelo (Msimang, 1991:323). Intelezi yona umuthi wokuchela. Lo muthi nawo uthi ungathakwa bese ugcinwa ngokhamba endlini engenihla indlunkulu, kuthi ntambama umnumzane athathe umshanelo aphume achele ngawo azungeze umuzi, avikele amalumbo nemibhulelo ukuba ingangeni, nemithi yabakhunkuli ingabi namandla phezu komuzi wakhe ngenkathi kulelwe. Akuchelwa ntambama kuphela noma inini uma kudingekile. Izintelezi zizinhlobohlobo. Kukhona ezesithunzi, okugezwa ngazo lapho umuntu eya ezixukwini nasemibuthanwaaneni lapho angahle adibane nezelelesi nezixhwanguxhwangu. Kubuye kube khona ezisetshenziswa empini, ebholeni, esibhakeleni kanye nakwezinye izindawo. Intelezi iyamsiza oyisebenzisile ukuba angawelwawelwa nje kodwa abenesithunzi. Le mithi yomithathu, ubulawu, imbiza kanye nentelezi zenziwa ngamaxolo nezimpande zemithi kokunye kusetshenziswa namaqabunga akhona. Kweminye imithi kusetshenziswa izigaxa zakhona.

Kunenkinga ekhona ngale mithi osekukhulunywe ngayo ngenhla. Inkinga ukuthi akulula ukuthola indlela egcwele yokuthi ithakwa kanjani. Lokhu kudalwa inkinga yokuthi abantu abaningi baze bahambe nazo lezi zindlela baye kwelamathonga bengazange bazichakide kwabanye abantu. Izifo eziningi abantu bomdabu bayakwazi ukuzelapha, ezinye zazo okuthiwa azelapheki. Ukwenza isibonelo, umdlavuzi ikakhulukazi wesibeletso, kunobufakazi obuyaye buvele buthi gqwagqwa babantu abangena begula ezibhedlela bangasindi bahambe baye kokwelashwa izinyanga basinde qingqo.

Ikakhulukazi ezibhedlela izinto eziningi zidinga ubufakazi ukuze abantu bakwazi ukuzehlulela. Kuyenzeka bubekhona, kodwa ukuthi buhlale buwufakazi obugcwele nobuyibo kangakanani, umbuzo osala ulenga, okungelula ukuwuphendula. Kungenzeka ukuthi kunezizathu ezenza abantu bangazichakidi lezi zindlela. Kumele kwenziwe ucwaningo kukho ukuze mhlawumbe isombululeke le ngqinamba. Mhlawumbe sekuyobangcono ngoba sengathi izinyanga zomdabu nodokotela sebeyabambisana ekulweni nezifo eziqeda isizwe sakithi.

Uma besingazinika isikhathi esanele nesineke ukubuka iqhaza lezimila emithini yomdabu besizobona ukuthi asikho isifo esingenakhambi lokuselapha. Ngisho ingculazi lena osekudume ukuthi ayelapheki kungenzeka ukuthi mhlawumbe indlela ebukwa ngayo eyenza kuvaleke iminyango eya ekusizakaleni kwabantu abahlaselwe yiyo. Into eyenza ngikholwe ukuthi iyelapheka ukuthi umuntu unikwa ukudla okuthile ithibeke akwazi ukuqhubeka nempilo. Mhlawumbe isizwe kusamele siyifakele izibuko le nto kubanjiswane, kungabukelwana phansi, kungabikho ozishaya isifuba athi wazi konke, kuliwe nalo mbulalazwe ohlasele izwe lakithi. Isizwe asingalindeli ezinye izizwe ukuthi zize nekhambi kodwa asisebenzise ifa leli, izimila phela, silwe ngazo kusinde isizwe.

Ezinye izizwe zitapa imithi lapha kithi zihambe ziyoyithaka zisidayisele yona siyithenge ngaphandle kokuthandabuza. Lokhu kufakazelwa inkulumo evezwe Ilanga yokuthi uthando lwabelungu lokufuna ukwazi kabanzi ngemithi yesintu akufanele silwemukele ngenjabulo ngoba uma sebetholile ukuthi le mithi iyasebenza bazoyithatha kube ngeyabo (Ilanga, Nhlangulana, 23-25 2003: 5). Thina sesiyothenga kubo. Njengamanje odokotela nososayensi bacwaninga imithi ethile engase yelaphe isifo sengculazi, kodwa konke lokhu kuyimfihlo yabo kuphela (Ilanga, Nhlangulana, 23-25 2003: 05). Uma lesi simo sokusetshenziswa kwemithi yomdabu singasukunyelwa, ulwazi lwamaZulu luzoqhubeka nokusiza abantu bakwamanye amazwe, kugcwaliseke isisho esithi ifa leziphukuphuku lidliwa izihlakaniphi. Kumele sikhombise uthando lwale mithi ngoba ukwazi ngayo kuyosiholela ekwazini ngezifo ezisiphetheyo.

Esinye isifo esiyinkinga kulezi zinsuku isifuba, esesivame ukuhambisana nengculazi. Siyinkinga ngoba isizwe besiyaye sisibone siyidliso, isiguli siphalaziswe kodwa isikhathi esiningi singasizakali. Okuhle ukuthi sekukhona ukubambisana phakathi kodokotela kanye nezinyanga ukulwa nalesi sifo. Lokhu kufakazelwa Umlozi lapho inkosazane uPhilile Gumbi esho khona ukuthi ungomunye wezinyanga kwaHlabisa obenolwazi lokuthi isifuba (TB) izinga lokwenyuka kwaso endaweni belingamaphesenti angamakhulu amathathu namashumi ayisithupha 360%, eminyakeni eyisikhombisa edlule. Kwamthinta kakhulu lokhu wanquma ukuzimbandakanya emkhankasweni wobudlelwano phakathi kodokotela nezinyanga ukulwa nesifo sofuba (Umlozi, 12 Nhlanguvana 2003: 11). Endaweni yakwaHlabisa izinyanga ezingamashumi amabili nanhlanu zazinikela ukufundiswa yinhlangano ebizwa ngokuthi iDirectly Observed Treatment Short-Course (DOTS). Le nhlangano inenhloso yokufundisa abantu ukuthi bagade labo abasuke belashwa ukuthi bawadla ngokufanele yini amaphilisi abawanikiwe noma qha. Lo mshanguzo kumele ogulayo awudle kuze kuphele izinyanga eziyisithupha kuya kweziyisithiyagalombili. Inkinga abaningi bathi bangezwa bengcono bashiye phansi amaphilisi bangawadli, bengabe besasizakala.

4.2. UBULAWU, IZIMBIZA NEZINTELEZI

Izimila, okuyizihlahla namakhambi kubalulekile ngezindlela eziningi, (Lewington, 1990:112). Kusobala ukuthi kusazobanjalo isikhathi eside esizayo. Ubufakazi balokho ukuthi yize abantu bakithi sebemukele inkolo nemfundiso yasentshonalanga ngezandla zombili kodwa akwehlukaneki nokusebenzisa izimila. Bekuyoba nomthelela omuhle esizweni uma bekuyoqhubeka kwenziwe ucwaningo olunzulu ngalezi zimila emikhakheni eyehlukene. Lapha sizobheka izintelezi, izimbiza kanye nobulawu.

4.2.1 Ubulawu

Ubulawu umuthi wokuphalaza onamandla okugeza igazi, ukhiphe izindenda esifubeni umuntu aphile kahle isifuba singacinani, ubuye futhi ukhiphe inyongo nesidina kumuntu, igazi ligezeke.

Ubhubhubhu

Lobu bulawu bunamandla kakhulu. Buyinala emahlanzeni, bukhula phakathi kwemithi bube intandela. Ngisho izangoma zibethembe kakhulu, aziphezi ukuphalaza ngabo (Msimang, 1991:323). Uyakufakazela lokhu uHutchings (1996:194) lapho eveza khona ukuthi umuthi wokuphalaza wenziwa ngezingxabo zobhubhubhu zixutshwe nezinye izimila kwelashwe umuntu ophethwe ihabiya. Kubuye kwenziwe ngawo futhi ubulawu.

Uqhume

Kusengobunye futhi ubulawu obethenjwe izangoma lobu. Buhle kakhulu ngisho kwabadala, benza umzimba ubelula uklase (Msimang, 1991:323).

Uvumakubangoma/uvuma

Lobu ubulawu obumhlophe obukhonzwe kakhulu izinsizwa azeshelayo. Zisuke zinegunya lokuthi intombi izozivuma njengegama lobulawu. Uvuma uba isihlahla, kusetshenziswa amaxolo aso (Msimang, 1991:324). Uvuma wenza ubulawu bezinsizwa kusetshenziswa izimpande ubuye usize nasemaphusheni amabi (Hutchings, 1996:199). UNyembezi (1996) yena uthi uvuma ubulawu obumhlophe obukhonzwe izinsizwa ezeshelayo.

Isikhwili

Isikhwili lesi uvuma obomvu. Kwenziwa ngaso ubulawu obusetshenziswa abadala nabancane.

Ungqengendlela

Lobu bulawu yithemba lezinsizwa eziqomisayo. Phela zisuke zikholwa ukuthi intombi iyoza kuzo igijima ithe ngqe ngendlela njengegama lobulawu. Lobu bulawu nabo abuzishiyi izinduna, ungafica itshitshi lakwabo selilihle lesulekile, kuyinkonyane

umakhaleni uqobo, igazi lichachambile. Ungqengendlela uthanda emathunzini, ungawufumana uzenabele phansi kwemithi (Msimang, 1991:324). Kusetshenziswa izingxabuoukwenza ubulawu obenza igazi liklase (Hutchings, 1996:205).

Umaguqu/ indenda

Kuthiwa indenda ngoba ikhipha izindenda, kuthiwe umaguqu ngokuguqula izinto. Lo muthi uthanda emihosheni yasezinkangala. Umila ube yisihlahla bese kumbiwa izingxabo zawo kuphalazwe ngazo. Ungubulawu obunamandla futhi wenza umzimba ubelula ngokwelapha isifuba ukhiphe izindenda uma uphalaza ngawo (Msimang, 1991:324). Isihlahla esikhula sibe side sendlaleke phezulu njengemifino yezintanga. Isithelo sazo selapha izilo (Nyembezi, 1992:76). Umaguqu isihlahla esincane esivame ukumila onqenqemeni lwehlathi, osebeni lomfula nasezintabeni, sinezimbali eziyisixheke ezimhlophe ngokuyiphuzi. Amaxolo aso awubulawu kanti imbewu yaso ithaka umuthi wezilo noma izikelemu (Nyembezi, 1992:159).

Imbozisa

Uma kunezimbangi ezikhafula insizwa ziyihlanzela, kufuneka iphalaze ngembozisa, nakanjani ubulawu balezo nsizwa buyobola. Kufana noma umuntu enedliso, uma ehlanze ngembozisa ilibolisa liphume seliyizibhucu (Msimang, 1991:324). Iwubulawu kanti futhi ibuye isetshenziswe ibe intelezi (Hutchings., 1996:225).

Unukani

Uhlobo lwesihlahla esinephunga elibi. Sikhula sibe sifushane sivama ukumila ngasesibayeni. Uma insizwa iphupha amaphupho amabi akhombisa ukuthi izimbangi ziyayikhafula ziyiphonse, kuhle ihlanze ngonukani. Umuthi omnyama lona muhle kakhulu ekuchitheni isichitho (Msimang, 1991:325). Ixolo lakhona liyasetshenziswa ukuqunda izimbangi, kukholelwa ekutheni njengoba ixolo lawo linuka nje lenza izimbangi “zinuke” (Hutchings, 1996:107).

Umtholo

Ubulawu obuhle lobu. Umtholo umuthi omkhulu nje, omila emahlanzeni. okusetshenziswa amaxolo awo ukwenza ubulawu. Izinsizwa eziphalaza ngawo ziba negugu lokuthi ziyothola izintombi (Msimang, 1991:325).

Abaphaphi

Lobu ubulawu bezangoma kanti nezinsizwa ezeshelayo zibukhonze kakhulu (Msimang, 1991:325). Yingozi uma zingakalwanga isikalo esiyiso, ezinye azinangozi.

Umthombo

Yimbiza enkulu yomzimba omubi lena. Uma uchatha ngayo umzimba uyagezeka kuphele nezilonda (Msimang, 1991:325). UNyembezi,(1992:503) uyafakaza ukuthi umthombo imbiza yokuchatha kugezeke umzimba

Umathunga

Imbiza enamandla yokugeqa. Isiza kakhulu kulabo abasuke bephethwe amaqolo. Kuhle ilinganiswe ngokucophelela (Msimang, 1991:325). Umathunga ikhambi eliyisigaxa esimbiwa phansi, kwenziwa ngalo umuthi nesichonco sesifuba nembiza ehambisayo, liyasiza kwabaphethwe iqolo (Nyembezi, 1992:292). UHutchings, (1996:42) uveza ukuthi isigaxa sikamathunga senza imbiza yokuchatha ukwelapha abantu abaphethwe imfiva

Umathukulula

Umathukulula imbiza yokugeqa. Idonsa kakhulu akufuneki ithathwe mawala (Msimang, 1991:325). UNyembezi, (1992:292) uveza ukuthi umathukulula imbiza yokugeqa ephuzwayo.

Inguduza

Izigaxa zenguduza zenza imbiza yokuchatha abadala nezingane kanti nezinkomo ziyaphuziswa yona. Iyachathwa futhi umuntu okhulelwe isiza ukuba abelethe kahle (Hutchings, 1996:41). Inguduza imbiza yomzimba esiza kakhulu. UMsimang, (1991) uyafakaza ukuthi inguduza imbiza yomzimba omubi esiza kakhulu. UNyembezi (1996) yena aphawule ukuthi uhlobo lwensipho yakwaZulu. Isigaxa salo muthi sikhapha amagwebu njengensipho. Inguduza bebeyisebenzisa abantu ukuhlanza izingubo zabo.

4.2.2 Amakhambi

Amakhambi imithi esiza kakhulu ekwelapheni imbo nasekukhipheni inyongo (Msimang, 1991:325). Le mithi akudingeki nize niyitshelwe inyanga, noma ubani ekhaya osekhulile kufanele azi ukuthi uyokwenzenjani lapho ephethwe umkhuhlane, noma equtshukelwe inyongo. Inkinga ekhona ukuthi abantu abaningi abawasebenzisi la makhambi, uma uke wabonakala kwenye inkathi ungahlaselwa nokuhlaselwa kuthiwe uyathakatha. Enye yezimbangela zezigameko ezenzekayo lapho abantu benukwa kuthiwa bayathakatha, ukuthi kwesinye isikhathi basuke bebonakale besebenzisa amakhambi noma izimbiza. Kumele umuntu ayifihle imbiza noma amakhambi ikakhulukazi uma efundile ngenxa yokuthi kubonakala kuyihlazo ukubonakala uphethe imbiza noma amakhambi, kodwa ungayiphatha ibe yinqwaba imithi kadokotela kungabi ndaba zalutho. Kunenkulu inkinga yokubukela phansi izinto eziwusizo namagugu esizwe. Liyafakaza Isolezwe (Nhlolanja, 19, 2003;11) ngalesi simo uma lithi imiphakathi yakithi ivele isukele ikhehla noma isalukazi ithi siyathakatha noma ikhehla liyathakatha. Uma ubona umuntu esebenzisa umuthi wesintu, kungaba uyachatha, uyaphalaza, uyancinda, njalonzalo ungafunga ukuthi lukhulu uyalugila (Isolezwe, Nhlolanja, 19 2003: 11). Kumele sazi ukuthi laba bantu bakhula ngesikhathi abantu besagxile ekusebenziseni amakhambi esintu, hhayi lawa esilungu. Ngakho ukusebenzisa amakhambi yinto abayejwayele okumele bayekwe bayisebenzise ngoba banelungelo lokwenza lokho ngaphandle kokuthikamezwa.

Isiphondo

Isiphondo umuthi wokuchatha abantwana oxutshwa nobisi. Ungumuthi omkhulu wenyoni (Msimang, 1991:326). Izingxabo zesiphondo ziyagxotshwa kwenziwe umuthi wokuphalaza kususwe isidina (Hutchings, 1996:289).

Umusa

Umusa umbiwa ezinkalweni, uyinala nasezinkangala. Uyasetshenziswa ukuchatha abantwana uma benomkhuhlane (Msimang, 1996:326).

Ukalimuza

Ukalimuza ikhambi elimila emaxhaphozini, izimpande ziyagxotshwa ziphekwe kwenziwe umuthi wokwelapha umkhuhlane. Ukalimuza umuthi wokuchatha izingane ezinomkhuhlane. Nabadala bangawuhlafuna lapho bebeleselwe ugonqogonqo (Msimang, 1991:326).

Inkuphulane

Lo muthi awuyishiyi inyongo. Kugxotshwa amakhasi awo kuhlanzwe ngawo kukhishwe inyongo (Msimang 1991:326). UManana, (1984:40) uyafakaza ukuthi kugxotshwa amakhasi ayo axovwe ngamanzi afudumele bese ilungela ukuphalaza ukukhipha izindenda nenyongo esigcwele esibindini, wenza umzimba ubelula.

Isihlakothi

Amaqabunga esihlakothi agxotshwa athelwe amanzi afudumele kuchathwe ngawo izingane nxa zihlushwa izinhlungu zokonakala kwesisu (Manana, 1984:51)

Umadolwane

Uvame ukutholakala emihosheni. Ucishe ufane nentelezi umalungana. Lo muthi owokuchatha abantwana uma bephetwe umkhuhlane UNyembezi (1992:284) benoMsimang, (1992:326) bayavumelana ukuthi umadolwane umuthi ocishe ufane nentelezi, osetshenziswa ukuchatha abantwana abaphethwe umkhuhlane. Umadolwane uyachathwa umuntu ophethwe imfiva noma isinye (Hutchings, 1996:271).

Umqalothi

Umuthi omkhulu wesisu lona. Noma siqunjelwe kangakanani uma uke waququda ixolo lawo siyodamba nakanjani uma kungesona esamaloyo (Msimang, 1991:326). Kubiliwa izingxabo kuphuzwe ophethwe isisu (Hutchings, 1996:238). Ixolo liyaququdwa ukwelapha isisu. Ubuye usize ukukhipha izikelemu, nokusiza abaphethwe isilumo (Hutchings 1996:238). UHutchings (1996) ufakazela uMsimang (1991) ukuthi lo muthi welapha isisu kodwa babuye bahlukane uma omunye ethi kusetshenziswa izingxabo. Babuye bavumelane ngokuthi ixolo liyaququdwa ukwelapha isisu.

Intolwane

Lo muthi unezimpane ezinsundu ngokubomvu ezenza umuthi wokuguqula umbala ube bomvu, umuthi wokukhipha inyongo (Nyembezi, 1992:370). Ubomvu ukhipha kakhulu inyongo ukhuculule nezindenda (Msimang, 1991:326). Intolwane yelapha isihudo, umkhuhlane, isifuba nesisu, iyageqa futhi (Hutchings, 1996:126). UManana, (1984:43) yena usivezela ukuthi lesi simila senza isichonco kusetshenziswa izimpane. Lesi sichonco kuphalazwa ngaso ukuqeda isidina, izinduna nesifo senhliziyo. Kubuye kuchathwe abantwana ukuqeda ukusongelana kwesisu, nokunqanda isisu esibuhlungu esikhipha igazi. Lo muthi ubuye uthakwe nezimpane zikabhoqo nezikavimbukhalo kwenziwe isichonco kuphuziswe imfuyo ukuze iqine ibenhle futhi.

Umfusamvu

Umuthi omkhulu wokwelapha umzimba omubi. Kugxotshwa ixolo lawo lifakwe emanzini kuphalazwe ngalo, kubuye kuchathwe ngalo. Liyachatha ukukhipha inyongo, nokwelapha umuntu ophethwe iqolo (Hutchings, 1996:115). Omunye umuthi okhipha inyongo (Msimang, 1991:326).

Ingcino

Leli khambi liyasetshenziswa ukwelapha umuntu ophethwe ufehlane (ilumathizimu) liphuzwa usuku olulodwa kuphela, liyasetshenziswa ukukhipha inyongo ebantwaneni nasemankonyaneni (Hutchings, 1996:41).

Intshungu

Izimpande zentshungu ziyaphekwa zibe imbiza yomzimba omubi, isiphungo sayo siqeda izinduna, amathumba nesilumo esinamandla.

Injobo

Kusetshenziswa isigaxa senjobo esifakwa emanzini abandayo abese efudunyezwa kuchathwe izingane eziphethwe isisu (Hutchings, 1996:43).

Icubundwana

Lo muthi kusetshenziswa isigaxa sawo ukwenza imbiza yokuchatha umuntu ophethwe isisu, umkhuhlane kanye neqolo, kanti futhi uyahlikihlwa ezingonweni zetshitshi elisahlosa kwenzela ukuthi amabele akhule (Hutchings, 1996:44). UManana, (1984:31) usivezela ukuthi lesi simila kubiliwa isigaxa kwenziwe imbiza ephuziswa abantwana abazelweyo ukupholisa isisu somntwana, nokwenza inongwane isheshe iphole. Le mbiza yenza ingane ingabi nawo umoya omningi esiswini kuthi noma kade idla isheshe ibhodle.

Isinama

Umuthi ovamisile ezinkangala owaziwa ngokuba nezinduku ezitebezelayo ezingephuki kalula, uyasetshenziswa nasekwelapheni (Nyembezi, 1992:313). Isinama asiyishiyi inyongo. Simila emihosheni (Msimang, 1991:326). Siyasetshenziswa ukugeqa abangatholi abantwana. Kunxanxathwa izimbali zakhona zenziwe izindilinga ezincane, eyodwa idliwa owesilisa kuthi enye ishuthekwe ngaphambili kowesifazane (Walt noBreyer-Brandwijk, 1932:43). Amaxolo esinama ayasetshenziswa ukuhlanza umgudu wokudla nokucinana kwesifuba. Izihlahla zawo kukholelwa ekutheni zixosha imimoya emibi (Hutchings, 1996:186).

Ingwavuma

Isihlahla esikhulu ngokulingene esingawathandi amahlathi acinene kakhulu, sivame eduze kwemihosha ezindaweni ezingamahlanze. Amaxolo engwavuma ayasetshenziswa ukwenza umuthi wokuchatha ukwelapha ophethwe isisu nemfiva. Libuye liqothwe ixolo lalo muthi lifakwe emanzini liphuzwe ophethwe isihudo kanye namajaqamba esiswini (Hutchings, 1996:186). UManana, (1984) no Walt noBreyer-Brandwijk, 1932:110) bayavumelana ngokuthi amaxolo engwavuma enza umuthi wokuchatha noma ukuphalaza ukunqanda uhudo. Amaxolo aso aklayekile ansundu ngokuphaphathekile, umuthi omkhulu wokwelapha (Nyembezi, 1992:342).

Inyathelo

Amaqabunga neziqu zalesi simila zenziwa isiphungo somkhuhlane oza nenyongo eningi, siyiqoqa yonke naleyo esichitheke nomzimba wonke. Sibuye sinqande usi, isisu esibuhlungu, umkhuhlane ozwelisa amakhaza, ilumbo lezintwala nezinhlungu zeqolo nesinye. Izimbali zawo zenziwa umuthi wombandama, isikhumba esikhekhebukayo, ukuqubuka nokuluma komzimba.

Umkhovothi

Amaxolo omkhovothi alapha umhlume (piles). Izingxabo ziyaqotshwa kwenziwe umuthi wokwelapha ophethwe izinyo noma amazinyo UHutchings, (1996: 74) lapha uvumelana no Walt noBreyer–Brandwijk, (1932:34) ukuthi umkhovothi welapha umhlume.

Umthombe

Izingxabo zomthombe ziyaxanxathwa zicwiliswe ubusuku bonke kuphuzwe amathamu amathathu kathathu ngosuku ukuhlanza igazi (Hutchings, 1996:75). Amacembe akhona ayasetshenziswa ukubhandisha izilonda, amathumba, izinsumpa kanye nezimila emzimbeni (Hutchings, 1996:75).

Umvongothi / umzingula

Umvongothi isihlahla esithanda izindawo eziswakeme noma-ke eziseduze namanzi emahlanzeni. Sinezithelo ezimise okwesitho sowesilisa sangasese. Amaxolo nezithelo zomvongothi ayaqothwa kuhlikihlwe impushana ezinhlangothini ezigcatshiwe emabeleni alowo onobisi oluningi (Walt no Breyer–Brandwijk, 1932:95). Izithelo zomvongothi ezomisiwe ziyaqotshwa kugcotshwe ngazo amalonjona, le mpushana ibuye isetshenziswe ukuqeda izinduna. Izithelo zibuye zixutshwe namaxolo ukwenza umuthi wokuchatha abantwana abaphethwe izisu (Hutchings, 1996:286).

Ibhuma

Lo muthi uvamisile ukutholakala emifuleni njengomhlangothi. Uluhlaza uthi awufane nekhwani amacembe awo. Uyasetshenziswa abaningi ukweluka amacansi kanti imbali yawo igxishwa emiqamelweni. Imbali yalo insundu ngombala. Awuzibheki izifo zocansi. Kusetshenziswa izimpande zakhona ukwenza imbiza exutshwa nezinye izimila ukwenza imbiza yezifo zocansi. UManana, (1984:29) usivezela ulwazi lokuthi lesi simila siba isiphungo. Kuthathwa izimpande zaso zibiliswe kwenziwe isiphungo esibuye sibe imbiza

yokuchatha labo abahlushwa ukungatholi abantwana. Izimpande zalesi simila zixutshwa nalezi ezilandelayo ezomthuma , ezeqgabalani, ezeqwaningi nezomzungulu.

Ubabe

UNyembezi (1992) uthi ubabe utshani obukhula bubebude obuthandwa izinkomo, bumila emasimini noma ezindaweni ezilifenya. Isiqu sobabe sinamalunga asaluqunga noboyana obuhayayo. Lesi simila siyagxotshwa sonke simatiswe ngamanzi bese sigcoba imihuzuko (Hutchings, 1996: 19). UManana,(1984:57) usivezela ukuthi uma usikwe ubabe isilonda siyabhibha

Idungamuzi

Lesi isihlahla esikhula silingane nje esimila emahlathini sinamaxolo amnyama. Amaqabunga ahamba ahambe aguquke abebomvu. Ubisi oluphuma emaqabungeni aso luba yingozi emehlweni. Asibaswa. Lo muthi awuzibheki izinhlungu emzimbeni, isilumo nezinye izinhlungu (Hutchings, 1996:20). Amaxolo alo muthi ayaphekwa kwenziwe isichonco esiqeda inkinga yesifo esikhipha amabala emzimbeni wonke, ugcusula, isilumo esibanamandla uma owesifazane ezoya esikhathini noma esesikhathini. Uba yisiphungo esiye siphuzwe sichathwe izinsuku ezimbalwa ngesikhathi owesifazane esesikhathini ukudambisa izinhlungu zesilumo. Kunesisho esithi kothiwa ukhuni lwedungamuzi. Lesi sisho sichaza umuzi lapho kuhlala kuliwa khona.

Inhluthe

Amaxolo ayaphekwa abe umuthi wokuhlanza nokuqinisa umzimba. Amaqabunga angumuthi wokuchatha abantwana abancane nxa bekhathazwa ukonakala kwesisu, sibaluma, sibasonta noma sibahambisa (UManana, (1984:39).

Insikane / indawo

Insikane itholakala emihosheni. Amaqabunga ayo ayasika njengegama layo. Athi awafane nawekhwani ukuma kwawo. Insikane iyasetshenziswa ukweluka amacansi. Izingxabo zalo muthi ziyahlafunwa ukuqeda ukuqumbelana kwesisu, zibuye zibiliswe zixovwe nedokwe kulabo abaqala ukuya esikhathini, nalabo osekumele baye esikhathini (Hutchings, 1996: 20).

Intebe emhlophe

Ithanda ukumila ezindaweni ezingamaxhaphozi. Izimbali zayo zimhlophe. Amaqabunga athi awafane nawamadumbe. Iyadliwa njengemifino. Izigaxa zayo zithi azifane nezamadumbe. Lo muthi welapha abesifazane abaphuphunyelwe izisu nalabo abakhulelwe, ukuvikela ukuthi bathole izingane ezincane nezintekenteke.

Idumbe lomfula

Livame ukutholakala emaxhaphozini. Kugxotshwa izingxabu zalo muthi kuchathwe ngazo labo abaphethwe isisu. Amacembe ayanxanxathwa abekwe ezilondeni lapho umuntu etinyelwe khona zilokazane abuye futhi abhandishe izilonda ezibhibhayo. Izigaxa zigcoba amathumba (Hutchings, 1996:23).

Intebe encane

Itholakala emaxhaphozini. Amacembe ayo athi awafane nawamadumbe. Iyafana nentebe emhlophe kodwa yona ibhashile kunentebe emhlophe. Izimbali zimhlophe kodwa zincane. Amacembe ayabiliswa axutshwe nomchamo kwelashwe ngawo indlebe. Kubuye kwenziwe ngawo imbiza yokwelapha isifuba (Hutchings, 1996:24).

Idangabane/idwangubane

Litholakala emasimini. Uhlobo lwesimila esincane esikwazi ukuphila ngamanzi amancane okuthiwa sifa sivuke. Idangabane lifakwa emanzini kugezwe ngalo izingane ezingalali kahle (Hutchings, 1996: 24). Kunesisho esithi umafavuke njengedangabane. Lokhu kusho ukuthi umuntu ugula manje uyambona futhi usephile saka.

Icimamlilo

Litholakala emahlathini kanye nasemahlanzeni. Lingumathathakanye ezenyelweni. Uma uthobe ngalo lishisa kakhulu liyashesha ukukusindisa (Msimang, 1991:326). Amacembe nezingxabo zecimamlilo ziyasetshenziswa ukuthoba ukuvuvukala, izindawo ezibuhlungu ezibangwa isifo samathambo, izenyelo kanye nezilonda. UWalt noBreyer-Bandwijk, 1932:175) bayavumelana noNyembezi (1996) kanye noMsimang(1991) ukuthi izigaxa zecimamlilo kwenziwa ngazo umuthi wokuthoba.

Ibhucu

Lona umuthi uNyembezi (1992) awuchaza ngokuthi umuthi osetshenziselwa ukwenza intelezi yokubethela izulu. Amaqabunga ayasetshenziswa ukwenza umuthi wokwelapha ukuqubuka nezilonda. Ubisi oluphuma emaqabungeni lusetshenziswa iNingizimu Afrika yonke ukwelapha ukuqubuka, izilonda namanxeba kanye nokuqeda ukopha, (Hutchings, 1996:28) benoManana (1984:26) bayavumelana ngokuthi amaqabunga ebhucu aqeda ukuluma komzimba

Ingwevu

Ingwevu iyaphekwa ibe isichonco nesiphungo somzimba omubi, siqeda izilonda namathumba nokonakala kwegazi. Sibuye sinqande ukuvuvuka, sithobe nezenyelo. Amaqabunga aso ayabiliswa abe isiphungo sokugeza igazi.

Uxhaphozi

Leli khambi litholakala emaxhaphozini. Uxhaphozi uhlobo oluthize lwamafeni. Liyaqotshwa liphuzwe ukwelapha isilumo. (Ukhozi, Ntulikazi 4 2003). Abanye bayawusebenzisa ukwenza imbiza yokwelapha izilonda ngaphakathi. Bawutshale nasekhaya uma kunendawo eyixhaphozi.

Umondi

Lesi simila sitholakala emahlathini acinene nasokeme. Umuthi omnandi lona. Uma inhliziyo yakho kade ingakuthandi ukudla iyahlambuluka emveni kokuba usuququde ixolo lawo (Msimang, 1991:326). Amaxolo omondi ayasetshenziswa ukwenza umuthi wokwelapha isisu. Izinduku namakhasi kuba umuthi oqeda izinhlungu. Uba isichonco esiyinembe yokubelethisa esidala ukuba umzanyane ungenyuki uye phezulu ingane iphume nayo yonke indlu yayo ngesikhathi esifaneleyo.

Isihlazi

Ikhambi leli elinezimpande ezenza umuthi wokwelapha uqhuqho. Uyasetshenziswa futhi uma kuthwasiswa isangoma. Leli khambi liphinde lisetshenziswe ukugeza kukhishwe isinyama.

Umnyankomo

Lesi simila siyabiliswa sibe isiphungo nesithobo sezifo ezidalwa ukulunywa omiyane, kubuye kuphalazwe ngaso kuchathwe ngaso ukukhipha inyongo nokunqanda isifo sesihudo segazi. Amaqabunga wona enza isichonco sokugeza ikhanda ukhiphe inkwethu, sibuye sibe inembe, sinciphise nezinhlungu kobelethayo.

Umhlwazi

Nawo lo muthi njengomondi welapha inhliziyi emnyama nenenkezelayo. Uyasiza futhi uma umuntu equnjelwe noma enomoya omubi – iphunga elibi emlonyeni (Msimang, 1991: 326).

Ishaladi lezinyoka/isweli

Licishe lifane neshaladi, liyisinongo, nalo esithi asifane no-anyanisi. Liyafakwa emifwinweni njengesinongo. Lesi simila siyintelezi. Siyatshalwa ukuvimbela izinyoka zingangeni ekhaya. Siqhakaza izimbali ezibubende ngokuphaphathekile.

Umahlokoloza

Lesi simila siyinembe ephambili. Uyasetshenziswa umahlokoloza ukwenza isihlambezo nenembe, okuphuzwa umuntu okhulelwe ukwenza ukuteta kubelula. UHutchings, (1996:39), uveza ukuthi ubuye usetshenziswe ukuqeda ukhwekhwe olulumayo emzimbeni. Uyasetshenziswa engxubeni yemithi yokuqinisa induku ukuze ihlokoze kalula (Donda. (2005).

Umbondo / umbondwe omnyama

Utholakala emahlanzeni. Kukhona umbondo omnyama nomhlophe. Ukhula ube isihlahla esikhulu. Amaqabunga alo muthi enza umuthi wokuchatha ukwelapha umuntu ophethwe isisu (Hutchings, 1996: 214). Ubuye usetshenziswe ukwenza isihlambezo, kanti futhi ixolo lawo lelapha amatshe esiswini (gallstones) (Hutchings, 1996:215).

Umnqumo

UNyembezi, (1992) uchaza umnqumo ngokuthi isihlahla esikhulu esimila ezintabeni. Silukhuni. Kwenziwa ngaso izagila. Ukhuni lwawo luyaqothwa luphuzwe uma umuntu

ephethwe isisu. Izingxabo namaxolo alo muthi kuxutshwa ndawonye kwenziwe umuthi wokwelapha isinye nekhandla (Hutchings, 1996:235).

Inhlungunyembe

Izicucwana zamaqabunga noma izingxabo zalo muthi zenza umuthi wokuphalazisa olunywe inyoka (Hutchings, 1996:242).

Ukhwinini

Ukhwinini uhlukenene kabili kukhona onezimbali ezibomvu kubekhona onezimhlophe. Amaqabunga awo aluhlaza mancane. Uyatholakala emaqeleni kanti futhi uyatshalwa ekhaya. Amaqabunga alesi simila ayasiza ukwelapha isifo sikashukela. Izimpande ziyasetshenziswa ukwelapha ophethwe izinyo, isibindi, utwayi. Umuthi wokuqinisa umzimba kanye nokukhipha izilo (Hutchings, 1996:244). UPhinithi (2003) yena uveza ukuthi ubuye welaphe umdlavuzi ukhiphe nezilo. UPhinithi (2003) benoHutchings (1996) bayavumelana ukuthi ukhwinini umuthi wokukhipha izilo.

Ugqumgqumu

Ugqumgqumu umila ube yisihlahlana esifushane. Izithelo zawo ziyindilingana, ziphuze ngokushubile. Amaqabunga kanye nezithelo eziluhlaza kuyagaywa kwenziwe inhlama kugcotshwe izilonda kanye namalobjana. UManana (1984:60) uthi amaqabunga alesi simila nxa ugeza ngawo angumuthi wenkwethu, nesithobo sezindawo ezidumbile, ezenyeleyo nezivuvukeleyo. Izithelo zidlelwa indlala, zithandwa izingane ikakhulukazi zenza igazi elihle. Isichonco salo muthi siba imbiza ephuma ngaphambili nechatha abantwana abancane ukuxegisa isikhoba.

Ilethi /ulethi

Amaxolo alesi simila ayabiliswa abe isichonco esisetshenziswa ukuphalaza ukukhipha isilungulela, izindenda namadliso nokucima izinhlungu.

Imbabazane

Lesi simila siyabiliswa kwenziwe isiphungo esisebenza ezinhlobeni eziningi zezifo eziqeda amandla zidlikize imizwa nemithambo yegazi. Sibuye sikiphe umongoziya, izifo ezikhipha amanzi anukayo nobomvu ngaphambili kwabesifazane nesisu segazi. Siqeda izinhlungu zesifuba esixhwalile sisebenze nezifo esezaba ngamaxhwala.

Ikhathazo

Izimpande zekhathazo ziba yisiphungo nesichonco sezinhlobo zonke zemikhuhlane edala usi nokucinana kwesifuba, siqanda ubuhlungu nokuluma kwesisu. Sihlambulula isisu nxa sithathwe amathamu amakhulu, sixegise izikhwehlela ziphume kalula.

Uvalasangweni

Izimpande zalesi simila ziyagxotshwa kuthelwe amanzi afudumele bese siphuzwa kuphalazwe ngaso ukukhipha inyongo yangaphezulu.

Umvuthuza

Lesi simila siyabiliswa sibe isiphungo sokuphalaza ukuqeda izintwala zengulube, nokuvusa yonke imithambo yokuzala

Uhlunguhlungwana lwentaba

Lesi imila sitholakala endle. Izingxabo ziyagxotshwa kuxutshwe nobisi olushisayo kuthwithwe ukunqoba usi kanye nomphimbo obuhlungu. Imphushana etholakala ngokuqotha isiqu esomile kanye nengono yaso iyabhenywa ukwelapha ikhanda elibuhlungu ibuye yenziwe umphuphutho kulabo abaphethwe isilonda kanye nezingane eziqubukile (Hutchings, 1996:311).

Uqadolo/ucadolo

Lolu ukhula olutholakala emasimini noma emafusini. Lunamakhajana amnyama anamathela ezingutsheni kuhle kukagudluthukela. Amaqabunga noma izingxabu zalesi simila zixutshwa namanzi ukwenza umuthi wokuchatha ukwelapha umuntu ophethwe isisu. Amaqabunga asemancane ayahlafunwa ukwelapha isifo samathambo, kuthi izimbali zaso zelaphe uhudo (Hutchings, 1996: 324). Uqadolo lo ubuye welaphe izilo, isisu kanye nesifo samathambo. Izimpande ziyabiliswa noma zihlafunwe ukwelapha umalaleveva. (FAO, 1998:107).

4.2.3 Izintelezi

Izintelezi imithi esetshenziswa ukuvimbela amashwa nokuziqinisa ekhaya noma empini nakwezinye izindawo ezinjengemidlalo. Ukwenza isibonelo zingasetshenziswa ekhaya noma empini kanye nasebholeni. UNyembezi benoNxumalo (1977:281) bayakufakaza ukuthi intelezi ingumuthi wokuvimba amashwa nokuziqinisa. UManana (1984:100) yena uthi izintelezi zicima zichithe izinhlobo eziningi zamalumbo, zixoshe imilingo eminingi engena ekhaya ilethwa izimfamona nabathakathi. Uqhubeka athi zilungele ukuvimba nokuvika izinhlobo eziningi zemibango, nokunqanda izulu lingangeni ekhaya zibuye zivikele namasimu. UManana lapha ubuke ukusebenza kwezintelezi ekhaya njengoba bese kuchaziwe ukuthi izintelezi ziyasebenza ekhaya kanye nakwezinye izindawo ukuvimbela amashwa.

Ube esenika uhlu lwazo kanje: ugibisile, umnqandane, icimamlilo, uphondolukabhejane, uphindemuva, ugebeleweni, umakhandakantuli, umlahleni, idlula, ibheka, ingcotha, umbinda, umgogiwezinhanya, impundulu, umathithibala, umabopha, usilephe, ikhathazo, indungulu, imbozisa, imfingo, udakwa, inyathelo, insulansula, uzangume, umayime, nonkungwini. Zinigi izinhlobo angazibalanga lapha njengomsululu. Sizoveza nje ezimbalwa ngoba ngeke siziqede zonke. Ukuveza nje ezimbalwa sizoqala kanje.

Untanganazibomvana

Lesi simila siyintelezi yokuchela amabutho uma eya empini. Sinamanzi amaningi , sikhula sifinyelele kumasentimitha ayisishagalombili ukuphakama. Siyatholakala ezindaweni ezinotshani. Sivame ukutholakala simile eqoqweni lezinye. Amazekece esigaxa saso anombala obomvu.(Ngwenya nabanye 2003:49).

Umabophe

Izimpande zikamabopha zenza intelezi okuchelwa ngayo uma kuduma izulu, kubuye kuphalaze amalunga omndeni ongenelwe umphezulu. Kuphalazwa ngawo uma uya ecaleni, kubuye kuchelwe izinduku uma kuyiwa emdlalweni.

Idlula

Lesi simila singena ezintelezini zokuchela ekhaya, kuyaphalazwa futhi kugezwe ngalo ukuvika izinto ezimbi. Uma ulisebenzisile izinto ezimbi ebeziza kuwe ziyedlula. Likhula libe amamilimitha angamashumi amane ukuphakama. Litholakala emthunzini wehlathi oswakeme. Izimbali zimpofu ngokuphaphathekile (Ngwenya nabanye (2003:52). UDonda, (2005) usichathezela ulwazi lokuthi yilo idlula eliqinisa lihole intelezi yokuziqinisa, yingakho inyanga ithuma lona lihole eminye imithi uma ithi:

Dlula nomadlula,
Dlulela phambili,
Uyozungeza omzungezayo,
Ungazungezu yena,
Uzungez'umuzi wakhe,
Kuze kufe konke nedlozi lakhe
Isililo asikhali kwamthakathi

Intalibombo

Intelezi yesithunzi le. Uma uthuke uzithela phezu kwamantombazane kade uhlanze ngayo ayageza khona manjalo. UMSimang (1991:324) le ntelezi uyichaza njengenamandla kakhulu. Imila emahlanzeni ibe luhlaza. Iyintandela kanti futhi iyisinama. Ingotshalwa ekhaya kodwa ayimele ukutshalwa lapho izokwenganyelwa khona abesifazane abakhulelwe, ngoba okusakhulayo kungachitheka.

Imbozisa

Imbozisa intelezi esetshenziswa umuntu uma enembali. Uphalaza ngayo. Kumuntu onedliso iyalibolisa liphume selizicucu.

Ushlulamanye

Intelezi eyehlula amanye amakhubalo lena. Ivikela nesichitho, uphalaza ngamaxolo ayo ubuye uzigqume ngayo.

Ubhoqo

Ubhoqo ungenye yezintelezi zesithunzi. Izangoma ziyawufaka ebulawini bazo. Isisho sesiZulu sithi umtshale ezika bhoqo. Lokho kusho ukuthi ukhulume konke akwaziyo ngaye okuhle nokubi. Abanye basho ngembaba bathi umtshale izinhlamvu zikabhoqo.

Umalungane

Lena enye intelezi yesithunzi nogazi ebantwini. Abantu abaningi abasezikhundleni bayayithanda ukubanika isithunzi nogazi kulabo ababaphethe.

Umathithibala/umabopha

Umathithibala intelezi esetshenziswa ukuchela ekhaya ukubamba imimoya emibi. Kunenkolelo yokuthi izigangi nezihambakubi ziyathithibala zingabe zisawufeza umsebenzi wokungcola ebezihlase ukuwenza. Nasempini uqobo izitha ziyathithibala.

Uhlunguhlungu

Le ntelezi ikhonzwe kakhulu izangoma. Iyintelezi yobungoma kanye namafunyane nokunye. Abanale mimoya bahlanza ngayo lapho bezwa umzimba ushona phansi (Msimang (1991:325).

Umsululu/umunde

UMsimang (1991:325) uthi ukhuthaza ukuba le ntelezi itshalwe ekhaya. Uqhubeka athi okhokho babeyisebenzisa uma izulu liduma. Babeyiphekula ngocelemba ikhale ubisi nebala lidlule izulu. Kumele iqashelwe uma itshalwe ekhaya ngoba izinyoka ziyathanda ukuhlala kuyo (Madondo:2004). Kumele nokho kuqashelwe ukuba ubisi lwayo lungangeni esweni ngoba ubuhlungu bamehlo angenwe ubisi lomunde benza umuntu akhale nezinyoni. Kulokhu umunde ufuze amasethole nomnhlonhlo.

Umashwili/umpondozenqama

Lena intelezi emise okwezimpondo zenqama. Ukusontana nokuphothana kwesiqu kwenza izinyanga ziwuhashe ngokuphinda isiqu saleli bizo bathi umashwilishwili. Le ntelezi izitha izishwila izishwilizise qede izijike phansi, zife zishunqa. Usebenza kahle ngophindemuva kanye nophindamshaye. Le ntelezi iqhathwa, igqulwe igcine isiwumqotho ilungele ukuchela, ukuphalaza, ukugquma nokugeza.

Umashwilishwili ungenye yezintelezi ezichela ekhaya. Iyasetshenziswa ukuphalaza, ukugquma nokugeza.

4.3 IQHAZA LEZIMILA EMITHINI

Izimila zineqhaza elikhulu ezilibambile emithini yomdabu kanye naleyo yesilungu. Bangingi abantu ebasizayo imithi yesintu abangenayo imali yokuya kwadokotela noma befisa kangakanani njengoba ukuya kwadokotela kudinga imali. Labo bantu abanemfuyo iyabasiza nabo ukwelapha imfuyo yabo eyigugu kubo. Zikhona izibhedlela nodokotela abelapha izilwane kodwa nakhona kumele ube nemali uma udinga usizo lwesilwane sakho osifuyile. Kunemithi yomdabu eyayisetshenziswa nesasetshenziswa kwezinye izindawo ukubethelela izulu, namasimu. Nakuba zikhona izikhonkwane zesilungu abanye basebenzisa nemithi yomdabu ukubethelela izulu emizini yabo. Ababelethayo nabo bayayisebenzisa le mithi kanjalo futhi uma kuhlabelelwa amadlozi iyasebenza.

Inhlokoshiyane

Ubunjalo bayo



Sikhishwe ku-Sappi Tree Spotting KwaZulu Natal Coast and Middelands (1998:304)

Lesi sihlahlala simila emahlathini sibe sikhulu. Sithanda kakhulu amahlathi anomswakama kanti siyamila futhi onqenqemeni lomfula. Amaxolo aso amnyama avavekile ngendlela yokuthi aveza ixolo elibomvu ngaphansi. Lo muthi izinyanga ziwusebenzisa ukwelapha izifo ezinhlobonhlobo. Izithelo zawo zithi azifane

namagilebusi, zinenyama eningi. Zibabomvu ngokuthi azibe nsundu uma sezivuthiwe. Ziyadliwa izithelo zalo muthi zimuncwana okusashukela

Inhlokoshiyane ingangamabele, iluhlaza umbala uma ingakavuthwa. Uma isivuthiwe iphuze (Nyembezi noNxumalo, 1977:70). Kukhona inhlokoshiyane encane, ekhula ibe isihlekeheleke sesihlahla, bese kuthi enkulu ikhule ibe ngumuthi omude omkhulu (Msimang, 1991:323). Uhlobo lwesithelo esidliwa iningi labantu abamnyama (Fox, 1988:71). Imuncu. Uma igxotshwe yase ifakwa obisini luyavuthwa khona lapho ngenxa ye-esidi enayo eyenza ibemuncu.

Izimbali zaso ziba luhlaza ngokuphuze zimise okwenkanyezi, zikhula ziye ngokuya zibantekenteke phezulu. Ziqhakaza kuNcwaba kuya kuMasingana. Kukhona inhlokoshiyane encane nenkulu. Enkulu ikhula ibe ngumuthi omude omkhulu, encane ibe isihlekeheleke sesihlahla. Le nhlokoshiyane inhle kwabasebasha, abasahlushwa kakhulu izinduna zokukhula. Enamandla kakhulu yileyo ekhiwe endleleni lapho kuhamba khona abantu. Thatha amacembe ayo aluhlaza uchathe ngawo. Kwenye inkathi uchatha ngobisi olubandayo ukuqeda ukudonsa kwembiza oyichathile. Kuya nangohlobo lwembiza oyichathile. Kubalulekile ukumbuza umnikazi wembiza ukuthi imbiza yakhe iyadonsa noma qha. Ezinye izimbiza zingaba yingozi uma zingaziwa kahle izilinganiso zazo.

Indawo esimila kuyo

Simila emahlathini angasogwini lolwandle sibe isihlahla esikhulu.

Izifo esizelaphayo

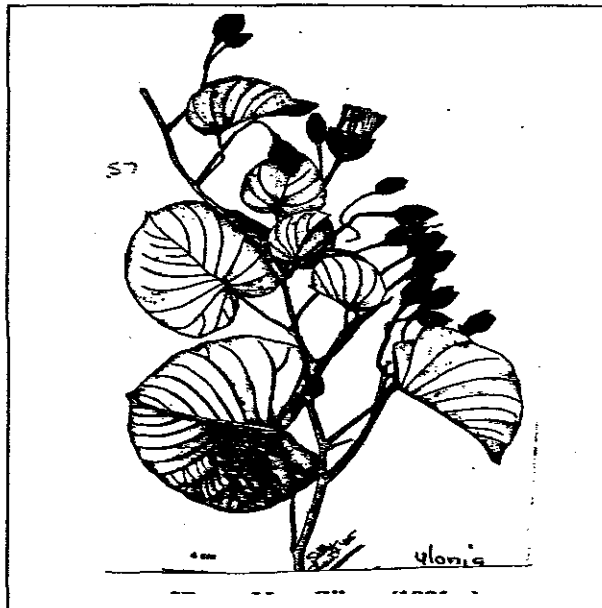
Amanzi alesi sihlahlala ayasetshenziswa ukwelapha isifo senhliziyo. Amaxolo wona ayasetshenziswa ukwenza imbiza yokuqinisa umzimba, ihlakaze igazi isize futhi ukwelapha isifo samathambo. Amanzi akhanywa emaxolweni elapha isifo sengqondo.

Uma usebenzise izingxabo kanye namaqabunga akhona waphalaza waphinde wazigquma ngakho usuke usuvalelisile ezinduneni (Msimang, 1991). Imithi enamandla lena, ngakho

ilinganiswa ngezikoti ezincane kakhulu kube samphuphutho, akuchathelwa ukugcwalisa isisu (Msimang, 1991:323). Uma kwenzeka ukuthi imbiza umuntu imdonse kakhulu, kunezindlela abazisebenzisayo ukudambisa noma ukuqeda ukudonsa. Enye yezindlela ezisetshenziswayo ukuchatha ngamanzi abandayo. Kwenye inkathi imbiza ingadanjiswa ngokuchatha ngobisi olubandayo.

Ulonja

Ubunjalo bawo



Sikhishwe kuWoodley, (1991:46)

Intandela le. Ingaba amamitha angamashumi amathathu ubude ingavala isihlahla sonke ethandele kuso. Isiqu sayo sinezigaxana ezikhala ubisi. Imbewu yaso ithi ayibe phuzi ngokunsundu. Izigaxana zayo ziyadliwa.

Indawo esimila kuyo

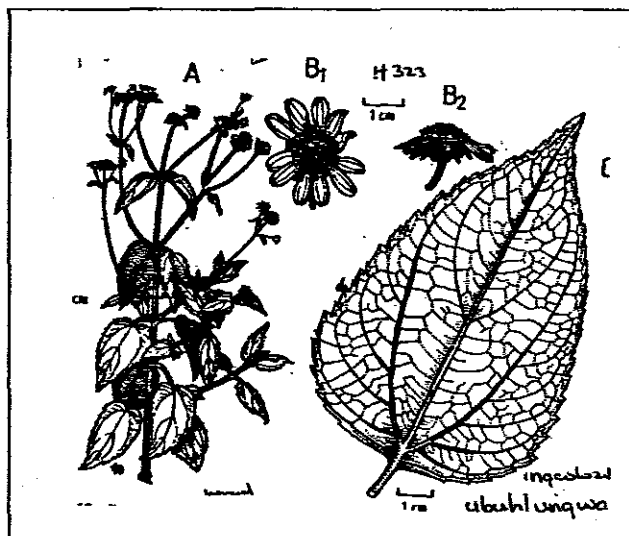
Sivama ukutholakala emahlathini.

Izifo ezelaphayo le ntandela

Ulonja lwenza umuthi wokwelapha isisu. Amaqabunga ayasetshenziswa ukwenza umuthi wokuphuza olunywe inyoka (Hutchings, 1996:257).

Ubuhlungwana / ingcolozi

Ubunjalo bayo



Sikhishwe kuWoodley, (1991:44)

Leli khambi likhula libe imitha nohhafu kuya kwamabili nohhafu, liyathandela.

Indawo elimila kuyo

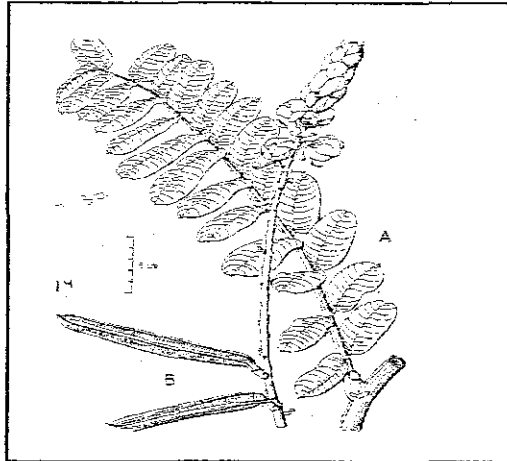
Litholakala yonke indawo emahlathini

Izifo elizelaphayo

Izimpande zaleli khambi zenza umuthi wokuchatha ukwelapha isifo sohudo. Amaqabunga kanye nezimpande kwenza umuthi wokuchatha ukwelapha imfiva. Amaqabunga enza umuthi onanyekwa emanxebeni kanye nasezilondeni. Isiqu namaqabunga kwenza umuthi wokuphalaza nokuchatha ukwelapha isifuba nesisu (Hutchings, 1996:323).

Impengu

Ubunjalo bayo



Sikhishwe kuWoodley, (1991:82)

Impengu iyisihlahla esingamamitha amabili kuya kwamathathu ukuphakama. Izithelo zawo ziyimidumba engamasentimitha ayishumi nanhlanu kuya kwayishumi nesishiyagalolunye ubude.

Indawo emila kuyo

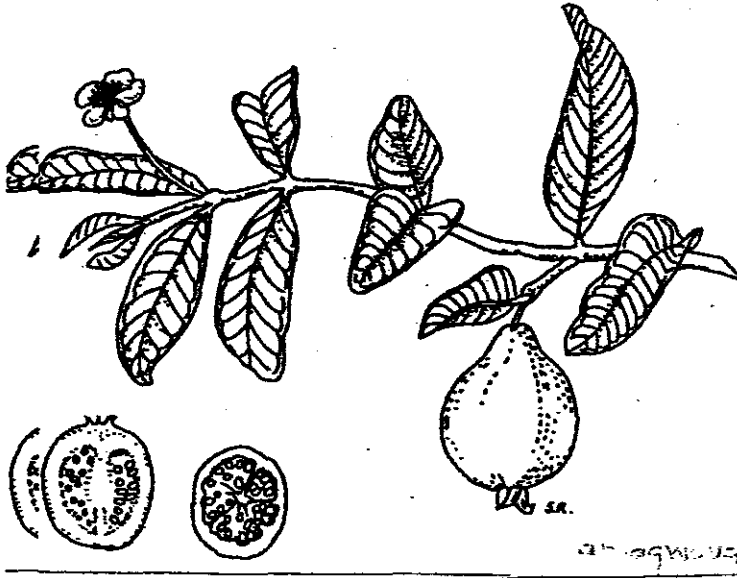
Lesi simila siyatholakala emahlathini nasezindaweni ezinomswakama kanye futhi nasonqenqemeni lomgwaqo.

Izifo ezelaphayo

Izimpande eziqotshiwe zixutshwa nobisi ukwelapha imfuluwenza, ibuye le mpushana iqotshwe ixutshwe nama-futha ukuqeda izikhwehlela ezishubile esifubeni (Hutchings, 1996:130). Amaqabunga empengu ayagxotshwa ahlikihlwe esikhumbeni esinenkinga. Ibuye yelaphe nombandama (Woodley, 1991:81).

Umgwava

Ubunjalo bawo



Sikhishwe kuWoodley, (1991:417)

Lo muthi ukhula uze ube amamitha amathathu kuya kwayisithupha. Izimbali zawo zimhlophe. Amagwava okuyizithelo zomgwava avuthwa abe phuzi uma esevuthiwe aba amasentimitha ayisithupha kuya kwayisishiyagalolunye ubude. Amagwava ayingozi uma uwadla engavuthiwe. Akuyeki ngaphandle uyasongelana ube yinqaba ungaze usizwe ukuchatha. Anovithamini C omningi.

Indawo omila kuyo

Uyathanda ezindaweni ezisogwini lolwandle ikakhulukazi naseduze kwemigwaqo kanye nasemaqeleni nje. Uvama ukuba nezinyoka, owakhayo amagwava esigangeni kumele aqaphele. Umila kalula awudingi ukunakekelwa kangako uma uwutshalile. Kunezinhlobo ezahlukene zamagwava, izibonelo amhlophe amanye okuthiwa awamashayina, amancane ngosayizi kunalawa ajwayelekile athanda ukuba muncwana wona futhi.

Izifo ozelaphayo

Amaqabunga ayaqotshwa axutshwe namanzi aphuzwe ukwelapha isifo sohudo, enze umuthi wokuchatha ophethwe isifo sohudo. Izingxabo zomgwava ziyasiza ekwelapheni izifo zocansi kumaVenda. KwelaseZimbabwe amaqabunga elapha imfiva, ukukhwehlela kanye namathumba, kubuye kuxutshwe amaqabunga nezimpande ukugeqa abangatholi abantwana (Hutchings, 1996:217).

Umdoni

Ubunjalo bawo



Sikhishwe ku-Sappi Tree Spotting KwaZulu Natal Coast and Midlands (1998:175)

Lesi sihlahla sikhulu. Sikhula sibe amamitha ayishumi kuya kwangamashumi amabili ukuphakama. Izithelo zaso zibomvana uma zingakavuthwa zijike zibe mnyama uma sezivuthiwe. Izindoni zinenhlamvu enkulu. Kuvamise ukuthi isihlahla sibizwe ngokuthi umdoni (Nyembezi no Nxumalo, 1977:72). Kukhona izindoni ezitshalwa emakhaya, okuthiwa izindoni zesilungu, zinkudlwana zona kunalezi zasendle kodwa umbala uyafana. Lezi zithelo sidliwa singaphekiwe, sinojusi omuncwana omnandi.

Indawo esitholakala kuyo

Sivamisile ukutholakala emadotsheni. Siyatshalwa futhi emakhaya. Kukhona izindoni okuthiwa ezasendle kubuye kube nezinye okuthiwa ezesilungu, lezi zivame ukutshalwa emakhaya. Zivame ukutholakala kakhulukazi ezindaweni ezigudle ugu lolwandle. Izithelo zomdoni zivuthwa zibe mnyama bhuqe.

Izifo ozelaphayo umdoni

Umdoni welapha isifuba nokukhwehlela. AmaVenda wona elapha ngawo isisu, umkhuhlane, imfiva esebenzisa amaqabunga akhona, kuthi izimpande zona elaphe ngazo ikhanda kanye namanxeba (Hutchnings, 1996:218). Kuthathwa amaqabunga alesi simila abiliswe abe umuthi wokwelapha isisu esisongelene, kubuye kuphalazwe ngawo lo muthi ukukhipha idliso. Njengoba izingane zingasagwetshwa nje ukuba kuphume igazi elibi amaxolo omdoni nesigaxa senkomfe kuyagxotshwa kubekwe elangeni. Izingane ziphuze ithamu ekuseni, emini nantambama. Lokhu kuyokwenza izingane ziyeke ukugqagqamuka zize zigcine ngokushiya imilanjwana zingagani ukugana okuhle. Phela umuntu wesifazane lapho izingane zakhe zikhona, kungakhathaleki noma ezesihlahla, nenhliziyo yakhe ikhona.

Inhlungunyembe

Ubunjalo bawo



Sikhishwe kuWatt noBreyer-Brandwijk (1981:141)

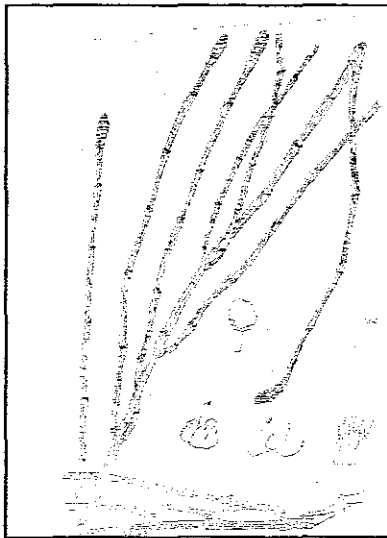
Lesi simila sidume kakhulu ngokuba yingozi kodwa akuzo zonke izingxenye zaso ezinobuthi. Izithelo zaso kuthiwa zinobuthi. AmaZulu namaXhosa aqotha izimpande zawo ukwelapha umuntu oshaywe inyoka.

Izifo esizelaphayo

Ikipha izilo

Ishobalehhashi / isikhumukele

Ubunjalo baso



Sikhishwe kuWatt noBreyer-Brandwijk (1932:218)

Indawo esitholakala kuyo

Sitholakala ehlathini. Yikhambi leli elinesiqu esixhantayo phansi. Asinamaqabunga isiqu sakhona sinembobo ngaphakathi eyisentimitha elilodwa ububanzi Sivamisile ukumila emaxhaphozini eduze nomfula. Simila emhlabathini onhlobonhlobo kodwa sivame kakhulu endaweni elubumba kanye nasemiseleni. Siyatholakala futhi esihlabathini kwenye inkathi emanzini agelezayo noma amile.

Izifo elizelaphayo

Uketshezi lwalesi simila lulapha izinyo elibuhlungu luphinde luthelwe esisinini uma kade kukhishwa izinyo. Isiqu siyaqothwa kwenziwe umuthi wokuchatha abantwana

abaphethwe isisu. EShayina liyasetshenziwa ukwelapha amanxeba kanye nezilonda emathunjini (Hutchings, 1996:06). UManana, (1984:47) usivezela ukuthi lo muthi ungubulawu bokuphalazela ubulomo nobusoka, kanti igwebu lawo liyisimonyo esinamandla esenza ubuso bubukeke kahle bukhanye. Yikhambi leli elinesiqu esixhantayo phansi. Asinamaqabunga isiqu sakhona sinembobo ngaphakathi eyisentimitha elilodwa ububanzi.

Izimpawu zesifo

Imfuyo edle lo muthi iyaqhaqhazela, ibe nenkwantshu icinane intengantenge iwe. Kwenye inkathi isilwane sihamba singazi ukuthi siyaphi sizilimaze singene obhukwini.

Intelezi / ipewula

Ubunjalo bayo



Sikhishwe kuWatt noBreyer-Brandwijk (1932:57)

Lesi sihlahla sinesiqu esilukhuni, amaqabunga aso awugqinsi. Sinabo ubuthi.

Indawo etholakala kuyo

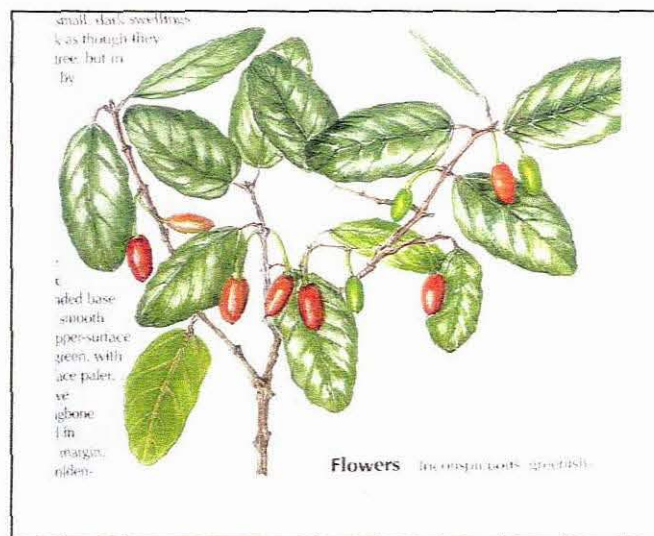
Itholakala emahlathini

Izifo ezelaphayo

Asiwubheki lesi simila ugcusule. Uketshezi olukhanywe emaqabungeni awo lwelapha izinyo kanye nendlebe lubuye lusetshenziswe ukuthoba ithumba noma ukuvuvuka (Hutchings, 1996:112). Ingxenye ewugqinsi yeqabunga yelapha amakhona ezinyaweni, iyawathambisa abese kuba lula ukuwaxebula (Walt no Breyer – Brandwiyk, 1932:57).

Umcaka

Ubunjalo bawo



Sikhishwe kuGcumisa noNtombela (1993:156)

Lesi yisihlahla esikhula ngokulingene. Sivame ukuba amamitha ayishumi kuya kwayisithupha ukuphakama. Sinamaxolo amaholoholo amdaka ngokunsundu.

Indawo otholakala kuyo

Utholakala emahlanzeni

Indawo esimila kuyo

Simila emahlanzeni nasemahlathini. Siyamila naseduze kwemifula yasemahlanzeni.
Uyasithola naphezu kweziduli zemihlwa

Isifo oselaphayo umncaka

Amaxolo aso enza umuthi wokuchatha umuntu ophethwe iqolo (Gcumisa no Ntombela, 1993:156).

Umdlebe

Indawo otholakala kuyo

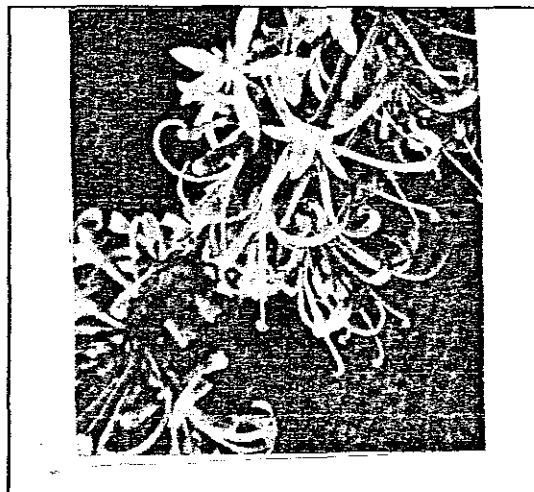
Utholakala emahlanzeni

Izifo ezelaphayo

Lesi simila sinamandla okunqanda ukubhibha kwesilonda,. kusetshenziswa amaqabunga aso. Amafutha aso uyasetshenziswa kakhulu emithini yokwelapha umphimbo kanye nomuthi wokukhwehlela, kanye nokuhahaza. Ubuye futhi wenze umuthi ohogelwayo ukwelapha ukucinana kwesifuba nesifuba somoya. Ngaphandle kokwelapha lezi zifo ibuye isetshenziswe ukwenza iziqholo ezithile (Woodley, 1991:141).

Umadlozana

Ubunjalo bawo



Sikhishwe kuGcumisa noNtombela(1993:162)

Lo muthi ubuye ubizwe ngokuthi umlulama omncane. Yisihlahla esikhula sibe amamitha ayishumi ukuphakama. Amaxolo aso ansundu.

Indawo otholakala kuyo

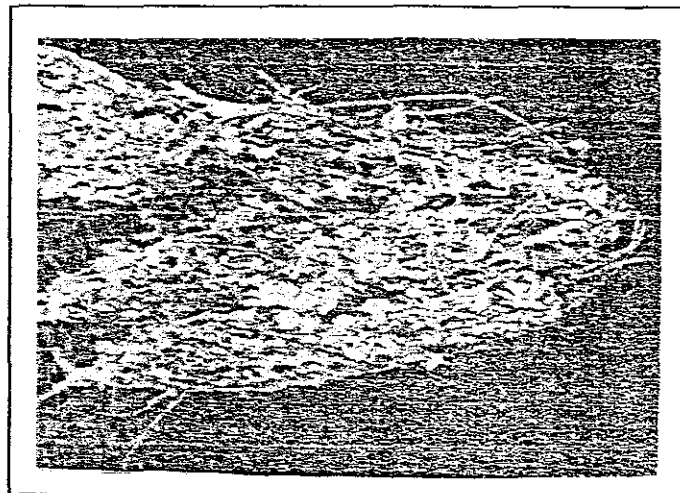
Umila emahlathini, onqenqemeni lwehlathi, ogwini lomfula kanye nasezindaweni ezivame amatshe.

Izifo ozelaphayo umadlozana

Ngumuthi wamadlozi njengegama lawo. Usetshenziswa ekuphehleni amathwasa. Uyasetshenziswa ekwelapheni isifo senhliziyo kanye nobuhlungu bomgogodla. Unobuthi obubulalayo, kuyingozi ukuweqisa. Amaxolo ezimpande ayaqothwa abe impushana ekhothwayo nxa umzimba ushona phansi nokuvula inhliziyo ikuthande ukudla. Ibuye ihlanganiswe nempushana yomqalothi kweshwanywe ngayo inyama nxa kufiwe ekhaya ukuze ingawujivazi umzimba. Iyasetshenziswa ukuphalazisa umuntu ophethwe isisu naleso esibangwa izilo.

Impepho

Ubunjalo bayo



Sikhishwe kuGcumisa noNtombela (1993:165).

Yikhambi leli, akusona isihlahla. Isimila esingeqi kumasentimitha angamashumi ayisihlanu ukuphakama. Sineziqu ezimila ndawonye zibe yisixhobo. Zincanyana. Ngombala zinsundu. Zithambile zinoboya. Ikhona nempepho emhlophe.

Indawo etholakala kuyo

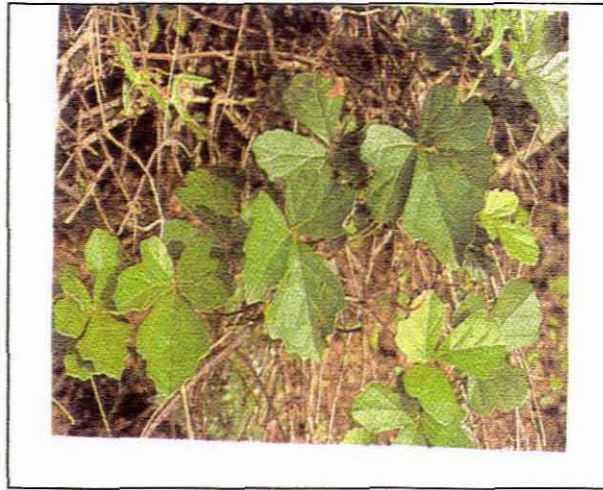
Itholakala emihosheni

Izifo ezelaphayo

Impepho umuthi wamadlozi obaluleke kakhulu nowaziwayo. Uyashiswa ushunqiswe kuhogelwe intuthu yawo. Lokhu kwenziwa yilabo abanedlozi uma bezwa izinhlungu emzimbeni. Uyashiswa futhi uma kukhulunywa nabaphansi. Labo abanamandiki namandawe, nabanabalozi bayaphalaza kumbe bachathe nangayo impepho lena. Uma ishunqiswa inephunga elimnandi. Licishe linukise okwelembanjane engutshani okuphekwa ngayo izinhlobo ezithile zokudla okunjengamadumbe (Gcumisa noNtombela, 1993: 165 – 166). UMadondo, (2004) usivezela ulwazi lokuthi impepho ihlukene kabili uma kubhekwa ukusebenza kwayo. Kukhona leyo esetshenziswa unoma ubani kube naleyo okuthiwa eyamawele, esetshenziswa ukushunqisela amawele uma ekhombisa ukubhocobala. Yile mpepho esetshenziswa amawele okuthiwa inkondlwana. Liyashunqiselwa iwele ukuze lingafekezeli. Iningi lamawele agquma aphilaze ngempepho ephekwe yabiliswa ngobisi. Yilokhu okugola izicolo zezinyanya nezinyandezulu zomuzi ukuba zibasibekele, ziwagone njalo.

Isinwazi

Ubunjalo baso



Sikhishwe kuGcumisa noNtombela(1993:168).

Lesi sihlahla esiyintandela, sinesiqu esiqinile. Sikhula ngokuthandela kwezinye izihlahla. Siyafika emamitheni ayisikhombisa ukuphakama. Sinamaxolo ampunga kanti amagatsha aso mancane anoboya. Izithelo zesinwazi zivuthwa phakathi kukaMasingana noMbasa. Uma zivuthwa ziqala ngokubabomvu, kodwa zigcine sezimnyama uma sezivuthiwe. Ziba ngamasentimitha amabili ubukhulu uma usiklaya phakathi (Gcumisa noNtombela, 1993:168). Izithelo zingangophizi. Umbala waso uluhlaza lapho singakavuthwa, kuthi sesivuthiwe sibe mnyama. Emlonyeni siyakhakha (Nyembezi noNxumalo, 1977:73).

Indawo esitholakala kuyo

Sivame emahlathini ezindaweni eziseduze namanzi.

Izifo esizelaphayo

Siyasiza ukuvuselela ubuntu bomuntu ongasazizwa kahle kanye nokugeqa abangatholi abantwana (Gcumisa noNtombela, 1993:168). Izimpande ziyaphekwa zibe isichonco esichathwayo nesiphungo kulabo abasuke bephatheka kabi uma besesikhathini. Lo muthi unikeza amandla emthanjeni yonke yokuzala nakulabo abaphatheka kabi uma

bekhulelwe. Ubuye uphuziswe amankonyane ancelayo uma enesihudo. Izimpande zaso ziyasetshenziswa ukuphalazisa umuntu onesifo sokuwa.

Iminza

Ubunjalo balo



Sikhishwe kuGcumisa noNtombela (1993:172).

Limila libe yisixha. Kuyenzeka likhule liphakame amamitha ayisishiyagalombili, livame ukungedluli kwamathathu. Zinamaxolo omile ngaphandle, avavekile kwehla ngesiqu. Amaxolo aso ampunga ngokuphaphathekile.

Indawo elimila kuyo

Iminza limila ezindaweni ezahlukene, njengasemahlathini, ematsheni nasemaxhaphozini

Izifo elizelaphayo iminza

Lo muthi ungomunye ongashaywa umphezulu. Yikho uysisithako semithi yokuqinisa amasimu. Uyasetshenziswa ukuba yizikhonkwane ezibethelela isichotho nesiphepho (Gcumisa noNtombela, 1993:173).

4.3.1. Imithi yokwelapha imfuyo

Emandulo umnumzane ubengumnumzane ngesibaya semfuyo yakhe. Ibiyigugu imfuyo kumZulu futhi iyifa elikhulu nelihlonishwayo. Ngakho-ke ibinakekelwa. Kwakungumsebenzi wabafana obalulekile ukwelusa izinkomo. Kwakungagcini ekukhalimeni izinkomo zingayibhonkola, kodwa kwakunolwazi ababeluthola ekwaluseni. Okokuqala abafana babefunda ukunakekela imfuyo luqobo lwayo. Izikhathi imfuyo ekhishwa ngazo esibayeni zazisemqoka ukuvikela izifo ezinjenge sashu esitholakala uma zidle amazolo. Kwakumele bazi notshani okufanele budliwe imfuyo, ngoba njengoba nabantu kumele baqaphele ukuthi badlani, kanjani, nini ngokunjalo nasemfuyweni futhi. Babefunda imihlabelo yokwelapha izinkomo ezeephukile, bewazi futhi namakhambi aphuziswa imfuyo. Babazi nemikhumiso kanye nokunye okuqondene nemfuyo. Abadala baqinisile uma bethi inkunzi isematholeni. Ngaphandle kwalolu lwazi oselushiwo kuningi ababekufunda ekwaluseni esingezukungena kukho.

Umviyo

Ubunjalo bawo



Sikhishwe ku-Sappi Tree Spotting kwaZulu Natal Coast and Midlands Grant,(1998:179)

Izithelo zalesi simila zincane ngokulingene. Ziyadliwa kubuye kwenziwe ngazo isiphuzo esehla esiphundu. Uma kwenziwa lesi siphuzo amaviyo ayacutshwa ahlangane bese kuthelwa amanzi kuphuzwe. Abanye basifaka eziqandiseni basiphuze sibanda. Zingaphansana kancane kwamapetshisi. Zinenyama eningi enamathele okuyiyona edliwayo. Avuthwa phakathi kukaLwezi noMbasa (Gcumisa no Ntombela, 1993 : 158). Afana nezibute ukwakheka kwawo nasemlonyeni kodwa angaphezu kwazo ubukhulu. Ampofu umbala uma esevuthiwe kanti aluhlaza lapho engakavuthwa (Nyembezi noNxumalo,(1977:71). Lesi sithelo sibuye sisetshenziswe ukwenza ithoyisi lokudlala zingane okuthiwa umngoma. Uthatha iviyo eliluhlaza ubhobose imbobo phakathi nendawo bese ufaka ubhaqa ukushayisa uzungezane kugiye.

Indawo omila kuyo

Uvame ukumila emahlanzeni.

Izifo esizelaphayo emfuyweni

Siphuziswa amankonyane ezinkomo ancelayo uma enesihudo. Kokunye sigxotshwa sixutshwe nogobho neminye imithi. Lo muthi usiza ukukhipha umzanyane emfuyweni. Umviyo umuthi wokuqinisa imfuyo. Ubuye wenziwe isichonco kuphuziswe indlezane esuke ixakelwe. Kusetshenziswa izimpande zawo kwenziwe isichonco sokunonophalisa imfuyo. Kokunye ugxotshwa uxutshwe nogobho neminye imithi. Lo muthi usiza ukukhipha umzanyane emfuyweni.

Incamu

Lona ngumuthi omkhulu wezimbuzi, futhi ungumkhumiso. Uma amazinyane ebanjwa umkhuhlane aphuziswa incamu aswabuluke. Ibuye yenze umuthi wokwelapha izimvu namankonyane (Hutchings, 1996:330).

Umathunga

Ikhambi eliyisigaxa esimbiwa phansi okwenziwa ngalo isichonco sesifuba nembiza ehambisayo. Liyasiza kwabaphethwe amaqolo. Uma imfuyo yephukile umathunga ungumuthi omkhulu womhlabelelo.

Icena

Amaqabunga ecena asiza kakhulu ekwelapheni izinkomo, izimbuzi nezimvu, amazinyane namankonyane uma kungenwe umkhuhlane (Msimang, 1991:327). Amaqabunga enza umuthi wokwelapha amankonyane isifo samathambo elaphe nokuqumbelana (Hutchings, 1996:34). Abuye enze isichonco sokuphuzisa izinkukhu eziphethwe isifo okuthiwa iNyukhasela, kumbe isiqothu ngenxa yokuqothula izinkukhu kuqotheke imbokode nesisekelo

Ubuvimbo

Izingxenye ezithile zalo muthi zenza umuthi wokuthi izinkomazi zehlise (Hutchings, 1996:273). Lo muthi usiza kakhulu ekwenziseleni inkonyane yenye inkomo kwenye inkomazi noma izinyane lembuzi (nelemvu) kwenye imbuzikazi (nemvukazi). Lokho kusemqoka kakhulu uma inkonyane noma izinyane lifelwe ngunina noma unina eyisigqala (Msimang, 1991:327).

Isiqalaba

AmaZulu ayasisebenzisa isiqalaba ukwelapha isifo sohudo kubantu kanye nasemankonyaneni (Watt noBreyer – Brandwijk, (1932:38). UManana,(1984:54) uyafakaza ukuthi isiqalaba siphuziswa amankonyane uma ephethwe isifo sohudo.

Ingwevu

Izigaxa zengwevu ziyabiliswa kwenziwe umuthi owuketshezi wokugcoba ibele lenkomazi elivuvukele (Hutchings, 1996: 58). Lo muthi ubuye usetshenziswe ukubuyisela isizalo sezimbuzi nezinkomo uma siphuma ngenkathi zizala. Uyasetshenziswa futhi ukuthoba isenyelo.

Inkalane

Inkalane yenza umuthi ophuziswa amankonyane agulayo, ubuye futhi uphuziswe izinkukhu ukuvikela ukugula (Hutchings, 1996: 32). Amaqabunga alo muthi ayashiswa bese kuthi intuthu yakhona ishunqe ivikele izinkomo ekuguleni okubangwe ukudla ukudla okungafanele (Hutchings, 1996:33). Uthelwa emabibini ishiselwe esibayeni, izinkomo zime zisezele.

Umgwenya

Izimpande nesiqu somgwenya kubekwa esangweni lesibaya ukuvikela izinkomo nokugcina imfuyo inonophele (Hutchings, 1996:104). Izingodo zalo muthi zibekwa esangweni lesibaya ukugcina imfuyo iphilile. Ixolo lomgwenya liyashunqiswa esibayeni ukuvimbela izinkomo zingalahleki (Hutchings, 1996:14).

Ingwavuma

Amaxolo namaqabunga enza umuthi owelapha uhudo emfuyweni (Watt noBreyer-Brandwijk, 1932:110). UManana, (1984:39) uveza ukuthi impuphu yengwavuma engumqotho wamaxolo iyakhothwa yehliswe ngamanzi abandayo ukucisha izinhlungu zesisu esilumayo, esihlabayo nesijuqayo. Isichonco siyabiliswa noma sifakwe amanzi abilayo ukuqinisa umzimba.

Umnqayi

Amaxolo axutshwa nobisi noma umlaza ukwenza umuthi wokukhipha izikelemu (Hutchings, 1996: 185).

4.3.2 Imithi enobungozi emfuyweni

Njengoba kunemithi elapha imfuyo kunaleyo futhi eyingozi. Kutholakala ukuthi umuthi owodwa ungelapha futhi kwenzeke ube yingozi, kube ukuthi iyiphi ingxenye yawo esetshenziswayo ukwelapha noma eyingozi. Kule ngxenye sizobuka imithi eyingozi emfuyweni. Izohlukana kabili, kuzoba ileyo ezovela ngezithombe ibuye ichazwe kube naleyo ezochaza umuthi oyingozi emfuyweni kuphela. Injongo enkulu yokuveza izithombe zemithi ukwenza ukuthi kubelula abantu bakwazi ukubuka isithombe asho inhlobo yomuthi, ngoba uma kuyigama lomuthi kuyenzeka umuntu angawazi umuthi lowo noma amagama ehluke ngokwezigodi. Kule mithi eyingozi nakhona kuba izingxenye ezithile zemithi noma kube ikhambi lonke. Kunemithi eyingozi ezilwaneni ezehlukene njengezinkomo, amahhashi, izimbuzi, izimvu kanye nalezo ezididiyela yonke imfuyo zingahlukanisi.

4.3.2.1. Amahhashi neminyuzi

Ukozani

Ubunjalo baso



Sikhishwe kuVahrmeijer (1981:29).

Ukozani ifeni ekhula ibe imitha elilodwa nohhafu, luba nesigaxana esiqwini esineziboya. Amaqabunga akhona agoqene anoboyana futhi nawo. Ngaphansi kwamaqabunga kube nempova esampuqumpuqu ensundu. Lesi simila asinalo ugazi emfuyweni, imfuyo isidla uma kuyintwasahlobo noma kade sekuhluma ihlungu.

Indawo olumila kuyo

Ukozana lumila ezinhlotsheni ezahlukene zenhlabathi. Lujwayelekile ukutholakala emaxhaphozini noma kulezo ndawo ezinemvula eningi ezingoxeni ezintabeni.

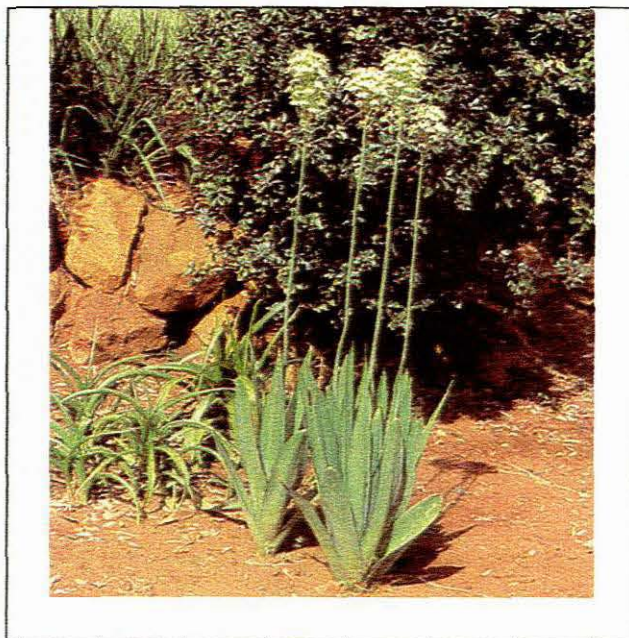
Izimpawu zesifo

Ukulahleka kwengqondo esilwaneni, isilwane siyadiyazela sigxamalaze. Singelashwa isilwane ngokuthi sijovwe ngetayamini, uma kusheshwe kwaphuthunywa. Lesi sifo sihlasele umnkatsha okudala ukophela ngaphakathi. Angedlula amaviki ambalwa isilwane sisidlile lesi simila kungabonakali zimpawu. Yisifo esingavamile eNingizimu Afrika kodwa sesake sabonakala eEstcourt, eXopo kanye naseMpumalanga Koloni.

4.3.2.2 Izinkomo

Isithokothoko

Ubunjalo baso



Sikhishwe kuVahrmeijer (1981:29)

Le sisimila sinezigaxa, singamasentimitha ayikhulu namashumi amabili nanhlanu, ukuphakama. Isigaxa saso siyidayamitha engamasentimitha angamashumi ayisithupha, simhlophe sithambile sinamazenga. Izimbali zaso zimise okwezinkanyezi, zibaphuzi ngokuphaphathekile. Izithelo zaso zinembewu emnyama ezicaba esakazwa umoya. Sitholakala kakhulu ezintabeni ekwehleleni. Sibuye sitholakale futhi lapho kunomswakama khona, naseduzane kwemifula noma ngaphansi kwezihlahla. Siyatshalwa nasemakhaya. Izinkomo nezimvu yizona ezithwala kanzima ngalesi simila ngoba amahhashi wona asithola otshanini obomisiwe abudlayo.

Izimpawu zesifo

Izinkomo zivaleka amehlo, noma sezisindile aziphinde zibone. Kuvuvukala amathumbu, lokhu kuvezwa ucwaningo olwenziwayo kuleso silwane esiphethwe ilesi sifo.

Usandanezwe

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981:124)

Lesi sihlahla sikhula sibe ngamamitha ayishumi. Sivama ukuba isihlahlana esingamamitha amabili noma imitha elilodwa, zivama ukukhula zibe zinde. Amaqabunga anephunga elingemnandi neze uma egxotshwa. Isithelo sikasandanezwe siyisentimitha linye idayamitha, simnyama uma sesivuthiwe sibe nezinhlamvu zembewu eziyisithupha. Izimbali ziqhakaza ehlobo. Siyingozi kakhulu ngesikhathi sasentwasahlobo nasebusika ngenkathi izithelo sezivuthiwe.

Indawo amila kuyo

Lezi zihlahla zivama ukumila ngasogwini lolwandle.

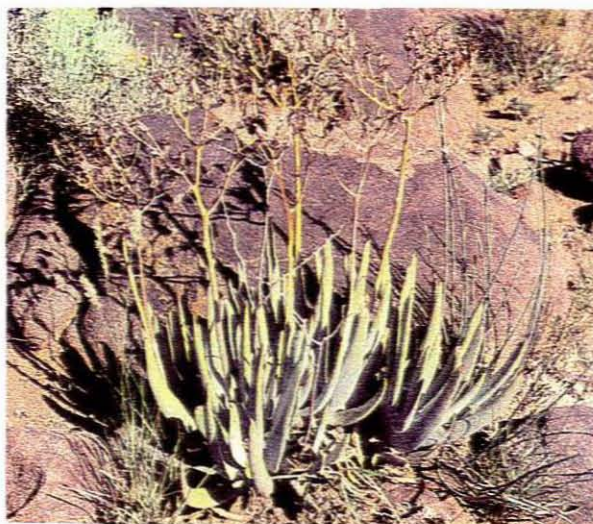
Izimpawu zesifo

Uma lesi sihlahla sidliwe imfuyo, isilwane leso sifa isidumo ngaphandle kokuveza izimpawu ezithile. Uma ushevu ungemningi odliwe kuba nezimpawu ezinjengokuvuza kwamathe, amehlo akhala izinyembezi, ubunzima bokuphefumula, ukushaya kancane kwenhliziyo kanye nokudiyazela kwenye inkathi amehlo abe phuzi. Izinkomo izona ezihlaselwa kakhulu yile nkinga yalo muthi kunenye imfuyo. Kwake kwaba nesikhathi lapho yake yahlasela indawo yaseMgungundlovu.

4.3.2.3 Izimvu nezimbuzi

Idambisa

Ubunjalo balo



Sikhishwe kuVahrmeijer (1981:68)

Idambisa likhula libe amasentimitha angamashumi amane ukuphakama kuthi isiqu sibe lukhuni sisabalale. Amaqabunga athi awabe amasentimitha ayishuminambili ubude, amasentimitha amabili ububanzi. Amaqabunga ayisixhobo ekugcineni kwamagatsha. Nokho-ke lukhona uhlobo lwedambisa eliba namaqabunga abanzi nayizicaba. Izimbali zakhona zizigujana ziyehlukana imibala yazo ziba phuzi kuya kwezisawolintshi ngokubomvu. Izithelo zedambisa zibaziningi zincane. Zinsundu ngombala.

Indawo elimila kuyo

Limila ezindaweni eziwugwadule nasezintabeni. Liyatshalwa emakhaya ukwenza ingadi yezimbali.

Izimpawu zesifo

Isilwane esidle idambisa siyaqhaqhazela sibe ntekenteke noma sigcine sifile. Imfuyo esinda lapho ihlala isonteki intamo izinyanga.

Ujiba

Ubunjalo bawo



Sikhishweku Vahrmeijer (1981:31).

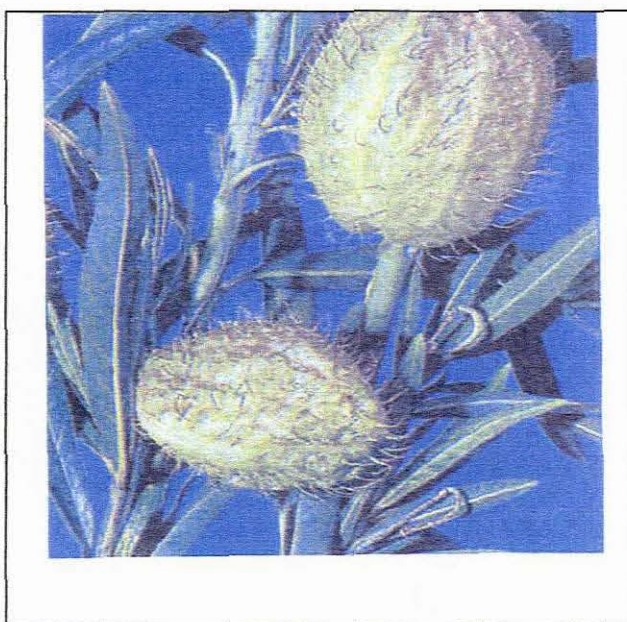
Ujiba uhlobo lwamabele aziwayo kakhulu emakhaya. Kunezinhlobonhlobo zamabele atshalwa ezindaweni ezehlukene kulo lonke elakwaZulu. Ujiba luyingozi kakhulu ezimvini nasezimbuzini.

Indawo olumila kuyo

Uyatshalwa awuzimileli.

Usingalwesalukazi

Ubunjalo balo



Sikhishwe kuVahrmeijer (1981:115).

Usingalwesalukazi lukhula lube imitha nohhafu. Isiqu salo sinoboya obugqamile ekugcineni kwamagatsha. Amaqabunga mancane acijile. Izimbali ziba yisixhobo ziphuze ngokuluhlaza ziyalenga. Izithelo zifuthekile njengebhaluni zinoboya. Imbewu yalo iningi insundu ngokumnyama, isakazwa umoya imbewu yosingalwesalukazi ngoba ilula. Idume kakhulu ngokuba ukhula. Akuvamile ukuthi imfuyo iludle ngoba alunambitheki. Ngaleyo ndlela imfuyo ayikho nkabunkabu ngalo. Luyingozi kakhulu uma isilwane sithuka siludla.

Indawo oluthanda ukumila kuyo

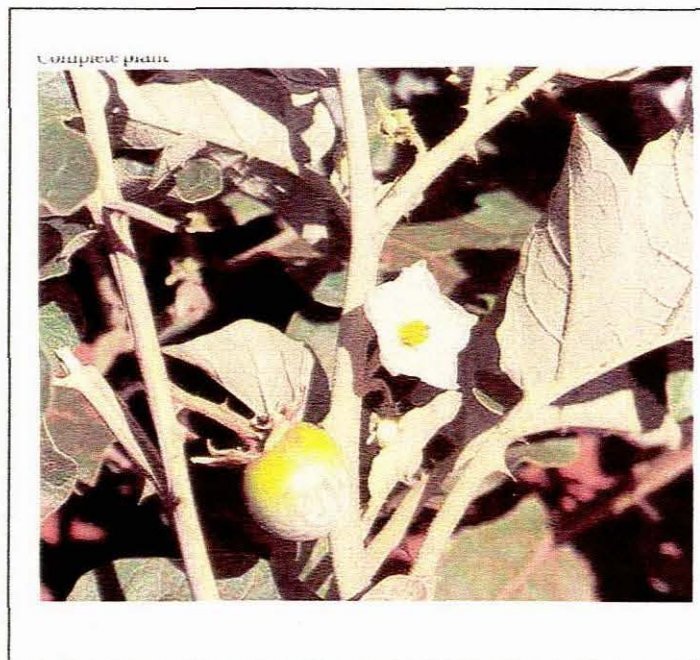
Imila eduze nemigwaqo, emafusini, emaqeleni naseduze nemifula.

Izimpawu zesifo

Isilwane esidle lo muthi sibonakala ngokukhukhumala isisu sibenohudo okugcina sesiphelelwe amanzi emzimbeni. Ubuthi buhlasela inhliziyo nemizwa okwenza isilwane sibenzwelo olweqile. Isilwane siyadiyazela sigcine sifa uhlangothi. Singamelwa nayinhliziyo sigcine sifile.

Intuma

Ubunjalo bayo



Sikhishwe kuVahrmeijer (1981:128)

Intuma imila ibe imitha ukuphakama. Amagatsha ayo anameva. Amagatsha asahluma ambozwe iziboyana eziphuzi sampunga kuthi lawa asemadala angabi naziboya nhlobo. Aluhlaza satshani amaqabunga ngaphezulu bese kuthi ngaphansi abe mpunga ngokuphaphathekile ngaphansi. Izimbali zentuma zixube umbala ophaphathekile ophuzi

nophaphathekile oluhlaza satshani. Intuma ithi ayifane notamatisi namakhasi aqinile aphuzi uma isivuthiwe inezinhlamvu eziningi. Ilukhula. Iqhakaza ehlobo kuze kube intwasabusika. Intuma eseluhlaza iyona eyingozi kakhulu. Akuvamisi ukuthi ibe yingozi kakhulu ezinkomeni. Izimvu nezimbuzi izona ezitholwa yilomuthi.

Indawo emila kuyo

Ithanda ukumila eduze komgwaqo kanye nasemadlelweni.

Izimpawu zesifo

Isilwane esidle intuma sivuza amathe, sihude, sibe nemfiva, siphefumulele phezulu sibe nenkwantshu sigcine sifadalele.

Intuma ebomvu

Ubunjalo bayo



Sikhishwe kuVahrmeijer (1981:131)

Intuma iyehlukahluka. Intuma ebomvu imila ibe amamitha amabili ukuphakama. Amagatsha aneziboyana eziphuzi ngokuphaphathekile. Izimbali zalo mthuma ziluhlaza okwesibhakabhaka ngokuphuphile kuya kokuphuzi okuphaphathekile. Intuma iba isentimitha idayamitha ibe bomvu uma isivuthiwe ibe nembewu eningi. Lolu hlobo

lwentuma luvama ukumila kakhulu endaweni eyisihlabathi, nalapho kuxube isidaka nesihlabathi, emadlelweni kanye nasemahlanzeni. Lo mthuma uqhakaza kusukela kuMfumfu kuya kuNhlabha.

Indawo emila kuyo

Lesi sihlahlala siyathanda ukuba siningi emadlelweni aseqothukile.

Izimpawu zesifo

Intuma ihlasela ingqondo yesilwane leso esiyidlile yenze umonakalo waphakade. Isilwane siyadiyazela intamo isonteki iwe. Ziyalimala eziningi ngenkathi ziwa.

Idumbe lomfula

Liyingozi kakhulu ezimvini (Hutchings, 1996: 23).

Uxhaphozi

Uxhaphozi uyingozi kakhulu uma izimvu ziwudlile ziyafa (Watt no Breyer-Brandwijk, 1932:53).

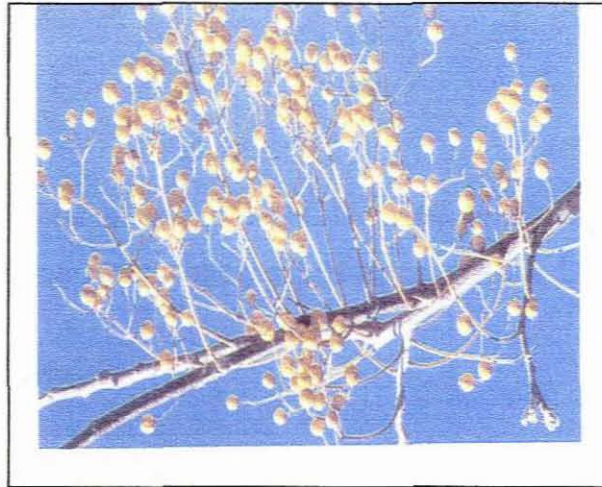
Umathunga

Umathunga uyingozi uma imvu iwudlile. Iphathwa isisu ihude izinso zingasebenzi (Hutchings, 1996: 42).

4.3.2.4 Izinkukhu nezingulube

Umsalinga/umsilinga

Ubunjalo bawo



Sikhishwe ku-Vahrmeijer (1981:92)

Umsalinga ukhula ube amamitha ayishumi nambili ukuphakama. Izimbali zawo zixube ukuba luhlaza okwesibhakabhaka nokuba luhlaza okotshani. Izithelo ziyisentimitha elilodwa kuya kwelilodwa nohhafu idayamitha, ziba luhlaza uma zingakavuthwa bese ziba phuzi ama sezivuthiwe. Lesi sihlahla sitholakala kuyo yonke indawo eNingizimu ne-Afrika sitshaliwe noma sizimilele nje. Umsalinga uyakwazi ukumela ukomisa, amakhaza kanye nokushisa. Uqhakaza kusuka ngoMfumfu kuya kuLwezi. Iphunga lezimbali zawo lizwakala kakhulu lapho lithambeme ilanga. Izithelo zawo ezivuthiwe zinobungozi kunalezo eziluhlaza. Ngenhlanhla azimnandi ukuba izilwane zingazihalela. Lezi zithelo ziyingozi emfuyweni eningi kodwa kakhulukazi izingulube. Izinkukhu zona zingcono kunezingulube uma kuziwa ebungozini balesi simila.

Indawo otholakala kuyo

Umila eduze kwemigwaqo, osebeni lwemifula ezindaweni ezisempumalanga eziswakeme ugcwele uwukhula.

Izimpawu zesifo

Izingulube ziyabuyisa, ziphefumule kanzima. Uma zingafanga zifa uhlangothi zibe nohudo futhi (Vahrmeijer, 1981).

Ingcolo / ilabatheka

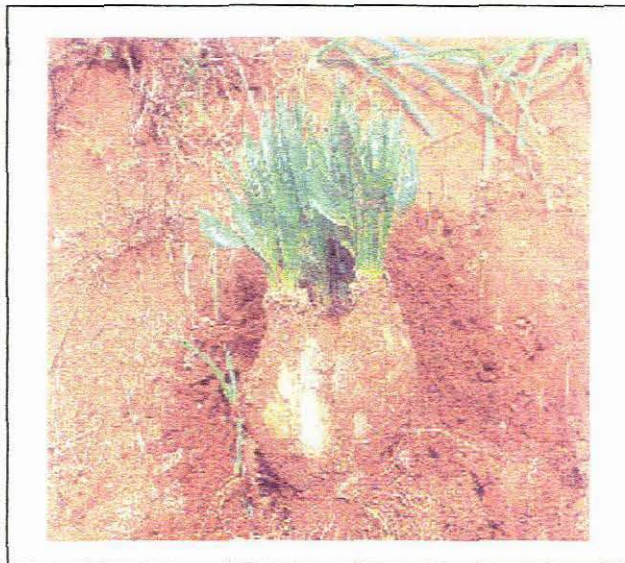
Ingcolo iyingozi, kakhulukazi ezingulubeni. Uma ifakwe emanzini ashisayo izinkukhu zifisa okwezimpukane noma zife uhlangothi (Hutchings, 1996: 57).

4.3.2.5 Imfuyo edidiyelwe

Kunemithi eyingozi emfuyweni jikelele engahlukanisiwe ukuthi iyingozi kuziphi izilwane, edidiyelayo. Yilokho okuzanywa ukuchazwa lapha ngemfuyo edidiyelwe. Nakuyo imfuyo edidiyelwe ayibaliwe yonke, kodwa kubalwe embalwa nje.

Isiklenama / icubudwane

Ubunjalo baso



Sikhishwe kuVahrmeijer (1981:46)

Isiklenama sinezigaxa ezimise okwegonandoda simhlophe ngokucwebezelayo. Singamasentimitha ayisithupha idayamitha. Uma lesi sigaxa sivele ngaphezulu emhlabathini sishintsha umbala sibe bomvana. Kuba nezigaxana ezimila esinqeni sesigaxa esikhulu. Amaqabunga esiklenama abanzi made, aluhlaza okotshani. Izimbali zaso ziyaqhakaza namuhla kusasa zibe sezibunile. Izithelo zakhona zincane zinembewu ezicaba ecwebezelayo, nezimpikwana zingamamilimitha amahlanu ubude zibe amamilimitha amabili ububanzi. Iqala ukuqhakaza kusukela kuMfumfu ihlale kuze kube uMasingana. Kwezinye izindawo iqhakaza kusukela ekupheleni kuka Lwezi kuya kuMbasa (Vahrmeijer, 1981: 46).

Indawo esimila kuyo

Ivame ukutholakala ekwehleleni ezintabeni ibuye itholakale endaweni ebekile enesihlabathi noma isidaka. Ithanda umhlabathi onosawotshana.

Izimpawu zesifo

Ukuvuvukala kwesisu kanye namathumbu okuhambisana nohudo, okuqeda amanzi emzimbeni.

Imbuyabathwa

Ubunjalo bayo



Sikhishwe kuVahrmeijer (1981:64)

Imbuyabathwa imbuya enameva, izimbali zayo zibomvana. Uma isencane awagqami ameva ayo kangangoba idliwa njengayo le mbuya ejwayelekile engenameva.

Indawo emila kuyo

Ithanda ukumila kakhulu ezindaweni ezivundile, njengaseduze nesibaya, ezaleni, ezingadini kanye nasesigangeni. Iyayibekezelela indawo enamanzi kangangoba iyatholakala eduze kwemifula ikakhulukazi lapho kunemvundo khona echithwa ngumfula lapho ungenisa khona.

Izimpawu zesifo

Isilwane esingenwe yilobu buthi siphefumulela phezulu sicinane. Ngendlela ubuthi obushesha ngayo egazini, kwesinye isikhathi ifa kungakabonakali ngisho izimpawu zalesi sifo. Uma isilwane sesifile igazi liba nsundu uma lihlolwa (Vahrmeijer, 1981: 64).

Umkhamba

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981:78)

Umkhamba urnameva amaningi ukhula ube amamitha ayishumi, undlalekile esicongweni unexolo elinsundu. Amagatsha amancane asahluma ampofana anoboya. Izimbali zawo ezitholakala emagatsheni alo muthi, zimhloshana. Izithelo zawo ziyimidumba eqinile zingamasentimitha ayishumi nane ubude namasentimitha amabili ububanzi. Uqhakaza kusukela kuMandulo kuya kuMasingana kuye ngendawo omile kuyo. Lo muthi uyingozi kakhulu emva kwesiphepho uma amaqabunga ebunile kwenzeka edliwa imfuyo.

Indawo omila kuyo

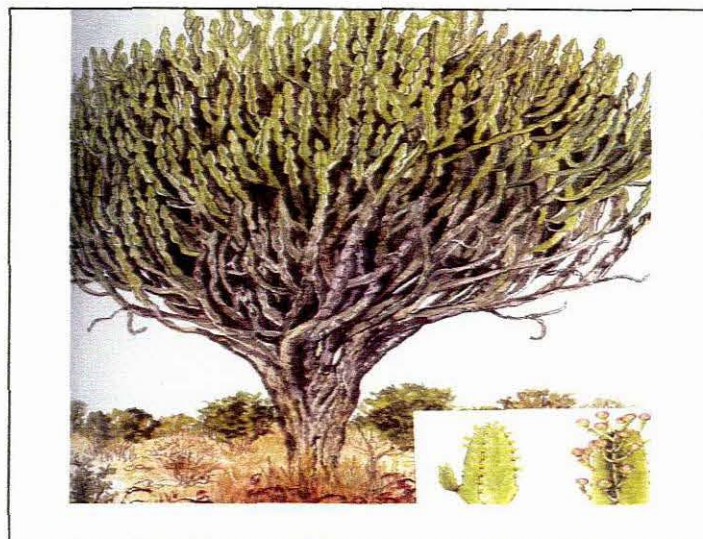
Utholakala osebeni lwemifula nasemagqumeni esihlabathini kanye nasenhlabathini eyibumba.

Izimpawu zesifo

Isilwane siba nobunzima ekuphefumuleni, inkwantshu, ukulahlekelwa ingqondo ngaphambi kokuthi sife. Isilwane siyavuvuka wonke umzimba okuba sekulandela ukufa kwaso (Vahrmeijer, 1981: 78).

Umnhlonhlo

Ubunjalo bawo



Sikhishwe kuGrant, (1998:87)

Umnhlonhlo uhlobo lomuthi osanhlaba okhala ubisi. Ubisi lomnhlonhlo luyaluma uma luthleke emzimbeni luvala amehlo uma lukuxhophile (Hutchings, 1996:174). Umila ezindaweni ezomile ezisalugwadule. Amaqabunga abasekugcineni kwamagatsha. Izimbali ziphuzi okuluhlaza. Isithelo sawo sihlukene kathathu kunembewu eyodwa kuleyo naleyo ngoxi... Uqhakaza ekupheleni kukaNtulukazi kuya kuZibandlela.. Wanda masinya. emadlelweni aseqaqadekile.

Indawo omila kuyo

Utholakala kakhulu ezindaweni ezomile, kodwa nasezindaweni ezinemvula uyatholakala. Uyamila emahlanzeni awuzweli ukomisa, kanti nasemthunzini uyamila.

Izimpawu zesifo

Isilwane esidle lo muthi sikhihliza amagwebu, ingqondo iphazamiseke sidiyazele.

Ubukwebezane behlathi

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981: 121

Ubukwebezane behlathi bukhula bube ngamamitha amathathu ukuphakama. Kwesinye isikhathi buba yintandela. Izimbali zabo zincane zimise okwecilongo, ziphuze okusawolintshi zibomvu, zibuye zibe luhlaza okotshani obuphuphile. Izithelo zingamasentimitha amahlanu idayamitha, ziyindilinga zimnyama zibayisixhobo. Ubukwebezane behlathi buqhakaza unyaka wonke ngaphandle kwasezindaweni ezineqhwa.

Indawo obumila kuyo

Buyatshalwa bubuye butholakale endle njengokhula, ikakhulukazi ezindaweni ezinemvula eningi.

Izimpawu zesifo

Izilwane ezihlaselwe ilesi sifo ziyakuzila ukukhanya kwelanga zilunywe esikhumbeni zizenwaye amakhala, izindlebe namakhanda zishaye phansi ngezinyawo. Emuva kwamahora athile izindlebe, amehlo, izindebe zomlomo, ubuso kanye namakhanda kuyavuvuka kube buhlungu. Ukuvuvuka kwamakhala kubanga isilwane sibe nenkinga yokuphefumula, ukudla kanye nokuphuza. Emva kwezinsukwana uketshezi olusabomvu luyaphuma esikhunjini senze uqweqwe esikhunjini. Emva kwezinsukwana uqweqwe luyasuka isilwane sisuke sesonde ngokwesabisayo nethemba lokuthi siphile lisuke lilincane. Izinselo nezimpondo ziba bomvana emisukeni (Vahrmeijer, 1981:120).

Ibonya

Ubunjalo balo



Sikhishwe kuVahrmeijer (1981:101)

Ibonya likhula libe ngamamitha amathathu ukuphakama kodwa kwezinye izindawo liba imitha nohhafu ukuphakama. Amaqabunga aphuzi sampunga kuthi ekugcineni kwawo abe neziboyana ezimhlophe. Amaqabunga amila abe zixheke emagatsheni, nezimbali zebonya zimila zibe izixheke ezansi kwamaqabunga. Zinsundu ngokubomvu zibe namabala amnyama zibe nempova enamfuzelayo emnyama. Izithelo zebonya zimaginxiginximane, okunenhlamvu eyodwa yembewu eyindilinga ecwebezelayo emnyama.. Siqhakaza entwasabusika kuze kube uMfumfu. Izithelo zalo zivuthwa ngoZibandlela.

Indawo elimila kuyo

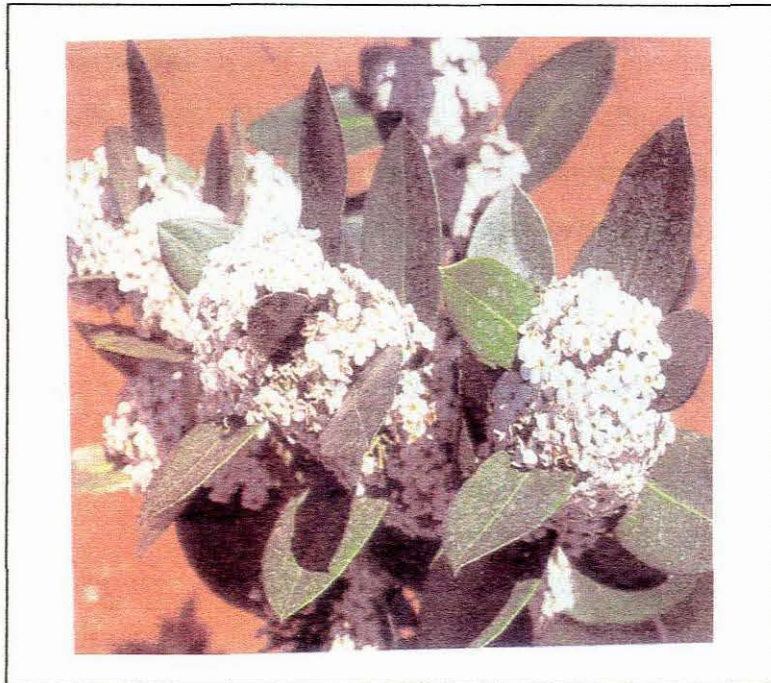
Limila kakhulu ezindaweni eziyisihlabathi. Kwezinye izindawo limila ngaphansi kwezinye izihlahla

Izimpawu zesifo

Isilwane sivuvukala isisu sibe nohudo olugcina luqede amanzi emzimbeni. Isilwane siyaqunjelwa zingabibikho izimpawu zohudo. Uma isilwane sidle lo muthi ngamawala sifa isidumo (Vahrmeijer, 1981:100).

Inhlungunyembe / ubuhlungu-benyoka

Ubunjalo bawo



Sikhishwe kuVahrmeijer (1981:111)

Lesi sihlahla sikhula sibe amamitha amane ukuphakama sikhupha ubisi olumhlope. Izimbali zaso zimhlophe ngokubomvana, zinuka kamnandi ziba izixheke phakathi kwamaqabunga. Izithelo zenhlungunyembe zinjengeplamu zishintsha ekubeni luhlaza okotshani zibe bomvu zigcine sezingathi zisabubende. Zivama ukuba nembewu embili qha. Siyaqhakaza kusukela kuNtulikazi kya kuLwezi. Ubisi oluphuma kulesi simila lwalusetshenziswa amaLawu ukugcoba ukudla komkhonto. Izinyoni ziyazitika ngawo.

Indawo emila kuyo

Izihlahla zenhlungunyembe zivame ukumila kakhulu ezindaweni eziyisihlabathi kanti ziyatshalwa futhi emakhaya.

Izimpawu zesifo

Isilwane esidle lesi simila siba nenkinga yokuphazamiseka kwenhliziyo nemizwa. Sibe sesiyadiyazela singakwazi ukuhamba kahle. Emva kwesikhashana ukungasebenzi kahle kwenhliziyo kudala ukufa okusheshayo kwesilwane esidle lobu buthi (Vahrmeijer, 1981: 110). Ubisi lohlungunyembe luyingozi. Amaqabunga omile awubuqedi ubuthi kodwa liyehla izinga lobuthi luwo. Izimpawu ezibonakala ezinkomeni ezidle lo muthi ukudiyazela kwesilwane, ukukhihliza amagwebu, nokugedla amazinyo, isisu esibuhlungu nokushaya kancane kwenhliziyo, okulandelwa ukuma kwenhliziyo (Hutchings, 1996: 242).

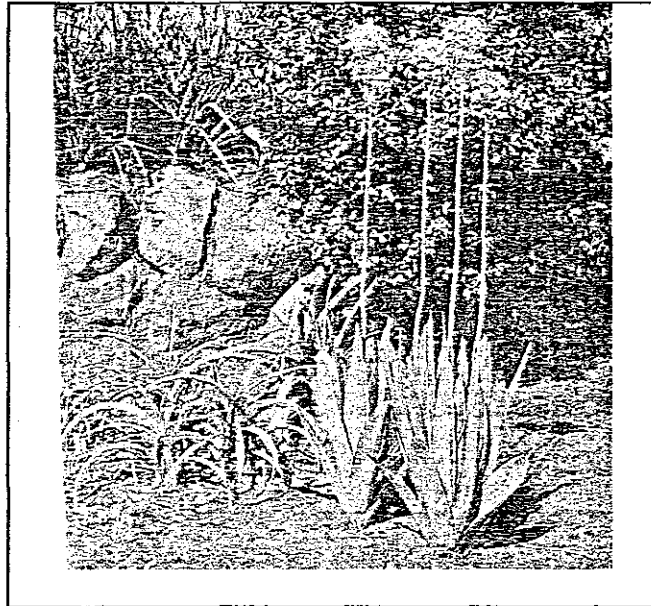
Izithelo zawo zizigaxa ezimbili ezinembewu eyodwa kuleyo naleyo ngoxi.

Umnanja

Nakuba umnanja usiza kumuntu ophethwe isifuba nolunywe inyoka, uyingozi enkulu ezinkomeni (Hutchings, 1996: 92).

Isithokothoko

Ubunjalo baso



Sikhishwe kuVahrmeijer (1981: 37)

Isithokothoko sikhula sibe imitha namasentimitha angamashumi amabili nanhlanu. Isigaxa singamasentimitha ayisithupha, simhlophe, sizungezwe amazenga athambile amhlophe. Amaqabunga athambile aluhlaza angamasentimitha amathathu kuya kwayisithupha ububanzi, abe ngamasentimitha angamashumi amahlanu ubude. Isigaxa esisodwa sikhapha imbali eyodwa emva kokuba amaqabunga esehlumile. Izimbali zimise okwezinkanyezi, ziphuzi okuphuphile, zinempova emnyama. Isithelo sesithokothoko simbaxantathu, siqukethe imbewu ezicaba, emnyama esakazwa umoya Siyatshalwa nasekhaya. Siqhakaza kusukela ekupheleni kukaLwezi kuya kuNdasa. Imfucumfucu ekulo muthi iyingozi uma ike yadliwa imfuyo.

Indawo esimila kuyo

Sithanda ukumila ezindaweni ezizintaba. Sibuye sitholakale ezindaweni ezinomswakama naseduze kwemifula, kanti naphansi kwemithi siyathanda.

Umababaza

Umababaza uyingozi emfuyweni. Izigaxa zinobuthi obudala izinkinga enhlizweni yesilwane. Ubisi lwakhona luyaluma uma luthleke emzimbeni (Hutchings, 1996:43)

Isona

Lesi simila sivame ukumila emafusini. Isona singezinye zamakhambi ayingozi emfuyweni (Hutchings, 1996:286).

Ibophwani

Ibophwani liyingozi emfuyweni. Ubuthi balo bubulala ingqondo yesilwane esigcina ngokufa. Ubungozi balesi simila bugqama kakhulu entwasahlobo (Hutchings, 1996:225).

4.4 Imithi ephathelene nokubeletha, namadlozi kanye nokubethelela izulu namasimu.

4.4.1 Imithi ephathelene nokubeletha

Inkinga yokungabatholi abantwana yayiqaqwa ngokusebenzisa izihlambezo lapho owesifazane engasithathi isisu. Bonke abantu babethanda ukuba abantwana babo baxube abafana namantombazane. Babesebenzisa amakhambi ahlukeni amele ukubhekana nezinkinga ezehlukene. Ukuthunyelwa kwephupho kwakusetshenziswa izinsizwa ukuphosa izintombi. Injongo yalokho kwakungukuba aphuphe insizwa leyo izibika kuye ukuze masebebonana ayizwele. Akusiwo umsebenzi omncane ukususa isiphoso. Iziphoso zehlukahlukeni, ukubala ezimbalwa umunyu, ummemezi, abaphaphi nongqengendlela (Msimang, 1991:329).

4.4.2 Imithi yedlozi

Kunezihlahla namakhambi okuphathelene namadlozi. Kukhulunywa nawo kube sengathi kuyabonwanana kuzophendulwana khona manjalo. Kukhona izikhathi lapho ukukhuluma nalo ulibiza, ucela, unezikhalo uthetha kungenzeki ngaphandle kokuba usebenzise imithi

yakhona (Gcumisa noNtombela, 1993:162). Kunendlela yakhona futhi akhonzwa ngayo. Sekwaxabana ubendle nokho kulezi zinsuku ngenxa yokuxubana kwamasiko ahlukene. Uma idlozi lingaphenduli, kungenzeki lokho ofisa kwenzeke, kuye kuthiwe idlozi likufulathele. Kufanele uphuthume uyothola imithi yokuliphendula libheke neno kulabo abazi imithi yokwenza lokho (Gcumisa noNtombela, 1993:162).

4.4.3 Imithi yokubethelela izulu

Abantu bakithi babenendlela yokuzivikela ekushayweni ngumphezulu, bengakafiki abelungu nezikhonkwane zabo zikagesi. Kwakunezinyanga okwakuthiwa ezezulu. Zazingogoti ekubetheleni izulu. Ulwazi lwemithi yezulu lwalusukela ekutheni abantu bakithi babeyazi imithi noma izihlahla zasendle ezazingashaywa umphezulu. Lemithi elandelayo ingeminye engashaywa umphezulu, njengamaxolo, ombinda, umnqandane, iminza, umvumvu nezinye eziningi okwakukhendlwa ngazo kucijwe abafana kumbe kuthathwe izinsizi zezulu. Kwakubuye kusetshenziswa amafutha ezilwane ezingashaywa izulu njengezimfudu nezinye okwakusetshenziswa amafutha azo ekuthakeni izitoxoyi (Gcumisa noNtombela, 1993:169). Lapha ngezansi sizobheka ezimbalwa izinhlobo zezimila ezazisetshenziswa ukubethela umphezulu.

Iminza

Ubunjalo balo



Sikhishwe kuGcumisa noNtombela (1993:172)

Iminza yisihlahla esimila sibe yisixha. Kuyenzeka sikhule sibe amamitha ayishumi nambili, ngokuvama asidluli emamitheni amathathu. Sinamaxolo omile ngaphandle, avavekile kwehle ngesiqu. Amaxolo aso ampunga ngokuphaphathekile. Amaqabunga alo aluhlaza ngokucwebezelayo. Amila ngokushiyana esiqwini segatsha. Iminza liqhakaza kusukela kuMbasa kuya kuNcwaba. Liqhakaza izimbali eziningi eziyisihlekehleke. Ezaso izimbali zimila ngisho esiqwini nasemagatsheni. Zibomvu ngokusasikhupha seqanda ngombala. Izithelo zalo zivuthwa kusukela kuNhlaba kuya kuZibandlela. Ziba ngamamilimitha ayishumi ubude. Zibamnyama ngombala uma sezivuthiwe.

Indawo esimila kuyo

Iminza limila ezindaweni ezahlukahlukene, njengasemahlathini, ematsheni, nasemaxhaphozini

Izifo elizelaphayo

Ngomunye wemithi engashaywa izulu. Uyisithako sezitoxoyi zokuqinisa amasimu. UGcumisa noNtombela, (1993:133) baveza ukuthi uyasetshenziswa futhi ube yizikhonkwane ezibethela isichotho nesiphepho.

Ugebeleweni / umahlabekufeni

Ubunjalo bawo



Sikhishwe ku-Gcumisa noNtombela (1993:173)

Sigebela maweni yingakho kuthiwa ugebeleweni. Isihlahla sawo sikhula sibe amamitha ayishumi kuya kwayishumi nambili, kuyenzeka sifinyelele emamitheni angamashumi amabili nanhlanu ukuphakama. Sinamaxolo ampunga ngokunsundu. Ayashelela uma sisesincane bese eba maholoholo uma sesikhulile sesisidala. Amaqabunga alesi sihlahla aluhlaza nhlangothi zombili. Amila ngokushiyana esiqwini segatsha. Ugebeleweni uqhakaza kusukela kuMfumfu kuya kuZibandlela. Izimbali zaso zimthubi kuyela ekubeni mthubi ngokuphaphathekile. Izithelo zawo zivuthwa phakathi kukaNdasa noMbasa. Uma sezivuthiwe ziba sikhupha ngokuthi akuphaphatheke.

Indawo omila kuyo

Lesi sihlahla sitholakala emahlathini. Sikhula sendlale amahlamvu aso phezu kwewa ngoba siyathanda ukumila emaweni.

Izifo ozelaphayo

Asishaywa umbani. Siyaliphebeza izulu sichithe iziphepho uma liza kabi ezitshalweni.

4.5 Imithi / izimila ezinobungozi

Imithi enobuthi noma ubungozi yahlukahlukeni. Ihlukene ngezingxenye zomuthi lowo. Eminye imithi uthola ukuthi enye ingxenye yawo iyelapha enye inobungozi emuthini owodwa. Bese futhi kutholakala ukuthi eminye imithi noma izimila kunezingxenye ezithile zawo eziyingozi kanti kwezinye isimila sonke noma umuthi wonke uyingozi. Kulolu cwaningo lezi zimila zehlukaniswe ngezingxenye zazo eziyingozi okuyizigaxa, izimpande, amaqabunga, uketshezi, amaxolo kanye nalezo izingxenye zazo eziyingozi. Ubuthakathi bungobunye ubungozi obukhona. Ubuthakathi bukhona, ngisho incwadi eNgcwele iyakufakaza lokho, uma ithi abathakathi bangaphandle kombuso wezulu. Mhlawumbe into eyinkinga ukuthi ulwazi lwakhona alutholakali kalula nocwaningo lwakhona ngiyacabanga ukuthi lunzima noma lungabanzima. Isizathu sokuqala ukuthi ukuthakatha kuyimfihlo kanti futhi nokuduma ngeqalinga, angikholwa ukuthi abathakathi bangakuthokozela. Ulwazi lwakhona luyagodlwa ngenxa yezizathu ezinye ezingabaliwe lapha. Ukuthakatha akuyona inkinga yamaZulu odwa kodwa nezinye izizwe zibhekene nale nkinga. Ubuthakathi obabande kwelakwaZulu kuqala yilobu: imibhulelo, izitshopi namalumbo (Msimang, 1991:330). Kunemithi esetshenziswayo ukwenza lo msebenzi ongemuhle wokuthakatha. Eminye yayo yilena elandelayo: ichitha, umzungulwane, imfingo, imfeyenkawu neminye.

Uhlobo lwezimila lolu olunezigaxa ezinobuthi kodwa uthola ukuthi abantu bayazisebenzisa ziyingozi zinjalo. Ubungozi nobungako bobungozi balolu hlobo lwezimila kuyinto esadinga ukucutshungulwa kuboniswane ngayo phakathi kodokotela nabelaphi bendabuko.

Umathunga

Leli khambi livame ukutholakala emahlathini. Liyisigaxa esimbiwa phansi. Kwenziwa ngalo umuthi oysisichonco sesifuba nembiza chambisayo. Siyasetshenziswa ukuphalaza

kukhishwe inyongo. Uma ungakalekanga kahle isikalo seqile ikakhulukazi uma uphalaza uyingozi .Umathunga unobuthi obuyingozi kubantu kanye nasezimvini. Leli khambi lilucebisile ulimi lwesizulu ngesaga esithi (ukhohlwe umayime lapho umbiwa khona).

Idumbe likanhloyile

Uyabulala uma uke wadla ubuthi bawo. Izimpawu ukudiyazela, ungaboni kahle emehlweni nokuthikamezeka kwengqondo.

Umkhovothi

Izimpande zomkhovothi zinobuthi (Hutchings, 1996:74).

Umqoqolo / ukokwane / inkunzi-ebomvu

Izimpande zomqoqolo zinoshevu kabi ongaholela ekweswelekeni kwalowo owutholile (Hutchings, 1996:110).

Intolwane

Lesi sihlahlana sinezimpande ezinsundu ngokubomvu ezenza umuthi wokuguqula umbala ube bomvu. Wumuthi wokukhipha inyongo lona kodwa ubuye ube yingozi uma ungakalekanga kahle. Izimpande zentolwane zenza lowo ophuze umuthi owenziwe ngaso aqumbelane esiswini. Imbewu yakhona isolakala engathi inobuthi obubulala lowo osuke ephuze umuthi owenziwe ngayo (Hutchings, 1996:126).

Indolo

Izimpande zendolo uma ziququdwa ziyashisa ngaphakathi. Uma abantu besebenza ngendolo iyaluma emakhaleni, emlonyeni kanye nasemphinjani okugcina ngokuthi umuntu abe nosi athimule. Emva kwalokho aphathwe ikhanda kuthi akabuyise (Hutchings, 1996:210).

Imbondwe

Imbondwe itholakala emahlanzeni. Uhlobo lwesihlahla esilukhuni sansimbi. Lolu hlobo lomuthi lwehlukene kabili, kukhona imbondwe emhlophe kanye naleyo engathi imnyama. Imbondwe iyingozi uma kuzothathwa izimpande ziqothwe bese kushuthekwa lempushana kwisitho sangasese sowesifazane. Bangingi abesifazane abashonayo benziwe lokhu. Izimpawu zaloshevu kuba ubuhlungu besinye, ukubuyisa okunamandla nokudideka kwengqondo (Hutchings, 1996:214).

Inzonkonzoko / ubulibazi

Kusolwa ukuthi lo muthi uma uphuzwa udala ukufa kwamalunga omzimba. Izimbiza zokuchatha ngezimpande zalo muthi kusolwa ukuthi ziyingozi ebantwaneni (Hutchings, 1996:328).

Umhlambamasi

Umhlambamasi unobuthi obutholakala emaqabungeni kanye nasesiqwini. Ukuwomisa amaqabunga akubuqedi ubuthi noma ushevu (Hutchings, 1996:246)

Umthumana

Umthumana uvama ukumila ezindaweni ezivundile. Uketshezi lomthumana oluphuma kwizithelo zomthumana ezivuthiwe noma ezingavuthiwe zinobuthi. Uma luke lwangena emehlweni luba yingozi. Izingane ikakhulukazi ziyathanda ukudlala ngezithelo zomthumana. Uma kuke kwenzeka zawufaka emlonyeni uyingozi.

Umahlanganisa

Umahlanganisa utholakala emahlathini. Uketshezi oluphuma ezigaxeni zikamahlanganisa luyaluma uma zitheleke esikhunjani (Hutchings, 1996:39).

Umdlebe

Lesi isihlahla abantu abakholelwa ekutheni siyakhuluma. Ubisi lomdlebe luyaluma uma lukuthelile lunephunga elinuka kabi elihlasela amehlo, amakhala kanye nezindebe zomlomo. Uma lolu bisi luke lwaconsela esweni, iso liyavuvuka lingavaleka nokuvaleka. Umlomo uyavuvuka kube namapamuza, ulume kube nezilonda (Hutchings, 1996:176).

Umthumana

Uketshezi lomthumana oluhlaza noma ovuthiwe linobungozi, kanti nezinhlamvu zalesi simila zinobuthi.

Injobo

Injobo yisimila esiyingozi. Zonke izingxenye zaso zinobuthi. Izimbali neziqo ziyingozi ukwedlula amaqabunga (Hutchings, 1996:39).

Isiklenama

Isiklenama siyingozi. Zonke izingxenye zesiklenama zinobuthi. Ziyingozi nasemfuyweni. Izimbali zaso ziyingozi kunamaqabunga (Hutchings, 1996:39). Siyingozi uma usidlile ngephutha.

Imbati/imbabazane

Imbati ikhambi lasendle elibangela ukubaba noma ukushoshozela emzimbeni uma likuthintile. Iziboya zembati ziyaluma uma zike zathinta isikhumba (Hutchings, 1996:78).

Umvangazi

Izisebenzi ezisebenza ngalolu hlobo lomuthi ziba nezinkinga zokuphathwa isifuba kanye nokulunywa emzimbeni (Hutchings, 1996:142)

Umababaza

Zonke izingxenye zomababaza zinobuthi. Izigaxa zawo zinobuthi obuhlasela inhliziyo. Uketshezi lwawo luyaluma emzimbeni uma lukuthelile (Hutchings, 1996:43).

Umkhangu

Ixolo lomkhangu lalisetshenziwa njengoshevu ogcotshwa ekudleni komkhonto. Lobu buthi babuhlasela kakhulu inhliziyo.

4.6 Imithi ephathelene nokuthakatha

Ubuthakathi abusiyo inkinga yamaZulu odwa kodwa nezinye izizwe zinayo le nkinga. Ubuthakathi akuyona into esiyithokozelayo kodwa bukhona. UNtombela nabanye,(1997:133) babeka kanje ngobuthakathi:

Ubuthakathi obuvame ukutholakala
kwabansundu AbangamaZulu behlukene
ngezigaba cishe ezintathu isitshopi, ilumbo
kanye nedliso.

Lokhu abakushoyo kufakazela iqiniso lokuthi ubuthakathi into ekhona noma izenzo zakhona ezinye zibuye zingakholeki. Uma sibheka iqhaza lezimila emithini yomdabu iyavela leyo mithi elwa nezinhlobo zobuthakathi obukhona kumZulu.UNtombela nabanye uyaqhubeka echaza lolo nalolo luhlobo lobuthakathi ukuthi lwenziwa kanjani. Isitshopi kusetshenziswa izinsila zabantu, zihlanganiswe nemithi umnikazi athole imbewu yokufa. Ilumbo lona umuntu kuthiwa uyadwetselwa noma uyaklwejelwa noma abekelwe noma acushwe lapho ezohamba khona. Idliso-ke lona umuntu ufakelwa ubuthi ekudleni. Ufa esegqunqe wamnyama equmbe isisu ekhipha izitsha ngomlomo.

Umlungulwane

Lo muthi wawusetshenziswa abathakathi ukuthakatha abantu. Izithelo zomlungulwane ziyasetshenziswa ukuthaka imithi yesizulu (Hutchings, 1996:287).

Imfingo

Imfingo iyasetshenziswa ukuvimbela abathakathi ukuthi bangangeni ekhaya (Hutchings, 1996:12).

Ishongwe

Ishongwe lenza umuthi ochela amaqanda ezinkukhu ezithi zingawadla izinja zigule kabi (Hutchings, 1996:248).

Ubuhlungubendlovu / umshayimamba

Imbewu kanye namaqabunga anobuthi ayasetshenziswa ukugcoba ukudla komkhonto nokubulala abantu (Hutchings, 1996:248).

Umondi

Umondi utholakala emahlathini. Imbewu yomondi inobuthi. Iyasetshenziswa ukugcoba ukudla komkhonto (Hutchings, 1996: 249).

Imbuna

Imbuna iyasetshenziswa ukuthakatha umuntu wesilisa ukuthi induku yakhe ingavuki abenenkinga yocansi.

4.7. Isiphetho

Kulesi sahluko kuvela obala ukuthi likhulu iqhaza lezimila emphakathini wakithi. Uma sibuka izinhlobo zezimila neqhaza lazo ekudleni nasemithini yomdabu neyesilungu, kubonakala iyinde indima okumele ihlakulwe. Le ndima idinga amakhuba abukhali nabantu abazobopha izinkalo zabo ngesifociya abangezukulala, behlakula babuye bameme nelima.

Lezi zimila zithinta impilo yabantu kanye negugu nefa lethu imfuyo phela. Ngaphandle lwalokhu osekushiwo ngenhla, kunezinye izikhali okumele kuhlonywe ngazo, ezinjengokubambisama ekutholeni nasekuqoneni ulwazi. Ukubonisana ukuthi kuzokwenziwa njani, nini kanjani. Ukulalelana ngenkathi ihlasele nokuhlonipha imibono yabanye abantu, ukuba neqiniso nokuphumela obala komuntu ngakucabangayo. Isifo esikhulu somona, nesokufuna ukuba undlovu kayiphikiswa, nesokufuna ukugqama siyibhidlizile indlu eyakhiwayo yokusiza isizwe ukuba sithuthuke siye phambili, sayifuzisa sayiqeda. Sicebile isizwe samaZulu ngolwazi lwezimila, yifa negugu lethu leli. Ekwenzeni lolu cwaningo kuyacaca ukuthi asikho isifo esingenayo imishanguzo eqondene naso, kuphela nje ukuthi kusamele kubhukulwe kwenziwe ucwaningo ngezinto eziningana maqondana nala magugu.

Kwezinye zezinselelo isizwe samaZulu esibhekene nazo ngeqhaza lezimila yilezi:

- ukutholakala kwezimila endle,
- ukugcinwa kolwazi isizwe esimalo ngezimila noma ulwazi ngezimila,
- ukuqoqa ulwazi olugcwele ngezimila,
- ukubheka izindlela zokugcina izimila eziwusizo zingashabalali,
- ukubamba iqhaza ezimileni eziyingozi emfuyweni yethu,
- ukutshalwa kwezimila eziwusizo nezineqhaza ekudleni kanye nasekwelapheni abantu kanye nemfuyo,
- ulwazi lokuhlanganisa amakhambi athile ukunqoba izifo ezithile,
- ukugcineka kwezimbiza eziphekiwe zihlale isikhathi eside
- ukucwaninga ngokwenziwayo uma amakhambi noma imithi yokwelapha ididiyelwa ndawonye,
- ukubheka ngeso lezomnotho ekudayiseni amakhambi nomthelela walokho ekutholakaleni kwezimila kanye nasesizweni sonke,
- ubumqoka bokudla ukudla okunomsoco ukuze isizwe sibe esondlekile nesiphilile,
- ukudliwa kokudla komdabu, nendlela okuphekwa ngayo nomthelela womsoco otholakala kuzo uma seziphekiwe,

- ukugququzela abantu ukucobelela ulwazi abanalo ngokudla kwesintu nangendlela oluphekwa ngayo,
- ukudoba ezinye izizwe ukuba zisebenzise ukudla kwesintu eNingizimu Afrika nasemhlabeni jikelele. Lokhu osekushiwo ngenhla kuveza umklamo wendima esiyibekelwe ukuba siyihlakule. Kungefihlwe ukuthi ukhula luthanda ukudlanga nokho, ikhono lokuhlakula namageja kumele kube bukhali.

KwaZulu-Natali zikhona izindawo lapho abantu beqeqeshwa khona ngokwelapha ngamakhambi nalezo ezifundisa abantu ngobumqoka bokudla okunomsoco, kodwa lokho akwanele. Ziningi izifo eziwubhubhane ezinganqandeka uma isizwe besingadla ngendlela efanele. Ukufaka ukudla ebhodweni ubase umlilo akwanele, kuyadingeka ukwazi khona lokhu kudla ukuthi kunomsoco muni, indlela okuphekwa ngayo inamthelela muni empilweni. Okunye futhi ukuthi akuxoshwe lomqondo ofile wokuthi ukudla kwesilungu kodwa okunomsoco. Lokho akusilona iqiniso, ukudla komdabu kunomsoco nempilo, futhi ezindaweni eziningi yikhona okutholakala kangcono. Kanjalo nezimila ezelaphayo ziyinsada kodwa zize ziye emazweni aphesheya zibuye sekumele sizikhokhele enkulu imali lena nayo esingenayo. Kuleso simo izifo ziyazibhuqabhuqela nje esizweni.

Isahluko esilandelayo sizokhuluma ngephepha lemibuzo elisetshenziswe njengethuluzi lokuqoqa ulwazi mayelana neqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu.

ISAHLUKO SESIHLANU

5.0 IQOQA, IZINCOMO KANYE NESIPHETHO

5.1 ISINGENISO

Inhlosongqangi yalolu cwaningo bekuwukucwaninga ngeqhaza lezimila ekudleni nasemithini yomdabu esizweni samaZulu. Inhloso exhanteleyo bekuwukucwaninga ukuthi lungakanani ulwazi ngeqhaza lezimila ekudleni nasemithini yomdabu yesizwe samaZulu kothisha abafundela ukufundisa emikhakheni yemetamethikisi nezobuchwepheshe kanye nesayensi esiyithole ngenkathi senza lolu cwaningo. Imiphumela iyona ezosakhela isithombe sokuthi ezinhlosweni zethu siphumelele yini ukuzifeza noma qha. Imiphumela izochazwa kafushane ngoba ibisichaziwe kabanzi esahlukweni esandulela lesi okuyisahluko sesihlanu. Nezinye izahluko zingeke zishiywe ngaphandle ngoba zingamathuluzi asetshenzisiwe ukuzama ukufeza izinjongo zocwaningo Kuyobe sekwenziwa iqoqa lapho kubukwa ucwaningo lonke jikelele kusukela kwinhlosongqangi kuze kuyofika ekugcineni. Emva kweqoqa kuzobe sekuhlaziywa ucwaningo kwenziwe izincomo kugcine isiphetho.

5.2. Iqoqa locwaningo

Imiphumela yocwaningo isinike isithombe sokuthi kusekuningi okumele kwenziwe maqondana nokusetshenziswa kwezimila ekudleni nasemithini yomdabu. Okunye kwakho ukuthi kumele kwenziwe ucwaningo ngokusetshenziswa kwezimila ekudleni nasemithini yomdabu. Okunye okuvelayo ukuthi esikhathini esiphila kuso kusemqoka ukuthi isizwe siqoqe amagugu namafa aso njengesizwe ngokushesha lingaze lishone ilanga. Isizwe esiphucuzekile yilesa esazi izinto zaso ezingamagugu nesiziqhenyayo ngamagugu aso. Isizwe kumele sikwazi ukulwa nokuqqa izinkinga zaso, izinkinga ezinjengendlala nezifo engicabanga ukuthi sibhekene nakho nathi njengesizwe kulezi nsuku esiphila kuzo.

Kubonakele ukuthi cishe asikho isifo esingelapheke ngemithi yomdabu kusetshenziswa izimila ezikhona esizweni. Inkinga isekutheni zibukelwe phansi, zagcina sezideleleka, laya ngokuya lehla izinga lokusetshenziswa kwazo. Zafika ezinye izizwe zatapa uju zashaya zachitha sasala sibambe ongezansi. Yabhoka inkengane zaqotha izifo. Nokho akulahlwa mbeleko ngakufelwa. Kulolu cwaningo kuphakanyiswa ukuthi izifundiswa zakithi zihlahle indlela ekukhuphuleni isizwe ukuze siphephe ezifeni nasendlaleni. Isizwe esinempilo nesingalambi sisethubeni elihle lokuzithuthukisa. Ukwenza isibonelo noma ukufakazela lokhu okushiwo ngenhla ukuthi uma umuntu eyohlololwa isandulela ngculazi noma ingculazi kubukwa izinga lesifo ukuthi lingakananai bese kwenziwa izincomo zokuthi kumele adle kudla kuni kubukwa izinga lesifo. Isikhathi esiningi kusuke kunezakhamzimba ezishodayo njenge-ayoni amaphrotheni nokunye. Umbuzo-ke ongabakhona ukuthi yini engenziwa, yenziwe kanjani ukubamba iqhaza kulo mshikashika. Njengoba bese zibaliwe izifundiswa zakithi njengabantu abangahlahla indlela akusho lokho ukuthi abangafundile bona bavalelwa ngaphandle. Empelelni wonke umuntu unento ayaziyo engaba usizo esizweni nangazo izimila lezi. Wonke umuntu kumele afake isandla kulo mkhankaso, ngoba lokho kwenza lowo obamba iqhaza azizwe eyingxenye yomkhankaso asibone nesidingo sokuyidudula le mpi yentuthuko yesizwe.

Kuyacaca ukuthi isizwe silengelwa ifu elimnyama uma singagawuli sibheke. Ulwazi olunothile nolujulile ngezimila ingathi luthanda ukushabalala. Lokhu kuvelile ngenkathi kubukwa imiphumela yocwaningo obekusetshenziswa kulo iphepha lemibuzo. Isizathu esikhulu yiso leso sokubukelwa phansi kwezimila njengegugu lesizwe. Lo msebenzi ukhuthaza isizwe ukuthi sibhukule senze okuthile ngalesi simo sokushabalala kolwazi ngezimila, ngale kwalokho amanzi azongena endlini, inkinga leyo eyokhungatha izizukulwane eminyakeni ezayo. Kukhuthazwa ukuthi isizwe kesizinike isikhathi sokucwaninga kabanzi ngokudla komdabu ngoba selwenziwe kakhulu ucwaningo ngokudla kwesilungu. Nakuba lokhu kusemqoka inkinga enkulu ukuthi akwibo bonke abantu abazisebenzisayo lezi zimila ngenxa yokuthi ziyabiza kanti futhi kukhona abangakwazi ukuzithola ngenxa yokuthi azikho lapho bekhona. Bekungaba kuhle ukuthi nalabo abasebenzisa kakhulu izimila zomdabu bazisebenzise ngendlela yokuthi bathole umsoco kuzo ngoba zinawo. Inkinga engaba khona ulwazi olugcwele lokusetshenziswa

kwazo ngendlela efanele. Kuyethembisa nokho ngoba sezikhona izindawo ezidayisa ukudla komdabu kanye nemithi yesintu yokwelapha. Ithemba likhona ngoba sekuqala ukuba nezinhlango zabelaphi bendabuko, sekuyakhulunywa nangayo emisakazweni kanye nasemaphepheni. ICity Press (29 kuNhlohlolanya, 2004) iyakufakazela lokho uma unobhala weKwaZulu-Natal Traditional Healers Council ethi iDurban Metro ibafundise izinto eziningi njengokuxebula amaxolo emithi ngendlela efanele yokuzigcina izimila zisesimeni esiyiso. ICity Press (ka15 kuNhlohlolanya, 2004:21) izwakalisa ukukhathazeka ngokulondolozeka kwezimila zomdabu. Ithi ukwelapha kwendabuko kuyasetshenziswa kakhulu emazweni asathuthuka kodwa ukuphepha kwezimila ikhathi kuqala ukunakwa. Ngakho-ke kugqugquzelwa ukuba lo mlilo uvuthelwe kukhwezelwe izikhuni ukuze ibhodwe livuthwe.

ICity Press (ka15 kuNhlohlolanya, 2004) ikhala ngokuthi abantu besifazane abazithwele babanenkinga uma bengondlekile kahle ngoba bathola abantwana ababanenkinga yokukhuluphala ngokweqile uma bekhula. Liqhubeke lithi ukunqanda le nkinga masinyane kungonga imali eningi engachitheka kuzanywa ukuqaka inkinga engabe ivinjiwe kwasekuqaleni. Nakuwo lo mkhankaso kunomsebenzi omkhulu okumele wenziwe. Ukwenza isibonelo kungancomeka uma abantu bengafundiswa izindlela zokupheka ukudla ngendlela yokonga umsoco. Laphaya ePotchefstroom kunenkampani ebizwa ngokuthi iSpecialised Protein Products ehlanganisa izakhamzimba ukwenza ukudla okunomsoco okusheshayo. Lokhu kungasiza kulo mphakathi ohlala ugijima ukuthi ukwazi ukuthola ukudla okunomsoco, kodwa lokho kukodwa akwanele. Okunye futhi ukubuka isikhathi esiphila kuso kucatshangwe izindlela zokulungisa lokhu kudla kubukwa izindlela zakudala nezamanje zokupheka. Lo msebenzi ugqugquzela ukushicilelwa kwezindlela zokupheka ukudla komdabu ngoba baya ngokuya bencipha abantu abakwazi ukwenza lokhu. Kungakuhle uma ukuqeqeshwa kwabantu mayelana nalengxenywe yokudla komdabu kungaqhakambiswa kucutshungulwe. Okunye futhi okufanele kufakelwe izibuko izindlela zomdabu zokulondoloza ukudla ukuze kusetshenziswe esikhathini esizayo. Ukwenza isibonelo ukugcina ummbila emgodini ombiwa esibayeni. Kunabantu abadala abaziyo ukuthi lokhu kwenziwa kanjani. Umcwaningi unovalo lokuthi kazi lolu lwazi lulondolozekile yini njengoba abantu

abadala behamba mihla le. Uma kungabhekiwe kgcina benciphile abantu abanolwazi ngalokhu. Kutholakale ukuthi mhlawumbe akekho esizweni owayeke wacabanga ukukushicilela phansi ukuze kulondolozele ikusasa njengegugu lesizwe. Indima ende eklamekile lena, ngoba konke lokhu okukhulunywa ngakho kumele kulondolozwe, okungomunye umkhakha odinga abantu abazowunaka bawenze ngendlela efanele.

Uma sihlehla futhi sibuka inhlosongqangi yalolu cwaningo kusobala ukuthi mukhulu umsebenzi okusafanele wenziwe. Bese kuke kwashiwo ukuthi njengoba izifo sezande kangaka yileso naleso sizwe kumele siye emgodleni waso sithole isixazululo esizosiza isizwe saso siphinde sethekele-ke nakwezinye izizwe. Uma isizwe sizoqhubeka nokusebenzisa izimila emithini nasekudleni komdabu, siyeke ukubukela phansi leli fa isizwe besiyowuphonsa umbalane. Lo msebenzi uphakamisa ukuthi isizwe sigcwalise umgodla waso wolwazi ngezimila ukuze sisizakale kusasa. Uzogcwaliswa ngokushicilela phansi konke ngezimila okucatshangwa ukuthi kungaba usizo kuso. ITribune (kaNdasa 2004:11) ihamba phezu kwayo le nkulumo uma ithi :

The magic and healing properties of Zulu
plants have been given a new platform in a
book just published in English and Zulu

Umlingo namandla okuphilisa ezimila
zomdabu anikwe isigcawu esisha encwadini
esanda kushicilelwa ebhalwe
ngeSingisi nangesiZulu.

Isimanga samandla okwelapha ngemithi yesiZulu kunikezwe indawo ehlukile encwadini eshicilelwe ngesiNgisi nangesiZulu. Leli phephabhuku liveza ukuthi isimanga sokwelapha kwemithi yesintu ifike kwelinye iqophelo lokushicilelwa kwebhuku elilotshwe ngesiZulu kanye nesiNgisi. Uma sibheka isikhathi side kakhulu amaZulu eyisebenzisa imithi nokudla komdabu futhi kubanike impilo engcono kunanamuhla. Ukudla ngendlela efanele kunciphisa izinga lezifo eziningi. Nokho-ke kumele isizwe sifundiswe ukudla ukudla okunomsoco, omunye umsebenzi omkhulu isizwe esibhekene nawo ukuthi siwenze.

Akusho ukuthi isizwe sithe dekle phansi ngalolu daba akhona amaqhawe akithi aseliphonsile itshe esivivaneni ngeke ngiwaqede. Uma singenza isibonelo kukhona ababhali abanjengoGcumisa noNtombela (1993) abahlanganise ulwazi lwemvelo nolwendabuko kanye nolwazi ngobusayensi. Laphaya enhla ne-Afrika kunezinhlango ezinjenge (KENRIK) ezibambe iqhaza ekulondolozweni kwezimila zomdabu. IDrum, (2003) iveze ukuthi ikwaZulu-Natali inenqwaba yezinhlobo zezimila ezibalelwa kumakhulu ayisikhombisa namashumi ayisishiyagalombili uma kuqhathaniswa neYurophu. Umcebo lona odinga ukucutshungulwa unakwe kwenziwe utho ngawo. I-Tribune (kaNdasa 14 2004:6) inobufakazi obuhamba kanje mayelana nezimila nomcebo.

South Africa's traditional healers, who have claimed that the country's wild plants are the key to stemming the HIV/AIDS pandemic, are to become part of mainstream multimillion rand industry.

Abelaphi bendabuko baseNingizimu neAfrika ababuka izimila zasendle njengesixazululo senkinga yobhubhane lwesifo sengculazi, bazobe ingxenye yemboni yezigidigidi zamarandi.

Lapha iphephabhuku iTribune (kaNdasa 14, 2004:6) libeka ukuthi abelaphi bendabuko abebe lokhu besho ukuthi amakhambi esintu aneqhaza alibambayo ekwelashweni kwengculaza babeyingxenye yezohwebo lwamakhambi esintu. Lo mcebo okukhulunywa ngawo lapha umbaxambili, okokuqala umcebo wolwazi ngezimila kanye nemali ezongena uma kudayiswa lezi zimila. Zombili lezi zingxenye zisemqoka esizweni samaZulu. Kunesililo esikhulu sokushabalala kweqhaza lezimila esizweni samaZulu okunomthelela omubi esizweni kumanje okungaba yinkinga enkulu eminyakeni ezayo. Njengoba bekuke kwashiwo ngaphambilini ukuthi kuhle kutholakale izizathu ezenza lehle izinga lokusetshenziswa kwezimila zomdabu, lolu cwaningo beluzama ukubamba iqhaza kulowo mkhankaso.

Kuzanyiwe ukusebenzisa abantu abanolwazi ngalezizimila, kanti futhi nalabo abangenalo. Ulwazi olwanele luqoqiwe kulaba bantu esethemba ukuthi luyoba usizo

emkhankasweni wokulondolozwa kwamagugu esintu. Kulolu cwaningo kuzanyiwe futhi ukubuka izimila ngeso lokukhuphula izinga lomnotho wesizwe. Leli phuzu lifakazelwe amakhemisi omdabu athanda ukwanda KwaZulu-Natal kanye nalokhu okushiwo iTribune ngenhla maqondana nomcebo nezimila.

Kubuyisa ithemba uma sibuka ukuthi sekuyantwela ezansi ngoba sekuqala nezimboni ezikhiqiza izimbiza ezithakwa ngazo izimila lezi njengalena elapha eMandeni esebenzisa ilabatheka ukwenza imbiza egcina amasosha omzimba ephilile. Kukhona nabamhlophe abathanda ukuba nolwazi ngalezi zimila abanjengo Nkosazane Orr owayesebenzisana nomama baseNdlovini. Uma sibheka osekuke kwabhalwa ngezimila kuyabonakala ukuthi asikho isifo esingelapheke kusetshenziswa izimila zomdabu. UByrant (1983) usinika uhla lwezifo ezelashwa ngezimila ezinjengomzimba omubi, izikelemu, isisu, ikhanda, isihudo, isifuba, umkhuhlane, izifo zocansi, ukulala kwenduku, inhliziyo, amazinyo abuhlungu nezinye. Kunika ithemba nokho ukufunda kumaphephandaba ukuthi indaba yabelaphi bendabuko ingundabamlonyeni kulezi zinsuku (Isolezwe likaMbasa 10, 2003:4). Ukunakwa kwabo kubalulekile ngoba bazobamba iqhaza emkhankasweni weqhaza lezimila ekudleni nasemithini yomdabu. Njengoba lezi zimila ziwusizo kubantu kanjalo nakuyo imfuyo ziwusizo. AmaZulu ayesebenzisa wona amakhambi ukwelapha imfuyo ingekho imijovo nemithi yaseNtshonalanga. Ngenye ingxenywe lena edinga ukubhekwa kabanzi njengoba umZulu nemfuyo kungehlukaniswe kalula. Imfuyo iyigugu esizweni samaZulu.

Idlanzana lalabo abanikwa iphepha lemibuzo ukuba baliphendule, imiphumela yaveza isithombe sokuthi ulwazi ngezimila luya ngokuya luncipha. Lokhu ngikusho ngoba kwabaphendula imibuzo kwakunabantu abaneminyaka engamashumi amahlanu kodwa akekho noyedwa kulabo bantu owakwazi ukuthola amaphuzu angamaphesenti angamashumi amahlanu. Kungaba nezinye izizathu ezadala lokho ngaphandle kokuthi isikhathi esiningi sigijimela kodokotela ngenxa yezifo eziningi esezikhona nanokuthi imishanguzo yabo iyona eyaziwa njengesheshayo nenosizo. Abantu-ke ababaningi abasebenzisa izimila ukwenza imithi yokwelapha izifo. Imithi yomdabu yathathwa njengobuqaba (Ukhozi 23 Mfumu 2003).

Lokhu kwehlisa isithunzi semithi nokwelapha komdabu, kwenza futhi izelelesi noma izinyangambumbulu zithathe ithuba lokuqola abantu zithi ziyabelapha zidlala ngabo zithatha imali yabo. Kumele kuqedwe lezi zelelesi KwaZulu Natali, ziboshwe izigilamkhuba ukuze kubuyiswe isithunzi sesizwe (Ukhozi zingama-23 kuMfumfu, 2003). Kunethemba lokuthi kuzokwenzeka lokhu uma sicabanga ukuthi manje sekunezindawo lapho izinyanga ziqeqeshwa khona zithole izitifiketi zokwelapha. Konke loku kuyokwenziwa uma isizwe sisibona isidingo salokho sizimbandakanya nalo mshikashika ukuze libe lihle ikusasa laso. Isizwe siyakhuthazwa ukuthi sizisebenzise izimila ngoba lokhu kuyobamba iqhaza ekulondolozweni kwazo.

Ukudla jikelele kuhamba indawo ende empilweni yomuntu. Uma bekunganakwa ukuthi isizwe sidlani sidla, kanjani, ziningi izifo ebezizogwemeka. Isolezwe (29 kuMfumfu 2004:3) liveza ukuthi ukudla wumgogodla wempilo yomuntu. Ukuvikela izifo emzimbeni womuntu kungcono kakhulu kunokwelapha isifo esesingene. Izindlela amaZulu ayezisebenzisa ukupheka nokuqoqa ukudla kudala zazinempilo. Ukwenza isibonelo inyama isikhathi esiningi yayosiwa ngaphandle kokusebenzisa amafutha noma ibiliswe. Ukudla komdabu sekuyazanywa ukubuyela kukho, kodwa kunezinkinga ngoba iningi labantu abakwazi kwakukupheka ngoba kubukelwe phansi isikhathi eside. Isimo sempilo njengokungaphatheki kahle emoyeni kuyazidala nakho izifo emzimbeni. Lokho kucacisa ukuthi usikompilo lwesizwe lusemqoka ngoba singebuke ukudla nemithi yomdabu kuphela kodwa nempilo nendlela yempilo inomthelela endleleni isizwe esiphila ngayo. Imiphumela yabaphendula yaveza isidingo sokubuka ukudla nendlela isizwe esidla ngayo uma sizoba nesizwe esiphilile nesithuthukile. Isizwe esidla ukudla okunomsoco singabukeli phansi ukudla kwaso komdabu, siyisizwe esinekusasa eliqhakazile. Kulolu cwaningo kukhuthazwa ukuthi isizwe sibuke emuva sithathe okungasisiza sikusebenzise maqondana nokudla nezindlela ezisiyisa ekubeni isizwe esinempilo.

5.3 Izincomo

5.3.1 Izindlela/amasu okugcina izimila zomdabu

Iqhaza lezimila eAfrika yonkana liya ngokuya lishabalala ngenxa yezizathu esezike zashiwo ngenhla. Lokhu kunomthelela omubi ezizweni ezahlukene zase-Afrika okukhona namaZulu kuzona. Lokhu kugcizelewa yi-International Plant Genetic Resources Institute(IPGRL) lapho ithi

Traditional vegetable in Africa have suffered from neglect by formal sector agricultural and conservation institutions.

Imifino yomdabu e-Afrika ibe nenkinga yokunganakwa izikhungo zemfundo, ezolimo kanye nezokongiwa kwemvelo.

Akuzo zodwa lezi zikhungo ezibaliwe ezibe neqhaza ekunganakweni kweqhaza lezimila, kodwa nezinye ezingabalwangwa lapha. Phezu kwakho konke lokho kunganakwa kwazo zineqhaza elikhulu esizweni samaZulu futhi zisasetshenziswa kakhulu. Umbuzo omkhulu ukuthi njengoba zinganakiwe nje pho ziyogcina zikhona noma ziyobe sezishabalele. Ukuphendula lombuzo kuyabonakala ukuthi kunesidingo sokuthi zilondolozwe lezi zimila noma kuvezwe namasu nezindlela zokuzilondoloza. Abanye abacwaningi sebevele namasu athile okugcina lezi mila zomdabu zingashabalali.

Enye yezindlela zokulondoloza lezi zimila ukuthola izingqinamba ezenza lehle izinga lokusetshenziswa kwezimila zomdabu. Kungenzeka lezi zinqqinamba ziphathelane namasiko, ezemvelo kanye nendlela ezikhiqizwa ngayo. Kusemqoka ukuthi isizwe sibenolwazi olunzulu ngesayensi yezimila zomdabu. Kubalulekile futhi ukuthi kwaziwe ukuthi noma-ke ulwazi lwesayensi ngezimila zomdabu lungeluningi akusho lokho ukuthi sekuyikuphela kwendaba. Emphakathini kunabantu abanolwazi olunzulu ngezimila zomdabu okumele basetshenziswe ukuqoqa ulwazi. Amasu anqala angakhiwa ngalolu lwazi oluqoqwe kubantu abanolwazi ngezimila zomdabu.

Ukushintshashintsha kwamasiko okuhambisana nosikompilo lwasentshonalanga kungaba nomthelela ongemuhle ekusentshenzisweni kwezimila zomdabu. Izinhlelo zentuthuko yesizwe ezikhuthaza abantu ngobumqoka bezimila zomdabu, zingasiza ukudala amasu okulondolozeka kwalezi zimila zomdabu. Kungasiza ukuhlanganisa izindlela ezahlukeni zokulondoloza izimila zomdabu ngoba ayikho indlela eyodwa engabekwa njengendlela jikelele. Kungelibaleke futhi ukuthi izindlela zokulondoloza izimila zomdabu zinezinqinamba eziningi. Yingakhonje kusamele abacwaningi baphume umkhankaso wokuthungatha amasu noma ikhambi lokwelapha lesi sifo sokushabalala noma sokunganakwa kweqhaza lezimila esizweni sethu. Kunobufakaza balesi simo obuvezwa u-Cunningham, (1993) kulama thebula alandelayo. Ithebula 2.1 lisivezela isithombe sezimila eziyishumi nanhlanu eziya ngokuya zishabalala lokhu kuphawulwa yilabo abadayisa lezi zimila. Ithebula 2.2 lona liveza uhlu lwezimila abelaphi bendabuko abazibona zishabalala

Ithebula 5.1 Lezo zimila abadayisi bazo abazibona zishabalala

IGAMA LESIZULU	IGAMA LEBHOTHANI	PERCENTA GE	NO OF TRADERS
isibhaha	Warburgia salutaris	90	40
igibisila	Boweia volubillis	84	37
indungulo	Siphonochilus aethiopicus	68	30
umathunga	Eucomis species	64	28
unukani	Ocotea bullata	61	27
umathithibala	Hawarthia limifolia	55	24
uvumomhlophe	Synaptolepis kirkii	52	23
inguduza	Scilla natalensis	36	16
imbola	Eucomis species	34	15
umkhwangu	Erythrophleum lasianthum	32	14

uvumobomvu	Curtisia dentata	32	14
umlahleni		27	12
uphindemuva		27	12
udelunina	Asclepias cucullata	27	12
urosilina	Cinnamomum camphora	25	11
idlula	Begonia homonymma	25	11

Lithathwe ku-Cunningham, (1993:20)

Leli thebula elingenhla lisikhombisa uhlu lwezimila abadayisi abazibona zishabalala. La mathebula asivezela ukukhathazeka okukhulu kulabo abasebenzisa lezi zimila zokwelapha. Kulama qembu amabili ilelo nalelo liyibuka le nkinga ngeso layo. Abadayisi bayibuka ngeso lokuhweba abelaphi ngeso lokwelapha kodwa kukho konke lokhu ziyashabalala izimila. Ithebula elilandelayo lona lizosikhombisa uhlu lwezimila abelaphi bendabuko abazibona zishabalala.

Ithebula 5.2. Uhlu lwezimila abelaphi bendabuko abazibona zishabalala

IGAMA LESIZULU	IGAMA LEBHOTHANI	%	NO OF TRADER S
unukani	Ocotea bullata	90	18
isibhaha	Warburgia salutaris	85	17
igibisila	Boweiea volubilis	70	14
inguduza	Scilla natalensis	65	13
impepho	Helichrysu species	60	12
umathunga	Eucomis species	55	11
umathithibala	Hawarthia limifolia	55	11

ingwavuma	Cassine transvaensis	55	11
ikhathazo	Alepidia amtymbica	50	10
ibheka	Pimpinella caffra	45	9
umkhanyakude	Acacia xanthophloea	45	9
umlahleni	Curtisia dentata	45	9
ugobho	Gunnera purpensa	45	9
usehlulamanye	Cassine papillosa	45	9

Lithathwe kuCunningham, (1993:20)

Uma siqhathanisa lama thebula kuyacaca ukuthi lenkinga ayisiyona imbude. Kungenzeka futhi kuthi akuzo zodwa lezi ezivezwa amathebula zikhona nezinye. Enye into eyosiza kulomkhankaso ukuvuma ukuthi njengesizwe sibhekene nalenkinga. Lokhu kuyoba isinyathelo sokuqala sokuqala lenkinga esibhekene nayo ngeziqu zamehlo. Ngaphandle kweqhaza lezimila ekudleni nasemithini yomdabu izimila zineqhaza futhi kwezomnotho kanye nasosikompilweni lwesizwe. Ukuqikelelwa kwaleli qhaza kungaba enye indlela yokulondoloza izimila zomdabu. Mhlawumbe umbuzo ungathi kungenzeka kanjani lokhu? Uma lezi zimila zidayisa okokuqala zizohlala zidingeka ngenxa yabantu abazozithenga bezozisebenzisa. Lokhu kufakazelwa amakhemisi omdabu asekhona emadolobheni athile KwaZulu-Natal. Abanikazi bala makhemisi bathola indlela ebangenisela imali. Emasikweni esizwe nakhona, izimila zithola ithuba lokusetshenziswa, ngaleyo ndlela abantu bayalubona usizo lwazo futhi bathande ukuzisebenzisa. Ukuze amasu okugcina izimila zomdabu aphumelele kudingeka izindlela ezizofaka umphakathi ekuthuthukiseni ulwazi lwabo ngezimila. Lokho kungenza nabo bazizwe beyingxenye yalomkhankaso. Kungabakhuthaza ukuveza imibono yabo kanye nolwazi ngezimila zomdabu, lolo lwazi lwabo lusetshenziswe ekwakhiweni kwamasu okulondoloza izimila zomdabu. Isolezwe, (Mfumfu, 2004:2) lisivezela ukuthi laphaya KwaDukuza nakwaMaphumulo amadumbe asezokwenziwa amashibusi azodayiswa ezitolo ngonyaka ozayo. Lokhu kuveza ubufakazi bokuthi ikhona imizamo eyenziwayo ukusebenzisa ukudla komdabu kutshalekwa izindlela zokukupheka zezinye izizwe.

5.3.2 Amasu okwandisa nokugcizelela iqhaza lezimila ekudleni nasemithini yomdabu yamaZulu

Iqhaza lezimila ekudleni nasemithini yomdabu lishaywe indiva isikhathi eside emhlabeni wonke jikele (KENRIK, 1999:7). Esikhundleni sokuthi sisebenzise okwethu, sethembele kakhulu ekudleni kwase Ntshonalanga nasemithini yakhona, bekungakuhle ukuthi sizame ukugcina nokwandisa, nokwenza ngcono isimo seqhaza lezimila ekudleni nasemithini yomdabu, ngoba lokho kungalikhuphula izinga lempilo yesizwe. Kungumthwalo walowo nalowo muntu ukubona ukuthi izinga lokusetshenziswa kwezimila zomdabu liyakhuphuka. Njengoba sinelungelo njengesizwe ukusebenzisa lezi zimila, sinomthwalo futhi wokwandisa nokugcizelela ubumqoka beqhaza lezimila. Kunezinto ezimbalwa okumele siziqaphele ukuze siphumelele ukwenza lokhu osekushiwo ngenhla.

- Okokuqala kumele sibe nesiqiniseko ukuthi thina nemindeneni yethu siyazisebenzisa izimila ngezikhathi zonke.
- Okwesibili, kumele sisuse umqondo wokuthi ukudla okungcono nemishanguzo engcono eyaseNtshonalanga kuphela.
- Okwesithathu, kumele sizame ukutshala izimila zomdabu esingazitshala, sibone ukuthi lezo ezisendle zilondolozekile, siphinde siqikelele ukuthi azishabalali.
- Okwesine, asisukume sime ngezinyawo siqikelele ukuthola ulwazi olugcwele ngezimila ezidliwayo, indlela ezilungiswa ngayo, amagama azo, usizo lwazo siphinde siludlulise lolulwazi kubantwana bethu. Uma kungenzeka silubhale phansi.
- Okwesihlanu, siqaphele lezo zimila esizithanda ukushababala okunengozi yokuthi zigcine zingasekho, kuzanywe ukuthi zilondolozeke.

Njengoba sesizibalile izinto okumele sizenze ukuqikelela ukuthi iqhaza lezimila lingalahleki umbuzo olandelayo ukuthi sizokwenza kanjani lokhu? Ziningi izindlela kodwa ukwenza isibonelo nje, kungaba ukuthi izinhlelo ezisetshenziswayo ukufeza lo mgomo zibe nezinto ezizokwenza abasizwayo babe nogqozi. Okusemqoka ngezinhlelo ukuthi abantu abasuke besizwa ngohlelo oluthile kumele babe yingxenye yalolo hlelo.

Lokho kuyasiza ukuthi bazizwe beyingxenywe yalolo hlelo, balubone futhi lungolwabo, ngakho-ke lubesemqoka kubo balubone futhi lunesidingo ukubathuthukisa. Izinhlelo zokwandisa nokugcizelela iqhaza lezimila ekudleni nesemithini yomdabu zimele zibe nalezi zimpawu ezilandelayo:

- Kumele kube nolwazi olwanele ngezimila zomdabu.
- Kumele futhi lolu lwazi lukwazi ukusetshenziswa ukwakha umhlahlandlela nezinhlelo kanye nokuphosa izinhlelo zokwandisa nokugcizelela iqhaza lezimila.
- Ukuthola uxhaso lwezombusazwe kanye nohulumeni ukuphasa izinhlelo zalomkhankaso.
- Ucwangingo oluhlelekile, uhlelo olufika kubantu abasizwayo, ukuthuthukiswa kwezobucwepheshe ukwandisa umkhiqizo, ukuthengisa nokulondolozwa kwezimila.
- Kumele kuzanywe ukuthuthukisa izindlela zokuphekwa kokudla komdabu okungaba nomthelela omuhle kwezokuvakasha.
- Ukuqwashiswa komphakathi, ngomsoco okulezi zimila, ukuthuthukiswa komnotho wesizwe, nokuziqhenya kwesizwe ngeqhaza lezimila.

Injongo ngqangi yakho konke lokhu ukwandisa nokugcizelela ubumqoka bezimila neqhaza lazo ekudleni nasemithini yomdabu. Izinhlelo ezinjengalezi ezichaziwe ngenhla zingasiza ukuthuthukisa izinga lokulondolozwa kwezimila, nesimo sempilo yabantu emakhaya nalabo abampofu, ngokwenzenjalo ligqame neqhaza labesifazane emsebenzini wabo wokukhiqiza ukudla bephinde bakupheke.

5.3.3 Ukutshalwa kwezimila eziwusizo ekudleni nasekwelapheni abantu nemfuyo

- Ukutshalwa kwezimila eziwusizo nezineqhaza ekudleni nasekwelapheni abantu nemfuyo kungezinye zezinselelo isizwe samaZulu esibhekene nayo. Njengoba kubonakala ukuthi ziya ngokuya izimila zincipha enye indlela yokuzama ukuzilondoloza kungaba ukuthi zitshalwe. Lo msebenzi ugqugquzela isizwe ukuthi

izimila zitshalwe zibe amasimu amakhulu njengoba kwenziwa emasimini ezimbali noma kube iziqeshana emakhaya. Kunezinhlobo zezimila esezinciphile abalondolози bemvelo abazama ukuzigcina zingapheli nya.

Uma kuzozanywa leli su kungasho ukuthi abantu abazokwenza lo msebenzi kumele babenolwazi ngezinhlobo zomhlabathi ezidingwa izinhlobo ezahlukene zezimila. Isimila esivuma esidakeni ngeke kuthi uma sesitshalwa sitshwalwe endaweni eyehlukile kakhulu esitholakala noma esivuma kuyo. Ulwazi ngazo luyadingeka. Izinambuzane ezisihlaselayo kumele zaziwe ukuze abazitshalayo bakwazi ukuzivikela izimila lezo ezinambuzaneni. Kungenzeka ukuthi ngaphandle komquba okuvundiswa ngawo emakhaya kube khona lukamanyolo. Wehlukene umanyolo kudinga kwaziwe ukuthi isimila esithile sidinga hlobo luni lomanyolo. Kungakuhle ukwanda kwamakolishi anjengaleli elise Nottingham Road, elibizwa ngokuthi iSouth African College of Herbal medicine and Health lapho kufundelwa khona ukusetshenziswa kwamakhambi kanye nokudla okunomsoco (Woman's Value Lwezi 2002:160). Kula makolishi kubuye kufundwe nokutshalwa kwezimila zokwelapha.

Kuyenzeka ukuthi uma kucatshwa ihlathi kuzokwakhiwa, isale eminye imithi yendabuko, kodwa kutholakale ukuthi emva kwesikhathi iyafa kancane kancane kugcine singasekho leso sihlahla. Okunye okumele kukhunjulwe ukuthi le mithi yomdabu ivama ukuba semahlathini lapho iminyene khona kunezintandela. Uma umoya ushaya akulula ukuthi izihlahla ziwe ngoba zibanjwa yilezi zintandela nale mithi ecinene. Ngamanye amazwi kwakheka umpheme. Iyakhuthazwa indlela yokutshala izimila ezitsheni. Ukutshala ezitsheni kungasetshenziswa kodwa kunemitheshwana yakhona edinga ukulandelwa yilowo oyisebenzisayo. Akuzo zonke izimila ezingatshalwa ezitsheni. Kunezimila ezingamakhambi utshani nezinye ezilungele ukutshalwa engadini. UBotha (2003:143) unika lezi zibonelo ezilandelayo ezingatshalwa ezivandeni ezisekhaya inhlaba, inkalane encane, usingalwesalukazi, umbonane nekhokhele. UKroll, (1997:28) yena usinika izibonelo zotshwalabenyon, kanye nembuya.

Kulezi zimila ezibalwe ngenhla kugxilwe kakhulu ohlangothini lokwelapha kanti phela nakho ukudla kusemqoka. Ithemba likhonyana ngoba lokhu okushiwoyo ukuthi izimila azitshalwe kuyabonakala ukuthi kuyenzeka uma sicabanga ukuthi imbuya sesiyayithenga ezitolo. Ezinye izinhlobo zemifino nazo zingatshalwa isizwe sizisebenzise kuze kuchaphazeleke nakwezinye izizwe. Nokho-ke kucishe kube ngconywana ngokudla kwesintu ngoba emakhaya kuyatshalwa njengommbila, amaselwa, imfe, amathanga, imbumba, amabele, ubhatata, amadumbe nokunye. Inkinga ukuthi kutshalwa endaweni encane kudliwe kuphele, kungakuhle kuzanywe indlela yokuthi zitshalwe endaweni ebanzi ukuze kudliwe kubuye kudayiswe kutholakale imali, zibuye zilondolozwe.

5.3.4 Izimila nezilwanyana okungehlukaniswe kokunye

Kunezilwanyana nezimila okungehlukaniswe kokunye, okungomunye umkhakha odinga ucwaningo olunzulu. Kunezibulalamagciwane zemvelo ukwenza isibonelo njengoju lwezinyosi ezilwenza ngempova ephuma ezimbalini. UMcKenna (2003:1) uthi uju lwezinyosi luyisibulala magciwane semvelo (antibiotic) ishintshe iglukhozi neoksijini ibe ihydrogen peroxide okuyisibulala magciwane esingqokolo. Uqhubeka athi kudaladala ngo1550 BC eGibhithe kwakuxutshwa amafutha, ezinyosi kubhandishwe isilonda, siphole. Ngaphambi kweminyaka ye1940 kwakusetshenziswa amakhambi ukwelapha izifo ezithile (McKenna 2003:34). Lokhu kuphonsa inselelo kithina ukuthi ake sibheke ukuthi kulokhu umdali asiphe khona yini ezosisiza singaqalazi engxenye sikhohlwe esinakho. Kuningi esifanele sibhekane nakho uma izinto zizolunga. Ukuthalalisa ngale nkinga kuzosifaka emgodini. Isizwe siyakhuthazwa ukuthi siyibheke ngamanye amehlo le ndaba.

5.3.5 Izimila neqhaza lazo emnothweni wesizwe

Njengoba izimali zingekho izimila zingaba nalo iqhaza kumnotho wesizwe uma kuzocatshangwa amasu angcono okwenza lokho. Sekuqalile ukuthi abantu bayibuke ngelinye iso le ndaba yokudayisa izimila kanye nokudla komdabu. Lokhu kufakazelwa abantu esibathola ezindaweni ezahlukene bechaye amakhambi abo namabhodlela emithi.

Kulezinsuku usuthola abantu bedayisa imithi yabo endaweni engconywa. Ukwenza isibonelo laphaya emakethe edayisa imithi yesintu eDurban's Warwick Triangle enye yezinyanga inendawo ephambili yokwelaphela iziguli zayo. Lokho kukhombisa inqubekela phambili ekusebenzeni kwezinyanga. Lolu cwaningo lukhuthaza ukufundiswa kwezinyanga indlela yokonga izimila, ukulondolozwa kwazo kanye nendlela ephephile yokuzisebenzisa. Yingakho kusemqoka ukuthi wonke umuntu abambe iqhaza kulomkhankaso wokusetshenziswa kwezimila, ngoba akusiye umuntu oyedwa ozoveza ikhambi lale nkinga kodwa isizwe sonke. Ukwenza isibonelo uma abelaphi bendabuko bengabuka ingxenye yokudayisa nokuthola imali kuphela zingagcina zishabalele izimila eziningi. Kumele kube nezindlela abazisebenzisayo ukulondoloza lezi zimila zingapheli. Ukwenza isibonelo amaxolo ezinye zezingxenye ezisetshenziswa izinyanga, yingakho izinyanga ezihlakaniphile zixebula amaxolo amancane ngesikhathi ziwuyeke umuthi isikhathi eside ngokwanele ukuthi uhlume ngaphambi kokuthi ubuye usetshenziswe. Ukwenza lokhu kungasiza ukunika isiqiniseko sosizo lwempilo oluqhubekayo esikhathini esizayo. Zonke lezi zinto zidinga ukufundwa nokucutshungulwa.

Ukuthengiswa kwemithi mbumbulu

Kunezinto okumele ziqashelwe nokho njengokunqanda izigebengu ezithengisa imithi mbumbulu. Uma umuntu egula noma ehluphekile kulula ukungena ogibeni lwezigebengu ngenxa yokucindezelwa ukuhlupheka nezifo. Enye yezinto ezingasiza ukwenza lokhu, ukuthi abantu bafunde ukuthaka bazi namakhambi ukuze bangabanjwa kalula izigebengu. Kuningi okuphathelene nezimila okumele kwaziwe abantu noma kube nabantu abazofundisa abanye ngakho njengokukalwa kwezimbiza kanye nokulandela indlela okumele zisetshenziswe ngayo. Ungayithola imbiza noma ikhambi elelapha isifo esithile, kodwa kubalulekile ukulisebenzisa ngendlela oyalelwe ngayo ukuze usinde. Kanjalo nokudla kunendlela okumele kulungiswe kuphekwe ngayo ukuze kungalahleki umsoco ngale kwalokho sekungaba ukugcwalisa isisu nje. Kungancomeka uma kungaqeqeshwa isizwe maqondana nokupheka ukudla ngendlela eyiyo. Kulezi zinsuku indaba yokudla okunomsoco kungundabamlonyeni. Lokhu kufakazela iqiniso lokuthi ukudla okunomsoco kusemqoka kangakanani empilweni yomuntu. Kuze kube khona ukudla

okunikwa umuntu ophethwe isifo esithize ukumelapha kuleso sifo esimphethe. Kodwa okubuhlungu isikhathi esiningi kuba uhlu lokudla kwesilungu ngenxa yokuthi kwenziwe ucwaningo oluningi ngalokhu kudla. Yilo ithuba leli kuzifundiswa zakithi ukubamba iqhaza kulo mkhankaso.

5.3.6 Ukushabalala kwabantu abadala nolwazi abanalo ngezimila

Ucwaningo ngezimila neqhaza lazo kusamelwe kusukunyelwe kakhulu kunakuqala. Imithombo yolwazi engabantu abadala luyaphela kuzogcina kugcineke izinto okungezona ngenxa yalabo abazama ukucwaninga ngezimila zomdabu besenenkinga ngosikompilo lwabantu abenza kubo lolu cwaningo. Amagugu esizwe kumele ahlonishwe abukwe njengenywe yezinto ezisemqoka. Kungakuhle kuqiniseke ukufundiswa kwezingane zethu ngala magugu. Lolu cwaningo luphakamisa ukuthi kuliwe nesifo sokubukela phansi iqhaza lezimila ekudleni nasemithini yomdabu. Kungancomeka uma izifundiswa zakithi zingasebenzisa la magugu, zishumayele ivangeli lobumqoka bawo.

Kumanje-nje kutholakala ukuthi amaphesenti angamashumi ayisishagalolunye abantu bakuleli asebenolwazi ngesifo sengculazi kodwa Isolezwe (uLwesine kuNcwaba 7: 2003) lithi kunenselelo yokuvimbela ukubhebhetheka kwalesi sifo. Umbuzo omkhulu ukuthi yingoba singalapheki ngempela lesi sifo noma ulwazi olukhona ngaso lubuka kuphela ucwaningo lohlobo olulodwa oluthi lungalandula kukholwe wonke umuntu ukuthi kunjalo. Inselelo esizweni sakithi lena. Luyadingeka ucwaningo olunzulu ngezimila neqhaza lazo emithini nasekudleni komdabu nakuso lesi sifo sesandulela ngculazi nengculazi. Uma kunganda umoya wokubambisana kuyobangcono. Ukuhlangana kwabelaphi bendabuko bebonisana ngamakhambi esintu kuyethembisa ukuthi ngelinye ilanga uma kungaqhubeka kuyosiza isizwe. Lapha eBhulwa abelaphi bendabuko bahlangana bacebisana ngamakhambi esintu. Babeqhamuka khona eBulwer, eDonnybrook, eHowick kanye naseNcwadi bezoqeqeshwa ngamakhambi esifo abakwazi ukuselapha, kube nesivivinyo kuphume isitifiketi emva kwalokho (umAfrika, kuNcwaba 8-14 2003: 4). Kungasiza lokhu ngoba kubanesiqiniseko sesifo umuntu akwazi ukuselapha. Kungakuhle futhi ukuthi izikalo zicaciswe zilandelwe njengoba kwenziwa

emithini yodokotela ukuvimbela ukugcina umuntu ethi umuthi awumsizanga kanti ukuthi akawusebenzisanga ngokucophelela nangendlela efanele (Isolezwe, Ulwesibili kuNtulikazi 29, 2003: 11). Kuyakhuthazwa ukuhlangua kwalabo abanolwazi oluthile ngezimila neqhaza lazo bacobelelane ngalo, lokho kuyobasiza bona kanye nesizwe.

5.3.7 Izindlela zokugcina ukudla isikhathi eside

Lo msebenzi uphakamisa ukuthi isizwe sifunde izindlela zokugcina ukudla isikhathi eside. Kwezinye izindawo basebenzisa ezinye zezindlela zokwenza lokhu njengokomisa imifino iqothwe ibekwe. Kudala kusadliwa ngoludala zazikhona izindlela zokugcina ukudla isikhathi eside. Ukubala ezimbalwa ukufaka ummbila emgodini esibayeni, ugume nezinye. Kunezindlela zesilungu esezisetshenziswa manje ezingasetshenziswa ukugcina ukudla kwesintu njengokwenza ujamu, ukugcina izithelo emabhodloleni zihlale isikhathi eside zingaboli. Kungasetshenziswa izithelo zasendle ukwenza lokhu. Kuyancomeka ukuthi lokho abantu abakufundisiwe kuzinze ezingqondweni zabo, lokho kuyobanika umfutho nogqozi kulokho abakwenzayo. Laphaya ePortshepstone kunefemu eyenza ujamu ngomsobo omnyama nomhlophe, ziningi izithelo ezingasetshenziswa uma sekwenziwa ucwaningo ngazo ukuzigcina nokuzithengisela ezinye izizwe. Kulezi zindlela ezimbalwa esezibaliwe akudingeki namakhemikhali ukuvimbela ukubola okungukuthi kulula uma abantu bengafundiswa.

5.3.8 Ukusetshenziswa kolwazi ngezimila

Lo msebenzi ugqugquzela ukusetshenziswa kolwazi, ukuvula umqondo wesizwe, ukubona isidingo sokuthola ulwazi olujulile ngezimila nokubona ubumqoka bazo. Kunconywa ukuba ifakwe le ndaba ezingqondweni zezingane zethu ukuze zikhule nayo njengoba sekunezinto eziningi abazifundayo kwezinye izinhlanga. Akukubi lokhu kuhlangua, kodwa uma kungekho umntwana akufunda kubo njengosikompilo lwakhe kunenkinga yokugcina engazi kahle ukuthi usikompilo lwakhe luyini. Yingakho kusemqoka ukuthi umzali onengane efunda nezingane zezinye izinhlanga enomsebenzi ophindwe kabili njengomzali, umsebenzi wokufundisa ingane usikompilo lwayo kanye

nokuyicija ukuba ikwazi ukukhetha okuhle kusikompilo lwezinye izinhlanga. Usikompilo lunomthelela kumagugu esizwe. Ukwenza isibonelo, uma ingane ikhula yazi ukuthi umhhadlahhadliso utholakala kumakhoniflekisi kunzima ukuqonda ukuthi ukuhlafuna izinkobe kuyafana nokudla amkhoniflekisi, ngoba kwankobe lezo ingazazi nokuthi zimbala muni. Ukufundisa izingane zisencane ngokubaluleka kokudla okunomsoco kubonakele ukuthi kuneqhaza elikhulu esizweni esinempilo.

5.4. Isiphetho

Imiphumela yocwaningo ikuvezile ukuthi ulwazi ngezimila neqhaza lazo ekudleni nasemithini yomdabu luya ngokuya lushabalala. Lokho kuyinselelo esizweni samaZulu uma sizoba isizwe esithuthukile nesikwazi ukugcina amagugu aso. Kunezindlela eziningi okungenziwa ngazo lokhu. Ezinye zazo zibaliwe kulesi sahluko. Indima isenkulu kulo mshikashika, nokho ithemba likhona ukuthi njengoba bekhona abamatasatasa kumanje baningi abazobalandela kusenesikhathi ingakashabalali nya imithombo yolwazi enjengabantu abadala abanolwazi olugcwele noluyilo lwalezizinto esikhuluma ngazo. Nabantu abazoba nekhono lokushicilela lolu lwazi ngendlela eyiyo, ngoba uma kungenjalo sizozithola sinolwazi olungeyilo osekoba umsebenzi omkhulu ukuthola ulwazi oluyilonalona. Siphilise isikhathi sokubuyela emuva kukuningi kangaka okumele kwenziwe ngalomkhankaso wezimila kumaZulu kumanje-nje.

Kuyacaca ukuthi akekho ozosenzela lo msebezi kodwa yithi njengesizwe okumele sibhukule siyeke ukufuna ukuba okhamisa ngithele. Kunezinto ezingezinhle okumele sizishiye uma sifuna ukuphumelela. Enye yazo umona, ukuzikhukhumeza, ukubukelana phansi, ukufuna ukuvela wazi kangcono kunawo wonke umuntu, ukungakwazi ukusebenzisana nabanye abantu angeke sikuqede. Kudala abantu babesebenzisa ukuthakatha ukuqeda izitha zabo manje sekungukuthakatha kanye nenduku yamagwala eyisa umuntu kwagoqanyawo ngokuphazima kweso. Konke lokhu yimbambezela yentuthuko yesizwe.

UMdali akasisize sivule amehlo sibone izinto ezizosilimaza njengesizwe. Izimila ziyinsika nomgogodla wesizwe neqhaza lazo likhulu esizweni samaZulu, kumele sizibuke ngamanye amehlo. Asigubhe sishone phansi sibuye nomcebo sinothe isizwe sethu njengezinye izizwe ezikwenzile lokhu zasizakala. Asilahle izinto eziyimbambezela liyashona nelanga. Kusemqoka nokwenza into ngesikhathi ngoba isikhathi asimile siyahamba, lokho kunomthelela kulo mshikashika nenselelo isizwe esibhekene nawo.

Ukudla ngendlela eyiyo kuhamba indawo ende ngoba kugcina isizwe siphilile kunciphe nezifo. Siyazi ukuthi lokho akusho ukuthi isizwe sesiyohlala singenazifo. Zingaba khona kodwa zinganqobeka eziningi kusetshenziswa izimila ukwenza imithi yomdabu yokwelapha. Kuyiqiniso ukuthi kunezifo ezibehlulayo abamhlophe ukuzelapha ezelashwa ngokwesintu. UShabangu (1999:59) uyafakaza ukuthi abantu abanengi bakholwa ukuthi imithi yomdabu iyakwazi ukwelapha izifo eziningi ezibucayi uma kuqhathaniswa nemithi yesiLungu. Ukwenza isibonelo uKhulu (2003) uthi kwafika umuntu kuye enesilonda esasesibolise umlenze wonke. Odokotela base benqume ukuwunquma umlenze, kodwa lo muntu wanquma ukusuka eGoli eze eMahlabathini azothola usizo ayeyalelwe ngalo. Wahlala isonto lonke elashwa isilonda wabuyela emuva esengcono kakhulu. Ngenkathi kwelashwa lo muntu kwakusetshenziswa izindlela zesintu kanye nezesilungu. Ukucacisa lokhu okushiwoyo kwakusetshenziswa umuthi wesintu kodwa futhi kuqikelelwa indaba yokuhlazeka uma kwelashwa inxeba okuyindaba esemqoka ekwelapheni kwesilungu. Wabuye wabuya wazolanda umuthi wesilonda wagcina esinde qingqo uyaqhwanguza kumanje-nje. Akulula ukuthi kwenzeke konke lokhu, kunomsebenzi omkhulu njengoba sekuke kwashiwo phambilini wokuqeqesha abelaphi bendabuko ukuze benze lo msebenzi kahle ngemfanelo. Kusemqoka futhi nokwethekela okuwusizo kwezinye izizwe. Nesizwe siyobamba iqhaza ngokungayibukeli phansi le ndaba kodwa kube khona ukulangazelela ukwakha nokuxhasa lo mkhankaso.

OKUSETSHENZISIWE

- | | | |
|--------------------------------------|-------|--|
| Anon. | 1998 | Iterim Guidelines for Outcomes Based Education Classroom Management, Assessment, Planning, Recording and Reporting. Daily News 3 Lwezi |
| Botha, J.C. | 2003: | Buyisela Imvelo Engadini. Emgungundlovu. Interpack Books |
| Bryant, A.T. | 1983: | Zulu Medicine and Medicine Men. Cape Town. Gentaur |
| Burtz, P. | 1987: | Nutrition and Blood Pressure. London. John Libbey and Company Ltd |
| Christi, H.G.M. | 1988: | The Traditional Healer. A Comprehensive Guide to the Practical Treatments by Herbs of Unani Herbal Medicine. London. Thomsons Publishing Group. |
| Cohen, L.
noMcnion, | 1997: | Research Methods in Education. London. Routledge |
| Cunningham, AB. | 1993: | African Medicinal Plants. Working Paper 1 |
| Dhlomo, R.R.R. | 1977: | Izwi Nesithunzi. Emgungundlovu. KwaZulu Publishers. |
| Diederichs, N. nabanye | 2002: | The First Harvesters of Protected Medininal Plants in Southern Africa. Science Margazine for Africa. |
| Donda, G.N. | 1997: | A Study of Zulu Concepts Terms and Expressions Associated with Umuthi. Mamelodi. Vista University. |
| Doke, C.M.
noMalcolm, D.M et.al . | 1990: | English-Zulu, Zulu-English Dictionary. EGauteng. Witwatersrand University Press. |

- | | | |
|--|-------|--|
| Etkins, N.L. | 1986: | Plants In Indigenous Medicine and Diet : Biobehavioural Approaches
New York. Redgrave Publishing Company. |
| Food and Agriculture Organisation (FAO) | 1997: | Medicinal Plants for Forest Conservation and Health Care. Rome. |
| Food and Agriculture Organisation (FAO) | 1990: | Roots and Tubers of the United Nations
Rome. |
| Fox, F.W.
Norwood-Young, E.N et.al | 1988: | Food from the Veld. Edible Plants of Southern Africa. Ekapa. Delta Books (Pty.) LTD. |
| Grant, R | 1998: | Sappi Tree Spotting Kwa-Zulu Natal Coast and Midland. Tree Identification made Easy
Joannesburg. Jacana (Pty) LTD. |
| Gcumisa, noNtombela | 1993: | Isilulu Solwazi Lwemvelo Umqulu 1
Emgungundlovu. Shuter & Shooter. |
| Holford, P. | 1999: | Say No To Cancer. London
Piatrus. |
| Hutchings, A. | 1996: | Zulu Medicinal Plants An nventory
EMgungundlovu. University of Natal Press. |
| Inhlangano yeBhayibheli
YaseNingizimu Afrika | 1997: | IBhayibheli Elingwele Cape Town.
National Book Printers. |
| International Plant Genetic Resources Institute (IPGRI). | 1997: | Traditional African Vegetables.
Nairobi. |
| International Institute | 1992: | The Hidden Harvest Wild Foods And Agricultural Systems. London. |
| Johnson, J.B.
noJoslyn, R.A. | 1995: | Political science research methods.
3 rd edition. Washington.
Joint Education Trust. |

- | | | |
|---|-------|--|
| Kenya Resource
Centre for Indigenous
Knowledge (KENRIK) | 1999: | Traditional Food
Plants of Kenya. Kenya.
National Museum of Kenya. |
| Krige, E.J. | 1981: | The Social System of The Zulus.
EMgungundlovu. Shuter and Shooter |
| Kroll, R. | 1997: | Markert Gardening. The Tropical
Agriculturist. London. MacMillan. |
| Lewington, A. | 1990: | Plants For People. London Natural
History Museum. |
| Lewis, W.H. F.
no Elvin-Lewis, P. | 1977: | Medical Botany Plants Affecting Man's
Health. New York. John Wiley & Sons.
Ltd. |
| MacKena, J. | 2003: | Natural Alternatives to Antibiotics. Gill
& Dublin. MacMillan |
| Madden, D. | 1980: | Food and Nutrition. London
MacMillan Ltd |
| Magubane, P. | 1998: | Vanishing Cultures of South Africa..
Ekapa. Struik Publishers Pty Ltd |
| Makgoba, M.W. | 1999: | African Renaissance. Mafuba Publishing
Ltd Sandton. |
| Manana, C.J. | 1984: | Umongo Wolwazi. Pinetown. Pinetown
Printers (PTY) LTD. |
| Mander, M. | 1999: | Marketing Of Indigenous Plants in South
Africa. A case study in KwaZulu-Natal. A
publication of the Food and Agricultural
Organisation of the United Nations Forest
Division. |
| Masoga, M no Musyoki, A | 2004: | Building of the Indigenous- An African
Perspective: Proceedings of an
International Conference on Indigenous
Knowledge Systems. Thohayandou.
National Research Foundation. |
| Mathenjwa, L.F | 2004: | Inkanyezi Yokusa Umqulu 3 iNombolo 1
Kwadlangezwa. Inyuvesi YakwaZulu. |

- | | | |
|-------------------------------------|-------|---|
| Mbokazi, S.D. | 2002: | Ucwaningo Ngeqhaza
Elibanjwe Imyunulo Izitsha kanye
Nokudla KwesiZulu Nemithelela Yakho
Kwezokuvakasha Nasolimini LwesiZulu.
Ucwaningo Olungakashicilelwa lweziqu
zeMA.Enyuvesi YaKwaZulu *
KwaDlangezwa |
| Medved, E | 1990: | The World of Food. Englewood Cliffs.
Simon and Schuster Company. |
| Mnzava, N.A. | 1993: | Traditional Vegetables in Tanzania Paper
Presented at the 1 st National Research
Planning Workshop Arusha. Tan. |
| Msimang, C.T. | 1991: | Kusadliwa Ngoludala. Emgungundlovu.
(Shuter noShooter Pty) Ltd |
| Neuman, W.C. | 1997: | Social Research Methods Qualitative and
Quantitative Approaches.
London. Alley and Bacon. |
| Ngema, N.T. | 1996: | Investigation into the Relevance of Adult
Education and its Teaching Methods to
the Needs of the Community of the
Mehlwesizwe Circuit .
Ucwaningo Olungakashicilelwa lweziqu
zeMA. Bloemfontein University of Orange
Free State. Bloemfontein. |
| Ngwenya, M.A,
Koopman, A nabanye | 2003: | Ulwazi LwamaZulu Ngezimila.
Isingeniso.Ethekwini. Inyuvesi yaseNatali. |
| Ntombela, T.E.nabanye | 1997: | Umkhusu Wezizukulwane.
EMgungundlovu. Shuter and Shooter. |
| Nxumalo, J.A.W. | 1996: | Umtapo Wolwazi LwesiZulu.
EMgungundlovu Shuter noShooter. |
| Nyembezi, S | 1992: | AZ Isichazamazwi Sanamuhla
Nangomuso. Emgungundlovu. |
| Nyembezi, S.
noNxumalo, O.E.H | 1996: | Inqolobane Yesizwe. EMgungundlovu
Shuter noShooter. |

- | | | |
|--|-------|---|
| Nyembezi, S
NoNxumalo, O.E.H | 1997: | Inqolabane Yesizwe. Emgungundlovu.
Shuter noShooter. |
| Peoples Health Alliance
Rejecting Medical Authoritasionism
Prejudice and Conspiratorial Tryranny
(PHARMAPACT) | 1998: | What Constitute Appropriate Control of
Traditional Natural Health Substances
and Medicines and Why Is it not Being
Urgently Prioritised? Pretoria. Department
of Health. |
| Peoples Health Alliance
Rejecting Medical Autoritasionism
Prejudice and Conspiratorial Tryranny
(PHARMAPACT) | 2003: | Traditional African Medicines Toxicity
Regulatory Double-Standard. Pretoria.
Department of Health. |
| Pretorius, A.L. | 1999: | Traditional Healers. Bloemfontein
Inyuvesi yaseOrange Free State. |
| Scoones, I. | 1992: | The Hidden Harvest, Wild Foods and
Agricultural Systems a Literature Review
and Annotated Bibliography. The
Sustainable Agricultural Programme.
London. International Institute for
Environment and Development. |
| Seymour, J. | 2002: | The New Complete Book of Self
Sufficiency. London. Dorling Kindersley
Ltd. |
| Shabangu, T.M. | 1999: | Ucwaningo Olunzulu Ngesiko Lemvelo
Lokulungiselelwa
Kokukhulelwa Nezimbangela
Zokuphuphuma Kwesisu. Ucwaningo
Olungakashicilelwa Lweziqu zeMA.
KwaDlangezwa. Enyuvesi YaKwaZulu. |
| Shange, O.L. | 1982: | Injula Nokujiya KwesiZulu.
EMgungundlovu. Shuter noShooter |
| Shaw,C no
Hunter, M | 1995: | Recipe for Health. Cancer After
Treatment. London. Harper Collins. |
| Stains, R.
Crowood | 1990: | Market Gardening. Ramsbury.The Press. |
| Stare, F.J. Olson, R.E..
nabanye | 1989: | Balanced Nutrition Beyond the
Cholestoral Scare. USA Bob Adams Inc. |

- | | | |
|-----------------------------------|-------|--|
| UNESCO, | 1983: | Problems of Culture and Cultural Values in the Contemporary World. |
| Vahrmeijer, J. | 1981: | Poison Plants of Southern Africa that causes Stock Losses. Cape Town.. Tafelberg Publishers Ltd. |
| Walker R. | 1990: | Doing Research. London. Routledge. |
| Watt, J.M.,
no Breyer-Branwijk | 1932: | The Medicinal and Poisonous Plants of Southern Africa. EGauteng. Inyuvesi yase Witwatersrand. |
| White,L.B. noFoster,S. | 2000: | The Herbal Drugstore: The Best Natural Alternatives To Over The Counter and Prescription Medicines. United States of America. Rodale. |
| Williams, C.N. | 1991: | Vegetable Production in the Witwatersrand.
Tropics. Harlow. Longman |
| Woodley, E. | 1981: | Medicinal Plants of Papua New Guinea Part Morobe WauWau Province. |
| World Bank Organisation | 2002: | The Contribution Of Indigenous Vegetables to Houdehold Food Security .
Uganda. |

AMAPHEPHABHUKU

- Bona KuNhlolanja ,1996: How I became Isangoma.10
 Bona.KuLwezi, 1998: Uhlobo Lwemithi Olwelapha izifo ngendlela Yasemandulo.
 119.
 Bona Zibandlela , 2002: Amakinati. Traditional Healers. 10
 Drum. Nhlolanja 2002: Traditional Healers 83
 Drum. Nhlaba 2002: Rasberries/ijikijolo.16
 Drum. Mandulo. 2002: Cabbage /iklabishi 12.
 Drum. Mfumfu, 2002: Amakhiwane/figs 76.
 Drum . Zibandlela, 2002: Garlic 89
 Drum. Ncwaba, 2002: Hayfever/imfiva ethimulisayo. 74.
 Drum. Mbasa, 2002: Gallstone/iqondo 91.
 Women's Value Lwezi, 2002: South African College of Herbal Medicine and
 Health 160.

AMAPHEPHANDABA

- City Press KuNhlanguvana. . 2003. Private Health Care May Include African Medicine 25.
- City Press, 29 Nhlolanja 2004: Making Muti Trade Fit into Coastal City 21.
- City Press, KuNhlolanja, 2004: Safeguarding Traditional Herbs. 21.
- City Press. KuNhlanguvana, 2004: Save Women – Save the Future. 21
- Ilanga. Nhlaba, 2003: Ucwango Ngabesifazane 5.
- Ilanga. Nhlanguvana, 2003: Imithi Yesintu Mayifundiswe Emanyuvesi Ethu 5.
- Ilanga. Nhlanguvana, 2003: Imithi YamaZulu Yelapha AmaJamane 5.
- Isolezwe. Ntulikazi 2003: Sebenzisa Imithi Ngokucophelela. 29.
- Isolezwe. Ncwaba. 2003: Umsindo Enkomfeni Ngemithi Yengculazi 17
- Isolezwe. Mbasa. 4, 2003: Abelaphi Bendabuko Kufanele Baxhaswe.
- Isolezwe. Nhlaba. 11. 2003: Abalulekile Amavithamini Emzimbeni.
- Isolezwe. Ntulikazi. 11. 2003: Asilona Ihlazo Lesi Sifo
- Isolezwe. Mbasa. 10 2003: Inhlanzi Ibalulekile Kokhulelwe.
- Isolezwe Ntulikazi, 2003: Ungazidambisa Izinhlungu Zesilumo Uma “usendaweni”.
- Isolezwe Ntulikazi 10, 2003: Idla Ukudla Okunempilo Ukuze Uhlale Uphilile.
- Isolezwe. Nhlanguvana 2003: Ukudla Kwemvelo Yikho Okunempilo.
- Isolezwe. Nhlanguvana, 2003: Ukudla Kwemvelo Yikho Okunempilo.
- Isolezwe. Mbasa. 11 2003: Qaphela Isifo Samathambo.
- Isolezwe. Nhlanguvana 2003: Ukudla Kwemvelo Yikho Okunempilo.
- Isolezwe. Mfumfu, 2004: Amadumbe Asezodayiseka Ezitolo Njengama-chips 2.
- Umfrika. Ncwaba, 8-12 .4. 2003. Abelaphi Bendabuko Bayabonisa. 2
- Umfrika. Nhlanguvana kuya kuNtulikazi 3.2. Amadodakazi Athenge Ababulali ekhwelezela unina “othakathiwe”.
- UMlozi. Mbasa 24. Vol 11 No 17. 10 2003: Ugaligi Ukulungele.
- Umlozi. Ndas 27 Vol. 11 No. 13. 2003: Imbewu Yethemba.
- Umlozi. Nhlanguvana, 2003: Traditional Healers –heroes in the fight against TB.
- Zululand Observer. Nhlaba. 6 2003: Herbal Nutritional HIV/AIDS Treatment Kit.
- Zululand Observer . Mbasa. Vol 18 No 18 2003: Annual Reed Harvest Begins
- Zululand Observer Lwezi 26 2004 Medicinal Infusion 25.
- At St Lucia.
- Zululand Observer Vol. 36 No. 11 Ndas 12. 2004: Health and Wealth. 1
- Tribune Ndas, 14. 2004: The Power in Plants 11
- ‘Secret’ Remedies Go Public 6
- Bridging the Aids Gap 11

OKUKHULUNYWE NABO NGESIHLOKO

Buthelezi J.K	2003:	Imithi Yomdabu.
Donda, G.N.	2003:	Incazelo Yezimila Ezehlukene.
Khulu, M.	2003:	Imithi Nokudla Komdabu.
Khulu, P.T.	2003:	Izinhlobo Zokudla Komdabu.

Madondo, L.M.M.S.	2004:	Imithi Yokwelapha Yomdabu.
Mathenjwa, F.L.	2003:	Iqhaza Lokudla Nemithi Yomdabu.Kubhekiswe KumaZulu.
Ngcobo, B.N.	2003:	Ukudla Nemithi Yomdabu.
Phinithi, I.M.	2003:	Imithi Nokudla Komdabu.
Vilakazi, B.	2003:	Imithi Nokudla Komdabu.
Zungu,S.	2003:	Izinhlobo Zokudla Komdabu.
Zwane, K.	2003:	Izinhlobo zokudla nemithi yomdabu

UMSAKAZO

Ukhozi. UNtulikazi 4,	2003:	Siyini Isilumo . Ngehora lokuqala ekuseni kuya kwelesibili ekuseni.
Ukhozi. UNdasa 3,	2004:	Umdlavuza Wethumbu. 4hr35.
Ukhozi. UNdasa 9,	2004:	Ukwelapha Kwendabuko. 5hr45.

I-INTHANETHI

[www.jne-asso.org/pages/Johannesburg/history of the trade.html](http://www.jne-asso.org/pages/Johannesburg/history%20of%20the%20trade.html) 1/12/04. History of the Trade in Traditional Medicine on the Witwatersrand.

www.reeftrainfrst.com/southafricakwabhekithunga.html.11/26/03.Kwabhekithunga Zulu Cultural Experience South Africa.

www.hiphocity.com/zulu. Universal Zulu Nation.

www.herbalgram.org/wholefoodsmarket/herba.gram/articleview.asp. 11/26/03 Zulu Medicinal: An Inventory.

www.angelfire.com/biz/pharmapact

www.worldbank.org/afr/ik/default.htm

243

2.2 Nika izimila zibenhlanu okusetshenziswa **amaqabunga** ukwelapha izifo
Nika isimila kanye nesifo eselashwayo.

2.3 Nika izimila ezinhlanu **ezisanhlamvu** ezisetshenziswa ukwelapha izifo,kanye
nezifo ezelashwayo.

2.4 Nika izimila zibenhlanu okusetshenziswa **uketshezi** lwazo ukwelapheni izifo
kanye nezifo ezelashwayo.

Iqhaza lezimila ekudleni.

2.5 Nika izimila zibenhlanu ezisahlamvu ezidliwayo ozaziyo

[illegible]

2.6 Nika izimila zibenhlanu ezisaluketshezi ezidliwayo ozaziyo.

[illegible]

2.7 Nika izimila zibenhlanu eziwubuthi neziyingozi unike nobungozi bazo.

[illegible]

2.8 Likhona yini iqhaza elibanjwe izimila ekudleni komdabu esizweni samaZulu?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

[illegible][illegible]

**UCWANINGO OLUNZULU NGEQHAZA LEZIMILA EKUDLENI
NASEMITHINI OMDABU KUBHEKISWE KAKHULUKAZI ESIZWENI
SAMAZULU**

UHLA LWEZIMPENDULO ZEPHEPHA LEMIBUZO

Umbuzo 2.1

Amaxolo

isibhaha	>	ikhanda
umbangandlala	>	isilumo, ukukhipha izikelemmu emahashini, umchoboka (umzimba omubi)
umkani	>	uyaphalaza ngawo
uvuma	>	kwenziwa ubulawu
umnungwane	>	umchoboko
umtholo	>	ukuguqula isikhumba
umsenge	>	ukukhipha inyongo
umkhuhlu	>	welapha isisu
umkhovothi	>	welapha umhlume (piles)
umahlabekufeni	>	welapha isisu, izifo eziphathelene namathumbu, isifuba, izifo eziphathelene nomchamo, isikhukhu
umqalothi	>	izifo zesisu, ukuqaqamba kwamathambo
idungamuzi (rootbark)	>	umzimba omubi, isikhukhukhu, isisu
umshekisane	>	isisu, nezifo eziphathelene namathumbu
indodemnyama (rootbark)	>	amathumbu aphukile, nezenyelo
isinyawane	>	ukulala kwenduku
umhlambamanzi (rootbark)	>	umzimbomubi
umhlambamanzi (root)	>	imfiva
usehlulamanye	>	uyaphalaza ukhiphe isichitho
umthole	>	ukuphalaza, ukuze izinsizwa zithole izintombi
umondi	>	uvula inhliziyo emnyama

umphafa	>	isifuba nokukhwehlela
isindiyandiya	>	ukuwa kwenduku, ubunyumba
umganu	>	isigwebedla
usolo	>	welapha izinduna
umhlatholana	>	isisu, nezifo zamathumbu
umdakane (rootbark)	>	izilo / izikelemu
inqayi (rootbark)	>	uhudo
umnyezane	>	isifo samathambo
umfusamvu	>	isikhukhukhu
iqwaningi	>	isikhukhukhu
ilabatheka	>	isilumo nohudo

Umbuzo 2.2

Amaqabunga

uxhaphozi	>	izifo zomchamo, umjuzela, izifo zocansi, imfiva
umthombo	>	izifo zocansi
idlebe lendlovu	>	isisu
ucathucathu	>	izifo zocansi / isinye
iklolo	>	ukulala kwenduku, ubunyumba
isithathe	>	ukuqubuka ngaphambili
umnungwane	>	izikelemu nesisu
umnyamathi	>	izikelemu
ikhambi leziduli	>	imfiva, isinye, izifo zocansi nezifo
zesikhumba		
umkhokha	>	isifuba
umkhiphampethu	>	usiza olunywe inyoka
umsinsi	>	izifo zocansi, isinye, isifo sendlebe
umakhuthula	>	izikelemu
imfe yesele	>	isihudo
uselwa	>	izifo zesisu

umbangandlala	>	umzimba omubi
umvuthwamini	>	isisu, uhudo, izifo zamathumbu
umhlonyane	>	imfiva
isithelelo	>	izikelemu
uqadolo	>	izifo zesisu
iphahla	>	izikelemu
umachakaza	>	imfiva
umsokosoko	>	izikelemu, nesisu
uhlambihloshane	>	izikelemu, nesisu
umdlonzo	>	isinye, ikhanda, izifo zocansi
incamu	>	izikelemu (tapeworm) ingcili
ibohlololo	>	isifuba
ubuhlungwana	>	imfiva, namanxeba
ibhinini	>	izikelemu ezimhlophe
umaguqu	>	izikelemu ezinhlobonhlobo
umkhokha wehlathi	>	isisu, nokulunywa inyoka
umaholwana	>	imfiva
iyoli / iloyi	>	izifo zesikhumba namanxeba
isithumana	>	izinyo (umthakathi)
ubuvimba	>	izifo zesikhumba mananxeba
umqaqongo	>	izikelemu ezinhlobonhlobo
umsuzwane	>	isigwebedla, isimungumungwane
isinama	>	intelo
imunyane	>	(imfiva) umjuzane
iboza	>	isifuba nesisu nokukhwehlela
ifukuzela	>	likhulisa izinwele
isinama	>	ukucanuzela kwenhliziyo
ingubo ivumile	>	isinye
inkunzama	>	isisu
isibangamlotha	>	isisu namathumbu
unukani	>	isinye

umdlebe	>	ujuzane imfiva
isikholokotho	>	indlebe
umhlaba	>	izifo zocansi, isisu
ibhucu	>	izifo zesikhumba
icena	>	umkhuhlane
unsukumbili	>	izilonda ngaphakathi, iqolo, nesisu
ulimi lwenkomo	>	indlebe

Umbuzo 2.3

Ezisanhlamvu

isinama	>	izifo zesikhumba
insangu	>	isifuba

Umbuzo 2.4

Ezisaluketshezi

inhlaba	>	isisu
icena	>	umkhuhlane
umbinda (ubisi)	>	kuphebeza izulu, indlebe
unqengendlela	>	uconsiselwa emakhaleni

Umbuzo 2.5

Iqhaza lezimila ekudleni

Ezisanhlamvu

Amabele

Imbumba / izindumba

Amantongomane

Izindlubu

Ummbila

Amahlala
Umnca
Amaviyo
Amathunduluka
Amaganu
Umvuthwamini
Ubukhwebezana
Amajikijolo
Izindoni
Amagwava
Umgwenya
Isiklele
Isinwazi
Umphafa
Inqasundu
Ugqumgqumu
Umceke

Umbuzo 2.6

Ezsaluketshezi

uvovo
utshwalabenyoni
injemane
imfe
amazele

Umbuzo 2.7

Izimila eziwubuthi neziyingozi unike nobungozi bazo
iloyi > uma uke walidla uyahlanya

umhlakuva	>	imithambo yalo iyahlanyisa uma uyidlile
insangu	>	uma uyibhema uba nomdlavuz wamaphaphu, nowomphimbo
		• Ibanga umfutho ophezulu wegazi (BP) • Ibulala umnkantsha ungasakwazi ukuhamba • Inciphisa ukuvuthwa kwamaqanda enzalo • Umama okhulelwe wehlelwa isisindo sakhe
umnhlonhlo	>	ubisi lubulala amehlo
umdlozana	>	ukuwusebenzisa uweqise ekwelapheni uyingozi
umdlebe	>	uyabulala unobuthi obubulala imfuyo nabantu. Kwenziwa ngawo umbhulelo. Iphunga lawo liyingozi .
imbabazane	>	ibangela ukubaba noma ukushoshozela emzimbeni uma likuthintile

Umbuzo 2.8

Yebo

- Ukudla akudingi zinongo njengamafutha nokunye
- Sithola amaminerali agcwele
- Izifo eziningi ziyalapheka
- Izindlela zokupheka zinempilo njengokubilisa nokosa
- Zishibhile ngoba ziyatholakala ngaphandle kwemali
- Ziyatshaleka akudingeki manyolo
- Kulezinsuku zithuthukisa amasiko esintu njengokweshwama, ilima, ukwabiwa kokudla, e.g. ukuphungula utshwala

Umbuzo 2.9

Yebo

- Ziningi izifo ezelashwa izimila eziyimithi yomdabu
e.g. imbiza > ukuchatha
ubulawu

izichonco

izintelezi

imithi yemfuyo

izimonyo

izigqabo

ukwethwasa

umbhulelo

- b) Zishibhile kunokuya kodokotela
- c) Ziyasiza kwabakude nodokotela
- d) Abantu bayazithengisa baziphilise ngazo
- e) Zinciphisa ubungozi kwabakhulelwe njengezihlambezo
- f) Izimila ziyigugu lesizwe esiziqhenya ngazo

Umbuzo 2.10

- a) Asizigqaje ngezimila seSintu
- b) Asikhuthaze ukusetshenziswa kwazo
- c) Asifundise intsha ukuthi ukwelapha akuyona into evela entshonalanga
- d) Asiwakhuthaze amasiko esintu ukuze amathwasa kwezokwelapha aziveze
- e) Asikhuthaze ukusetshenziswa kwamagama ezimila zomdabu ngamagama esintu
- f) Asikhuthaze abalobi nabacwaningi ukuthi babhale bacwaninge bagcine ulwazi izizukulwane zizozuza ulwazi