

**UCWANINGO NGOKUBALULEKA KWEZINDAWO
ZOMLANDO, EZEMVELO NEZOKWAKHIWA
EKUTHUTHUKISENI EZOKUVAKASHA
ENDAWENI YASEBAQULUSINI.**

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NGU

ZANDILE FLORENCE MHLUNGU

LWETHULWA UKUFEZA IZIDINGO ZEZIGU:

ZOBUDOKOTELA BENZULULWAZI

EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWAZULU

UMELULEKI : USOLWAZI L. F. MATHENJWA
USUKU : 30 KUZIBANDLELA WE-2004

UMNIKELO

Lo mqulu ngiwethula ngesizotha kumyeni wami uSesule Sesimphiwe Sydney Mhlungu.
Nakumadodana ami amabili uVezokuhle noPhelelisa nakumadodakazi ami amabili
uNokukhanya noFezile.

Ngiwethula futhi kubazali bami, ubaba uPhiwe kaMalambu, kaZipikili osaphumula
kwelamathongo, ngithi kuye:

Mashimane kaDubandlela,
Wena waseNgoleleni,
Zukuzela, Mgobodi wawoZulu
Mashiyakukhalwa njengomntwana.
Masiyane , Zikode!

Ngiwethula ngenkulu intobeko kumama wami, uBonisiwe intombi kaMbheje, ngiguqa
ngamadolo ngithi:

Njomane kaMgabhi,
Eyaduka iminyakanyaka,
Kwathi ngowesine yatholakala,
Sithole esimdudukazana,
Makhedama, wena kaBhebhe!

Ngiwethula ngesikhulu isizotha ezinganeni zakwethu esashiyelana nazo ibele,
umafungwase wakwethu uNtombintombi, inkosana kababa uThembinkosi, uJabulisiwe,
uBongiwe uDuduzile kanye nothunjana kamama uSolomuzi.

Ngiwethula ngokuzithoba endlini yaseMhlungwini iyonke, ngithi:

OMhlungu abal'hlaza,
OMwelase abangaweli ngamazibuko,
Kodwa abawela ngezihlengela zemifula,
Omabulala mbiza kungathethwa cala, Ngwane, Ndaba!

UKUBONGA

Ngiswele imilomo eyizinkulungwane, ukuze ngibonge ngenhlokomo kumeluleki, umqondisi nomhloli wami uSolwazi L. F. Mathenjwa. Ukungikhuthaza nokungigqugquzela kwakhe ekubhaleni lolu cwaningo. Isineke sakhe esikhulu ekucubunguleni umsebenzi wami kusukela ekuqaleni kuze kufike ekugcineni, yisona esingifake ugqozi nentshisekelo yokuphokophelela phambili. Ukungibekezelela, ukungelekelela nokulungisa ngokwakhayo amaphutha ebengiwenza, kuye kwangifakela umdlandla. Izeluleko ezakhayo eziphelekezelwa umoya omnene ziye zangiholela empumelelweni. Ngithi nje ume njalo Mgabadeli, uqhubeke nokuba umtakuli nobhaqa olukhanyisela isizwe esimpisholo. Sengathi noMvelinqangi angakubusisa.

Ngidlulisa ukubonga okukhulu kubalimi basebaQulusini ababambe iqhaza ekuphenduleni uhla lwemibuzo ebibhekiswe kubalimi. Abanye abagcinanga ngokugcwalisa uhla lwemibuzo kodwa babuye banikeza nezeluleko ezakhayo. Ngithi nje nime njalo nina benkosi, engathi uMvelinqangi anganibusisa adlondlobalise nomsebenzi wenu.

Ngibonga ngingcongcoza nasezisebenzini zezigcinamagugu ezibambe iqhaza ekuphenduleni imibuzo ebihlelelwe izisebenzi zezigcinamagugu. Ngizibonga futhi ngokungicobelela ngolwazi oluqukethwe yilezo zigcinamagugu abasebenza kuzo. Ngithi bangadikibali ukwenza umsebenzi omuhle nakwabanye.

Ngidlulisa ukubonga okukhulu ezisebenzini zomtapo wolwazi wasebaQulusini, umtapo wolwazi waseNyuvesi yakwaZulu, umphathi wesikhungo semvelo saseDundee uMnu. K. Burge, uMnu. P.T. Makhanya onguthisha wesiZulu esikoleni iNkamana kanye nomphathi wesikhungo sokwakhiwa kwemisebenzi yezandla esibizwa ngokuthi iThembaletu Craft, umama uDlamini. Bonke laba babe negalelo elibonakalayo ekungicobeleleni ngolwazi ekubhaleni lolu cwaningo. Ngithi bakhule baze bakhokhobe, futhi baqhubeke nokusiza abadinga usizo.

Ngibonga ngingcongcoza kumphathi wesikhungo sokuhlunyeleliswa kwezimilo saseNcome uMnu. V. S. Hlatshwayo kanye nabaphetheyo, ikakhulukazi uNkk. N. Masondo kanye noNkk. Smith. Ngibonga ukungicobelela kwabo ngolwazi oluphathelene nalezi zikhungo. Ngithi nje kuye unwele olude Mhayise, sengathi inkosi inganibusisa, ningadinwa nanini.

Ngokukhethekileyo ngiswele imilomo eyizinkulungwane ukuze ngibonge ngenhlokomo umyeni wami uSesulizinyembezi. Ukungikhuthaza, ukungigqugquzela nokungelekelela kwakhe, kuye kwangenza ngazizwela intshisekelo yokuphumelela. Ngibonga nokubekezela ngesineke kwakhe ngesikhathi ngimatasatasa ngiqoqa izicucu nezicucwana ngibhala ngihlanganisa lo mqulu. Ngithi kuye unwele olude, sengathi singaqhubeka njalo nokubambisana nokwesekana kuze kufike ekupheleni komhlaba. Ume njalo:

Ndaba,

Mwelase,

Mhlungu ol'hlaza.

Ngibonga ngingcongcoza nakubantwana bami uVezokuhle, uNokukhanya, uFezile kanye noPhelelisa, abebephuthelwa intokomalo yokufudunyezwa umama ngesikhathi ngehla ngenyuka ngiqoqa ulwazi ukuze ngibhale lo mqulu.

Ngidlulisa ukubonga okunzulu kumama ongizalayo:

UNjomane kaMgabhi,

Eyaduka iminyakanyaka,

Kwathi ngowesine yatholakala.

Isisekelo asendlala ekungikhuliseni kwakhe singenza ngizigqaje ngempilo, singenza ngikwazi ukubekezela futhi ngiphokophelele empumelelweni. Yiso kanye lesi sisekelo esingenze ngaphumelela kulolu cwaningo. Ngithi, Njomane kaMgabhi engiyikho manje kungenxa yokubekezela kwakho uwa uvuka nami, ungibambe ngamazinyo ngisakhula, izeluleko zakho nokuba yisibonelo kwakho kimi. Kuyintokozo enkulu kimi ukubungaza le mpumelelo kanye nawe. Sengathi uMvelinqangi angakubusisa uze udle izinyoni zabazukulu.

Ngibonga ngingcongcoza kuzo zonke izingane zakwethu ngokungikhuthaza kulolu cwaningo. Ngibonga abaseMhlungwini bebonke ikakhulukazi umama uMaMdladla nabesisu sakhe, ngokungibekezelela kwabo ngimatasatasa ngihlanganisa lo mqulu. Ngithi bangadinwa nangomuso.

Ngibonga umsizi wami wasekhaya uZodwa Nkosi, ngokwenza umsebenzi wakhe ngokuthembeka ukuze mina ngingaphazamiseki ekuhlanganiseni lo mqulu. Ngithi kuye iNkosi ize imbusise.

Ngifisa ukudlulisa ukubonga okukhulu kumphathi wami emsebenzini eMnyangweni Wemfundo ophikweni lwabeluleki, uMnu. L.V. Langa, ngokungikhuthaza nokungigqugquzela. Ngithi nje unwele olude Sothole. Ngibonga kakhulu nakubalingani bami emsebenzini ngosizo olunhlobonhlobo abangixhase ngalo ngisenza lolu cwaningo.

Ekugcineni ngibonga ngingaphezi kuNkulunkulu, uSomandla ongiphe isipho sempilo, ingqondo namandla okuthi ngiphothule lolu cwaningo.

IQOQA

Lolu cwaningo luhlose ukuqhakambisa iqhaza elibanjwe izindawo zomlando, ezemvelo nezokwakhiwa ekuthuthukiseni ezokuvakasha endaweni yasebaQulusini. Ucwaningo lukuveze kwagqama ukuthi indawo yasebaQulusini icebile ngezigigaba zomlando ezechla khona, icebile futhi ngezindawo eziyizikhungo zokongiwa kwemvelo, konke lokhu kuyiwozawoza elidonsa izivakashi ukuthi zithuthuleke kule ndawo ukuze zizitike ngolwazi nobuhle bale ndawo.

Lolu cwaningo luhlukaniswe izahluko ezinhlanu ezihleleke kanje:

- **Isahluko 1.**

Lesi sahluko sethula injongo yocwaningo kanye nendlela ezosetshenzisa ukuqhuba ucwaningo. Zimbili izindlela ezisetshenzisiwe ukuqoqa ulwazi, ukucwaninga amabhuku mayelana nesihloko, bese kuba ukucwaninga bukhoma izindawo ezithintwa isihloko.

- **Isahluko 2.**

Lapha sethulelwe ukucutshungulwa kwemibhalo mayelana nomlando wendawo yasebaQulusini, ukongiwa kwemvelo, ezokuvakasha, kanye nezolimo. Ezolimo zibambe iqhaza elibonakalayo ekusimamiseni umnotho wasebaQulusini. Ucwaningo luyaveza nokho ukuthi kukhona izingqinamba ezikhona ekuhlalisaneni kwabalimi nezisebenzi noma abahlali basemapulazini.

- **Isahluko 3.**

Kulesi sahluko sethulelwe izigigaba zomlando ezechlakala endaweni yasebaQulusini. Lokhu kubandakanya izimpi ezahlukahlukene ezadudulana kule ndawo, abantu abasemqoka abahlala kanye nalabo abafela kule ndawo.

▪ **Isahluko 4.**

Lesi sahluko sisethulela izikhungo zemvelo nezokwakhiwa endaweni yasebaQulusini. Lapha kubhekwe izikhungo zemvelo ezisebaQulusini, kwabhekwa izimayini ezikule ndawo, kwabhekwa izigcinamagugu ezikule ndawo kanye nezikhungo zokuhlunyeleliswa kwezimilo ezikule ndawo. Kubuye kwahlaziywa nezimpendulo zohla lwemibuzo ebiquondiswe ezisebenzini zezigcinamagugu kanye nohla lwemibuzo ebibhekiswe kubalimi. Kulolu hla lwemibuzo, imibuzo ibihlukaniswe kanje:

- Izidingo ezisemqoka ukuqala umsebenzi wobulimi.
- Izimo eziphumelelisa umlimi.
- Izinto ezisemqoka okufanele umlimi asebenzise imali kuzo.
- Okusemqoka ngezisebenzi.
- Okubalulekile ngemikhiqizo yezolimo
- Ukuqikelela ukongiwa komhlabathi.
- Izindlela ezivikelekile zokulondoloza nokuzalanisa imali
- Izinto ezisemqoka mayelana nendawo okusetshenzelwa kuyo.
- Uhlobo lomkhiqizo okhiqizwa futhi udayiswe ngumlimi.

Kubuye kwaqhakambiswa izingqinamba ezikhubaza abalimi emsebenzini wabo esingabala kuzo lezi:

- Ukudlondlobala kobugebengu obunhlobonhlobo emapulazini.
- Isimo sezulu.
- Izinguquko ezidalwa ezombusazwe.
- Ukungabi nalwazi, namathuluzi kwabalimi abasafufusa.

▪ **Isahluko 5.**

Lesi sahluko sisethulele iqoqa, isihlaziyo, izincomo kanye nesiphetho. Lezi zincomo zibhekiswe eminyangweni eyahlukahlukene kahulumeni.

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ISAPHLUKO SOKUQALA

ISETHULO SOCWANINGO.

1.1 ISINGENISO

AmaZulu anendlela yawo yokudabuka eyenza aphilisane kahle nemvelo ewazungezile. Ukuthuthuka nokusimama kwemvelo kuncike ekuthini abantu bayisebenzisa kanjani. AmaZulu ayazi ukuthi imvelo iwumgogodla wempilo yawo nokuthi ukudonsisana nayo kungaba ukuzidonsela amanzi ngomsele. Ukufakazela lokhu, emandulo amaZulu ayakha amanxulumana aze akhe nezitsha zokusebenza esebenzisa imvelo ewazungezile. AmaZulu ayedla kuyo imvelo aphinde avunule futhi ngayo imvelo kwazise imali yabe ingekho.

Umgogodla wosikompilo lwabantu kwakuyimvelo. Inkomo yayisetshenziswa kakhulu KwaZulu, yayingafuyelwa nje ukukhiqiza ubisi bese kutholakala inyama nesikhumba uma isihlatshiwe, kodwa ixhumanisa abaphilayo nabangasekho, ixhumanise imizi engahlobene iyenze ibe nobudlelwane uma kulotsholwa. Lokhu kulisiko lamaZulu asabambelele kulo. Umfula wawungeyona nje indawo yokukha amanzi kuphela, kodwa wawuyisikhungo sokuhlangana kwakhiwe ubudlelwane ikakhulukazi kubantu abasha, izintombi nezinsizwa. Izihlahla notshani obuthize kwakungagcini nje ngokuhlobisa imvelo kodwa kwakwenziwa ngakho imishanguzo enhlobonhlobo yokwelapha izifo. UCage nabanye (2003:114) bayakufakazela lokhu uma besichazela ukuthi izimila zisetshenziswa kanjani. Izimila zisebenza njengokudla kwezilwane, ziphinde zibe ngamakhambi okwelapha izifo. Izimila kubuye kwakhiwe ngazo insipho, iziqabetho ezingangenwa ngamanzi, omata, amasongo, amadavathi, izifociya, izingubo ezigqokwa uma kugujwa imigubho yosiko. Kufulelwa ngazo izindlu, kumiswe izindonga, kwakhiwe izicabha, udobo lwezinhlanzi kanye nezicupho zezinyamazane.

UMsimang (1975:5) usichazela kanje ngokwakhiwa kwezindlu zakwaZulu.

Abesilisa bagawula izigxobo nezintungo, bambe iziza. Izigxobo nezintungo lezo ezemithi yekhethelo engadliwa umuhlwa iphehlwe kalula. Nansi eminye yayo; umshashane, icibo, uthathawe, umthathe, njalonjalo. Ukuxebula inxoxa kuyasiza ekubeni izigxobo nezintungo zingaphehlwa kalula.

UMsimang (1975:5) usichazela ukuthi indlu yosiko lwesiZulu kuthiwa yiqhugwane. Uma yakhiwa kuqale kuphicwe izintungo. Lezi zintungo zibe sezifulelwa ngotshani. Uma indlu isifulelwe kube sekuphicwa unobhadula wokuvala umnyango, bese kuphicwa nesihengo okuthiwa iguma. Iphansi lakhona ligandaywa ngesiduli somuhlwa ukuze liqine. Ukuze kukhazimule phansi isindwa ngobulongo bese igudwa ngonwali ukuze ibemnyama icwebezele kuhle kweyesilungu epholishwayo.

Lokhu kuxhumana phakathi kwemvelo nabantu okubalwe ngenhla sekunciphile ngenxa yempucuko yaseNtshonalanga eyafika nosiko lokudayiselana nokushintshelana. Impucuko yaseNtshonalanga ifike yaqhakambisa imali njengomgogodla wempilo, akumangazi-ke uma abantu sebesebenzisa imali ekwakheni imizi, ekuthengeni ukudla, ekuthengeni okokugqoka, ekuloboleni kanye nasekuzelapheni uma begula. Ngabe lokhu kusho ukuthi imvelo ayisenamsebenzi? Phinde, ilanga lingawa licoshwe izinkukhu.

Kulolu cwaningo kuzobhekwa imvelo yasebaQulusini, nokuthi umphakathi wakhona uyisebenzisa kanjani ukuthuthukisa umnotho nokuheha izivakashi. Le ndawo inezigigaba ezithile zomlando wesizwe samaZulu nesimhlophe, konke lokhu kuneqhaza okulibambile ekuheheni izivakashi.

1.2 INHLOSO YOCWANINGO.

Inhloso yalolu cwaningo ukucubungula ukuthi imibhalo ithini mayelana nomlando wendawo yasebaQulusini, imvelo nokuthuthukiswa kwayo, ezolimo kanye neqhaza lazo ekuthuthukiseni umnotho kanye nezokuvakasha. Kuzobhekwa nokuthi ubuhle bendawo yasebaQulusini buzidonsa kanjani izivakashi.

Le ndawo iqukethe umlando osemqoka wamaZulu, amaNgisi namaBhunu. Inhloso yalolu cwaningo ukukhumbuza umphakathi ngezindawo ezithinteka emlandweni, kanye nokuwukhumbuza ngeziligaba ezechla kule ndawo. Kuzobhekwa nokuthi iziligaba zomlando ezenzeka lapha ziwuthuthukisa kanjani umnotho futhi zizidonse kanjani izivakashi.

Lolu cwaningo luhlose futhi ukuqhakambisa izindawo zemvelo nezokwakhiwa ezikule ndawo yasebaQulusini. Kukhona imigodi yezimayini zamalahle. Kuzokwethulwa umlando walezi zimayini kafushane. Kukhona futhi izigcinamagugu ezikule ndawo, kuzoqhakambiswa ubumqoka bazo neqhaza ezilibambile ekuheheni izivakashi. Kuzobhekwa ezolimo ezikule ndawo ukuthi ziwuthuthukisa kanjani umnotho, nokuthi ziwavula kanjani amathuba emisebenzi. Kukhona izikhungo zokuqeqesha amakhono anhlobonhlobo, kuzobhekwa iqhaza elibanjwe ilezi zikhungo ekuthuthukiseni umnotho wendawo. Kukhona futhi izikhungo zokuhlumelelisa izimilo. Ucwaningo luzoveza iqhaza elibanjwe yilezi zikhungo ekufundiseni nasekugqugquzeleni amakhono eziboshweni, ukuze kuthi uma ziphuma kulezi zikhungo zibe usizo emphakathini.

Okokugcina lolu cwaningo luhlose ukuthi lucubungule okutholakele ekucutshungulweni kwemibhalo nasekucwaningeni bukhoma, bese kunikezwa izincomo ezifanelekile.

1.3. INKUTHAZO YOCWANINGO

Indawo yasebaQulusini inothe kakhulu ngokwemvelo. Inomkhiqizo wamalahle ezigodini ezimbalwa, ngingabala iHlobane, iCoronation, eMalahleni, KwaMnyathi naseDundee. Lo mkhiqizo nokho usuye ngokuncipha, kwagcina lezi zimayini zamalahle zivaliwe zishiya izindimbane zabantu zikhungethwe ububha. Singaphawula nokuthi lezi zimayini bezidonse abantu abanengi bakwamanye amazwe ngenxa yemisebenzi. Ukuvalwa kwazo kushiye abantu bezinhlanga ezahlukene namasiko ahlukene bekhungethwe inkengane.

Izwe labaQulusi livundile, akumangalisi ukuthi ufile odedangendlale bamasimu azozonke izilimo nodukathole bamahlathi ngokunjalo. Nokho iningi labalimi kule ndawo ngabamhlophe, bakhiqiza imikhiqizo yabo yezolimo bayidayise ezitolo, eminye bayithumele kwamanye amazwe. Abamnyama bona basebenzela omaqumbane laba abamhlophe, ukuze bazuze okokumisa insika. Nezimvula kule ndawo zinhle kakhulu, lokhu kwenza utshani bukhule kahle. Imfuyo ibulala inyoka. Abalimi bemfuyo abazisoli ngemikhiqizo emihle abayitholayo ngemfuyo yabo. Nakhona lapha iningi lalaba balimi abamhlophe, abansundu basebancane kakhulu. Konke lokhu kusishiya nombuzo wokuthi kanti umphakathi wale ndawo yimuphi?

Yinhle indawo yabaQulusi, isho ngezintaba zakhona ezingakhuthaza ikhono lomdlalo wokugibela izintaba. Imifula ingakhuthaza ikhono lokudoba, nelokuntweza ngezikebhe. Kukhona neziqwi lapho uthola khona izilwane ezinhle zasendle, utshani nemithi yasendle. Kukhona nendawo okuthiwa kukwaManzayashisa, lapho ofica khona umthombo ophuma amanzi afudumele. Izivakashi zisuka izindawo ngezindawo zizochitha amaholide azo ngokubuka ubuhle bale ndawo.

Le ndawo incikene kakhulu nomlando. Kwalona igama lakhona 'ebaQulusini' linomlando. Phela lona kwakungomunye wemizi yeNkosazana uMkabayi kaJama, okungudadewabo weNkosi uSenzangakhona kaJama. Eminyemi imizi ekhona lapha ephathelene nomlando ilena, KwaNgenetsheni, eMgungundlovu naKwaMnyayiza. Kukhona nezinye izindawo ezithintene nomlando njengalezi: KwaMthashana, eZungwini, eHlobane, kwaKhambule, eMangeni, eScheeper's Nek, eSandlwana naseNcome. Kunezigigaba zomlando ezele kule ndawo. Singabala-nje ezimbalwa; impi yamaZulu namaBhunu eNcome, impi phakathi kumaZulu namaNgisi eSandlwana naseShiyane; Impi yamaNgisi namaBhunu. Konke lokhu kuhlaba umxhwele ezivakashini eziziqhenyayo ngobuzwe nangemvelaphi yazo, ngoba zibona izindawo eziqethe umlando wazo. Lokhu kuvulela umphakathi amathuba okuhweba nokubukisa ngemvunulo, nokubukisa ngezitsha ezazisetshenziswa kudala.

Inhloso yalolu cwaningo ukucubungula ukuthi umphakathi wasebaQulusini uyawubona yini umcebo onawo ngobuhle nomlando wale ndawo, nokuthi uma uwubona uyakwazi yini ukuwusebenzisa ngendlela ezothuthukisa izinga lezokuvakasha endaweni. Ukuthuthuka kwezokuvakasha kwandisa amathuba omsebenzi futhi kusimamise nesimo somnotho esibukeka sintengantenga kule ndawo.

1.4. INDLELA YOKUQHUBA UCWANINGO.

1.4.1. UKUFUNDWA KWEMIBHALO.

Lapha kuzocutshungulwa imibhalo mayelana nomlando othinta le ndawo yasebaQulusini, kanye nazo zonke izigigaba zomlando ezechla khona. Le mibhalo kungaba izincwadi zomlando neminye imibhalo equkethe umlando engatholakala ezinqolobaneni zamagugu. Kuzocutshungulwa namabhukwana okukhangisa ngezikhungo zemvelo njengesikhungo sokongiwa kwemvelo saseThala. Lesi sihlokwana sizodingidwa kabanzi esahlukweni sesibili.

1.4.2. INDLELA YOKUBUZA.

Kuzobuzwa umphakathi mayelana neqhaza olibambile ekuthuthukiseni umnotho ngokusebenzisa imvelo. Lokhu kusho ukuthumela uhla lwemibuzo kubalimi kanye nokuxoxisana nabasebenzi babo. Njengoba lolu cwaningo luhlose ukuqhakambisa iqhaza elibanjwe izigcinamagugu ekuthuthukiseni umnotho nasekuheheni izivakashi, nazo izigcinamagugu zizohanjelwa ukuze kuxoxiswane nabaziphethe, kuzwakale ukuthi bazidoba kanjani izivakashi ukuthi zivakashele le ndawo, nokuthi uma sezifikile benzenjani ukuzigcina zithokozile. Lolu cwaningo luqonde ukuveza iqhaza elibanjwe izikhungo zokuhlumelelisa izimilo kwezokuthuthukisa umnotho, ngakho-ke lezi zikhungo nazo zizovakashelwa, ukuze kuxoxiswane nabaphethe kuzo kulokho kuxoxisana kuzotholakala amasu abawasebenzisayo ekufundiseni

nasekugqugquzeleni amakhono eziboshweni. Zimbili izikhungo zalolu hlobo kuleli lizwe labaQulusi; esaseNcome nesaseWaterval.

1.5. UMKLAMO WOCWANINGO.

Ucwaningo ngokubaluleka kwezindawo zomlando, zemvelo nezokwakhiwa ekuthuthukiseni ezokuvakasha endaweni yasebaQulusini luhlukaniswe ngezahluko ezinhlanu. Lezi zahluko zihlelwe kanje:

▪ **Isahluko 1.**

Lesi sahluko sisethulela isethulo socwaningo. Lokhu kubandakanya inhloso yocwaningo nendlela yokuqhuba ucwaningo.

▪ **Isahluko 2.**

Ukucutshungulwa kwemibhalo mayelana nomlando imvelo ezokuvakasha nezolimo.

▪ **Isahluko 3.**

Kulesi sahluko kucutshungulwa ngeziligaba zomlando ezenzeka endaweni yasebaQulusini. Lezi zindawo ezithinta umlando zingahlukaniswa ngalezi zihlokwana:

- Imizi; Umuzi kaMkabayi kaJama, umuzi kaHhamu KwaNgenetsheni nomuzi waseMakhosini.
- Izindawo: KwaMthashana, eZungwini, eHlobane, kwaKhambule, eScheeper's Nek, Umfula Income, iSandlwana, eMangeni naseDundee
- Iziligaba zomlando: Impi yakwaKhambi, impi yaseNcome yamaZulu namaBhunu, impi yaseSandlwana naseShiyane yamaZulu namaNgisi, Impi yamaBhunu namaNgisi.

▪ **Isahluko 4.**

Kulesi sahluko kucutshungulwa ngezikhungo zemvelo nezokwakhiwa ezisendaweni yasebaQulusini. Ezikhungweni zemvelo kuzobhekwa isikhungo semvelo saseThala, amahlathi emvelo nakwaManzayashisa, indawo lapho kunesiphethu samanzi afudumele. Kuzobhekwa nezintaba namachibi akule ndawo.

Ezindaweni zokwakhiwa ezingazivelelanga kuzobhekwa imigodi yezimayini zamalahle; eHlobane, eCoronation, KwaMnyathi, e-Utrecht naseDundee. Kuzobhekwa imilando yalezi zimayini zamalahle. Ezinye izindawo zokwakhiwa, izigcinamagugu; singabala nje iThalana, iBlood River, iSandlwana, iShiyane, uMgungundlovu, iFilidi neNcome. Lapha kuzobhekwa umtapo wolwazi okulezi zigcinamagugu. Enye indawo yokwakhiwa izikhungo zokuhlumelelisa izimilo, esaseNcome nesaseWaterval. Lapha kuzocwaningwa ngeqhaza elibanjwe ilezi zikhungo ekufundiseni nasekugqugquzeleni amakhono athuthukisa umnotho ukuze abantu abaphuma kuzo bakwazi ukuziphilisa bangabuyeli ebugebengwini. Kuzobhekwa nezolimo kulesi sahluko kuhlaziywe uhla lwezimpendulo zabalimi, mayelana nokusebenzisa kwabo umhlabathi ngendlela eyonga imvundo.

▪ **Isahluko 5.**

Lesi sahluko sethula iqoqa, ukuhlaziywa kocwaningo kanye nesiphetho.

1.6. INCAZELO YAMAGAMA.

1.6.1 IMVELO

Abantu bachaza imvelo ngezindlela ezihlukene kuya ngemikhakha abasuke begxile kuyo. Abezemfundo bayichaza imvelo njengalokho okuzungeze izikole noma imiphakathi lapho izikole zakhiwe khona. Laba bayibuka imvelo igcine kulokho okuzivelelayo. Abafundisi baye baqaphele ukuthi imvelo ezungeze abafundi inomthelela omkhulu kangakanani ekufundeni kwabo. Abantu abangososayensi bona

babona imvelo njengesizinda lapho kusebenzisana khona izinto eziphilayo nezingaphili. Amalunga enhlangano yokusebenzela umphakathi wona uma ecabanga ngemvelo, abheka ukuthi akufanele kungcoliswe izindawo zomphakathi. Babuye bagxile futhi nasekugcinweni kwezilwane zasendle. Yonke le mikhakha iyiqiniso futhi inosizo kodwa ayenele, ayisiniki isithombe esiphelele semvelo.

U-O'Donoghue benovan Rensburg (1995) basichazela ukuthi kufanele sikuqaphele ukuthi okusizungezile okunye kwakhiwe, okunye kuzivelele nokuthi imvelo ayithinti izilwane nezitshalo kuphela kodwa ithinta nabantu. Ngendlela imvelo esabalele ngayo singaze silingeke ukuthi sithi imvelo iyikho konke okukhona ezweni, nokho nakho lokho ngabe kungesilo iqiniso eliphelele. Ukuzama ukunikeza incazelo ezwakalayo yemvelo sizonikeza isibonelo ngezimayini zamalahle, ikakhulukazi ngoba zikhona endaweni yasebaQulusini.

Izimayini zinomsebenzi wokuhweba futhi zivula amathuba emisebenzi. Izimayini zigxile emvelweni ezivelelayo, uma ilahle belingekho ngokwemvelo kule ndawo zazingeke zibe khona izimayini. Izimayini zisebenzisa neminye imikhiqizo yemvelo njengamanzi, okugcina lawo manzi engasahlanzekile kahle, okungafaka abantu abawaphuzayo engozini yokuhlaselwa izifo.

Imisebenzi yasezimayini idonsa izindimbane zabantu bezinhlanga ezahlukenene futhi namasiko ehlukenene, bafike bahlale ndawonye, ngaleyo ndlela kukhandeka isizwe esinolunye usikompilo olukhandwe amasiko ehlukehlukenene. Abantu abashiye imindeni yabo bezosebenza ezimayini, kwesinye isikhathi babuyela emizini yabo sebethwele izifo ezithathelwana ngokocansi, kwazise basuke kade sebezitholele omasihlalisane. Kuyenzeka kwesinye isikhathi kube nezimpi noma ingxabano yezinhlanga ezahlukenene ezimayini. Kunzima ukusebenza emgodini, kusetshenzwa amahora amaningi, kanti futhi izisebenzi zihlale zihlalele ovalweni lokwesaba ukuthi umgodi awubikezeli uma usuzobhidlika.

Ngenkathi abanumzane besebenza ezimayini, omame emakhaya basuke bethwele umsebenzi wokuphatha imizi, bathathe nezinqumo ezinqala ezithinta imizi nendawo abahleli kuyo. Lokhu kuyaphambana nenqubo yesintu lapho kwaziwa khona ukuthi abanumzane yibona abangamaqhude ashaya amaphiko emakhaya. Abacwaningi abacwaninga ngezindawo zabantu abansundu bayakuxhumanisa lokhu nokuguguleka komhlabathi okwenzeka kulezi zindawo. Baphinde bakubone kuyisizathu sokwabiwa komnotho nezindawo ngokungalingani. Bakuxhumanisa futhi nokugqilazwa kwabantu. Uma izimayini sezivaliwe kuba kukhulu ukuhlupheka kubhilita nobubha.

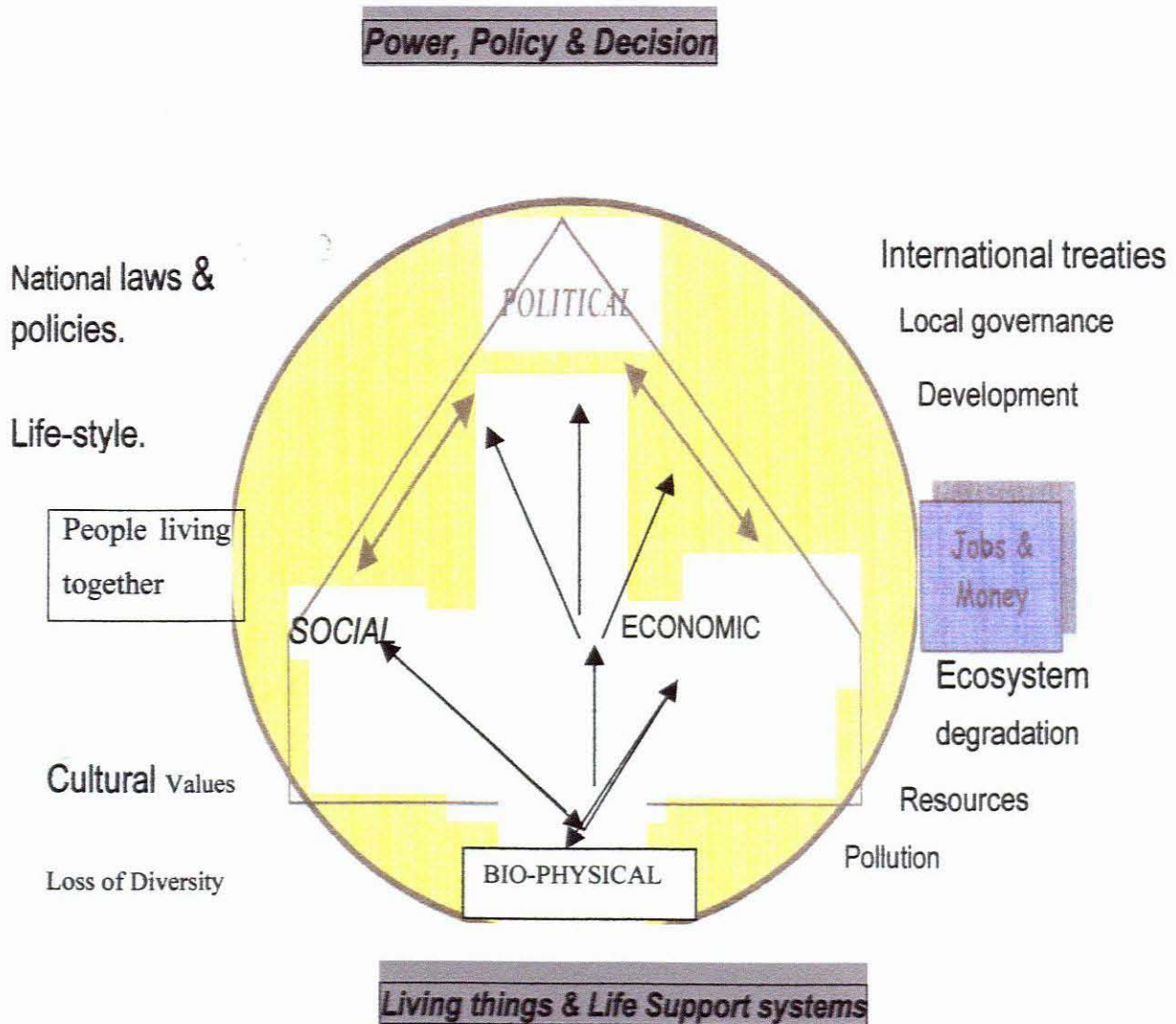
Kulesi sibonelo semayini osekuxoxwe ngaso, sithola ukuthi imvelo ithinta umlando, umbusazwe, umnotho, amasiko kanye nesimo senhlalo. Le mikhakha ibuye ithinte futhi nezimpilo zabantu. Izinto eziphilayo zakha isisekelo sokuthuthukiswa komnotho kanye nesimo senhlalo ezweni. Kuningi ukusebenzisana phakathi kwezingxenye zemvelo.

Umdwebo ka-O' Donoghue novan Rensburg, (1995) ucacisa kahle lokhu kuxhumana kokuphilayo nokungaphili. Uphinde ucacise kahle ubudlelwane phakathi kwezinto eziphilayo nalezo ezingaphili. Ukuhlala ndawonye kwabantu bezinhlanga ezahlukenekusho ukuxubana kwamasiko, ukuxubana kwezilimi nokuguquka kwamanye amasiko. Sisekukho ukuhlalisana kwabantu, kungena uhulumeni ashaye imithetho okufanele wonke umuntu ayigcine, nayo isaqinisekisa khona ukuhlalisana kahle kwabantu, singabala lena; amalungelo abantu njengoba ethulwa esahlukweni sesibili somthethosisekelo waseNingizimu Afrika. Ukuvikela amalungelo abantu kungumgogodla noma kuyinsika kahulumeni wentando yeningi ngoba aqikelela ukuvikeleka nokuhlonipheka kwesithunzi somuntu. Ukulingana kwawo wonke umuntu kungakhethi uhlanga noma ubulili kudala ukuthi wonke umuntu azizwe ekhululekile.

Abantu basebenzisa imvelo ebazungezile ukuze baphile, baphinde bayithuthukise ukuze ingashabalali, konke lokhu bakwenza beholwa imithetho eshaywe uhulumeni

ukuvikela imvelo. Singabala lena: umthetho kaZwelonke Wezokuphathwa Kwemvelo we-1998 (National Environmental Management Act of 1998- NEMA)

'Environment': A Web of Socio-Ecological Interactions



1.1 Umdwebo okhombisa ukuxhumana kwemvelo nakho konke okulawula impilo yomuntu.

u-O'Donoghue novan Rensburg (1995).

Ukusebenza kwabantu kunomthelela emnothweni wezwe. Uma abantu besebenza bengenisa imali isimo somnotho siyathuthuka, kanti uma abantu bentula umsebenzi isimo somnotho wezwe sishona phansi. Nesimo sombusazwe sinomthelela emnothweni wezwe. Amanye amazwe awathandi ukutshala izimbongi zawo ezweni elinombango, kungalesi sizathu la mazwe anemibango izinxushunxushu nokulwa, ekhungethwe ububha. Nalo leli laseNingizimu Afrika like laba nesigcwagcwa kwamanye amazwe ngenkathi kusabusa uhulumeni wobandlululo.

UMnyango owawaziwa njengoWemvelo nezokuvakasha (DEA&T) usifingqela kanje incazelo yemvelo. Imvelo ingabukwa njengomhlaba osizungezile, onezingxenye ezahlukene, esingabala kuzo okokudabuka, inhlalo, abantu, umnotho, umbusazwe, umlando, ezolimo, usikompilo kanye nendlela esibuka ngayo izinto ezemukelekayo nezingamukeleki. Imvelo imbandakanya izinto eziphilayo nezingaphili.

1.6.2. UKUVAKASHA.

Ukuvakasha kusho ukuhambela kwabantu kwamanye amazwe noma kwezinye izindawo ngenhloso ethile. Ziyehlukahlukana-ke izinhloso ezenza ukuthi umuntu avakashe. ULubbe (2003:25) usibalela lezi zinhlobo zokuvakasha: ukuqeda isizungu, ukufunda, umsebenzi wokuhweba, neminye imisebenzi enhlobonhlobo kanye nenkolo. Akusemqoka ukuthi isiphi isizathu esisuse umuntu ukuthi avakashe, kodwa okusemqoka ukuthi agcineke ethokozile ukuze aphinde abuye nangomuso. Esizweni samaZulu bekuqashelwa ukuthi isihambi siphatheke kahle, lokho kufakazelwa izaga ezithi: *'Isisu somhambi asingakanani singangenso yenyoni,'* okusho ukuthi isihambi saneliswa yilokho esiphiwa khona noma kuncane kangakanani. Sikhona nesithi *'unyawo alunampumulo,'* okuchaza ukuthi ubophatha kahle abantu ngoba awazi lapho unyawo lokuholela khona ngomuso. UMsimang (1975:10) esilandisa ngezigidlo zeNkosi uShaka uthi:

Kuwo lowo wakwaBulawayo sibuye sizwe ukuthi leli gama labuye laguqulwa kwase kuthiwa kukwaGibixhegu, lokhu kuthiwa kwasukela ekubeni uShaka abulale wonke amaxhegu empini yakhe.

Okubuhlungu ukuthi amaxhegu ndini abe engenacala, kepha abe ebulawela bona ubuxhegu bawo lobo. UShaka wabona ukuthi aseguqile, awasenazo izinyawo ezilula empini ngakho wasewabulala. ----. Enye indaba mayelana noShaka nolwandle ilena yokuthi wathi lapho ephosa kulo induku yakhe ayibuyisa amanzi. Usesuka njalo usethola isu lokubulala abantu. Phela wathi bonke abaphose izinduku zabo elwandle, wathi abalungile ulwandle lobabuyisela izinduku zabo, kepha abangalungile nabathakathayo lobemuka zona lungazibuyisi. Nempela abantu baziphonsa izinduku ezinye zabanenhlanhla zabuya kwathi abaneshwa babe sebeyabulawa njalo.

Kulesi siqeshana esingenhla sithola isihluku esikhulu esasenziwa iNkosi uShaka, ukubulala abantu bengenacala. Nakuba iNkosi uShaka yayibuye ingabi naluzwelo nomuntu kodwa yayikwazisa ukuthi isihambi kufanele siphathwe kahle, sizizwe sifudumele futhi semukelekile. Ukufakazela lokhu uWebb noWright (1987:8) ubeka kanje:

Shaka --- had always been a great favourite with his tribe; he was also friendly towards the white man as was proved by his rescuing and taking care of Mr Fynn and five whites who were wrecked near St. Lucia Bay.

[UShaka---- wayethandwa kakhulu yisizwe sakhe. Wayenobungani futhi nabamhlophe njengoba kwafakazelwa ukutakula nokunakekela kwakhe uMnu. Fynn nabanye abamhlophe abahlanu ababelinyalelwe umkhumbi wabo eduze kwechweba laseSt.Lucia.]

Isenzo seNkosi uShaka sikhombisa ukuthi wayekholelwa ekuphatheni kahle izivakashi. UFynn nalabo ayehamba nabo bathola yonke imfudumalo nokunakekelwa ababekudinga eNkosini uShaka.

1.6.2.1

UKUVAKASHA NGOBA UQEDA ISIZUNGU.

Umuntu ovakasha enale nhloso usuke enesizungu, ngakho elangazelela ukubona izinto zakwamanye amazwe ukuze aqede isithukuthezi ngazo. Izivakashi ezivakashela ukuchitha isithukuthezi kwesinye isikhathi zisuke zichitha iholide lazo ngokubukela noma ukudlala imidlalo enhlobonhlobo, ukuhambela imigubho ethile eqhakambisa amasiko esizwe esithile kanye nokuvakashela izihlobo nabangani. Uma

ziya kwamanye amazwe ziqoka izwe elinezindawo ezinhle zokuzijabulisa ukuze kuphele leso sizungu. Phakathi kwezinto zokuzijabulisa angazikhetha kungaba yindawo yokubhukuda njengolwandle, lapho ezontweza khona ngesikebhe. Angahambela izindawo ezigcina izilwane zasendle ezinhlobonhlobo, angavakashela amahlathi emvelo lapho ezobona khona izimila kanye nezilwane zasendle ezingekho ngakubo, angavakashela izindawo zemvelo ezikhangayo njengamachibikazi, izimpophoma, izintabakazi nokunye. Angavakashela izindawo ezingafundisa ngomlando wesizwe esithile njengesizwe samaZulu. Lokhu-ke okumfundisa ngosikompilo lwesizwe esithile angakuthola uma evakashela izinqolobane zamagugu namasiko esiNtu. Ngokwenza konke lokhu osekubaliwe angaziphumuza umqondo.

UGoeldner nabanye, (1999:13) bayakwenanela lokhu okungenhla uma behlaziya ezokuvakasha, bona babeka kanje:

When we think of tourism we think primarily of people who are visiting a particular place for sightseeing, visiting friends and relatives, taking a vacation and having a good time. They spend their leisure time engaging in various sports, sunbathing, talking, singing, taking rides, touring, reading or simply enjoying the environment.

[Uma sicabanga ngezokuvakasha siyaye sicabange kuqala abantu abasuke bevakashele indawo ethile ukuze babuke ukwakheka kwayo, abavakashela abangane nezihlobo, abathathe ithuba lokuphuma bazijabulise, bechitha isikhathi sabo sokuphumula ngokudlala imidlalo enhlobonhlobo, ukuzixoxela, bethamele ilanga, bacule, bagibele okugitshelwayo, bazulazule, bafunde noma bazithokozise nje ngakho konke okuyimvelo.]

Kule ncazelo engenhla kucaciswa kakhulu ukuthi ukuvakasha kufaka isikhathi sokuchitha isizungu kanye nokuzimbandakanya nemidlalo.

1.6.2.2. UKUVAKASHA NGENHLOSO YOKUFUNDA.

Ukufunda kuyingxenye yokuqeda isizungu, kodwa khona kubuye kwengeze ngokuthi lowo ofundayo uthuthukisa ulwazi lwakhe. INingizimu Afrika ingene

esivumelwaneni nohulumeni waseCuba ukuthi iqeqeshe izitshudeni eziqeqeshela ubudokotela.

Izivakashi ezisuke zinenhloso yokufunda zisuke zenza ucwaningo oluthile, okungaba olomlando noma amaqiniso athile emvelo. Lezi zivakashi-ke ziqoka lezo zindawo ezizoziholela ngakulolu lwazi ezilufunayo. Kusobala-ke ukuthi uma becwaninga ngezehlakalo ezithinteka emlandweni kungadingeka ukuthi bahambele izigcinamagugu ukuze bathole ulwazi lomlando olugcinwe emitatsheni yolwazi ekulezi zindawo. Kuyacaca futhi ukuthi uma ucwaningo lwabo luthinta imvelo, kungadingeka ukuba bavakashele izikhungo zokongiwa kwemvelo ezinalolu hlobo lwezilwane noma lwezimila abazifunayo. Kubalulekile ukuthi lezi zikhungo zenze amabhukwana ezikhangisa ngawo zonke izinto zemvelo ezitholakala khona. Abanye uma becwaninga ngezimila, izinyoni, nezilwane ezithile ezingavamile kwezinye izindawo sibathola behlwathiza emaqeleni, beqwala izintaba namagquma, bethubeleza ezinsunguzini nasemahlozini, bexhafuza nasemaxhaphozini bethungatha ulwazi.

UGoeldner nabanye ,(1999:16) bayakufakazela lokhu okungenhla uma bethi:

If we consider the subject further, we may include in our definition of tourism people..... who are taking a study tour under an expert guide or doing some kind of scientific research or study.

[Uma sisabalala ekuhloleni lesi sihloko, singafaka encazelweni yezokuvakasha abantu abasohambeni lokufunda ngaphansi kweso likangoti othile noma benza ucwaningo oluthile lwesayensi.]

1.6.2.3. UKUVAKASHA NGENHLOSO YOKUHWEDA.

Lolu hlobo lokuvakasha lungumgogodla wemboni yezokuvakasha. Izivakashi ezinale nhloso ekuvakasheni kwazo azigodoli ngemali uma zithenga impahla ngoba ziyazi ukuthi inzuzo ibalulekile ukusimamisa imboni yezokuvakasha. Ukuhwebelana kwamazwe ahlukahlukene kuyinto endala kakhulu, lokhu kudalwa ukuthi imikhiqizo yamazwe ngamazwe ayifani. Singaphawula nokuthi ukufika kwabamhlophe lapha

eNingizimu Afrika ngonyaka we-1652 kwadalwa yiyo inhloso yokuhweba. Izwe laseNetherlands lalihwebelana namazwe asempumalanga, lokho kwakudala ukuthi bahambe indawo ende olwandle baze babolelwe ukudla, bagule, kwazise nezinto zokuhamba ezishesheyo zazingakabi bikho. Yiso lesi sizathu esadala ukuthi kuthunyelwe uJan van Reebeek eKapa ukuze azokwakha isikhumulo lapho imikhumbi izofike ithole khona ukudla okusha bese iqhubekela phambili.

U-Aswegen (1993) uphawula ukuthi ukuhweba lokhu akufikanga nabeLungu kuleli likaMthaniya, amakhosi ayehwebelana ngezikhali, ugwayi, izimpaphe nezikhumba zezilwane ezithize. Zikhona izindawo ezazikhiqiza insimbi, nabantu ababenekhono lokukhanda imikhonto eqinile. Abantu babekhanda imikhonto, bese kuthi amakhosi akwezinye izindawo athume abantu nezinkomo ukuze babuye nemikhonto. Emva kokufika kwabelungu zabe sezanda izinto okwakuwebelwana ngazo. Abelungu babefuna izikhumba zezinyamazane, izimpondo zazo kanye namazinyo ezindlovu ezizweni zabansundu, zona bese zizuza imali noma izibhamu. Izizwe ezazihamba phambili kulolu hwebho kwakungesakwaMthethwa, esakwaNdwandwe nesakwaZulu.

UGlyptis (1989:36) uyakuphawula ukuthi ezokuvakasha zibuye zibukwe ngeso lokubaluleka kwazo maqondana nokuthuthukisa umnotho wezwe kuphinde kwandise namathuba emisebenzi kubantu. Ukubeka ngala mazwi:

Indeed the contribution of tourism to the generation of wealth and employment generally is very considerable.

[Impela iqhaza elikhulu elibanjwe ngezokuvakasha ekukhuphuleni umnotho nemisebenzi liyabonakala.]

Kuliqiniso lokhu ngoba ezokuvakasha zikhuthaza ukuthi kwakhiwe izakhiwo ezithile, esingabala kuzo amahhotela, izindlu zokuphumula, izitolo zokudla nezindawo zokungcebeleka. Ukwakhiwa kwalezi zikhungo kuvula amathuba omsebenzi emphakathini.

1.6.2.4. UKUVAKASHA NGENHLOSO YOKWENZA IMISEBENZI ENHLOBONHLOBO.

Miningi imisebenzi eyenza ukuba abantu bashiye amazwe noma izindawo zabo baye kwezinye izindawo noma kwamanye amazwe. Kuqala bekuba yingqayizivele ukuya komuntu emazweni aphesheya kwezilwandle eyosebenza, kodwa manje sekuyinsakavukela umchilo wesidwaba. Yonke imikhakha yemfundo ihuhwa amazwe aphesheya kwezilwandle ngemali kanye nesimo esingcono somsebenzi. Singabala othisha, abahlengikazi, onogada, ososayensi nabanye. Lokhu sekwenze ukuthi uhulumeni abeke imibandela ethile ukugwema lolu fuduko lwabasebenzi bakhe. Nakuba abantu abaningi belishiya leli baphikelele phesheya kwezilwandle kodwa bakhona abanye abafikayo bevela kwamanye amazwe bezokwenza imisebenzi enhlobonhlobo. Singaphawula nje ukuthi ezibhedlela eziningi zaseNingizimu Afrika kusebenza odokotela abangebona abakuleli zwe.

1.6.2.5. UKUVAKASHA NGOKWENKOLO.

UCage nabanye (2002:195) basilandisa ngokwehlukahlukana kwezinkolo. Lapha eNingizimu Afrika ziningi izinkolo ezikhona, singabala eyamaKhristu, eyakwaShembe, eyamaHindu, eyamaSulumane nezinye. Amalunga alezi zinkolo ake avakashele izindawo noma amazwe lapho kunezimpane zenkolo yawo. AmaKhristu ake aye eJerusalema eyobona izindawo lapho uJesu ayehamba khona nalapho wafela khona. Amakhholwa akwaShembe nawo avamile ukuya entabeni yaseNhlankakazi beyokwenza imibuthano emzini waseKuphakameni, lapho ingqalabutho yaleli bandla uMfundisi Isaiah Shembe alisungulela khona nalapho wafela khona. AmaSulumane wona aya eMecca, indawo ngokwenkolo yabo abayithatha njengengcwelengcwele. Ibandla leZion Elibizwa ngeZ.C.C livakashela ikomkhulu lalo iMoria ePolokwane njalo ngephasika nangamaholide kakhisimuzi.

1.6.2.6 UKUVAKASHA NGENXA YOKUFUNA UKWELASHWA.

ULubbe (2003:25) basilandisa ngezindawo ezinosizo ezifweni ezahlukene. Abanye abantu bavakashela izindawo ngenxa yokuthungatha ikhambi elingelapha izifo zabo. Abaphethwe isifo senhliziyo baya eKapa esibhedlela okuthiwa iGroot Schuur, ukuze bathole ochwepheshe abakwazi ukukhipha inhiziyo babuye bafake enye. Abanye bangavakashela emazweni asenhla ukuze bazicwilise emanzini olwandle olubizwa ngeMediterranean, ngoba bakholwa ukuthi uma benza njalo bazakulapheka esifeni samathambo. Indawo yaseDumbe nayo inedumela ngenxa yamachibi anamanzi ashisayo atholakala khona. La manzi kukholakala ukuthi ayalapha emzimbeni. Indawo yakwaMhlabuyalingana yona inabelaphi bendabuko abakhaliphile, izinkokhovu zezinyanga zikhona kanti nabafuna ukuthwala ukuze bacebe bathola usizo kule ndawo.

1.6.3. UMPHAKATHI.

Isichazamazwi iWorld Book Encyclopedia (1994) sisinikeza incazelo yaleli gama. Umphakathi ungachazwa njengedlanzana labantu abanezinkolelo nosikompilo olufanayo, kwesinye isikhathi bahlala nasendaweni eyodwa. Umphakathi ububa sezingeni lesibili kusuka eqoqweni lokuqala elingumndeni uma kukhulunywa ngezindawo ezihlala abantu. Amalunga omphakathi aye abe nokuxhumana okuthile ngokomoya, bazizwele ukuthi indawo leyo ingeyabo, kufanele bayivikele futhi bazizwa benomthwalo wokulekelela namanye amalunga omphakathi adinga usizo. Yingakho KwaZulu kwakunomkhuba wokusiselana izinkomo, ukuze kungabibikho umuntu okhungethwe indlala kunabantu abakhelene naye. Lokhu bekwenzeka kahle ngenkathi amalunga omphakathi esahlala ndawonye, engagcogcomi. Kulezi zikhathi zanamuhla akusekho ukuthi kuhlalwe ndawonye, ngakho sekubhekwa nje ukuthi abantu abohlanga olulodwa noma banezinkolelo ezifanayo noma inkolo yabo iyefana noma benza umsebenzi ofanayo noma bangabangani.

UJones nabanye (2002:75) babuye basicacisele ukuthi ezikhathini zanamuhla umphakathi ubhekwa kanjani. Umphakathi waseNingizimu Afrika wakhiwe imiphakathi eminingi emincane ehlukahlukene, esingabala kuyo, amaZulu, amaXhosa, amaVenda, abaTswana, amaNgisi, amaBhunu, abeSuthu, amaNdiya neminye. Yonke le miphakathi inamasiko ayo, izilimi zayo ezahlukahlukene, imilando yayo kanye nendlela ehlukile evunula ihlobe ngayo. Kulowo nalowo mphakathi kukhona eminye futhi imiphakathi emincanyana. Umphakathi wasebaQulusini ungomunye wale miphakathi emincanyana. Ezokuvakasha ezigxile ekongiweni kwemvelo ziyaqikelela ukuthi izidingo zale miphakathi emincanyana azingaphazanyiswa ukuthuthukiswa kwezokuvakasha. Kungalesi sizathu umuntu othuthukisa ezokuvakasha emphakathini kufanele azinike isikhathi sokufunda izinto ezenza leyo ndawo ihluke kwezinye izindawo, izinto ezifana nomlando wayo, amasiko abantu abahlala khona, ulimi lwabo kanye nemikhutshana abayenzayo. Aqikelele futhi ukuthi umphakathi uzofaka isandla ekuthuthukiseni ezokuvakasha futhi uphinde uhlomule kule mboni. Akudingekile ukuthi ezokuvakasha ziphundle umphakathi noma zibe nomthelela omubi emphakathini.

UCage nabanye (2002:191) babeka kanje uma besicacisela ngomphakathi ezikhathini zanamuhla:

Modern South Africa is a multi-cultural society made up of African, European and Asian cultures. People living in or visiting this country have access to rich and varied mix of cultures. This is best seen in South Africa's wide variety of architecture, art, music, dance, theatre, fashion, and food and drink.

[INingizimu Afrika kulezi zikhathi zanamuhla ingumphakathi owakhiwe izizwe eziningi ezinamasiko futhi ahlukahlukene, esingabala kuzo izizwe zabansundu, ezabamhlophe kanye namaNdiya. Abantu abahlala noma abavakashela leli zwe basethubeni elihle lokuzuza ulwazi lwamasiko ahlukahlukene. Lokhu kubonakala kahle ngobuningi nokwehlukahlukana kwezindlela zokwakha izindlu, imisebenzi yobuciko, imiculo, ukusina, imidlalo noma imisebenzana esamdalo, imvunulo, ukudla kanye neziphuzo.]

Kusobala ukuthi umphakathi waseNingizimu Afrika unothile ngamasiko ahlukahlukene, nasendaweni yasebaQulusini kukhona ukuxubana kwezinhlanga.

Lokhu kuyinselelo kuwo umphakathi ukuthi ukwazi ukuthobelana. Kungabi bikho amasiko asecindezelwa ngamanye aze agcine esenyamalele.

1.6.4 UMNOTHO

Uma sikhuluma ngomnotho kulezi zinsuku sisuke sibhekise emalini umuntu anayo, noma izinto ezinenani elikhulu anazo; singabala indlu, imoto, indawo, imfuyo, namabhizinisi. Esikhathini sakudala umnotho womnuzane ububhekwa ngenani lezinkomo anazo kanye nodedangendlale wendawo. Ezimpini eziningi zamakhosi aKwaZulu nangenkathi sekufika abamhlophe, umbango owawubangwa ngowendawo bese kuphangwa nezinkomo.

Umnnotho ubalulekile kakhulu ezweni. Izwe liyahlonishwa noma lijivazwe ngenxa yesimo salo sezomnotho. Kungalesi sizathu wonke amazwe esemshikashikeni wokuthuthukisa umnotho wawo.

1.6.5 EBAQULUSINI.

Ngokwalolu cwaningo indawo yasebaQulusini ibandakanya izindawo ezifana neMondlo, Vryheid, Ngotshe, KwaNgenetsheni, eDumbe, e-Utrecht, Babanango, eNquthu naseDundee. Nokho lokhu akuzukuba wumgoqo wokuthi izindawo ezithintekayo kulolu cwaningo ezakhelene nalezi singazibaluli.

1.7. ISIPHETHO

Kulesi sahluko kwethulwe inhloso yocwaningo, inkuthazo yocwaningo noma isizathu sokwenza lolu cwaningo. Kwendlalwe futhi indlela ucwaningo oluzoqhutshwa ngayo. Kwabuye futhi kwaklanywa indima ezolinywa uma kwenziwa lolu cwaningo. Ekugcineni kwakho konke kube sekunikezwa incazelo yamagama okuyiwona awumgogodla walolu cwaningo.

ISAHLUKO SESIBILI

UKUCWANINGWA KWEMIBHALO.

2.1 ISINGENISO

Kulesi sahluko kuzocutshungulwa okushiwo ezinye izingwazi kwezocwaningo mayelana neqhaza elibanjwe umlando nemvelo ekuthuthukiseni ezokuvakasha. Ukucubungula imibhalo kwakha isisekelo socwaningo. Lapha kuzobhekwa okushiwo ababhali ngendawo yasebaQulusini, izigigaba zomlando ezenzeka kule ndawo. Kuzobhekwa futhi okushiwo ababhali ngemvelo nomthelela wayo ekuthuthukiseni ezokuvakasha. Imibhalo ethinta ulimi nayo izocutshungulwa.

2.2 UMLANDO WENDAWO YABAQULUSI

2.2.1. UKUTHOLAKALA KWENDAWO. YABAQULUSI

UKhumalo (1995:147) esika elijikayo ngemvelaphi yabantu baseMangweni, uthi badabuka eSwazini, bafike bazinza lapho kukhona inkomponi yaseHlobane. Babephethwe nguNtshosho oyindodana kaMangethe. UMangethe yena wakhothamela emzini wakhe eNtshenteka ngasoBivane, endaweni manje osekuthiwa kusebaQulusini. Kuthe esabusa uNtshosho, wahlaselwa yiNkosi uShaka, okwathi ekwahlulweni kwakhe uNtshosho yase ibeka uNhlaka Mdialose ukuba asungule ikhanda elibizwa ngokuthi abaQulusi kuleyo ndawo. Kuthe uma abantu bakwaZwane bebona ukuthi indawo yabo isidliwe okokuphela, bathutha bayokwakha ngaphezu koMzinyathi. Nalapho babuye bahlaselwa babaleka baze bayokwakha namaHlubi.

UGuy (1994:36) bayawufakazela lo mlando uma besilandisa ukuthi iNkosi uShaka emkhankasweni wayo wokunweba umbuso wakwaZulu, yayihlasela izizwe eziningi, kuthi uma sezingotshiwe bese indawo yazo ingene ngaphansi kwesizwe sakwaZulu. Indawo ezungeze intaba iHlobane ingenye yezindawo ezehlelwa yilo mshophi

wokuhlaselwa. Izakhamizi zale ndawo zehlulwa zaxoshwa. Amakhosi amabili akwaZulu ngokulandelana kwawo, okunguShaka noDingane awabanga nawo amadodana, yingakho le ndawo yaze yabekwa ngaphansi kweso leNkosazana uMkabayi kaJama. UMsimang (1982) yena uthi, iNkosazana uMkabayi yabekwa inkosi uMpande kule ndawo ngoba izama ukumqhelisa eduze kwayo, ngoba imsaba ukuthi angayakhela uzungu ayibulale njengoba enza kuShaka.

URansford (1972) ubalula ukuthi abantu ababehlala lapha babengahlobene ngokwemindeni nangokuzalana. Abanye babezikhethela ukwakha kule ndawo, kanti abanye babethunyelwa inkosi ukuthi bazohlala lapha. Laba bantu babeholwa izinduna ezimbili ezigqamile emlandweni wakwaZulu okunguSikhobobo Sibiya noMahubulwana kaDumisela.

UKnight (1990:34) uyakufakazela lokhu okushiwo ngenhla uma ethi:

Keen to reassert his power at home, the king was not inclined to give up his authority over a slice of territory to which he believed he had every right. He accepted that Mpande had allowed the Boers to graze cattle there, but neither Mpande nor he had ever given away lasting title to the district. In 1875 the Transvaal had attempted to beacon off the area they claimed, and to evict the Zulus living there. These were mostly abaQulusi who were not a clan as such but descendants of the occupants of an ikhanda abaQulusini, which Shaka had located in the area, and who had subsequently settled nearby when they married.

[Inogqozi lokwenza abantu bazi ngamandla ayo ekhaya, iNkosi yayingazimisele ukuthi inikele ngendawo eyayikholwa ukuthi inelungelo layo eliphelele. Yayikwamukela ukuthi iNkosi uMpande wayewavumele amaBhunu ukuba aklabise izinkomo zawo kule ndawo, kodwa akekho phakathi kwakhe neNkosi uMpande owake wathi le ndawo sekungeyamaBhunu. Ngonyaka we-1875 iNtilasifali yazama ukuyiqhwaga le ndawo, bazama nokuxosha amaZulu ayehlala khona. La maZulu ayaziwa ngabaQulusi ababengesona isizwe esisodwa, kodwa beyizizukulwane zababehlala noNhlaka Mdalose owayebekwe uShaka njengekhanda lasebaQulusini, owabe esakha lapho ngenkathi esegcagcelwe.]

Lokhu kuveza isithombe esigcwele sokuthi le ndawo yasebaQulusini yayivele ingaphansi kombuso wakwaZulu. Kusemqoka ukuba kuvele lokhu ngoba indawo yaseZungeni yaba isisusa sempi yaseSandlwana. Yiyo futhi le ndawo yasebaQulusini amaBhunu abe eseyibiza ngezwe lawo lenkululeko 'iVryheid'.

2.2.2. UKUBANGWA KWEZWE LABAQULUSI

Umlando wendawo yasebaQulusini uyasicacisela ngokusobala ukuthi leli zwe labaQulusi lalivundile futhi lihahelwa amaBhunu aze azama ukuliqhwaga. INkosi uCetshwayo yasebenza kanzima izama ukulibuyisela ezandleni zayo. UMsimango (1976) encwadini yakhe yomlando ewumdlalo ethi 'Izul'Eladuma Esandlwana' uyaphawula ngokuvunda kwale ndawo uma ethi:

Cetshwayo: "Njalo nxashana ngiphendula amehlo ngisinga ezintabeni zaseZungeni inhliziyo yami isuke yophe amahlule egazi, ophele ngaphakathi nina ningaze nawabona. Ophiswa yizwe likaMthaniya okunamhlanje lidikadikwa amaBhunu sengathi alizange libe nomninilo. ----- Sesiside isikhathi ngilinde isinqumo mayelana nezwe lombango. Le nto iliva, leli va linesihlungu. Mnyamana! Sengiyehluleka ukuyibekezelela le minjunju. Kungena ubusika amaBhunu avune, abantu bancinde izithupha. Kungene ihlobo amaBhunu alime imilimela izinkomo zawo ziklevuze insinde abantu bami bahambe bephalaphala emafusini anoqethu nesona, izinkomo zabo zicoshacoshe ingongoni zize ziphelelwe amazinyo zidonsana nezidindi zomtshiki. --- ngabe ngivivisa iNgobamakhosi ngovivi, kuyothi kusa kube sekusa nezingazi zamaBhunu eZungeni. Pho-ke ngilinde uSomtsewu azongibangula leli va."

Lesi siqephu esingenhla sikucacisa bha ukuthi le ndawo yaseZungeni yayisembangweni, futhi nodaba lokuxazululwa kwalo mbango ludonda, okwaze kwabangela ukuba iNkosi uCetshwayo ihlaliseke manzonzo ngale ndaba. Kuyabonakala futhi ukuthi amaBhunu ayesefake amazipho kule ndawo, kwazise ukuthi yabe ivundile. Akumangazi ukuthi igcina ingenye yezimbangela zokuthi igcine idudulene ngezifuba eyamaNgisi namaZulu entabeni iSandlwana.

Emhlanganweni owawubanjelwe eRockes Drift mayelana nomgcele iNkosi uCetshwayo wathumela ithimba elizommela. UWebb noWright (1987:27) babeka kanje:

Cetshwayo, on sending off his representatives, told them that they were to claim the Buffalo River as their boundary, and to call upon the Boer to show what right they had to the Utrecht and Luneburg districts, and produce their claims. When the Boers were at this meeting, it is said that Landtman admitted that they had no right to the district beyond Utrecht, and that they had no legal claim to that country, as he was allowed to settle there on condition that he kept back Boers from going any further into Zululand.

[UCetshwayo ethuma abazommela, wabatshelela ukuthi basho ukuthi umfula uMzinyathi iwona ongumngcele wezwe laKwaZulu, bese becela ukuthi amaBhunu nawo asho ukuthi ahlezi ngagunya lini esifundeni sase-Utrecht naseLuneburg aveze futhi nobufakazi obuvela emthethweni balokhu. Ngenkathi amaBhunu ekulo mhlangothini kuthiwa uLandtman wavuma ukuthi abanalo ilungelo lokuhlala esifundeni esingaphesheya kwe-Utrecht, futhi akukho mthetho obavunayo ngokuhlala kwabo lapho, njengoba isivumelwano sokubekwa kwakhe kule ndawo sasicacisa umbandela wokuthi uzovimba amaBhunu ukuthi anganeni ezweni lakwaZulu.]

USir Theophilus Shepstone owaziwa kwaZulu ngelika Somtsewu waliqhubezela phambili iva elalihlabane iNkosi uCetshwayo kunokuthi alibangule. USomtsewu okwakungakapholi maseko eqhwage iNtilasifali emaBhunwini ngoMbaso we-1877, wazama ukuzicubuzela emaBhunwini ngokuba ahlulele ngokwenzelela indaba yombango womngcele phakathi kwamaBhunu namaZulu. Isinqumo sakhe savuna amaBhunu. USomtsewu wasikhipha lesi sinqumo ziye-18 kuMfumfu we-1877 eduze komfula iNcome. Isinqumo sakhe wasitshela ithimba elalithunywe iNkosi uCetshwayo, elaliholwa nguMnyamana kaNgqengelele, inkosi yakwaButhelezi, nowayewuNdunankulu weNkosi uCetshwayo. Leli thimba lamgxeka kakhulu uSomtsewu ngalesi sinqumo sakhe esikhombisa ubuxoki. Bamgxeka futhi nangobunyoka, athi ezenza umngani weNkosi uMpande kodwa ahlinzele ezibini indodana yakhe. USomtsewu owayengakulindele ukugxekwa okungaka ngamaZulu wathukuthela wagana unwabu.

UDlomo (1956) usilandisa ukuthi uSomtsewu akagcinanga ngokwenzelela ekuhluleleni umbango womngcele, kodwa kwathi zimbili kuMasingana we-1878 wabuye watshela abaphathi bakhe ukuthi usethole ubufakazi obuqanda ikhanda bokuthi izwe lombango lifanele linikwe amaBhunu, kodwa akabuvezanga lobu bufakazi, okwenza ukuba kungakholakali nokuthi bake bakhona. Waqhubeka wagxeka umbuso wakwaZulu. USir Bartle Frere wasebenzisa le milayezo esabisayo kaSomtsewu ukufeza izinhloso zakhe zokuhlasela elakwaZulu. INkosi uCetshwayo wambona uSomtsewu ukuthi akasiyena ubaba oqotho kodwa ungumphehli wodweshu.

UGuy (1994:49) yena uyilanda kanje le ndaba. INkosi uCetshwayo yayingazimisele ngempi, kodwa yayifuna kuxazululwe inkinga ngobulungiswa. Kungalesi sizathu-ke ukuba aphendukele kuMbusi waseNatal uSir Henry Bulwer wamcela ukuba abe ngumxhumanisi phakathi kwakhe noSomtsewu kanye noFrere. UBulwer wathuma ithimba elalizocubungula ngombango womngcele phakathi kwamaBhunu namaZulu. Umphumela walokho kucubungula waphuma kuNtulikazi we-1878 wavuna amaZulu. Kuthe uma bemazisa uFrere ngalo mphumela wanquma ukuba angawutsheli muntu kuze kuphele izinyanga ezinhlanu. Kuphela waziqhubekela nje nokunxusa amasotsha aseNgilandi ukuba athunyelwe eNingizimu Afrika ngombandela wokuthi isimo sasiya ngokuya siba sibi kakhulu.

Kuthe ngoZibandlela we-1878 uSomtsewu ewumlomo kaFrere watshela amaZulu umphumela wethimba elalicubungula ngombango womngcele, wase ewubhanqa nencwadi ewumnqamulajuqu efuna inhlawulo nokuthunyelwa kwamadoda akwaZulu ukuba azojeziswa. Le ncwadi yayifuna nokuba kuhlakazwe amabutho akwaZulu komkhulu kungakapheli izinsuku ezingama-30. Mhla ziyi-11 kuMasingana ka1879, amabutho amaNgisi atheleka ngezinkani kwelakwaZulu elawulwa uLord Chelmsford, ngenhloso yokuzophoqelela lokho okwakufunwa incwadi, nokho emva kwezinsuku eziyi-11 ahlehla edidekile emva kokunqotshwa kwawo empini yaseSandlwana.

2.2.3. IZIMPI EZITHINTENE NENDAWO YASEBAQULUSINI

Isigigaba somlando esithinta indawo yasebaQulusini ukubulawa kuka Piet Retief nethimba lakhe yiNkosi uDingane ziye-6 kuNhlolanja we-1838. Imibhalo iyashayisana mayelana nembangela yokusocongwa kwaleli qembu, abanye bathi iNkosi uDingane yayivikela izwe layo kubantu abase bekhombise ubuqili nobudlova, abanye babona isizathu kungukushayisana kwamasiko okwadala ukuthi izinto bangaziboni ngaso linye kanti abanye babona iNkosi uDingane iyiNkosi enonya nesihluku ngokuzuma amaBhunu engahlomile iwabulale. URansford (1972) ephawula mayelana nalesi sigigaba uthi, iNkosi uDingane yabulala ngesihluku ithimba lamaBhunu elaliholwa uPiet Retief Lokho kwadala inzondo emaBhunwini afisa ukuthi inkosi iwasize akwazi ukuziphindiselela kumaZulu. Lesi sifiso safezeka ziye-16 kuZibandlela we-1838, lapho kwalwa khona impi yamaBhunu namaZulu ngasemfuleni Income. Lapha amabutho amaningi amaZulu adutshulwa amaBhunu, umfula waze wabomvu igazi. Lo mfula wagcina usuqanjwe igama lokuthi 'Umfula Wegazi' (Blood River). Ahluwa amaZulu lapha, amabutho amaningi afa ebulawa ukudutshulwa, amanye ebulawa ukumuka namanzi.

UKnight (1996) usichazela ngokungqubuzana okwakukhona phakathi kwamaNgisi namaZulu okwakudalwa uMbilini. UMbilini eholo amambuka amaZulu bahlasela amaBhunu eZungeni kuze kuyofika eLuneberg. Balekelelwa kulo mkhankaso wabo uManyonyoba owayehola amaZulu. Nakuba le mpi yabo yayingenkulu ukuthi ingaze idinge amasosha, kodwa yayiphazamisa izinqola ezazidlula lapho ezazingagadwe muntu. Lo mgwaqo iwona oxhumanisa iNtilasifali neNatali. URowland walwa nala makhosi ngoNhlolanja we-1878. UWoods noBuller balekelela ekuhlaseleni kabili la makhosi entabeni yase-Eloya. Lapha kwafa amaZulu amaningi bathumba nezinkomo baya nazo eKhambula.

Lezi zizwe zabuye zahlasela inkambu yamaNgisi ayegobe amadlangala ngoba umfula udla izindwani nezulu lina futhi inkungu ikhasa phansi. Kwathi sekusile amaNgisi

azithola esekakwe impi kaZulu. Amaningi amaNgisi afa lapho kwasinda ngokulambisa uJosia Sussens owagijima wayofuna usizo eLuneburg. Impi kaMbilini yabaleka lapho isibona amaNgisi eqhamuka, kodwa impahla eningi yamaNgisi basebeyiphohlozile bayibulala.

UGuy (1994:53) uphawula ukuthi amaNgisi njengabantu ababenezinhloso zabo zombusazwe ngenkathi besusa uthuthuva endaweni yakwaZulu, izinhlelo zawo zaphazamiseka emva kokunqotshwa kwawo eSandlwana zingama-22 kuMasingana we-1879. Nokho impi ayidelanga ngesibhicongo esenzeka eSandlwana, amaZulu ayengahlabananga eSandlwana ayesafisa ukuhlabana nawo, kanti namaNgisi ayesenhliziyo zibomvu ngokwehlulwa kwawo eSandlwana. Lokhu kudala ukuthi kube neziqutshana zempi eziningana ezalandela emva kwempi yaseSandlwana, kodwa lapha kuzothintwa lezo ezithinteka kakhulu emlandweni wendawo yabaQulusi.

Kuthe kungakapholi maseko enqotshiwe amaNgisi eSandlwana, yaphinda yadumelana eZibukweni likaJimu (Rorkes Drift) eShiyane. Kulesi siwombe, nakuba amaNgisi ayembalwa, kodwa ngoba ayesezinqabeni zawo akwazi ukuwanqoba amaZulu. Ngamhla ziyi-18 kuNdasa we-1879 amaNgisi namaZulu aphinde atholana phezu ezintabeni zaseHlobane, anqotshwa amaNgisi. Kuthe ngosuku olulandelayo ziyi-19 kuNdasa we-1879 amaZulu esenomdlandla wokunqoba ahlasele inqaba kaHawana, kwaKhambula, kanti omunye umZulu ongumlandeli kaHhamu, uzohogela lezo zindaba bese ewaluma indlebe amaNgisi. Yathi itheleka impi iholwa uMnyamana kaNgqengelele wakwaButhelezi, yabe isizithela kumalunda, amaNgisi adubulela ukuthi ingaze yafika nje ezinqoleni zawo. Wahlulwa-ke uZulu lapho. Ukubambana kwempi entabeni yaseHlobane naseKhambula kuyafakaza ukuthi nakuba amaNgisi ayenezinye izinhloso ngokuhlasela amaZulu, kodwa umbango wendawo yaseZungeni wagcina usuyisizathu esikhulu sokubambana kwempi.

UGuy (1994) usilandisa ukuthi uHhamu owahlubuka esizweni sakwaZulu emva kwempi yaseSandlwana wazinikela kumaNgisi, wahlasela abaQulusi zimbili

kuMfumfu we-1881. Nakuba abaQulusi babengebaningi njengabalandeli bakaHhamu, kodwa bakwazi ukuyibamba okwesikhashana impi kwaNgenetsheni, emzini kaHhamu, emva kwesikhathi babaleka baya emfuleni uBivane lapho abanengi bafela khona.

2.2.4

UKUTHATHWA KWEZWE LABAQULUSI NGABAMHLOPHE

ULeverton noPringle (1974:16) basilandisa ngokuthatha ubukhosi kweNkosi uDinuzulu zingama-22 kuNhlababa we-1884. UDinuzulu yindodana yeNkosi uCetshwayo eyathatha ubukhosi emva kwakhe. INkosi uDinuzulu wayenesifiso sokuphindiselela uyise uCetshwayo kuZibhebhu kaMaphitha. UMsimango (1990:99) usilandisa kanje ngalokhu emdlalweni womlando onkundlanye othi; 'Isicelo Sikababa':

UDinuzulu: Kodwa ngizohlehla kanjani ngoba ngiyakuchazela Ndwandwe, ngithi izwi likababa liyimbeleselane ezindlebeni, angisabazi ubuthongo! Kanti awungizwa yini wena kaSomaphunga na? Yisifiso sikababa. Wangidonsa ngendlebe! Yisicelo sikababa sokugcina kwelimagade. ——— Konke kwenzeka ngonyaka ingonyama eyabuyiswa ngawo phesheya. Wasiyenga uMalimethe wathi ubukhosi bakwaZulu buyabuya, esho eselishaye iziqephuqephu. Lalibuya ubuni uZibhebhu kuthiwa uzozimela angabe esayikhothamela inkosi yakhe? Kwabanjani-ke? Akuyena owayikhokhobela ngoMandulo enqamula ubusuku bonke ezohlasela inkosi yakhe khona kanye ehlalankosi, esigodlweni, oNdini? UWachazele, nduna amabutho ukuthi namhlanje kubuya lelo gazi elagobhoza kwangathi yiMfolozi emnyama nemhlophe ingenisa.

UZibhebhu naye wenza izinto zaba lukhuni ngoba akazimisela ukumthobela uDinuzulu. Wayengafuni nokubuyisa izinkomo ayeziqhwage kuCetshwayo, kuphela wamcela inselelo. UMsimang (1990:105) uyakufakazela lokhu ngokusibekela amazwi kaZibhebhu athi:

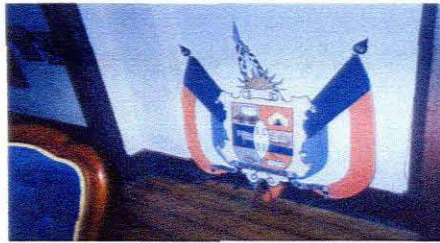
UZibhebhu: He-he-he! He-he-he! Yangihlekisa inyanga yami ngingaqonde kuhleka. Habe sesikhuluma ezempi manje Sigwabugwabu. Kodwa-ke okungixaka du wukuthi lo mfana osezitshela ukuthi angagaxa kimi uyayazi yini yena impi? Uyabona, Sigwabugwabu, impi lena sisuka kude nayo thina, ngeke ngizibale izivuvaba ngoba nawe uyazazi. Engithi-ke liyanemba leli lakho

lesimaku. Uyiso ngempela uDinuzulu. Futhi lapha kimi uyofa eyiso.
Ngehlula uyise mina pho ubengubani yena? Engubani nje nempela?

UMeintjies (1970:10) naye uyakugcizelela lokhu ukuthi uZibhebhu owayesenombutho onamandla futhi onqobayo wayengazimisele ukukhonza ngaphansi kuka Dinuzulu ayembona engumfana, kungalesi sizathu uDinuzulu wacela usizo lokwelekelelwa anqobe uZibhebhu kwabamhlophe. AmaBhunu ayeholwa uLucas Meyer avuma ukumsiza, kulawo maBhunu kwakukhona noLouis Botha..

Lokho kwaholela empini yaseTshaneni lapho uDinuzulu anqoba khona uZibhebhu ngosizo lwamaBhunu. IsiZulu sithi izandla ziyagezana, ngakho namaBhunu ayesize uDinuzulu alindela ukuthi anikezwe umvuzo ngesenzo sawo. Mhla ziye-16 kuNcwaba we-1884, uDinuzulu noWilliam Grant bashicilela isivumelwano sabo esasithi indawo yakwaZulu eyizi-135 000 wamamogani yayizoba ngeyamaBhunu, akhe khona umbuso wawo obizwa ngokuthi 'iNieuwe Republiek.' Emva kokuthola lesi sabelo amaBhunu azimisela ukwakha inhlokodolobha kule ndawo yawo abe eseyiqamba igama lokuthi iVryheid mhla zingama-23 kuMandulo we-1884.

ULeverton noPringle (1974:16) basilandisa kanje ngokutholakala New Republiek. Mhla zingama-26 kuyena uNcwaba we-1884, kwabe sekuklanywa imingcele yale ndawo enguzimele geqe wamaBhunu. ENyakatho umngcele kwaba umfula uPhongolo, uMkhuze eMpumalanga bese kuba iUtrecht eNtshonalanga. Le "Nieuwe Republiek" yayakhiwe izingxenye ezine kanye nedolobha laseFilidi. Mhla ziye-17 kuLwezi we-1884 bathatha isivumelwano ngefulegi lale Nieuwe Republiek. Yayizoba nemibala emine, oluhlaza sasibhakabhaka, owawumele ifulegi laseBhrithani, obomvu omele iNtilasifali, phakathi nendawo kube umbala omhlophe omele iFleyisitata bese kuthi ekugcineni kube umbala oluhlaza njengotshani, wona umele iKapa. Kusigcinamagugu esiseFilidi kugcinwe uphawu lwezempi olunale mibala. Isithombe esingezansi siyayicacisa le mibala ngokulandelana kwayo.



2.1. Isithombe esithwetshuliwe sophawu lwempi lweNew Republieck

ULeverton noPringle (1974:18) basilandisa ukuthi mhla zinhlanu kuNhlangulana we-1885, uMlawuli wamasotsha uLukas Meyer wakhethwa isigungu okuthiwa iVolksraad ukuba abe nguNdunankulu walo mbuso wabo. Lesi sigungu sokuphatha sasakhiwe amalungu ayishumi nambili. Saqala ukuba sishaye imithetho yale ndawo ziyi-16 kuNcwaba we-1886. Ziningi izinguquko ezaletswa ilesi sigungu kwezokuphatha, kwezezimali, kwezemfundo, ukulawula abansundu, ukwaba izwe nokuhlolwa kwamapulazi. Abanye ababehlola amapulazi bazakhela amagama, njengo Louis Botha owakhethwa njengoNdunankulu waseNingizimu Afrika ngonyaka we-1910. Ekwabiweni kwamapulazi wonke amaBhunu ayesize iNkosi uDinuzulu ekunqobeni uZibhebhu athola umhlomulo. Lo mhlomulo wawuya ngosizo umuntu alunikezile uma luluncane nomhlomulo wawuba mncane kodwa uma lulukhulu nomhlomulo wawuba mkhulu. Amalungu esigungu esiphethe nawo athola umhlomulo othe xaxa kunabanye. Kuthe zingama-20 kuNtulikazi we-1888, isivumelwano sashicilelwa eVryheid esesifaka “iNieuwe Republiek” ngaphansi kombuso waseNingizimu Afrika. UBulpin (1986:493) uze asilandise nokuthi mhla zinhlanu kuNcwaba we-1884, indawo ayesehlonyuliswe yona yamaBhunu ayetha igama lokuthi iNew Republic.

Lo mlando ongenhla usinikeza isithombe esigcwele sokuthi izwe labaQulusi lawela kanjani ezandleni zamaBhunu. Kuyasicacela futhi nokuthi kungani abanikazi bamapulazi abamhlophe bebaningi kunabamnyama. Isigungu sokuphatha iVolksraad, omunye wemisebenzi yaso kwakungukulawula abansundu. Lokhu kunikeza imibuzo yokuthi ngabe kwakungukulawula okunjani lokhu okwenziwa abantu bolunye uhlanga kolunye uhlanga, ngoba usikompilo lwabo alufani. Kuyasolisa ukuthi

ukubandlululwa nokugqilazwa kwabansundu kwabhebhethekiswa ilezi sigungu kule ndawo.

2.2.5 IGAMA LENDAWO YASEBAQULUSINI

Kumqoka ukubheka ukuthi indawo igama ilithole kanjani, kwazise bukhulu ubuciko nobuchule obusetshenziswa ngabantu ekwethiweni kwamagama ezintaba, izindawo, imifula kanye nezinye izikhungo zomphakathi. Kwakunesizathu esenza ukuthi indawo iqanjwe igama elithile. USolwazi Khumalo noDokotela Gumede (2001:18) bayakugqamisa ukuthi imifula, izintaba, amaquma kanye nezigodlo zamakhosi zaziqanjwa amagama zaziwe. La magama ayeqanjwa kulandelwa izigigaba ezithile ongathi uma uzwa igama lendawo ukwazi ukuqagela umlando wayo. Ukufika kwabelungu kuye kwawuthuntubeza umlando walezi zindawo, ngoba bafike abangazihlupha ngokubuza imbangela yokuthi lezo zindawo zethiwe lawo magama. Ezinye izindawo baziqamba amanye amagama, kwathi ezinye baguqula wona amagama azo bawabiza ngenye indlela, lokho osekwenza ukuthi igama lingabe lisaba namqondo. Isibonelo samagama alahlekelwe umqondo:

- UMbogintwini – eZimbokodweni
- Dagooza – uDukuza
- Isibonelo samagama ezindawo ezaqanjwa kabusha
- Melmoth – KwaMagwaza
- Ladysmith – uMnambithi
- Escourt- uMtshezi
- Bergville- eMangwaneni

Umlando wendawo yasebaQulusini waphazamiseke kakhulu ngokufika kwabelungu kule ndawo ngoba eziningi izindawo, izintaba ngisho nemifula imbala sekuqanjwe amagama esilungu; esingabala kuwo lawa:

- Louwsburg – iNgoje
- Vryheid – ebaQulusini.
- Paulpietersburg- eDumbe

- Rocke's Drift – eShiyane
- Lancaster Hill – kwaMqongwane
- Holtzkranz – kwaMthashana
- Blood river- iNcome.

USolwazi uMathenjwa (2001:23) uze athi lokhu kuguqulwa kwamagama kanye nokuqanjwa kabusha kwezindawo ngabamhlophe, kungeminye yemizamo yabelungu yokubulala amasiko abantu abansundu, ukuthunaza isithunzi sabo, ukushabalalisa umlando wabo nokujivaza amagugu abo. Ukuguqulwa kwamagama ezindawo kanye nokuqanjwa kabusha kwezinye ngabelungu kukhombisa ukungabahloniphi nokubabukela phansi abantu abamnyama. Lokhu kwenza ukuthi nabantu abamnyama bangawathandi la magama, bawathatha njengolunye uphawu lokubacindezela. Okufakazela lokhu ukuthi kuthe ngonyaka we-1994 lapho abantu abamnyama sebethola inkululeko, kwakhethwa isigungu esisha sokwetha amagama ezindawo kabusha esaziwa ngokuthi iSouth African Geographical Names Council (SAGNC). Lesi sigungu sagunyazwa ukuthi sinikeze umhlahlandlela kanye nenqubo yokukhombisa ukuthi bazowubuyisa kanjani umlando wesizwe, amagugu esizwe nokuhlonipheka kwesizwe ngokususa amagama esilungu, kubuyiselwe awendabuko.

UNtuli (1992:28) usibekela kahle izinto okususelwa kuzo uma kuqanjwa amagama emizi noma ezindawo. Izindawo ziyaqanjwa ngezigigaba eziwumlando ezake zenzeka kuleyo ndawo. Lokhu kuye kwenzelwe ukuthi umlando lowo ungaze wakhohlakala. Kanjalo namagama abantu abasemqoka emlandweni ayasetshenziswa ekuqanjweni kwezikole namadolobha ukuze iqhaza lalawo maqhawe lingaze lakhohlakala emlandweni. Leli su lokuqamba izikole ngamaqhawe athize asemlandweni lisebenzile kule ndawo. UKoopman (2002:124) naye uyakugcizelela lokhu ukuthi amagama abantu, ezilwane, ezindawo, izintaba, imifula nezigodlo zamakhosi aqanjwa kususelwa ezintweni ezithile okungabalwa kuzo lokhu okulandelayo:

- Amanye asuke echaza ubunjalo noma isakhiwo saleyo nto, isibonelo intaba iSandlwana, leli gama lichaza isakhiwo sale ntaba ukuthi ifana nendlu.

- Ezinye izindawo ziqanjwe ngabantu abasemqoka abake bahlala kuzo, isibonelo, KwaMashu lapho uSir Marshall Campbell wayehlala khona engumlimi womoba.
- Ezinye ziqanjwe ngesimo somqondo abantu ababekuso ngaleso sikhathi, Isibonelo, Vryheid, amaBhunu ayezizwela inkululeko.
- Amanye amagama asuselwa emvelweni etholakala lapho, okungaba izilwane, izinyoni noma uhlobo lwezihlahla notshani. Isibonelo, uMzinyathi, eNkwalini, uMkhanyakude naseMhlangeni.
- Ezinye ziqanjwe ngezehlakalo zomlando noma imigubho yamasiko eyenzeka kulezo zindawo. Isibonelo, uMgungundlovu, iNkosi uDingane wayezibona emkhulu ngoba ebulale iNkosi uShaka. ENkungwini, lona kwakungumuzi kaMaphitha indodana kaSojiyisa, wayekhumbula inkungu eyayikhasa phansi mzu kwane esinda ngokulambisa umuzi wakubo ubhuqwa yiNkosazana uMkabayi kaJama. KwaHlabisa, kwakungumkhuba wakwaZulu ukuhlabisa isivakashi noma isihlobo uma sifike ekhaya. Umuzi weSilo samaZulu KwaKhethomthandayo, waqanjwa yiso iSilo uBhekuzulu ngoba sizikhethela iNdlovukazi eyayingathandwa isizwe.

UKadmon (1993:5) uyakufakazela ukuthi izindawo zaziqanjwa ngezizigaba ezenzeke kulezo zindawo, uhlobo lwezilwane olutholakala kuleyo ndawo, uhlobo lwezihlahla nezinye izimila ezitholakala lapho, uhlobo lwenhlabathi kanye nesimo saleyo ndawo.

Endaweni yasebaQulusini asebenzile la masu okuqamba amagama abalwe ngenhla. Kukhona isikole okuthiwa iSekethwayo, esiqanjwe ngoNdunankulu kaMkabayi ebaQulusini uSekethwayo kaNhlaka wakwaMdlalose. Ilokishi labomdabu elikule ndawo libizwa ngeBhekuzulu. Le ndawo iqanjwe ngeNgonyama yamaZulu uBhekuzulu okukholakala ukuthi yayinomuzi eDundee. Indawo yaseDumbe kwakuvuma kakhulu isitshalo okuthiwa amadumbe. KwaManzayashisa, lena indawo enesiphethu samanzi ashisayo.

UNtuli (1992:17) uphawula ukuthi ezinye izindawo ziqanjwa ngezinto ezenziwa abantu abahlala kuleyo ndawo, njengokuthi nje uma benenkani, indawo bese ibizwa ngokuthi kuseNkanini. UMsimg (1982) usekela leli su sengathi ilona elasebenza ekuqambeni indawo yasebaQulusini. Uthi iNkosazana uMkabayi akakuthandanga ukuthi ebudaleni bakhe, asuswe ingane yomfowabo uMpande emzini wakhe KwaNobamba, athi akayongamela amabutho ezweni labaQulusi. UMkabayi wayengazizwa esekhaya kule ndawo, wayezibona sengathi uphandle nje uqulusile. Kungalesi sizathu-ke le ndawo yaziwa ngokuthi kusebaQulusini. Nakuba indawo yasebaQulusini yatholwa iNkosi uShaka kodwa iqale kuMpande ukuthi ihlonishwe ngomholi wasebukhosini bukaZulu, okwenza icace kahle ukuthi ingeyakwaZulu. Kungalesi sizathu-ke negama lale ndawo lancikiswa esenzweni salo mholi owaze wafela kuyo.

UNtuli (1992:19) ubuye asitshale ukuthi ushintsho emagameni ezindawo lwenzeka uma kwenzenjani. Uma abantu bethutha beyokwakha kwelinye inxiwa kwesinye isikhathi bahamba negama lenxiwa elidala. Lokhu kwenzekile nasendaweni yabaQulusi, ngoba umuzi kaMkabayi wawuseDumbe, kodwa manje abantu baseMadadeni, baseMnambithi, eMtshezi kuze kuyoshaya kwelaseMangwaneni imbala, bonke laba bantu bazibiza ngabaQulusi.

2.3. IMVELO NOKUTHUTHUKISWA KWAYO

Izwe lase Ningizimu Afrika linogazi kakhulu kubantu bakwamanye amazwe ngenxa yobuhle bemvelo yalo. Lapha singabala ukuqophisana kwezintaba nemihosha, amagquma namathafa, amaxhaphozi nezingwadule, izihlahla, utshani, izilwane, izinyoni, imifula, ulwandle nezilwane zalo. Ubuhle bemvelo buyazidonsa izivakashi, ngakho kubalulekile ukuthi imvelo ithuthukiswe futhi ivikelwe ingaze yalahlekelwa ubuhle bayo.

ENingizimu Afrika sinenhlanhla yokuba noMthethosisekelo oqhakambisa amalungelo awo wonke umuntu oyisakhamuzi okuvikela imvelo, nelungelo lendawo

engenabo ubungozi ngokwesimo sempilo noma inhlalakanhle. Ukuqinisekisa ukuthi ngempela imvelo iyavikeleka, uhulumeni useshaye imithetho emisha yokuvikela imvelo. Le mithetho ibishicilelwe ephephandabeni Isolezwe langoLwesihlanu kuNdasa, zingama-21 enyakeni wezi-2003. Ngonyaka we-1998 kwashaywa le mithetho elandelayo:

- Umthetho omusha kaZwelonke Wamanzi (iNational Water Act of 1998).
- Umthetho kaZwelonke wezamlathi nowezinto zonke aziphila olwandle owaziwa ngokuthi (yiNational Forest Act, Marine Living Resources Act of 1998.)
- UMthetho kaZwelonke Wokuphathwa Kwemvelo owaziwa ngokuthi (yiNational Environmental Management Act of 1998. NEMA)

Yonke le mithetho izama ukuthi imvelo ingaxhashazwa nje noma ikanjani kodwa ilondolozwe kahle. Ukuze lobu buhle bayo buqhubeke nokusidonsela izivakashi, kanye nokusithuthukisela umnotho ezweni lethu.

2.3.1 IZINKINGA EZIHLASELA IMVELO.

UMoore (1986) uyazibalula izinkinga zemvelo ezivama ukuba khona emazweni angathuthukile. Ukuhluleka kwala mazwe ukusebenzisa indawo ngendlela efanele kanye nokuhluleka kwawo ukuqapha inani lokukhula kwesibalo sabantu. Ukukhula kwenani labantu kusho ukukhula kwesidingo sokunyusa imikhiqizo yokudla. Ukwanda kwenani labantu abadinga ukudla kudala ukuthi abalimi bangabe besalandela izindlela ezisemthethweni zokutshala ukudla. Lokhu kugcina sekudale ukuba inhlalathi ilahlekelwe umnotho wayo.

Nakuba izwe laseNingizimu Afrika lingangeni kula mazwe okuthiwa awathuthukile, kodwa indawo yasebaQulusini singayibheka ngaleli so lokungathuthuki. Indawo esetshenziswa abantu abamnyama incane kwazise indawo eningi ithathwe amapulazi abamhlophe. Iningi labanumzane lapha lisakholelwa ekuthatheni isithembu futhi

alikholelwa ekuhlelweni komndeni. Lokhu kudala ukwanda kwabantu abangenamali yokuziphilisa, abancike enhlabathini kuphela ukuze ibakhiqizele ukudla bamise insika.

Abanye abantu kule ndawo bafika bezosebenza ezimayini zamalahle, okuthe ngokuvalwa kwazo, kwabe inhlanzi isishelwe ngamanzi. Inhlabathi sekuyilona themba labo lokugcina lokuxosha umphangazana emindenini yabo. Lokhu kusetshenziswa ngokwedlulele kwenhlabathi kuyenza iphelelwe imvundo igcine isilugwadule. Akusiwo amasimu odwa avelelwa ilo mshophi wokuphelelwa imvundo, kodwa namadlelo lapho kudla khona imfuyo. Ukushiswa njalo kwamadlelo nokudla kwemfuyo ibuqothe bonke utshani, kwenza umhlabathi usale ungavikelekile bese uguguleka kalula.

2.3.2 INDLELA YOKUCHIBIYELA UKUGUGULEKA KOMHLABATHI

UMoore (1986) ubuye aveze indlela yokuchibiyela lesi simo, okungaba ukuchelela ukuze utshani busheshe bukhule, bese kwakhiwa nezithiyo zokuvikela ukuguguleka komhlabathi. Indawo yasebaQulusini ehlala abansundu inazo izindawo eseziphelelwe imvundo, nezikhungethwe ukuguguleka komhlabathi. Lokhu kuyinselelo kuhulumeni, ngoba umphakathi wale ndawo ungeke waba nemali yokuchibiyela le ndawo.

Uhlelo Lokongiwa Kwemvelo Lwenhlangano Yezizwe (United Nations Environmental Program. UNEP) lulinganisela kuma-90 amabhiliyoni angadingeka ukunqanda ukuguquka komhlabathi ube ugwadule. Uhlaka lwe-UNEP lokunqanda lokhu lunamazinga amathathu omsebenzi. Ezingeni lokuqala, umsebenzi wenziwa uZwelonke kanye neziFundazwe. Kuleli zinga kuhlolwa ukuthi umhlabathi usulahlekelwe kangakanani imvundo, bese kukhushulwa izinga lokuphatha ngendlela umhlabathi. Kubhekwa futhi ukuthi ukwakhiwa kwezimbongi kanye namadolobha kuyikhubaze kangakanani imvelo. Kubhekwa futhi amasu angalungisa lesi simo

sokulahlekelwa imvundo komhlabathi. Kubuye kubhekwe futhi nomthelela wokuguguleka komhlabathi enhlalweni, emnothweni kanye nakwezombusazwe.

Ezingeni lesibili, kuvezwa okwenziwa amazwe ahlukahlukene nokubambisana kwawo. INhlangano Yezizwe inikeza usizo lokunqanda lokhu kuphelelwa imvundo komhlabathi.

2.3.3

UKUGENCWA KWAMAHLATHI

UMoore (1986:11) uphawula ukuthi amazwe asathuthuka njengeNingizimu Afrika, angayibulala imvelo yawo. Lokhu-ke ukubeka kanje:

High-income developing countries are generally able to exploit their natural resources effectively. Relatively large amounts of foreign investments and technology may be available, permitting the implementation of large-scale developmental projects. In their desire to improve economic and social conditions, many of these countries have encouraged industrialisation but have not fully implemented the environmental and health safeguards common to most western countries. This has resulted in the creation of major environmental issues of supranational consequences. The two most pervasive concerns in this category are deforestation and the management of toxic chemicals.

[Amazwe asathuthuka futhi anemali, ngokwejoyekekile ayakwazi ukudicilela phansi imvelo yawo ngempumelelo. Isamba esikhulu semali noma impahla yenani elikhulu yakwamanye amazwe kanye nobuchwepheshe okukhona, kuvumela ukwenziwa kwemisebenzi emikhulu yezimboni. Enhlosweni yawo yokuthuthukisa umnotho kanye nesimo senhlalo, amaningi kula mazwe akhuthaza izimboni, kodwa ebe engakayivikeli ngokugcwele imvelo kanye nempilo yabantu njengoba kujwayele ukwenzeka emazweni aphesheya. Lokhu sekuholele ekudalekeni kwezinkinga ezinkulu zemvelo. Okubili okuvamile kulo mkhakha ukuphela kwamahlathi emvelo kanye nokuphathwa kobuthi obunengozi.]

Ukutshalwa kwamahlathi okutshalwa, ukuthezwa kwezinkuni, ukulungisa amadlelo kanye nokuvulwa kwezindawo okungalinywa kuzo yikho okuyimbangela

yokubulawa kwamahlathi emvelo. Endaweni yabaQulusi asemancane amahlathi emvelo, sekwande wona lawa okutshalwa ngenxa yalezi zizathu esezibaliwe.

Ukubulawa kwamahlathi ezweni lonke kuvame ukuba nale miphumela elandelayo:

- Ukushintsha kwendlela abantu abaphila ngayo kuleyo ndawo, okungaholela ekutheni balahlekelwe impilo.
- Ukuphela kwezinhlobo ezithize zezimila zasendle kanye nezinhlobo ezithize zezilwane zasendle.
- Ukwanda kokuguguleka komhlabathi ngenxa yomoya, namanzi, lokho okungaholela ekulahlekeni kwemvundo enhlabathini.

Ukuphela kwemvundo emhlabathini, ukuphela kwamahlathi kanye nokwanda kwesibalo sabantu kanye nezinye izinto eziguqula imvelo, yizona eziyisisusa sokuphela kwezinhlobo ezithile zezimila kanye nezilwane. Ukwakhiwa kwamapaki kanye nezikhungo zokongiwa kwemvelo kubonakala kuyilona lisu elingavikela ukuphela kwezinhlobonhlobo zezilwane. Izikhungo zokongiwa kwemvelo zingaqapheleka emazweni asethuthukile kodwa emazweni asathuthuka inkinga kuba abantu abazingela ngaphakathi eziqiwini, babulale khona lokhu okuthiwa kuyongiwa.

Emazweni akhungethwe ububha kulukhuni ukubaqwashisa ngobumqoka bokongiwa kwemvelo. Uma umuntu olambile ebona inyamazane, yinye into ayicabangayo, ukuthola inyama kunokuthi acabange ngobuhle bayo. UMyers (1983) uphakamisa ukuthi ngenxa yokuthi ukongiwa kwezilwanyana kudinga imali, ngakho-ke ekuvikelweni kwazo kungcono kuqalwe ngalezo esezinciphe kakhulu. Ekukhethweni kwezilwane okuzoqalwa ngazo, kumele kubhekwe ubumqoka bazo kwezomnotho kanye nobumqoka bazo enhlalweni nasosikompilweni lwabantu.

2.3.4. UMPHUMELA WOKUNGAQASHELWA KWEMVELO EMNOTHWENI

USchramm no Warford (1989) basitshela ngembangela yezinkinga zemvelo. Bathi zidalwa izehlakalo eziningi ezixhumanayo; esingabala kuzo ukudla kwemfuyo ize

iqothule bonke utshani emadlelweni, ukudayiswa kwamahlathi, ukuthezwa kwezinkuni zokubasa, ukuvuna, ukugencwa kwamahlathi, ukushiswa kwezinsalela zezitshalo nezezilwane, ukuguguleka kwenhlabathi izikhukhula kanye nokusuka kosawotshana abasemhlabathini bayonqwabelana kwenye indawo. Konke lokhu kudala ukwehla okukhulu kwamandla omhlabathi okukhiqiza imikhiqizo ezokwenelisa izidingo zezilwane nabantu. Lokhu kusho ukwehla kwemikhiqizo yezolimo, kanjalo nokwehla komnotho.

Umthelela walokhu okungenhla uchazwa kahle uSchramm noWarford (1989:9) uma bethi:

In developing countries, the effect of high debt burdens and deteriorating terms of trade are compounded by the severe and escalating economic costs of natural resource degradation.

[Emazweni asathuthuka, imbangela yokuthi la mazwe abe nezikweletu ezinkulu nezisindayo, nokuthi uhwebo lwawo luntengantenge kwenziwa ukudlondlobala kwentengo yemikhiqizo yemvelo kuhlangele nokwehla kwezinga layo.]

Emazweni amaningi asathuthuka isimo siya ngokuya siba sibi, kanti nemizamo yokulungisa lesi simo iyahluleka. Okulandelayo kuba ububha, obungaba imbangela bubuye bube umphumela wokonakala kwemvelo. Kusobala ukuthi imvelo inomthelela omkhulu emnothweni wezwe, ngakho kufanele inakekelwe ngendlela efanele ukuze kugwenywe ububha ezweni. Ukunakekelwa kwemvelo kungenza izwe linothe. Nomphakathi wasebaQulusini ungayisebenzisa imvelo ngendlela eyiyo ukuze usimamise umnotho wawo ontengantengayo.

2.3.5. AMALAHLE NOMTHELELA WAWO EMVELWENI

Amalahle ayimvelo ezindaweni ezithile. Anomsebenzi osemqoka ezweni lonke, ngakho amazwe noma izindawo ezinalo mkhiqizo wamalahle zisuke zibusisekile. Amalahle iwona ahamba phambili njengesisusa ekuphehleni amandla kagesi. Amalahle ayaguquguqulwa ukuze abe luketshezi noma isisi noma ingxubevange yakho kokubili. Isizathu sokuguqulwa kwamalahle abe luketshezi ukuthi uketshezi

lucineka kalula, luthutheke kalula ngezinto zokuthutha futhi asebenziseka kalula amalahle uma eseluketshezi.

UHockings (1975:8) ephawula mayelana nezimayini zamalahle ubeka kanje:

From the earliest times man has burnt coal to smelt metal- as he still does today, and as the Zulus of Natal smelted metal for their assegais long before the arrival of the white man. And from early days too he has burnt coal not only to keep himself warm but to cook food and boil water-which led to the discovery of the steam engine and the debut of the industrial age.

[Emandulo abantu babebasa amalahle ukuze bancibilikise insimbi-njengoba kusenzeke nanamuhla, namaZulu aseNatali kudala bengakafiki abamhlophe, ayencibilikisa insimbi ukuze akhande imikhonto. Kanti futhi kuzo lezi zinsuku zasemandulo, amaZulu ayengawabasi amalahle ukuze azifudumeze nje kuphela, kodwa ayebaswa ukuze kuphekwe ukudla futhi kubiliswe namanzi. Lokhu kwaholela ekusungulweni kwenjini yesisi kanye nokuqaleka kwesikhathi sezimboni.]

UHockings (1975:26) ubuye aphawule ngolimi olusetshenziswa kakhulu ezimayini.

Lolu limi isiFanakalo, usichaza kanje isiFanakalo:

Fanakalo is a clever mixture of Bantu languages and traditional mining parlance, both English and Afrikaans. Mines have found that like all Bantu their recruits have phenomenal power of memory, and are able to pick up a working knowledge of Fanakalo in a few days even if they have never been to school.

[IsiFanakalo wulimi oluxube ngokuhlakanipha izilimi zabansundu, isiNgisi nesiBhunu kanye namatemu ahambisana nezimayini. Izimayini sezakuthola ukuthi bonke abantu ezibaqashayo bayakwazi ukuthi bakhumbule futhi bafunde ngokushesha lolu limi lwesiFanakalo, akukhathaleki noma umuntu engazange walubeka esikoleni.]

Ukusetshenziswa kakhulu kwamalahle kunabo ubungozi obuthile kubantu. Impilo yabantu abasebenza ezimayini zamalahle ibekeka engcupheni yokuhlaselwa izifo ezifana nalezi; ukukhondama kwengqondo, umdlavuza wesisu, izinkinga ekuphefumuleni nesifo senhliziyo. Inkinga enkulu nejwayelekile kubasebenzi

basezimayini, ingcuphe yokudilikelwa umgodi noma ukuqhunyelwa iziqhumane emgodini.

UHockings (1975) ubala izinto ezenza izimayini zibe nesigcwagcwa kwabezemvelo.

- Ukunukubeza amanzi kanye nomoya. Lokhu kwenzeka uma amalahle esehlantwa ukuze kusuke konke ukungcola okukuwona. Abacwaningi basazama ukuthola iqhinga lokuhlanza le mikhiqizo yaphansi ngaphandle kokusebenzisa amakhemikhali anobuthi.
- Ukuguqula isimo semvelo sendawo, kube khona imigodi emikhulu kanye nezindunduma zomhlabathi namatshe okungasetshenziswa ngenkathi kumbiwa amalahle. Abesigungu sezimayini sebezamile ukumboza lezi zindunduma zomhlabathi ngezitshalo ezithile ukuze kunqandeke ukuguguleka komhlabathi.

Indawo yasebaQulusini yayibusisekile ngalo mkhiqizo wamalahle. Njengoba esho uHockings (1975) ukuthi abantu babewasebenzisa amalahle ukuncibilikisa insimbi kwenziwa imikhonto, futhi ebaswa ukuze kuphekwe ukudla, nebala nomphakathi wasebaQulusini wawuwasebenzisa ngalezi zindlela. Kuthe uma le ndawo isithathwa ngamaBhunu ase evula izimboni zokumbiwa kwamalahle. Izindimbane zabantu zahuheka ukuzokwakha kule ndawo ngenxa yomsebenzi wasezimayini, kodwa eziningi zalezi zimboni zamalahle sezivaliwe ngenxa yokuphela kwamalahle. Lokhu kudala ukuthi abantu basale bentula umsebenzi. Ukuphela komsebenzi nokwanda kwabantu abangasebenzi kudala izinkinga eziningi emphakathini njengokwanda kobugebengu obunhlobo. Endaweni yasebaQulusini ziyabonakala izindunduma zomhlabathi esezasala dengwane. Yizona esezingubufakazi bokuthi ngempela amalahle ayeyinsada kule ndawo. Okuqaphelekayo ngukuthi kuleli labaQulusi eziningi zalezi zindunduma ziziqungqulezele nje azimbozwe ngalutho, noma akukho okutshaliwe kuzo ukuze kugwemeke ukuguguleka komhlabathi.

2.4. EZOKUVAKASHA

UDokotela Francois Hanekom (1997:11) ufanisa ezokuvakasha nenkemba esika nhlangothi zombili. Ngakwelinye icala ziyisibusiso, kanti ngakwelinye icala ziwumbulalazwe. Ziba isibusiso uma izivakashi ziza nemali yazo ukuzothuthukisa umnotho waleli zwe, zibe umbulalazwe uma sibheka ukudlondlobala kobugebengu nezinye izinkinga zesimo senhlalo, esingabala nje ukudungeka kwamasiko ethu ngenxa yokufuna imali, ukudayisa ngemizimba kanye nokuguqula inqubo yosikompilo lwethu.

UKraus noCurtis (1977) bayaphawula ngezingqinamba ezikhungethe ezokungebeleka. Nakuba utshwala busetshenziswa ukuphumuza ingqondo kodwa igqinamba ukuthi sekukhona ukusetshenziswa ngokweqile kotshwala nezinye izidakamizwa ikakhulukazi kubantu abasha. Utshwala nezidakamizwa kuyingozi enkulu kuwo wonke umuntu ngoba umuntu uqala ethi uphumuza ingqondo bese egcina eseqilazekile engasakwazi ukuphila ngaphandle kwakho.

Kukhona futhi nokulahleka kwezimilo kubantu ezikhathini zanamuhla, abantu balahla usikompilo lwabo ngenxa yemali. Akumangalisi uma namhlanje sekukhona abaqwayizi abathengisa ngomzimba, ngoba ucansi luthathwa njengento yokuzijabulisa nokuchitha isizungu, hhayi ngoba bedonswa uthando.

UHanekom (1997:11) uthi ezokuvakasha ziyimboni enkulu emhlabeni wonke. Zivula amathuba okuthuthukisa umnotho. Amazwe amaningi emhlabeni aphumelele ukuthuthukisa isimo sawo sezimali ezingenayo ngenxa yokuthuthukisa ezokuvakasha. Okubalulekile okufanele kugxilwe kukho mayelana nezokuvakasha ilokhu okulandelayo:

- Ukuthuthukiswa kwezokuvakasha ukuze kuzuze umphakathi, kusukela esiFundeni kuya esiFundazweni.
- Ukusebenzisa ezokuvakasha ukuze zikhulise umnotho

- Ezokuvakasha zifanele ukugxila ekusetshenzisweni nasekuthuthukisweni kwemvelo ukuze ibe usizo esikhathini eside esizayo.
- Izindlela zokunciphisa ububi obuvela kanye nezokuvakasha emphakathini.

UMnyango Wezemvelo Nezokuvakasha usukuqaphele ukuthi ezokuvakasha kanye nokuhweba, kokubili kukhungethwe izinkinga, okufanele uMnyango ubone ukuthi uzisombulula kanjani. Lezi zinkinga okukhulunywa ngazo yilezi:

- Iningi labantu baseNingizimu Afrika bazibona bengeyona ingxenye yezokuvakasha.
- Amaphesenti angama-95 ezokuvakasha anganyelwe ngabamhlophe. Osomabhizinisi abamnyama banenkinga ukuthola izimali zokuqhuba ezokuvakasha.
- Isithombe okuyisona esikhona lapha nasemhlabeni wonke mayelana nezokuvakasha esigxile enqubeni nasenkambisweni yabelungu.

USoni (1997:31) uyakufakazela lokhu okushiwo ngenhla, nokho yena ugcizelela ukuthi kwakuqhutshwa kanje ngaphambi kukaMbasa we-1994. Uthi ngalesi sikhathi ezokuvakasha zazibukwa njengenye yezinto ezazibhebhezela ubandlululo, ngoba zaziqhutshwa ngenkambiso yabelungu. Zazingathintene neNingizimu Afrika, abantu bayo namasiko abo. Lokhu kwakwenziwa nangukuthi ezokuvakasha bezingezabantu abaphezulu. Iningi le zakhamizi zaseNingizimu Afrika lalingenandlela yokubamba iqhaza ekuthuthukiseni ezokuvakasha ngokwenza izinto ezithile noma ukudayisa okuthile.

ENgqungqutheleni Yosomabhizinisi ebizwa ngeNational African Federation Chamber of Commerce (NAFCOC) eyayibanjwe eThekwini, osomabhizinisi abamnyama bakuphakamisa ukuthi abamhlophe bangamele amaphesenti angama-95 ezokuvakasha, bese kuthi bona bangabi nandlela yokuthola imali eqondene nezokuvakasha ukuze bazithuthukise. Bakugcizelela nokuthi ezokuvakasha azikaziwa kahle eNingizimu Afrika, kwazise azikho nhlobo lapha emazingeni aphantsi njengasemiphakathini. Ingqungquthela yaphakamisa ukuthi kunesidingo

sokuthi kuqeqeshwe abantu ngezindlela zokuthuthukisa ezokuvakasha ukuze babe baningi abantu ababambe iqhaza kwezokuvakasha.

Lokhu kugcizelelwa nayi White Paper. Yona iqhubeka ithi lokhu kunganyelwa kwezokuvakasha abamhlophe bodwa, kuyibeka kabi iNingizimu Afrika kwamanye amazwe, kube engathi isaqhuba ngenkambiso yobandlululo. Izwe laseNingizimu Afrika laziwa okwamanje ngobuhle bemvelo neziqwi zezilwane zasendle. Ukuhlukahlukana kwamasiko, nezigaba zomlando nakho okungadayiseka kwamanye amazwe, akukaze kunakwe.

UHanekom (1997:13) uthi owayenguNgungqongqoshe Wemvelo Nezokuvakasha uDokotela Jordan, wakusho kaningana ukuthi iNingizimu Afrika inokuningi engakudayisa emazweni aphesheya nanganeno ngaphandle kwezimila nezilwane, kanye nobuhle bezindawo zokubhukuda. NoNgqongqoshe Wemvelo Nezokuvakasha uMnu. Valli Moosa owalandela kulesi sikhundla naye wakugcizelela lokhu. Leli zwe lisivezela izithombe ezihlukahlukene kusukela kumaxhaphozi kuya ezingwaduleni, kusuka ezintabeni kuya emihosheni nasezimfundeni. Imisebenzi yabantu yobuciko neyezandla idinga ukuthi yaziwe emhlabeni wonke.

Ukukhishwa kwesichibiyelo somthetho mayelana nezokuvakasha (Tourism Amendment Bill), ukhishwa isigungu esishaya umthetho kuZwelonke (National Assembly), kuye kwalekelela imizamo kahulumeni ukuguqula ukuthi le mboni kungabi eyabakhethiweyo, kodwa ibe ngeyawo wonke umuntu. Lo mthetho sichibiyelo uvumela ukukhethwa kwesigungu esisha sokuphatha nokulawula ezokuvakasha, esizobe sizimisele ukuqhakambisa izinhlobo ezintathu okungahwebelanwa ngazo kwezokuvakasha, futhi leso sigungu sibandakanya amalungu amele ohulumeni beziFundazwe.

2.4.1. UKUHLUKANISWA KWEZOKUVAKASHA NGEZINHLOBO ZAKHO

Ezokuvakasha zingahlukaniswa ngalezi zinhlobo, ukuvakasha ngenhloso yokucwaninga ngobuzwe nemikhutshana yesizwe esithile, ukuvakasha okugxile emasikweni, ukuvakasha okugxile emlandweni, ukuvakasha okugxile emvelweni, ukuvakasha okugxile ekungcebelekeni kanye nokuvakasha okugxile ohwebeni.

2.4.1.1 UKUVAKASHA OKUGXILE EKUCWANINGENI NGOBUZWE BESIZWE ESITHILE.

Lokhu ukuvakasha ngenhloso yokubheka indlela isizwe esithile esiqhakambisa ngayo amasiko aso kukho konke esikwenzayo; esingabala inhlalo yabo emakhaya abo, ukusina kwaso, imigubho yaso kanye nenqubo yaso yezenkolo.

Ocwaningweni olwenziwe uReddy (1997:50) ngezwe laseNdiya, kuyavela ukuthi leli zwe liqhakambisa izinhlobonhlobo zokwahlukahlukana kwamasiko asezwini lelo ngezindwangu ezimbalabala abazenzayo. Lokhu kuqhakambisa kwelaseNdiya amasiko anhlobonhlobo sekukhange futhi kwaheha izivakashi ezisuka kwamanye amazwe. Lezi zivakashi zisuke zifuna ukubona ukuthi abaseNdiya bayakha kanjani futhi bayisebenzise kanjani imisebenzi yabo yobuciko beqhakambisa amasiko anhlobonhlobo. Basuke futhi befuna ukubona ukuthi lokhu kuqhakambiswa kwamasiko ahlukene kunamthelela muni enhlalweni yabantu kanye nasemnothweni wezwe.

Ukuthuthukiswa kwamasiko kuthathwa njengento esemqoka kakhulu eNdiya. Uhulumeni wakhona awenqeni ukusebenzisa imali ekuthuthukiseni amasiko ngoba banenkolelo yokuthi ukuqhakambisa amasiko abo kuqinisa izwe labo futhi kwenza bakwazi ukuphilisana. Ukuhlalisana kwabo ngokuzwana kuncike ekuziqhenyeni kwabo ngamasiko abo.

Ukuthuthukiswa nokugcinwa kwemisebenzi yobuciko kanye neyamasiko kwenziwa ngokusungulwa kwezikole zesizwe ezifundisa lokhu; ubuciko, ukugida, imidlalo

nomculo. Zonke lezi zikhungo zisebenza ngokuzimela kodwa zixhaswa uhulumeni waseNdiya ngezimali. Imisebenzi yalezi zikhungo ixhunyaniswa uMnyango Wamasiko. Zonke izigcinamagugu zikahulumeni kanye nalezo ezingezona ezikahulumeni zithola uxhaso kuhulumeni. Izikole zikaZwelonke kanye nalezo zeziFundazwe zenza umsebenzi oncomekayo wokuqhubezela ulwazi, nezikole ezinganganyelwe uhulumeni ziyahlonishwa futhi zinikwe usizo lwezimali. Imiculo nemidanso yakudala iyagcinwa, kodwa uguquko lapha nalaphaya luyakhuthazwa, nomculo oyingxubevange yamasiko uyagqugquzelwa.

UReddy (1997: 50) usilandisa ukuthi elaseNdiya selibone isidingo sokuthi lifundise amazwe anomkhakha owodwa wamasiko njengoba lona linemikhakha eminingi yamasiko. Kwase kusungulwa izikhungo zokusabalalisa amasiko kubantu bonke. UMnyango Wamasiko nazo zonke izikhungo zawo usebenzisana nenhlangano okuthiwa yi –‘Indian Council for Cultural Relations’ (ICCR) eyinhlangano exhumene nophiko lwezangaphandle eNew Dehli. Le nhlangano inamahhovisi ayisi-8 ezifundeni zaseNdiya, iphinde ibe namahhovisi ayi-10 kwamanye amazwe aphesheya kwezilwandle, bese kuba amahhovisi namabili eNingizimu Afrika. Imisebenzi yale nhlangano ibandakanya ukushintshana kwezivakashi kanye nezivakashi ezimele amasiko athize, ukubamba izingqungquthela, izifundo nemibuthano, ukungamela imifundaze yakwamanye amazwe, ukuqhuba imibukiso nokuqhuba izinhlelo zokuqhakambisa amasiko.

Izwe laseNingizimu Afrika nalo linothile ngamasiko ahlukahlukene. Izilimi ezisemthethweni lapha eNingizimu Afrika ziyi-11; okuyisiZulu iSepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele kanye nesiXhosa. Lokhu kuhlukana kwezilimi kusho ukuhlukana ngobuzwe nangosikompilo. Kubalulekile ukuba wonke umuntu aziqhenye ngobuzwe bakhe, bese eqhakambisa amasiko aso. Lokhu kungaziheha izivakashi, futhi kusenze sibe isizwe esibumbene nesihloniphanayo. Endaweni yaseFilidi, izizwe ezithinteka emlandweni wale ndawo, amaNgisi, amaBhunu, amaZulu nabeSuthu. AmaSwazi akhona nawo kule ndawo, esingabalula kuwo ukhokho wawo uMbilini kaMswati

owangena wagamanxa enxushunxushwini phakathi kwamaZulu namaNgisi ngesikhathi sokubusa kweNkosi uCetshwayo. AmaXhosa amaningi wona afike ngenkathi sekuvulwe imboni yezimayini zamalahle kuleli labaQulusi. Akungabazeki ukuthi ukuqhakambisa amasiko alezi zizwe, kungakhulisa ukuzwana nokubekezelelana, kunciphe ukubandlululana nokubukelana phansi.

Zonke lezi zizwe zifanele ukuthi zizigqaje ngobuzwe bazo nangezilimi zazo. Nokho kuyadumaza ukuthi izizwe zabansundu zikhuthaza futhi zidlondlobalise isiNgisi kune zilimi zazo. Lokhu kuqonolwa kwezilimi zabansundu yisiNgisi kugqama kakhulu ezikoleni ezixube izinhlanga. Kweziningi zalezi zikole, isiZulu nezinye izilimi zomdabu ayiphathwa nokuphathwa eyazo, ngakho nezingane zabomdabu ezifunda kulezi zikole zigcina sezingasaluqondisisi ulimi lwazo futhi zilubukela phansi. Ulimi luxhumene namasiko aleso sizwe, ngakho ukushabalalisa ulimi, kusho ukushabalalisa usikompilo nobuzwe besizwe leso.

UNtombela noBiyela (2001:29) bayasiqwashisa ngokuthi ulimi alumi ndawonye kodwa luya luguquguquka ngenxa yokuxhumana kwalo nezinye izilimi. Lokhu kudala ukuthi sibe namagama ayimifakela, njengetafula, isitulo, namanye. Okunye ukuguquguquka kolimi kudalwa izinguquko ezintsha ezweni, izinto ezintsha zethiwa amagama. Lapha singabala izinto ezifana namabhanoyi, udlame, ukubhikisha kanye namanye. Ekuguqukeni kolimi singabalula ukuthi kukhona amagama ayesebenza kudala enencazelo ethile, kodwa manje asesebenza esho okuhlukile kunalokhu kwakudala. Isibonelo salokhu yilesi:

Igama	Incazelo ewumsuka	Incazelo entsha
Iqhude	Inkukhu yesilisa	Umphathi emsebenzini, noma uSokhaya
Isijingi	Ukudla- ithanga elibondelwe ngempuphu.	Kungasho noma yini exutshwe ndawonye.

2.4.1.2. UKUVAKASHA OKUGXILE EMASIKWENI

Lokhu ukuvakasha ukuze uzizwe uzibandakanya nosikompilo lwakudala oseluthanda ukukhohlakala emiqondweni yabantu. Ukuqhakambiswa kwemibala egqamile nekhangayo kuyazidonsa izivakashi. Imisebenzi eyenziwa lapha ibandakanya ukudla kwesintu ezindaweni eziqhakambisa inkambiso yakudala, imibukiso yemvunulo yakudala, ukudansa noma ukusina kwakudala kanye nokubukisa ngemisebenzi yobuciko kanye neyezandla. Izigcinamagugu ziyasiza ukusigcinela lolu lwazi.

Esizweni sakwaZulu miningi imikhosi egujwayo ehambisana nosikompilo lwalesi sizwe, singabala uMkhosi Womhlanga ogujelwa emzini wenkosi minyaka yonke, okhuthaza ukuziphatha kahle kwezintombi. Kukhona noMkhosi Wokweshwama, nawo ugujelwa koMkhulu minyaka yonke ekungeneni kwekwindla ngenyanga kaMasingana. Elinye igama lalo mkhosi kuthiwa ukunyathela uselwa. Kwabe kungumthetho wezwe ukuthi abantu bangakudli ukudla okusha inkosi ingakakudli, ngakho-ke lo mkhosi wawugujwa ukuze isizwe sikhululeke sidle ukudla okusha emasimini. Omunye umkhosi ogujwa minyaka yonke uMkhosi WeLembe, ogujelwa kwaDukuza. Lapha kusuke kukhunjulwa 'uNodumehlezi kaMenzi' ngegalelo lakhe lobuqhawe aliveza ekubumbeni isizwe sakwaZulu. Lo mkhosi ugujelwa KwaDukuza, esinye sezigodlo zeNkosi uShaka lapho asocongelwa khona futhi nedlinza lakhe likusona.

UCage nabanye (2003) basichazela kanje mayelana nokuthi isiko liyini. Basibalela lokhu okulandelayo:

- Isiko yindlela yokuphila kwabantu, amasiko abo, inkolo yabo, imigubho yabo, abakholelwa kukho kanye nemikhutshana yabo.
- Isiko lize lidlulelele nasezintweni ezisetshenziswa emigubhweni yesizwe.
- Isiko futhi lingasho ulwazi kanye nobuchule emisebenzini yobuciko, umculo, imigido, ukulingisa kanye nokubhala.
- Isiko futhi libandakanya lezo zimpawu esizithatha njengezibalulekile njengokwethembeka kanye nokuhloniphana.

- Isiko futhi lingavezwa indlela abantu abaziphethe ngayo, njengomphakathi noma umuntu ngayedwana.

Okunye okukhombisa isiko labantu indlela abagqoka ngayo, ukudla abakudlayo, izindlu abahlala kuzo, ulimi abalukhulumayo kanye nezinto ezibahlekisayo. Ngokwale ncazelo kusobala ukuthi kungani uselwa, nomhlanga kubalulekile esizweni sakwaZulu. Kanjalo nengwe ezilwaneni iyahlonishwa, kangangokuthi kuqala bekuba ngamakhosi kuphela abevunula ngesikhumba sengwe.

2.4.1.3. UKUVAKASHA OKUGXILE EMLANDWENI

Kulokhu kuvakasha kugxilwa ezindaweni zomlando, lapho kunezikhumbuzo zabantu abathile abasemqoka, noma zezigigaba ezisemqoka emlandweni. Lapha kuvakashelwa amasonto athile, lapha abantu bafike babone izindawo ezithintekayo emlandweni wenkolo ethize noma umlando wesizwe esithile. Lokhu kuvakasha kuvame ukuba kuhlelwe kube ngokwedlanzana labantu. Isibonelo salapha kungaba ukuvakasha kwamaKristu evakashela eJerusalama eyobona indawo lapho iNkosi uJesu yakhulela khona nalapho yafela khona. Izwe labaQulusi linothile kwezomlando wamaNgisi, amaBhunu namaZulu. Lokhu kwenza ukuba izivakashi zakwamanye amazwe zitheleke ngezinkani ukuzobona lezi zindawo zomlando, esingabala kuzo umfula Income lapho kwalwa khona amaBhunu namaZulu, intaba iSandlwana lapho kwalwela khona amaNgisi namaZulu. Izivakashi zisuke zifuna ukuthola imbanga yalokhu kungqubuzana kwalezi zihlanga nesithombe esiphelele sokuthi ngempela kwakwenziwani.

2.4.1.4. UKUVAKASHA OKUGXILE EMVELWENI

Lokhu kuvakasha kugxile ekukhangeni kwemvelo. Izivakashi zihamba amazwe ngenhloso yokuncoma ubuhle bemvelo. Lokhu kuvakasha kugxile kakhulu kwezezwe nezalo; singabala izintaba, imifula, amachibi, izimpophoma, iziphethu ezishisayo, izilwane ezinhlobonhlobo zasendle nezinye izimanga zendalo. Imisebenzi

eyenziwayo kulokhu kuvakasha ukuthwebula izithombe, ukugibela izintaba ukutshuza ngezikebhe kanye nokwakha amandlangala endle. Inhle imvelo ezweni labaQulusi. Lokhu kuyaziheha izivakashi ukuba zizokwenza imidlalo enhlobonhlobo ehambisana nemvelo yakule ndawo.

2.4.1.5. UKUVAKASHA OKUGXILE EKUNGCEBELEKENI

Lokhu kuvakasha kugxile ekuzibandakanyeni kwezemidlalo enhlobonhlobo, nokuxhumana nabantu esimeni esikhululekile semvelo. UKraus noCurtis (1977) bathatha ukungcebeleka njengento yomphakathi. Ngaleyo ndlela kumele kube nabaxhasi abahlukahlukene abazoxhasa ngokuveza amathuba ezinhlobo ezahlukene zokungcebeleka nokuchitha isizungu, ukuze kuhlangukatshezwane nezidingo zabo bonke abantu abasemphakathini, abancane nabadala, abaphilayo nabakhubazekile, abangabodwana kanye nabangamaqembu, abahlukene ngobuhlanga, ngenkolo kanye nangesimo somnotho abanawo. Inhloso yalezi zinhlobo zokungcebeleka ukunikeza injabulo nokunikeza imisebenzi enhlobonhlobo futhi kube nomthelela omuhle ezimpilweni zabantu ngokuhlangabezana nezidingo zenhlalo yomphakathi.

IZINHLOBO ZEZINHLELO ZOKUNGCEBELEKA.

Zine izinhlobo zezinhlelo zokungcebeleka abazibalulile oKraus noCurtis (1977). Izindawo zomphakathi zokungcebeleka kanye nezokuchitha isizungu zibandakanya namapaki, ilezo ezisungulwa abathile ngokuzithandela, ilezo ezihlelwe izingquphunga omacaphuna kusale bese kuba nalezo ezakhelwe ukuba zikhiqize imali.

▪ *Amapaki Nezinye Izindawo Zomphakathi Zokungcebeleka.*

UKraus noCurtis (1977) basilandisa ngalezi zindawo zokungcebeleka. Amapaki kanye nezindawo zokungcebeleka zomphakathi kungamagatsha esihlahla esinguhulumeni wasekhaya. Kungaleso sizathu-ke kusetshenziswa izimali zentela,

futhi abantu abaqashwe khona kuyizisebenzi zikahulumeni. Lezi zisebenzi zibhekene ngqo nokuhlela nokwethula izinhlelo zokungcebeleka zonyaka wonke, zabo bonke abantu ngobudala babo, ezangaphakathi endlini kanye nezangaphandle. Lokhu kubandakanya imincintiswano enhlobonhlobo, ezemidlalo, ukwenziwa kwemisebenzi yezobuciko, kanye nokwenziwa kwemisebenzi yasemphakathini.

Ezinye izinhlobo zokungcebeleka ezinezela kulezi ezingenhla; izinkundla zethenisi, izifundo zegalofu, iziziba zokubhukuda, ukufunda ngokuhlukahlukana kwamasiko kanye nokufunda ngamachweba. Ngendlela uhulumeni akubona kusemqoka ngayo ukungcebeleka, akumangazi uma neminye iminyango kahulumeni nayo ifundisa ngezokungcebeleka. Singabala le minyango; owamaphoyisa, owezenhlalakahle, owokuhlunyeleliswa kwezimilo, owezindlu, owezempilo kanye nowezemfundo. Yonke le minyango ifundisa futhi ivule amathuba enhlobonhlobo ezokungcebeleka ukuze ifeze izinhloso ezithile.

EFilidi zikhona izindawo zomphakathi zokungcebeleka, amapaki, amahholo okudansa, amachibi okubhukuda, izinkundla zemidlalo enhlobonhlobo. Nakuba zonke izinhlanga zikhululekile ukusebenzisa lezi zindawo, ababalingi abamnyama abazisebenzisayo. Izizathu zalokhu kungaba ukungabi nalwazi kahle ngokusebenza kwalezi zindawo, okanye kungaba ukuthi iningi lazo ziqhelile ezabelweni zabansundu. Kunesidingo sokuthi abantu abamnyama bafundiswe ngezokungcebeleka kanye nezikhungo zakho ezinhlobonhlobo ezikhona endaweni.

▪ ***Ezokungcebeleka Ezisungulwa Abantu Ngokuthanda Kwabo.***

Lolu hlobo alutholi uxhaso lwezimali kuhulumeni, abantu abaziqambele ibona abazicelela uxhaso lwezimali, enye bayifaka bona ngokuba amalunga enhlangano. Loluhlobo luvamile kakhulu esizweni esinsundu. Emaqenjini amaningi omculo onhlobonhlobo amalungu akhona emukelwa ngemali. Ezinhlanganweni zokufunda imisebenzi yezandla enhlobonhlobo ungena ngemali, ezinhlanganweni zomama

zokuthunga nokupheka ungena ngemali, ngisho nasezinhlanganweni zokulima imbala nakhona ungena ngemali.

▪ ***Ezokungcebeleka Ezihlelwe Ngabantu Abacebile***

Lezi izindawo zokungcebeleka zabantu abadla izambane likapondo, omacaphuna kusale. Nakuba izinhlobo zokungcebeleka ezilapha zikhona nasemphakathini wonkana, kodwa bona bazenzela okwabo okubizayo ukuze kusetshenziswe yibo bodwa.

▪ ***Ezokungcebeleka Ezenzelwe Ukukhiqiza Imali***

Kulezi zindawo kutholakala izinto zokuzijabulisa, izinto ezinhlobonhlobo zokuphumuza umzimba nomqondo nokuchitha isizungu bese futhi kutholakala nemali. Izibonelo zalezi zindawo kungaba izindlu zokubuka izithombe, amahholo emidanso, izinkundla ezinkulu zemidlalo, izinkundla zemijaho yamahhashi nezindawo zokudayisa nokuphuza utshwala. Lapha-ke imali ingena ngezindlela eziningi, singabala nje imali yokufunda, imali yokungena, intela, imali yobulungu, ukudayiswa kwezinto ezisetshenziswayo kanye nokudayiswa kokudla.

IZINTO EZICHUMISA EZOKUNGCEBELEKA.

▪ ***Ukudlondlobala Kwezokuphumula.***

Izimboni kanye nezolimo sezandise isikhathi sokuphumula kubasebenzi, imbangela yalokhu ukwanda kwemishini eyenza imisebenzi ebiyenziwa abantu. Ukwanda kwamaholide kanye nezinsuku eziningi zokuphumula kube nomthelela wokuthi abasebenzi baswele ukuthi bazokwenzani ngalesi sikhathi. Ezinye izinkampani zokuphepha komphakathi zakhe izinhlelo zomhlalaphansi zamalunga azo, kulezo nhlelo kuba khona nezinhlelo zokuphumula zabantu abagugile. Konke lokhu kuzithuthukisile ezokuphumula nokungcebeleka.

▪ ***Ukuxhaswa Kwezokungcebeleka Namapaki Uhulumeni.***

Ukuxhasa kukahulumeni ngokwakha izikhungo zokungcebeleka zawo wonke umuntu emphakathini, kwenza ukuthi umuntu angabi nasizathu sokungazibandakanyi nohlobo oluthize lokuphumuza ingqondo, ikakhulu lokhu okungakhokhelwa mali. UKraus noCurtis (1977) babuye bamgxoke uhulumeni ngokuthi athi esakhile izakhiwo ezinhlobonhlobo zemali eshisiwe, waphinda wafaka izimfanelo zakhona zokungcebeleka, kodwa angafuni ukukhipha imali yokuthi zilungiswe mihla yonke ukuze zihlale zisesimeni.

▪ ***Ukuguquka Kwendlela Abantu Ababuka Ngayo Umsebenzi Kanye Nokuziphumuza.***

UKraus no Curtis (1977) basizekela ukuthi kudala izimboni zazigxile ekuthini abantu basebenze kodwa manje akusagxilwa emsebenzini nje uwodwa, kodwa sekugxilwa ekhonweni lokucabanga nokuziqambela okuthile alisebenzisayo umsebenzi uma esebenza. Ukuze akwazi ukukwenza kahle lokhu bakholelwa ekutheni umsebenzi kufanele athole isikhathi sokuphumula esanele.

Lokhu kuguquka kwendlela okubukwa ngayo izinto sekuholele ekukholweni ukuthi ukuphumuza ingqondo nokungcebeleka kuyisidingo esibalulekile emphakathini wamanje. Kungalesi sizathu izikole zomphakathi kufanele zivulele umphakathi ukuthi ukwazi ukusebenzisa lezi zindawo zokungcebeleka, esingabala; indlu yokuzivocavoca, iziziba zokubhukuda, indlu yemisebenzi yezandla nendlu yomculo. Izikole futhi zifundisa ngezemidlalo, izilimi, ubuciko nemisebenzi yezandla, umculo, umdanso, imikhuba enhlobonhlobo kanye nezinye izinto ezenzelwa ukuphumuza ingqondo. Ezenkolo zamahlelo ahlukene nazo sezibubonile ubumqoka bezokungcebeleka ukuze umphefumulo ukhululeke. Kungalesi sizathu namasonto esekhuthaza ukuthi kube nesikhathi nemisebenzi yokungcebeleka futhi aze azixhase nangemali.

2.4.1.6. UKUVAKASHA OKUGXILE OHWEBENI

Lokhu kuvakasha kuyaxubana nezinye izinhlobo zokuvakasha esezibaliwe ngenhla. Lokhu kuvakasha kubonakala ngokubamba imihlangano, imibuthano, izifundo nezingqungquthela. Imvamisa lapha kusuke kuhlangeze izithunywa ezisuka ezindaweni ezahlukahlukene.

2.4.2. UKUVAKASHA OKUGXILE KUMAGUGU NAMASIKO NEMITHELELA YAKHO EMVELWENI.

UPastor (1997:113) uyaphawula mayelana nomthelela wokuvakasha okugxile emasikweni emvelweni. Imvelo ikuqoqa kokubili okuzivelelayo namasiko asizungezile. Okuzivelelayo kulula ukukubona, izihlahla, izilwane, izintaba, ulwandle nemifula. Amasiko asuka emvelweni bese edlula akhombise izinto ezenziwa abantu emvelweni. Isibonelo salokhu nasi; isihlahla somphafa noma umhlankosi siyisihlahla ngokwemvelo, kodwa uma sesisetshenziswa ukulanda umuntu ongasekho ongafelanga ekhaya, lapho sisuke sesisebenza ukufeza isiko.

Ezinye izibonelo zalapho abantu beguqula khona imvelo bayibuke ngelinye iso emphakathini ilezi:

- Izindawo ezifundisa ngomlando wempilo yabantu bakudala
- Izindawo ezikhunjulwa ngokwenkolo
- Izindawo ezikhunjulwa ngokungqubuzana (izindawo zezimpi), lapho kwafela khona abantu, izinqaba kanye nemikhumbi yempi.
- Imilando exoxwayo idluliselwe ezizukulwaneni ngezizukulwane.
- Izakhiwo ezinomlando, (amasonto, izindlu ezakhiwe ngendlela ethile.)
- Izakhiwo nezinto ezinyakazayo nezingenakusuka.
- Amangcwaba
- Amagama ezindawo.
- Ukufuywa kwezilwane zasendle, nokutshalwa ekhaya kwezitshalo ezizimilela ehlathini.

UPastor (1997:113) uphinde agcizelele ukuthi amasiko ayaphila futhi ayaguquguquka ngokuhamba kwesikhathi. Lokhu kuguquka kwenza ukuthi izifiso nezidingo zomphakathi wamanje zikwazi ukwamukeleka. Umehluko phakathi kwemvelo nesiko ukuthi imvelo ingavuselelwa ibe yintsha kanti isiko alikwazi ukuvuseleleka libe lisha, uma seliguquliwe noma lidayisiwe, ukuhlonipheka kwalo kuphela unomphela.

2.4.2.1 IMITHELELA YEZOKUVAKASHA EMVELWENI NASESIKWENI.

Ukudlondlobala kwezokuvakasha emphakathini kudala ukuthi kwakhiwe futhi kuthuthukiswe izakhiwo ezihambelana nezokuvakasha, njengamahhotela nezinye izindawo zokungecebeleka. Izivakashi uma zivakasha ziza namasiko azo, uma isizwe ezifika kuso singenamandla noma simpofu, kulula ukuthi isiko laso ligcine seligwinywe amasiko ezinye izizwe.

UFreidman (1997) uphawula ukuthi ukuvakasha okugxile emasikweni nasemagugwini sekuvule eminye imikhakha; omunye wayo ukuvakasha okugxile ekufundiseni umlando ngempilo yabantu basendulo 'archaeo-tourism'. Izindawo lapho kufundwa khona ngomlando wempilo yabantu bakudala ziyancikisela, ziyalimala ngokuvakashelwa inqwaba yabantu. Enye ingqinamba emvelweni idalwa yilaba ababhala leli bhukwana elikhangisa ngemvelo kubantu abavakashayo. Kwesinye isikhathi banikeza isithombe okungesona saleyo ndawo ngenhloso yokuheha izivakashi. Lokhu kudala ukuthi isivakashi sifike silindele ukubona enye into, bese kuba khona ukungqubuzana nokungaboni ngaso linye phakathi kwesivakashi nabantu bomphakathi.

2.4.2.2 UKUVAKASHA OKUGXILE EMASIKWENI KANYE NOKUVAKASHA OKUGXILE EKONGENI IMVELO.

UPastor (1997:114) uchaza kabanzi ukuthi ukuvakasha kusho ukuthini kubantu abahlukene lapho ekubeka kanjena:

—visitors, hospitality, people learning about us, people buying from us, people telling others about us.

[—ukufika kwezivakashi, ukuzemukela, abantu befunda ngesizwe sethu, abantu bathenga izinto ezinhle esibathengisela zona, kanti uma sebehambile batshela abanye ngathi.]

- Abantu bavakashela izindawo ukuyofunda, ukungcebeleka nokuzithokozisa.
- Abantu beza nezinkolelo kanye nendlela yabo yokubuka leyo ndawo abayithathe ebhukwini okukhangiswa ngalo izindawo zokuvakasha.
- Ukuvakasha akubheki isivakashi kuphela kodwa nabavakashelwa bayabhekwa. Umphakathi uyayiguqula imvelo uyenze ifaneleke, ihehe, futhi yamukeleke ezivakashini. Nokho ekuguquleni imvelo komphakathi kufanele ungakhohlwa incazelo yokuvakasha okugxile ekongeni imvelo ethi:
 - Inhloso yokuhambela izindawo zemvelo ukuqonda umlando wemvelo kanye nesiko.
 - Ukuqikelela ukuthi ukuhlonipheka nokongiwa kwemvelo kungaguqulwa.
 - Ukuvula amathuba okuhweba okwenza ukongiwa kwemvelo kube usizo emphakathini. Koch noCrossman (1995)

2.5. EZOLIMO

2.5.1. UKUBAMBISANA PHAKATHI KOMLIMI NEZISEBENZL

Inkulumo eyayethulwa uChristof Cloete onguMongameli Wezolimo eNtshonalanga Koloni, eyethula embizweni yabalimi eyayiseStellenbosch, ibubeka bucece ubumqoka bokubambisana nokuxoxisana phakathi komlimi nezisebenzi zakhe. Lokhu kubambisana kwenza ukuthi umsebenzi wabo uphumelele.

UCloete (2004:8) ubeka kanje mayelana negunya lokulima:

Living on a farm is not a right that can be protected by laws. It is a privilege that requires huge responsibility from farmers and farm workers. The inappropriate use of funds and resources and wrong financial decisions can have an enormous impact on the livelihoods of everybody involved with the farm. Farmers therefore have a

responsibility to manage and operate their farms in a way that will ensure them and their workers of good prospects. Farm workers, on the other hand have a responsibility to do their tasks as efficiently and effectively as possible, as this will help to increase farm profits.

[Ukuhlala epulazini akusilo ilungelo elidinga ukuvikelwa ngemithetho, kodwa kuyigunya elidinga ukuzinikela okukhulu kuzo zombili lezi zinhlangothi, umlimi kanye nezisebenzi. Ukusebenzisa izimali kanye nezinye izimfanelo ngokungendlela, nokusetshenziswa budedengu kwemali kungaba nomthelela omubi kakhulu ezimpilweni zabo bonke abantu abasepulazini. Abalimi banomsebenzi osemqoka wokungamela nokuphatha yonke imisebenzi eyenzeka epulazini ngendlela ezoqinisekisa ukuthi bona nezisebenzi zabo banekusasa eliqhakazile. Izisebenzi zasepulazini ngakolunye uhlangothi, zona zinomthwalo wokuthi zenze umsebenzi wazo ngendlela efanele futhi esheshayo, ukuze kwande inzuzo epulazini.]

Umlimi kufanele abheke ukuthi izisebenzi anazo zinamandla angakanani, ukuze azinike umsebenzi ongangamandla azo. Akudingeki umsebenzi ubenzima kakhulu noma ube lula kakhulu. Umlimi kufanele azikhuthaze izisebenzi zakhe ukuthi zizithuthukise ngokufunda amakhono amasha. Lokhu kuzokwenza ukuthi bazi ukuthi baneqhaza elisemqoka abalibambile ekuthuthukiseni umsebenzi. Umlimi kufanele akwazi ukuvumbulula amakhono, uthando nolwazi oluvelele ezisebenzini zakhe bese ezabela umsebenzi ngokuholwa yilolo lwazi ukuze zonke izisebenzi zizosebenza ngothando futhi zinelisekile. Izisebenzi esithanda futhi esinolwazi lokukhanda imishini, kufanele sinikezwe umsebenzi onjalo kunokuba kuthiwe asiyolima emasimini.

Zikhona izimo ezimelana nokuthi umsebenzi womlimi umfakele inzuzo, singabala kuzo isimo sezulu, okungaba isomiso noma uzamcolo, izindleko zomsebenzi, ukuqhudelana kwemikhiqizo ezimakethe kanye nokwehla kwamandla emali. Umlimi kudingeka axoxisane nezisebenzi zakhe mayelana nalezi zimo ukuze kugwemeke ukuthi azithole eseshusha izisebenzi ukuba zisebenze ngokudlulele zona zibe zingasiboni isidingo salokho. Kufanele umlimi abhoboze atshele izisebenzi zakhe ngesimo sezimali epulazini lakhe. Lokho kuzokwenza izisebenzi ziqonde ukuthi

kungani kufanele zisebenze ngokwedlulele, kuphinde kubenze babemunye, izisebenzi kanye nomlimi.

UCloete (2004:8) ubuye waphawula nangomonakalo owenziwa izinhlangano kanye nezombusazwe esimweni senhlalo yasemapulazini. Izinhlangano zezisebenzi kanye nezombusazwe zifike zixoxisane nezisebenzi, zenze izisebenzi zilindele lukhulu kubalimi, okuthi uma zingasakutholi lokho bese kudaleka ingxabano, kuphele lolu bumbano phakathi komlimi nezisebenzi. Lokhu kuba nomthelela omubi enqubekeleni phambili yezolimo.

Umlimi kanye nezisebenzi zakhe bayakwazi, futhi bavuthwe ngokwenele ngokomqondo ukuthi bangaxazulula ukungaboni kwabo ngaso linye, ngaphandle kokugxambukela komuntu wangaphandle. Ukusetshenziswa ngokwedlulele kwamanzi amponjwana nezinye izidakamizwa, ukungenzi umsebenzi ngesikhathi kanye nobudedengu, kunomthelela omubi ebunyeni nasesimweni senhlalo phakathi komlimi nezisebenzi. Izisebenzi kufanele zazi ukuthi ukuphinda wenze umsebenzi ngoba ungawenzanga ngendlela ekuqaleni kanye nokufa kwemishini emba eqolo ngenani, akucekeli phansi umlimi nje kuphela, kodwa kucekela phansi inqubekela phambili yawo wonke umuntu osepulazini.

Isihluthulelo esikhulu emsebenzini wezolimo, ukubambisana. Ukubambisana kuncike ekuxoxisaneni phakathi komlimi nezisebenzi zakhe. Lokhu kuxoxisana kufanele kwenzeke ngazo zonke izikhathi, ezinhle nezimbi. Abalimi kufanele bathuthukise ulwazi lwezisebenzi zabo mayelana nokucozululwa kwenzuzo, imihlomulo, amasheya neminye imiklomelo ezokwenza bazizwe nabo ipulazi lingelabo.

2.5.2. IZINGQINAMBA EZIBHEKENE NABALIMI ABAMNYAMA .

Ephephabhukwini labalimi lamhla ziye-17 kuMandulo wezi-2004 UMongameli Wenhlangano ebizwa ngeNational African Farmers Union (NAFU) uMotsepe Matlala uthi kufanele kuxoxwe ngezinkinga ezikhungethe abalimi abansundu bese

kwakhiwa uhlelo lokusombulula lezo zinkinga. Lolo hlelo kufanele lubandakanye uhulumeni wonke, kungabi nje uMnyango Wezolimo kuphela. UMatlala ugxeke igama ababizwa ngalo abalimi abansundu elithi abalimi abasafufusa 'emerging farmers'. Uthi leli gama alilihle ngoba ligqamisa ukungabi namangwevu kwabalimi abansundu futhi liyababandlulula kwabanye abalimi. Abalimi abansundu bathathwa njengabantu abangawuthandi lo msebenzi futhi noma sebewenza kulindeleke ukuthi imikhiqizo yabo ingabi mihle, konke lokhu kudalwa yileli gama.

Laba balimi abaqeqeshekile mayelana nokugcinwa nokusetshenziswa kwemali kanye nokubhekwa kwamabhuku omsebenzi. Abanye abalimi baswele amathuluzi kanye nemishini efanele imikhiqizo abayikhiqizayo. Kubo laba balimi, kukhona abafisa ukuba baxhaswe ngokubiyelwa amasimu, namadlelo ukuze imfuyo ingadli izitshalo zabo.

Ukungaqeqesheki ngokwenele kubasebenzi basemapulazini kuvele obala lapho owayenguNgqongqoshe Wezokuthutha uMnu. Ndebele evula uhlelo lokuqeqesha abashayeli bamaloli nogandaganda emva kokubona ukukhula kwesibalo sezingozi zomgwaqo ezidalwa yilezi zinqola. ISolezwe lamhla zimbili kuNhlotlanja wonyaka we-2004 lisibikela ngohlelo lokuthuthukiswa kwabashayeli basemapulazini ukuze baqeqeshwe bathole izincwadi zokushayela. Kulo mkhankaso kwahlangana uNgqongqoshe Wezokuthutha uMnu. S. Ndebele noNgqongqoshe Wezolimo KwaZulu Natali uMnu. D. Makhaye. Ukuqeqeshwa okuhlelelwe abalimi abamnyama kugxile ekubasizeni bathuthukise imikhiqizo yabo, ekubeni abalimi abamnyama basadinga ukuqeqeshwa ukuze baqonde futhi bakwazi ukusebenzisa ezolimo ngendlela enenzuzo. Enye ingqinamba ekhungethe abalimi abamnyama ukudlondlobala kobugebengu. Ukubulawa kwabalimi emapulazini kuqala bekubukwa njengokubhekiswe kubalimi abamhlophe, kodwa nabalimi abamnyama bayabulawa. Lokhu kubiza ukuthi ukubulawa kwabalimi kubukwe njengesihluku kanye nobelelesi obudinga ukunqandwa.

2.5.3. UKUKLANYWA KWENTENGO YEMIKHIQIZO.

UChris Louw (2004:34) usivezela iphuzu lokuthi intengo yemikhiqizo ilawulwa inani lezindleko ezisuke zifakiwe kuleyo mikhiqizo. Lokho kusho ukuthi ngaphambi kokubheka intengo yemikhiqizo kudingeka kubhekwe amanani ezinto ezifakwa kusalungiswa lowo mkhiqizo. Abalimi bayazithenga lezi zinto esingabala kuzo, indawo, izivundisi zenhlabathi, imbewu, uwoyela, imithi yokugoma izitshalo noma imfuyo kanye nokudla kwemfuyo. Intengo yalezi zinto imba eqolo. UNgqongqoshe uThoko Didiza waqoka ikomidi elizobhekela intengo yokudla. Leli komidi lithole ukumangala ukuthi abalimi njengabathengi, nabo bayatshelwa intengo yemikhiqizo yabo, akubona abayiklamayo. Abalimi abanandlela yokulawula ukwehla nokunyuka kwamanani.

Ocwaningweni lwaleli komidi mayelana nokuklanywa kwentengo yokudla, lathintwa abalimi abahlukene ukuthi ake babheke namanani alokho abakusebenzisayo ukuze kuvele imikhiqizo emihle.

2.5.4. UKUNAKEKELWA KWAMADLELO

UChris Louw (2004:52) ubukeza udaba olusemqoka lokunakekelwa kwamadlelo. Kunesikhalo sokuthi umthetho kahulumeni mayelana nokungasaphazwa kwamanzi uzoba nomthelela ongemuhle emsebenzini wabalimi. Amadlelo emvelo asephelile imvundo, imikhiqizo yawo ayisafani nalokhu eyayiyikho esikhathini esedlule, ngakho ukuze ezolimo zingezukufadabala kuzodingeka ukuthi abalimi baphendukele kumadlelo alinywayo. Lokhu kusho ukutshalwa kotshani, ifolishi kanye nokunye okuyizitshalo ezingukudla kwemfuyo.

Umlimi ophumelelayo uWally Pooler kuthiwa yena uqale ahlole umhlabathi ukuthi uswele ziphi izivundisi, emva kwalokho bese efaka lezo zivundisi enhlabathini. Uhlobo lwezitshalo ezingukudla kwemfuyo olutshalwayo ulukhetha eholwa ukubheka ukuthi luzovumelana yini nesimo sezulu sale ndawo yakhe, lokho akusho

ukuthi akacheleli, uyachelela uma kunesidingo. Amadlelo ahlala esesimweni esihle uma imfuyo iklatshiswa kuwona utshani sebhukhule ngokwanele. Lokhu kubiza ukuthi umlimi ajwayele ukuhlola ukuthi utshani sebhukhule kangakanani, ahlale nobungako bamanzi asenhlabathini khona ezonisela uma kunesidingo. Abalimi bayawashintsha amadlelo uma bebona ukuthi utshani sebuyaphela. Uma idlelo liphethwe kahle imfuyo ingabuyela kulelo dlelo kasithupha esigamini sonyaka.

2.5.5. UKUBIYWA KWAMAPULAZI

Ukubiywa kwamapulazi yisidingo esisemqoka kubanikazi bamapulazi bebonke, abemfuyo nabezitshalo. Iphephandaba labalimi langenyanga kaMfumfu wezi-2004 lishicilele imizamo yokunqoba le nkinga ngokuxoxisana kwabalimi kanye nabemboni yakwaLoliwe kanye nesigungu esengamele imigwaqo. Uthango okubiywe ngalo amadlelo alukho esimweni esigculisayo, izinkomo kanye nenye imfuyo kuyakwazi ukufohla kuphumele ngaphandle emgwaqeni bese kudaleka iziphihli zezingozi ezigcina zifaka umninipulazi ezindlekweni. Lezi zingxoxo zisaqhubeka azikaphothulwa phakathi kwabalimi nesigungu esengamele imigwaqo.

Izingxoxo nabakwaLoliwe sezithele izithelo ezinhle ngoba abakwaLoliwe banikele ngocingo lokubiya olubiza izi-R250 000 zamaRandi. Lolu cingo lwanikezwa uDarren Coull ongumphathi wabafuyi baseBergstroom. UDarren wayezoqinisekisa ukuthi uluhlukanisela abalimi abayi-8. Abalimi bavuma ukuthi ukubiya kuzoba umsebenzi wabo. Ukubiya kunciphisa izinkinga kubalimi kanye nakuLoliwe. Abalimi abasezukulahlekelwa izinkomo zabo ngoba zithuke zaba solayinini wesitimela zase zigayeka, kanti noLoliwe awusezukulazithola sekufanele ukhokhe isinxephezelo ngempahla esigaywe isitimela. Ngaphandle kwemfuyo, okunye okuhlanganise abalimi kanye nabakwaLoliwe imililo yequbula edalwa izitimela ezihamba ngodizeli. Lezi zitimela ziqhashisa izinhlansi emasondweni uma zihamba. Lezo zinhlansi zithungela utshani bese burvutha ubuhanguhangu kushe amahlathi abalimi. Nakuyo le nkinga ukuxoxisana kube nezithelo ezinhle ngoba abakwaLoliwe basamile ukuqhuba lolu hlobo lwezitimela emapulazini. Okunye abazokwenza ukunikeza ithenda

inkontileka ezosusa uwatela eduze nojantshi wesitimela ngoba uwatela uyawubhebhethekisa umlilo. Inkontileka ezothatha leli thenda ibekelwe umbandela wokuthi iqashe abantu bendawo.

2.5.6. IQHAZA LABESIFAZANE KWEZOLIMO.

Kusukela emandulo ukulima bekwaziwa njengomsebenzi wabesifazane. Bekuthi uma amadoda eshiya amakhaya eya emadolobheni, amakhosikazi asale emakhaya nezingane balime. Kuyathokozisa ukuthi namanje basalibambile leli qhaza. Lo msebenzi uqhakambiswe uNgqongqoshe Wezolimo ngenkathi esungula umncintiswano wabalimi besifazane abavelele. Abalimi besifazane abangenela lo mncintiswano bangama-57, uma kuhlenganiswa abalimi abazimele nalabo abangamaqembu. Laba balimi besifazane bebevela ezindaweni ezahlukene zesiFundazwe saKwaZulu Natali.

ISolezwe lamhla zizine kuMandulo wezi-2004, lishicilele umcimbi wokuklomelisa labo abadle umhlanganiso kulo mncintiswano. Lo mcimbi wawubanjelwe eShowe kwaMaQhwakazi. Bathathu abalimi besiFundazwe abaphume phambili. Obashaye amakhanda umkhiqizi wezidlo zasekhaya ongaphansi kweVukubone Community Project, uNkosikazi Maria Mbambo. Emkhakheni womlimi ozimele kuphumelele uNkosikazi Nzimande ofuye izinkukhu zamaqanda. Umkhiqizo wakhe udayisa ezitolo zokudla. Ophumelele ngaphansi komkhakha kaZwelonke kube nguNkosikazi T. Zimu, ongumkhiqizi omkhulu kamoba nehlathi lezingodo. Kuyathokozisa ukubona abesimame beneqhaza elibonakalayo kwezolimo. Lokhu kuyinselelo ukuthi nabebesasabela kude bavuke bazithathe.

2.5.7. UKUHLUKUMEZEKA KWABANSUNDU EMAPULAZINI.

Ziningi izindlela abanini bamapulazi abamhlophe abahlukumeza ngazo abantu abahlala nabasebenza epulazini. Singabala kuzo lezi:

- Abelungu bavala amanzi endaweni okwenza kube nzima ukuphila. Akubahluphi ukuvala amanzi aya esikoleni, okwenza izingane zesikole ziswele ngisho amanzi okuphuza.
- Abanye baxoshwa emihlabeni abazalelwe kuyo noma abafika kuyo ngaphambi kokuthi ize ithengwe ngabalimi asebengabaniniyo .
- Abanye abavunyelwa ukuba balime noma bafuye, ngoba kuthiwa abanandawo yokulima.
- Abelungu bayenqaba ukuthi kwakhiwe izikole emapulazini abo, uma sikhona isikole bafuna sibe ngesamazinga aphantsi kuphela.
- Abavunyelwa ukungcwaba amalungu emindeni yabo ashonela epulazini. Isolezwe langoLwesithathu, Juni 23 2004 lisibikela ngeshlakalo esenzeke epulazini iSunspruit ngaseFaye, maphakathi neKwazulu Natal, lapho umlungu wepulazi enqabela umndeni wakwaDlamini ukuba ungcwabe umama wekhaya. Lo wesifazane ogama lakhe linguGetrude Zintombi Zondi oseye koyisemkhulu, nesidumbu sakhe esasesiduve emakhazeni amasonto amathathu, ubeseneminyaka engama-74 ubudala, kanti engama-33 yale minyaka uyichithe ehleli kulo leli pulazi. Isizathu sokunqaba kwalo mlungu uthi umthetho owashaywa ngonyaka we-1994 othi abantu abangabe besangcwatshwa emapulazini. Okumangazayo wukuthi akuqali ngalo nkosikazi ukuthi kushone umuntu kuleli pulazi kule minyaka elishumi edlule, futhi bonke abashonile bebengcwatshwa ngaphandle kwenkinga. Kwawona lo mndeni usuke washonelwa, wangcwaba khona lapha epulazini, manje seziyime emthumeni ngoba wonke umndeni wakubo uphelele lapha, abanayo enye indawo abangangcwaba kuyo ngaphandle kwale.
- Abafuni ukuthi abantu abamnyama bakhe izindlu zezitini, noma bandise isibalo samakamelo abo ukuze bakwazi ukuhlalisana nemindeni yabo ekhulayo. Banqunyelwa ukuthi bakhe izindlu zodaka kuphela noma bahambe.

Eziningi kulezi zindlela zokhlukumeza zazibalwa umphakathi waseDundee emhlanganweni wawo kanye noNgqongqoshe Wezolimo Nezemvelo. ISolezwe

langoLwesithathu zingama-28 kuNhlangulana we-2004, lashicilela lezi zikhalo, lase lishicilela nendlela uNgqongqoshe afisa ukuhlangabezana ngayo nezikhalo zabantu.

Isolezwe libika ukuthi uNksz Monica Zulu uthi iBhunu abakhe epulazini lalo labaxosha ngonyaka we-1998 lingafuni ukuthi balime ngoba lithi umhlaba abalima kuwo ungowalo. Lithe lisuka labanika indawo engenamanzi futhi enemihlwa lathi abahlale kuyo.

Abanye abasebenzi bayashaywa ngesihluku, besatshiswe, badutshulwe abanye bagayiswe ngezimoto. ISolezwe langoLwesithathu kuNdasa mhla zingama- 24 enyakeni wezi-2004 libika ngesehlakalo sokuqulwa kwecala lomnikazi wepulazi iZyhoek eduze kwase-Utrecht. UMnu. Thedore Reinecke Landman namadodana akhe amabili uJacobus noJohan bebhakene namacala okuzama ukubulala nokuhlukumeza ngokushaya. Bashaya ngesihluku uSiphiwe Nkosi kanye noSamuel Ndlovu, uNdlovu washona emva kwamasondo amabili senzekile lesi sehlakalo, nokho isitifiketi sokufa saveza ukuthi imbangela yokushona kwakhe kube ngukugula okujwayelekile. ULandman wanqabela umndeni kaNdlovu ukuthi umgcwabe epulazini, kwaze kwaphoqekeka ukuthi ayofihlwa endaweni eqhele ngamakhilomitha angama-50 kusuka kubo.

Nakuba kuthiwa ingane engakhali ifela embelekweni, kodwa sengathi ukukhala kwezisebenzi kuleli pulazi kunhlanga zimuka nomoya. Amacala abawavulile okushaywa ngesihluku asebalelwa ema-20, kodwa amaphoyisa azithele ngaqandayo. Ngenyanga kaNhlangulana wanyakenye (2003) uNgqongqoshe Wezolimo wakwaZulu Natali uMnu. Dumisani Makhaye wathuma ithimba lophenyo ukuba liphenye kabanzi ngokuhlukunyezwa kwezisebenzi kuleli pulazi, kodwa nalokhu kwafana nokuthela amanzi emhlabane wedada ngoba zaya zidlondlobala izigameko ezihlukumeza abasebenzi. NgoNtulikazi wonyaka we-2003, uLandman wagaya uMatshitshi Nkosi ngemoto. UMatshitshi lo usebenza kulo leli pulazi. ULandman wathi eziphendulela kulesi sigameko wathi ubengamboni ngoba ubezama ukuvika inkomo eyayisemgwaqeni.

UNgqongqoshe wezoLimo nezeMvelo uSolwazi uG. Ndabandaba unxuse ukuba umphakathi uveze obala laba banini bamapulazi abahlukumeza abasebenzi nabahlali ukuze bazophenywa.

ISolezwe langoLwesithathu zingama-28 kuNhlangulana we-2004 liyakuveza ukuthi indawo yaseDundee ingenye yezindawo ezinesibalo esikhulu sabantu asebebuyiselwe imihlaba, kodwa iningi labo alikakwazi ukuyisebenzisa ngendlela enenzuzo ngoba basaswele amakhono nezinsizakulima. Laba balimi abasafufusa bazichaze njengabantu abanothando lokulima futhi abangathuthuka uma bengathola usizo oluvela emnyangweni.

2.5.8. IMIZAMO YOKUHLANGABEZANA NEZINGQINAMBA EZIKHUNGETHE ABALIMI ABAMNYAMA.

Iphephandaba iSolezwe lamhla zimbili kuNtulikazi wezi-2004 lisethulele inkulumo kaNgqongqoshe Wezolino Nezemvelo KwaZulu-Natali ngesikhathi ethula uhlelo lokuletha intuthuko kwaZulu Natali 'iSiyavuna'. Lolu hlelo lwethulwe ngokusemthethweni ezinkundleni zemidlalo KwaMashu.

UNgqongqoshe wethule isheke lama-67 ezigidi zamarandi ezizosetshenziswa ukuqalwa kokwakhiwa kwezingqalasizinda. Kulo mkhankaso kulindeleke ukuba kuvuleke amathuba omsebenzi ayi-100 000, kwenyuke nomnotho wesifundazwe ufinyelele ema-28 ezigidi zamarandi. Izinhlelo zoMnyango ezibaluliwe yilezi:

- Olokwaba kabusha umhlaba ngenhloso yokuthuthukisa ezolimo.
- Ukusizakala kwabalimi abasafufusa, ukuthola ogandaganda namanye amathuluzi.
- Ukufakwa kwamanzi okumisela.
- Ukufaka umanyolo emihlabathini, ukuze ukhiphe ukudla okuningi.

- Ukubiywa kwamasimu, ukuze angaphazanyiswa yimfuyo, nezingane ziye esikoleni ziyofunda zingahlali ziqaphe izinkomo.
- Ukwesekwa kwabalimi ngamakhono okuphatha umsebenzi.

UNgqongqoshe uphonsa inselelo kuyo yonke indlu emnyama engaqashiwe kusukela komncane kuye komdala, ukuthi kumele bathathe umkhakha wezolimo ngoba wona awusoze waphelwa yisikhathi. Uze walinganisa ngokuthi uma kukhulunywa ngeziqukuma zabalimi kufanele kukhulunywe ngoSithole, oKhumalo noDladla esikhundleni sika Van Wyk, Van der Merwe noBotha.

UMnyango Wezolimo Nezemvelo unomkhulu umsebenzi wokuphendula ezolimo zibe yisisekelo sezomnotho kulesi sifundazwe. Izinhlelo zokuxosha ikati eziko zizofinyelela kuzo zonke izindawo lapho abantu bebulawa khona yindlala ngenxa yokweswela umsebenzi. UNgqongqoshe ukugcizelele ukuthi lezi zinhlelo azizokhetha bala lamuntu futhi azizukhetha qembu lezombusazwe, kepha amasango entuthuko avulekele uwonkewonke. Intuthuko kwezolimo izodala ukuthi umnotho wakuleli ube sezingeni eliphezulu. UNgqongqoshe uphawule ukuthi ukuphumelela kwalolu hlelo lwentuthuko kuncike ekubambisaneni phakathi kwamakhosi nezinhlangano ezizimele, nosondonzima kwezamabhizinisi, abamasonto, omasipala nabalimi abancane.

Indawo yasebaQulusini njengoba iyingxenye yeSifundazwe sakwaZulu-Natali esikhungethwe ububha ikakhulukazi esizweni esimpisholo, lezi zinguquko ziye zafika nakhona. Iningi labantu abansundu lapha likhule lisebenza ezolimo ngaphansi kwabamhlophe, ngakho ukusebenza akusoze kube inkinga kubo, kodwa ingqinamba isekuphatheni umsebenzi.

Iphephandaba iSolezwe langomhla zizine kuMandulo wezi-2004, lishicilele udaba lokuhanjelwa komphakathi waseFilidi nguNgqongqoshe Wezolimo Nezemvelo uSolwazi u-G. Ndabandaba. UNgqongqoshe ufike wethula isamba semali eyizi-R750 000 zamaRandi yokuqalisa izinhlelo zentuthuko emphakathini wase Lenjane eFilidi.

UNgqongqoshe uthembise umphakathi waseLenjane ukuthi usazothumela izikhulu zoMnyango wakhe zizochaza ukuthi le mali izosetshenziswa kanjani. Uphinde wanxusa umphakathi ukuthi usebenzise odedangendlale bemihlaba abanayo, batshale, kungabi bikho izindawo okungatshalwanga kuzo ukuze bakwazi ukuthi nabo babe nezimakethe zabo abathengisa kuzona izitshalo zabo.

UMqondisi woMnyango uDokotela uDludla uchazele laba balimi abasafufusa ngezinhlelo ezimbili uMnyango wezoLimo ozihlelile ezizobasiza; uhlelo 'IweMentorship' kanye neFarmer Assistance Programme. Ukugcizelele ukuthi abalimi kufanele bahlangane babe inhlangothini bese befaka isicelo sokusizwa nguhulumeni, kwazise kuba nzima ukuthi uMnyango uxhase umlimi ohamba ngayedwa.

2.5.9. UKUVIKELWA KWABALIMI EBUGEBENGWINI

UChris van Zyl (2004:8) ebika mayelana nezinga lobugebengu emapulazini ubeka kanje. Izindawo zasemakhaya ziphawuleka ngokungabi nezindimbane zabantu, ukuntuleka kwezakhiwo eziyingqalasizinda njengezikole nemitholampilo, ukugqagqana kwemizi engomakhelwane, ukuqhela kwamabanga ukusuka edolobheni eliseduze. Ngenxa yalezi zizathu imiphakathi yasemapulazini ikhungethwe ubugebengu obukhulu obuhlukumeza abantu abadala, amakhosikazi nabantwana kanye nezinsana imbala.

Lobu bugebengu obubalwa lapha akusikho nje ukuntshontshwa kwezimoto, nokuntshontshwa kwamathuluzi kodwa kusho ukuntshontshwa kwazo zonke izinto ezisemapulazini esingabala kuzo, imfuyo, imikhiqizo yemfuyo, izitshalo, izithelo kanye nezilwane zasendle. Lokhu kudlondlobala kwezinga lokuthatha ngozwani kanye nobudlova kudala ukuthi abalimi balahlekelwe inzuzo enkulu.

UChris van Zyl (2004:9) uyakugqamisa ukuthi lobu bugebengu abaqali manje kodwa kade buvele bukhona, kodwa bebukhutshazwa ukuqapha kombutho wamasotsha

owawusebenza ulekelelana namaphoyisa. Lo mbutho wamasotsha wahlakazwa uMongameli Wezwe uThabo Mbeki emva kokuzwa ukungeneliseki kwezinye izakhamizi ngokusebenza kwawo. Ukuhlakazwa kombutho wamasotsha kungakatholakali omunye umbutho ozoqapha esikhundleni sawo kuvule intuba ezigebengwini. Izakhamizi zibe sezinxuswa ukuthi zizitholele zona indlela yokuzivikela kodwa azinikwanga uxhaso lokwenza lo msebenzi. Lokhu kuvele kube insumansumane nje emphakathini yasemakhaya ekhungethwe ububha. Kuliqiniso ukuthi umbutho wamasotsha kanye namaphoyisa sebenolwazi olunzulu lwalo msebenzi wokunqanda ubugebengu emapulazini, kuyothatha isikhathi ukuthi inhlango entsha eqokelwe lo msebenzi ukuthi ikwazi ukuvala izikhala zobugebengu njengoba bekwenza amasotsha. UMatlala (2004) naye uyaphawula ngokudlondlobala kobugebengu emapulazini, uthi kufanele bungabhekwa njengokubandlulula ngokobuhlanga ngoba nabalimi abansundu bahlukumezeka ngendlela efanayo nabamhlophe. UMatlala uthi ukuqapha kwamaphoyisa namasotsha akwenele kubalimi abansundu ngoba lokhu bekusebenza ngesikhathi sikahulumeni wengcindezelo futhi kuhambisana nabalimi abamhlophe.

Kusobala ukuthi ukuqapha kwamasotsha emapulazini akuhambisani nenqubo kahulumeni wentando yeningi, yingakho uMongameli wanquma ukuthi uhlakazeke lo mbutho. Lokhu kusho ukuthi uma lo mbutho uphinda unikwa ithuba lokuqapha amapulazi kungadingeka ukuthi ubukeze indlela osebenza ngayo, ingachemi ohlangeni lwabamhlophe, kodwa kuvikeleke bonke abalimi. Izinto okufanele ziqashelwe uma kubhekwa indlela yokuvikelwa kwabalimi emapulazini yilezi:

- Ukuhlakanipha okukhulu okuzokwazi ukubona izintuba ezigebengu ezingangena ngazo bese zivalwa.
- Ukubonakala nokuhamba ngokuqapha kwabantu abavikela abalimi ukuze uma kudingeka usizo bafike ngokuphazima kweso.
- Ukwenziwa kophenyo mayelana nobugebengu okuholela ekuboshweni noma ekujezisweni ngendlela kwesigebengu.
- Indlela yokuvikela abalimi mayisebenzisane nabo abalimi, futhi nabo bakwazi ukuzivikela.

- Indlela yokuvikela kumele ithenjwe futhi yamukelwe umphakathi wabalimi

Okuncomekayo kulesi simo ukubambisana phakathi kwabalimi kanye nezisebenzi emapulazini futhi babambe iqhaza kulolu shintsho lwezokuvikeleka. UMnyango Wezolimo nawo kufanele ubambe iqhaza ekuhleleni nasekusetshenzisweni kwendlela yokuvikela. Amaphoyisa awatshalwe ezindaweni zasemakhaya ukuqinisekisa izinga lokuphepha. Njengoba abalimi bekhiqiza ukudla kwezigidi zabantu, ngakho badinga ukuvikeleka okukhulu, bona nemikhiqizo yabo.

2.6. ISIPHETHO

Kulesi sahluko sithole okushiwo ababhali mayelana nomlando wendawo yasebaQulusini. Kulo mlando kuvele ukuthi indawo yasebaQulusini yatholakala kanjani, kwavela nombango owadaleka phakathi kwamaBhunu namaZulu ngenxa yayo, lo mbango waze waholela ezimpini phakathi kwamaNgisi namaZulu naphakathi kwamaBhunu namaZulu. Umlando usenekele futhi nemvelaphi yegama lale ndawo yabaQulusi.

Kuxoxwe futhi nangeqhaza elibanjwe imvelo ekuthuthukiseni umnotho nokuthi imvelo ingavuselelwa kanjani. Lapha kubalulwe izinkinga ezihlasela imvelo, okungukuphelelwa imvundo komhlabathi, okuholela ekugugulekeni komhlabathi, ukugencwa kwamahlathi emvelo okuholela ekupheleni kwezihlahla zemvelo kanye nezilwanyana zasendle. Kubuye kwavezwa futhi umphumela wokuqashelwa kwemvelo emnothweni. Umkhiqizo wamalahlle nawo ubaluliwe ngaphansi kwemvelo, nokho ukumbiwa kwamalahle singekubuke njengesibonelo esihle sokusetshenziswa kwemvelo ngabantu ngoba ilahle ligcina liphelile emhlabathini. Lokhu kufana nayo yonke imikhiqizo embiwayo ephuma emhlabathini esingabala kuyo igolide, isiliva, insimbi neminye, iyaphela kodwa ngoba iqukethe umnotho, kubalulekile ukuthi imbiwe ukuze idayiswe.

Kubuye kwatholakala okushiwo ababhali mayelana nezokuvakasha, indlela ezibukwa ngayo, izinhlobo zazo kanye neqhaza ezilibambile ekuthuthukiseni umnotho. Ezinhlotsheni zokuvakasha kucutshungulwe lezi ezilandelayo;

- Ukuvakasha okugxile ocwaningweni ngobuzwe besizwe esithile,
- Ukuvakasha okugxile emasikweni,
- Ukuvakasha okugxile emlandweni,
- Ukuvakasha okugxile emvelweni,
- Ukuvakasha okugxile ekungcebelekweni,
- Ukuvakasha okugxile ohwebeni.

Kubuye kwabhekwa imithelela yezokuvakasha okugxile emasikweni nasemagugwini emvelweni. Kwagcizelelwa nokuvakasha okugxile ekongiweni kwemvelo.

Ekugcineni kuye kwabhekwa ezolimo, kwazise ukuthi indawo eningi yasebaQulusini inamapulazi. Lapha kubhekwe isimo senhlalo phakathi kwabalimi nabasebenzi, kwabhekwa nezingqinamba zabalimi abasafufusa, kwase kwethulwa nezixazululo ezinkingeni ezikhona. Kwethulwe nenkulumo kaNgqongqoshe Wezolimo Nezemvelo negalelo lakhe ekuthuthukiseni le mboni. Kubuye kwavela obala ukuthi ubugebengu budlondlobala nje emapulazini, ukuthi kusekhona ukungaboni ngasolinye kubalimi mayelana nombutho wokuqapha ongasiza ukunqanda izigelekeqe. Abamhlophe bafisa kubuye umbutho wamasotsha obuqapha ngesikhathi sikahulumeni wobandlululo, kanti abalimi abansundu abawuboni lo mbutho ungabavikela nabo ngoba wawuhambisana nenkambiso yobandlululo.

ISAHLUKO SESITHATHU

IZINDAWO EZIYIGUGU NGOKOMLANDO.

3.1 ISINGENISO

Izivakashi ezihambela indawo yasebaQulusini ziqale zikhangwe ubuhle bezintaba namathafa ale ndawo. Uma lezi zintaba namathafa bekukhuluma ngabe kusikhinindela eziningi izigigaba ezihlabahlosile okwazibona zenzeka. Nokho-ke kuthiwa amehlo awaphathelwana. Sibonga bona abakwazi ukuwudlulisa umlando wale ndawo ngomlomo, nalabo abakwazi ukuwubhala phansi ukuze izizukulwane ngezizukulwane zikwazi ukuwufunda. Lokhu kwenza ukuthi nalabo abangewona umsinsi wokuzimilela kule ndawo, bawazi lo mlando. Ukwazi umlando ngendawo kwenza ube nezimpendulo ngemibuzo ethile ongase ube nayo ngendawo leyo. Singabala nje imibuzo embalwa njengokuthi nje:

- Ngabe yalithola kanjani le ndawo igama lokuthi kusebaQulusini.
- Umfula iNcome kushiwo ngani ukuthi 'uMfula Wegazi'.
- Umuzi wenkosi uDingane waqanjelwani ngokuthi kuseMgungundlovu.

Singeyiqede imibuzo esifikelayo mayelana nale ndawo. Kulesi sahluko sizobheka izigigaba zomlando ezenzeka kule ndawo.

3.2. IMIZI ESEMQOKA

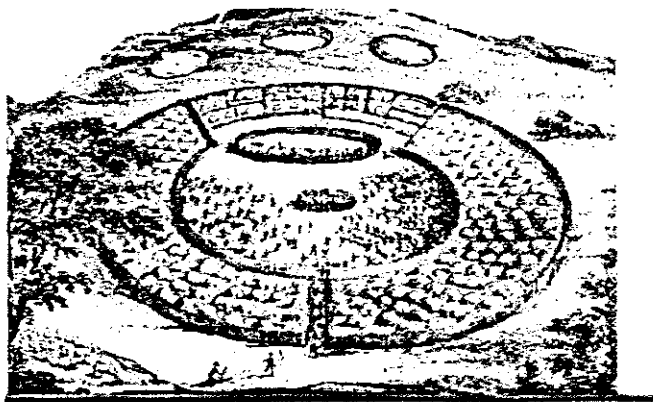
3.2.1 UMGUNGUNDLOVU / EMAKHOSINI

UBulpin (1986:459) uma esinekela umlando waseMgungundlovu uthi, eminyakeni engamakhulu amathathu adlule, indoda egama layo linguZulu yakha umuzi wayo endaweni eyihlanze elifudumele eduze nomfudlana othiwa uMkhumbane. Wahlala lapho nabantu ababekhonze ngaphansi kwakhe kwaze kwafika isikhathi sokukhothama kwakhe. Idlinza lakhe likhona kule ndawo, lingaphansi kwesihlahla

somhlonhlo, libizwa ngokuthi kukwaNkosinkulu. UZulu uyena owaba inkosi yokuqala yesizwe samaZulu.

Amakhosi alandela iNkosi uZulu kwaba uPhunga noMageba, uMalandela, uNdaba, uJama, uSenzangakhona, uShaka uDingane, uMpande, uCetshwayo, uDinuzulu, uPhumuzuzulu, uBhekuzulu kuze kufike eSilweni Samabandla uZwelithini. UShaka waduma kakhulu ngomsebenzi wakhe wobuqhawe wokubumba nokudlondlobalisa isizwe saKwaZulu. INkosi uShaka wayenezigodlo eziningi, kodwa wabulawela esigodlweni sakhe sakwaDukuza ngonyaka we-1828, ebulawa abafowabo ababili uDingane noMhlangana. Emva kokukhothama kweNkosi uShaka, uDingane wathatha ubukhosi bakwaZulu. INkosi uDingane yabuyela esigodini saseMkhumbane yafika yakha umuzi wayo yawuqamba igama lokuthi uMgungundlovu. Leli gama lalilandela isenzo sikaDingane uMhlangana, uMbopha kaSithayi kanye neNkosazana uMkabayi kaJama sokwakha uzungu lokusocongana iNkosi uShaka. INkosi uShaka ifaniswa nendlovu ngamandla eyayinawo.

UMgungundlovu



uCubitt noSteele (1981:9)

3.1 Isithombe esikhombisa isigodlo seNkosi UDingane

Leli nxulumakazi limi saqanda, linezindlu zesiZulu eziyi-1400 kuya kweyi-1700. Abantu ababehlala khona babeyizi-5000 kuya kweziyizi-6000. Isango lalo muzi

linye, bese kuthi ezinhlangothini emaceleni kube indawo yamabutho. Lapho kuphela khona izindawo zamabutho kuqala isigodlo. Isigodlo ilapho kuhlala khona inkosi nondlunkulu bayo ngezikhundla zabo kanye nezintombi zesigodlo. Phakathi nendawo kwakukhona isibaya esikhulu lapho kwakwenzelwa khona yonke imigubho nemicimbi enhlobonhlobo yakomkhulu. Ezinye izibaya ezincane zaziseduze kwamabutho. Kukulezi zibaya lapho amabutho ayehlaba khona ukuze athole inyama. Kukhona nendawo okwakukhandelwa kuyona imikhonto okuthiwa kukwaMbecini. Bude buduze nalo muzi kukhona indawo okuthiwa kukwaMatiwane, le ndawo kwakubulawelwa kuyo abantu. Yaqanjwa ngaleli gama nje ngoba iNkosi yamaNgwane uMatiwane yabulawelwa khona ngonyaka we-1829 kanye nabantu bakhe, kulandelwa umyalo weNkosi uDingane. Kukuyo le ndawo lapho kwabulawela khona uPiet Retief³ nethimba ayehamba nalo, nalapha kwakusalandelwa wona umyalelo weNkosi uDingane.

Le ndawo, nakuba isilungiselwe ukuba isigcinamagugu sikaZulu, kodwa imvelo eyizungezile ayikaphazanyiswa. Yindawo nje eyihlanze ehlobe ngezihlahla zomhlonhlo, inhlabane nemisasane. Eduze kwale ndawo kwakhiwe isonto laseDutch, leli sonto lisendaweni lapho kwakuhlala khona uMfundisi Frances Owen, owafika ngonyaka we-1837, wazama ukunxenxa iNkosi uDingane ukuba amvumele asungule ibandla. UMfundisi u-Owen wabona ngenkathi kubulawa ngesihluku uPiet Retief nethimba lakhe. Kukholakala ukuthi uyena owakwazi ukuthi ahlabe umkhosi mayelana nesibhicongo esasenzekile, ngoba washiya le ndawo emva kwezinsukwana senzekile.

UBulpin (1986:459) usichazela ukuthi uma ukulo muzi waseMgungundlovu kuvela kancane ngaseNyakatho intaba eyi-1448 amamayela ukuphakama okuthiwa iNhlanzatshe, bese kuthi eceleni kwayo kuba nenye intaba ebizwa ngokuthi isiHlalo sikaManyosi. UManyosi wayedume kakhulu ngokukhuluphala nangokuminza kwakhe. Wayedla imbuzi yonke eyedwa ngasikhathi sinye ayiqede, aze aphuze nomhluzi wayo qede afune okunye. Wayethandwa kakhulu iNkosi uDingane.

Wayembiza uma kukhona izivakashi ukuze azithokozise ngokukhombisa leli khono lakhe lokudla imbuzi yedwa ayiqede.

Lo muzi owakhiwa iNkosi uDingane ngonyaka we-1829 ubuye ubizwe ngokuthi kuseMakhosini. Isizathu salokhu ukuthi amakhosi amaningi akwaZulu abusa aze akhothamela kule ndawo futhi namadlinza awo akule ndawo, singabala uZulu, inkosi eyaphemba isizwe sakwaZulu, uPhunga, uMageba, uNdaba, uJama, uSenzangakhona noDinuzulu.

3.2.2 UMUZI WASEBAQULUSINI

UKhumalo (1995:147) usilandisa ngabantu baseMangweni ababakhe eduze kwezintaba zaseHlobane. Babephethwe nguNtshosho oyindodana kaMangethe. UMangethe wayesekhothame ekhothamela emzini wakhe eNtshenteka ngasoBivane, endaweni manje osekuthiwa kusebaQulusini. Kuthe esabusa uNtshosho, wahlaselwa yiNkosi uShaka yabaxosha yase ithuma uNhlaka wakwaMdlalose ukuba azokhwakha ikhanda elibizwa ngokuthi abaQulusi kule ndawo. Abantu abakhe kule ndawo akubanga isizwe esisodwa, kwazise abanye babethunyelwa inkosi ukuba bazokwakha kule ndawo, kanti abanye kwakuyisizukulwane sikaMdlalose owayethunywe ukuba azokwakha ikhanda. AbaQulusi babeholwa izinduna, esingabala kuzo uSikhobobo wakwaSibiya benoMahubulwana kaDumisela.

URansford (1972) unikeza isizathu esihle sokuhlala kweNkosazana uMkabayi kule ndawo, uthi ngenxa yokuthi amakhosi amabili emva kokutholakala kwale ndawo ayengenabantwana ngakho kwabekwa iNkosazana uMkabayi kaJama ukuba kube nguyena ohlala kule ndawo. Lokhu kuyaphambana nokushiwo uMsimang (1982), yena okubona ukuhlaliswa kweNkosazana uMkabayi njengesu lokumqhelisa eduze kweNkosi uMpande owayesaba ukuthi angase amenze kabi. UMsimang ubeka kanje:

Ubabekazi uselithongo ngempela kuleli khaya. Ukumgudluza kungangilethela imikhokha ngempela, kokunye ngingabe ngisalibusa nakulibusa..... UMkabayi akalona lolu hlobo lwabantu

bokufakwa ekhwapheni, uMkabayi wuhlobo oluthanda ukwengamela izinto. uMkabayi usephenduke inyoka enobuthi, Nongalaza. Ungayifaka kanjani inyoka ekhwapheni lokhu izothi ingafudumala ikujikele ikungofoze na?

Isu alibona lingcono uMpande lokudedisa uMkabayi ayemsabisa okwenyoka, ukuba amkhiphe inxiwa le emajukujukwini. Wamtshela ukuthi ufisa ukuthi angamele amabutho azoqapha umngcele enhla nezwe ngaseDumbe. Umuzi owakhiwa, wakhiwa ezigodini zaseZungeni, phansi kwentaba iDumbe ngaseNtshonalanga. Indawo okwakhiwa kuyo kwakusetsheni likaMangethe khona kwelaseDumbe. Umuzi waqanjwa ngokuthi kuseMahlabaneni. Amabutho kaMkabayi ayengaphansi kwenduna uSiwangu wakwaMthethwa. Amabutho akwaZulu ahlalisana kahle nabakwaZwane ababekade bebusa kuleli zwe ngoba babazi ukuthi banqotshwa izwe lathathwa kubo. Umuzi waseMahlabaneni wakhula waba isithabathaba. Nakuba kwase kwakhiwe impela lapha kodwa kusobala ukuthi uMkabayi wayengakuthokozeli ukuba kule ndawo, ngoba wayethi uqulusile nje ezidindini zomtshiki.

Izwe laseDumbe kalifani nelingafelwa nkonyane eliphakathi nezwe, liyinkangala, liyashisa ehlobo kanti ebusika kumakhaza kakhulu. Yizwe lomtshiki. UMkabayi wayesekhulile, edinga indawo esithileyo angakhosela kuyo, yingakho-ke wayethi uqulusile nje lapha. Ukuliphindaphinda kwakhe leli gama lokuqulusa kwenza nabantu baliphawula baze baguqula igama lomuzi kwaba sebaQulusini. Namabutho kaMkabayi alichumisa leli lokuthi ayisiDindi Somtshiki. UMkabayi wahlala kule ndawo ezizwa engakhululekile ezibona equlusile waze wadlula emhlabeni waya kwelamathongo.

3.2.3

KWANGENETSHENI

Lona kwakungumuzi kaHhamu. UGuy (1994:16) uchaza uHhamu ngokuthi, wayezalwa uMpande, kodwa unina wayekade egane uNzibe umfowabo kaMpande. Kwathi emva kokufa kuka Nzibe kwaSoshangane, uMpande wangena umfelokazi wakhe. Ngokwesiko-ke uMpande wayevusa indlu yomfowabo, yingakho-ke uHhamu

aziwa njengendodana kaNzibe. Ngaleyo ndlela wayengasafanele ukuphatha umbuso wakwaZulu nakuba kunenkolelo yokuthi wayenesifiso sokuphatha. UGuy (1994:16) usilandisa ukuthi uHhamu wavumela umlungu uHerbet Nunn ukuba bahlalisane naye ngonyaka we-1860. UNunn wayeganwe ngamakhosikazi akwaZulu, wayengumhwebi. Wayesebenzisa izihlahla zethimba ezazitholakala eNgome. Kuyaphawuleka futhi ukuthi uHhamu wayeyisigqila sezinyembezi zikaKhwini.

Lokhu okungenhla kufakazelwa ukungakhothani kahle kukaHhamu neNkosi uCetshwayo. Uyathinteka ezizathwini ezadalela iNkosi uCetshwayo uhlevane mayelana nemithetho ayebekelwe yona eMlambongwenya ngenkathi ethatha ubukhosi. Ukuxabana kweNgobamakhosi ngaphansi kukaSigcwelegcwele kanye nebutho uThulwane elaliholwa uHhamu, kwaholela ekulweni kwala mabutho eMkhosini Wokweshwama emzini wenkosi ngonyaka we-1878. Kuthe uma uHhamu ebona ukuthi iNgobamakhosi ilubhincisele nxanye uThulwane, kwazise ukuthi leli kwakuyibutho lamadoda amadala kanti iNgobamakhosi kwakuyibutho lezinsizwa, wabe esethi uThulwane aluthathe imikhonto. Ngaleyo ndlela kwafa amabutho angama-60. Umthetho wawuthe akugwenywe ukuchithwa kwegazi kodwa uHhamu walichitha phakathi emzini wenkosi.

UDhlomo (1956) usilandisa kanje ngemisebenzi kaHhamu. Ziningi izigigaba ezenziwa amaNgisi echukuluza iNkosi uCetshwayo, kuthe iNkosi isithatha isinqumo sokuthi sebungamane buchitheke bugayiwe, uMnyamana kaNgqengelele wakwaButhelezi, uZibhebhu kaMaphitha kanye noHhamu bona babelokhu bengahambisani nokuthi kuliwe namaNgisi. Kuthe kodwa uma bebona ukuthi iNkosi ayisahlehleli emuva, uMnyamana noZibhebhu babamba iqhaza elibonakalayo empini yamaNgisi namaZulu. UHhamu yedwa okungezwakali kahle ukuthi wayenzani ngenkathi impi ibambene eSandlwana. Kuthe ziyishumi kuNdasa we-1879 uHhamu nabantu bakhe bahlubuka ngokusobala bazihlanganisa namaNgisi. Kuthe empini amaZulu ehlela ukuhlasela amaNgisi eNqabeni kaHawana, omunye umlandeli kaHhamu wazihogela lezo zindaba wase eyoluma indlebe amaNgisi.

Wathi ehlasela uZulu ngakusasa, wafika esezithela kumalunda, amaNgisi esemlindele. Wehlulwa-ke uZulu kule mpi.

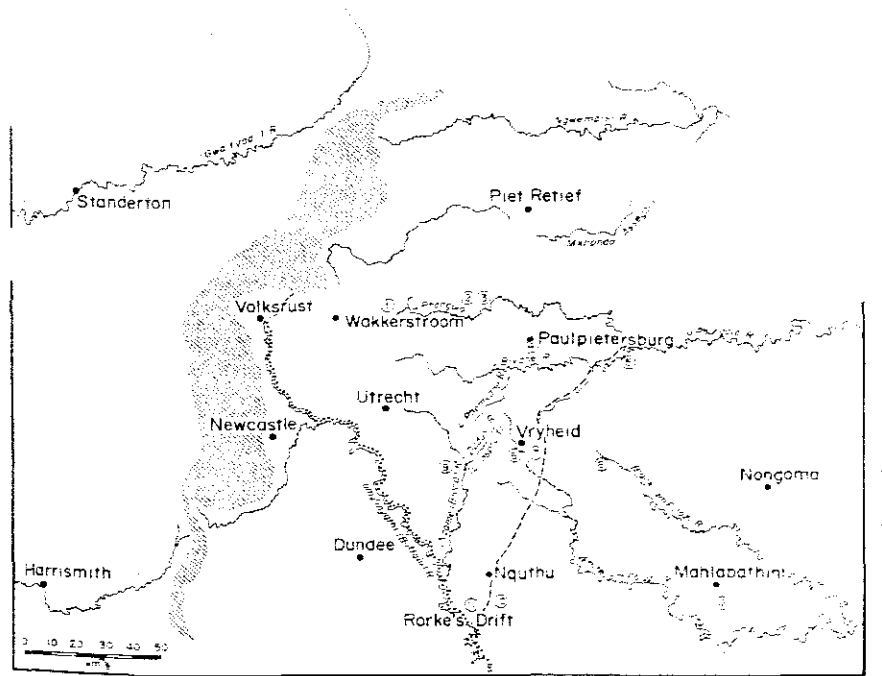
Emva kokuhlubuka, amaZulu amxosha uHhamu wabalekela eSwazini. UHhamu wathumela kuBuller ukuthi usecela ukubuya, akasafuni impi kodwa umnewabo uCetshwayo akamethembi, ngakho uthi akahlale lapho ekhona. UWood wathumela uKapteni uNorman Maclead awayephetha eZombuso eSwazini ukuba alande uHhamu. UHhamu wabatshela ukuthi isizwe sakhe sasisacashile eNyakatho nezwe laKwaZulu, wayefuna nokulandelwa amakhosikazi akhe angama-300 nezingane.

Kuthe emva kokunqotshwa kweNkosi uCetshwayo ngamaNgisi, wathathwa wayiswa phesheya, izwe laKwaZulu lasala lacandwa labelwa abantu abaningi. UHhamu wanikezwa umhlomulo ngokuhlubuka kwakhe kuCetshwayo. Wanikwa izwe elikhulu futhi elabe limumethe izwe eliphethwe uMnyamana owabe eyindunankulu kaCetshwayo.

UHhamu wahlasela abaQulusi zimbili kuMfumfu ngowe-1881. Nakuba abaQulusi babebancane ngenani kodwa bakwazi ukuyibamba impi isikhashana emzini kaHhamu kwaNgenetsheni. Emva kwesikhashana babaleka baya emfuleni uBivane lapho abaningi babulawelwa khona.

3.2.4. EMINYE IMIZI ETHOLAKALA EBAQULUSINI

Ikhona eminye imizi etholakala endaweni yabaQulusi. Le mizi akuxoxwanga kabanzi ngayo emlandweni, singabala, umuzi kaSekethwayo wakwaMdlalose umuzi kaNtshigwayo wakwaKhoza, umuzi kaSihayo wakwaNgobese, umuzi kaMbilini kaMswati, umuzi kaThinta. Le mizi uyiveza kanje uWebb benoWright (1987:xiii) emdwebeni.



1 Madlangampisi's *umuzi*

2 iNcaka Mountain

3 Luneberg

4 iDumbe Mountain

5 Mbilini's *umuzi*

6 Thinta's *umuzi*

7 Sekethwayo's *umuzi*

8 Ntshingwayo's *umuzi*

9 Mbemba's *umuzi*

10 Sihayo's *umuzi*

11 iSandlwana

12 uluNdi'

3.2

Lo mdwebo ukhombisa eminye imizi etholakala ebaQulusini kanye nezindawo lapho impi yamaZulu namaNgisi yadumelana khona.

3.3. IZIGIGABA ZOMLANDO EZENZEKA ENDAWENI YABAQULUSI.

3.3.1. IZIGIZABA EZEHLELA UMUZI WAKWAKHUMALO.

UKhumalo (1995:131) uwulanda kanje umlando wabantu bakubo. Ngesikhathi sokubusa kweLembe KwaZulu umuntu owayeyinkosana yabantu bakwaKhumalo kwakunguMagugu indodana kaGasa. Abafowabo bakaGasa kwabe kunguMashobana kanye noMagawozi (uDloko). UMagugu nabantu bakwaKhumalo bakha ezintabeni zaseBabanango kuhambe njalo kuze kuyofika eNondweni. Babakhelene nabakwaKhoza, abaseMachunwini, abaseZibisini, kanye nabaseMancubeni. Njengoba sazi ukuthi umndeni kawufakani mbedu, kanjalo nasemndenini wakwaKhumalo lwaba khona uqhekeko olwadala ukuthi kuze kuthuthukwe

ngokuhlukana bafuduke bayozakhela emanxiweni ahlukene. Bamshiya uMagugu bahamba noyise omncane uMashobana kanye nendodana kaMagawozi uBheje.

UDonda, enye yamadodana kaGasa wafika wakha umuzi wakhe ngaphesheya komfula iSikhwebezi wawubiza ngokuthi kuSezizibeni, ngakho-ke naye wagcina esaziwa ngokuthi unguDonda weZiziba. UBheje yena wakha umuzi wakhe eNgome wawuqamba ukuthi kuseTsheni likaBheje. USiwela, enye yamadodana kaGasa, kabange esafika yena kulolu fuduko, kodwa indodana yakhe uMlotsha, yakha umuzi wayo waSothulini eduze kwegquma Amaphondwana. Kwathi uMashobana yena wakha umuzi wakhe endaweni kusukela eSikhwebezi kuze kuyoshaya eMkhuze.

UMagugu wahlala eNquthu waze wahlaselwa yiNkosi uShaka. Inzalo yakhe namanje igcwele eNtinini ngaseBabanango, eDriefontein eMnambithi kanye naseTileha (Utrecht). UDonda wahlala nabantu bakhe eZizibeni ngaphesheya kweSikhwebezi kwaze kwafika isikhathi lapho ehlaselwa khona nguZwide ngoba ethi uvuse inyamazane yakhe iNkosi uShaka. Phela kungalesi sikhathi lapho uZwide ayesemkhankasweni wokubulala amakhosi anamandla ngokuwalutha ngobuqili nobuthakathi bese ewanquma amakhanda awafake endlini kanina uNtombazi. Waqala ngokulutha ngomuthi inkosi yakwaMthethwa uDingiswayo, kwase kulandela uDonda owayehlelelwe ijadu mbumbulu. UDonda wabulawa nendodana yakhe yokuqala kwathi enye enguMaqandela yasinda ngokuthi galo yephuka. Kuthe uZwide esefuna ukubulala uBheje, uMashobana wamvusa uBheje wamtshela ukuthi akabaleke nempela wasinda kanjalo. UMashobane wazidonsela amanzi ngomsele ngokuxwayisa uBheje ngoba kuthe imbazo ebilolelwe uBheje yabe seyidla yena. UZwide wabhodlela kuye wambulala ethi uvuse inyamazane yakhe.

UKhumalo (1995:133) usilandisa ukuthi uZwide ubulala uMashobane nje, wenza indodakazi yakhe umfelokazi, kwazise inkosazana kaZwide uNompethu yayigane uMashobane. Indodana kaMashobane ezalwa nguNompethu yayihlala kwaNdwandwe, ngakho nayo yabe isiyintandane ngenxa yemikhuba kayisemkhulu. Ukufa kwamakhosi amabili akwaKhumalo, uDonda noMashobana kwenza ukuthi abantu bakwaKhumalo babambane kakhulu.

Emuva kokubulawa kukaMashobana, uZwide wathuma uMzilikazi ukuthi ayomphathela abantu bakwaKhumalo eNgome. UMzilikazi owayesenenhliziyi enamahlule ngesenzo sikaZwide sokubulala amakhosi akwaKhumalo kanye nobaba wakhe, wacabanga iqhinga lokuziphindiselela kuZwide. UMzilikazi waya eNgome ukuze leli tulo lakhe lokuphindiselela isizwe sakwaKhumalo alibhunge nabantu bakwaKhumalo. Njengoba uMzilikazi wayekhulele kwaNdwandwe nje wayazi kahle ukuthi amabutho akhona anamandla ngakho ivukana elifana naye alisoze lalibona elidlalayo, wabona kungcono ukuthi athole usizo eNkosini uShaka ngoba nayo yayenesifiso sokuziphindiselela kuZwide ngokubulala kwakhe uDingiswayo eyemthanda ukudlula uyise.

Nakuba uMzilikazi waqala waxakeka ukuthi uzoliqala ngaphi iLembe ngoba uyaziwa ukuthi uhlobene noZwide, nokho lokho kukhungatheka kwathombuluka uma udaba eselubhunga noNoluju owayeyinhlozi kaZwide kodwa ebe engowakwaKhumalo. UNoluju wamcebisa ukuthi abaqale ngokuyozinikela eNkosini uShaka, emva kwalokho bese besho isifiso sabo sokuziphindiselela kuZwide. Leli qhinga lasebenza ngoba iNkosi uShaka yabemukela futhi yazimisela ukuthi ifake isandla ekufundiseni uZwide isifundo angasoze asikhohlwe. Nebala yagcina ibambene ngezihluthu phakathi kukaZwide noShaka. Yabambana kwaNgqokli kanye nasehlathini laseNkandla, uZwide wahlulwa kuzo zombili lezi zimpi.

3.3.2. UKUBULAWA KUKA PIET RETIEF .

Abasikhinindela umlando ababoni ngaso linye mayelana nembangela yokubulawa ngesihluku kuka Piet Retief. Kusobala ukuthi omunye ukhomba omunye esweni nomunye uvikela iso lakhe mayelana nalesi sigameko. Abanye babona iNkosi uDingane njengomholi owayenesihluku nowayengakwazi ukuhlalisana kahle nezinye izinhlanga, kanti abanye bambona njengomholi oqotho okwazi ukuvikela izwe lakhe uma esebona liphangwa ngobuqili.



3.3 Isithombe seNkosi uDingane Sicashunwe eKhalendeni (The Kingdom of the Zulu –2000)

UGillings (2002) usilandisa kanje mayelana nokufa kukaPiet Retief. UPiet Retief wafika eNatal ngenyanga kaLwezi onyakeni we-1837, wamukelwa amaNgisi eThekwini. Kuthe zinhlanu kuLwezi wavakashela iNkosi uDingane kaSenzangakhona emzini wakhe uMgungundlovu. Ekufikeni kwakhe wacela udadavu lwendawo. INkosi uDingane yakhombisa ukubazwela esicelweni sabo, kodwa yathi kufanele kuqala babuyise izinkomo ezantshontshwa abanye abafuduki. URetief wazihlangula lapho ngokuthi akusibo abantshontsha izinkomo zenkosi kodwa uSigonyela, nokho-ke bazimisele ukuthi bazilande izinkomo lezo.

Ngenkathi amaBhunu ayeholwa uDaniel Bezuidenhout ehamba eyothungatha uSigonyela, elinye ithimba eliholwa uRetief lehlela ezintabeni zoKhahlamba, kanti izinhlozi zikaDingane ziyababuka. Kuthe zizine kuNhlolanja uRetief nabantu bakhe ababengama-69 nezisebenzi ezingama-37 batheleka eMgungundlovu nezinkomo, kwase kwakhiwa isivumelwano sokunikeza izwe kubafuduki.

URattray noGreaves (2003) bona bawubeka kanje umlando, iNkosi uDingane yathi izobanika indawo uma beyilandela izinkomo zayo ezantshontshwa iNkosi uSigonyela. UPiet Retief wayamukela le nselelo. Kuthe esebuyela kwabanye abafuduki wabafica sebehlekazeke nendawo kuze kuyofika oThukela ngaphandle kwemvumo yakhe. Abanye abafuduki babebheke ngasoKhahlamba befuna amadlelo

amahle ezinkomo zabo. UPiet Retief waqoqa amadoda abalelwa emashumini ayisikhombisa angamaqhawe wahamba nawo ukuyobhekana noSigonyela. Ekufikeni kwabo kuSigonyela bamlutha ngokuthi bamphathele amasongo amahle kanti bambopha ngozankosi. Bambopha baze baqeda ukuqoqa izinkomo zeNkosi uDingane base bemkhulula sebehamba nezinkomo. INkosi uDingane ayikuthokozelanga ukuthi uSigonyela ushiywe ephila. Lokho kwawathelela isigcwagcwa eNkosini uDingane.

ULacour-Gayet (1977) uthi amaBhunu amukeleka kahle kakhulu emzini weSilo uDingane, lokhu kufakazelwa ukuthi amaBhunu akhombisa ukuthi wona ajabula kanjani ngosiko lwakubo, edubula emoyeni ehlezi emahhashini. NamaZulu agida eshaya ingoma, nawo ekhombisa amaBhunu indlela athokoza ngayo. Kukuwo lo mcimbi lapho iNkosi uDingane engaphoqwe muntu wenza khona isiphambano ephepheni elaliphethwe uPiet Retief. Lokhu kwenza kwakhe leso siphambano wayenikeza amaBhunu indawo eyingxenye yeNatal ukuba kube eyawo ngokomthetho.

INkosi uDingane yabe isimmema uPiet Retief ukuba bazoqhuba ukujabula kwabo lapho babezophuza khona utshwala. Nakuba uPiet Retief ayexwayisiwe insizwa yeNgisi eyayisebenzela uMfundisi Owen, wangena ngokuzethemba engahlomile endaweni eyayishiwo iNkosi, kwazise wayenikezwe isiqiniseko ukuthi isiko alivumi ukuba bangene behlomile. Kwathi kusekule kudelile, gwiqiqi, iNkosi uDingane washintsha, wamemeza wathi 'Bulalani Abathakathi!' Base bebulawa-ke, ngaso leso sikhathi. Izidumbu zabo zahudulelwa okhalweni lukaMatiwane lapho okwakubulawelwa khona abantu bese beshiywa khona ukuze badliwe amanje. Umfundisi u-Owen washaqeka ukubona abantu bebulawa ngesihluku esingaka, washiya isigodlo seNkosi ezinsukwini ezimbalwa emva kokufa kukaPiet Retief. Uyena owakwazi ukuhlaba umkhosi ngokwase kuvelele uPiet Retief.



UDerwent (2000:100)

3.4. Isithombe sethuna likaPiet Retief.

Kulo mlando owethulwa uLacour-Gayet (1977), kukhona okubuye kungezwakali kahle. INkosi uDingane yathi kufanele babuyise izinkomo ezantshontshwa abanye babo, uRetief uma ezihlangula usulela ngoSigonyela. Lokhu kuyamangaza kumuntu ofikayo endaweni. Khona manjalo uRetief usezimisele ukuyozilanda izinkomo kuSigonyela. Lokhu kuzihlangula kwakhe ngokusulela komunye kwenza abukeke engemsulwa. Futhi kwenza singabasoli nalaba abathi babentshontsha izinkomo zikaZulu. Lo mlando ubuye uthi, lathi elinye iqembu lisaye kuSigonyela elinye eliholwa uPiet Retief labe lijika libuya, kanti izinhlozi zakwaZulu ziyalibona. Ukufika kwalo nezinkomo kuyamangaza ukuthi labe selizithathephi uma lingazintshontshanga. Nakuba lo mlando ungakholakali, kodwa kuyavela ukuthi uPiet Retief nethimba lakhe babengamaqili, futhi bengathembekile. Akekho-ke umholi ohlakaniphile ongajabulela ukuhlalisana nabantu abanjalo.

USolwazi uMaphalala (2001:57) weneka amaphuzu anohlonze mayelana nembangela yokubulawa kukaPiet Retief nethimba lakhe, ubeka kanje:

- Abafuduki bamaBhunu (Voortrekkers) beqa imingcele yakwaZulu bangena ezweni leNkosi uDingane ngenyanga kaMfumu ngonyaka we-1837. Benza lokhu nje sebeke bazama ukuthatha izinkomo zeNkosi uDingane ngenkani emabuthweni abe ezidle kuMzilikazi kaMashobane. Kwasiza khona ukuba

amabutho agweve nazo emi ngezwi lokuthi ngeke anikele ngempahla yeNkosi ingashongo. Ngenkathi lo mbiko ufinyelela ezindlebeni zenkosi, yathukuthela yagana unwabu. Kwaqala inhlansi yokungawethembi amaBhunu anesibindi sokuyiqola endaweni yayo. Yisona sizathu sokuqala lesi esakha ubutha phakathi kweNkosi uDingane namaBhunu.

- Okunye futhi izinhlozi zeLembe lakwaDukuza, uShaka, ezabe ziholwa nguNongila Mabaso owaba ngowokuqala kwaZulu ukuthunywa yiLembe uShaka kwabaMhlophe eKapa, zabuya nombiko wokuthi abeLungu kabahambisani nhlobo nesiko lesizwe sakwaZulu lokwabiwa komhlaba. KwaZulu yiNkosi kuphela engumnikazi womhlaba njengoba uthathwa njengefa elivela kuMvelinqangi. Abantu banikezwa iziza bakhe, banikezwe amasimu balime, bese kuthi yonke enye indawo ibe amadlelo emfuyo yawo wonke umuntu. Ngakho konke lokhu abakunikezwayo basuke bebambele iNkosi umhlaba wayo, okuthi nxa umuntu emuka lapho kungene omunye endaweni yeNkosi ukuze asebenzise umhlabathi. AbeLungu babefuna indawo okuzoba ngeyabo, lapho iNkosi ingezukuba nazwi khona. Lokho kwakushayisana kakhulu nesiko lesizwe sakwaZulu. NaseSilweni uDingane akekho umuntu owabe ezobonakala esenomhlaba wakhe engadlulanga ezinduneni, zona ezimletha kuNdunankulu uNdlela kaSompisi Ntuli owabe engumlomo weNkosi. Naye wayengenzi lutho ingashongo iNkosi.
- UPiet Retief nethimba lakhe ngenkathi efika eMgungundlovu ukuzocela indawo yokuhlala, iNkosi uDingane yabeka umgomo wokuba bayilande izinkomo zayo eNkosini uSigonyela kuqala. Lokhu iNkosi yayikwenzela ukubona ukuthi laba bantu banamandla angakanani. URetief wahlasela wabuya nazo izinkomo kuSigonyela, kodwa kuthe uma ebona ubuhle bazo wabe esevukwa umhobholo, waba ngugombela kwesakhe. Wahambisa eNkosini uDingane lezo ezincane nezondile. INkosi uDingane yabubona lobu buqili nobugovu kepha yanquma ukuba ufelaphakathi kuhle kwebutho likaZulu. Besaqhinqile belinde impendulo eNkosini ngomvuzo wabo, kwahlwa. Kuthe

phakathi kwamabili ogqayinyanga babona uRetief nabathile becathama bezungeza umuzi weNkosi. Isiko lakwaZulu lalikhathatha njengokuthakatha lokhu nokusigwebo sakho kungukufa. Lokhu kufakazelwa nguRattray noGreaves (2003:155) bona ababeka kanje:

The Zulu folklore reveals a little -known event that would partly explain Dingane's treatment of Retief. The Boers had ridden their horses round Dingane's sleeping quarters, (a forbidden area) under cover of darkness. When challenged, the Boers denied responsibility but could not explain the horse droppings and footprint. The Zulus possibly thought the Boers might attempt to assassinate Dingane.

[Umzekeliso wamaZulu uvumbulula isigameko esingaziwa kahle kodwa esingaba imbangela yokuthi iNkosi uDingane imphathe ngalolu hlobo uRetief. AmaBhunu agibela amahhashi awo ezinzulwini zobusuku azungeza isigodlo esilala iNkosi uDingane (indawo olungabhadwa yinoma ubani kuyo). Kuthe uma ebuzwa amaBhunu, aphika ukuthi aphathelene nalesi senzo, kodwa ahluleka futhi ukunikeza incazelo ukuthi kwenzeka kanjani ukuthi kubonakale ubulongwe bamahhashi kanye nezinsalela zezinselo zamahhashi kule ndawo. Kungenzeka ukuthi amaZulu acabanga ukuthi amaBhunu ebezama ukusocongwa iNkosi uDingane.]

Umqulu wolwazi kwezokuvakasha wesiShayamthetho sikaHulumeni wakwaZulu (A visitors' guide to the KwaZulu Legislative Assembly:9) uyakufakazela lokhu:

According to the Zulu culture sneaking on someone's property or premises is regarded in a very serious light and the sneaker is viewed as a wizard (umthakathi)

[Ngokosiko lwesiZulu ukuzulazula emagcekeni enye indoda kuthathwa njengecala elibi, lowo otholakala ezulazula uthathwa njengomthakathi.]

Yiso lesi sizathu esenza iNkosi uDingane athi mababulawe oRetief nethimba lakhe lamadoda ayikhulu nanye, emva kokuba ebahlakaniphele ngokuthi bashiye zonke izikhali zabo ngaphandle komuzi njengesiko lakwaZulu, ukuze babonakale ukuthi kabezile ukuzohlasela.

Okushiwo nguSolwazi uMaphalala kuyezwakala. Nokho kuyakhomba ukuthi iNkosi uDingane yayivele iwathukusele induku emqubeni amaBhunu ngenxa yezenzo zawo zobuqhawe, elanda izinkomo kuSigonyela kanye nokungathembeki, ezikhethela ezinhle kuzo, yena bese emnika ezizacile. Ukushiya kwabelungu izikhali ngaphandle kwakungeyikho ukubahlakaniphela kodwa kwakuqhutshwa isiko lakwaZulu lokuthi akufanele ungene uhlomile emzini womnumzane. Kukhona futhi ukushayisana kwamasiko okwenzeka lapha, abeLungu babengalazi leli siko lamaZulu lokuthi akufuneki ukuthi babonakale behamba ngaphandle ebusuku, nokuthi uma benza njalo sebezothatheka njengabathakathi abafanelwe isigwebo sokufa. Yingakho baziphumela ukuhlola amahhashi abo ebusuku kanti sebeyinyathele emsileni kuDingane owayevele engasabenamele neze. Kuliqiniso futhi ukuthi ukuphambana kosikompilo mayelana nokwabiwa kwezwe nakho kwababangela isigcwagcwa abelungu. Njengayiphi iNkosi yona enganikela ngezwe ingasalwanga nakulwa, kwaZulu kwakwaziwa ukuthi izwe liyafelwa.

3.3.3 IMPI YAMABHUNU NAMAZULU ENCOME

ULacour-Gayet(1977) uwulanda kanje umlando wale mpi. Ukubulawa kukaPiet Retief ikhona okwaba yimbangela enkulu yale mpi yamaBhunu namaZulu. Izinyane lemvubu kalidliwanga yingwenya kwacweba iziziba. Lokho amaZulu akwazi kahle, kungalesi sizathu-ke aqhubeka nokuwahlasela amaBhunu. Mhla ziye-17 kuNhlolanja kwahlaselwa amaBhunu eBlaawkraus lapho amaBhunu aficwa engazelele bawabulala wonke kwavalwa ngehlahla.

Zaqhubeka iziqubu zokuhlasela, kwaze kwezwela emaBhunwini. AmaBhunu ayeselinyalelwe abesilisa abangama-40 nabesifazane abangama-56, kanti izingane eziyi-182 nezisebenzi zabo ezingamalawu ezingama-200 zabe zibulewe. Izinkomo eziyi-25000 zazithunjiwe. AmaBhunu kwakungaselula ukumukela ukuthi ehluliwe, ngoba ngisho ayengakwenza lokho kodwa ayengenakuhamba nezinqola zawo ngoba kwakungasekho zinkabi zokuzidonsa. Ngakho amaBhunu anquma ukuhlala azame

ukuzivikela. UMaritz wakha inqaba (Laager), amaZulu agcina ekhathala ukuhlasele le nqaba.

UGillings(2003) usilandisa ukuthi uPortgieter no Uys baqokwa ukuba kube ibona abazophatha lo mkhankaso wokuzivikela. U-Uys wabulawa amaZulu ziye-6 kuMbasa we-1838. Isimo samaBhunu saya ngokuya siba sibi, uMaritz wagula washona, kwaba nokuntuleka kokudla, bahlaselwa izifo, okukhulu kwakuwuvale lokuphelelwa insizi yabo yokudubula. Kuthe zingama-22 kuLwezi kwafika u-Andries Pretorius, waqokwa ukuba abe umlawuli nomdidiyeli wamabutho, nebala izinto zashintsha.

Kwakuthi njalo ngokuhlwa kwakhiwe inqaba. USarel Cilliers wayephindaphinda umkhuleko ekuseni nasebusuku. Mhla ziye-7 kuZibandlela uPretorius noCilliers nabalandeli babo benza isifungo kuNkulunkulu sokuthi uma ebasizile bamnqoba uZulu, bayombonga ngokuthi bamakhele indlu yesonto. Kuthe ziye-15 kuZibandlela izinhlozi zamaBhunu zawatshela ukuthi impi yamaZulu isinyathele amasimba abantwana. AmaBhunu ayesakha inqaba yawo ngokuxhuma izinqola eziye-64, babeka nombayimbayi ababili.

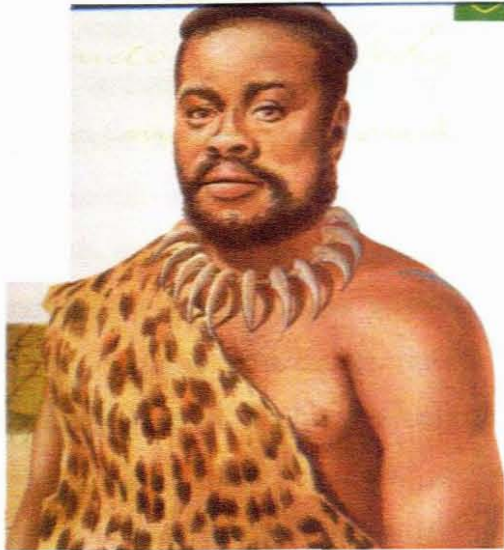
Mhla ziye-16 kuZibandlela entathakusa wahlasela uZulu ngamabutho ayizinkulungwane ezibalelwa kweziyishumi kuya kweziyishumi nanhlanu. AmaBhunu abayeka basondela, yase idudulana-ke. Emva kwamahora amathathu izinkulungwane ezintathu zamabutho akwaZulu zase zifile, amanye amabutho ahlehla. Umfula iNcome waba bomvu igazi, yingakho le mpi ibizwa ngokuthi 'Impi yaseMfuleni weGazi.' AmaBhunwini babili abafayo kwase kuthi u-Andries Pretorius wasinda ngokulambisa. Indawo lapho impi yayibambanele khona yagcina isigcwele amathambo, yase yethiwa igama lokuthi uKhalo Lwamathambo.

Emva kwempi yaseNcome amaBhunu aqonda eMgungundlovu, emzini weNkosi uDingane, afika itshe selome inhlama, uDingane esebalekile washisa nesigodlo sakhe. AmaBhunu aqedela ukushisa okusasele. UMpande umfowabo kaDingane,

wavivisa amabutho akhe ayizi-17000 wacela nosizo emaBhunwini. Kuthe ngonyaka we-1840, amabutho kaMpande amnqoba uDingane empini yaseMaqongqo.

3.3.4 IMPI YAMANGISI NAMAZULU

UGuy (1994) uyibeka kanje imbangela yempi yamaZulu namaNgisi. Ziningi izizathu ezaba yimbangela yokuthi igcine ibambene ngezihluthu phakathi kwamaNgisi namaZulu. Isikhathi sokubusa kweNkosi uCetshwayo kwakuyisikhathi esasinokuxokozela okukhulu. AmaNgisi engogobhela kwesawo, efuna ukuqhwaga umcebo waseNingizimu Afrika. Kusukela ekutholakaleni kwedayimane eNtilasifali, amaNgisi abona ukuthi kungangcono ukuthi kube yiwo wodwa aphele kuwo wonke amadolobha aseNingizimu Afrika, lokhu kwakuzokwenza ukuthi amaNgisi akwazi ukushaya imithetho, balawule ukuze umnotho okula mazwe bawusebenzisele izidingo zabo. AmaNgisi ayeseNingizimu Afrika ayefuna umnotho ukuze akwazi ukuzimela anganciki eNgilandi. Umuntu owaqokwa ukuba enze lo msebenzi kwaba nguTheophilus Shepstone owayaziwa kakhulu kwaZulu ngokuthi nguSomtsewu kaSonzica. Lo msebenzi wawumfanele uSomtsewu lo ngoba wayesehlale kakhulu kwelakwaZulu futhi ezethembile.



Sicashunwe eKhalendeni (The Kingdom of the Zulu-2000)

3.5 Isithombe seNkosi uCetshwayo kaMpande, inkosi eyayiphethe ngesikhathi sempi yamaNgisi namaZulu.

INkosi uCetshwayo wabekwa esihlalweni sobukhosi ngosuku lwesithathu kuMandulo we-1873 ebekwa uye uTheophilus Shepstone. Ekubekweni kwakhe wabekelwa imithetho ethile. Singakuphawula nje ukuthi kwakuqala ngeNkosi uCetshwayo ukuthi iNkosi ishayelwe imithetho ngabanye abantu, kungabi iyona eshayela abantu imithetho. UDhlomo (1956) uyasibalela le mithetho kanje:

- Makuphele nya ukubulawa kwabantu bebulawela ize
- Makungabi bikho noyedwa umuntu wakwaZulu oyolahlwa icala engazange anikwe ithuba lokuziphendulela afakazelwe nangofakazi bakhe. Nxashane limlahlile icala abenelungelo lokulidlulisela eNkosini uCetshwayo.
- Makungabi bikho muntu obulawayo ngaphandle kwemvume yenkosi lapho selimlahlile icala, lamlahla nalapho eselidlulisile.
- Amacala amancane afana nawokweba, isijeziso kube yinhlawulo kuphela, kungaze kubulawe umuntu.

UGuy (1994:48) esilandisa ngalo mlendo, uyakuphawula ukuthi kakuhlukene nokuthi iNkosi uCetshwayo yayicushiwe ngale mibandela eyayibekelwe yona. AmaNgisi wona ayeqhubeka ezenzela akuthandayo, okuhambelana nomhobho lo wawo. Ngenyanga kaMbasa we-1877 uShepstone waqhawaga iNtilasifali emaBhunwini. Uthe esuka wabe esezama ukuzincengela emaBhunwini ngokuxazulula ngokwenzelela umbango womngcele phakathi kwamaBhunu namaZulu. Lokhu kwenzelela kwakhe kwenza ukuba izithunywa zakwaZulu zimtshele ezikabhoqo ngobunyoka abenzile ebe ekade ezibiza ngomngani weNkosi uMpande. Kusuka lapho uSomtsewu wathumela imibiko engeyiyo ngeNkosi uCetshwayo, enzela ukuba abukeke enobudlova futhi egqilaza abantu. INkosi uCetshwayo yayingazimisele ngempi, ngakho yazama ukuxazulula indaba yomngcele ngokuthi acele uMbusi waseNatal uHenry Bulwer ukuthi alucubungule yena lolu daba. Ekulucubunguleni kwakhe umphumela wavuna amaZulu, kodwa kuthe uma uFrere ewuthola lo mphumela wakhetha ukuwuhlaba inhlali angawudluliseli kumaZulu. Kwaze kwaphela izinyanga ezinhlanu. Ngalesi sikhathi yena wayeqhubeka ezilungiselela impi, ecela amabutho eNgilandi. Kuthe ziye-11 kuZibandlela we-1878 uSomtsewu ewumlomo kaFrere wawatshela amaZulu umphumela wokucubungula umngcele

ukuthi utheni, wase ekuhlunganisa lokhu nokubanikeza umnqamulajuqu ofuna inhlawulo ngamacala akwaZulu, ufuna futhi kuhlakazwe amabutho, lokhu kwenzeke ezinsukwini ezingama-30, uma lokhu kungenzeki amaNgisi azohlasela kwaZulu.

UDhlomo (1956) uzeneka kahle izizathu ezadalela uCetshwayo uhlevane mayelana nemithetho ayeyibekelwe ngenkathi ethatha ubukhosi, uyibeka kanje:

- Izintombi zeNgcugce ezanqaba ukugana ibutho uThulwane elase likhulile, eziningi zalezi zintombi zakhetha ukufa kunokugana amaxhegu zishiye amasoka ezazizikhethele wona.
- Ukuxabana kwebutho lezinsizwa iNgobamakhosi ngaphansi kukaSigcwelegcwele kanye nebutho lamadoda, uThulwane ngaphansi kukaHhamu. La mabutho alwa eMkhosini WoKweshwama emzini weNkosi uCetshwayo ngonyaka we-1878. Kuthe uma uHhamu ebona ukuthi luyagoba uphondo ngaseqenjini lakhe wase ethi uThulwane aluthathe imikhonto. Ngaleyo ndlela kwafa amabutho angama-60
- Ukucherna kukaTheophilus Shepstone ngenkathi ethi uxazulula umbango womngcele phakathi kwamaZulu namaBhunu, lokhu kwenzelela kwakhe ngasemaBhunwini kwamenza wanyamanambana kumaZulu.
- AmaBhunu ahlala ezweni labaQulusi aqala ukunqwaha nezwe laseZungwini, yize ayazi kahle ukuthi abafica bakhile.
- UMbilini kaMswati owayenenkinga yokwebela amaBhunu kanye nawo amaSwazi futhi enezenzo zobudlova. AmaBhunu agcina ethi uCetshwayo akamjezise.
- Isigigaba sokubulawa kwabafazi bakaSihayo ababegile umhlola bakhuleliswa ngamanye amadoda ase ebalekela esiLungwini, kanti uMehlokazulu indodana kaSihayo nabafowabo ababili uBhekulu noThekwana bazobalandela babalande bese bebabulala.
- AmaNgisi ethumela incwadi engumnqamulajuqu ethi iNkosi uCetshwayo ayilethe kubo uMbilini kanye noMehlokazulu nabafowabo ukuba kuzoqulwa icala labo, qede bajeziswe. UCetshwayo kufanele ayekela amabutho aganwe kuphele ukubulawa kwabantu, bese kuthi abafundisi ababaleka ezinyangeni

ezedlule bavunyelwe babuye. INkosi uCetshwayo yanqunyelwa izinsuku ezingama-30 ukufeza lezi zidingo uma ehluleka impi iyeza.

Izikhulu zakwaZulu zake zafakana imilomo ngalo mnqamulajuqu wamaNgisi, abaningi bavumelana neNkosi uCetshwayo ukuthi mayihlome ihlasele. Ababengahambisani nokuyihlomisa kwabe kunguMnyamana kaNgqengelele, uZibhebhu kaMaphitha kanye noHhamu kaMpande. UCetshwayo waya oLandandlovu lapho ayeyobikela isizwe khona ngomnqamulajuqu wamaNgisi kanye nesinqumo asebesithathile bona njengezikhulu zombuso wakwaZulu. Kwakhethwa uNtshingwayo kaMahole ukuba abe umholi nomdidiyeli wayo elekelelwa uVumindaba kaNtethi.

ULaband noJeff (1992) bachaza lo mnqamulajuqu owashiwo uSomtsewu uSomlomo kaFrere owakhishwa ziye-11 kuZibandlela we-1878 njengowawunesihluku esikhulu. Ukuveza obala ukuthi ukuba uCetshwayo wake wawuvuma kwase kungukufa kwesizwe sakwaZulu. Nebala uCetshwayo nabeluleki bakhe abakuvumanga ukudonswa ngekhalala ngabaMhlophe. Kuthe ziye-11 kuMasingana we-1879 ekupheleni kwalo mnqamulajuqu amabutho amaNgisi eholwa uChelmsford aqala ahlasele izwe lakwaZulu.

3.3.4.1. AMALUNGISELELO OKUHLASELA

Ziningi izimpi ezithinta amaZulu okuxoxwa ngazo kulolu cwaningo, ngakho kubalulekile ukuthi sibone ukuthi amaZulu azilungiselela kanjani ukuya empini. UMsimang (1975:338) usilandisa kanje mayelana namalungiselelo enziwa inkosi ngaphambi kokuba ihlasele. Inkosi kufanele iqale ixoxisane nesigungu sezinduna nezikhulu zezwe kwazise injobo enhle ithungelwa ebandla. Lokhu kuxoxisana, kwakungeyikho nje ukubika, kodwa inkosi yayifuna ukuzwa uvo lwezikhulu zayo ngaphambi kokuthi ihlasele, kangangokuthi uma zithi azihambisani nombono wenkosi, inkosi yayinqaqhubeki nokuhlasela. Kusobala ukuthi inkosi yayingesiye undlovukayiphikiswa.

Uma isigungu sezinduna sivumile, inkosi yayiphuma elawini iyolala endlini engenhla, indlunkulu, lapho kunenkatha yobukhosi kanye nazo zonke izimfihlo zobukhosi. Lokhu bekwenzelwa ukuthi inkosi ikhothwe amathongo, ayikhanyisele nangamaphupho ukuthi ngabe iyophumelela yini ukunqoba izitha. Uma amaphupho enkosi emabi, sekuzobizwa inyanga yempi iyenzele izihlanzi. Inkosi isizophalaza, igqume ibuye igeze ngezintelezi. Kuzothi lapho isiphupha amaphupho amahle bese iqunga isibindi ithumele izwi lokuthi 'mayihlome.'

Inyanga yempi ihlale imatasatasa kusukela ngalesi sikhathi inkosi izilile. Inyanga isuke ithaka intelezi enamandla yokuchela izinkunzi ezimbili ezimnyama, enye imele impi yasekhaya kanti enye imele isitha. Lezi zinkunzi zizoqhathwa zilwe, uma kuhlulwa eyasekhaya kusho ukuthi impi yasekhaya izohlulwa, ngakho inyanga kusadingeka iqhubeka isebenzise amanye amakhubalo entelezini ukuze kugcine inqotshwe eyesitha. Uma isihluliwe sekuzophuma izithunywa zakomkhulu kuhwelela, ziphethe izihlonti zomlilo zihambe zimemeza zithi "Uthi okaNdaba ayihlome, amabutho onke aphelele endaweni ethile."

Kothi kusa imbiza ibe isizwiwa ngothi ezigabeni. Indunankulu yempi isizobiza zonke izigaba zamabutho ukuze kubonakale ukuthi impi iphelele yini. Inyanga isizobasa umlilo esangweni iwulumbe, iwubhile, wehlule ngisho usuthelwa ngamanzi, phinde ukucisha. Kuwo lowo mzuzu amabutho adumela inkunzi emnyama yemibengo ayayishuphula. Njengoba le nkunzi ibulawa ngezandla nje, akufanele yenze ingozi enkulu ngoba lokho kulibika elibi. Uma isifile izokwethiwa ihlinzwe isashisa. Sekuthathwa amacwiyo ale nkunzi exutshwa nomuthi wokuncinda. Sekufakwa odengezini kubekwe kulo mlilo. Asezoncinda onke amabutho ehlomile, ege udengezi lolo. Ngesikhathi beqa inyanga ibachela ngentelezi isebenzisa umshanelo.

Uma isiphothulile inyanga, kuthatha induna yempi, isiphethe inkatha yesizwe kanye nenduku yomzimana ekhomba amabutho. Isizoqala-ke ihlele impi, ithathe amabutho amadala iwafake phakathi abe isifuba semp, kuthi amabutho asemancane abe izimpondo. Ngemuva sekuzogqishwa ngemithelela ezobheka ukusonteka kwempi.

Ithi ingaqeda induna kubuye inyanga isizobashunqisela ngezinyamazane ezifana negogo, inzinga, insele bese kuhlonywa izinti zomshanelo ekhanda. Lezi zinti zicwiliswe entelezini. Induna isizowayala amabutho ukuthi alwele ukufa nokunqoba. Isizokhukhula –ke impi isiphikelele kubafo, ihambe njalo ingaphinde ibheke emuva. Ekufikeni kwayo kwelezitha yenza isikhungo bese ishunqiselwa yinduna yempi.

Ngenkathi impi ihlasela izinhlozi zisuke zithe chithi saka, zihlola izitha, zide ziletha imilayezo enduneni yempi kanti eminye iya koMkhulu ukuze phela nenkosi ibekwe esithombeni ngesimo sezinto. Impi iquba khona kwelezitha ukuze izivimbezele entathakusa. Kuye kuthi uma isizodumelana imbongi ibongele icela kwabaphansi amandla okunqoba qede ithi qekelele izifunele ishashalazi lapho izobukela kahle khona zidumelana.

Ibutho aliphathi izikhali nje kuphela uma liya empini, kodwa liphatha uphondo olunogume olungumphako, ligaxe olunye uphondo olugqishwe umhlabele obheke abephukayo nabathola amanxeba amabi.

Iqhaza elibanjwa abesifazane ngesikhathi impi iphumile libalulekile ngoba lisamkhuleko wokunxusela amabutho asempini. Abesifazane basala bephendukezele izidwaba, benzela ukuba izitha zinqotshwe. Omdala ekhaya uthatha isigubhu senhlwayelo nomshanelo, atshale egcekeni, ehamba ekikizela kancane. Umshanelo phela owokucela uxolo, kanti imbewu eyokushweleza. Ngenkathi omdala ecela uxolo omakoti bona babephendulela amatshe okugaya bawaqandule. USolwazi uMaphalala (1998:60) usichazela ukuthi abesifazane babemisa icansi elimele ibutho elithile elisempini, ngale ndlela balicelela ukuba lingasali empini. Ukuwa kwecansi kuchaza ukuthi lowo ebelime endaweni yakhe usefile.

Amakhosi akwaZulu ayelilandela leli siko lokuhlasela ngaphandle kweNkosi uShaka. ILembe lalikholelwa ukuzibambela mathupha empini, lingathumeli indunayempi, futhi lalingaxoxisani nezikhulu zombuso ngaphambi kokuhlasela. Kuyasolisa ukuthi

lokhu kulishaya indiva isiko kweLembe, ikhona okwalilethela umkhokha wokuthi liphendukelwe abafowabo kanye nenduna yalo ethembekile, balisoconga.

3.3.4.2. IMPI YASESANDLWANA

Impi yaseSandlwana yayihlelwe ngezigaba ezine; esokuqala sakanisa ngasezibukweni loThukela eduze nolwandle, esesibili sikudebudeze nje naso lesi, esesithathu singamamayela ayisishiyagalombili kuya eNqabeni kaHawana. URansford (1972) usibikela ukuthi esinye isigaba sempi sasigobe amadlangala eLuneburg, uWood yena wabekwa e-Utrecht ukuthi aqaphe khona. Ngenkathi iNkosi uCetshwayo inxusa ukuthi amaJalimane asuke eLuneburg, uWoods wawuhlukanisa umbutho wakhe ukuvikela idolobha. UWoods wavumelana noChelmsford ukuba ahambahambe ezweni lakwaZulu ukuze awafake amanzi emadolweni. Kulolu hambo babehamba behlasela uZulu, bemchukuluza ukuze abahlasele, kodwa baphuma inqina kamabuyaze ngoba abazange bawabone amabutho kaZulu.

ULaband noJeff (1992) basilandisa ukuthi uChelmsford wavivinya amandla empi yakhe ngokuhlasela isizwe samaQungebe ngaphansi kwenkosi uSihayo kaXongo Ngobese ziyi-12 kuMasingana we-1879. Umuzi wenkosi uSihayo wawusosebeni lomfula iBatshe, phakathi kweShiyane neSandlwana. Lo muzi wahlaselwa, wehlulwa, kwazise amabutho amaningi ayesekeMkhulu elungiselela impi. Nokho imithonseyana eyayikhona ayithandanga ukufisa okwamanina, akwazi ukubulala abelungu ababili kwalimala abayi-17; kumaZulu kwafa abangama-30. AmaNgisi ashisa indawo ehleli abantu okuthiwa kukwaSokhexe. Lokhu kwawathokozisa kakhulu amaNgisi ecabanga ukuthi uZulu uzophaka impi enkulu bese ehlasela, kodwa kwavele kwacweba isiziba nje. Kuthe zingama-20 kuyena uMasingana uChelmsford waphinda wahlasela uMatshana kaMondise iNkosi yakwaSithole, emva kokulunywa indlebe ukuthi iNkosi yakwaSithole iqoqe amabutho iwaqoqela eMangeni naseQhudeni.

URattray noGreaves (2003) bathi mhla zingama-21 kuMasingana we-1879 uChelmsford wathola umbiko wokuthi uZulu wayesesondele evela oLundi. UChelmsford wabe esethumela ibutho ngaphansi kukaMaja Dartnell eMangeni ukuyiqinisekisa le nzwabethi. Le ndawo ingaphansi kweNkosi uMatshana kaMondise. UDartnell wahluleka ukuhlaseka uMatshana, kuthe uma kuhlwa uZulu wabasa imililo yaqaqela igquma laseMangeni, lokhu kwenza ukuthi uDartnell acabange ukuthi impi kaZulu yayiqoqene kule ndawo ngempela. UDartnell wabe esebikela uChelmsford ecela namanye amabutho. UChelmsford waphendula ngokuthi athumele ingxenye yamabutho amaNgisi, naye futhi wahamba nawo; kanti akabuzanga elangeni ukuthi impi enkulu yamaZulu yayikanise esigodini saseNgwebini esasiqhele ngamakhilomitha ayishumi ukusuka entabeni iSandlwana.



uDerwent (2000: 92)

3.6 Isithombe sentaba iSandlwana lapho amaZulu anqoba khona amaNgisi

UDhlomo (1956) uchaza intaba iSandlwana ngokuthi izishaya sandlu eyiqhugwane, yingakho yanikwa leli gama lokuthi 'iSandlwana'. Amabutho eNkosi uCetshwayo ayelwa ngawo le mpi kwaku-Ulundi, Indluyengwe, Uve, uDlokwe, uGqikazi, uDududu, iSangqu, uKhandampemvu, uMxhapho, iNdlondlo, uMbonambi, uMthuyisazwe, iNgobamakhosi, noNokhenke. Esewonke la mabutho ayengaphezu kwezi-20 000.

Impi yakwaZulu yayilele esigodini saseNgwebini, kodwa ibutho loMcijo labonakala ezansi kwentaba iNquthu, amabutho amaNgisi ayegibele amahhashi eholwa

nguSomtsewu, alibona leli butho aqonda kulo, engayiboni impi lena eyayilele uwaca phansi. Athi amaNgisi uma edubula, yavuka impi enkulu yakwaZulu lapho izwa ukuduma kwesibhamu. Yawathelekela amaNgisi kwancane indawo, abona amaNgisi ukuthi ayingangawo, ahlehla. AmaNgisi angena acasha odongweni lwesiwa okuthiwa iNyoni, ase ephenduka edubula. Avimbanisa impela lapho waze wathi ukuhlehla uZulu, ekuhleleni kwakhe amabutho amaNgisi akhumbula ukuthi ikamu lawo labe lingavikelwe muntu, ase enikela kulo. Nakhona lapho ekamu afika adubula kwaze kwaphela izinhlamvu, elokhu ezile uZulu kuhle komfula ungenisa. Yanqotshwa impi yamaNgisi eSandlwana.

Izidumbu zamaNgisi zabhotshozwa eziswini ngoba uZulu wayekholelwa ukuthi uma engakwenzi lokho uzovuvuka. EzakwaZulu izidumbu bazimbela imigodi embalwa bazifaka ndawonye. Nakuba ahlulwa amaNgisi empini yaseSandlwana, kodwa maningi amabutho nezingwazi zakwaZulu ezasala kule mpi, esingabala kubo oPhuzukumila kaPhango, uKhekhheke kaNtshangase, oSandanezwe kaSibhiza wakwaNtuli noNkontshela kaMakhathini. Entabeni iSandlwana kukhona isikhumbuzo samaqhawe akwaZulu asala kule mpi, lesi sikhumbuzo sithatha isimo sesigqu okwakungumgexo wobuhlalu owawunikezwa amabutho akhombise ubuqhawe obubabazekayo empini.

3.3.4.3. IMPI YASEZIBUKWENI

UDhlomo (1956) usilandisa kanje ngempi yaseZibukweni. Kuthe esebona amaNgisi ukuthi selugobile uphondo ngakuwo, abaleka awela uMzinyathi awela eZibukweni likaJimu, aze ayothleka enqabeni encane ngaphansi kwegquma laseShiyane lapho kwabe kukanise khona abeLungu. USobantu wayeyalezile kuCetshwayo ukuthi amaZulu aze angangeni ezindaweni zabamhlophe, ukuze kucace ukuthi uZulu ulwe ngoba ezivikela ehlaselwa ezweni lakhe. INkosi uCetshwayo yayiwadlulisele la mazwi kubaphathi bempi. Kuthe lapho isigqibukile eyaseSandlwana amanye amabutho engasayibambanga, avuka indlobane eselandela amaNgisi ewela uMzinyathi. La mabutho kwaku-Ulundi noGqikazi, awushaya indiva umyalo

wenkosi. La mabutho ayeholwa iNkosana uDabulamanzi kaMpande, umfowabo kaCetshwayo.

URattray noGreaves (2003) bayithamunda kanje eyaseShiyane. Kwathi seliyozilahla kunina elangomhla zingama-22 kuMasingana we-1879 zafika ezishaqisa umzimba eShiyane zokuthi lugobile uphondo emaNgisini eSandlwana, nokuthi uZulu usesendleleni eza eShiyane, uChard benoGonville Bromhead babona ukuthi abazukwazi ukuzisindisa ngokubaleka, kwazise ukuthi amabutho angama-30 ayelimele elashwa esibhedlela. Balekelelwa uDalton ukwakha inqaba yabo ngokunqwabelanisa amasaka ombila kanye namabhokisi amakhekhe abazungeza. Kulo mbhidlango babelekelelwa ngabansundu abangama-300 beholwa ukapteni uStevenson. Lo mholi kanye neqembu lakhe bacela empunzini ngenkathi iqhamuka impi kaZulu. Bona abayibambanga le mpi.

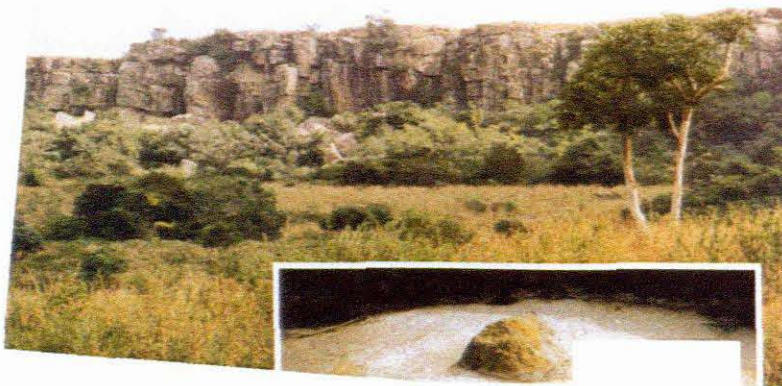
UBulpin (1986:462)uwulanda kanje lo mlando. Indawo eyayivikelwa lapha kwabe kuyisibhedlela nesitolo. Abantu ababevikela le ndawo babeyi-139, lesi sibalo sibandakanya neziguli ezingama-35. Amabutho ayelwa lapha nhlangothi zombili kwakungamaqhawe isibili. AmaNgisi ayesezwile ukuthi kwenzekeni eSandlwana, ngakho ase akhe inqaba angena phakathi. Izindlu zeMishini zaguqulwa zenziwa isibhedlela. Kukuyo le ndawo lapho yaqala yabambanela khona, kwavela ubuqhawe nobungcweti obukhulu kumaNgisi ngenkathi amaZulu esethungele le ndlu ophahleni.

AmaNgisi akwazi ukuphuma ngobuciko aya kwenye indlu ayesezolwela kuyo. Nakuba ayembalwa kodwa adubula kwaze kwabomvu izibhamu. Namabutho akwaZulu alwa lapho, alwa ubusuku bonke ehlasela ephindelela, kusukela ligamenxe ihora lesine ntambama, kwaze kwampondozankomo ngosuku olulandelayo, kodwa phinde ukuyithumba inqaba leyo, phinde bawanqobe amaNgisi, baze bagcina ngokujokola babuyele emuva. UZulu oweyehlasele lapho wayebalelwa ezinkulungwaneni ezintathu zamabutho, kwasala enkundleni abangama-350, kumaNgisi kwafa abayi-17.

3.3.4.4. IMPI YASEHLOBANE

URansford (1972) usilobela kanje mayelana nempi yaseHlobane. U-Evelyne Wood emva kokuvumelana noChelmsford ukuthi ahambahambe ukwethusa amaZulu, wawela uMfula weGazi ziyi-10 kuMasingana ngowe-1879, wagoba amadlangala eBembaskop. Wasuka lapho waya ngaseMfolozi eMhlophe. UBuller wahamba waze wafika ePemvane nasoBivane, beqhuba umhlambi wezinkomo ezingama-600, nokho abanqwamananga nempi yamaZulu enkulu. Bakhangwa ubuhle bezintaba zaseZungeni, bulekelelwa amagquma amathathu. Buqamama nale ndawo kukhona intaba yaseHlobane. AmaZulu ayehlala enqabeni eyayikule ndawo, nezinkomo zabo zidla khona.

UBuller waya eZungeni ukuyohlola le ndawo, wathi uma efika eZungeni amaZulu ambona amxosha. UBuller noWood babuye bayikhuphuka intaba entathakusa, kwathi kusa base bephezulu. AmaZulu ayehlala kule ndawo kwakungabaQulusi, induna enkulu yabo kunguMsebe owayehlala eHlobane.



URattray noGreaves (2003:103)

3.7 Isithombe sentaba iHlobane lapho amaNgisi namaZulu alwa khona.

UBuller noWood bahlasela abaQulusi ziyi-10 kuNhlolanja, bathumba izinkomo ezingama-500 baya nazo eKhambule. Ngenkathi uWood ebahlasela, ethumba nezinkomo zabo babaleka bayofuna usizo eHlobane.

UWood wehla entabeni wahlangana noGilbert emva kokubona amabutho kaZulu ayizi-4000 eviliyela ehla eHlobane. Bacabanga iqhinga abangawanqoba ngalo amaZulu, ayebuye acashe ezingoxini zamatshe.

URattray noGreaves (2003) bona bawuzeka kanje umlando wempi yaseHlobane. UWood wathumela uBuller ukuthi ahlasele iHlobane zingama-28 kuNdasa we-1879. umbutho kaBuller wawungamaqembu amabili, abamhlophe ababegibele amahhashi kanye nabansundu. Abaholi kwakunguBuller kanye noCecil Russels. Omabili la maqembu ayezohlasela iHlobane kanye kanye, eliholwa nguBuller ngaseMpumalanga neliholwa uRussels ngaseNtshonalanga.

URattray noGreaves(2003) basilandisa ukuthi umbutho owawuholwa uRussels wawunamabutho angama-200 agibele amahhashi, ama-440 amabutho amnyama asizayo, kanye namabutho amnyama angama-200 ayeqembukele emaNgisini kanye nomholi wawo uHhamu. Umbutho kaBuller wona wawunamadoda angama-400 ayegibele amahhashi, iningi lala madoda lalingabamhlophe bakuyo le ndawo ababezinikele nje ukusiza, abangama-280 abansundu ababelekelela. Kulaba ababegibele amahhashi kukhona umbutho owawuholwa umakadebona kwezempi uFrederic Weatherley.

Ukuhlaselwa kweHlobane kwathathelwa phezulu. AmaNgisi ayengayazi imizila eyayikhuphukela entabeni. Babengaqaphelanga ukuthi ithafa eliphezulu entabeni, kwakungelula ukufinyelela kulo. AmaNgisi ayezimisele ukuhlaselele abaQulusi bengazelele. Umbutho kaBuller wakhuphukela eHlobane kumnyama, lina futhi kunenkungu. Iqembu likaRussel elakhuphuka ngeNtendeka, lahluleka ukufika eHlobane ngoba iDevel's Pass yayingaweleki. AbaQulusi eHlobane base bandise amabutho abo ngamabutho ayevela oNdini, uMcijo kanye neNgobamakhosi. AmaZulu phezulu entabeni eHlobane ayala ukhasha, alwa namaNgisi, awaphuca izinkomo amaNgisi ayekade ebaqhwa zona, abaxosha behla eNtendeka, kulapho kwafa khona umholi wamaBhunu uPiet Uys. Empini yaseHlobane ahlulwa amaNgisi. Kule mpi kwafa uLlewellyn Lloyd kanye noKapteni uRonald Campbell. Kwabuye

kwaqhamuka enkulu impi yamaZulu izohlasela eZungeni, amaBhunu asinda lapho asinda ngokuthi nyawo zami ngibelethe. Zibalelwa kweziyi-15 izikhulu zempi kanye namabutho amaNgisi angama-79 abulawa kule mpi.

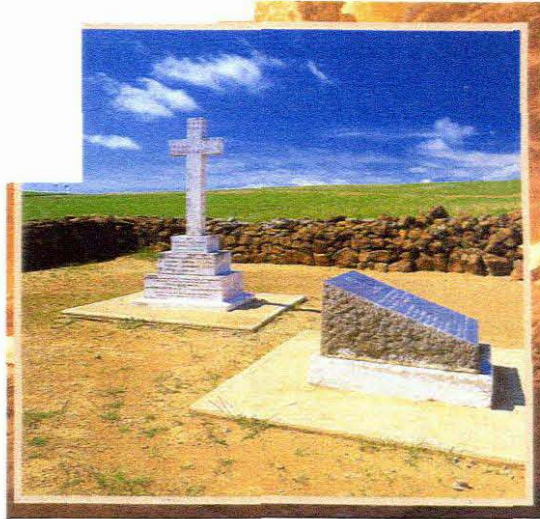
3.3.4.5 IMPI YAKWAKHAMBULA

UDlomo (1956) usilandisa kanje ngempi yaseKhambula. Sike sakuphawula ukuthi amabutho akwaZulu ayeyaliwe iNkosi uCetshwayo ukuthi angawahlaseli amaNgisi ezinqabeni zawo, kodwa bawachukuluze aze aphume ngokuwasabisa ngokuphazamisa e-Utrecht, okwakuyisikhungo sabo ababemukela noma bathumele khona izinto ezivela eNtilasifali. AmaNgisi alunywa indlebe omunye umZulu owayengumlandeli kaHhamu ukuthi uZulu uhlangoza ukuhlasela ngosuku olulandela lolo. Lokho kwenza ukuthi amaNgisi azilungiselele. Amabutho amaNgisi ayeholwa uWood, elekelelwa amaZulu angamambuka, abeSuthu, amaBhunu bese kuba abalandeli bakaHhamu. Sebebonke babebalelwa ezi-2086. Impi yakwaZulu yayiholwa uMnyamana benoNtshingwayo. Amabutho akwaZulu ayelapha, kwakuyiNgobamakhosi, uDloko, uDududu, isaNgu, uThulwana, iNdluyengwe, iNdlondlo, uNokhenke, uMbonambi kanye noMcijo, belekelelwa abaQulusi. Esedidiyelwe la mabutho ayebalelwa ezi-20 000.

Ibutho leNgobamakhosi lagijima phambili liqonde enqabeni yamaNgisi, lazithela kumabutho amaNgisi ayegibele amahhashi, abe esebachukuluza ngokubadubula, neNgobamakhosi yaphendula ngayo inhlamvu. Ahlehla amabutho amaNgisi aye ayongena enqabeni yawo, ehujwa ibutho leNgobamakhosi. Lokhu kwalona kwaliqeda iqhinga amaZulu ayefisa ukulisebenzisa kule mpi. Leli qhinga kwakungelokuthi bazungeze inqaba yamaNgisi. AmaNgisi adubula esenqabeni,

ibutho leNgobamakhosi alangakwazi ukusondela kule nqaba. AmaZulu ahlasele ngokushiyana kusuka kugamenxe ihora lokuqala emini kwaze kwashaya ihora lesihlanu, kuthe sekugamenxe ihora lesihlanu amaZulu aphonsa ithawula. AmaNgisi awalandela amaZulu ngodlame kwaze kwalamula ubumnyama esefike entabeni

yaseZungeni. Abafayo kumaNgisi izikhulu zempi ezintathu kanye namabutho angama-26. Abalimala baba ngama-54. Abafayo kumaZulu babalelwa e-1000.



UGillings (2002:17)

3.8 . Itshe lesikhumbuzo samabutho amaNgisi asala kwaKhambule.

3.3.4.6. IMPI YASELUNEBURG

URansford (1987) basilandisa ngendaba yombango womngcele phakathi kwamaZulu namaBhunu. Inkosi uMpande yavumela amaBhunu ukuba akhe eNtilasifali, wase enika oyedwa wabo imvumo yokwakha e-Utrecht ukuze abe umngcele, kungabe kusangena amanye amaBhunu endaweni yakwaZulu. Kuthe ngokuhamba kwesikhathi afika namanye amaBhunu akha endaweni yakwaZulu okuthiwa iLuneburg. Kaningi amaBhunu ayekhunjuzwa ukuthi leli zwe akhe kulo akusilo elawo, nabo futhi babengakuphiki lokho. AmaBhunu ake anika iNkosi uMpande izinkomo ezingama-200 ngenhloso yokuthenga leli zwe, kodwa iNkosi uMpande ayivumanga ukubadayisela izwe, kodwa yathatha izinkomo ezilikhulu njengomnikelo wesihle wokubonga ukuhlala.

UMpande wathuma uNtshingwayo ukuba azokwakha isibaya ukuze kwazeke ukuthi leli zwe elakwaZulu. Nebala wakwenza lokho, washiya nabantu, kodwa wanele wahamba, umbango waqala phansi. Kukuyo le ndawo yombango lapho kwakuvame khona ukuba nenxushunxushu eyayibangwa uMbilini kaMswati eholamambuka

amaZulu, behlasela amaBhunu eZungwini kuze kuyofika eLuneburg. UMbilini wayelekelelwa amaZulu ayeholwa uManyonyoba kulo mkhankaso wakhe. Nakuba le mpi yayingenkulu ukuthi ingaze idinge amasosha, kodwa yayiphazamisa izinqola ezazidlula lapho ezazingagadwe muntu. Lo mgwaqo iwona owawuxhumanisa iNtilasifali neNatali. URowland walwa nala makhosi ngoNhlolanja. UWood noBuller balekelela ngokuhlasela la makhosi kabili entabeni yase-Eloya. Babulala amaZulu angama-40, bathumba nezinkomo ezingama-200.

URattray noGreaves (2003) basilandisa umlando wempi yasemfuleni iNtombe. Umgwaqo oxhumanisa iNtilasifali neNatali wawunqamula umfula iNtombe eduze nedolobhana okuthiwa iLuneburg. ELuneburg kwakukanise umbutho wamaNgisi owawuholwa uTurker. Lo mgwaqo wawusondelene nomngcele wakwaZulu, le ndawo ilawulwa nguMbilini kaMswati.

Kuthe ziyezi-11 kuNdasa we-1879, izinqola eziyezi-18 ezazisuka eDurby zithwele izikhali, izibhamu nezinye izimpahla zafika emfuleni iNtombe idla izindwani. Ezimbili ezafika kuqala zakwazi ukuwelela ngaphesheya komfula, kwathi eziyezi-16 ezafika muva zahluleka ukuwela. Lo mbutho wawuholwa nguKapteni uMoriarty. Baphoqekeka ukuthi bagobe amadlangala lapho eduze nomfula balinde uze ubohle. Kuthe kusempondozankomo imvula isinqamukile, kodwa inkungu yabe isakhasa phansi. ULaband noThompson (1983:85) bayibeka kanje le ndaba:

At dawn on the 12 March Mbilini, whose stronghold was a hill only five kilometres to the northeast, advanced on Moriarty's position with a large force of irregulars. Covered by the early morning mist, they approached unchallenged to within 65 metres of the laager, when at about 5 a.m. they fired a volley and rushed the camp. Moriarty and his men, taken completely by surprise, were overrun before they could form.

[Ngentathakusa ziyezi-12 kuNdasa, uMbilini owayehlala egqumeni elingamakhilimitha ayisihlanu ngasenyakatho-mpumalanga bahlasela uMoriarty ngombutho omkhulu ongahlelekile. Ngenxa yokumbozwa inkungu yasekuseni, basondela bengaphazanyiswa lutho baze baqhelelana ngamamitha angama-65 nenqaba kaMoriarty, kwathi ngehora lesihlanu ekuseni badubula base behlasela. UMoriarty

nethimba lakhe, bagajwa ukwethuka okakhulu, banqotshwa bengasazihlelanga nokuzihlela.]

UMorairity wakwazi ukudubula amaZulu amathathu ngevolovolo lakhe, wagcina efile kanye nabaningi abeqembu lakhe. Abasinda baziphonsa emfuleni beya kulezi zinqola ezimbili ezazingaphesheya komfula. UHarward owayengumholi wabona ukuthi izinto zimbi, wagibela ihhashi lakhe, eshiya uSayitsheni uBooth ukuthi alawule, wabhekisa amabombo eLuneburg ukuyocela usizo. Ekufikeni kwakhe eLuneburg uMeja Turcker wahlomisa amabutho ukuze ayotakula abasindile.

AmaZulu nawo asala awuwela umfula ahlasele uSayitsheni uBooth kanye nayehamba nabo. Kuthe ebona umbutho wamaNgisi ogibele amahhashi, bagqibuka babaleka. UTurcker nabantu bakhe bathe uma befika enkanjini, amathe abuyela kwasifuba uma bebona amabutho angama-64 efile kanye nabashayeli bezinqola abayi-15 abamnyama sebeye koyisemkhulu. UTurcker wabe esengcwaba izidumbu waqoqa izinqola ezingasenalutho. UChelmsford wacasuka kakhulu ngoba wayebone lesi sibhicongo sidalwe ubudedengu nobugwala balaba ababehola. Njengoba uMorairity wayesefile, uHarward yedwa owaquliswa icala futhi wajeziswa ngalokhu. AmaNgisi abeka itshe lesikhumbuzo kule ndawo.



URattray noGreaves(2003:91)

3.9 Isithombe sesikhumbuzo samaNgisi afela eduze komfula iNtombe

3.3.4.7. UKUBULAWA KUKAPRINCE IMPERIAL

URattray noGreaves (2003) basilandisa kanje ngoLouis, iNkosana yaseFrance uPrince Imperial. Ngenkathi uNapolion III eboshiwe emva kokunqontshwa kwakhe empini yaseSedan ngonyaka we-1870, iNdlovukazi kaNapolion III u-Empress Eugenie kanye nendodana yakhe uLouis, babalekela eNgilandi. ULouis onguPrince Imperial wayenothando olunzulu lokulwa, wakufundela futhi waqeqeshwa kulo mkhakha. Kuthe ngokusuka kwempi phakathi kwamaNgisi namaZulu, wafaka isicelo sokuthi aye eNingizimu Afrika ukuze ayobamba le mpi. Wayithola imvume, ekufikeni kwakhe eNingizimu Afrika wabuthwa ngaphansi kukaChelmsford. UChelmsford wakuqaphela ukuthi uLouis wayenekhanda eliqinile, eyihlongandlebe. Wayekujwayele ukweqa umthetho ahubhe amaZulu.

Kuthe mhla lulunye kuNhlangulana ngonyaka we-1879 uLouis wanxusa uHarrison ukuthi amvumele ahambe neqembu elalizozungeza indawo yakwaZulu ngosuku olulandelayo. Leli qembu lalizosuka e-Utrecht liye eNondweni, libuye linyuke amagquma aseThelezini, liye liyofika eJojosini. Kulolu hambo babehamba besukela amaZulu bewaxosha. UCarey wayehola lo mbutho. Bakhuphuka amagquma aseThelezini, bazithela emizini yamaZulu eyayibukeka ingasenamuntu. UPrince Imperial walawula ukuthi behle emahhashini, bahambe bakhe amanzi emfuleni bazenzele ikhofi ezindlini zamaZulu. Ngenkathi leli qembu lidilika ezintabeni, umbutho omncane wamaZulu walibona wase ucasha emasimini ombila. Bafika bangena emzini onezindlu ezinhlanu, umlotha eziko wawusashisa, kodwa lokhu akubaxwayisanga, kunokuba baxwaye banethezeka babasa umlilo babilisa amanzi benza ikhofi.

Unogada owayeshiywe ngaphandle ukuthi aqaphe wabatshela ukuthi ubone amaZulu embileni. UPrince walawula ukuthi amabutho abophele amahhashi, nokho lesi senzo sithatha imizuzu engengaphansi kweshumi. UCarey yena wagibela ihhashi lakhe ngesikhathi uPrince esakhipha umyalelo wokuthi akuboshelwe. Ngaso lesi sikhathi aphumela obala amaZulu abaxosha, amahhashi ethuka abaleka abagibeli besazama

ukugibela. UCarey wakwazi ukuphunyula abaleke ngehashi lakhe, kodwa abanye balimala abanye bafa.

UPrince wahluleka ukugibela ihhashi, wawa, amaZulu ayeselapha emzungezile, waphunyula wabaleka waya ngasemfuleni lapho wakwazi khona ukuthi akhiphe ivolovolo lakhe wadubula. AmaZulu amciba ethangeni ngomkhonto, wawudonsa walwa ngawo kodwa amaZulu amnqoba, wayenamanxeba ayi-17 omkhonto esifubeni. Unogada omnyama naye wabanjwa wabulawa.

INkosana yaseFrance eyayifikele ukuzofaka isandla ilekelele amaNgisi empini yawo namaZulu, yatholakala isidindilizile kwazise ukuthi amaZulu ayezibonela umlungu nje, engazi nasikhundla sakhe, agcina embulele. URansford (1972: 543) ubeka kanje:

Wood interviewed eighteen of the Zulus who had taken part in the attack. ----Zabanga said they would never have killed the white man who fought like a lion, had they known who he was.

[UWood exoxisana namaZulu ayi-18 ayekade ebambe iqhaza ekuhlaseleni, ----- uZabanga wathi babengeke bambulale umlungu owayelwisa okwebhubesi uma babazile ukuthi ungubani.]



URattray no Greaves (2003:139)

3.10. Isithombe sesikhumbuzo sikaPrince Imperial, u-Abel no Roger amaNgisi afa kulesi sigameko.

iNkosi uCetshwayo wayengazi lutho ngokubulawa kukaPrince Imperial, waze waseshwama lesi sigameko ngoba esethola umlayezo ovela kuMbhishobhi uColenso kanye noChelmsford. Emva kokuzwa wabe esenza uphenyo mayelana nalesi sigameko.

3.3.5. IMPI YABAMNYAMA BODWA

UDhlomo (1956) usilandisa ngezigigaba ezasala zenzeka emva kokwehlulwa kweNkosi uCetshwayo ehlulwa amaNgisi oNdini, nasemva kokuthunjwa kwayo iyiswa phesheya. Izwe lakwaZulu lasala laqenjulwa amaqembuqembu, labelwa labo ababelekelele amaNgisi empini yawo namaZulu. UHhamu waklonyeliswa ngezwe elikhulu elalimumethe nendawo eyayiphethwe uMnyamana kaNgqengelele Buthelezi. UJohn Dunn owayaziwa kwaZulu ngokuthi uJantoni, naye wanikwa umhlomulo omkhulu wezwe. Ezweni likaJantoni kwabe kwakhe izikhulu zakwaZulu, oMavumengwane kaNtethi, oDabulamanzi kanye noGodide kaNdlela. Izwe elalakhelwe uSihayo noMatshana, lanikezwa inkosi yabeSuthu uHlubi, naye ehloniyuliswa ngeqhaza lakhe alibamba empini yamaNgisi namaZulu. UZiwedu noNdabuko bona bawela phansi kwezwe likaZibhebhu, isitha esikhulu sikaCetshwayo. Lokhu kuhlalisana okunje yikhona okwakudala izinxushunxushu ezingapheli, kwangaba bikho ukuthula. Wake wabonaphi ikati negundane kuhleli ndawonye. Ngakho imbangela yempi yakwaKhambi yadalwa abelungu ngamabomu.

3.3.5.1 IMPI YAKWAKHAMBI

Lesi sigaba esingenhla sisinika isithombe esigcwele sesimo senhlalo kwaZulu ngesikhathi iNkosi uCetshwayo iphesheya. Ababeyizitha zeNkosi uCetshwayo base bethole ithuba lokuba basine bazibethele ngokuhlukumeza labo ababeyithanda iNkosi. Kwaqala uZibhebhu kaMaphitha watshela u-Osborn Melmoth, iNgisi elaliphethe eNatali ngalesi sikhathi, ukuthi abantwana uNdabuko, uZiwedu noDinuzulu kumele basuke lapha endaweni engaphansi kwakhe baye kohlala ngaphansi kukaJantoni. UMnyamana akahambisananga neze nokuthi kukhishwe

iNdlunkulu nendodana yeNkosi uCetshwayo, badingiswe, bakhishwe izintaba kuthiwe abayokhonza ngaphansi komlungu oyishayakhothe, owahlubuka kwaZulu, kade bemhlalise ngesihle ezweni labo. UZibhebhu wabe esebahlasela, ethumba nezinkomo zabo. UZiwedu noNdabuko nabalandeli babo babalekela ezweni likaMnyamana bayobhaca khona.

UGuy (1994) esilandisa lo mlendo uthi; uHhamu wabona kuyisenzo esihle lesi esasenziwe uZibhebhu, wase naye ebika emhlanganweni eNhlabatshe ku-Osborn ukuthi uMnyamana nabantu bakhe kanye nabaQulusi bayamhlupha, ngakho ucela badingiswe njengoba kwenziwe kuNdabuko noZiwedu. Ithumba lasheshe labhoboka phakathi kuka Hhamu nabaQulusi. UHhamu wanika impi yakhe umyalelo wokuthi isuse abaQulusi endaweni lulunye kuMfumfu. Impi kaHhamu yayibalelwa ezi-3200, belekelelwa nangababegibele amahhashi bephethe nezibhamu. Kukholakala ukuthi laba ababegibele amahhashi babethunyelwe uMluleki kaHhamu, uHerbert Nunn. Bahlaselwa abaQulusi zimbili kuMfumfu. Nakuba babengebaningi njengabakaHhamu, kodwa bakwazi ukuthi balwe isikhashana, kodwa emva kwesikhathi babuye bagqibuka babaleka baya emfuleni uBivane. Amabutho kaHhamu abaficezela kule ndawo abulala amabutho abaQulusi evile enkulungwaneni.

3.3.5.2 IMPI PHAKATHI KUKADINUZULU NOZIBHEBHU.

UGuy (1994) usilandisa ngomlando wokwenzeka emva kokukhothama kweNkosi uCetshwayo. Ekuqaleni konyaka we-1884, uZibhebhu noHhamu babefuna ukuluqeda nya uSuthu, ibutho lempi likaCetshwayo. USuthu lwabalekela emazweni aseduzane, abanye babhaca emahlathini nasemigedeni. Induna yabaQulusi uMahubulwana kaDumisela, owayekade engumlandeli omkhulu weNkosi uCetshwayo, futhi wayekhona nakuleli thimba elaliyocela ukuba abuyiswe, wabulawa enyangeni kaMfumfu kunyaka we-1883.

Kukuso lesi sikhathi sezimpi zemibango lapho ibutho leNgobamakhosi kanye noMntwana uNdabuko bahamba bayocela ukusizwa amaBhunu ekunqobeni uZibhebhu noHhamu. UDinuzulu ngalesi sikhathi wayesemncane ngeminyaka, futhi wayengenakubekeka esihlalweni sobukhosi kuseninxushunxushu enje. UMnyamana kaNgqengelele akakuthandanga lokhu kufakwa kwamaBhunu ezindabeni zakwaZulu. Yena wayefisa ukuthi usizo alucele emaNgisini, kube iwona axazulula lo mbango, kodwa nokho imizamo yakhe yaphelela obala kuhle kwesithukuthuku senja.

AmaBhunu ayeyibona le nxushunxushu eyayenzeka kwaZulu, futhi iwesabisa ngoba abengazi ukuthi iyogcinaphi. Emva kokucelwa amaZulu ukuba alekelele iNkosi uDinuzulu ukuze anqobe, avuma ngoba ayebona ithuba lokuqeda lokhu kuchitheka kwegazi. Asukumela phezu akhanda ikomidi elalizobhekana nalo msebenzi. USihlalo waleli komidi kwakungu-Uys bese kuthi uNobhala kube uBirkenstock. Leli komidi lamema abantu abazimisele ukusiza iNkosi uDinuzulu ekunqobeni amakhosi akwaZulu ayephehla uthuthuva. Abantu abazinikela kulo mkhankaso baba ngama-800, futhi kungewona amaBhunu kuphela, kodwa kuyizinhlanga ezihlukene zabamhlophe.

Ngamhla zingama-22 kuNhlabathi we-1884, amaBhunu ambeka uDinuzulu njengeNkosi yakwaZulu. Ngalesi sikhathi uDinuzulu wayeneminyaka eyi-16. Amakhosi akwaZulu ayezimisele ukuhambisana nalokhu ukuze kudaleke ukuthula, kodwa uZibhebhu noHhamu baqhubeka nokuhlasela abantu bakaDinuzulu. Umholi wamaBhunu nempi ebalelwa ku-116, yahlangana nempi kaDinuzulu, bamhlasela uZibhebhu kwaMandlakazi, kodwa bafica itshe selome inhlama, esebalekile, bamlandela baze bamthola eMkhuze. Balwa naye bamnqoba empini yaseTshaneni.

Kuyamangaza ukuthi abamhlophe abazinikela ukuthi bazolekelele uDinuzulu babengama-800, kodwa okuyibona abaphakwa empini bayi-116. Lokhu kwenza lo mlando ungakholakali. Kuyasolisa ukuthi abamhlophe basondela ngoba sebefuna umklomelo wendawo kuphela. Emva kokunqotshwa kukaZibhebhu, uDinuzulu kwadingeka ashicilele isivumelwano esibhalwe phansi sokunikeza amaBhunu

ingxenye yezwe lakwaZulu njengomhlomulo ngokumsiza kwawo ekunqobeni uZibhebhu. AmaBhunu ayezokwakha uZimele geqe kuleyo ndawo yawo. Akha nedolobha lawo okuthiwa iFilidi kuyo le ndawo. Lesi sivumelwano sashicilelwa ziye-16 kuNcwaba we-1884.

3.3.6 IMPI YAMANGISI NAMABHUNU

Ukuze sithole isithombe esigcwele sezigigaba zempi yamaBhunu namaNgisi ezenzeka eNyakatho engaseMpumalanga yeKwaZulu Natali, kuzodingeka sikhumbule ukuthi ngonyaka we-1899, isifunda saseFilidi nesase-Utrecht, zaziyingxenye yoMbuso waseNingizimu Afrika (South African Republic). Umngcele kwakungumfula uMzinyathi, uhambe uze ufike lapho uMzinyathi uhlangana khona neNcome. Le ndawo ifaka iBabanango kanye nendawo eseNyakatho neMfolozi eMhlophe. Indawo yaseNewcastle nezindawo ezizungeze le ndawo, zazingaphansi kweNatali. Lokhu kwakwenza le ndawo ibe isiqhingi phakathi kweNtilasifali neFilidi okwakuyizindawo zamaBhunu.

Kwathatha amasonto ambalwa ubudlelwane phakathi kwamaNgisi namaBhunu buntenga. Ngalesi sikhathi abombuso waseNingizimu Afrika baqokelela amabutho endaweni yaseVolkrust, kanti amaNgisi wona ayewaqokelela eNtabazwe eVan Reenen's Pass. UGeorge White wayengumdidiyeli wamabutho amaNgisi eNatali, isizinda sakhe kuyiLadysmith lapho kwakukanise khona amabutho abalelwa ezi-8 500. Amanye amabutho ayizi-4000 ayeholwa uPenn Symons ewabhekise eDundee. Amanye ayehlakazeke nezinye izindawo, kodwa ewonke akha isamba sezi-16 000.

UBateman (1977) ebalula imisebenzi emihle kaLouis Botha uthi ngoMfumfu we-1899, wethula inkulumo enohlonze egxeka izenzo zobudlova zamaNgisi, kodwa njengo De la Rey noLucas Meyer nabanye babengahambisani nokuthunyelwa komnqamulajuqu kumaNgisi. Lokhu kusho ukuthi babengesibo abaphehli bempi, babefisa ukuthi amaNgisi ayeke ubudlova, kungaze kufike ekuphakamiseni izikhali. Kuthe uma kuphela isikhathi somnqamulajuqu amaNgisi ayenikwe sona

ngamaBhunu, aqala amaBhunu ahlasele eNatali ziye-12 kuMfumu we-1899. Kule mpi uBotha wazihlanganisa nombutho wamaBhunu aseFilidi owawuholwa uLucas Meyer. Ziningi ke izindawo neziwombe lapho yayidudulana ngezifuba phakathi kwamaBhunu namaNgisi, nokho kulolu cwaningo kuzogxilwa kulezo ezenzeka endaweni yasebaQulusini, nezindawo ezakhelene nale ndawo.

UPieters (1998:1) uma ephawula ngale mpi yamaNgisi namaBhunu, uyakuphikisa ukuthi eyalezi zinhlanga ezimbili kuphela, ngoba ziningi ezinye izinhlanga ezabamba iqhaza kule mpi. Ukusekela leli phuzu, uqale asendlalele ukuthi babebangaki abantu ngokuhlukahlukana kwezinhlanga zabo. Abamnyama babeyizigidi ezine, abamhlophe beyisigidi esisodwa, amakhaladi engama-500 000, amandiya eyi-100 000. Abantu abamnyama kwakuyibona abaningi, kwakungenakugwenywa ukuthi bazithole sebandakanyeka kule mpi. Kanjalo nalezi ezinye izizwe nazo zazithola sezingena shi kule mpi.

Kuliqiniso ukuthi abantu abamnyama babengenakusala ngaphandle kule mpi. Njengoba beyizakhamizi zale ndawo yasebaQulusini, uma amaNgisi edla noma ethumba izinkomo ayengeke akhethe ukuthi lezi ezamaBhunu, azithathe, lezi ezamaZulu aziyeke. Ayezithatha zonke ngakho abamnyama nakuba babengangene engxabanweni yabamhlophe, kodwa empini bazithola sebengenile ukuze bavikele umcebo nemfuyo yabo.

3.3.6.1 IMPI YASETHALANA

Emva kokuthi kwenziwe isivumelwano soxolo ePitoli, oZibuse bamaBhunu bahlala ngokuthula bengakhathazwa ukugxambukela kwamaNgisi. Nokho amaNgisi e-Orange Free State, ayazi ukuthi ikusasa lawo lincike eNtilasifali ngokomnotho, kwazise i-Oranje Free State yayiya ngokuya ikhungathwa ububha emkhizweni wezolimo. Ukutholakala kwegolide eNtilasifali kwenza ukuthi le ndawo idonse amehlo abantu abaningi, abahalela lo mnotho. Baqala bafuna amalungelo okwakungelula ukuba bawathole kusabusa uMongameli u-S. J. P Kruger. Umnotho

waseNtilasifali kanye noMongameli wakhona ongafuni ukubukeza indlela abusa ngayo, ukuze ihambisane nomuntu wonke, kwenza ukuthi iNgilandi ithole inxeba lokungena futhi ezindabeni zaseNtilasifali. Kuthe ziye-9 kuMfumfu we-1899. Uhulumeni waseNtilasifali wanikeza amaNgisi umnqamulajuqu ofuna ukuthi baphume ezindabeni zabo. AmaNgisi awushaya indiva lo mnqamulajuqu, lokhu kwakusho ukuthi bayayemukela inselelo ephonswe amaBhunu.

UBarthorp (1990) usizekela ukuthi ngenkathi umbutho wempi yamaNgisi uzinze eLadysmith, uPenn Symons yena wahamba nombutho obalelwa ezi-4500, waqonda eDundee. Kuyasolakala ukuthi uPenn Symons wayiqoka le ndawo ngoba eyithandela okuthile. Eminyakeni engama-20 edlule wayekade engaphansi kukaChelmsford ngenkathi kuliwa impi yaseSandlwana. Kungalesi sikhathi lapho waba nezinyanga ezimbili ehlezi eDundee, eyayiyisizinda samaNgisi ibizwa ngokuthi iFort Jones. Wajwayelana noSmith waseThalana nezinye izakhamizi zale ndawo. Kungalesi sizathu azimisela ukuba amvikele umhlobo wakhe owayeyiCornish kanye nemboni yakhe yemayini yamalable.

Umbutho wamaBhunu owawuholwa nguPiet Joubert wahlasela eNatali uhamba udlula eLaing Nek nakuBotha's Pass wafika waqhwaga iNewcastle ziye-15 kuMfumfu we-1899. Ngalesi sikhathi uLucas Meyer wayehola imibutho yaseMiddelburg, iWakkerstroom, yi-Utrecht kanye neFilidi; banqamula ngaseDe Jagers Drift bebheke eDundee. UPenn Symons wayezethemba futhi ezimisele ngalesi sinqumo sakhe sokuvikela iDundee, ngakho wawushaya indiva umyalelo woMphathi wakhe uWhite ukuthi abalinde eLadysmith, yena waqhubeka nohambo lwakhe.

Kwathi kusa ngomhla zingama-20 kuMfumfu amabutho ase-Utrecht naseWakkerstroom ayesezegqumeni iThalana, kanti uMbutho waseMiddelburg, Filidi kanye namabutho kaPiet Retief ayesezegqumeni okuthiwa iLennox. Kwase kuthi elinye ibutho lamaBhunu elaliholwa u-Erasmus owayaziwa ngelika 'Maroela' owayesuke ngomzila wasePitoli, Heidleburg, Boksborg, Dannhauser neHattingspruit, yena wakanisa entabeni uMphathi, eyayimbozwe inkungu.

Kwathi uma inkungu isuka amaNgisi amangala ukubona amaBhunu eThalana. Nokho ngokuphazima kweso akwazi ukuthi alwe ayinqobe eyamaBhunu. Lokhu kwaqhakambiswa izintatheli zamaNgisi njengokunqoba, kodwa impi yabe isaqhubeka, amaBhunu esazimisele ngokulwa. UPenn Symon owayesekhathele ukulinda, wazimisela ukuzihola phambili, lokhu kwadala ukuthi alimale kanzima. Kwabe sekukhethwa uYule ukuze ahole leli butho lamaNgisi. UYule yena wabona ukuthi ayingangaye, ngakho wakhukhula nabantu bakhe walibhekisa eMnambithi ligamenxe ihora lesi-9 ebusuku zingama-22 kuMfumfu. Banqamula eBiggasburg, bawela umfula iWasbank baye bafika eMnambithi zingama-25 kuMfumfu.



3.11. Isithombe esikhombisa amaBhunu empini yawo namaNgisi eThalana. UBarnes(2003:72)

Impi yaseThalana yayinzima kuwo womabili la maqembu. EmaNgisini bangama-30 abaholi bempi abalimala abanye bafa, kanti emabuthweni amaNgisi kwaba abangama-211. Abanyamalala okungaziwa noma baboshwa yini abaholi bempi abangama-25, kanye namabutho empi angama-296. Embuthweni wamaBhunu abaholi abafa noma balimala bangama-64, kwathi amabutho abangama-369 alimala amanye afa. Abalahleka noma baboshwa abaholi bayi-12, kanti amabutho alahleka okungaziwa noma aboshwa yini angama-241. UPenn Symons washona zingama-23 kuMfumfu we-1899. Isidumbu sakhe sangcwatshwa emagcekeni esonto iSt. James elisedolobheni iDundee.

3.3.6.2. IMPI YASEHELPMEKAAR.

UGillings (2002) usilandisa kanje ngale mpi. UMnambithi waduma ngesikhathi sempi yamaBhunu namaNgisi. Kusukela zimbili kuLwezi we-1899 kuze kube zingama-28 kuNhlolanja we-1900, eMnambithi kwabe kuqhinqe amaBhunu. Kuthe usukhululekile uMnambithi emaBhunwini, amaBhunu nombutho wawo aya ezintabeni zaseBiggersburg endaweni okuthiwa iHelpmekaar. UBuller wazimisela ukusuka eMnambithi ahlasela amaBhunu eHelpmekaar, ukuze awaxoshe aqhele aye ngaseDundee.

Mhla ziyi-7 kuNhlaba we-1900, amabutho amaNgisi asuka eMnambithi aya eHelpmekaar, awela umfula okuthiwa iSunday. Kwakuhambeka kancane kwazise isimo semigwaqo sabe sisibi. Emva kokuwela umfula iWasbank, uBuller wayengasenakuzifihla emaBhunwini ayesentabeni iBiggersburg, nebala amaBhunu abona ukuthi amaNgisi ayahlasela, kodwa awazanga ukuthi amaNgisi azosebenzisa yiphi indlela kwazise izindlela zabe zimbili. Kukhona le eyasetshenziswa uYule ngenkathi esuka eThalana ebuyela eMnambithi, kube khona enye ende ezungeza iHelpmekaar. AmaBhunu ayelindele ukuthi amaNgisi asebenzise le enqamulelayo, ase ekanisa ngakule ndawo. UBuller wakhetha ukuhlasela iHelpmekaar. Kuthe ekuseni ziyi-13 kuNhlaba amaNgisi ahlasela. AmaBhunu aphuza ukubona ukuthi alinde udwadwa lapho ayelinde khona. Emva kokubona ukuthi amaNgisi ayohlasela iHelpmekaar, aphuthuma khona amaBhunu kodwa asindwa izinyawo ngoba amaNgisi afika kuqala. Kwadutshulwana, lwagoba uphondo ngasemaBhunwini, kwathi ngalobo busuku ahamba aqonda eDundee, angena eDundee ziyi-15 kuNhlaba.

3.3.6.3 IMPI YASESCHEEPER'S NEK

UGillings (2002) uphawula kanje mayelana nempi yaseScheeper's Nek. Emva kokunqoba eHelpmekaar, amaNgisi awalandela amaBhunu aze afika eDundee. Kuthe ziyi-17 kuNhlaba elinye iqembu lamabutho amaNgisi elaliholwa uBethune, lashiya iDundee laya eNquthu, liyovuselela umbuso wamaNgisi khona. Wafika eNquthu

wathola izindaba zokuthi amaBhunu ashiye izitolo zawo eFilidi, wabuye wathola futhi izindaba ezithi umholi wempi yamaBhunu unenqaba eScheeper's Nek eduze neFilidi. Ngentambama yomhla zingama-20 kuNhlabathi we-1900, uBethune wasuka eduze nomfula iNcome, bahlukana ngezigaba. Isigaba esasiholwa uWed Goff isona esahola phambili, ezinye izigaba ezine zalandela. Isigaba sikaGoff, sagijima phambili sibashiya kakhulu laba abangemuva, baze baxwayiswa ukuthi behlise ijubane, futhi bahambe ngokucophelela, kwazise amaBhunu ake abonakala emagqumeni aseScheeper's Nek. Ngalesi sikhathi umbutho wamaBhunu waseFilidi, namadoda angama-75 aseSwazini eholwa ngu-Opperman, babesesigodini eduze neScheeper's Nek, besenkonzweni eyayiqhutshwa uMfundisi u-Anderssen.

AmaBhunu abona isigaba sikaGoff ase edubula ekhona ezindlini ezimbili ngaseNtshonalanga, amanye emi egqumeni elinamatshe ngaseMpumalanga. Omabili la maqembu ayeseduzane. Amabutho kaGoff asinda ngokubhaca ngodonga, kodwa lezi ezinye izigaba ezaziza ngemuva zafika zingazelele lutho, zafika zazichoma kumalunda. UBethune akakwazanga nokuyiphaka, lempi yadudulana isikhathi esingaphansi kwehora elilodwa. Ukuhoxa kwakungaselula ngenxa yotshani obase buthungeleke ngomlilo phakathi kwezinhlangothi ezimbili ezilwayo. UBethune wayiyeka imizamo yakhe yokuhlasela iFilidi, waphoqeuka ukuba abuyele eNquthu. Amabutho akhe ayekhathele yimpi futhi ekhathele ukuhamba. Linye iBhunu elafayo kule mpi, linye futhi elalimala, kanti amaNgisi angama-31 afa kwathi angama-25 alimala kanti ayi-16 wona aboshwa.

3.3.6.4. IMPI YASEFILIDI (LANCASTER HILL)

Ngesikhathi sikaNhlangulana we-1900, amaBhunu asuka eNatali ebalekela umbutho wamaNgisi owawubizwa ngokuthi iNatal Field Force owawuholwa nguRevers Buller. Kuthe emva kwezinyanga ezintathu, isigaba sombutho wamaNgisi esasiholwa uHildyard isona esase sihleli emadolobheni ale ndawo, esingabala kuwo iWakkerstroom, yi-Utrecht kanye neFilidi. AmaBhunu ayeseshone ngaseNyakatho ayohlala ePiet Retief, amanye esezintabeni nasemahlathini aseMpumalanga neFilidi.

Kuthe ngoZibandlela we-1900, kwabonakala umbutho omkhulu wamaBhunu udlula e-Utrecht, kodwa abazange bahlasele, badlula ngokushesha beya eFilidi. AmaBhunu azimisela ukuthi aqhwaqe iFilidi ngokuthi aqale anqobe igqunyana likaLancaster elalingaseNyakatho yedolobha.

Kuleli gquma kwakuhleli ibutho lamaNgisi elinamadoda angama-550. Umgwaqo ovela ngasedolobheni uza lapha wawuqashwe ngezibhamu ezimbili ezazibekwe ezindaweni ezithile. Uma wehlela ngaseNtshonalanga yaleli gquma, kwakuqaphe elinye iqembu lamabutho amaNgisi, ngakwelinye icala elingaseNyakatho ngaseNtshonalanga, kwakunegquma elizimele qekelele, nalapho futhi kwakunesinye isigaba samabutho amaNgisi.

Ngezikhathi zasekuseni ziyi-11 kuZibandlela we-1900, amaBhunu ayi-1200 aliqhamukela leli gquma ngaseNyakatho. Ngenxa yobude besikhathi amabutho amaNgisi engenzi lutho, ayesebudedengu, kangangokuthi ibutho elaliqaphe ngasegqumeni elizimele, lanqotshwa lingazange lilwe nakancane. Aqhubeka amaBhunu aya kuleli elinye iqembu elalikanise ngaseNtshonalanga. Kwadutshulwana lapho, lwagoba uphondo ngasemaNgisini, ase ehlela ngaseNingizimu yemfunda. Ngehora lesine elinye ibutho lamaNgisi liholwa uGawne lafika entabeni livela ngasedolobheni, naleli butho lazithela emvuleni yezinhlamvu labaleka layocasha. Kuthe emva kwesikhathi uGawne wazama ukuqhubekela enkambini enkulu yamabutho amaNgisi, kodwa walimala kabuhlungu, washona ngosuku olulandelayo. Le mpi yabambana ziyi-11 kuya e-12 kuZibandlela we-1900

Umsindo wokudubula wezwakala, amaNgisi ayeselungisa eminye imibutho ukuthi izokwelekelela. Kwadutshulwana ngakuwo wonke amacala ale ntaba, kwathi uma amaNgisi esencishelwe izikhali abona kungcono ukuba ahoxe. Ngehora lesine amaBhunu aphindaphinda ukuhlasele kwawo ngaseNingizimu. Adubula amaBhunu kwaze kwashaya ihora lesi-7 ebusuku. Le mpi yaba nesisindo kakhulu emaNgisini. Ayisi-9 amabutho amaNgisi ashona, angama-20 alimala kwathi angama-30 alahleka

kanti ngasemaBhunwini mabili kuphela afayo, akwaziwa ukuthi mangaki alimala. Onke amaBhunu namaNgisi afela kule ndawo angcwatshwa emathuneni aseFilidi.

3.3.6.5. IMPI YASEWIT KLIP

Le mpi yadumelana zingama-28 kuNtulikazi we-1901. AmaNgisi ayesehlala esemkhankasweni wawo oyinhlalayenza wokuthungatha amaBhunu. Ngolunye usuku ahamba aya ngaseNquthu. Leli butho lamaNgisi lalinamadoda angama-200, eholwa nguJervis Edwards. Emizamweni yabo yokunqoba amaBhunu, bazungeza imizi esemapulazini yamaBhunu, baphoqa abaphakathi kuleyo mizi ukuba bazinikele. Iqembu lamaNgisi elalizibiza ngokuthi iSymmond's Horse laphambukela eNtabankulu lihamba lithumba imihlambi yezinkomo nezimvu. Lisekulo mkhankaso walo lahlaselwa umbutho wamaBhunu ongamadoda angama-400. Leli butho lamaNgisi laphoqelesa ukuba lishiye le mfuyo elaliyithumbile lingakahlangani nomunye umbutho wamaNgisi.

Ngalesi sikhathi amaNgisi ayesewele umfula iMfolozi eMhlophe. Ababengemuva babedubulana namaBhunu ayebalandela. Kungalesi sikhathi lapho iqembu okuthiwa iSymmond's Horse labona kungcono lishiye yonke imfuyo elaliyithumbile ukuze lizivikele kahle. AmaBhunu aqhubeka nokulandela amaNgisi, kodwa abe ebheka nendawo yokucasha eduze komfula iMvunyane. AmaBhunu ahamba ngamandla aye ayobuthisa esigodini phansi kwentaba. Kwadutshulwana-ke lapho, amaBhunu ayebuye acashe ngodonga, nangotshani obude. Umholi wamaNgisi uJervis Edward wanquma ukuba awadudule amaBhunu, kodwa akuyanga ngezifiso zakhe, esebona ukuthi amabutho akhe aqungquleze obala ngakho adubuleka kalula, wanquma ukuthi bahoxe. Nokho amaBhunu alisebenzisa lelo thuba abulala umholi wamaNgisi uJervis Edwards. Nabanye balandela ngokushesha.

Kwathi ngokushona kwelanga amaBhunu ayeka ukulwa. Ngalokho kuhlwa amaNgisi akhosela esitolo sikaWoolmore eduze komfula iNondweni. Izidumbu zamabutho amaNgisi zasala zidindilizile enkundleni, amabutho ayizinkubela nawo

ayesenkundleni ehlangwa abaphilayo. Ngosuku olulandelayo amaNgisi abuyela eNquthu ethwele amabutho awo ayi-6 abulewe kanye namane ayelimele. Akwaziwa ukuthi mangaki amabutho amaBhunu alimala nalawo afayo kule mpi.

3.3.6.6. IMPI YASEBLOOD RIVER POORT

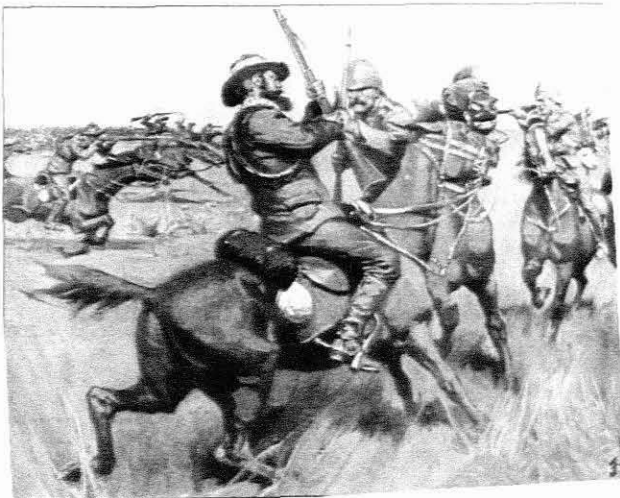
UBarnes (2003:70) uthi kusuka ekuqaleni konyaka we-1901 kuze kube phakathi nawo, umholi nomdidiyeli wamabutho amaNgisi eNingizimu Afrika uKitchner benomholi nomdidiyeli wamabutho amaBhunu woMbuso waseNingizimu Afrika uLouis Botha, babezama ukwenza izingxoxo zokuthelelana amanzi. Kuthe ngoNcwaba we-1901, abaholi bamaBhunu ababebambe impi babenogqozi lokuqhuba impi. UKitchner emizamweni yakhe yokuqeda ukuhlukumezana phakathi kwala maqembu amabili, wakhapha isimemezelo ziiyi-7 kuNcwaba we-1901, esasisabisa abaholi bamaBhunu ngokuthi bazodingiswa futhi kudliwe nempahla yabo uma beqhubeka nothuthuva. AmaBhunu asishaya indiva lesi simemezelo, futhi ayephikisana nokwakushiwo amaNgisi ukuthi ukulwa kwabo kwakungenathemba lempumelelo, ngakho umdlandla wokulwa wavuseleleka. AmaBhunu asuka ahlasele eNatali, izimpi zaliwa eBlood River Poort, iThala kanye naseFort Prospect.

UKitchner wayethungela umlilo kunokuthi awubhule uma ememezela isimemezelo esesabisa amaBhunu kuphela, amaqembu alwayo ebe emabili. Lokhu kuseyikho ukwenzelela, namaBhunu engezona izimpumputhe akubona lokhu, yingakho anquma ukuphikisana nalesi simemezelo. NgoNcwaba we-1901 uBotha waqoqa abaholi bempi yamaBhunu kanye namabutho ayi-1000 wabaqoqela eMpumalanga, wasabisa amadolobha aseNyakatho neNatali. Kuthe kuMandulo isikhungo samaNgisi saseNewcastle satshelwa ukuthi amaBhunu ahlose ukungena eNatali. UBotha yena wayenqume ukuthi iDundee kube iyona aqala ngayo.

Kuthe phakathi nenyanga kaMandulo izigaba ezimbili zamabutho amaNgisi zazise De Jager's Drift ngasemfuleni uMzinyathi, esisodwa salezi zigaba sasinamabutho angama-700, siholwa uStewart kanti esinye sasinamabutho angama-585, sona

siholwa uDela P. Gough. Kuthe ziyi-17 kuye uMandulo uGough neqembu lakhe bezihambela beqaphe izitha, sebesemagqumeni abomvu (Rooi Koppies) aqhele ngamamayela angama-20 eDe Jager's Drift, babona amabutho amaBhunu eScheeper's nek, umumo wawo uyi-150 kuya ema-250, uholwa uJ. D Opperman, kwakubonakala sengathi baya eBlood River Poort. Wabona namahhashi eziklabele ezidlela utshani wase eyifunda ivaliwe ukuthi amaBhunu ayezolala lapho kulobo busuku, kanti empeleni amaBhunu ayelinde uBotha kanye nempi enkulu. UGough wanquma ukuwahlasela amaBhunu, wanxusa noStewart ukuthi amelekelele.

Nebala uGough wahlasela, kanti akabuzanga elangeni. Ibutho lika-Opperman nelika Botha ahlanganela kuye, le mpi yathatha imizuzu eyi-10 kuphela. UStewart wafika ethi uzolekelela uGough, kodwa uthe uma ebona ukuthi ukulekelela kwakhe kuyofana nokuthela amanzi emhlane wedada, wanquma ukubuyela eDe Jager's Drift. AmaNgsi abulawa kule mpi angama-27, kwalimala angama-24 kwathi abangu-233 bathunjwa. AmaBhunu athumba nezikhali eziyi-30 000, kanye namahhashi angama-210. AmaBhunu wona alinyalelwa amabutho amathathu, kwathi elilodwa lafa. Leli Bhunu labulawa uPrince Davies ngevolovolo lakhe ethi uzama ukuvimba ukuthi amaBhunu angaqhwagi izibhamu zabo, naye waphendulwa ngayo inhlamvu waya koyisemkhulu.



UBarnes (2003:70)

3.12 Isithombe esikhombisa iBhunu noPrince Davies betholene phezulu.

3.3.6.7. IMPI YASETHALA NASEFORT PROSPECT

UGillings (2002) usilandisa kanje mayelana nalezi zimpi. Umbutho wamaBhunu oholwa uBotha wathleka eBabanango zingama-24 kuMandulo we-1901. Ngalesi sikhathi uBotha wayesezimisele ukuhlasele umbutho wamaNgisi owawubekwe endaweni yaseNkandla ukuze uqaphe umngcele. Umholi wawo la maNgisi kwabe kunguMeja A. J. Chapman wase Dublin Fusiliers.

Ekuqapheni kwakhe uChapman wayekhande izikhungo ezimbili zamabutho, esokuqala futhi esikhulu sasinamadoda angama-220, siholwa nguyena, sasingaphansi kwentaba iThala, kwathi esesibili esinamadoda ayi-148 eholwa uKaptani uRowley waseDorsetshire sasibekwe enqabeni okuthiwa iFort Prospect. UChapman wathola umbiko ngezinhlozi zakhe zingama-23 kuMandulo ngonyaka we-1901 ukuthi wayesohlelweni lokuhlaselwa nguBotha.

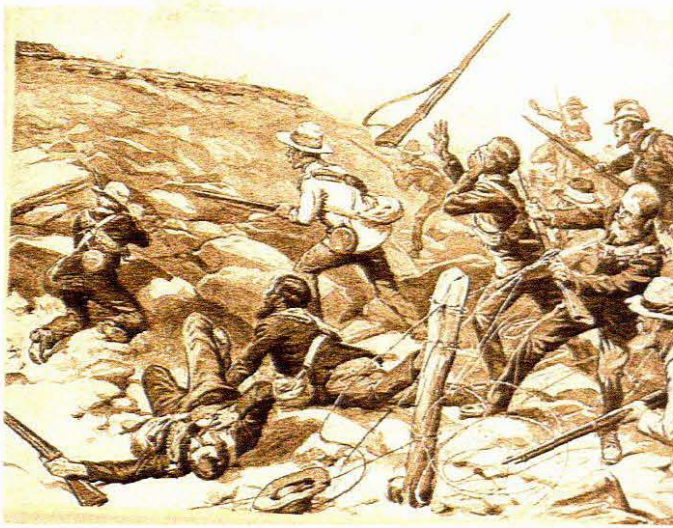
UBotha ngenkathi esesondela eThala, wahlukanisa umbutho wakhe izigaba ezintathu. Amadoda angama-600 ayeholwa ngumfowabo uGeneral Chris Botha ayetshelwe ukuthi ahlasele iThala ngaseSummit. Umbutho wamadoda angama-800 owawuholwa ngu-Opperman, Potgieter kanye noScholtz wona wahamba wayohlasela inkambu phansi kwentaba iThala. Umbutho wesithathu onamadoda angama-400 owawuholwa nguEmmett kanye noGrobbelaar wona wawujutshwe ukuthi uhlasele inqaba yaseFort Prospect.

Kuthe phakathi kwamabili zingama-25 kuMandulo, kunonyezi, abaqaphi beSummit yaseThala bawabona amaBhunu ezohlasela, babe sebedubula kuqala. Yabe isibambana ngezihluthu kwaze kwaphela amahora amahlanu, lwabe selugoba uphondo ngasemaNgisini. Kuthe uma ebona lesi simo amaNgisi ayengakalimali ndawo aphuthuma ayokhosela entabeni eseqhubeka nokulwa ekulelo khosomba kungaselula ukuthi amaBhunu awathole.

Iqembu lamaBhunu elalizohlasela isikhungo samaNgisi phansi kwentaba elaliholwa ngu-Opperman lahlasela. Kuthe entathakusa ukudubulana kwanqamuka, kwathi uDokotela uFielding wamaNgisi wanquma ukuyosiza amaNgisi ayelimele kuSummit, nokho inhloso yakhe yacishe yakhubazeka ngoba wabanjwa ngamaBhunu ayekade ehlasela iSummit, nokho abuye amdedela ngombandela wokuthi uzosiza wonke umuntu olimele noma iNgisi noma iBhunu.

U-Opperman wabuye waqala phansi wahlasela futhi. Ngalesi sikhathi amaNgisi ayesenkingeni yezikhali, uChapman waze wanxusa abazinikelayo ukuthi bazobalekelela. Umshayeli uF. G. Bradley wazinikela walwa ekhombisa obukhulu ubuqhawe lobu kangangokuthi waze wahlonyuliswa ngeVictoria Cross okwakuwuphawu lwamaqhawe. Kuthe seliyozilahla kunina, emva kwamahora ayi-17 empi enzima, umbutho kaChapman wawusuphele inkani, naye uqobo wayelimele kabi, wayesezimisele ukuba athi 'Maluju', kodwa amaBhunu aziyekela wona ukudubula ase ehamba.

Umbutho wamaBhunu owawuholwa ngu-Emmett no Grobbelaar ababejutshwe ukuba bahlasela inqaba iFort Prospect, baphuma inqina kamabuyaze. Umbutho wamaNgisi okule nqaba wabe usuzwile ukuthi kwenzekeni eThala wabe usuzilungiselela. Iqembu loNongqayi elaliholwa nguSayitsheni uGumbi elalinikwe ithuba lokuba liye eMalimede, lenqaba ukuhamba lazimisela ukuvikela inqaba iFort Prospect. Kuthe entathakusa amaBhunu aqala ukuhlasela inqaba eyayakhiwe ngamatshe aqinile yaze yabiyelwa nangocingo olunameva. AmaBhunu abhadanywa ethi azama ukunqamula lolu cingo, ase edutshulwa. Kuthe kungakasi chi, aqala phansi futhi amaBhunu ahlasele, kodwa kuthe uma u-Emmett ebona ukuthi akulula ukuthi banqobe amaNgisi kule nqaba yawo wathi abahlehle. Badubula bekude kwaze kwashaya intambama ngezikhathi zehora lesine ase eyahamba.



UGillings(2002: 48)

3.13 Isithombe esikhombisa amaBhunu edutshulwa esathi anqamula ucingo olunameva ukuze ahlasele eFort Prospect

Empini yaseThala amaNgisi afa angama-22 kanti alimala angama-59, abamnyama abayizisebenzi abafa bayisithupha kanti abalimala bane. EmaBhunwini khona kwafa abayi-128 empini kwathi abangama-21 bafa kamuva bebulawa ngamanxeba abawathole empini. Abaningi bangcwatshwa epulazini elibizwa ngokuthi iGelykwater eduze neBabanango, nokho izidumbu zabo zabuye zakhishwa zayongcwatshwa kabusha endaweni eyisikhumbuzo samaBhunu eseMnambithi okuthiwa iCaesar's Camp.

Enqabeni yase Fort Prospect, linye iNgisi elafayo kwathi ayisi-9 alimala. Lo owafayo wangcwatshwa kuyo le ndawo futhi nengcwaba lakhe lisabonakala. AmaBhunu afa lapha angama-40, kwase kuthi angama-280 alimala. NamaBhunu afa kule ndawo angcwatshwa kuyo le ndawo, kodwa kuthiwa amangcwaba awo asenyamalele kanti lisekhona eleNgisi liyabonakala. Kusobala ukuthi ukuhlasele kwamaBhunu akubanga namiphumela emihle ngoba abawanqobanga amaNgisi eThala naseFort Prospect futhi bona balahlekelwa kakhulu.

3.3.6.8. IMPI (YASEHOLKRANS) –KWAMTHASHANA

Ngenkathi kuqala le mpi yamaNgisi namaBhunu, kwakungathi abazukungena abamnyama, yingakho baze bayetha igama lokuthi 'White man's war' , *Impi Yabamhlophe*'. NgokwamaZulu umngcele wezwe lakwaZulu nowoMbuso weNingizimu Afrika owawuphethwe amaBhunu kwakungamele weqiwe. Kuthe impi phakathi kwamaNgisi namaBhunu isishisa, amaBhunu akhohlwa imibandela yomngcele. AmaBhunu azama ukuthola ukudla okusha kanye nendawo yokucasha ngale komngcele wawo. AmaNgisi anxusa iNkosi uDinuzulu ukuthi akhiphe amabutho azoxosha amaBhunu ezweni lakwaZulu. Nebala amabutho akwaZulu abalelwa ema-250 kuya e-1000 ahlonyiswe ngezibhamu nangemikhonto alekelela umholi wamaNgisi uBruce Hamilton ukukhipha izinkomo ehlathini. Inkosi yabaQulusi uSikhobobo Sibiya yaye yazihlanganisa naleli qembu baqonda eFilidi. Kuthe uma usizo lwabo lungasadingeki amabutho kaDinuzulu abuyela esigodlweni senkosi esasikwaNongoma.

Kuthe ngoMbaso we-1902 amaBhunu azwakalisa isikhalo ngokubulawa kwabantu abasebenza emapulazini abo. Bakhononda futhi nangezenzo zikaSikhobobo, kwazise wayesanda kulekelela amaNgisi kanye namabutho eNkosi uDinuzulu. UBotha wanquma ukuthi sekuyisikhathi sokuthi aqede ukuhloma kwabantu abamnyama ngoba bayingozi emaBhunwini. UBotha wayesenquma ukuthi umuntu omnyama oyotholakala ephethe izikhali , kuzothathwa inkosikazi yakhe nezingane zakhe ziyiswe eFilidi, kuthi izinkomo zakhe zidliwe amaBhunu bese kuthi umuzi wakhe ushiswe.

Kuthe ngobusuku bomhla lulunye kuya zimbili kuNhlaba, lo msebenzi wenziwa umholi wamaBhunu e-Utrecht nabanye ababeseFilidi beholwa uJ. M. Portgieter. Laba baholi bamaBhunu babopha amadoda akwaZulu ayehlomile, abazama ukweqa, adutshulwa. Abantu basebaQulusini ngaphansi kukaSikhobobo, bantunta bengenakudla, bengenandawo yokuhlala, bahamba bayofuna indawo yokufihla

ikhanda eFilidi. Inhlalakahle yalaba bantu ababengenamakhaya kwase kungumsebenzi woMbutho Wempi yamaNgisi.

UPortgieter nethimba lakhe, kuthe uma sebeqedile ababekuzele eFilidi base bekhuphuka baya ngaseNyakatho, base bakha inqaba (Laager) epulazini okuthiwa iHolkrantz elaliseduze nentaba uMthashana. Amanye amaBhunu ambalwa azihlanganisa neqembu likaPortgieter, sebebonke babengama-73. Abanye babo babezizwa bengakhululekile ngobukhona bamaZulu entabeni eseduze nabo.

Kuthe kusihlwa zi-5 kuNhlaba we-1902 uSikhobobo waqoqa abalandeli bakhe abangama-300, wabika kuMnumzane uShepstone owayengumnqumi wezindaba (Magistrate) zezakhamizi zaseFilidi ukuthi uzwile ukuthi izinkomo zabantu bakhe zikwaMthashana, ngakho usayozilanda. UShepstone wamxwayisa ukuthi uma ehlangana namaBhunu, kufanele azivikele kuphela angabulali abantu, kunalokho ababophe abuye nabo.

Ngalobo busuku uPortgieter nabantu bakhe babelele phakathi nezibaya ezimbili. Amadoda amabili ayemile eqaphe izinkomo ezazisanda kuphangwa emizini yabantu bakaSikhobobo. Kuthe entathakusa zi-6 kuNhlaba bavuswa ukuqhuma kwenganono, bathi besadidekile abaQulusi base bephezu kwabo ngezibhamu nemikhonto. Abanye baphuma ngesamagundane. Laba abaphuma bakwazi ukuthi bathathe izikhali zabo. Kwadutshulwana, lwagoba uphondo ngasemaBhunwini kwazise abaQulusi babebaningi ngokwenani. AmaBhunu adubula kwaze kwaphela izinhlamvu, base belwa ngazo izidunu zezibhamu ukuxosha abahlaseli. Le mpi yathatha imizuzu engama-20. Ekupheleni kwayo kwase kufe amaBhunu angama-54, kubandakanya naye uJan Mes Portgieter, abathathu baboshwa bayiswa eFilidi, kanti abayi-13 bakwazi ukuphuma ngesamagundane, bashaya bachitha. KubaQulusi kwafa abantu abangama-52, kwathi abangama-48 balimala. Abantu bakaSikhobobo baqoqa umhlambi ongama-380 wezinkomo namahhashi bahamba nakho. AmaBhunu ayeholwa umholi wase-Utrecht aphuthuma ukuzokwelekelela, kodwa asindwa

izinyawo, afika selidume ledlula, okwawo kwase kungukuqoqa izidumbu bazingcwabe.

3.4. ABANTU ABASEMQOKA NGOKOMLANDO ABAHLALA EZWENI LABAQULUSI.

3.4.1. INKOSAZANA UMKABAYI KAJAMA.

INkosazana uMkabayi kaJama uneqhaza elikhulu alibamba embusweni wakwaZulu. Kusukela ekuzalweni kwakhe, kwadingeka ukuba kuphulwe isiko ngenxa yakhe. Sizokhumbula ukuthi iNkosi uJama yaze yaba mnkantsha ubomvu ingayitholi indlalifa kundlunkulu wayo. Kuthe emva kokwelashwa indlunkulu yazithwala. Lokhu kwajabulisa isizwe sonke ikakhulukazi iNkosi uJama. Ekukhululekeni kwendlunkulu kwatholakala ukuthi ibithwele amawele amantombazana. Lokhu kwehlisa izihlathi esizweni sonke ngoba babekubona njengeshwa nomkhokha othize. INkosi uJama yabetha amagama abantwana kwaba uMkabayi noMmama, yase ibakhunga. Isizwe samangala ngalesi senzo seNkosi, kwazise ngokwesiko lesiZulu iwele elilodwa liye ligingiswe igabadi. Abafowabo beNkosi, oNkwelo, uMhlaba, noMudli bazama ukuyeluleka iNkosi ukuthi akwendiswe elinye lamawele ukuze kugcinwe isiko, kunqandwe ulaka lwabaphansi, kodwa iNkosi yavele yathi ngokubeka kuka Msimango (1982:11)

Ungabe usaya phambili, Nkwelo. Sengizwile ukuthi nithi mangendise omunye wabantabami. Sengizwile, Nkwelo. Ngizwa kahle kepha usitshele isizwe ukuthi uthi uJama kaNdaba kaMageba siphaphalazile nxa sizikhohlisa ngokuthi impilo yami ibaluleke ukwedlula ekaMmama nekaMkabayi. Kungenzeka kanjani lokho ngoba emithanjeni kaMkabayi nasemithanjeni kaMmama kugobhoza elami igazi na? Usitshele isizwe, Mntwana, ukuthi kulukhuni satshe kimi ukugcina isiko elaziwayo. Akekho phakathi kwala mawele engizomgingisa igabade.

Yaqinisa ikhanda iNkosi uJama, yazidonsela ulaka lwabaphansi. Yashona indlunkulu unina kaMkabayi noMmama ingagulanga nakugula. Kwaba buhlungu kakhulu eNkosini, yabe isiqala nokuzisola ukuthi yayingamgingisanga ngani igabade

uMkabayi. Yayenziwa ukubona le ngane eyisimanga, engakhali njengezingane zonke noma ishaywa, evele ikugqolozele nje ngamehlo ahlabaya ibe iyintombazane.

Nakuba uMkabayi wayeyintokazi ebukekayo futhi enogazi ezeshelini eziningi, kodwa wazimisa kwaze kwaba sekugcineni. UMkabayi wancenga intombi yakwaSibiya, uMthaniya ukuba igane uyise uJama, ukuze isizwe sakwaZulu singezukuphathwa nguSojiyisa, unina wakhe owabe eyiThonga. Ekuvumeni kwayo le ntombi isizwe salobolela iNkosi njengokwesiko, wagcagca uMthaniya, wayivusa indlunkulu wathola indlalifa uSenzangakhona. Kuthe uma esekhothama uJama, nesizwe asangakhala ngalutho ngoba indlalifa yabe isikhona nakuba yayisencane.

UMkabayi wabuye wenza isethembiso kuyise sokuthi uzomvikela ngaphansi kwephiko lakhe uSenzangakhona kaJama. Lokho kwase kusho ukuthi akasoze agane amshiye. Kungalesi sizathu-ke akubona kuyimfanelo ukuthi ambambele ubukhosi uSenzangakhona njengoba wayesemncane nje, bungaze buthathwe uSojiyisa. Isizwe sakwaZulu sasingakulindele lokhu, ukuthi uMkabayi uzophatha yena engumuntu wesifazane, babelindele ukuthi kungaba umfowabo wenkosi, uMhlaba noma uMudli kaNkwelo, owayengumdidiyeli wamabutho.

Impi yokuqala eyaphakwa uMkabayi kwaba ebheke kwaMandlakazi ukuyobulala uSojiyisa owayebona ukuthi uzobangisa uSenzangakhona. Bambulala uSojiyisa kodwa yasinda indodana yakhe uMaphitha. Kwakuyingqayizivele le kwaZulu ukuba impi iphakwe umuntu wesifazane ukuba iyobhuqa umuzi wonke. UMkabayi waba nesithunzi nesithoza esidlula esamadoda.

Kuthe noma esebuthathile ubukhosi uSenzangakhona, uMkabayi waqhubeka nokubhekela inqubekela phambili yombuso wakwaZulu. UMkabayi wasala waphatha umuzi wakwaNobamba kwathi uSenzangakhona wakha umuzi okuthiwa kuseSiklebheni. Kwakumkhathaza nokho uMkabayi ukuthi uSenzangakhona wayehlulwa isithembu sakhe, futhi owayenesigcwagcwa kakhulu kwakunguNandi. Esikhathini esiningi ingxabano kaNandi noSenzangakhona yayisuka ngoShaka.

Kwamphatha kabi lokhu uMkabayi kwazise wayemthanda uShaka, embona efuze uNdaba futhi enethemba lokuthi uyofuza ukhokho wakhe asiphakamise isizwe sakwaZulu. Kuthe noma uSenzangakhona esekhothome, uMkabayi wathokoza uma ubukhosi sebuthathwa uShaka, nakuba ayekade esehlala esizweni sakwaMthethwa. Kwamthokozisa ukudlondlobala kombuso kaZulu esandleni sikaShaka.

Ukushona kukaNandi nesililo esalandela emva kwalokho, senza wonke umuntu wakwaZulu akhathazeke. Ukuhlukumezeka kwesizwe sakwaZulu kwenza ukuba uMkabayi acabange omunye umuntu ongabusa isizwe kangcono kunoShaka. Kungalesi sizathu wenza uzungu lokubulala uShaka benoDingane noMhlangana kanye noMbopha kaSithayi. UMhlangana wayengazi ukuthi uyaphelezela nje okunguyena okufanele abuse kwakunguDingane. Laphumelela isu labo, wabulawa uShaka, wabuthatha ubukhosi uDingane. Ukubusa kukaDingane akumthokozisanga, waze wazisola ngokuthi wakha itulo lokusocongwa uShaka, nokho wayengasenakulubutha ubisi olwabe seluchithekile, wayengasenakuvuka okaMjokwane kaNdaba kobandayo.

Emva kokunqotshwa kukaDingane ngamaBhunu empini yaseNcome, wabaleka. Umfowabo uMpande owayebalekile kwaZulu ngokwesaba ukubulawa uDingane wathola ithuba lokuziphindisela. Lokhu kwaholela ekutheni ibambane ngezihluthu ekaMpande nekaDingane eMqongqo. Kwamdabula inhliziyo uMkabayi ukuzwa ukuthi isizwe sakwaZulu sesiqhekezeke phakathi, saze saphakamiselana izikhali. Nakuba izinto zase zinje kodwa wayesenesifiso sokuthi umbuso kaZulu ungafi, kungalesi sizathu ayefisa anqotshwe uDingane kule mpi ukuze ubukhosi buthathwe uMpande, ngoba yena wayenamadodana kanti uDingane wayengenangane. Yiyona-ke iNkosi uMpande eyamthuma ukuba azobheka amabutho ezweni labaQulusi. Leli qhawekazi lakwaZulu lahlala lapha laze lakhothama.

3.4.2. ULUCAS MEYER

Emva kokunqotshwa kukaZibhebhu enqotshwa uDinuzulu ngosizo lwamaBhunu, iNkosi uDinuzulu yazithola sekufanele iklomelise abantu abangama-800 ababethi bafake isandla empini phakathi kwakhe noZibhebhu. Bonke laba bantu baklonyeliswa ngendawo. AmaBhunu akha uzibuse geqe endaweni eyayingamamogani ayizi-135 000. Kuthe zi-5 kuNhlangulana we-1885 uLucas Meyer waqokwa ukuba asebenze njengoMongameli wale ndawo. Isigungu esamqoka sasibizwa ngokuthi iVolksraad.

Kuthe ngenkathi ibambene ngezihluthu phakathi kwamaBhunu namaNgisi, umbutho wamaBhunu kusuka eWakkerstroom, kuze kushaye eFilidi wawuholwa nguye uLucas Meyer. Wawudla umhlanganiso eThalana ngenkathi iqala ukududulana ngezifuba namaNgisi. ULucas Meyer wahlaselwa ukugula ingakapheli le mpi, ngakho kwaqokwa uLouis Botha ukuthi kube nguye ozolawula lo mbutho wamaBhunu. ULucas Meyer wanikezwa umhlalaphansi.

3.4.3. ULOUIS BOTHA

ULouis Botha ungomunye waleli butho elalekelela uDinuzulu empini yakhe noZibhebhu, ukuze uDinuzulu ahlale kahle esihlalweni sakhe sobukhosi. Naye wawuthola umklomelo wendawo njengabo bonke ababelekelele. Wayisebenzisa indawo yakhe ngokuthi abe ngumlimi ophumelelayo, lokhu kuphumelela kubonakala ngokuthi wayenomhlambi wezinkomo ongama-600, izimvu eziyizi-4000, amahhashi alikhulu. Kuthe ngonyaka we-1894 uBotha waqokwa ukuba abe umhloli wamapulazi, kuthe emva kweminyaka emihlanu wavotelwa waba lilungu lalesi sigungu esasishaya umthetho kule ndawo esasaziwa ngokuthi iVolksraad. Lapha babesebenza noLucas Meyer bemele iFilidi.

UBotha wayenganqeni ukuphikisana noMongameli uPaul Kruger, yize noma ayedume ngokuba undlovukayiphikiswa, othandayo futhi ukuduba uma ebona ukuthi abantu abahambisani naye. Kwathi ngelinye ilanga ebasabisa ngokuthi uzoshiya phansi isikhundla sakhe, uBotha wacela ukuba lesi siphakamiso sakhe simukelwe.

UBotha wayengesiye umuntu wothuthuva nobudlova. Kuthe amaNgisi echukuluza amaBhunu ngonyaka we-1899, uBotha wethula inkulumo enohlonze esigungwini samaBhunu esasibusa, egxeka ukwedelela kwamaNgisi, kodwa njengo De la Rey noLucas Meyer nabanye, wayengathandi ukuba amaNgisi anikezwe umnqamulajuqu, ngoba lokho phela kwase kungukuphonsa inselelo. Nokho –ke kuthe amaNgisi esenikiwe umnqamulajuqu, awushaya indiva, wazihlanganisa nombutho waseFilidi owawuholwa uLucas Meyer, washona khona eDundee ukuyohlasela uPenn Symons.

Emva kwale mpi uBotha wabe eseqokwa ukuba kube nguyi oholi lo mbutho wamaBhunu, ngoba uLucas Meyer wahlaselwa ukugula okwaholela ukuthi anikezwe umhlalaphansi. NgoLwezi we-1899 ngenkathi kufika uRedvers Buller, owayethunywe ukuzovikela idolobha laseMnambithi, wafika wabona ukuthi uBotha uzothwala kanzima ukubhekana naye. Imibutho yabo yaqala yadibana eColenso ngalesi sikhathi uBotha wayesenezinkinga zokuphatha njengabo bonke abaphathi abasha, kodwa wakwazi ukunqoba. Abalimala noma bafa ngakolwakhe uhlangothi lwamaBhunu babangama-38, kanti emaNgisini bayi-1100. Waphinda amasumpa futhi empini yaseSpion Kop wawanqoba amaNgisi.

Kuthe ngoNdasa we-1900 umholi nomdidiyeli wombutho wamaBhunu esewonke awaseNtilasifali nawaseFilidi uPiet Joubert, wethula inkulumo eGlencoe, wamemezela ukuthi njengoba eseshiya isikhundla sakhe ngenxa yobudala, uqoka uLouis Botha ukuba kube uyena osithathayo. UBotha wazama ukuxoxisana nomholi wombutho wamaNgisi ukuze kuthelwane amanzi, nokho lokhu kwaze kwaba nomphumela obonakalayo zingama-31 kuNhlabathi we-1902 lapho kwashicilelwa khona isivumelwano soxolo eVereeniging, yase inqamuka impi.

Ngonyaka we-1905 emva kokuvota iqembu eladla ubhedu okhethweni kwaba iqembu lamaLiberal. UBotha waqokwa waba nguNdunankulu wokuqala weNingizimu Afrika exube amaNgisi namaBhunu. Waqokelwa kulesi sikhundla zingama-31 kuNhlaba we1910.

3.5. ISIPHETHO

Kulesi sahluko, besibheka izigigaba ezithintene nomlando wendawo yabaQulusi. Kuphawuliwe ngemizi ethintekayo emlandweni wale ndawo, esingabala kuyo umuzi waseMgungundlovu, umuzi wasebaQulusini, umuzi wakwaNgenetsheni neminye-ke imizi. Ziveziwe nezigigaba ezezela kule mizi, ikakhulukazi umuzi waseMgungundlovu. Uma silanda umlando sisebenzisa amagama ayesetshenziswa kudala emlandweni, angasasetshenziswa esikhathini sanamuhla. Isibonelo salokhu igama elithi 'ikhanda' elisho umuzi wenkosi. Ukulanda umlando kusifundisa futhi nangamasiko ayeqhutshwa kudala, esingabala kuwo amalungiselelo empi kanye neqhaza labesifazane empini. Konke lokhu kuyaluthuthukisa ulwazi lwethu lolimi kanye namasiko.

Lesi sahluko sibuye sithinte izimpi ezenzeka endaweni yabaQulusi. Lezi zimpi zihlukaniswe ngale ndlela, impi yamaNgisi namaZulu. Lapha singabala impi yaseSandlwana, impi yasezibukweni likaJimu, impi yaseHlobane, impi yaseKhambula nempi yaseLuneburg. Kukhona futhi impi yabamnyama bodwa. Lapha singabala impi yakwaKhambi phakathi kukaHhamu nabaQulusi nempi yaseTshaneni phakathi kukaDinuzulu noZibhebhu. Kukhona futhi nempi yamaNgisi namaBhunu, lapha kukhona impikiswano yokuthi nezinye izinhlanga zazikhona kule mpi, lokhu kufakazelwa impi yamaBhunu namaZulu, abaQulusi kwaMthashana. Ziningi nokho izigigaba lapho amaNgisi namaBhunu ayeyibambe wodwa khona. Iziwombe ezithintiwe lapha, impi yaseThalana, impi yaseHelpmekaar, impi yaseScheeper's Nek, impi yaseFilidi egqumeni likaLancaster, impi yaseWit Klip, kugcine impi yaseBlood River Poort.

Lesi sahluko sibuye sisilandise ngezingqalabutho zamaqhawe namaqhawekazi, ezaba negalelo embusweni wezwe labaQulusi. Lapha sibale uMkabayi kaJama, uLucas Meyer kanye noLouis Botha.

ISIAHLUKO SESINE

IZIKHUNGO ZEMVELO NEZOKWAKHIWA ENDAWENI YASEBAQULUSINI.

4.1 ISINGENISO

Ezokuvakasha ziyimboni enkulu ebandakanya ukuhamba kanye nokungcebeleka. Iyathintana futhi nezingqalasizinda ezifana nezindlu zokulala izihambi, amahhotela, imigwaqo, izitolo zokudla, izikhungo zokukhangisa, izimoto eziqashisayo, iziqiwu kanye nobuhle bemvelo bendawo leyo. Ezokuvakasha lezi ziyimboni engakwazi ukuphakamisa imiphakathi yasemakhaya ngokuphakamisa umnotho wendawo nokuyithuthukisa. Kubalulekile nokho ukuba abantu abathuthukisa indawo kwezokuvakasha bakhumbule ukugcina imvelo yaleyo ndawo ivikelekile; esingabala kuyo, izihlahla, izimila zasendle, nezilwane ezinhlobonhlobo. Abathuthukisa indawo kufanele bavikele imvelo yaleyo ndawo, amasiko aleyo ndawo baphinde futhi bavikele umphakathi kukho konke okungawuhlukumeza.

Ngemvelo siqonde izilwane zasendle kanye nezimila zasendle, amasiko ethu kanye nemvelo esizungezile. Ukugcinwa kwezimila nezilwane zasendle kwenza sazi ukuthi kukhona izinhlotshana zezilwane nezimila eziyivela kancane, okufanele zongiwe ukuze zingapheli. Kukhona ebeziyinsada kodwa manje seziyancipha. Kukhona futhi lezo ezazikhona kodwa manje seziphelile. Zonke izikhungo zokugcina izilwane zasendle nezimila zakhiwe emakhaya, emiphakathini ekhungethwe ububha nokuntuleka kwemisebenzi. Le miphakathi isethubeni elihle lokuthuthukisa ukuvakasha okugxile ekongiwani kwemvelo uma nabo bezozuza kukho.

UJones nabanye (2002:83) baphawula ngeqhaza lomphakathi embonini yezokuvakasha. Imiphakathi ineqhaza elibonakalayo elibambayo ekuthuthukiseni ezokuvakasha. Leli qhaza elokugcina futhi baqhakambise amasiko abo. Lokhu bangakwenza ngokukhuluma ulimi lwabo, bagqoke imvunulo yabo, bagide imigido

yabo, badle ukudla kwabo, bahlobe ngendlela yabo, bacule imiculo yabo babuye benze nemisebenzi yezandla enhlobonhlobo. Konke lokhu kufanele bakuqhakambise ukuze kuhehe izivakashi. Zikhona nezikhungo ezakhiwayo ukugcina usikompilo namasiko esizwe esithile. Lezi zikhungo zibizwa ngokuthi izigcinamagugu. Umphakathi nalabo abaphathelene nezingqalasizinda zokuvakasha kufanele babambisane ngokulinganayo ukuze umphakathi ungaphundlwa kodwa nawo uhlomule. Kungalesi sizathu kufanele umphakathi uthuthukiswe noma uhlonyiswe ngolwazi namakhono afanele ukuze ukwazi ukubambisana ngokulinganayo nembali yezokuvakasha. Lokhu kufundisa kumele kwenziwe uMnyango Wezokuvakasha kahulumeni, kwazise imiphakathi le kuqala yayikhishelwa ngaphandle kule mboni yezokuvakasha.

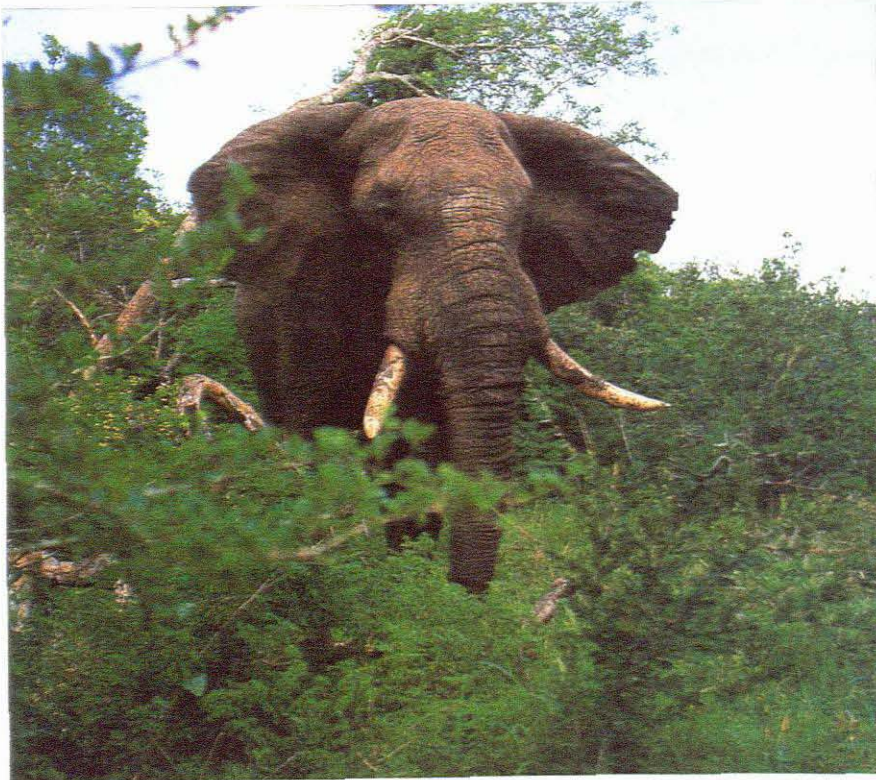
Kukhona imithelela emihle eyenziwa ukubambisana phakathi kwembali yezokuvakasha nomphakathi; singabala kuyo ukuvuleka kwamathuba emisebenzi nokudlondlobala komnotho. Ezokuvakasha zihlomisa umphakathi ukuze ukwazi ukusebenzisa imvelo namasiko ukuze uthole imali. Intsha inganquma ukuzinza endaweni uma kunemisebenzi eyenzayo kunokuyoba uvanzi emadolobheni.

Ngakwelinye icala, ukungabambisani phakathi kwembali yezokuvakasha kanye nomphakathi, kudala ukuqolwa komphakathi, umphakathi unganikwa ilungelo lokubeka umbono ukuthi imvelo yawo ingasetshenziswa kanjani. Lokhu kwenza umphakathi ungaziboni uyingxenye yezokuvakasha. Nemisebenzi ayivuleki kahle uma umphakathi ukhishelwe ngaphandle. Ukuncipha kwemisebenzi kusho ukudlondlobala kobugebengu okubuye kube isigcwagcwa kuzo ezokuvakasha. Kungalesi sizathu ezinye izikhungo ezakhiwayo kungezokuhlumelelisa izimilo ukuze kunciphe ubugebengu ezweni.

4.2 IZIKHUNGO ZEMVELO ENDAWENI YASEBAQULUSINI

Ukonga imvelo kusho ukuyivikela, kanye nokugcinwa kwezilwane zasendle, ukugcinwa kwamasiko kanye nokongiwa kwemvelo esizungezile. Endaweni

yasebaQulusini zikhona izikhungo zokongiwa kwemvelo; esingabala kuzo, iThala, iNtinginono, ihlathi laseNtendeka, ihlathi laseNgome nezinye ezingaphethwe uhulumeni. Kukhona abalimi bemfuyo asebeguqule izindawo zabo bazenza iziqiwu noma izikhungo zokonga imvelo. Lokhu kwenza izikhungo zokongiwa kwemvelo eziphethwe isiFundazwe neziphethwe uZwelonke zikwazi ukudayisela laba balimi izilwane eseziyinsada kuzona.



uDerwent S. (2000: 138)

4.1. Isithombe esikhombisa indlovu njengesinye sezilwane ezitholakala esikhungweni sokongiwa kwemvelo iThala.

ISolezwe langoLwesihlanu kuNhlolanja, zingama-20 onyakeni wezi-2004, liphawulile ngokuhlukana phakathi komphakathi mayelana nodaba lweziqiwu. Intatheli ebiphawula ngalolu daba ibika ukuthi eminye imindeni ikhala iyaqandula ngokuthathwa kwezindawo abebehlala kuzo, ezinamaliba awoyisemkhulu, zithathwe kungavunyelwene zenziwe iziqiwu. Ngakolunye uhlangothi, amanye amalungu omphakathi athi igcagcele esokeni kuwo, ngoba athi ukuvula iziqiwu kuvula amathuba emisebenzi, axoshe nomphangazana.

Abagxeka iziqiwu bakhala ngokuthathwa kwamadlelo ezinkomo zabo enziwe iziqiwu, basale bengazi ukuthi izinkomo zabo zizodlaphi. Bagxeka namakhosi ngokuvuma ukuba kwakhiwe iziqiwu ezindaweni zabo. Izindawo lapho umbango usadla lubi iseNdumo, eThala eFilidi, izindawo ezisoKhahlamba kanye naseMakhosini KwaNobamba. Umphakathi wasebaQulusini nawo usahlukumezeka uma abalimi beguqula amapulazi abo bewenza iziqiwu, ngoba balahlekelwa izindawo zokuhlala asebeziwayele, bathuthelwe kwezinye, lokhu kwenza nezingane zabo zihlukumezeke ngoba nezikole aziziningi kule ndawo. Izingane ebezidabula epulazini uma ziya esikoleni, ziyeka isikole uma ipulazi seliguqulwe laba isiqiwu, ngoba azisakwazi ukufika esikoleni.

Ukungabambisani nomphakathi kudala ukuthi umphakathi wenze izinkinga ezinjengelezi:

- Ukuzingela khona lapha eziqiwini ngoba uthi ubuvele uziphilisa ngale ndlela.
- Ukubhikisha komphakathi njengoba kwabhikisha amalungu omphakathi waseMakhosini efuna kuvalwe lesi siqiwu ngoba ethi asingenisi nzuzo emphakathini, kanti kuleya ndawo kulele amakhosi akwaZulu, uNkosinkulu, uZulu, uPhunga, uMageba, uNdaba, uJama kanye noSenzangakhona.

4.2.1.

ITHALA

UDerwent (2000) uchaza isikhungo sokongiwa kwemvelo iThala njengesinganakekile nesiNgqamile uma siqhathaniswa nezinye ezisesiFundazweni saseNatali, njengesaseHluhluwe Umfolozi Park. Abanye abantu bayibona iThala ithatha amehlo kakhulu ngenxa yaso lesi sizathu ukuthi ayisetshenziswa njalo. Isikhungo semvelo saseThala sake sahlala abantu, belima kodwa sabuye saguqulwa senziwa isikhungo semvelo. Lesi sikhungo semvelo sisendaweni yaseNgoje. Le ndawo ingamakhilomitha angama-70 ukusuka eFilidi. Lesi sikhungo senganyelwe iNatal Parks Board. Ububanzi balesi sikhungo bungamaHektha ayizi-30 000.

Kulesi sikhungo kukhona izinhlotshana ezibalelwa ema-75 zezilwane zasendle ezinkulu nezincane; esingabala kuzo indlulamithi, idube, ubhejane omnyama nomhlophe, izindlovu, izinkonkoni, nezintibane. Izilwane ezingabonakali njalo izingwe kanye nezimpisi. Ebusuku kuye kuzwakale ukuhhewula kwezimpisi. Amabhumbesi awekhokulesi sikhungo semvelo, ngakho izinyamazane zikhululekile, kulula ukuzibona. Ezilwaneni nasezinyonini ezitholakala lapha ziningi ezingavamile.



uDerwent S. (2000: 113)

4.2 Isithombe esikhombisa amadube nezintibane njengezinye zezilwane ezitholakala eThala.

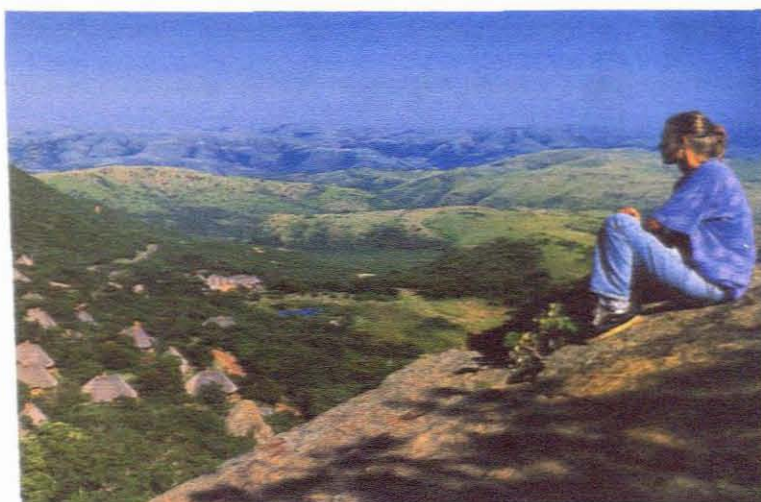
IThala libonakala lithatha amehlo kakhulu ngokuqhakaza kwezimila ezinhlobonhlobo zezikhathi ezihlukene zonyaka, ikwindla, ubusika, intwasahlobo kanye nehlobo. Lesi sikhungo semvelo sisuka endaweni yaseNgoje size siyofika ezimfundeni zomfula uPhongolo. Le ndawo igcwele izintaba ezinezihlahlana ezinameva. Eningi indawo ingamahhelekehle endawo anezimila zemvelo ezikhangayo, kodwa zikhona nezimfunda ezinotshani. Ubuhle beThala abukho nje ezilwaneni nasezimileni ezitholakala khona, kodwa bubonakala nasebuhleni bamadwala nokuhleleka kwawo. Kukhona amadwala angabalelwa ezigidini ezintathu zeminyaka ubudala bawo. Le ndawo yenza ukuthi kube nezimila kanye nezilwanyana ezingajwayelekile ezitholakala khona.



uDerwent S. (2000: 113)

4.3. Isithombe sobhejane esikhungweni sokongiwa kwemvelo iThala

Kulesi sikhungo semvelo kukhona inkambu yokufihla ikhanda yezivakashi. Le nkambu ibizwa ngokuthi iNtshodwe. Le nkambu yakhiwe yafulathela isiwa esibizwa ngalo leli gama. Lapha kunezindlu ezingama-39, phakathi nendawo kunendlu eyodwa yezivakashi yokuhlanganela, indawo yokudlela, eyokuphuza iziphuzo ezinhlobonhlobo kanye neyokubambela imihlangano. Kukhona nechibi lokubhukuda kanye nendawo yokudayisa, lapho kudayiswa khona imisebenzi emihle yezandla eyenziwa abantu bendawo.



UDerwent (2000:113)

4.4. Isithombe esikhombisa inkambu yokufihla ikhanda okuthiwa iNtshodwe eseThala.

IThala libuye liziqhayise ngezinkambu ezintathu ezakhiwe kule ndawo:

- uMhlangeni Bush Camp owakhiwe phezulu endaweni enamatshe, okwenza ukuthi imvelo ibukeke kahle kakhulu uma ukule ndawo.
- IMbizo Bush Camp eyakhiwe eduze kwemifula emibili ehlanganayo iMbizo neNgubu.
- IThalu Bush Camp yona eyakhiwe phansi kwezinkelekethe zamadwala ezimfundeni zomfula iThalu.

UKoopman (2002:125) ubalula amagama ezintaba eziqanjwe ngokuma kwazo ezitholakala kulesi sikhungo semvelo. Kukhona okuthiwa ikwaNtabande, okusho ukuthi le ntaba inde. Kukhona okuthiwa iMbulungana okusho ukuthi isicongo sayo sime saba yindilinga. Kuso lesi sikhungo kukhona izindawo eziqanjwe ngohlobo lwezimila ezimile kuyo, singabala lezi ezilandelayo: eZiqalabeni, intaba yaseMnqumeni, isigodi saseMasunjwana kanye nesigodi okuthiwa uNondomela. Ezinye izindawo kulesi sikhungo ziqanjwe ngezilwanyana ezivame ukuhlala khona; lapha singabala intaba aMankentshane, indawo eManxaleni naseNkawana. Kukhona futhi izindawo eziqanjwe ngezizigaba zomlando ezehlakala kuzo; isibonelo indawo enamatshe avele ngaphezu komhlabathi ebizwa ngokuthi kukwaZikhwama zikaNgcobo. Kule ndawo kwangcwatshwa uNgcobo nakho konke okwakhe, okwakusolakala ukuthi ungumkhunkuli. Kukhona nezindawo eziqanjwe ngabantu ababehlala kuzo; isibonelo isigodi sakwaMthethwa nentaba yakwaMakhathini.

Kula magama ezindawo esiwathulelwa uKoopman (2002:132), kuyagqama ukuthi lesi sikhungo semvelo sicebe kangakanani ekongeni imvelo eyizimila nezilwane. Kuyagqama futhi ukuthi ibukeka kahle le ndawo ngalezi zintaba nezimfunda ezinhlobonhlobo. Kuyasikhanyela futhi ukuthi kwake kwahlala abantu bakwaMthethwa nabakwaMakhathini kule ndawo, ababenza izizigaba ezinhlobonhlobo, nazi ezinye sekuze kwaqanjwa ngazo amagama. Lokhu kusishiya nombuzo wokuthi ngabe laba bantu bakwaMthethwa nabakwaMakhathini basuswa qede babekwaphi, ngabe bazuza noma balahlekelwa ngokuguqulwa kwale ndawo yenziwa isikhungo sokongiwa kwemvelo.

UDerwent (2000) usilandisa ukuthi iNingizimu Afrika isaphethwe uhulumeni wobandlululo, imiphakathi yabantu abamnyama yayiphoqwa ukuthi ithuthe ezindaweni zayo zokuhlala ezisemaqwaqwasini, bese kwakhiwa izikhungo zokongiwa kwemvelo. Le miphakathi emva kokuqhwagwa izindawo, ikhokhelwa okuncane noma inganikwa lutho oluyisinxephezelo, ngaphezu kwalokho baphinde bangavunyelwa ukuthi bangene kulezi zikhungo. Lokhu kwadala ubutha obukhulu phakathi komphakathi kanye nabaphathi balezi zikhungo. Le nzondo isekhona namanje kwezinye izindawo. Kungalesi sizathu-ke isigungu sokongiwa kwemvelo iKwaZulu Natal Nature Conservation Services Community Programme (KNNCSCP) sasungula iNeighbour Relations Programme ngonyaka we-1992. Lapha babezama ukulungisa umonakalo nokwenza ngcono ubudlelwano phakathi kwezikhungo zokongiwa kwemvelo kanye nemiphakathi eyakhelene nazo. Lo mkhankaso ubonakala ukhula udlondlobala ezweni.

Omunye umkhankaso othi awufane nalona yi-iNyanga Programme. Lo mkhankaso uzama ukwakha ubudlelwane phakathi kwezinyanga kanye neKwaZulu Natal Nature Conservation Services (KNCS). Izinyanga zithaka imithi yazo yokwelapha ngokusebenzisa izilwane nezimila zasendle, ngakho ziyahlukumezeka uma sekuguqulwa indawo ebezihlala kuyo, zimba kuyo izimpande, zixebula amaxolo ukuze zithake imithi yazo, isiyisikhungo sokongiwa kwemvelo, sekungasafanele zingene kuyo. Kusukela ngonyaka we-1998, izivakashi ebezivakashela izikhungo zokongiwa kwemvelo bezikhokha intela yomphakathi, isizathu salokhu ukuthi bese bebonile ukuthi ukuze ukongiwa kwemvelo kuthuthuke kudingeka umphakathi uxhase. IKwaZulu Natal Nature Conservation Services (KNCS) iyazibona izidingo zemiphakathi encikene nezikhungo zemvelo, futhi izimisele ukuyithuthukisa nokuyiphakamisa le miphakathi. Intela ekhokhwayo isiza ukuthuthukisa le miphakathi ngokubaqeqesha nokuthuthukisa izindawo zabo.

4.2.2. IHLATHI LASENGOME.

Le ndawo ingamakhilomitha angama-38 ukusuka KwaNongoma uya eFilidi, uma usuka eFilidi uhamba amakhilomitha angama-72, uya ngaKwaNongoma. Lapha abantu bakhululekile ukuhamba ngezinyawo, kodwa baqikelele bangasebenzisi imizila esifuna ukuguguleka ukuze ihlane lihlale lisesimweni salo semvelo. Nakuba le ndawo isondele KwaNongoma, kodwa ngokwemingcele ingaphansi kwabaQulusi.

UShepherd (1990) utusa ukubukeka kahle kwamahlathi emvelo kanye nezimfunda ezinotshani ezitholakala kule ndawo. Leli hlathi likhangisa ngengxubevange yezihlahla ezitholakala ogwini lolwandle kanye nalezo ezitholakala maphakathi nezwe. Kukhona nezilwanyana ezitholakala lapha, esingabala kuzo izinyamazane, izimfene nezinkawu. Kukhona futhi nezinyoni ezinhlobonhlobo kuleli hlathi, esingabala kuzo ukhozi olunesiqhova eside. Kudingeka imvume kuqala uma uzongena kule ndawo, ngoba kuvunyelwa abantu abangama-24 kuphela ngosuku, uma behamba kanye kanye kungamele kuqale kungene abayishumi nambili kuqala.

2.3. ISIKHUNGO SEMVELO SASEFILIDI

UShepherd (1990) uthi le ndawo ithatha ama-950 amahlektha egqumeni laseFilidi. Leli gquma libizwa ngokuthi uMqongwane, nezikhungo ezakhiwe ngaphansi kwaleli gquma zethiwe ngalo leli gama. Singabala kulezi zikhungo isibhedlela kanye nesikhungo sokuhlunyeleliswa kwezimilo. Leli gquma libuye laziwe njengegquma likaLancaster. Leli gquma lathola leli gama ngesikhathi sempi yamaBhunu namaNgisi. Sikhona isiwombe sale mpi esabambanela kulo leli gquma. Lokhu kwenza lesi sikhungo semvelo sithandeke kakhulu ezivakashini ngoba zishaya izinyoni ezimbili ngetshe elilodwa. Zithi zibuka imvelo ziphinde zikhunjuzwe ngempi yamaBhunu namaNgisi.

Igama lalesi sikhungo semvelo kuthiwa kuseNtinginono. Kulesi sikhungo semvelo kutholakala izinhlobo eziyisikhombisa zezinyamazane, amadube nezinyoni

ezinhlobonhlobo. Kuyasolakala ukuthi izinyoni okuthiwa izintingonono zivamile kule ndawo, yingakho le ndawo yaze yaqanjwa leli gama. Izihlahla zakhona kuvame lezi ezimfushane ezinameva okuthiwa iminga nemisasane. Utshani balapha buhle futhi bukhulile. Kulesi sikhungo semvelo kukhona indlu eyakhiwe ngayo imvelo, izindonga zakhona zakhiwe ngamatshe yase ifulelwa ngotshani. Le ndlu ilungiselelwe ukubambela imihlangano nemibuthano enhlobonhlobo. Kule ndlu kukhangiswa ngezinhlobonhlobo zezimpondo zezinyamazane ezitholakala kule ndawo. Ngaphandle kukhona izindawo zokosa inyama.

Umphakathi uyasisebenzisa lesi sikhungo uma unemicimbi nemigubho enhlobonhlobo, esingabala kuyo imigcagco, imigubho yokuvalwa konyaka. UMnyango Wemfundo Namasiko usebenzisana kakhulu nalesi sikhungo, izikole ziletha abafundi ukuba bazobuka, bafunde ngobuhle nobumqoka bokongiwa kwemvelo, kanti izikhulu zemfundo zona zibambela khona imihlangano yazo.

.2.4. KWAMANZAYASHISA

Kulesi sikhungo semvelo, ilapho kutholakala khona imithombo yamanzi ashisayo. Le ndawo iqhele ngamakhilomitha ayi-16 ukusuka eDumbe uya ngaseFilidi. Uma usuka eFilidi uya eDumbe, iqhele ngamakhilomitha angama-32. Le ndawo isithuthukisiwe yenziwa indawo yokuphumula nokungcebeleka. Kwakhiwe ihhotela elinamachitshana amaningi okubhukuda anamanzi ashisayo nabandayo, ichitshana elishisa kakhulu lilinganiselwa ezingeni elingama-37 lokushisa. La manzi ashisayo anosawotshana enza ukuthi umuntu azizwe elapheka emzimbeni uma ebhukuda khona. Abezempilo bayawancoma impela la manzi bathi ayaphilisa.

Imvelo kule ndawo ibukeka kahle kakhulu, isho ngamadwalakazi alenga sengathi angawa noma nini. Kula madwala awusoze uzeswele izimbila, zithamele ilanga njengenhlahla yenza. Ukuvela kwazo kukwenza ucabange ngokuceba kolimi lwesiZulu, nobungoti obabusetshenziswa isintu ukuhumusha isimo semvelo abasibonayo ukuze bafundise futhi baxwayise abantu abenza okungalungile.

Kukhona isaga esithi '*Imbila yeswela umsila ngokulayezela.*' Lesi saga sixwayisa abantu abavilaphayo ukuthi abasukume bazenzele, ngoba nembila yaze yaswela umsila nje ngoba yayivilapha ukuhamba iyoziithathela umsila lapho zonke ezinye izilwane zaziyithatha khona. Lesi sikhungo sakhiwe ezimfundeni zomfula uBivane. Amanzi alo mfula ageleza kahle emadwaleni eletha inhlokomo eyenza uvume ubukhulu bukaSomandla.

Amagceke ale ndawo alungiswe kahle ngokutshalwa kotshani, izimbali nezihlahla. Kunamaziko amaningi okosa inyama kanye nezindawana zokuhlala. Lesi sikhungo sinamagumbi angama-76 okulala. Kunemidlalo enhlobonhlobo edlalwa lapha, kunezinhlotshana eziyi-162 zezinyoni ongazibona kule ndawo. Kunezindlu ezintathu zokubambela imibuthano.

4.3. IZIKHUNGO ZOKWAKHIWA

4.3.1. IZIMAYINI ZAMALAHLE

4.3.1.1. IDUNDEE

Abafuduki (Voortrekkers) bathola ilahle kule ndawo. Kuthe ngonyaka we-1839, umholi wombutho wempi yamaNgisi owawuqaphe leli dolobha uKapteni uJervis, wathumela isampula lelahle lale ndawo eKapa ukuba liyohlolwa. Emva kwalokhu ngonyaka we-1878 uPeter Smith owayenepulazi eThalana wavula imayini yamalahle, wase eqala ethumela izinqola ezigcwele amalahle ukuba ayodayisa eMgungundlovu. Lesi senzo sakhula kwaze kwaphembeka imboni yamalahle.

Kuthe ngonyaka we-1880, kwaqalwa kwenziwa ucwaningo lwendawo olunzulu, olumayelana nezindawo ezinamalahle eNatali. Kulolu cwaningo kwacaca ukuthi indawo yase Dundee inelahle elisezingeni eliphezulu. Ngalesi sikhathi uPeter Smith naye bambisene nabo oCharles Wilson no Dugald MacPhail base bedayise amalahle evile ezi-7000 zamathani, babe sebesungula inkampani yokumbiwa kwamalahle ebizwa ngokuthi iDundee Coal Company.

Ngonyaka we-1882 uPeter Smith wasungula idolobha laseDundee ukuze libe isikhungo lapho kuzodayiselwa khona amalahle. Leli dolobha laqanjwa ngendawo eseScotland lapho kwazalelwa khona uThomas Paterson Smith. Ngonyaka we-1902 leli dolobha labe seliba umasipala. Leli dolobha linesikhungo sokugcinwa kwamagugu esihle kakhulu esigxile ekumbiweni kwamalahle. Siqhakambisa izinhlobonhlobo zamalahle ezatholakala kule ndawo, iphinde isivezele izinhlobonhlobo zezibani ezazisetshenziswa abavukuzi phansi ezimayini zamalahle.

Lesi sigcinamagugu sakhiwe emagcekeni omuzi kaPeter Smith oqhele ngamakhilomitha amathathu ukusuka edolobheni iDundee uya eFilidi. Nakuba izimayini zingesona isibonelo esihle sokusetshenziswa kwemvelo ngabantu, kodwa kule ngxenye yezwe zivele ezindaweni ezinhle eziluhlaza ezikhombisa impilo.

4.3.1.2. I-UTRECHT

Leli dolobha laqanjwa ngelinye lamadolobha aseNetherlands ngonyaka we-1856. AmaBhunu ayehlala kule ndawo, iwona aqala ukudayisa ilahle elikule ndawo. Nalo leli dolobha lalinezimayini zamalahle eziningana, nokho ngokuhamba kwesikhathi sezavalwa ezinye zazo. Lokho kwashiya izindimbane zabantu zintula umsebenzi. Izindlu ezazisetshenziswa izisebenzi zasezimayini seziguqulwe zenziwa izindlu zokufundela izingane zesikole.

4.3.1.3. IDOLOBHA LASEFILIDI

Indawo yaseFilidi inothe kakhulu ngelahle. Kuqala amalahle ayesetshenziswa izizwe zabansundu ababehlala kule ndawo, kodwa kuthe ngonyaka we-1908 ase eqala ukudayiswa. Kwakhiwa izimayini ezimbili ezinkulu, iHlobane kanye neCoronation. Imayini yaseHlobane iqhele ngamakhilomitha angama-26 ukusuka eFilidi, kanti iCoronation yona iqhele ngamakhilomitha angama-32 ukusuka eFilidi. Ukuvulwa kwalezi zimayini kwavula amathuba omsebenzi kubantu abaningi emphakathini, abanye bevela kwezinye izindawo. Lokhu kwandisa kakhulu inani labantu kule

ndawo. Zikhona nezinye izimayini ezazincane kunalezi ezimbili, esingabala kuzo iBoomlaer kanye neyaKwaMnyathi. Eziningi zalezi zimayini sezavalwa ngenxa yokuphela kwelahle emhlabathini, ezinye sezisebenza nje ngendlela emfimfayo.

Ukwanda kwabantu kubiza ukuba kwandiswe nezidingo ngqangi zabo, njengezindawo zokuhlala, amanzi kanye nokudla. Ukuhlangabezana nalezi zidingo, zakhiwa izindlu zokuhlala eHlobane naseCoronation. Ngonyaka we-1949, kwakhiwa amadamu amathathu amanzi okuthiwa iGrootgewacht, iBloemveld, kanye neKlipfontein, lokhu kwakwenzelwa ukuhlangabezana nesidingo samanzi. Izinga lezolimo kwadingeka ukuthi likhuphuke ukuze imikhiqizo yakhona ikwazi ukunelisa umphakathi.



4.5..Isithombe esithwetshuliwe esikhombisa ichibi lase Grootgewacht.

Isikhungo sokugcina amagugu saseThalana nesaseFilidi zinemishini yokumba amalahle eyayisetshenziwa emayini yaseHlobane. Le mishini isipendwe kahle ukuze ingagqwali kodwa ibukwe izizukulwane ezizayo, futhi ibe ubufakazi nasezivakashini zakwamanye amazwe ukuthi nebala le ndawo yayinomnotho wamalahle.

4.3.2. IZIGCINAMAGUGU

4.3.2.1. ISIGCINAMAGUGU SASETHALANA

Lesi sigcinamagugu sakhiwa ngonyaka we-1982. IThalana iyona yodwa eNingizimu Afrika eyakhiwe lapho impi yamaNgisi namaBhunu yadumelana khona, futhi kukhona izakhiwo ezazikhona ngaleso sikhathi ezisekhona namanje. Impi yaseThalana yamaNgisi namaBhunu yayingoLwesihlanu zingama-20 kuMfumfu we-1899. Le mpi yadumelana kuwo la mageceke. Umuzi kaSmith kanye nendlu ebizwa ngeThalana zazisetshenziswa njengezindawo zokushintshela amabutho amaNgisi. Umholi wombutho wamaNgisi uPenn Symons wawa lapha eselimele kakhulu. Sikhona isikhumbuzo esikhombisa indawo lapho awela khona.

Lesi sigcinamagugu sakhiwe emagecekeni lapho kwakwakhe khona uPeter Smith, ebangeni elingamakhilomitha amathathu ukusuka eDundee uya eFilidi. UPeter Smith lona wayengumlimi ovela eScotland. Wafika waba nepulazi kule ndawo, wathola nokuthi le ndawo inomnotho wamalahle, wabe esesungula ukumbiwa nokudayiswa kwamalahle. Lokhu kwaye kwaholela ekusungulweni kwedolobha ngonyaka we-1882, ukuze uhwebo lwamalahle luqhubeke kahle. UPeter Smith waqamba idolobha ngedolobha langakubo wathi iDundee.

Inqubo yakhona.

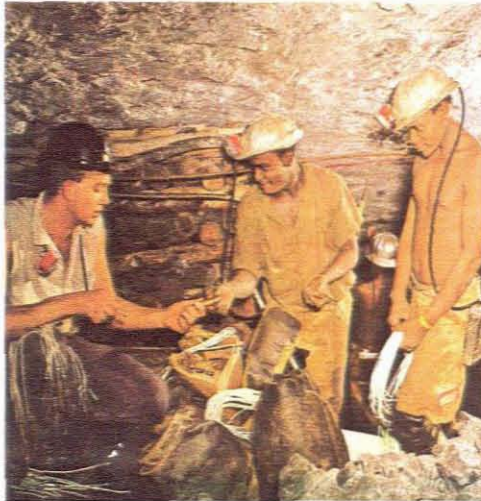
Lesi sigcinamagugu sihlala sivuliwe zonke izinsuku ngaphandle uma kungamaholide amakhulu njengoKhisimu, iPhasika nosuku olulandela uKhisimu. Umuntu omdala ongena lapha ukhokha ishumi lamaRandi kanti umfundi yena ukhokha ishumi losheleni kuphela. Uma sesemukelwe isivakashi, sakhokha nemali, sinikezwa ipheshana elichazayo ukuthi igumbi negumbi liquketheni. Sibuye futhi sinikezwe ipheshana esizolinameka kwesikugqokile lapho lizobonakala khona kalula ukuze kwazeka ukuthi sibuka ngemvume. Emva kwalokhu-ke sibe sesizihola, selekelelwa ipheshana elichaza ngokuqukethwe igumbi negumbi, sihamba siphakela amehlo.

Okukukethwe yisigcinamagugu saseThalana.

Igumbi lokuqala okuyilona okungenwa ngalo lihlelelwe ukuhlonipha u-Ernest Jansen owaba ngumbusi wokugcina eNingizimu Afrika ngaphambi kokumenyezelwa kweRepublic -- (kukaZibuse) ngonyaka we-1961. Lo mbusi wayekhulele epulazini eliseduze neDundee. Kuleli gumbi kukhangiswa ngezinkamba, izimbiza zesiZulu ezinhlobonhlobo ezaqoqwa eminyakeni eyikhulu cyadlula. Uma usuka kuleli gumbi uya ngasesandleni sokudla, ungena kwelinye igumbi elisinika isithombe ngosikompilo lwabelungu baseDundee ngeminyaka ye-1912. Lapha sithola indlela ababegqoka ngayo, izinto ababezisebenzisa, imithi ababazelapha ngayo, imisebenzi ababeyenza kanye nemicimbi ababeyigubha.

Igumbi elisondelene naleli lisinika isithombe esigcwele ngemboni yezingilazi eyayikhona kuleli dolobha kusukela ngonyaka we-1889 kuya kunyaka we-1997. Nakuba le mboni ingasekho manje kodwa imikhiqizo yakhona igciniwe kuleli gumbi. Lapha kukhona izinhlobonhlobo zamabhodlela, izingilazi zokuphuza iziphuzo ezinhlobonhlobo, izinto zokuhlobisa ezenziwe ngengilazi, izindishana zokufaka izithelo kanye nezinye izinto ezenziwa ngengilazi njengobuhlalu. Amabhodlela ayakhiwa lapha abhalwe ukuthi 'Console'. Ezinye izinto okukhangiswe ngazo lapha, azenziwanga kule mboni, kodwa sezivela kwezinye izimboni zengilazi eziseNingizimu Afrika.

Umhume ongasesandleni sasekhohlo usethulela umlando wokumbiwa kwamalahle kule ndawo. Ezindongeni zalo mhume kunanyathiselwe amaphepha ethula umlando wezimayini zamalahle, kanye nebalazwe elikhombisa izindawo lapho izimayini zamalahle zitholakala khona. Kuvezwa futhi izinhlobonhlobo zezibani ezazisetshenziswa ngabavukuzi phansi emgodini. Njengoba eDundee kwase kunenkampani yokumbiwa kwamalahle, le ndawo yayisithathwa njengesikhungo sokuqoqela yonke imikhiqizo yamalahle akhiqizwa eNatali, bese kudayiswa ngawo kwamanye amazwe. Kungalesi sizathu kulesi sikhungo kukhona izinhlobonhlobo zamalahle ezazidlula kulesi sikhungo.



UHockings A: (1975:22)

4.6 Isithombe esikhombisa izisebenzi zasemayini zisebenza emgodini

Lo mhume ukuthatha ukubeke emgodini wamalahle, ubone izinsizwa ezimhlophe nezimnyama zisemsebenzini wazo, phansi emathunjini omhlaba, uzizwe nezimnyama sezihaya ingoma njengosikompilo lwamaZulu ukhuba ngisho isimo sibucayi. Kulo mhume kukhangiswa futhi nangeziqhumane ezazisetshenziswa ezimayini ukuqhekeza amadwala.

Izingane kanye nabanovalo entanyeni njengexoxo baphuma kulo mhume sebecishe bazingcolisa, akudlali ukubona indoda icindezelwa inkunzimalanga yelahle isize yakhipha ulimi ngaphandle. Lezi zehlakalo ezithusayo zezinhlekelele nezibhicongo ezivame ukwenzeka emigodini yezimayini, zikhonjiswa kube sengathi zenzeka ngempela, ubone nabosizo lokuqala abakhona phansi emgodini behlenga abasaphilayo.



4.7 Isithombe esithwetshuliwe esikhombisa imishini eyayisetshenziswa ezimayini, manje igcinelwe ukukhangisa kusigcinamagugu saseThalana.

Imishini okwakusetshenzwa ngayo phansi emigodini yezimayini, eyaseDurnacol naseHlobane, isipendwe kahle ukuze ingagqwali, ihlale ize ibonwe izizukulwane. Kukhona igumbi elikhangisa ngesitini esibomvu. IDundee ibidumile ngcnkampani yayo eyakha izitini ezibomvu. Izakhiwo eziningi eDundee zakhiwe ngaso lesi sitini. Kuleli gumbi kukhangiswa nangeminye imikhiqizo yobumba.

Uma uphuma kulo mhume ubhobokela esitolo esidayisa imisebenzi yobuciko enhlobonhlobo, okwesintu nokwesilungu. Konke lokhu kungumkhiqizo owenziwa abantu bomphakathi waseDundee. Elinye igumbi elisondelene naleli lona likhangisa ngezinto ezenziwe ngobuhlalu. Leli gumbi likhombisa ukusetshenziswa kobuhlalu ukuqhakambisa ukuhlukahlukana kwamasiko ezizwe zama-Afrika. Lapha kukhangiswa ngemvunulo enobuhlalu esetshenziswa ngabantu bezinhlanga ezihlukene noma bezizwe ezehlukene, lapha singabala imvunulo yamaZulu, amaNdebele, amaXhosa, izingubo zamaNdiya kanye nezingubo zemishado zesilungu.

Isikhungo sokugcinwa kwamagugu saseThalana sinezindlu ezihlukene. Konke lokhu esisakhulume ngakho kusendlini yokuqala, le okwamukelwa kuyo izivakashi. Uma uphuma kule ndlu kukhona umzila owulandelayo okuholela esithombeni esibaziweyo sika Mohandas Gandhi. Lo mholi waseNdiya wake wafika eDundee, futhi likhona iqhaza alibamba ngenkathi kulwa impi yamaNgisi namaBhunu. UGandhi wabhalela uNobhala waseNgilandi ngomhla ziye-19 kuMfumfu wonyaka we-1899 azisa iNdlovukazi ukuthi bona njengamaNdiya bazimisele ukulekcelela iNdlovukazi kule mpi ezoqala, akagcinanga ngokubhala incwadi kodwa wasungula uphiko lokuhlenga labo abalimala kule mpi. Wayehola amaNdiya ayi-1100. Babesebenzisana kakhulu nombutho wamaNgisi owawuholwa uBuller. Babehlenga abalimele babuye babathwale ngohlaka babase esibhedlela esiseduze.



uPieters (1999: 20)

4.8. Isithombe sika Mohandas Gandhi, umholi wamaNdiya awabamba iqhaza empini yamaNgisi namaBhunu.

Uma uqhubeka kancane ubona indlwana endala okuthiwa kwakuyisitolo sokudlela nokuphumula sabavukuzi, namanje kule ndlwana kudayisa ukudla okwehla esiphundu kanye netiye, kodwa umehluko ukuthi manje kudayiselwa izivakashi nezisebenzi zakhona kulesi sikhungo.

Indlu enye ekhona eduze kwale, indlwana eyayikade iyiposi laseDundee, lapha isebenza njengesiteshi sesitimela. Kule ndlwana kukhona izinto ezazisetshenziswa onogada esiteshini. Eduze kwale ndlu kunenqola yesitimela esisebenza njengegumbi lokubambela imihlangano. Le nqola ebizwa ngeShosholoza, yayakhelwe ukuthi ibe indawo yokudlela ngonyaka we-1931, yanikelwa yizinkampani zakwaSpoornet noCoallink. Isikhumbuzo sesitimela sisemqoka ngoba amalahle ayethuthwa ngaso isitimela elithwa lapha eDundee aphinde futhi akhwezwe kuso isitimela esethuthelwa kwamanye amazwe.

UmpHEME ongenhla kwalesi siteshi sesitimela wona ukhangisa ngemishini namathuluzi okunhlobonhlobo okwakusetshenziswa ezimayini, uphinde ukhoselise nesitolo seNdiya, ubona nje ngesifanekalo esibhalwe phezulu. IsiFanekalo ulimi olwakusetshenziswa ezimayini, kwazise lwalufundeka kalula kuzo zonke izinhlanga. Lesi sakhiwo sikhoselise futhi indlu egcine ingqephu eyayigqokwa eminyakeni eyikhulu eyedlula.

Indlu ebizwa ngeThalana yakhiwa indodana kaPeter Smith, uThomas Patterson Smith ngonyaka we-1894. Le ndlu ikhangisa ngemidwebo yabaThwa, imisebenzi eyayenziwa abaThwa njengokuzingela. Elinye igumbi kule ndlu likhangisa ngezitsha zesiZulu ezakhiwe ngokhuni, ubumba kanye notshani.



4.9. Izithombe ezithwetshulwe kusigcinamagugu saseThalana, imidwebo yabathwa kanye nezitsha zesiZulu

Kwelinye igumbi sibuye sibekwe esithombeni ngeMpi yaseSandlwana yamaZulu namaNgisi, siboniswa imvunulo yabo kanye nezikhali ababelwa ngazo.

Ngasemuva kwale ndlu kukhona indlu eyayisebenza njengesiqandisi ukuze ukudla kungaboli. Le ndlu yakhiwa ngonyaka we-1924. Indlu eseduze kwale yona ikhangisa ngezinqola zakudala okwakuthuthwa ngazo izimpahla. Kukhona futhi nezindatshana ongazifunda mayelana nabazingeli nezihambi.

Indlu endala kunazo zonke lapha indlu kaSmith. Le ndlu yakhiwa izelamani zakwaSmith uTom noPeter ngonyaka we-1859, bayenza nje yaba amagumbi amabili. Lezi zelamani zazisanda kuthenga le ndawo kuMfuduki uDekker. UTom wayeziphilisa ngokukhanda izitini abuye akhe izindlu kanti uPeter yena

wayengumlimi futhi emba amalahle awadayise. Ekuqaleni indlu yabo yayifulelwe ngotshani, kodwa ngonyaka we-1901, lwabe selushintshwa uphahla lwenziwa ngokhethe. Igumbi eliyixhiba, elokugcina ukudla kanye nelokugezela axhunywa kule ndlu ngonyaka we-1870. Kuthe emva kwempi yamaBhunu namaNgisi kwabuye kwaxhunywa amanye futhi amagumbi amabili, elokudlela nelokudweba. Yonke impahla elapha, impahla eyayisetshenziswa iwona lo mndeni.

Njengoba sesizwile ukuthi uPeter wayengumlimi, ngakho asimangali uma enye yezindlu ezikhona lapha kungehambisana nemfuyo ayenayo kanye nemikhiqizo yaleyo mfuyo. Kukhona indlu yokusenga izinkomo eyakhiwa ngonyaka we-1924. Kule ndlu kugcinwe izinhlobonhlobo zezinqola ezingadonswa izilwane. Eduze kwale ndlu kukhona indlu egcine imishini eyayisetshenziswa ukuguqula ubisi ukuze kwenziwe eminye imikhiqizo yobisi njengowokuphehla ibhotela nalowo wokwenza ushizi. Kukhangiswa futhi ngemithi okwakulashwa ngayo imfuyo.

Kuyingqophamlando ukuthi impi yamaBhunu namaNgisi yokuqala yabambanela kuleli gquma ngomhla zingama-20 kuMfumfu wonyaka we-1899; yingakho kukhona amagama amabutho aqavile ayebambe le mpi aqoshwe etsheni lesikhumbuzo elabekwa ngonyaka we-1999. Emagcekeni alesi sigcinamagugu kukhona amagcwaba omndeni wakwaSmith kanye nalawo amabutho aqavile asala empini yaseThalana.

Iqhaza elibanjwe isigcinamagugu saseThalana emphakathini.

Lesi sigcinamagugu sivulele amalungu omphakathi amathuba omsebenzi, njengoba lilikhulu igceke lalesi sigcinamagugu, kunabantu okufanele baligcine lihlanzekile, nezingadi zakhona zilolongeke kahle. Izindlu nempahla okukhangiswa ngayo kufanele kuhlale kukuhle ukuze kuthathe amehlo ezivakashi, ngakho kudingeka abantu abazoqikelela ukuthi kuyahlanzwa lokhu. Bakhona nabasebenza ukwamukela izivakashi, bazitshela neminingwane ezidinga ukuyazi. Kukhona odayisa esitolo semisebenzi yobuciko. Njengoba kukhona isitolo sokudlela, kusho ukuthi kukhona abasebenza njengabapheki noweta.

Imisebenzi yobuciko edayisa lapha yenziwa umphakathi, lokhu kusho ukuthi uphakathi uyahlomula ngokuba khona kwalesi sigcinamagugu ngoba usuthola imakethe yokudayisa imikhiqizo yawo yemisebenzi yobuciko. Ziningi izindlu kulesi sigcinamagugu, kodwa futhi zisakhiwa ezinye, njengoba zakhiwa nje umphakathi uthola ukuqashwa, kanjalo nalezo ezakhiwa kudala ziyavuselelwa, lokhu kusandisa amathuba emisebenzi.

Lesi sigcinamagugu sigcina umlando osemqoka mayelana nedolobha laseDundee. Njengamanje ayisekho imboni yamalahle eDundee, kodwa isisho sesiZulu siyohlala sikhona esithi *'akufuneki ukuthatha amalahle uwayise eDundee'*, isizukulwane sanamuhla asisezukuphi ukuthi lesi sisho sisuselwa kuphi, kodwa uma siya eThalana siyofika sithole umlando ogcwele ngale ndawo, bese siyazi nencazelo yalesi sisho. Umlando wonke oqukethwe lapha usemqoka, umlando wempi yamaNgisi namaBhunu, ukusungulwa kwedolobha laseDundee, izingqalabutho zaleli dolobha, imboni yengilazi kanye nemboni yezitini ezazikuleli dolobha.

Lesi sigcinamagugu sisebenzisana kakhulu nesikhungo sokongiwa kwemvelo esikule ndawo. Abafundi abazofunda esikhungweni sokongiwa kwemvelo, badlulela lapha ukuze bathole umlando ogcwele wedolobha laseDundee. Igquma laseThalana linezihlahla eziningi ezisetshenziswa amaZulu ekwenzeni imithi enhlobonhlobo; lapha singabala inhlaba, umunga, umkhamba noma umkhaya, umsanka, umphafa, usondela, umsenge, umbophanyamazane, umnqandane kanye nomhlalanyathi. Umphakathi uyafundiswa ngamasiko ezizwe ezihlukahlukene, amaZulu, amaBhunu, amaNdiya kanye namaNgisi, njengoba lezi zizwe zithinteka kakhulu emlandweni wale ndawo, lokhu kukhuthaza ukuthobelana nokuhlalisana ngokuzwana kwezinhlanga ezahlukene.

Isigcinamagugu saseThalana sigxile ekusethuleleni umlando nosikompilo lwezizwe ezihlukene ezazihlala eDundee. Lokhu kufakazelwa izinto okukhangiswe ngazo njengoba sezibaliwe. Lokhu kwenza ukuthi singagxili kakhulu ekufundiseni ulimi lwesiZulu, kodwa ukukhangisa kwalesi sigcinamagugu ngezitsha ezazisetshenziswa

KwaZulu kwenza ukuthi isivakashi sifunde kabanzi ngolimi lwesiZulu kanye nosikompilo lwamaZulu

4.3.2.2 ISIGCINAMAGUGU SASEBLOOD RIVER

Lesi sigcinamagugu sakhiwa uMnumzane uHannes Meiring njengesikhumbuzo samaBhunu sokunqoba uZulu empini yaseNcome ngomhla ziyi-16 kuZibandlela wonyaka we-1838. Igama lalesi sigcinamagugu lisuselwa esehlakalweni esenzeka empini yaseNcome. Le mpi bayibiza kanje abamhlophe ngoba bathi umfula iNcome oseduze nesikhungo lapha yayibambene khona, waze waba bomvu igazi lamaZulu. Lesi sikhungo singamakhilomitha angama-40 ukusuka eDundee uya eFilidi, kanti uma usuka eFilidi siqhele ngamakhilomitha angama-69 ubheke ngaseDundee.

Umlando wempi yaseNcome wethulwa ngezindlela ezimbili ezihlukene, kuya ngokuthi uwuqhamukela ngakuliphi icala. Abamhlophe bawulanda ngendlela yabo, kanti nabansundu nabo bawulanda ngeyabo indlela. Lesi sikhungo sethula umlando ngendlela yabamhlophe. Kukhona esinye isigcinamagugu esingaphesheya komfula iNcome, sona igama laso iNcome. Lesi sigcinamagugu sethula umlando wale mpi siveza uhlangothi lwabansundu. Kubalulekile ukuzihambela zombili lezi zigcinamagugu ukuze uthole omabili la macala. Kuyingqophamlando lokhu ukuthi isigigaba esisodwa sitolikwe ngezindlela ezingafani.

Imbangela yempi yaseBlood River

Inhloso enkulu yesikhungo saseBlood River ukwethula imbangela yale mpi kanye nempi uqobo lwayo. Lokhu bakwenza ngezithombe ezinanyathiselwe obondeni ngaphakathi kuleli gumbi okukhangiselwa kulo. Kukhona futhi nevidiyo, ebukwayo ekhombisa ukulwa kwempi.

UGillings (2002) usilandisa ngenkathi abaFuduki besuka eKapa, bazikhethela ukuza bazozibusa eNatali. Ngaleso sikhathi umholi wabo kwabe kunguPiet Retief. Lo mholi waxoxisana neNkosi uDingane ecela indawo, kodwa kwaphetha ngokuthi

uPiet Retief asocongwe kanye nethimba aye hamba nalo kulandelwa umyalo weNkosi uDingane. Emva kwalokhu kwalandela isibhicongo sokubulawa kwamaBhunu eBloukrans, KwaNobamba, kwabuye kwaphinda amasumpa futhi eThaleni.

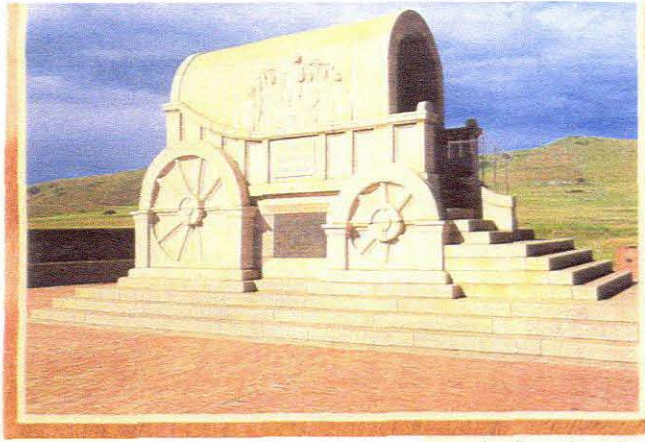
Ukufika kuka-Andries Pretorius eNatali ngoLwezi wonyaka we-1838, kwabuyisa ithemba emaBhunwini ayengasenamholi. U-Andries Pretorius wahola amaBhunu elungiselela ukuhlasele amaZulu. Waqoqa izinqola ezingama-64 nabaFuduki abangama-464. AmaBhunu enza isifungo phambi kukaNkulunkulu sokuthi uma ewasizile anqoba amaZulu ayohlala ehlangana njalo ngalolu suku amdumise ekhumbula ukukhululwa kwawo bese futhi akha nesonto.

Impi yaseBlood River

UGillings (2002) uwulanda kanje umlando wempi yanaBhunu namaZulu. AmaBhunu ayeyilungiselele ngobukhulu ubuchule le mpi. Izinqola ayezibeke zashaya indilinga eduze nomfula iNcome. Ngakwelinye icala kwakukhona udonga olukhulu olwenza ukuthi amaZulu angakwazi ukufinyelela kalula kulesi sikhungo samaBhunu. Ngakwelinye futhi icala kwakukhona indawo enomhlanga nobhuku olubishayo, olwalungafakwa lubuya namadavathi. Lokhu kudala ukuthi libe linye icala amaBhunu ayezobheka kulo izitha ezizowahlasela. Ngamhla ziyi-16 kuZibandlela uZulu wahlasela lesi sikhungo sempi yamaBhunu ngamabutho abalelwa ezi-15 000 kuya ezi-20 000. Emva kokudumelana kwayo iziqubu eziningana kwacaca ukuthi uphondo luyagoba ngakumaZulu, ase ehlehla. UPretorius wathuma ibutho lamaBhunu ukuthi lilandele uZulu, nokho lokho kulandela kwathatha amahora amathathu nje kuphela. Amabutho akwaZulu amaningi abulawa ukuzama ukuwela umfula owawugola izintethe, kungalesi sizathu lo mfula bawuqamba ukuthi uMfula Wegazi. Kule mpi amaZulu anqotshwa, kwathi amabutho ayizi-3000 abulawa, ngasohlangothini lwamaBhunu, mathathu amaBhunu alimala, lesi sibalo sibandakanya noPretorius.

Umbutho wamaBhunu wabe usiqonda esigodlweni seNkosi uDingane, bafika khona ngamhla zingama-20 kuZibandlela, bafica sekukhala ibhungezi nesigodlo sesishisiwe. Basuka lapho badlulela egqumeni lakwaMatiwane lapho bafica khona izidumbu zethimba lika Piet Retief, base bethola incwadi yesivumelwano kujosaka kaPiet Retief. Kule ncwadi yesivumelwano kwakulotshwe ukuthi iNkosi uDingane inikeza amaBhunu ingxenye yezwe lakwaZulu. AmaBhunu amaningi namanje akholelwa kulo mlendo, yingakho eluhlonipha usuku lo mhla ziye-16 kuZibandlela njengosuku lwesifungo. AmaBhunu abe esezigegebulela-ke izwe ngokuthanda, eguqula amagama ezindawo eziqamba ngendlela yawo.

Izinto ezibekwe njengezikhumbuzo kusigcinamagugu saseBlood River.



UGillings (2002: 6)

4.10 Isithombe senqola ebekwe emagekeni esigcinamagugu saseBlood River

Emabaleni alesi sigcinamagugu kukhona inqola eyisikhumbuzo eyakhiwe yabukeka njengethambo lomhlathi. Le nqola eyakhiwe ngohlobo lwetshe olumhlophe, yakhiwa nguchwepheshe onguCoert Steynberg wayiphothula ngonyaka we-1938, kodwa ngenxa yokusuka kweMpi Yomhlaba Yesibili, lesi sikhumbuzo saze sethulwa ngonyaka we-1947, sabekwa emfundeni yomfula iNcome. Kuthe lapho sekufika lezi zinqola ezintsha, yase isuswa lena, isigxunyekwa phambi kwesigcinamagugu ngonyaka we-1971. Le nqola iwuphawu lwekhaya, inqaba kanye nendlu yokukhonza kubaFuduki.

Kuwo la magceke kukhona futhi netshe lesikhumbuzo. Leli litshe lagxunyekwa ngomhla ziyi-16 kuZibandlela wonyaka we-1866 ngenkathi kuqoqene izinqola zamaBhunu ezibalelwa ema-40 kuya ema-50, ukuzokwenza isikhumbuzo sempi yaseNcome. Bonke ababelapho baphonsa itshe esivivaneni endaweni lapho babecabanga ukuthi isikhungo samaBhunu sempi sasikhona. Lo mcimbi wawungabandlululi ngoba kuwona kwakukhona abaFuduki kanye namabutho amaZulu ayeyibambile iMpi yaseNcome. Amazwi esivumelwano aqoshwa etsheni ngolimi lwesiBhunu nolwesiNgisi, emacaleni amabili aleli tshe. Nakuba kushiwo ukuthi kulo mcimbi kwakukhona namabutho akwaZulu ayebambe le mpi, kodwa alizwakali iqhaza ayelibambile kulo mcimbi, kwala noma sekuqoshwa amagama esivumelwano etsheni, aqoshwa ngezinye izilimi olwabo lwasala. Lokhu kwenza kungakholakali ukuthi babekhona.



USteele no Cubitt(1981:110)

4.11. Isithombe sezinqola zethusi esikhungweni lapho impi yamaBhunu namaZulu yayidudulana khona.

Izinqola zethusi ezibekwe zashaya indilinga, zisetshenziswe njengesikhumbuzo senqaba yamaBhunu ngamhla ziyi-16 kuZibandlela wonyaka we-1838. Lezi zinqola zethusi zethulwa kulesi sikhungo ngonyaka we-1971, zifana nse nalezo ezaziyesikhungo sempi. Zabekwa futhi kulo leli shashalazi lapho izinqola zempi zazibekwe khona. Izinqola ezivulekile zimele izinqola ezazithwala izikhali

ngesikhathi semp. Kusetshenziswe isihlahla somtholo ukwenza amasango phakathi nezingola, lokhu kwakuvimba ukuthi amaZulu angakwazi ukungena ngaphakathi ezinqoleni.

Iqhaza lesigcinamagugu saseBlood Rivier emphakathini.

Lesi sigcinamagugu siqukethe umlando wempi phakathi kwamaBhunu namaZulu. Umphakathi wamaBhunu uyathokoza impela ngomlando ogcinwe lapha. Ezintweni okukhangiswe ngazo lapha, akukho okuthinta abantu abamnyama ngaphandle nje kwezikhali okwakuliwa ngazo. Imali okungenwa ngayo eyi-12 lamarandi umuntu emunye, yenza ukuthi umphakathi ontulayo ungazihluphi nokuzihlupha ngokungena lapha. Nakuba lesi sikhungo siqhele ngamakhilomitha angama-40 ukusuka edolobheni eliseduze iDundee, sakhelene namapulazi abelungu, lokhu kwenza izisebenzi eziningi lapha zibemhlophe, kuthi ezimnyama eziyingcosana zenze imisebenzi njengeyokuhlanza indlu nokuhlanza igceke.

4.3.2.3. ISIGCINAMAGUGU SASENCOME

Isigcinamagugu saseNcome siqhele ngamakhilomitha angama-43 ukusuka eDundee, kanti siqhele ngamakhilomitha angama-72, ukusuka eFilidi, siseduze nomfula iNcome. Singumakhelwane wesigcinamagugu saseBloodRivier. Lezi zigcinamagugu zihlukaniswe umfula iNcome. Isigcinamagugu saseNcome sakhiwe nguhulumeni kaZwelonke ngemali ebalelwa ezigidini ezintathu nesigamu. Inhloso kahulumeni kwakungukwandisa izikhungo ezichaza ngamasiko nomlando wabantu abansundu. Ngesikhathi sobandlululo kwakwakhiwa izikhungo ezigqamisa umlando wabamhlophe kuphela. Lesi sikhungo siqanjwe ngomfula oseduze, iNcome.

Isikhungo saseNcome siqhelelene nendawo lapho kwakulwela khona impi, isizathu salokhu ukuthi le ndawo yempi ingumhlaba wabeStigting [Foundations] ephethwe izinhlangano ezahlukeni ezigqugquzela amasiko amaBhunu. Lezi zinhlangano zala zaphetha ukuba esinye isikhungo samagugu sakhiwe emhlabeni wazo. Le ndawo

lapho kwakhiwe khona isikhungo saseNcome nayo inomlando onzulu. Yabe ingeyesizwe sakwaNgobese, owayengomunye wezikhulu ngesikhathi sokubusa kweNgonyama uCetshwayo. USihayo nendodana yakhe uMehlokazulu basetshenziwa ngamaNgisi njengehawu lawo ngesikhathi ehlasela ubukhosi bakwaZulu mhla zinga-22 kuMasingana ngonyaka we-1879. Kuthe emva kokuhlulwa kwamaZulu Ondini, izwe lakwaZulu laqenjulwa lenziwa imibuswana eyi-13. Ngalesi sikhathi le ndawo yahlonyuliswa uHlubi Molefe wesizwe saBatlokoa, njengomvuzo wokulekelela amaNgisi empini yawo namaZulu eSandlwana.

Isigcinamagugu saseNcome sethula umlando weMpi yaseNcome, siwuqhamukela ngasohlangothini lwabantu abamnyama. Kulo mlando kuhlungwe wonke amampunge nemizekeliso eyimfeketho etholakala ezincwadini ezibhalwe abamhlophe. Ezinye zalezi zincwadi zigcinwe kwesamaBhunu isigcinamagugu iBloed Rivier. Isigcinamagugu saseNcome siveza leli elinye icala mayelana nomlando weMpi yaseNcome ukuze kuqondiseke imfundiso ze esisatshalaliswe ngamaBhunu maqondana nale mpi. Lo mlando uqukethe amaqiniso aqhamuka ngokuxhumana kwesizukulwane esasiphila esiwuzalo lwamaqhawe ayeyibambe mathupha le mpi, umlando odluliselwa kwesinye isizukulwane ngomlomo ubuye ushicilelwe phansi ukuze ulondolozeke kahle uze utholwe nayisizukulwane esingakazalwa.

Izimbangela zempi yaseNcome.

NgokukaSolwazi uMaphalala (1998:57) isisusa esikhulu seMpi yaseNcome kwaba umbango wezwe, nokungaboni ngaso linye mayelana nokwabiwa kwezwe. Nokho abelungu baqhakambisa elokuziphindiselela ngoba kubulewe umholi wabo uPiet Retief. Abelungu babefuna indawo okuzoba ngeyabo, lapho inkosi ingezukuba nazwi khona. Ngokomthetho wesizwe sakwaZulu, umhlaba owenkosi kuphela. NaseSilweni uDingane akekho umuntu owabe ezobonakala esenomhlaba wakhe engadlulanga ezinduneni, zona zimlethe kuNdunankulu uNdlela kaSompisi Ntuli owabe engumlomo wenkosi, naye wayengenzi lutho ingashongo inkosi. Kusobala-ke ukuthi

amaBhunu ayevele esebenzile ubusela nokwelelesa ngokuhlala KwaNobamba engacelanga mvume enkosini. AmaBhunu ayesoleka futhi ngokuthatha ngozwani emfuyweni kaZulu. UFouche, (2001; 37) uyakufakazele lokhu uma ethi:

Besides the issue of land , other concern like theft of Zulu's stock
..... Led to the confrontation.

[Ngaphandle kodaba lwezwe, okunye okuthintekayo ukwebiwa
kwemfuyo yamaZulu okwaholela empini.]

Yizo lezi zizathu ezaholela ekutheni abulawe uPiet Retief nethimba lakhe. Ngenkathi iNkosi uDingane kade imthumile ukuba ayolanda izinkomo kuSigonyela, wabe esezikhethela ezikhuluphele, kwathi ezizacile wazibuyisela eNkosini uDingane, kanti akabuzanga elangeni ukuthi izinhlozi zimbonile. Kwasicasula kakhulu iSilo uDingane ukufika kwalo mbiko ezindlebeni zaso. Sasisengabanika kanjani izwe abantu asebekhombise ukungathembeki okunje?

Umlando wempi yaseNcome.

Isigcinamagugu saseNcome siwethula kanje umlando wempi yamaBhunu namaZulu eNcome. AmaBhunu ahlasela uZulu ukuze aqhwege izwe lakhe, nakuba wona ebhacisa ngokuthi ayeyophindiselela umholi wawo uPiet Retief. Kuthe uma izinhlozi zibika ukuthi amaBhunu asengenile kwaZulu akanise ngaphesheya komfula iNcome futhi ahlome ayizingovolo, uNdlela kaSompisi Ntuli owayengumdidiyeli wamabutho akwaZulu kanye noDambuza Nzobo Ntombela isekela lakhe bashiya ikomkhulu uMgungundlovu, eMakhosini ukuze bayihlangabeze eyamaBhunu bavikele isigodlo sakomkhulu. Lokhu bakwenza ziye-15 kuZibandlela ngonyaka we-1838.

UZulu wahlasela amaBhunu esuka eNtabeni kaNdlela, engaseMpumalanga nesikhungo, yawela umfula iNcome ngeZibuko laBafazi, lapho kukhona ibhuloho namuhla. Yahamba njalo iya ngaseNtshonalanga yaze yakanisa eduze nentaba iNtibane, ibheke inqaba yamaBhunu ngaseMpumalanga. UMdidiyeli wempi uNdlela

kaSompisi Ntuli wabe esejuba amabutho ambalwa ukuba aye ngasemfuleni uMzinyathi ukuze ayobheka ukuthi ayikho yini enye inqaba yamaBhunu engakhona.

Ngamhla ziyi-16 kuZibandlela ngonyaka we-1838, uNdlela wayiphaka kusempondozankomo impi esentabeni iNtibane. AmaBhunu ayeyikhethe ecabangile le ndawo ayebeke kuyo inqaba yawo. Ngakolunye uhlangothi kwakungumfula iNcome eyayigcwele idla izindwani ngalolu suku, ngakolunye uhlangothi kwakunodonga olukhulu olwenza kube lukhuni satshe ukufinyelela enqabeni yamaBhunu. Kolunye uhlangothi lwale nqaba kwakukhona indawo eyixhaphozi elimile umhlanga, lapho-ke lwalungafakwa lubuya namadavathi. Icala elilodwa ababengayiqhamukela ngakhona le nqaba, namaBhunu ayevimbezele ngenganono nombayimbayi, bala ukhasha bengafuni kusondele noyedwa. UZulu wakuthola kunzima ukuhlasela le nqaba, ebona lokhu uNdlela wathi 'maluju'. NgakumaZulu ayishumi amabutho okuthiwa asala empini, kanti ngakumaBhunu u-Andries Pretorius walimala engalweni kanye nabanye ababili. Kuyimfundiso ze ukuthi amaBhunu aphuma enqabeni yawo exosha amabutho akwaZulu, okwenzeka ukuthi aphuma ukuze aqedele izinkubela zempi ngoba ayesaba ukuthi amaZulu angabuye abuye ngenxa yazo, kungaso lesi sikhathi lapho kwalimala khona u-Andries Pretorius. Kungamampunge ukuthi umfula iNcome waphenduka igazi, ngenxa yezidumbu zamabutho kaZulu. Impi ayilwelanga osebeni lomfula iNcome, ngakho ababedubuleka babewa bengakafiki emfuleni.

USolwazi uMaphalala (1998:) uwethula kanje umlando wale mpi enkulumeni yakhe yosuku lokuvulwa kwalesi sigcinamagugu. Ngemuva kokuhoxa kukaNdlela, kwabe sekunqunywa ukuthi iNgonyama uDingane isuke komkhulu iyobhaca ngaseNyakatho. AmaBhunu aqonda eMgungundlovu afike ashisa ikomkhulu ase edla nezinkomo. Ngokomlando wamaBhunu, bathi iNkosi uDingane yiyona eyashisa isigodlo sayo, amaBhunu afike aqedela lokhu okwakusasele. AmaBhunu athola incwadi yesivumelwano sendawo phakathi kuka Piet Retief kanye neNkosi uDingane, eyayikujosaka kaPiet Retief. Le ncwadi igciniwe kulesi sigcinamagugu nakuba kunemibuzo eminingi ngayo. Omunye wale mibuzo ukuthi njengoba lesi

sivumelwano sibukeka sengathi salotshwa iNkosi uDingane uqobo, yayikwazelaphi iNkosi uDingane ukuloba, futhi yayingabanikeza kanjani inkosi ubunikazi bezwe ngoba lokho kuyashayisana nesiko nenkambiso yakwaZulu.

Izwe amaBhunu anikwa lona iNkosi uDingane ngokwesivumelwano, izwe kusukela oThukela kuze kuyofika phezu kwendawo ebizwa ngokuthi Amatigulu. Okungakholakali ukuthi iSilo uDingane sasinikeza amaBhunu ubunikazi balo leli zwe, kukhona ukuhlukana nokungaboni ngasolinye ngokobuhlanga lapha. Empeleni iNkosi uDingane yabe ithi mabakhe balime ukuze baphile njengesiko lesiZulu lesintu ukuzwela umuntu oyisihambi. Kanti ngasohlangothini lwamaBhunu lokhu kwakusho ukuthi sekuyizwe labo ngokwesivumelwano. Ukuthola kwamaBhunu incwadi yesivumelwano, kuyenza igqame ihloso yabo yokuhlasela uZulu engeyokuzuza izwe lakwaZulu, ngoba emva kwale mpi bazigegebulela izwe likaZulu, bazenzela umathanda kulo. Kulesi sigcinamagugu kukhona nesihlalo seNkosi uDingane. Ukugcinwa kwalesi sihlalo kuphikisa imfundiso ze ethi inkosi yayinesihlalo esiphendukayo, eyathi lapho ithi ikhombisa uPiet Retief indawo azoyithatha saphenduka isihlalo wacina esekhombela lonke izwe.

Imibukiso engaphandle.

Lesi sigcinamagugu sakhiwe saveza umfanekiso wezimpondo zenyathi. Lezi zimpondo zenyathi zingumfanekisomqondo wendlela amabutho akwaZulu ayehlasela ngayo. Lobu bungcweti bokuhlasela kwempi kungumqondo owasungulwa iLembe, uShaka kaSenzangakhona. UZulu ubehlasela asebenzise izimpondo zombili. Kulezi zimpondo kukanise amabutho angamaqhawe aselula kakhulu. Lokhu bekwenza ukuthi isitha sigubuzelwe yizo zombili izimpondo ngesikhulu isivinini lesi. Phakathi nendawo kuba isifuba semp, sona senziwe amabutho asemnkantsha ubomvu, omakadebona abangasenaso lesi sivinini sakudala besebasha. Lapha esifubeni isitha sifika sesingasenamandla, sesithanjiswe izimpondo. Kwenye inkathi isitha sisuke sesidinga ukuqedelwa ngesizenze kuphela. Yiwo kanye lo mlando intsha yesizwe

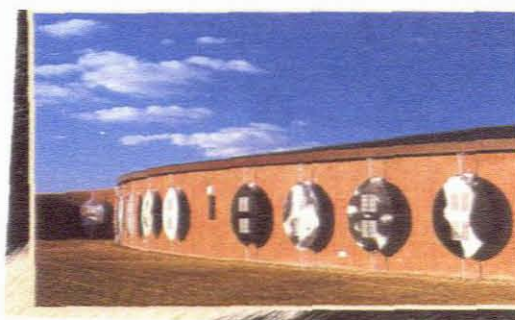
sikaPhunga noMageba kanye nezivakashi ezivela kwamanye amazwe nezakhona kuleli okumele ziwuthole.



UKnight no McBride (1995:11)

4.12. Isithombe sezimpondo zenyathi esikhombisa ukuma kwesakhiwo sesigcinamagugu saseNcome.

Ngaphandle kwesigcinamagugu saseNcome, phakathi nendawo lapho kuyisifuba sempi khona kunezinhlobonhlobo zezihlangu. Lezi zihlangu ziyimifanekiso noma isikhumbuzo sezihlangu ezabe zisetshenziswa ngamabutho eNkosi uDingane ngenkathi impi kaZulu ilwa namaBhunu. UBiyela (2002) usethulela amabutho alwa empini yaseNcome ahlukene ngamagama awo nemibala yezihlangu njengalokhu eminye ivela esakhiweni kanje:



uGillings (2002: 6)

4.13 Isithombe esikhombisa izihlangu ngaphandle kwesigcinamagugu saseNcome

- ISiklebhe: Ibutho elaliphatha izihlangu ezimpunga zixutshwe nezimnyama nezimhlophe.
- IZikhwembu: Ibutho elaliphatha izihlangu ezimpunga ngokunsundu.
- UGibabanye: Ibutho elaliphatha izihlangu ezimnyama ezinamabala amhlophe.

- UFasimba: Ibutho elaliphatha izihlangu ezimnyama.
- UNdabakadengizibona: Ibutho eliphatha izihlangu ezimhlophe.
- IZiyendane: Ibutho elaliphatha izihlangu ezibomvu.
- UMgumanqa: Ibutho elalihlome ngezihlangu ezibomvu ezinamachafachafa amhlophe.
- ISiphefu: Ibutho elaliphatha izihlangu ezimhlophe ezihlotshiswe ngamagabelo anhlobonhlobo.
- UBhekenye: Ibutho elaliphatha izihlangu ezimnyama ezihlotshiswe ngamagabelo anhlobonhlobo.
- UNgqobolondo: Ibutho elaliphatha izihlangu ezinamachafachafa ngokumnyama.
- UFojisa: Ibutho elaliphatha izihlangu ezimnyama ezinamachafachafa amhlophe.
- UMbelembele: Ibutho elaliphatha izihlangu ezimnyama ezinamachafachafa abomvu.
- IZinyosi: Ibutho elaliphatha izihlangu ezimnyama.
- UDLambedlu: Ibutho elaliphatha izihlangu ezibomvu ezinamachafachafa amhlophe.
- UPhoko: Ibutho elalihloma ngezihlangu ezimpunga ngokunsundu.

Isihlangu esiphakathi nesifuba silotshwe ngamagama amakhulu 'IMPI YASENCOME'. Ngezansana kwalokho kwalotshwa amagama abantu ababili: uNdlela Ntuli noNzobo Ntombela. UNdlela kaSompisi Ntuli wayengumdidiyeli wempi kanti uNzobo Dambuza Ntombela wayeyisekela lakhe. Ngezansana kwala magama kuvela indima eyodwa yezibongo zeNkosi uDingane kuso lesi sihlangu.



4.14. Isithombe sesihlangu esiphakathi nendawo obondeni, esinombhalo mayelana nempi yaseNcome. Sithwetshulwe kuso isigcinamagugu saseNcome. Lo mbhalo uthi:

Vezi, people will die but their praises will remain and mourn for them where their homes used to be.

[Vezi, kofa abantu kepha zosala izibongo zibalilela, zosala zibalilela emanxiweni]

Okunye okukhona ngaphandle isivivane kanye nomhlanga. Umhlanga usetshenziswa ukuchaza kabanzi ngoMkhosi woMhlanga kanti futhi uyathinteka emlandweni wempi yaseNcome. Kuke kwachazwa ukuthi amaBhunu ayecabange kahle ngenkathi ebeka le nqaba yawo yezinqola, bakhetha indawo ezokwenza izimo zemvelo eziyizungezile kube kwangqingetshe ukufinyelela enqabeni yamaBhunu. Ngakwelinye icala kwakukhona umhlanga onobhuku olubishayo.



uDerwent (2000: 97)

4.15 Isithombe soMkhosi Womhlanga njengoba umhlanga uthinteka empini yaseNcome

UMkhosi Womhlanga wumkhosi obaluleke kakhulu esizweni samaZulu, uyisiko eligqogquzela ukugcinwa kobuntombi nto. Emandulo lo mkhosi ubuthanyelwa amaZulu nalabo-ke abamanyiwe kuphela, kodwa kusukela ngonyaka we-1995, sewuthanyelwa yizo zonke izizwe. Lo mkhosi ufakazela ukubaluleka kwezintombi esizweni sonkana, kwazise ukuthi ziyizimbali zesizwe.

USolwazi uNxumalo ephawula ephephandabeni iLanga lamhla ziiyi-6-8 wezi-2004 ubeka kanje:

Leli siko linikeza abazali nabaholi bentsha ithuba lokubukisa ngomsebenzi wabo wokuyala nokudala ukuzazisa ngokuzonga kwentombazane.

UNxumalo uphinde ancome iqhaza elibanjwe iminyango ehlukeni kahulumeni ekuhleleni lo mcimbi. Ukwakhiwa kwenkundla okuhlanganelwa kuyo esigodlweniNyokeni, ukuthuthwa kwezingane zisiwa enyokeni kanye nokudla okudliwa emcimbini. Ongqongqoshe beminyango eyahlukahlukeni bayawuthamela lo mkhosi, esingabala kubo uNgqongqoshe Wemfundo, uNgqongqoshe Wezempilo, uNgqongqoshe Wezolimo Nemvelo noNgqongqoshe Wobuciko, Amasiko kanye Nokuvakasha. Leli siko selidonse izivakashi emazweni aphesheya ezizothamela lo mkhosi.

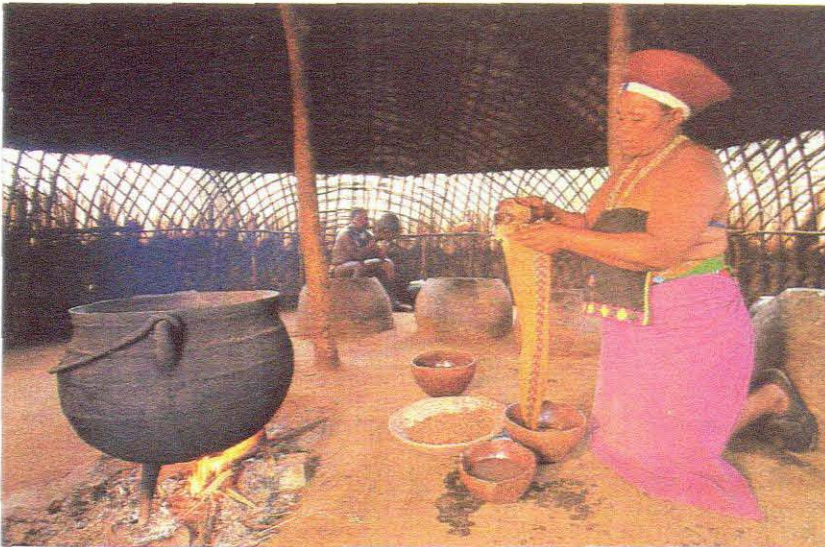
Lo mkhosi ugujwa kanye ngonyaka, ngenyanga kaMandulo. Ngalo mkhosi izintombi ziletha umhlanga esiGodlweni saseNyokeni KwaNongoma. Esikhathini samanje inhloso yalo mkhosi akusekhona ukwakha isizwe samaZulu kuphela, kepha sekungukwakha zonke izizwe kulesi sifundazwe. Okubaluleke kakhulu okuhloswe ngalo mkhosi yilokhu okulandelayo:

- Ukukhuthaza ukugcinwa kobuntombi nto emantombazaneni kanye nokuziqhenya ngemizimba yawo emsulwa.
- Ukuqikelelwa nokuqhakanjiswa kwamasiko.
- Ukubuyisana phakathi kwezinhlanga ezahlukeni, ukuxolelana kwazo, nokubumbana kwazo.
- Ukuvuselela isiko lokufunda nokufundisa.

- Ukuqikelelwa kwempilo nokufundiswa ukulwa nesifo esingumashayabhuqe ingculazi.
- Ukuqinisa ubudlelwane ezifundazweni ezahlukene.

Iqhaza elibanjwe yisigcinamagugu saseNcome ekuthuthukiseni nasekufundiseni umphakathi

Isigcinamagugu saseNcome ngaphandle kokuthi sichaza ngeMpi yaseNcome ngeso likaZulu, sibuye sichaze ngosikompilo lwamaZulu. Lapha singabala indlela uZulu ayeziphilisa ngayo, imisebenzi ababeyenza ngokwehlukahlukana, eyabesilisa neyabesifazane. Imvunulo yakwaZulu nayo yayihlukahluka ngokwezigaba zokukhula zabantu. Ukudla ababekudla nendlela okwakulungiswa ngayo, indlela yokuzelapha uma ugula noma ulimele, imigubho eyayigujwa kanye nemigido yesiZulu. Njalo ngeMigqibelo kuyaye kube khona iqembu lengoma elidlalayo ngezikhathi zasemini bekhombisa izivakashi indlela okusinwa ngayo kwaZulu.



uDerwent (2000: 103)

4.16 Isithombe esikhombisa ukulungiswa kokudla kwesiZulu njengoba kuchazwa kusigcinamagugu saseNcome.

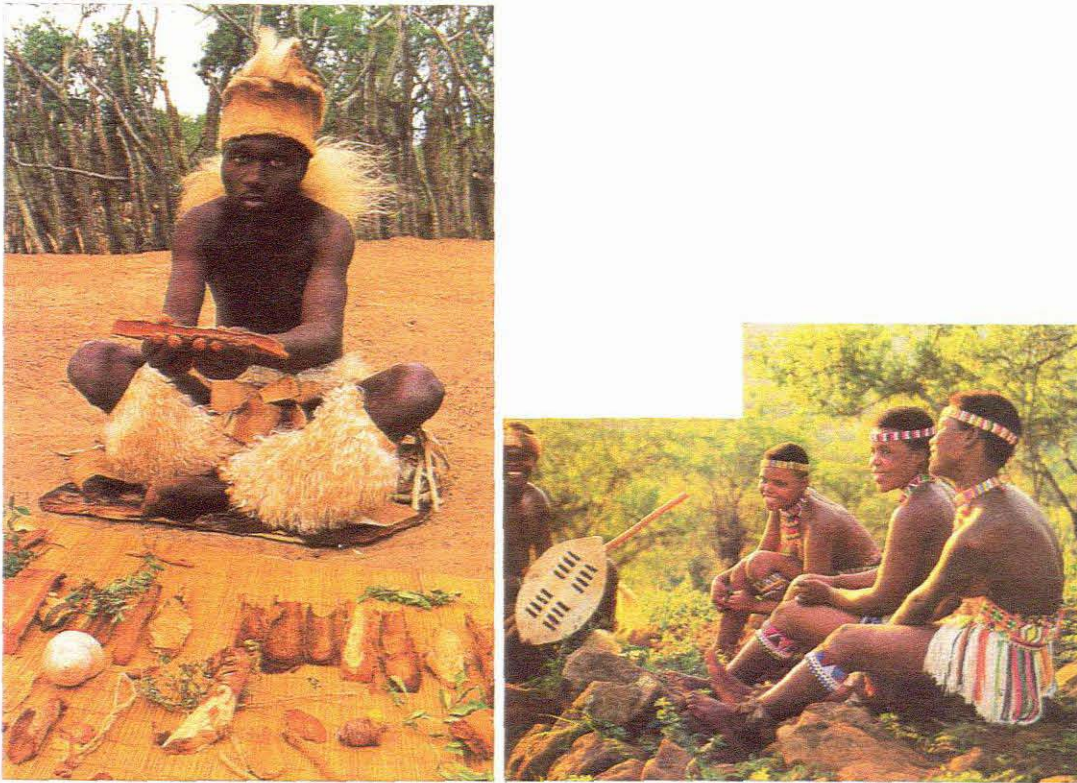
Imisebenzi yeNkosi uDingane iyohlala njalo ikhunjulwa, yingakho kulesi sigcinamagugu uma ungena nje ngaphakathi ukhangwa umfanekiso weNkosi

uDingane owenziwe ngethusi, ubazwe ngumnumzane uGert Swart. Lesi sithombe senzelve phezu kwesihlangu. Isihlangu lesi sikhombisa ukuthi iNgonyama yayingumvikeli wesizwe. Ngenhla kwekhanda kuwo lo mfanekiso kukhona izimpondo ezingumfanekiso wendlela amaZulu ayelwa ngayo, indlela yezimpondo zenyathi. Lo mfanekiso wembulwa yiSilo Samabandla iNkosi uZwelithini ngonyaka we-1999. Kukhona futhi uhla lokuzalana kwamakhosi akwaZulu ngokulandelana kwawo, kusuka eNkosini uZulu kuze kufike eSilweni Samabandla iNkosi uGoodwill Zwelithini.

Lesi sigcinamagugu sibambe elikhulu iqhaza ekufundiseni intsha kanye nabadala ngamagugu angumcebo wesizwe. La magugu akhangiswe lapha abambe elikhulu iqhaza ekuthuthukiseni ulimi lwesiZulu kanye namasiko esiNtu. Uma kuchazwa impahla ekhangisiwe, kuchazwa indlela eyakhiwe ngayo, kuchazwe umsebenzi wayo nobumqoka bayo kuze kuchazwe izaga nezisho ezisuselwa kuleyo mpahla. Ngaleyo ndlela-ke ulwazi nokusetshenziswa kolimi kuyathuthuka kulowo muntu ofundisayo kanjalo nalowo ofundiswayo (izivakashi). Izaga ezisencwadini kaNyembezi noNxumalo (1982:139) ziyaziwa futhi ziyasetshenziswa kodwa bekungaziwa nokuthi zisuselwaphi, kwesinye isikhathi kwalokhu ezikhuluma ngakho kungaziwa. Isigcinamagugu saseNcome senza kube nokuxhumana phakathi kwempahla okukhangiswe ngayo kanye nezaga nemvelaphi yazo, ngaleyo ndlela ulimi luyathuthuka. Izibonelo zalokhu yilezi:

- Ngenxa yokuthi abantu bahlukaniswa ngemvunulo yabo ngokobulili nangezigaba zabo zokukhula, kufundwa nalesi saga : *‘Isanusi sibomwa ngezinyongo.’*
- Isaga esithi, *‘Guga sithebe kade wawudlela’* siqondiswa kumuntu osemdala oehluleka ukwenza izinto ayezenza esemusha. Isithebe kukhangisiwe ngaso kule ndawo kanti futhi nomsebenzi waso isivakashi siyafundiswa ngawo.
- KwaZulu kusadliwa ngoludala, umuntu wayengahlupheki uma enezinto zakhe. Isaga esifakazela lokhu sithi, *‘enethunga ayisengeli phansi’*. Ithunga lingenye yezimpahla okukhangiswe ngazo lapha, izivakashi ziyachazelwa

ukwakhiwa kwalo kanye nomsebenzi walo. Esinye isaga esihambelana nethunga ilesi esithi, '*selidumela emasumpeni.*' Lesi saga siphoka ukuba ofundisayo achaze ukuthi yini amasumpa nokuthi yini futhi esuke iduma. Lokhu kuveza kahle isakhiwo kanye nomsebenzi wethunga.



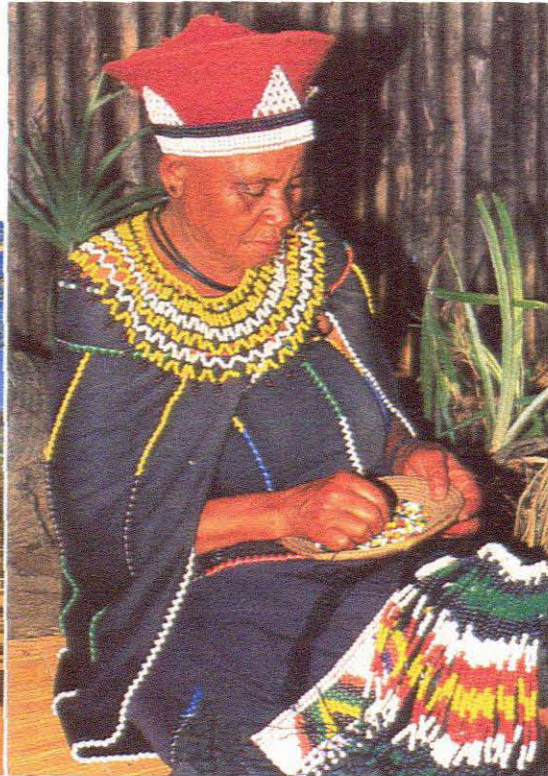
uDerwent (2000: 103 & 105)

4.17 Isithombe esikhombisa imvunulo yaKwaZulu njengoba ichazwa kusigcinamagugu saseNcome.

Ngaphandle kolimi umphakathi uyathuthukiswa futhi nangamasiko esizwe samaZulu. Ingcayi njengenye yezimpahla okukhangiswe ngazo kulesi sigcinamagugu, ichazwa njengesikhumba esigqokwa ngamakhosikazi amboze amabele. Siyagqokwa futhi nangomakoti lapho besahlonipha, besanda kugcagca. Kulisiko ukuthi omakoti bahloniphe uma besanda kugcagca. Ezimpahleni ezelukwe ngotshani, kukhona isampontshi. Kuyachazwa indlela isampontshi esakhiwe ngayo kanye nomsebenzi waso, ngaleyo ndlela kuvuseleleka isiko lokuthi izimpahla zomnumzane ziyahlonishwa ekhaya, njengazo izinkezo zakhe zibekwa zodwa. Isiko lokuhlonipha liqhakambiswa kakhulu ngenkathi kufundiswa ngendlu yesiZulu. Uma sekuchazwa

ngendawo ehloniphekile, umsamo, kuchazwa izimpahla ezibekwa khona njengamagula omnumzane. Emsamo akusondeli noma ubani, ngoba amaZulu akholelwa ukuthi lena indawo yamadlozi.

Umphakathi uyakhuthazwa ukuthi wenze imisebenzi yezandla enhlobonhlobo ukuze izodayiselwa izivakashi. Ikhona indlu enemisebenzi edayisayo eyakhiwe ngobuciko eyizitsha ezazisetshenziwa kudala. Ngale ndlela umphakathi uthola imali. Njalo ngeMigqibelo kuba neqembu lendlamu elifika lizosinela izivakashi, liqhakambise ukusina kwesintu, esingabala kuyo indlamu, isicathamiya kanye nesishiyameni. Nawo la maqembu azitholela otikana ngokwenza lokhu. Ukuba khona kwalesi sigcinamagugu kule ndawo kuvule amathuba omsebenzi kubantu balo mphakathi. Kulesi sikhungo kunamaqhugwane amabili, utshani obufulele la maqhugwane buyaguga ngokuhamba kwesikhathi kuzodingeka ukuba bufuzwe, kufakwe obusha. Lokhu kwenza ukuthi umphakathi uhlale unomsebenzi kulesi sigcinamagugu.



uDerwent (2000:105)

4.18. Isithombe esikhombisa imisebenzi yezandla kanye nendlamu njengezinye zezinto ezenziwa kusigcinamagugu saseNcome.

4.3.2.4. ISIGCINAMAGUGU SASESANDLWANA

Lesi sigcinamagugu sakhiwe endaweni yaseSandlwana eduze nentaba iSandlwana. Inhloso enkulu yalesi sigcinamagugu ukulondoloza nokuhakambisa umlando wempi yamaZulu namaNgisi eyayidudulana ngezifuba zingama-22 kuMasingana ngonyaka we-1879. Kule mpi kwenzeka ingqayizivele, akujwayelekile ukuthi umuntu obechukuluza omunye nohlasela omunye kube nguyena onqotshwayo, kwazise ukuthi usuke ehlasela nje ngoba ezethembile.

Umlando wempi yaseSandlwana

Lesi sigcinamagugu sisethulela umlando wempi yaseSandlwana. Umdidiyeli wamabutho akwaZulu kwakunguNtshingwayo kaMahole wakwaKhoza elekelelwa nguMavumengwana wakwaNtuli. Ohlangothini lwamaNgisi khona umdidiyeli kwakunguLord Chelmsford. Kule mpi umbutho wamaNgisi obalelwa e-1 700 wanqotshwa ngokuphazima kweso ngumbutho wamaZulu obalelwa ezi-20 000. ULord Chelmsford wahola umbutho omncane wamaNgisi wawuyisa eMangeni lapho ayezwe ukuthi kukhona umbutho wamaZulu obhace khona, washiya impi enkulu yamaNgisi esandleni sikaPulleine. UKapteni uDurnford, naye wezwa ukuthi kukhona amaZulu abonakele entabeni iSiphezi, wabe esehola omunye umbutho omncane ukuze uxoshe lawo maZulu, kanti akabuzanga elangeni, bathuka sebezithela kwenkulu impi yamaZulu eyayisesigodini, yabe isiphezu kwabo. UDurnford neqembu lakhe babona ukuthi ayingangabo bahlehla. Lokhu kuhlakazeka kombutho wamaNgisi kwenza ukuthi kube lula ukunqotshwa kwabo. Umbutho owawuholwa uLord Chelmsford wafika selidume ladlula ungasayibambanga nakancane.

Okuqukethwe yisigcinamagugu yaseSandlwana.

Kulesi sigcinamagugu kugcinwe izinto eziwubufakazi bempi ezacoshwa entabeni iSandlwana. Lapha singabala ihawu, imikhonto, izinhlamvu zesibhamu, isibhamu kanye necilingo lempi. Kukhonjiswa futhi nezikhali ezazisetshenziswa amaNgisi

kanye namaZulu. Kukhonjiswa nemvunulo eyayigqokwe amaNgisi kanye neyayigqokwe amaZulu ngesikhathi sempi.

Isigcinamagugu asisikhulu kakhulu, siyindlu enamagumbi amathathu, elokuqala ilapho kwamukelwa khona izivakashi, bese kuba khona nezinto ezidayisayo; esingabala kuzo imisebenzi yobuciko kanye nezincwadi zomlando. Elesibili ilapho kukhangiswe khona ngezinto ezingubufakazi bempi ezacoshwa entabeni iSandlwana, bese kuba namashadi ananyekwe obondeni anikeza umlando ngezehlakalo zempi yaseSandlwana. Kanti igumbi lesithathu lona linemifanekiso yemvunulo yamaNgisi neyamaZulu.



4.19. Izithombe ezithwetshulwe kusigcinamagugu saseSandlwana, zikhombisa imvunulo eyayivunulwe amabutho amaZulu namaNgisi empini yaseSandlwana.

Leli gumbi libuye lisetshenziswe ukubuka izithombe ezinganyakazi ezimayelana nempi yaseSandlwana. Isizinda sempi yaseSandlwana sisentabeni iSandlwana, ngakho-ke kubalulekile ukuthi uma usufikile kule ndawo ungajiki ungafikanga mathupha kule ntaba.

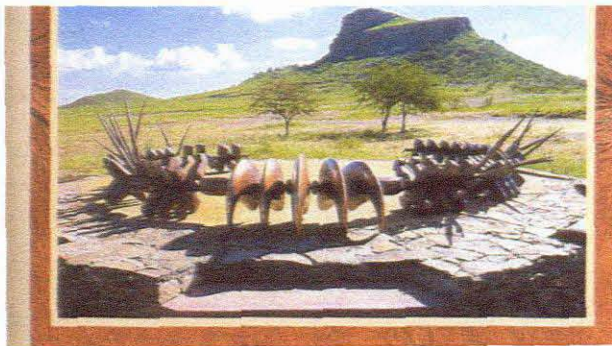
Izikhumbuzo entabeni iSandlwana.



UDerwent (2000:92)

4.20. Isithombe esikhombisa izikhumbuzo zempi yamaNgisi namaZulu entabeni iSandlwana

Entabeni iSandlwana kukhona amathuna amaqhawe ayebambe le mpi kanye nezinye izinto eziyizikhumbuzo zezigigaba zempi yaseSandlwana. Uma usanda kungena nje esangweni lale ntaba kunetshe lesikhumbuzo samabutho akwaZulu asala kule mpi. Lesi sikhumbuzo sakhawe njengesigqu, okungumgexo wobuhlalu onikezwa amaqhawe asuke ekhombise ubuqhawe obubabazekayo empini. Kuye kube yizinduna zenkosi ezinquma ukuthi ibutho lifanela lo mklomelo.



UGillings (2002:9)

4.21 isithombe esikhombisa isikhumbuzo samabutho aKwaZulu asala eSandlwana.

Ibutho elithola lo mklomelo liphinde lixoshiswe ngezinkomo, ukukhombisa ukuncoma ubuqhawe balo. Yiwo kanye lo mklomelo nokuxoshiswa okwakunika ugqozi emabuthweni akwaZulu ukuthi alwele ukufa nokuphila. Lesi sikhumbuzo sambulwa zingama-22 kuMasingana ngonyaka we-1999.

Uma uqhubeke ngaseMpumalanga uzithela ematsheni acakwe amhlophe, wona ayisikhumbuzo samabutho amaNgisi afa kule mpi. Buqamama nalapha ngakwesokunxele kukhonjiswa indawo lapho amaNgisi ayeshayekhona uklele edubula isifuba sempi kaZulu. Uma usuka lapha ulandela umzila ozokuholela emangcwabeni, amanye awabantu abaningi kanti amanye awabantu abangabodwana. Budebuduze namaliba kukhona udonga lapho uCol. Durnford nabantu bakhe babebhace khona ukuze bakwazi ukudubula amaZulu becashile.

Kuyo le ntaba kukhona futhi isikhumbuzo sendawo lapho kwakukanise khona izinqola zamaNgisi. UCol. Durnford nethimba lakhe bahlehla baze bafika kule nqaba yabo base belwela ukufa nokuphila, kodwa kwathi ngehora lesibili impi yabe isiphelile, babengenakumelana noZulu owawulokhu uthlekile kule nkambu. Abasinda bathi nyawo zami ngibelethe baphikelela eZibukweni likaJimu. Ibutho leNgisi elakhombisa ubuqhawe obumangalisayo uKapteni uYounghusband lafa lapha, nokho selizendlalele ngenqwaba emabuthweni akwaZulu. Likhona ingcwaba laleli qhawe lapha. Kukhona futhi nesikhumbuzo sebutho lamaNgisi elalahlekelwa abantu abangama-599. Lesi sikhumbuzo samiswa ngonyaka we-1913. Abalelwa ema-350 amabutho amaNgisi akwazi ukuphulukundlela ngesamagundane aye ayowela uMzinyathi.

Usizo Lwesigcinamagugu SaseSandlwana Emphakathini.

Ukuba khona kwesigcinamagugu kule ndawo kuvulele abantu bomphakathi umsebenzi. Abantu abasebenza kulesi sikhungo abakhona kule ndawo, ngaphandle komphathi waso. Eduze kwalesi sikhungo kukhona indlu ebizwa ngokuthi 'Inqaba Yokucasha,' kule ndlu umphakathi udayisela izivakashi imisebenzi yezandla

enhlobonhlobo, eqhakambisa usikompilo lwesizwe samaZulu. Intsha yendawo nayo iyagqugquzelwa ukuthi yenze imigido ethile uma kuzoba nemigubho yokukhunjulwa kwamaqhawe esizwe.

Umlando oqukethwe indawo yaseSandlwana uqoqa izindimbane zezivakashi ezivela emazweni aphesheya. Ukufika kwezivakashi endaweni kwenza idume, kuthi nobuhlwempu bayo bubonwe, bese kuthi abanothando lomlando bazithole sebethinteka ukuthi bafake ihlombe ekuthuthukiseni indawo. Lokhu kwenzekile kule ndawo yaseSandlwana. UNkosazana Anna Lane wase Swansea eWales eNgilandi wathinteka ekufikeni kwakhe endaweni yaseSandlwana, ebona ukuthi ayikho inkundla yezemidlalo esesimeni esihle.

Iphephandaba iLanga langomhla we-19 kuNcwaba wezi-2004, lisethulela ukuthi uNkosazana Lane oneminyaka engama-23 nobeyisitshudeni saseNyuvesi yaseSwansea ngaphambi kokuthi aqashwe inkampani yezokushicilela, wafikelwa wumqondo wenkundla yezemidlalo ngesikhathi ebona kwembulwa utshani bokwakiwa kule Nyuvesi abefunda kuyo. Wabe esebucelela ukunikela ngabo eSandlwana ngoba babungasezukulusetshenziswa, sekuzofakwa obusha.

Emva kokubuthola kwakhe utshani kwabe sekuqala umshikashika wokuqongelela imali yezindleko zokuthutha lobu tshani bulethwa eNingizimu Afrika. Kulo mshikashika wabe esebembisana namasosha amane abeholwa nguStaff Sgt. Richie Davies beRoyal Monmouth Engineers.

Le nkundla yezemidlalo izosiza umphakathi wale ndawo, izikole ezikule ndawo esingabala kuzo iGadeleni, iSiyanda kanye nesikole sabancane iSandlwana. Inkosi yendawo uMnu. Mbhekiseni Mazibuko uwubongele kakhulu umphakathi wale ndawo kwabaseNgilandi, uye wakugcizelela ukuthi le nkundla bazoyiphathisa okwezikhali zamaNtungwa. Lokhu kusho ukuvuleka kwamathuba omsebenzi emphakathini, ukuhlanzwa kanye nokuqashelwa kwale nkundla.

4.3.2.5. ISIGCINAMAGUGU SASESHIYANE

Isigcinamagugu saseShiyane sakhiwe kuwo amagceke lapho impi yamaZulu namaNgisi yabhuqabhuqana khona kwachitheka izishebo. Inhloso enkulu yalesi sigcinamagugu ukusethulela umlando wale mpi. Izindlu ezazikhona kule ndawo azisekho sekwakhiwe ezinye endaweni yazo. Ngesikhathi sempi zintathu kuphela izindlu ezazikhona, okwakuyindlu yomFundisi u-Otto Witt, eyayakhiwe uJames Rocke. Ngesikhathi sempi le ndlu yasebenza njengesibhedlela. Kwakukhona nesitolo, naso sabe sakhiwe nguJames Rocke. Indlu yesithathu kwakuyixhiba lapho kwakuphekelwa khona ukudla. Isigcinamagugu sakhiwe lapho kwakukade kunendlu yomfundisi khona, lapho kwakuyisitolo khona kwakhiwe manje indlu yesonto. Ngaphandle kwezindlu ezivuselelwe kulesi sigcinamagugu, kukhona nezinye eziqalwe phansi zakhiwa. Kulezi singabala indlu yokwemukela izivakashi, nendlu lapho umphakathi usebenzela khona wakha imisebenzi yezandla enhlobonhlobo eqhakambisa usikompilo lwesizwe samaZulu.

Kule ndlu yokuqala kwamukelwa izivakashi, zinikezwa nencazelo yokuthi ikuphi ezingakubona kula magceke. Isivakashi ngasinye sikhokha ishumi lamaRandi njengemali yokunikezwa ilungelo lokuphakela iso. Kukhangisiwe futhi kuyadayiswa kuyo lendlu. Kunemidwebo namashadi achaza ngempi yamaZulu namaNgisi kusuka eSandlwana kuze kuzofika eShiyane. Kunezincwadi ezidayisayo eziqukethe lo mlando nezinye ezikhuluma ngamagugu akwaZulu. Kundayisa nemisebenzi yobuciko eyenziwa abantu bomphakathi wale ndawo, esingabala kuyo izitsha ezazisetshenziswa kwaZulu, izikhali ezazisetshenziswa kwaZulu, imisebenzi yobuhlalu enhlobonhlobo kanye nezinto zokuhlobisa ezenziwe ngethambo nangengilazi. Kukhona nemvunulo enhlobonhlobo edayisa lapha, esingabala kuyo imvunulo yabesilisa amabheshu, umutsha, izinjobo, imvunulo yabesimame eyakudala neyesimanje.

Indlu eyisigcinamagugu yona ikuthatha ikubeke ngamehlo engqondo ezigabeni ezazenzeka ngesikhathi sempi. Kukhonjiswa amasaka ombila ayesetshenziswe

ukwenza ugange. Sikhunjuzwa futhi ngemvunulo yamabutho amaNgisi naleyo eyayigqokwe amabutho amaZulu. Sikhonjiswa nendlela okwatakulwa ngayo iziguli esibhedlela ngenkathi amaZulu esethungele uphahla lwale ndlu ngomlilo, kwadingeka ukuthi kubhotshozwe imbobo obondeni ukuze iziguli ziphume ngaleyo mbobo, kwazise ukuthi amaZulu ayesengene ngaphakathi kule ndlu.



UGillings (2002:11)

4.22. Isithombe esikhombisa ukushiswa kophahla lwendlu eyayisebenza njengesibhedlela empini yamaNgisi namaZulu eShiyane.

Siyakhonjiswa futhi ukuthi amaNgisi awasebenzisa kanjani amasaka ombila njengenqaba yawo. Kukhona nezithombe ezikhombisa uZulu utheleka kuhle komfula ungenisa uhlasela lesi sikhungo.



4.23. Isithombe esithwetshulwe kusigcinamagugu saseShiyane esikhombisa iziguli ziphuma ngembobo obondeni ngenkathi indlu ezazikuyo isisha.

Indlu eseduze kwalena indlu yesonto, nayo ingenye yezindlu ezakhiwa kudala ngonyaka we-1881. Le ndlu yakhiwe ngamatshe. Eduze kwale ndlu kunomthangala wamatshe obiyele amathuna abelungu, kanti ngenhla kwayo kunomunye futhi umthangala obiyela amathuna amabutho amaZulu afela kule mpi. Enye indlu ekulo leli gceke indlu lapho umphakathi usebenzela khona imisebenzi yezandla ukuze udayiselwe izivakashi.

Umlando wempi yamangisi namazulu eShiyane.

Mhla ziyi-11 kuMasingana wonyaka we-1879 umbutho wamaNgisi uholwa uLord Chelsmford wawela uMzinyathi uhlasela izwe lakwaZulu. EShiyane kwasala amabutho amaNgisi abalelwa ema-390. La mabutho ayesalele ukuqapha isikhungo kanye nesibhedlela. Kuthe emini mhla zingama-22 kuMasingana, kwafika izindaba ezishaqisayo zokuthi selugobile uphondo kumaNgisi eSandlwana. Ekufikeni kwalezi zindaba, okwabafikela kuqala ukuthi mabakhe umthangala ngamasaka ombila ukuze bavikele lesi sikhungo sabo. Elinye ibutho lamaNgisi elinamadoda abalelwa ema-250, lathi uma lizwa lezi zindaba lathi galo yephuka libheke ngaseHelpmekaar. Lokhu kwadala ukuthi amaNgisi abhekana nale mpi abe yi-139.

Ibutho lokuqala lamaZulu iNdluyengwe lafika sekusele kancane baqede inqaba yabo, yabe seyiqala ibambana ngezihluthu. Ibutho iNdluyengwe labona ukuthi abatholakali kahle laba bantu lase lijikela ngakwelinye icala. Kulesi siwombe yabambana kwathula umoya kwazise umthangala wawungakhuphukile kakhulu khona, abona amaNgisi ukuthi kubi base besuka kuleyo ngxenye.

Athe amaNgisi esakhosele ngakuleli icala kwafika elinye ibutho lamaZulu, umholi wamaNgisi uChard wabona kungcono ukuthi bayobhaca esitolo, bashiya labo ababesibhedlela kuphela. AmaZulu afike athungela uphahla lwesibhedlela ngomlilo, angena phakathi esibhedlela. Kwasuka omkhulu umsebenzi nokuzinikela okukhombisa ubuqhawe obumangalisayo, lapho amaNgisi ebhola imbobo odongweni

ukuze atakule iziguli esibhedlela esasesilavuka amalangabi. AmaZulu ahlasela ephindelela kodwa awakwazanga ukuphanga isikhungo samaNgisi, amasaka ombila kanye namabhokisi amakhekhe kwakungumgoqo phambi kwabo. Ekugcineni amaZulu ajokola abuyela emuva ehlulekile ukuthumba inqaba yamaNgisi. AmaZulu asala kule mpi abalelwa ema-350 kanti amaNgisi wona abalelwa kwayi-17.

Iqhaza elibanjwe isigcinamagugu saseShiyane emphakathini

Isigcinamagugu saseShiyane sethula umlando wempi phakathi kwamaNgisi namaZulu kusukela eSandlwana ize iyophelela eShiyane. Lesi sikhungo sivula amathuba emisebenzi emphakathini, kwazise kukhona indlu lapho umphakathi usebenzela khona imisebenzi yezandla enhlobonhlobo eqhakambisa usikompilo lwamaZulu. Le misebenzi idayisa noma kukhangiswe ngayo kuso lesi sigcinamagugu. Imvunulo edayisa lapha ikhumbuza intsha ngamasiko esiZulu.

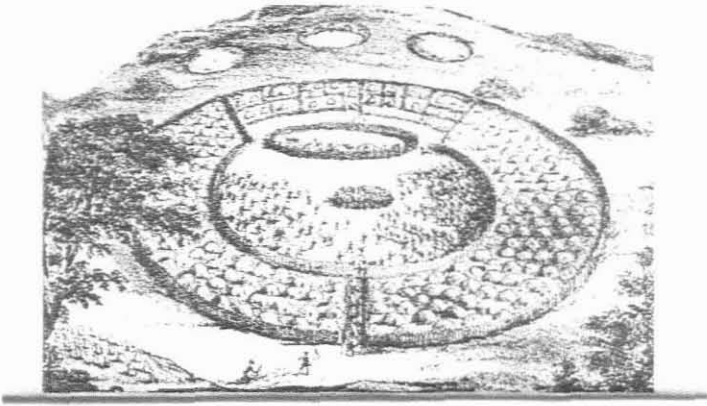
4.3.2.6. ISIGCINAMAGUGU SASEMGUNGUNDLOVU

Isigcinamagugu saseMgungundlovu sakhiwe endaweni yaseMakhosini. UMgungundlovu kwakuyisigodlo seNkosi uDingane kusukela ngonyaka we-1829 kuze kufike kunyaka we-1838. Umbuso weNkosi uDingane wafika esiphethweni emva kokwehlulwa kukaZulu empini yamaZulu namaBhunu eNcome.

Isigcinamafa sehlukene kabili, ingxenye yokuqala iqukethe igumbi lapho okwemukelwa khona izivakashi zikhokhe nemali yokungena, bese zinikwa imininingwane yezinto ezingazibona uma zikule ndawo. Kukhona futhi igumbi lapho kukhangiswe khona ngomfanekiso wesigodlo seNkosi uDingane, izitsha ezindala ezatholakala kula manxiwa, kubuye kuvezwe futhi nendlela okwakuphilwa ngayo kwaZulu. Kuyavela ukuthi iNkosi uDingane yayingathembi muntu, isaba ukuthakathwa, kungalesi sizathu ukuba ingawaphuzi amanzi omfula uMkhumbane oseduze nale ndawo, kodwa yona yayikhelelwa undlunkulu wayo amanzi eMthonjaneni. Ngakwelinye igumbi kukhona imisebenzi yezandla edayisayo kanye

nezincwadi ezidayisayo. Uma usuka kule ndlu ube sewuya emagcekeni lapho isigodlo seNkosi sasakhiwe khona. Lokho sekukhanda ingxenye yesibili yalesi sigcinamafa.

Isakhiwo sesigodlo saseMgungundlovu.



4.24. Isithombe sesigodlo seNkosi uDingane, sicashunwe ebhukwini elikhangisa ngalesi sigcinamagugu sikhombisa ubuningi bezindlu kanye nokwakhiwa kwalesi sigodlo.

Lesi sigodlo sasimise okweqanda, sinamaqhugwane abalelwa e-1400 kuya e-1700. Lesi sigodlo sasingamumatha abantu abayizi-5000 kuya ezi-7000. Isango elikhulu lalingasezansi. Ezinhlangothini kusuka esangweni kwakuhlala amabutho akake isikhala esikhulu phakathi nendawo esasibizwa ngesibaya esikhulu. Isibaya esikhulu sasisetshenziswa ukwenza imikhosi yesizwe kanye nokuviva kwamabutho. Amabutho ezinhlangothini ayenezibaya ezincane lapho ayehlaba khona adle inyama, kwazise kwakufinywa ngendololwane koMkhulu. Lapho kuphela khona izinhlangothi zamabutho kwakuqala isigodlo.

Esigodlweni ilapho kwakuhlala khona iNkosi uDingane kanye nondlunkulu wayo. INkosi uDingane ayizange igcagcelwe, kodwa yayihlala nondlunkulu bayo abangama-500. Kulezi zintombi zondlunkulu kwakukhona eziyikhulu ezazihlala esigodlweni esimnyama, lezi zazisondelene kakhulu neNkosi kwazise nayo yayihlala

kuso lesi sigondlo, ezinye zazihlala esigodlweni esimhlophe, singasho nje ukuthi lezi kwakuyizaliwakazi. Ngemuva kwaso sonke lesi sakhiwo esingumuzi weNkosi kwakukhona umuzi owawubizwa ngokuthi uBheje, lapho amalungu esigodlo ayezijabulisa khona ngokukhethekileyo. Eduze kwesigodlo esimnyama kwakukhona ishashalazi lapho iNkosi nondlunkulu bayo babeziculela bagide uma beneme.

Ucwaningo olwalwenziwa kule ndawo luvumbulule okuningi, esingabala kukho ubungako bamaqhugwane kanye nendlela ayegandaywa ngayo phansi. Kuvele futhi nendawo okuthiwa kukwaMbecini engemuva kwesigodlo. Lapha kwakuncibilikiswa khona umthofu bese kwenziwa izitsha ezithize. Kukhona futhi nemigodi yesangcobe eyayisisele iyimigodi ekhamisile nje.

Isigcinamafa saseMgungundlovu sizama ukuvuselela amaqhugwane njengoba enjalo kulezi zindawo ayemi kuzo. Kusetshenziswa imvelo ukwakha izindlu zesiZulu. Kuthathwa izintingo ziphicwe, zihlanganiswe ndawonye ngenxoza, ekugcineni bese kufulelwa ngotshani. Phakathi nendawo kumiswe insika, bese kuthi lapha phansi kugandaywe ngesiduli esixutshwe nobulongwe kanye negazi.

Esigodlweni esimnyama kukhona ilawu leNkosi. Leli lawu iqhugwane elikhulu ukudlula onke amaqhugwane ake akhiwa kwaZulu, lingamumatha umthamo wabantu abangama-50. Insika yaleli qhugwane yayinamacala amahlanu, ayikho enye enjengayo kula maqhugwane aseMgungundlovu.

Uma useMgungundlovu uyakwazi ukubona indawo yakwaMatiwane. Le ndawo ilapho kwakubulawelwa khona abantu noma uma sebebulewe babephonswa khona. Le ndawo ibizwa ngokuthi kukwaMatiwane nje ngoba iNkosi yamaNgwane uMatiwane wayiswa kwagoqanyawo kanye nabantu bakhe baphonswa khona lapha kulandelwa umyalo weNkosi uDingane ngonyaka we-1829. Kukulo leli wa lapho kwaphonswa khona nezidumbu, esikaPiet Retief kanye nethimba lakhe ngamhla ziyisithupha kuNhlolanja wonyaka we-1838, nakhona lapho kulandelwa wona umyalo weNkosi uDingane. Lesi sigameko salandelwa iMpi yaseNcome

kuZibandlela wonyaka we-1838, lapho amaZulu ahlulwa khona, kwase kudingeka ukuba iNkosi uDingane ibaleke iyobhaca eNyakatho. Lokhu kwasho ukuphela kwalesi sigodlo seNkosi uDingane.

Iqhaza elibanjwe isigcinamagugu saseMgungundlovu emphakathini.

Isigcinamagugu saseMgungundlovu sifundisa ngosikompilo lwamaZulu. Sitshengisa ukuthi isigodlo senkosi sasakhiwa kanjani, siphinde sisichazele ngabantu ababehlala kuso, esingabala kubo, inkosi, undlunkulu wayo, izintombi zesigodlo kanye namabutho. Kubuye kuchazwe nangosikompilo lwesiZulu, imisebenzi eyayenziwa kudala njengokuncibilikiswa kwensimbi kukhandwa imikhonto, izindlela zakudala zokulondoloza ukudla, njengesangcobe esasigcinwa emgodini.

Lapha kuphinde kwethulwe umlando wezigigaba ezele kulo muzi, esingabala kuzo ukubulawa kukaMatiwane inkosi yamaNgwane, ukubulawa kukaPiet Retief kanye nethimba lakhe kanye nokunqotshwa kwamaZulu empini yawo namaBhunu eNcome. Le ndawo ivule amathuba omsebenzi njengoba besembhidlangweni wokuvuselela isigodlo seNkosi uDingane. Akhona amaqhugwane aseqedliwe ukwakhiwa kodwa amanye asakhiwa.

Ulimi nalo luyathuthuka uma ukulesi sigcinamagugu ngoba sifundisa ngamasiko akudala. Isaga esithi '*Sobohla Manyosi*' sisuka kuyo le ndawo. UManyosi lo wayengumngani omkhulu weNkosi uDingane, wayebizwa njalo uma kukhona izivakashi kuthiwa akazozikhombisa ikhono lakhe lokuminza. Wayedla imbuzi yedwa ayiqede aze aphuze nomhluzi wayo.

Okunye okuyenza ibaluleke kakhulu le ndawo ukukhusela kwayo amadlinza amakhosi akwaZulu, yingakho ize yaqanjwa ngokuthi kuseMakhosini. U-Oberholster (1972) usethulela umlando wamakhosi akwaZulu. INkosi uZulu kwaba inkosi yokuqala yesizwe sakwaZulu. Lesi sizwe saqanjwa ngegama layo. Le nkosi yabusa

kusukela ngonyaka we-1597- 1691. Idlinza layo lingasesangweni lesigodlo seNkosi uDingane.

UZibane (2002) ubuye asibalele amanye amakhosi anamadlinza kule ndawo. INkosi uPhunga waphila kusukela enyakeni we-1657-1727, iNkosi uNdaba waphila ngale minyaka owe-1697-1763, iNkosi uJama yona yaphila ngale minyaka we-1727-1781, iNkosi uSenzangakhona waphila ngale minyaka 1757-1816 bese kuba iNkosi uDinizulu wabusa ngonyaka we-1884-1913.

4.3.2.7. ISIGCINAMAGUGU SASEFILIDI

Isigcinamagugu saseFilidi kwakuyindlu kaMongameli weNew Republic uLucas Meyer. Le ndlu indala impela, isinomlando wayo, abantu ababehlala kuyo kanye nezinto ezazenziwa kuyo. Elinye lamagumbi ale ndlu lake lasebenza njengebhangi, yingakho namanje elinye igumbi lapha lisikhombisa inqubo yasebhangi ngesikhathi sakudala, sikhonjiswa nemali eyayisetshenziswa ngalezo zikhathi. Leli bhangi kwakuyiBaclayse, lena manje esiyaziwa ngokuthi iFirst National Bank. Elinye igumbi lisethulela imayini yaseHlobane, uhlobo lwamalahle ayembiwa khona, kanye nabavukuzi besemsebenzini wabo phansi emgodini. Leli gumbi liveza isithombe sokuthi indawo yaseFilidi inothile emkhizweni wamalahle.

Elinye igumbi kule ndlu lizama ukuqhakambisa usikompilo lwabantu abansundu, kukhonjiswa imvunulo yabo, izitsha abazisebenzisayo kanye nezikhali zabo. Amagumbi amaningi kule ndlu yilawo aqhakambisa usikompilo lwabamhlophe, singabala indlela abagqoka ngayo, indlela abahlela ngayo amagumbi abo kanye nempahla yendlu. Kukhona igumbi lokuphumula, igumbi lokudlela, elokulala, ixhiba, kanye negumbi lokugcina ukudla. Kuwo wonke la magumbi kunezimpahla ezazisetshenziswa kudala. Njengoba lesi sigcinamagugu kwakuyindlu kaNdunankulu kaMazibuse wamaBhunu, enye yezinto ezigciniwe lapha uphawu lwabo lwezempi olunemibala yefulegi labo. Lolu phawu lubekwe endlini yokuhlala.

Lesi sigcinamagugu siqukethe umlando wokuthola kwale ndawo uzibuse wamaBhunu. Siqukethe futhi usikompilo lwabelungu; indlela ababephila ngayo, izinto ababezenza, kukhona futhi nomlando wezimpi ezithinta le ndawo njengempi yamaNgisi namaBhunu. Kule mpi kuvezwa neqhaza elalibanjwe ezinye izinhlanga njengamaNdiya aycholwa uMohandas Gandhi, kanye namaphoyisa amnyama nawo ayelwa le mpi.

Umlando wokutholakala kweNew Republic.

Umlando ogcinwe kulesi sigcinamagugu uthi emva kokwehlulwa kwamaZulu empini yamaZulu namaNgisi Ondini, amaNgisi abe eseliqembula izwe lakwaZulu elenza imibuswana eyi-13. Ngale ndlela babeqonde ukuthena amandla kaZulu, kodwa lokhu akusizanga lutho ngoba kule mibuswana kwakunemibango nokulwa okungapheli. INkosi uCetshwayo yanikwa igxenye encane yezwe okwakukade kungelayo lonke, kuthe lapho isikhothame ngonyaka we-1884, iNkosana yayo uDinuzulu wathatha ubukhosi. INkosi uDinuzulu wayeneminyaka eyi-16 kuphela ngenkathi ethatha ubukhosi bakwaZulu. INkosi yakwaMandlakazi uZibhebhu kaMaphitha wala waphetha ukwemukela iNkosi uDinuzulu, futhi akazimisela nakancane ukumkhotamela.

Leverton noPringle (1974:16) basilandisa kanje ngokutholakala kwe New Republic. INkosi uDinuzulu yabona ukuthi ihlangene nezimbila zithutha, yagcina icela usizo kwabamhlophe yabathembisa ukuthi iyobanikeza umhlomulo wendawo uma beyilekelelele yanqoba uMandlakazi. Abamhlophe bazinikela ukuba balekelele uZulu, nebala wanqotshwa uZibhebhu. Emva kwale mpi kwase kufanele kuye ngawo amagama enkehli eNkosini uDinuzulu. Abelungu abaletha izicelo zomhlomulo wendawo babengama-800. Indawo abayinikezwa bayiqamba ukuthi iNew Republic ngamhla zi-5 kuNcwaba wonyaka we-1884, kwase kuthi inhlokodolobha yale ndawo yabo bayiqamba ngokuthi yiVryheid. ULucas Meyer waqokwa ukuba abe nguMongameli wokuqala wale ndawo. UMazibuse wale ndawo waqhuba kahle kwaze kwafika unyaka we-1887 ngesikhathi sempu yamaNgisi namaBhunu, lapho

iVryheid yangena ngaphansi kombuso waseNingizimu Afrika. Kuthe emva kwale mpi, iVryheid yaba ingxenye yeNatali. Kwase kuthi ngonyaka we-1912 idolobha laseFilidi lase liba umasipala, futhi laba isizinda sokumbiwa nokudayiswa kwamalahle. Emva kokhetho lwangonyaka we-1994, kwaba noguquko kwezombusazwe olwalugqugquzela ukuhlalisana ngokuthula phakathi kwezinhlanga ezihlukene. IFilidi nayo yazama ukulandela lezi zinguquko, lokhu kufakazelwa ukusungulwa kwesigungu sokuphatha leli dolobha esibizwa ngokuthi AbaQulusi ngonyaka wezi-2001.

Iqhaza elibanjwe isigcinamagugu saseFilidi emphakathini.

Isigcinamagugu saseFilidi sisethulela umlando wezimpi ezadudulana kule ndawo kanye nomlando wezimboni zezimayini eziseFilidi. Siphinde sisethulele umlando wokuthathwa kwezwe labaQulusi ngabamhlophe. Kubuye kwatholakala umlando wendlu le eyisigcinamagugu. Lesi sigcinamagugu sifundisa kakhulu usikompilo lwabamhlophe, lapha kukhonjiswa indlela abahlela ngayo izindlu zabo, impahla abayembathayo, kanye nezitsha abazisebenzisayo.

4.3.3 UKUHLAZIYWA KWEZIMPENDULO ZEMIBUZO EBIQONDISWE KUBANTU ABASEBENZA KUZIGCINAMAGUGU.

Kunohla lwemibuzo ebibuzwa esisebenzini ngasinye kuleso naleso sigcinamagugu. Inhloso yale mibuzo bekungukuthola ukuthi izigcinamagugu zinaqhaza lini emphakathini, futhi ziwuthuthukisa kanjani umnotho emphakathini. Enye inhloso bekungukuthola ukuthi izisebenzi zalezi zikhungo zinaqhaza lini ekuthuthukiseni ezokuvakasha emphakathini.

4.3.3.1. UKUTHOKOZELA UKUFIKA KWEZIVAKASHI.

Izisebenzi zezigcinamagugu zithe ziyakuthokozela ukufika kwezivakashi, ngaphandle uma izivakashi ziphuze zeqisa emanzini amponjwana ngoba lokho

kudala ingxabano. Nokho-ke ukwenza akufani nokukhuluma. Okuqaphelekayo ukuthi izisebenzi ezimhlophe zithokozela izivakashi ezimhlophe kakhulu kunezimnyama. Imbangela yalokhu ingahlukaniswa kabili, ukuthanda abantu bohlanga lwabo, okwesibili ukuthi abamhlophe bangomaqumbane abadla izambane likapondo, ngakho abagodoli ngemali njengabantu abamnyama abakhala bengashayiwe.

4.3.3.2 INANI LEZIVAKASHI EZIVAKASHA KUSIGCINAMAGUGU NGOSUKU.

Akubanga lula ukuphendula lo mbuzo ngoba nakuba ligcinwa irekhodi labantu abafikayo usuku nosuku, kodwa liyehlukahluke, ngakho kuze kube ngcono uma kubhekwa irekhodi lenyanga yonke. Nazo izinyanga ziyehlukahluke, kukhona izinyanga ezinezivakashi eziningi njengamaholide kaKhisimu, kwazise ukuthi emazweni aphesheya amakhaza asuke edla lubi ngalesi sikhathi, ngakho iningi labantu bakhona likhetha ukuchitha iholide labo kuleli lakithi lapho kusuke kufudumele khona. Inyanga kaMandulo eyaziwa njengenyanga yamagugu, nayo iheha izivakashi eziningi.

Okunye okwenza ukuthi izinga lokuvakashelwa kwezigcinamagugu lingefani, ilokho okuqukethe izigcinamagugu. Izigcinamagugu eziqukethe umlando wezimpi kuphela zinezivakashi ezimbalwa kunalezo zigcinamagugu eziqukethe umlando wezimpi kanye namasiko ezizwe ezihlala kuleyo ndawo.

4.3.3.3 IZINDAWO EZIVAME UKULETHA IZIVAKASHI EZININGI.

Izivakashi eziningi ezifika kulezi zigcinamagugu zisuka emazweni aphesheya kwezilwandle, nokho ikhona nemithonseyana esuka kulo leli lase-Afrika naseNingizimu Afrika. Uma isivakashi sidinga usizo olungekho kuleso sigcinamagugu, izisebenzi ziyasiyalela esinye isigcinamagugu lapho singasizakala khona.

4.3.3.4 UBUDLELWANE PHAKATHI KWEZIGCINAMAGUGU NEZISEBENZI ZAZO.

Izisebenzi zezigcinamagugu zimbalelwa ngenani, ngakho akuvamile ukuthi kube khona ingxabano phakathi kwazo. Izigcinamagugu nazo zinobudlelwane obuhle ngoba ziyazi ukuthi ezinye izigcinamagugu ziquketheni, lokho kwenza ukuthi kube lula kuzo ukulayela isivakashi lapho usizo singaluthola khona.

Izisebenzi eziningi zikuthokozela kakhulu ukusebenza kuzigcinamagugu ngoba sekubenze baceba ngolwazi lwamasiko abo, emlandweni wendawo abahleli kuyo kanye nasemanonini olimi lwabo. Lolu lwazi alugcini ezisebenzini kuphela kodwa lusabalala luye nasezivakashini ezisuke zichazelwa isisebenzi. Usizo lwezigcinamagugu alugcini nje ezivakashini kodwa luyabonakala nasempakathini. Izigcinamagugu zivulela umphakathi amathuba omsebenzi, abanye basebenza kuso isigcinamagugu, abanye badayise imisebenzi yezandla ethengwa izivakashi eminye ithengwe isona isigcinamagugu kukhangiswe ngayo.

4.3.4. UKUHLAZIYWA KWEZIMPENDULO ZEMIBUZO EBIQONDISWE EZIVAKASHINI

Kunohla lwemibuzo ebibuzwa isivakashi esisodwa kuleso naleso sigcinamagugu. Inhloso yale mibuzo bekungukuthola ukuthi ngabe izivakashi ziyeneliseka yini, futhi ziyayithokozela yini impatho eziyithola kuzigcinamagugu. Impatho enhle ibalulekile ngoba inomthelela wokuthi isivakashi sibuye sibuye ngomuso noma sincome kwabanye ngohambo lwaso.

Izivakashi eziningi zisuka emazweni aphesheya kwezilwandle, nokho ikhona nembijana evela kulo leli. Izivakashi eziningi zizwa ngalezi zindawo ezizivakashelayo ngokufunda ebhukwini lezikhangisi, abanye basuke sebeyalelwe izisebenzi zesigcinamagugu abaqale kuso. Izimbangela zokuvakasha ziyehlukahluka, babodwa abachitha isizungu, babodwa abafundayo kanti abanye bayahweba.

Ezinye izivakashi azinqeni ukuvakashela isigcinamagugu kabili, kathathu nangaphezulu. Lokhu kudalwa ulwazi olusuke luqukethwe kuleso sigcinamagugu, kuphinde kudalwe umoya omuhle wezisebenzi zaleso sigcinamagugu. Izisebenzi zineqhaza elisemqoka empathweni yezivakashi. Uma isivakashi sizizwa semukelekile siphinde sibuye, kodwa uma sizizwa singamukelekile sihamba unomphela okwejuba likaNowa. Izigcinamagugu eziningi eFilidi ziqukethe umlando wezimpi, ezinye zigcina emlandweni kanti ezinye ziyaqhubeka zifundise nangosikompilo lwesintu nolwesilungu. Izigcinamagugu zethula umlando zigxile kwelazo iso lokubuka izinto. Lokhu kwenza ukuthi isivakashi esihambisana naleyo ndlela siwuvumele umlando, kuthi leso esingahambisani naleyo ndlela siwuphikise. Izivakashi eziningi zibona zisemqoka kakhulu izigcinamagugu ezweni, ngakho kufanele zithuthukiswe futhi zandiswe.

4.3.5. IMISEBENZI YAMAKHONO NOKUTHUTHUKISA UMNOTHO.

Ukuthuthukisa umnotho kanye nesimo senhlalo somphakathi kubaluleke kakhulu ikakhulukazi uma kugxile osikompilweni lwaleso sizwe. ULemmer (1980:iii) uphawula uthi:

Any system of marketing is in one way or another influenced by the cultural and socio-economic factors. The economic system is often not much more than an expression of cultural system, and traditional patterns certainly do not change overnight.

[Usikompilo, isimo senhlalo kanye nesimo somnotho kunomthelela nganoma iyiphi indlela ohlelweni lwanoma iluphi uhlobo lokuhweba. Umnotho ngokujwayelekile uyindlela yokuveza noma ukuqhakambisa usikompilo, kanti futhi izindlela zakudala azikwazi ukuthi zishabalale noma ziguquke ngokuphazima kweso.]

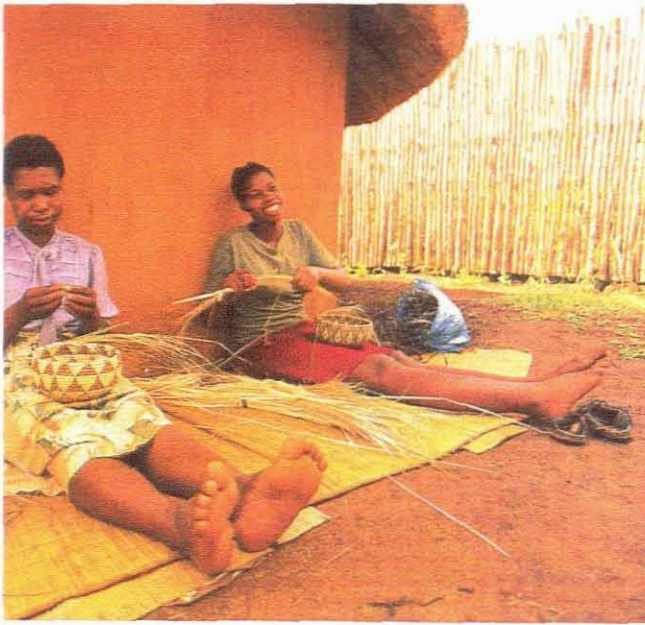
Indawo yasebaQulusini yayibusisekile ngomkhiqizo wamalahle. Le ndawo ibinezimayini eziningi zamalahle. Lezi zimayini bezivule amathuba omsebenzi kubantu abaningi. Laba bantu babehlala nemindeni yabo khona ezimayini, bebusa bengaludli olubabayo, kwazise ukuthi izimayini zazibamukelisa ukudla kwamahhala. Ukuvalwa kwezimayini kushiye amadoda ephelwe umsebenzi kanti nesifazane

izandla zinqunyiwe ngoba bese bejwayele ukukhangezwa. Umphumela kube ububha obukhulu obukhungethe le ndawo.

Ukuphela kwamalahle ezimayini kuye kwawuphoqa umphakathi wasebaQulusini ukuthi uzame ezinye izindlela ukuthuthukisa umnotho kanye nesimo senhlalo kule ndawo. Abesifazane benza imisebenzi enhlobonhlobo yezandla eqhakambisa usikompilo lwesiZulu bayidayisele izivakashi kanye nosomabhizinisi bayo le ndawo. Imisebenzi yezandla eyenziwa lapha ilena; amacansi, amavovo, imihlobiso yobuhlalu, izitsha nemihlobiso eyenziwe ngobumba kanye nobhasikidi. Ezintweni ezidayisayo singabala nezithelo nemifino abakutshala ezifeni zabo. Amadoda nawo awazibeki phansi, wona abaza izingodo akhe izitsha zesintu esingabala kuzo izinkezo, izixembe, izingqoko, izigqiki, izinduku ezinhlobonhlobo babuye babaze nemihlobiso enhlobonhlobo. Abanye besilisa bona benza imvunulo yesiZulu enhlobonhlobo ngesikhumba. Ukunotha komnumzane esizweni sakwaZulu bekubonakala ngobuningi bemfuyo anayo. Nakuba yenziwa le misebenzi yezandla ukuze kutholakale imali, kodwa umgogodla wempilo kumaZulu usekulimeni nasekufuyeni.

Kule misebenzi yezandla eyenziwa abesifazane uNkosikazi uMaNdebele Dlamini uye wabamba iqhaza elibonakalayo. Lo mame ogane uMfundis uDlamini webandla laseDutch uye wasungula inhlangothi yamakhosikazi yokuthunga ukuze amakhosikazi axoshe ikati eziko. Lona akubanga umsebenzi olula kwazise ukuthi kwakudingeka ukuthi aqale ngokubaqeqesha ekuthungeni, emva kwalokho kwakudingeka ukuthi abe nemishini abazoyisebenzisa. Lo msebenzi uye wakhula wadlondlobala, basebeyandisa imisebenzi yezandla abayenzayo. Lo msebenzi ubuye waxhaswa ngemali wuphiko lwezemfundo olugqugquzela ubuciko kanye namasiko. Kumanje imisebenzi yobuciko eyenziwa lapha, ukubumba zonke izinto ezenziwa ngobumba, bachoma imisebenzi enhlobonhlobo yobuhlalu, ukukhanda okhaphethi, ukuphica obhasikidi belala, ukuluka amacansi kanye nokupenda izindwangu bese kuthungwa izindwangu zokuhlobisa nezamatafula.

Le ndawo ibizwa ngokuthi 'Ithemba lethu'. Wonke umkhiqizo okhizwa lapha uyadayiswa, omunye wenziwa ngoba usu-odiwe. Amanye ama-oda avela phesheya kwezilwandle kanti amanye awakhona edolobheni laseFilidi. Okwenza lo msebenzi uvelele kakhulu waziwe nasemazweni aphesheya kwezilwandle, ukudayisa kwale nhlangano kwiNgqungquthela yoMhlaba yokukhuthaza ukongiwa nokuthuthukiswa komnotho (World Summit on Sustainable Development Conference) eyayibanjelwe eGoli ngenyanga kaNcwaba ngonyaka wezi-2002.



UDerwent S. (2000:107)

4.25 Isithombe esikhombisa imisebenzi yezandla eyenziwa esikhungweni okuthiwa iThemba lethu

Le nhlangano ithole uxhaso lwezimali naseMnyangweni wezokuvakasha. UMnyango Wemfundo awugcinanga nje ngokubaxhasa ngemali kodwa ubaxhase nangamakhono osomabhizinisi abasafufusa njengokudayiswa kwemikhiqizo, ukufaka intengo emkhiqizweni, ukugcina amabhuku eminingwane yomsebenzi kanye nokuhlela izidingo okufanele zenziwe ngemali. Umphakathi wasebaQulusini uyazama ukuthuthukisa umnotho nesimo senhlalo ngokuthi wenze imisebenzi yezandla eqhakambisa usikompilo lwamaZulu. Le misebenzi yezandla bayidayisela izivakashi kanye nosomabhizinisi bendawo.

4.3.5.1 IZINGQINAMBA EZIKHUNGETHE UKUTHUTHUKISWA KOMNOTHO NGEMISEBENZI YEZANDLA.

Umsebenzi noma imuphi udinga imali eningi ekuqaleni, ngoba kusuke kusaphenjwa. Le mali isuke izothenga amathuluzi omsebenzi kanye nokukhokhela indawo esetshenziswayo nokuyilungisa ifanelane nomkhiqizo okhiqizwayo. Ama-oda afakwa izitolo nawo abanga ingcindezi yokuthi kufanele kuqashwe abantu abanele abazokwenza leyo mikhiqizo ukuze ibe isilungile ngesikhathi esinqunyiwe. Abantu nabo badinga umholo, abanakulinda kuze kutholakale inkokhelo yalokhu abakukhiqizile. Uma bengawuboni umholo noma ungenelisi izidingo zabo bayayeka.

Amathuluzi omsebenzi aseyingcosana kwazise ukuthi kusaphenjwa. Lokhu kwenza ukuthi umsebenzi uhambe kancane. Eminye imisebenzi yobuciko abayenzayo idinga ilala kanye nencema, izinto ezingekho kuleli zwe labaQulusi, lokho-ke kusho ukuqasha imoto ezothwala abantu abayosika lezi zinhlobo zotshani.

4.3.6. IZIKHUNGO ZOKUHLUNYELELISWA KWEZIMILO

Kuyiqiniso elisobala ukuthi ezokuvakasha kanye nomnotho kuyakhubazeka uma indawo ikhungethwe ubugebengu nobugcwelegcwele. Kungalesi sizathu-ke kubalulekile ukuthi kubhekwe izikhungo zokuhlunyeleliswa kwezimilo ezikule ndawo yasebaQulusini. Kulezi zikhungo kuzobhekwa ukuthi izephulamthetho zikhuthazwa kanjani ukuthi zibe usizo emphakathini ukuze zingathi uma ziphuma kulezi zikhungo zibuye ziqhubeke lapho bezigcine khona. Izikhungo zokuhlunyeleliswa kwezimilo ezikule ndawo zintathu, uMqongwane, iNcome kanye neWaterval, kodwa okuzogxilwa kuzo esaseNcome kanye nesaseWaterval. Lezi zikhungo zigcina iziboshwa ezigwetshwe isikhathi eside neziyingozi emphakathini, kanti isikhungo saseMqongwana sona sigcina lezo ziboshwa ezigwetshwe isikhathi esingaphansi konyaka.

4.3.6.1 IZIKHUNGO ZOKUHLUNYELELISWA KWEZIMILO ESASENCOME NESASEWATERVAL.

UWalker (1972) usithamundela ngezindlela zokujezisa izephulamthetho, kusuka ngesikhathi uKristu engakazalwa, kuze kufike unyaka we-1970. Indlela izephulamthetho ezazijeziswa ngayo yayibuhlungu futhi inesihluku. Le ndlela yokujezisa yayiqhelelene kakhulu nokwakha noma ukuhlumelelisa isimilo, kodwa yayenza iziboshwa eziningi zicoshe amaphepha. Imisebenzi eyayenziswa iziboshwa kwakungeyokugqilaza nelimaza umphefumulo. Iziboshwa eziningi zazizama ukuzibulala ukuze ziziphumuze kule mpilo yokungabi lusizo lwalutho emhlabeni. Lokhu akusho ukuthi kwakungakhalwa, kwakukhalwa futhi nohulumeni azizwe lezo zikhalo azame ukushaya imithetho yokwenza isimo sibe ngozi makhaza. Inkinga yayiba kubaqondisi bamajele ababefika bayitolike le mithetho ngendlela ezovuna bona. Ukudla kwakukubi, iziboshwa zazidla amaxoxo kanye nezibungu. Izinguquko eziphathekayo zize zaqala ngonyaka we-1970, mhla kuqedwa isigwebo sentambo zingama-31 kuNtulikazi.

Izinguquko ezazihamba ngonyawo lonwabu zayeka ukucathula kodwa zeza ngejubane kusuka ngonyaka we-1994. Njengoba kwakushintsha uhulumeni wobandlululo kungena uhulumeni wentando yeningi, nakhona emajele lukhulu uguquko olwenzeka empathweni yeziboshwa. Lolu guquko luncike kumthethosisekelo wezwe okhuthaza amalungelo awo wonke umuntu. Sekuyaqikelelwa manje ukuthi iziboshwa nazo zingabantu okufanele baphathwe ngendlela efanele futhi badle ukudla okudliwa ngabantu bonke. Iziboshwa zikulezi zikhungo ukuze kulungiswe amaphutha azo, baphume lapha sebengcono kunokuthi benziswe imisebenzi engakhiyo nebenza balahlekelwe isithunzi, nabo bazibone bengelutho. Sekuyaqikelelwa futhi ukuthi iziboshwa njengabo bonke abantu zinezidingongqangi zempilo okufanele zinakekelwe. Kulezi zidingongqangi singabala imfundo, ukuvikeleka ezifweni ezinhlobonhlobo futhi bathole nokuvikelwa ngumthetho. Akudingekile ukuba bahlukunyezwe noma bazwiswe ubuhlungu.

Kulezi zikhungo zokuhlunyelelwa kwezimilo esaseNcome nesaseWaterval, kunophiko lwezenhlalakahle oluqikelela ukuthi izephulamthetho ziphathwa kahle, kwazise ukuthi zingabantu. Kulezi zinsuku ngisho nezilwane zinelungelo lokuphila kahle, nokunakekelwa ngendlela. Lolu phiko lufike lucwaninge imbangela yokuthi isephulamthetho siphule lowo mthetho esiwuphulile, njengoba size sagwetshelwa ukuzolungiswa lapha ejele. Uma seluyitholile imbangela, isephulamthetho sesizolungiselelwa izifundo eziqondene naso kanye nalabo abanenkinga efanayo neyaso. Umuntu nokho akaphoqwa ukuthi alandele uhlelo lwezifundo, kodwa uyakhuthazwa achazelwe ukuthi zizomsiza. Abanye kusuke kulawule inkantolo ukuthi akazithole lezi zifundo uma esedonsa isigwebo sakhe. Lezi zinhlelo zokulekelela ekuqoqeni izimilo zeziphulamthetho zihlukaniswa kanje:

- Uhlelo lokwamukela nokujwayeza izephulamthetho ezisafikayo ejele (Orientation Programme)
- Izinhlelo eziqondene ngqo nomthetho ophulwe isephulamthetho (Specific Programmes)
 - Uhlelo lwezephulamthetho ngokocansi (Sexual Offenders Programme)
 - Uhlelo oluhlelelwe abagqilazwe uphuzo nezidakamizwa (Drug and Alcohol Programme)
 - Uhlelo lwezephulamthetho ngokomnotho (Economic Offenders Programme)
 - Uhlelo lwezephulamthetho ngokwenza ubudlova nodlame (Aggressive Offenders Programmes)
 - Uhlelo lwamakhono empilo (Life Skills Programmes)
- Uhlelo olunikezwa isephulamthetho esesizokhululwa (Pre-release Programme)

Uhlelo lokwamukela nokujwayeza izephulamthetho ezisafikayo ejele. (Orientation Programme)

Iziboshwa zonke ezifikayo zilandela lolu hlelo. Zitshelwa ngenqubo nemithetho yasejele. Kuyagcizelelwa ukuhlonipha nokulalela abaqaphi bazo, kuyacaciswa nokuthi uma isiboshwa siziphethe kahle siveza izimpawu zokuzisola ngesenzo saso, singazithola sesikhululwa ngaphambi kokuthi kuphela isigwebo saso, lokhu okubizwa ngokuthi yi 'paroli'.

Izinhlelo eziqondene ngqo nomthetho ophulwe isephulamthetho (Specific Programmes)

Kulesi sigaba isiboshwa sinikezwa uhlelo oluqondene ngqo nomthetho esiwuphulile. Kuyenzeka kutholakale ukuthi isiboshwa sidinga izinhlelo ezimbili noma ezintathu. Lokhu kuvela uma kucwaningwa ngembangela yokwephula kwakhe umthetho. Isibonelo: Umuntu angaboshelwa ukuthi ushaye umuntu wambulala, bese kuthi uma kucwaningwa imbangela yalesi senzo sakhe kutholakale ukuthi ubeqiwe ngamanzi, bekungekho sizathu esitheni sokwenza lokhu, inkinga yakhe enkulu ukwehlulwa ngamanzi. Lo muntu kusho ukuthi kufanele aqale afakwe ohlelweni lokusiza abagqilazwe utshwala nezidakamizwa, emva kwalokho bese elandeliswa ngohlelo lokusiza ababulali.

▪ ***Uhlelo lwezephula mthetho ngokocansi (Sexual Offenders Programme)***

Lapha singabala abenze amacala anjengawokudlwengula, ukuhlukumeza nokunukubeza izingane.

▪ ***Uhlelo oluhleletwe abagqilazwe uphuzo nezidakamizwa (Drug and Alcohol Programme)***

Laba basuke benze amacala ahlukahlukene njengakhomba ubudlova, nawokudlwengula kodwa kutholakale ukuthi imbangela yokwenza lawo macala kube utshwala noma izidakamizwa.

▪ ***Uhlelo lwezephulamthetho ngokomnotho (Economic Offenders Programme).***

Lapha singabala abenze amacala afana nawokweba, ukuphanga kuhlonyiwe, kanye nokugqekeza.

▪ ***Uhlelo lwezephulamthetho ngokwenza ubudlova nodlame (Aggressive Offenders Programmes)***

Lapha singabala abantu abenza amacala okushaya balimaze noma babulale. Nawo wonke amacala ahambelana nokuhlukumeza nobudlova.

▪ ***Uhlelo lwamakhono empilo (Life Skills Programmes)***

Lolu hlelo lunikezwa zonke iziboshwa, lwendlala amakhono empilo. Lwethulwa ngezindlela ezimbili, eyokuqala yethulwa isisebenzi sezenhlalakahle ibizwa ngokuthi yi-‘Free to grow’, eyesibili yethulwa ezinye iziboshwa eseqeqeshiwe kwezinye iziboshwa, ibizwa ngokuthi yi ‘Poelo’. IPoelo yenziwe yaba samdlalo. Lolu hlelo lwenza isiboshwa sibukeze impilo yaso kusukela siseyingane, sikhula ekhaya nasemphakathini. Umuntu uzibona eyofunda esikoleni, enephupho ngempilo yakhe kuze kufike lapho enza khona leli cala elimenze wangena ejele.

Uhlelo olunikezwa isephulamthetho esesizokhululwa (Pre-release Programme)

Lolu uhlelo lokugcina olunikezwa abantu asebezophuma ejele. Loluhlelo lusuke selubalolongela ukuba baphume ejele bekwazi ukuxhumana nokuhlalisana nomphakathi, futhi sebekwazi ukuthatha izinqumo eziphusile ngempilo yabo.

Lezi zinhlelo ezethulwa ngabezenhlalakahle zihlumelelisa isimilo sesephulamthetho kodwa aziyixazululi inkinga yokuthi uma umuntu engawutholi umsebenzi kumele aziphilise kanjani noma achithe kanjani isithukuthezi uma ezizwa enomzwangedwa, kwazise isisho sesilungu sithi izandla ezingenzi lutho ziyinkundla yokudlalela uSathane. Uphiko lwezenhlalakahle lugxila ekuhlunyelelisweni kwesimilo ngokweluleka ingqondo, bese kuqhubeka uphiko loMnyango Wemfundo.

4.3.6.2. IZINHLELO EZIQHUTSHWA UPHIKO LOMNYANGO WEMFUNDO

Lolu phiko lunikeza iziboshwa imfundo kanye namakhono anhlobonhlobo. Ngasohlangothini lwemfundo, kukhona izifundo ezihlelelwe labo abangazange balubeke esikoleni olubizwa ngokuthi yi-Adult Basic Education and Training (ABET) amazanga amane. Uma sebefike ezingeni lesine bahlolwa uMnyango weMfundo namaSiko, kanti uma besesezingeni lokuqala kuya kwelesithathu bahlolwa inhlangano ebizwa ngeNASA.

Le nhlangano bayayithanda ngokusheshe ithumele imiphumela ukuze baqhubekele phambili ebangeni elilandelayo. Kukhona nemifundaze enikezwa yi-UNISA kubafundi baka-ABET. Ngonyaka wezi-2003 i-UNISA inikeze imifundaze kubafundi baseNcome abayi-8 baleli banga, baphumelele bonke. Nokho okudumazayo ukuthi bathathu kuphela kubona abaqhubekayo nokufunda ngenxa yesimo sezimali. Likhona nohlelo lwabafunda ngasese umatikuletshe. Zingama-20 izifundo abakhetha kuzo. Nakhona lapha isimo sezimali siyingqinamba ekufundeni kwabo. Ikhona inhlangano okuthiwa iNICRO (National Institute for Crime Prevention and Reintegration of Offenders) nayo iyelekelela ekukhipheni imifundaze eziboshweni,

kodwa akuzo zonke iziboshwa eziba nenhlanhla yokuthola lo mfundaze. Uma sebegede umatikuletshe bayagququzelwa ukuba baqhubekela phambili emaYunivesithi kanye nasemaTheknikhoni. Izikhungo zemfundo ephakeme abavame ukuzisebenzisa yi-UNISA kanye neTechnicon S.A., ngoba izifundo zakhona ziqhutshwa ngeposi. Ongumxhumanisi emnyangweni wemfundo uyabalekelela ekubhaliseni kanye nasekuxazululeni izinkinga abanazo nezikhungo lezo abafunda kuzo. Abanye bafunda baze bazuze izitifiketi zemisebenzi ethile.

Uma umuntu esephethe isitifiketi futhi eseqede isigwebo sakhe, usengawufuna noma kuphi umsebenzi walokho akufunde. Kuyadumaza kodwa ukuthi emafomini amaningi ezicelo zomsebenzi usekhona umbuzo obheka ukuthi awukaze ugwetshelwe icala elithile na? Lo mbuzo usebenza yonke indawo ngisho khona ejele imbala. Kusobala ukuthi uma uke wagwetshwa amathuba akho okuthola umsebenzi asemancane kunomuntu ongakaze agwetshwe. Ukuhluleka kwamajele ukuqasha iziboshwa eziphuma kubona kuwuthela ngamanzi wonke umsebenzi omuhle abebewenza wokumkhuthaza ukuthi afunde aze athole leso sitifiketi, ngoba nomphakathi uzothi nawo awumthathi uma esatshwa ngabantu abakade behleli naye futhi abaqeqeshelwe ukubheka abantu abanjalo.

Esikhungweni saseNcome kukhona indlu esanda kwakhiwa ebizwa ngokuthi yisizinda Sokuqeqeshela (Training Centre). Le ndlu inamagumbi amane, amabili awokufundela kanti amabili awokwenzela imisebenzi yamakhono enhlobonhlobo. Imisebenzi yamakhono eyenziwa lapha ukubumba izinhlobonhlobo zemihlobiso, babuye bapende izindwangu bese bethunga izinto ezihlukene ngendwangu leyo. Ezintweni abazithungayo singabala amakhethini, amaphilo, amaduvethi, izindwangu zamatafula nezamathileyi. Yonke le misebenzi eyenziwa lapha ayidayisi, isiboshwa singakugcina okunye esikwenzile ukuze sibakhombise ekhaya uma sesiphumile, okunye kuyiswa emncintiswaneni. INcome ngonyaka wezi-2003 iwine emisebenzini yokubumba. Eminye imisebenzi igcinelwa ukuthi ibe izipho zabantu abayizikhulu abafika esikhungweni emikhosini ethile esuke igujwa kuleso sikhungo. Uma ithuke

idayisa imali iya kuhulumeni, yenezele esikhwameni okuthengwa ngaso izinto abasebenza ngazo.

Iziboshwa ziyahlelelwa nokuthi zifunde izifundo zokuhweba, nakuba kungavunyelwe ukuba bakwenze lapha esikhungweni ngoba kungadonsa izilingo eziningi, kodwa lolu lwazi luyabasiza uma sebephumile ejele, ukuze bakwazi ukudayisa imikhiqizo yabo ngendlela enenzuzo kanye nokulondoloza inzalo.

Isikhungo saseNcome sibuye sisebenzisane noMnyango Wezemisebenzi (Department of Labour) oseFilidi oholwa uNkosazana Dlangisa. Lo Mnyango ufundisa iziboshwa izifundo zomsebenzi. Umholi walo mnyango uyaqinisekisa ukuthi ubakhethela imisebenzi edingwa umphakathi ukuze bathi uma bephuma babe inyama emphakathini. Indawo yaseFilidi igcwele amapulazi, ngakho bayafundiswa izindlela zokukhanda ogandaganda okusetshenzwa ngabo, bafundiswe neminye imisebenzi ehambisana nobulimi njengokukhuliswa kwezingulube, ukukhuliswa kwezinkomo. Okunye ababafundisa khona ukhwakha izitini, ukupenda izindonga, baphinde bafundiswe zonke izinyathelo zokufulelwa kwendlu, kusukela kusikwa utshani, kuboshwa izithungo, baze bafike babuthungele ngetulo ezintingweni, lokho babekwenza mathupha. Kukhona nezivande abazitshalayo, befundiswa ukusebenzisa futhi bongele inhlabathi. Izinhlelo ezizokwethulwa kulo nyaka wezi-2004 kuzoba ezokwakha ngesitini kanye nezokuxhuma amapayipi.

Njengoba indawo yaseFilidi igcwele amapulazi nje, uma umuntu ephuma ejele eseqeqeshwe kuyo yonke le misebenzi uba yinyama emphakathini, ngeke awuntule umsebenzi. Kanti uma ethanda angazimela yena ngoba uMnyango Wezemihlaba uyabanikeza izindawo abantu abafuna ukuba abalimi, kodwa bebe bengenazindawo. Abakwenzayo nje ukufaka izicelo zezindawo, bese bezimisela ukungena esivumelwaneni sokuqasha leyo ndawo. Nangaphandle kokulima, amakhono awathola ejele umuntu amenza akwazi ukuzimela, ngoba uyakwazi ukwakha izindlu, abantu bangamqasha abakhele izindlu zabo noma abapendele.

Amajele ayasebenzisana, ngakho uma isiboshwa sidinga ukuthuthukiswa ekhonweni elingekho kuleso sikhungo, siyahlelelwa ukuthi sithunyelwe kwesinye isikhungo lapho lelo khono liqeqeshwa khona. Nalapha eNcome zikhona iziboshwa ezidonsa isigwebo sazo kwamanye amajele njengaseWaternal ngoba zifuna ukuzithuthukisa ekhonweni le-‘Upholstry’ ukuvuselela izitulo nosofa babe sengathi basha. Elinye ikhono eliseWaternal elokwakha izinto ezakhiwa ngesikhumba, esingabala kuzo izicathulo, amajazi, izikhwama nokunye.

Lapha kulesi sikhungo saseNcome kuyakhuthazwa ukuthi umuntu abe nento ayenzayo ukuchitha isithukuthezi, kulezi zinto singabala imiculo enhlobonhlobo, ukugida kwesintu, ukudweba, ukushaya isigingci nezinye izimfijoli zomculo. Ikhona nemidlalo enhlobonhlobo eyenziwayo ukuze umuntu umqondo wakhe uhlale usebenza, esingabala kuyo imilabalaba. Imidlalo enobungozi njengowokugcweka nokho ayivunyelwe.

4.4. EZOLIMO NOKONGIWA KOMHLABATHI.

Ezolimo zibambe iqhaza elibonakalayo endaweni yasebaQulusini. Indawo enkulu idatshuliwe kwenziwa amapulazi okulima nokufuya imfuyo. Lapha kwenziwe ucwaningo oluzama ukuthola ukuthi abalimi bazisebenzisa kanjani izindawo zabo ukuze bazuze kuzo imikhiqizo yezinga eliphezulu, babuye futhi baqikelele ukonga umhlabathi, nokuthi ukulima kwabo kuwuthuthukisa kanjani umnotho wale ndawo. Kulolu cwaningo kulungiswe uhla lwemibuzo ezobuzwa kubalimi. Kulolu hla lwemibuzo kukhona isiqephu A kanye nesiqephu B.



uSteele noCubitt (1981:112)

4.26. Isithombe esikhombisa ezolimo kanye nomuzi wesiZulu ebaQulusini.

4.4.1. ISIQEPHU A

Isiqephu A siqukethe imininingwane maqondana nomlimi; ubudala bakhe, ubulili, ubuzwe bakhe, uhlobo lwezolimo alwenzayo, iminyaka yakhe esebenza lo msebenzi kanye nendawo lapho ipulazi lakhe likhona okungaba seduze nedolobha noma kude nedolobha.

4.4.2 ISIQEPHU B

Kulesi siqephu kunemibuzo okufanele iphendulwe ngokubhala isiphambano maqondana nezinga umlimi avumelana ngalo nalowo musho. La mazinga mane ewonke, ami kanje:

- 1 = ukuphika
- 2 = ukuvuma kancane
- 3 = ukuvuma
- 4 = ukuvuma kakhulu.

Imibuzo ekulesi siqephu ifakwe ngaphansi kwezihlokwana, nazi lezi zihlokwana:

- Izidingo ezisemqoka zokuqala umsebenzi wobulimi
- Izimo zemvelo ezenza umlimi aphumelele.
- Izinto ezibalulekile okufanele ukuthi umlimi asebenzise imali kuzo.

- Okubalulekile ngabasebenzi
- Okubalulekile ngomkhiqizo womlimi.
- Ukuqikelela ukonga inhlabathi .
- Ukufunda izindlela zokugcina nokuzalanisa imali.
- Okubalulekile ngendawo noma ngomhlaba
- Umkhiqizo okhizwa umlimi.

Lolu hla lwemibuzo lunikezwe abalimi abalishumi abatonyulwe nje eningini, abakhethwanga ngazizathu ezithile.

4.4.3 UKUHLAZIYWA KWEMIBONO YABALIMI

Uhla lwemibuzo obelusetshenziswa ekuqoqeni ulwazi mayelana nabalimi, belunezingxenywe ezimbili. Ingxenywe yokuqala inikeza imininingwane mayelana nomlimi kanti ingxenywe yesibili iveza imibono yakhe mayelana namaphuzu abekiwe mayelana nomsebenzi wakhe.

4.4.3.1. UKUHLAZIYWA KWEZIMPENDULO ZEMIBUZO YESIQEPHU A

▪ Ubudala bomlimi.

Kubalimi abalishumi, munye oneminyaka ephakathi kwama-36-40, bane abaneminyaka kusukela kuma-41-45, munye oneminyaka kusukela ema-46-50 bese beba bane abaneminyaka kusukela ema-51 kuya phezulu. Lokhu kuchaza ukuthi bonke bavuthiwe emqondweni, sebengazithatha izinqumo eziphusile zempilo.

Ithebula 1. Ubudala babalimi

Iminyaka ngokwamaqoqo	Ukuvama	Ipheanti
1.1 Ngaphansi kwama-30	0	0
1.2 31 – 35	0	0
1.3 36 – 40	1	10

1.4 41 – 45	4	40
1.5 46 – 50	1	10
51 +	4	40
Isamba	10	100

▪ **Ubulili.**

Kubalimi abalishumi, bonke bebengabesilisa. Lokhu kuveza isithombe sokuthi abesifazane basayishalazela eminye imisebenzi. Nakuba ukulima bekwaziwa njengeomunye wemisebenzi yabesifazane, kodwa ababalingi abanesibindi sokuzimela bodwana epulazini bengamele konke. Lena inselele okufanela bayithathe abesifazane ebaQulusini.

Ithebula 2. ubulili

Ubulili	Ukuvama	Iphe senti
2.1 Isilisa	10	100
2.2 Isifazane	0	0
Isamba	10	100

▪ **Ubuhlanga.**

Kubalimi abalishumi, bane abamnyama bese beba isithupha abamhlophe. Lokhu kusinika isithombe sokuthi baningi abalimi abamhlophe kunabalimi abamnyama endaweni yasebaQulusini. Lokhu kuyinselele kubantu abamnyama ukuthi bavuke bazithathe, kwazise uMnyango Wezemihlaba kade usemkhankasweni wokubuyisela izindawo ezazithathwe kubantu ngokungemthetho, nendawo yasebaQulusini yathinteka kulo mkhankaso, ngakho ke labo abasanda kuzuza izindawo kufanela bazisebenzise ngendlela.

IThebula 3. Ubuhlanga

Ubuhlanga	Ukuvama	Iphesenti
3.1 Omnyama	4	40
3.2 Omhlophe	6	60
3.3 Ikhiladi	0	0
Isamba	10	100

▪ **Ubude besikhathi umlimi enza lo msebenzi.**

Kubalimi abalishumi, munye oseneminyaka kusukela kowodwa kuya kwemithathu, bahlanu abaneminyaka kusukela kwemine kuya kwelishumi, ababili abaneminyaka kusukela kweyi-11 –15, munye oneminyaka eyi-16 kuya kwengama-20 kanye noyedwa oseneminyaka engaphezu kwama-21 esebenza lo msebenzi. Lokhu kusinika isithombe sokuthi iningi lalaba balimi selimnkantsha ubomvu kulo msebenzi, sebenolwazi olugcwele lwalo msebenzi.

IThebula 4. Ubude besikhathi umlimi engumlimi

Ubude besikhathi umlimi engumlimi	Ukuvama	Iphesenti
4.1 0 – 3	1	10
4.2 4 – 10	5	50
4.3 11 – 15	2	20
4.4 16 – 20	1	10
4.5 21+	1	10
Isamba	10	100

▪ **Uhlobo lwezolimo umlimi alwenzayo.**

Kubalimi abayishumi, munye ongumlimi wezitshalo kuphela, bane abangabalimi bemfuyo kuphela bese kuthi abahlanu bangabalimi bemfuyo nezitshalo. Lokhu

kuyasicacisela ukuthi abalimi abaningi bakubambe kokubili imfuyo kanye nezitshalo nakuba ikhona imithonseyana ebambe ngakunye kwalokhu.

Ithebula 5. Uhlobo lwezolimo lomlimi

Uhlobo lwezolimo lomlimi	Ukuvama	Iphesenti
5.1 Izitshalo	1	10
5.2 Imfuyo	4	40
5.3 Kokubili imfuyo nezitshalo	5	50
Isamba	10	100

▪ **Indawo lapho ipulazi likhona.**

Kubalimi abayishumi, bayisithupha abanamapulazi eduze nedolobha, abathathu banamapulazi kude nedolobha bese kuthi oyedwa abe namapulazi amabili, elinye eduze kwedolobha neline kude nedolobha. Lokhu kusinika isithombe sokuthi iningi lalaba balimi linamapulazi eduze nedolobha. Lokhu kwenza kube lula ukuthuthela imikhiqizo yabo edolobheni ukuze iyodayiswa, futhi abancikile kakhulu emphakathini ukuthi udingani ekukhiqizeni kwabo ngoba bayazi ukuthi imikhiqizo yabo ayizukuthengwa umphakathi kuphela, kodwa uma ususedolobheni ungathuthelwa nakwezinye izindawo.

Ithebula 6. Indawo lapho ipulazi likhona

Indawo lapho ipulazi likhona	Ukuvama	Iphesenti
6.1 Eduze nedolobha	6	60
6.2 Kude nedolobha	3	30
6.3 Kokubili kude naseduze nedolobha	1	10
Isamba	10	100

4.4.3.2 UKUHLAZIYWA KWEZIMPENDULO ZEMIBUZO YESIQEPHU B

Kulesi siqephu ilapho abalimi bebephendula imibuzo emayelana nomsebenzi wabo wobulimi. Abalimi bebephendula ephuzwini elibhaliwe ngokusho ukuthi bavumelana kangakanani nalelo phuzu. Kunezinombolo ezimela ukwahlukana kwamazinga abavumelana ngawo nephuzu okukhulunywa ngalo;

- 1 = ukuphika
- 2 = ukuvuma kancane
- 3 = ukuvuma
- 4 = ukuvuma kakhulu.

- Izidingo ezisemqoka ukuqala umsebenzi wobulimi.

Ithebula 7. Izidingo ezisemqoka ukuqala umsebenzi wobulimi.

	Amaphuzu	1		2		3		4	
		F	%	f	%	f	%	f	%
7.1	Imali yokuqala umsebenzi	0	0	0	0	2	20	8	80
7.2	Izisebenzi	1	10	2	20	5	50	2	20
7.3	Indawo eyanele yokwenza umsebenzi	0	0	2	20	5	50	3	30

Ephuzwini lokuqala abalimi bavumile ukuthi imali ibalulekile ukuqala umsebenzi. Kwathi abayi-8 bavuma kakhulu. Lokhu kuchaza ukuthi abalimi bavume ngo'elethu' ukuthi imali iyisidingo esisemqoka kulo msebenzi. Ephuzwini lezisebenzi umlimi oyedwa uliphikisile, ababili balivumelakancane, abahlanu balivumela kakhulu. Iningi labalimi liyasibona isidingo sezisebenzi. Ephuzwini lesithathu, abalimi ababili balivumele kancane, abahlanu balivumela kwathi abathathu balivumela kakhulu. Nalapha iningi labalimi liyakubona ukubaluleka kokuba nendawo eyanele imikhiqizo yabo.

▪ **Izimo eziphumelelisa umlimi.**

Isimo sokuqala esibaluliwe lapha isimo sezulu. Kuleli phuzu, kubalimi abalishumi, uyedwa ovuma kancane ukuthi isimo sezulu singamphumelelisa, ababili balivumele, kwathi abayisikhombisa bona bavuma kakhulu, lokhu kukhombisa ukuthi abalimi abanengi bayabona ukuthi isimo esihle sezulu sinomthelela omuhle emsebenzini wabo. Kungenzeka ukuthi lona ophume yedwa eceleni, uselivukana kulo msebenzi. Isimo sesibili okuphawulwe ngaso, isimo somnotho. Abalimi ababili balivumele kancane leli phuzu, ababili balivumela kwase kuthi abayisithupha balivumela kakhulu. Nakhona lapha iningi labalimi liyavumelana nephuzu lokuthi isimo somnotho esintengantengayo sinomthelela omubi emsebenzini wabo.

Ithebula 8 Izimo eziphumelelisa umlimi

	Amaphuzu	1		2		3		4	
		f	%	f	%	f	%	f	%
8.1	Isimo sezulu	0	0	1	10	2	20	7	70
8.2	Isimo somnotho	0	0	2	20	2	20	6	60

▪ **Izinto ezisemqoka okufanele basebenzise imali kuzo.**

Iphuzu lokuqala lapha kube ukuthengwa kwezimbewu / ukuthengwa kwemfuyo noma kokubili. Kubalimi abalishumi, abathathu balivumele leli phuzu kwathi abayisikhombisa balivumela kakhulu. Kusobala ukuthi bonke abalimi bakubona kuyisidingo esisemqoka ukuthenga imbewu /imfuyo noma kokubili. Iphuzu lesibili elokuthengwa kwezivundisi zomhlabathi. Abalimi ababili baliphikisile leli phuzu, abathathu balivumela kancane, ababili balivumela kwase kuthi abathathu balivumela kakhulu. Lokhu kuqembukelana kwabalimi mayelana naleli phuzu kungadalwa ukuhlukana kwabo ngemisebenzi yabo, labo abagxile emfuyweni kuphela abasiboni isidingo sokuvundisa umhlabathi, kanti labo abagxile ezitshalweni bayasibona.

Iphuzu lesithathu lithinta ukugoma imfuyo noma izitshalo. Kubalimi abalishumi, ababili bavumile kwase kuthi abayisi-8 bavuma kakhulu. Bonke abalimi bakubona kusemqoka ukugoma izitshalo kanye nemfuyo yabo ukuze imikhiqizo yabo ibe mihle. Iphuzu lesine belithinta ukuthengwa kwamathuluzi kanye nemishini yokusebenza. Uyedwa umlimi oliphikisile leli phuzu, abathathu balivumela kancane, oyedwa walivumela kwase kuthi abahlanu balivumela kakhulu. Lokhu kuchaza ukuthi abalimi ababoni ngaso linye kuleli phuzu. Abanye babona ukuthenga amathuluzi kungukuchitha imali, kanti abanye babona ingcono yona imishini ukuze bagweme ukuba nezisebenzi eziningi. Iphuzu lesihlanu belithinta ukwakhiwa kwezindlu ezihambelana nohlobo lwemikhiqizo abayikhiqizayo. Kubalimi abalishumi, oyedwa ulivumele kancane leli phuzu, abane balivumela kwase kuthi abahlanu balivumela kakhulu. Iningi labalimi liyavumelana nobumqoka bokwakhiwa kwezindlu ezihambelana nemikhiqizo yabo.

Iphuzu lesithupha lithinta ukutholakala kwendawo okuzosetshenzelwa kuyo. Abalimi ababili balivumele kancane leli phuzu, abayisithupha balivumele kwase kuthi ababili balivumela kakhulu. Iningi labalimi liyavumelana nokuthi indawo kumele itholakale, ethengwayo noma eqashwayo. Iphuzu lesikhombisa belikhuluma ngokuholelwa kwezisebenzi. Abalimi ababili balivumele kancane leli phuzu, oyedwa walivumela kwase kuthi abayisi-7 balivumela kakhulu. Abalimi abaningi bayabubona ubumqoka bokuholela izisebenzi. Kungenzeka ukuthi laba ababili abalivumela kancane leli phuzu ilabo abakholelwa ukuzibambela mathupha emsebenzini, abangadingi zisebenzi. Iphuzu lesi-8 likhuluma ngokukhokhelwa kwezinqola ezithuthela imikhiqizo yabalimi ezimakethe. Abalimi ababili balivumele leli phuzu kwase kuthi abayisi-8 balivumela kakhulu. Bonke abalimi bakubona kusemqoka ukukhokhela izinqola ezibathuthela imikhiqizo yabo.

Ithebula 9 Izinto ezisemqoka okufanele abalimi basebenzise imali kuzo

	Amaphuzu	1		2		3		4	
		F	%	f	%	f	%	f	%
9.1	Ukuthenga izimbewu/ imfuyo noma kokubili	0	0	0	0	3	30	7	70
9.2	Ukuthenga izivundisi zomhlabathi.	2	20	3	30	2	20	3	30
9.3	Ukuthenga imithi yokugoma izitshalo / imfuyo noma kokubili	0	0	0	0	2	20	8	80
9.4	Ukuthenga amathuluzi nemishini yokusebenza.	1	10	3	30	1	10	5	50
9.5	Ukwakha izindlu ezihambelana nohlobo lokulinywayo noma okufuywayo.	0	0	1	10	4	40	5	50
9.6	Ukukhokhela indawo yokusebenzela.	0	0	2	20	6	60	2	20
9.7	Ukukhokhela izisebenzi.	0	0	2	20	1	10	7	70
9.8	Ukukhokhela izinqola ezithuthela imikhiqizo edolobheni.	0	0	0	0	2	20	8	80

▪ **Izinto ezisemqoka ngezisebenzi.**

Iphuzu lokuqala lapha libalula ukuthi umlimi kufanele abe nezisebenzi ezisebenza ngokugcwele kanye nalezo ezibamba amatoho. Abalimi ababili baliphikisile leli phuzu, ababili balivumele, kwase kuthi abayisithupha balivumela kakhulu. Kungenzeka ukuthi laba balimi abangavumelani naleli phuzu ilabo abanemfuyo kuphela, abangasiboni isidingo sezisebenzi eziningi. Iphuzu lesibili liveza ukukhetheka kwezisebenzi ezisenamandla kunalezo esezigugile noma ezigulayo. Abalimi abane bavumelene naleli phuzu kwathi abayisi-6 balivumela kakhulu. Lokhu kusho ukuthi abalimi bavumelene ngazwi linye kuleli phuzu. Iphuzu lesithathu lithinta impatho yezisebenzi ukuthi kufanele ibe yinhle. Abalimi abahlanu balivumele leli phuzu kwathi abahlanu balivumela kakhulu. Nalapha abalimi bavumelene ngazwi linye ngobumqoka bokuphathwa kahle kwezisebenzi. Iphuzu lesine lithinta umholo wezisebenzi ukuthi kufanele wenelise. Oyedwa umlimi ulivumele kancane leli phuzu, abalimi abane balivumele kwathi abalimi abahlanu balivumela kakhulu. Abantu abayi nganxanye bengemanzi, abalimi abaningi bayavumelana nokuholelwa ngemfanelo kwezisebenzi.

Ithebula 10. Izinto ezisemqoka ngezisebenzi

	Amaphuzu	1		2		3		4	
		F	%	f	%	f	%	f	%
10.1	Kufanele kube nezinhlobo ezimbili zezisebenzi, lezo ezisebenza ngokugcwele nalezo ezibamba amatoho.	2	20	2	20	0	0	6	60
10.2	Izisebenzi akube ilezo ezisenamandla okwenza umsebenzi.	0	0	0	0	4	40	6	60
10.3	Izisebenzi kufanele ziphathwe kahle.	0	0	0	0	5	50	5	50
10.4	Izisebenzi kufanele zinikwe amaholo anelisayo.	0	0	1	10	4	40	5	50

▪ **Okubalulekile ngemikhiqizo yezolimo.**

Iphuzu lokuqala libalula ukuthi imikhiqizo kumele yenelise izidingo zomphakathi. Abalimi ababili baliphikisile leli phuzu, abathathu balivumele kwase kuthi abayisi-5 balivumela kakhulu. Abalimi abaningi babona kusemqoka ukukhiqiza izinto ezidingwa umphakathi. Iphuzu lesibili lithinta ubuhle bemikhiqizo kwazise ukuthi umlimi usemncintiswaneni nabanye abalimi. Abalimi abahlanu bavumile kwathi abanye abahlanu bavuma kakhulu. Bonke abalimi bamqondo munye mayelana nobuhle bemikhiqizo yabo. Iphuzu lesithathu lithinta intengo yemikhiqizo ukuthi kufanele yamukeleke. Umlimi oyedwa ulivumele kancane leli phuzu, abayisithupha balivumela kwathi abathathu balivumela kakhulu. Iningi labalimi liyavumelana ngokuthi intengo yemikhiqizo ingambi eqolo kodwa yemukeleke.

Ithebula 11. Okubalulekile ngemikhiqizo yezolimo.

	Amaphuzu	1		2		3		4	
		f	%	f	%	F	%	f	%
11.1	Imikhiqizo kufanele yenelise izidingo zomphakathi.	2	20	0	0	3	30	5	50
11.2	Imikhiqizo mayibe mihle, kwazise ukuthi abalimi basemncintiswaneni.	0	0	0	0	5	50	5	50
11.3	Intengo yemikhiqizo ayemukeleke.	0	0	1	10	6	60	3	30

▪ **Ukuqikelela ukongiwa komhlabathi.**

Iphuzu lokuqala libalula ukuthi abalimi kumele bashintshanise izitshalo. Umlimi oyedwa uliphikisile leli phuzu, abane balivumela kancane, kwathi abahlanu balivumela kakhulu. Bahlukene phakathi abalimi mayelana naleli phuzu. Ephuzwini lesibili elibalula ukuthi abalimi abagweme ukuklatshiswa kwezinkomo emadlelweni kuze kuqothuke bonke utshani, abalimi ababili bavumile kwathi abayisi-8 bavuma kakhulu. Bonke abalimi bayahambisana naleli phuzu. Iphuzu lesithathu elithi umlimi akagweme ukushiswa kwamaqele kanye nezinsalela zezitshalo uma sekuvuniwe. Munye umlimi oliphikisile leli phuzu, abathathu balivumela kancane, abanye abathathu balivumela kwathi abanye abathathu balivumela kakhulu. Kucaca ukungaboni ngaso linye kwabalimi kuleli phuzu.

Iphuzu lesine libalula ukuthi abalimi kumele banisele utshani ukuze busheshe bukhule. Abalimi abane baliphikisile leli phuzu, abahlanu balivumela kancane kwathi oyedwa walivumela. Iningi labalimi libona kungadingeki ukuniselwa kotshani ukuze busheshe bukhule. Iphuzu lesihlanu libalula ukulaliswa kwamasimu. Abalimi ababili baliphikisile leli phuzu, abane balivumela kancane, ababili bavuma kwase kuthi abanye ababili balivumela kakhulu. Iningi labalimi alisiboni isidingo sokulaliswa kwamasimu, nakuba ikhona imithonseyana esakholelwa kulokho. Iphuzu lesithupha libalula ukuthi abalimi kudingeka bafake izivundisi enhlabathini. Abalimi ababili baliphikisile leli phuzu, oyedwa walivumela kancane, abathathu balivumela kwathi abane balivumela kakhulu. Iningi labalimi liyasibona isidingo sokufakwa kwezivundisi emhlabathini.

Ithebula 12. Ukuqikelela ukongiwa komhlabathi.

	Amaphuzu	1		2		3		4	
		F	%	f	%	f	%	f	%
12.1	Abalimi kufanele bashintshanise izitshalo.	1	10	4	40	0	0	5	50
12.2	Abalimi abakugweme ukuklabisa imfuyo edlelweni ize ibuqede bonke utshani.	0	0	0	0	2	20	8	80
12.3	Abalimi abakugweme ukushiswa	1	10	3	30	3	30	3	30

	kwamaqele kanye nokushiswa kwezinsalela zezitshalo uma kuvunwa.								
12.4	Abalimi kumele banisele utshani ukuze busheshe bukhule.	4	40	5	50	1	10	0	0
12.5	Abalimi kufanele bayeke amanye amasimu alale.	2	20	4	40	2	20	2	20
12.6	Abalimi kufanele bavundise umhlabathi ngokufaka izivundisi emhlabathini.	2	20	1	10	3	30	4	40

▪ **Izindlela ezivikelekile zokulondoloza nokuzalanisa imali.**

Iphuzu lokuqala liveza ukuthi abalimi kudingeka baye kongoti babaluleke mayelana nezindlela zokuboleka nokuphatha izizumbulu zemali. Oyedwa umlimi uliphikisile leli phuzu, ababili balivumela kancane, abane bavuma kwathi abathathu bavuma kakhulu. Iningi labalimi liyasibona isidingo sokuchushiswa ngongoti kwezezimali. Ephuzwini lesibili elithi umlimi kufanele athole izeluleko mayelana nokulondoloza imali, ababili abalimi balivumele kancane leli phuzu, abahlanu balivumela kwathi abathathu balivumela kakhulu. Iningi labalimi liyabubona ubumqoka bokululekwa mayelana nokulondoloza imali. Iphuzu lesithathu lithinta ukuthola izeluleko mayelana nokuzalanisa imali. Umlimi oyedwa ulivumele kancane leli phuzu, kwase kuthi abayi-9 balivumela. Kusho ukuthi abalimi baphakathi nendawo mayelana nokuzalanisa imali.

Ithebula 13. Izindlela ezivikelekile zokulondoloza nokuzalanisa imali.

	Amaphuzu	1		2		3		4	
		f	%	f	%	f	%	f	%
13.1	Abalimi kudingeka baye kongoti abazobeluleka ngezindlela zokuboleka kanye nokuphatha izizumbulu zemali.	1	10	2	20	4	40	3	30
13.2	Abalimi kudingeka bathole izeluleko mayelana nokongiwa kwemali.	0	0	2	20	5	50	3	30
13.3	Abalimi kufanele bathole izeluleko mayelana nokuzalanisa imali.	0	0	1	10	9	90	0	0

▪ **Izinto ezisemqoka mayelana nendawo okusetshenzelwa kuyo.**

Iphuzu lokuqala lithinta ukuthi indawo kufanele ifanelane nohlobo lomkhiqizo okhiqizwa kuyo. Abalimi abane balivumele leli phuzu kwathi abayisithupha balivumela kakhulu. Lokhu kusho ukuthi abalimi bavuma ngazwi linye mayelana naleli phuzu. Iphuzu lesibili lithinta ukuthi imfuyo nabantu akungayiminyanisi indawo okusetshenzelwa kuyo. Abalimi abathathu balivumele leli phuzu kwathi abayi-7 balivumela kakhulu. Singasho singahlonizi ukuthi abalimi bavume ngo-‘elethu’ ephuzwini lokungaminyaniswa kwendawo.

Ithebula 14. Izinto ezisemqoka mayelana nendawo okusetshenzelwa kuyo

	Amaphuzu	1		2		3		4	
		f	%	f	%	f	%	f	%
14.1	Indawo umlimi anayo ayihambisane nohlobo lomkhiqizo awukhiqizayo.	0	0	0	0	4	40	6	60
14.2	Imfuyo kanye nabantu akudingeki ukuthi kuminyanise indawo.	0	0	0	0	3	30	7	70

▪ **Uhlobo lomkhiqizo okhiqizwa futhi udayiswe ngumlimi.**

Iphuzu lokuqala lithinta ukukhiqizwa nokudayiswa kwezitshalo. Umlimi oyedwa uliphikisile leli phuzu, omunye oyedwa walivumela kancane, nomunye oyedwa walivumela kwase kuthi abayi-7 balivumela kakhulu. Iningi labalimi likhiqiza futhi lidayise izitshalo. Iphuzu lesibili lithinta ukukhiqizwa nokudayiswa kwemfuyo. Uyedwa umlimi oliphikisile leli phuzu, nomunye oyedwa walivumela kwathi abayi-8 balivumela kakhulu. Iningi labalimi lifuya futhi lidayise imfuyo. Iphuzu lesithathu lithinta imikhiqizo yemfuyo kanye nemikhiqizo yezitshalo ekhiqizwa futhi idayiswe ngumlimi. Munye umlimi oliphikisile leli phuzu, abathathu balivumile kwathi abayi-6 balivuma kakhulu. Lokhu kukhomba ukuthi iningi labalimi likhiqiza futhi lidayise imikhiqizo yemfuyo neyezitshalo.

Ithebula 15. Uhlobo lomkhiqizo okhiqizwa futhi udayiswe ngumlimi

		1		2		3		4	
		f	%	F	%	f	%	f	%
15.1	Umlimi ukhiqiza futhi adayiseizitshalo.	1	10	1	10	1	10	7	70
15.2	Umlimi ukhiqiza futhi adayise imfuyo.	1	10	0	0	1	10	8	80
15.3	Umlimi ukhiqiza futhi adayise imikhiqizo evela ezitshalweni nasemfuyweni.	1	10	0	0	3	30	6	60

4.4.4. IZINGQINAMBA EZIKHINYABEZA ABALIMI EMSEBENZINI WABO.

Imisebenzi eminingi ephumelelayo inazo izingqinamba zayo, nomsebenzi wezolimo nawo awehlukile kule misebenzi. Nakuba abalimi bewuthokozela lo msebenzi wabo, kodwa zikhona izingqinamba eziwukhubazayo, zenze umlimi asebenzele emuva kuhle kwenkukhu. Lezi zingqinamba singazihlukanisa kanje:

- Ukuntshontshwa kwemfuyo.
- Isimo sezulu
- Izinguquko ezidalwa ezombusazwe.
- Ukuba nolwazi oluncane, ukuswela imishini namathuluzi kubalimi abasafufusa.

4.4.4.1 UKUNTSHONTSHWA KWEMFUYO.

Ukuntshontshwa kwemfuyo kukhubaza kakhulu abalimi bemfuyo. Lokhu kwenzeka kubalimi abamnyama nabamhlophe. Sesaphela isikhathi lapho amasela ayentshontshela abelungu kuphela. Lo mkhuba uyabakhubaza kakhulu abalimi abasaphembayo, nokho lokhu akusho ukuthi asebesimeme kumele bantshontshelwe. Abalimi abaningi abasaphembayo abamnyama, kwazise basanda kuthola amalungelo okuba nabo bangamele lo msebenzi.

4.4.4.2 ISIMO SEZULU

Isimo sezulu esibi siba nomthelela omubi ezitshalweni kanye nasemfuyweni. Isimo sezulu esibi esijwayelekile isomiso kanye nezikhukhula, nokho endaweni yasebaQulusini kuke kube khona nokuqanda okwedlulele okuye kuhambisane nokukhithika kweqhwa. Imfuyo eningi ivele igongobale ife ngenxa yamakhaza. Izinkomo ikakhulukazi lezi zesilungu okuthiwa amaBramani azizwani namakhaza, ngakho zifisa okwezimpukane uma zizwa la makhaza. Bayashona abalimi uma izinkomo sezizifela. Okunye okuhambisana nesimo sezulu okukhubaza abalimi endaweni yasebaQulusini, umoya weshisandlu ovame ukuvunguza kule ndawo ngenyanga kaNtulikazi. Lesi sivunguvungu sidala ukuthi imililo ibhubhise imfuyo, amahlathi, imizi kanye nabantu imbala. Konke lokhu kwenza ukuthi umlimi alahlekelwe inzuzo enkulu, futhi angene kwezinkulu izindleko zokulungisa umonakalo.

4.4.4.3 IZINGQINAMBA EZIDALWA IZINGUQUKO ESIMENI SEZOMBUSAZWE.

UMthethosisekelo waseNingizimu Afrika umthetho we-108 wonyaka we- 1996 isigatshana sama-25, lapho kukhulunywa khona ngokwabiwa kwempahla ngokulinganayo.

5. The state must take reasonable legislative and other measures, within its available resources to foster conditions which enable citizens to gain access to land on an equitable basis.
6. A person or community whose tenure of land is legally insecure as a result of past racially discriminatory laws or practices is entitled, to the extent provided by an Act of Parliament, either to tenure which is legally secure or to comparable redress.
7. A person or community dispossessed of property after 19 June 1913 as a result of past racially discriminatory laws or practices is entitled, to the extent provided by the Act of Parliament, either to restitution of that property or to equitable redress.

- [5. Umbuso kumele uthathe izinyathelo ezamukelekayo zomthetho nezinye izinyathelo, ngokusemandleni awo ukuthuthukisa isimo esizokwenza izakhamizi zikwazi ukuzuza umhlaba ngendlela egculisayo.
6. Umuntu noma umphakathi olungelo lawo lomhlaba liyantengantenga ngokomthetho ngenxa yemiphumela yomthetho noma izenzo zesikhathi esadlula ezibandlulula ngobuzwe, unelungelo ngokugunyazwa umthetho wePhalamende ukuba athole ilungelo elime laqina emthethweni noma lokunikezwa usizo olungafaniswa nokuqiniswa kwalelo lungelo.
7. Umuntu noma umphakathi owaphucwa umhlaba / impahla emva komhla we-19 kuNhlanguvana we-1913 ngenxa yemiphumela yemithetho noma izenzo ezibandlulula ngokobuhlanga, unelungelo ngokugunyazwa umthetho wePhalamende lokubauyiselwa lowo mhlaba / impahla noma lokunikezwa isinxephezelo esilinganiswa nalowo mhlaba / impahla.]

Lesi simo sombusazwe sibenza bahlale ngesinqe esisodwa abamhlophe. Umthetho wokubuyiselwa kwezindawo kubaninizo kubenza bahlale manzonzo. Kulesi sikhathi abaningi baxolela ukuqasha amapulazi kunokuthi bawathenge ngoba uma beqasha ngeke bashone kakhulu uma sebephucwa izindawo. Nakuba izinto zisaya ngokuxoxisana lapha eNingizimu Afrika, kodwa ingebhe ayibashiyi uma bezwa okwenzeka kwamanye amazwe esakhelene nawo njengaseZimbabwe, lapho abantu sebezithathela umthetho bexosha ngendlovuyangena abelungu emapulazini.

4.5. IQHAZA ELIBANJWE EZOLIMO EKUTHUTHUKISENI ULIMI NEZOKUVAKASHA.

Abalimi bahlukene kabili, kukhona labo abalimela ukuthola ukudla ukuze baziphilise nalabo abalimela ukuthi badayise bathole inzuzo ngemikhiqizo yabo. Abalimi abamhlophe bakuleli qembu lesibili elilimela ukuthola inzuzo. Baseyingcosana abalimi abamnyama asebenzene kulo mkhakha wezolimo. Lolu hlobo lwezolimo aluluthuthukisi ulimi lwesiZulu ngoba belungekho KwaZulu, lufike nabamhlophe.

Uhlobo lwezolimo oluthuthukisa ulimi lwesiZulu yilolu lapho umlimi elimela ukuthi adle aziphilise. Lokhu kuyahambisana nosikompilo lwamaZulu. KwaZulu isikhathi

sokuhlwanyela besaziwa ngumuntu wonke okuyintwasahlobo, uNyembezi noNxumalo (1995:86) bayakweseka lokhu uma besilandisa ngenyoni uphezukomkhono okuthiwa ivela ngokuthwasa kwehlobo, ikhumbuza abantu ukuthi abayolima ngokuthi ithi “Phezu komkhono, wadl’ imbewu.” Kanjalo noma sekuvuthiwe ukudla emasimini, ijuba elincane liyabatshele abantu ukuthi, “Amdokwe! Amdokwe! Amabele! Avuthiwe.” Ukusho kwejuba ukuthi ukudla sekulungile kwakungasho ukuthi abantu sebengayosina bazibethele kukho, kodwa babelinda kuze kugujwe uMkhosi Wokweshwama kuqala emzini wenkosi. Uma sekuvunwa ukudla bekuqoqelwa kulezi zindawo ngokuchaza kukaMsimang (1991:101);ezinqolobaneni, emgodini wesangcobe, nasesibuyeni.

Ukufuya imfuyo khona kuneqhaza elikhulu okulibambayo ekuthuthukiseni ulimi. Izinkomo zehlukaniswa ngemibala yazo nangokumisa kwazo. Uma isengwa kunolimi lwakhona nezitsha zakhona ezisetshenziswayo, lapho iluswa kukhona ulimi olusetshenziswa khona nalapho isihlatshiwe izitho zayo zangaphakathi zethiwa ngononina.

Ezolimo zineqhaza elibonakalayo ekusebenziseni nasekuqikekeleni ukongeka komhlabathi. Lokhu kwenza ukuthi inhlabathi ingaphelelwa imvundo ukuze iqhubeke nokukhiqiza imikhiqizo emihle. Ezolimo ziyimboni enkulu ezweni labaQulusi, lapho abantu bephephela khona ukuthi bathole imisebenzi, baxoshe ikati eziko. Ukuba beyingekho le mboni ngabe ubugebengu buthe bhe! Ubugebengu buyisigcwagcwa kwezokuvakasha.

4.6. ISIPHETHO.

Kulesi sahluko kubhekwe izikhungo zemvelo ezisendaweni yabaQulusi, esingabala kuzo iThala, ihlathi laseNgome kanye neNtinginono. Kubuye kwabhekwa futhi nendawo yakwaManzayashisa eseDumbe. Kuvelile ukuthi abantu bayahlukumezeka ngokuguqulwa kwezindawo zabo zokuhlala zenziwe iziqiwi noma izikhungo zokongiwa kwemvelo.

Izimayini zamalahle endaweni yasebaQulusini zaba nomthelela omkhulu wokuthuthukisa nokudlondlobalisa umnotho wale ndawo. Izimayini ezibaluliwe lapha eFilidi kube ngeyaseHlobane, eyaseCoronation, eyaseDundee kanye neMalahleni ese-Utrecht. Kubaluliwe nokusungulwa kwenkampani yokumbiwa kwamalahle eyayiseDundee, okwenza ukuthi le ndawo ibe isizinda sokuqoqela nokudayiswa kwamalahle kwamanye amazwe.

Izigcinamagugu nazo zibambe iqhaza elibalulekile ekugcineni umlando wendawo, usikompilo lwezizwe eziphila kuleyo ndawo kanye nokuqhakambisa imisebenzi yobuciko yezinhlanga ezahlukenene. Lapha kubalwe lezi zigcinamagugu; esaseThalana, esaseBloed Rivier, esaseNcome, esaseSandlwana, esaseShiyane, uMgungundlovu, kanye nesaseFilidi. Lapha kubuye kwabhekwa neqhaza elibanjwe izigcinamagugu ekuthuthukiseni umphakathi.

Ezinye izikhungo zokwakhiwa ezibhekiwe kube izikhungo zokuhlunyeleliswa kwezimilo. Lezi zikhungo zibalulekile ngoba zikhuthaza futhi ziqondise izaphulamthetho ukuze uma seziphuma kulezi zikhungo, zibe usizo emphakathini. Izikhungo ezibhekiwe lapha esaseNcome kanye nesaseWaterval.

Okokugcina okwenziwe ucwaningo kube ezolimo kanye nezindawo zokulima. Kubalulekile ukuthi abalimi basebenzise amasimu kanye nemfuyo yabo ngokugculisayo kodwa futhi bonge imvundo esemhlabathini, ukuze umhlabathi ungaphelelwa ngamandla. Lapha kunemibuzo ebuzwe abalimi, izimpendulo zakhona zicutshunguliwe kuso lesi sahluko. Isahluko sesihlanu, sona sizosethulela okutholakele kulolu cwaningo lulonke kanye nezincomo.

ISAHLUKO SESIHLANU

IQOQA, ISIHLAZIYO, IZINCOMO KANYE NESIPHETHO.

5.1 ISINGENISO.

Lesi sahluko sisendlalela amaphuzu asemqoka atholakale kulolu cwaningo kanye nezincomo. Lokhu okutholakele lapha kuncike kakhulu enhlosweni yalolu cwaningo. Le nhloso ibindlalwe esahlukweni sokuqala salo lolu cwaningo ekhasini lesibili. Kafushane nje kulolu cwaningo bekuhloswe ukuthi kucutshungulwe imibhalo ukuthi ithini mayelana nomlando wendawo yasebaQulusini, imvelo nokuthuthukiswa kwayo kanye neqhaza lalokhu ekuthuthukiseni ulimi, ezokuvakasha, kanye nomnotho wendawo.

Inhloso yesibili bekungukucwaninga bukhoma mayelana nezigigaba zomlando ezenzeka kule ndawo, ukucwaninga ngezikhungo zemvelo nezokwakhiwa kanye nokucwaninga ngezolimo neqhaza lalokhu ekuthuthukiseni ulimi, ezokuvakasha kanye nomnotho endaweni yasebaQulusini. Inhloso yesithathu bekungukunikeza izincomo mayelana nocwaningo.

5.2.1. IQOQA

Lo msebenzi wocwaningo uqhakambise iqhaza elibanjwe imvelo, ezolimo kanye nomlando ekuthuthukiseni ulimi, umnotho kanye nezokuvakasha endaweni yasebaQulusini. Emilandweni kuvelile ukuthi le ndawo yayivele ingeyabansundu, kodwa yawela ezandleni zabamhlophe ngesikhathi sokubusa kweNkosi uDinuzulu. Kuthe ngonyaka we-1994 sekuphuma uhulumeni wobandlululo, sekungena uhulumeni wentando yeningi, bakubona kuwuphawu oluhle lwenguquko ukushintsha igama lale ndawo, libuye libizwe ngokuthi kusebaQulusini. Lokhu singasho sithi kuyisiqalo sokuthi libuye elikaMjokwane kaNdaba. Lo masipala obizwa ngokuthi AbaQulusi unezigceme ezingama-20, zonke lezi zigceme zinezinduna zakhona.

Zimbili kuphela izigceme ezinezinduna ezimhlophe. USodolobha wasebaQulusini uNkosikazi Moolman bese esekelwa nguMnumzane B. K. Ndwandwe.

Emlandweni silandiswe ngeziligaba zezimpi ezenzeka kuleli zwe labaQulusi esingabala kuzo:

- Impi yamaBhunu namaZulu eNcome mhla ziye-16 kuZibandlela wonyaka we-1838.
- Impi yamaZulu namaNgisi eSandlwana mhla zingama-22 kuMasingana ngonyaka we-1879.
- Impi yamaNgisi namaBhunu eyaqala zingama-20 kuMfumu wonyaka we-1899 yadonsa yaze yayophela ngonyaka we-1902. Kule mpi kubalwe lezo ziligaba ezenzeka kuleli zwe labaQulusi kuphela.

Sithola nezingqalabutho zamaqhawe namaqhawekazi ayehlala kule ndawo esingabala kuwo; iNkosazana uMkabayi kaJama, uLouis Botha, uLucas Meyer, iNkosi uDingane nesigodlo sayo uMgungundlovu, uMntwana uHhamu nomuzi wakhe wakwaNgenetsheni.

Izikhungo zokongiwa kwemvelo endaweni yasebaQulusini zinhle futhi ziheha izivakashi, kodwa kuye kwagqama ukuthi imiphakathi ayiqondisisi kahle ukuthi kufanele yenzenjani ukuze ihlomule kule mboni yezokuvakasha. Imbangela yalokhu ukuthi esikhathini esiphambili imiphakathi ibishiywe ngaphandle kule mboni. Kuvelile nokuthi ukukhishelwa ngaphandle kwemiphakathi ensundu kudale ukuthi kudlondlobale ubugebengu kanye nokuzingelwa kwezinyamazane ezikhungweni zokongiwa kwemvelo. Sivele sagqama isidingo sokuthi imiphakathi ifundiswe mayelana neqhaza okufanele ilibambe ukuthuthukisa ukongiwa kwemvelo. Izikhungo zokongiwa kwemvelo okukhulunywe ngazo lapha ilezi; iThala, ihlathi laseNgome, iNtinginono naKwamanzayashisa.

Ezokuvakasha zikhuthaza ukuthi kwakhiwe izingqalasizinda ezithile endaweni, lokhu kwenzekile nasendaweni yasebaQulusini. Kunamahhotela amabili, iStilwater kanye

neNatal Spa, nenqwaba yezindawo zokuphumula, amapaki, imigwaqo, izigcinamagugu, izitolo zemisebenzi yobuciko kanye nezindlu zokukhangisa ngezindawo. Ucwangingo lukuvezile ukuthi izimayini ezazikule ndawo zadonsa izindimbane zabantu bakwezinye izindawo, zathuthukisa umnotho wendawo ngoba ukufika kwabantu abaningi kwaphoqa ukuthi bakhelwe izindlu, kwakhiwa amadamu ukuze kuqikelelwe ukuthi amanzi awapheli kwabuye kwathuthukiswa nezolimo ukuze ukudla kwenele wonke umuntu. Izimayini okukhulunywe ngazo lapha ilezi; IHlobane, iCoronation, iDundee kanye neMalahleni.

Izigcinamagugu zona kuvelile ukuthi zivakashelwa ngabantu abamhlophe kakhulu futhi nabo iningi labo elasemazweni aphenesheya kwezilwandle, lokho kusho ukuthi imiphakathi ayazi ukuthi izigcinamagugu zinaqhaza lini emphakathini, futhi awuzihluphi nangokwazi. Lokhu kugcizelela isidingo sokuqeqeshwa komphakathi mayelana neqhaza lawo kwezokuvakasha. Izigcinamagugu okukhulunywe ngazo lapha kube ilezi; iThalana, iBloedRivier, iNcome, iSandlwana, iShiyane, uMgungundlovu, kanye neFilidi.

Ucwangingo luveze nesikhungo sokuqeqesha amakhono esisendaweni yabaQulusi. Lesi sikhungo sikuveze ngokusobala ukuthi ukusebenzisa izandla kungayixosha inkengane. UNkosikazi Dlamini uMaNdebele owavula lesi sikhungo, wavula amathuba omsebenzi kubantu bomphakathi. Lesi senzo sifundisa umphakathi ukuthi ungakwazi ukuzimela uma usebenzisa izandla zawo bese udayisa leyo mikhiqizo.

Izikhungo zokuhlumelelisa izimilo ezisendaweni yabaQulusi kuvelile ukuthi zisebenza kanjani ukukhuthaza nokuhlomisa iziboshwa ngamakhono emisebenzi enhlobonhlobo, kanye nemfundo. Kuye kwadumaza kodwa ukwazi ukuthi nakuba lezi zikhungo sezisebenze kanzima ziqoqa izimilo zeziboshwa kodwa wonke lowo msebenzi uyajivazeka uma bona kuqala bengakwazi ukuqasha umuntu oseqede isigwebo sakhe nakuba efanelekile ngokwemfundo nangamakhono akhe.

Lolu cwaningo luveze neqhaza elibanjwe ezolimo kule ndawo yabaQulusi ekuthuthukiseni umnotho. Kuvele nezingqinamba ezikhubaza abalimi emsebenzini wabo; esingabala kuzo, ukudlondlobala kobugebeng obunhlobonhlobo, isimo esibi sezulu, nezinguquko zezombusazwe ezenza ukuthi abamhlophe bangaliboni ikusasa labo emapulazini kanye nokuntuleka kolwazi namathuluzi kubalimi abasafufusa.

Lolu cwaningo luphethe ngokuphakamisa izincomo ezingenziwa iminyango eyahlukahlukeni. UMnyango Wemvelo Nezolimo, uMnyango Wemfundo, uMnyango Wobuciko, amasiko kanye Nezokuvakasha, uMnyango Wezemihlaba, uMnyango Wokuhlunyeleliswa Kwezimilo kanye noMnyango Wezomnotho.

5.3. OKUTHOLAKELE EKUCUTSHUNGULWENI KWEMIBHALO.

5.3.1. UMLANDO NGENDAWO YASEBAQULUSINI.

Kutholakele ukuthi indawo yasebaQulusini yayingeyakwaZulu, iphangwe iSilo samaZulu iLembe esizweni sakwaZwane. Sikutholile nokuthi iwele kanjani ezandleni zamaBhunu ngonyaka we-1884 sekubusa iNkosi uDinuzulu. Lo mlando uyahambisana namagama ethiwa le ndawo, elethiwa ngamaZulu 'abaQulusi' kulandela amazwi kaMkabayi kaJama lapho ethi uqulusile uma ehlezi kule ndawo. Elinye igama lale ndawo ileli elethiwa ngamaBhunu, 'iVryheid'. Lapha amaBhunu ayezizwela inkululeko yokuba nendawo engeyawo, okwakuyinto ayekade eyifisa.

Ekucutshungulweni kwegama lendawo yasebaQulusini kuvele obukhulu ubugagu nobunkondlo obabusetshenziswa isizwe samaZulu ekwetheni amagama. Igama KwaZulu belithwala incazelo ethile. Ucwaningo lukuvezile ukuthi lo msebenzi wobuchule wokwetha amagama udungwe ukufika kwabamhlophe besiqhwaga izwe lethu, emva kwalokho baziqambeke awabo amagama angasasho lutho kithina. Okunye abakwenza ukuthi la magama ayeqanjwe ngamaZulu enomqondo bawaguqule bawabize ngendlela yabo engasenamqondo, isibonelo: iNgoje – iNgotshe / Louwsburg. Inqamana – iNkamana.

5.3.2. IMVELO NOKUTHUTHUKISWA KWAYO

Kudingeka ukuthi imvelo iphathwe kahle, inakekelwe ukuze ihlale iyinhle futhi iheha izivakashi. Kutholakele futhi ukuthi uhulumeni waseNingizimu Afrika uyithanda kangakanani imvelo, lokho kuvezwe ngemithetho eshicilelwe kuMthethosisekelo kaZwelonke ekhuthaza ukunakekelwa kwemvelo esingabala kuyo le mithetho elandelayo:

- Umthetho omusha kaZwelonke wamanzi (iNational Water Act of 1998.)
- Umthetho kaZwelonke wezamazalathini, owaziwa ngokuthi yiNational Forest Act, Marine Living Resources Act of 1998.
- UMthetho kaZwelonke wokuPhathwa kweMvelo owaziwa ngokuthi yiNational Environmental Management Act of 1998. (NEMA)

Izilwane zasendle kanye nezimila zemvelo ziyaphela uma zingavikelwe. Ukuphela kwalezi zinto kunomthelela omubi wokuguguleka komhlabathini. Kuvelile nokuthi ngesikhathi sikahulumeni wobandlululo amalungelo abantu abahlala kulezo zindawo eziqokelwe ukuthi zibe izikhungo zokongiwa kwemvelo ayenganakwa, kodwa babephokwa nje ukuthi basuke kuleyo ndawo. Lokhu kudale ukuthi laba bantu bangakuboni ukubaluleka kokongiwa kwemvelo kodwa bakubone njengesu lokubahlukumeza.

Okunye okutholakele ukuthi kunezinkinga ezikhungatha imvelo emazweni angathuthukile, njengoba nendawo yasebaQulusini ingena kuleli qoqo. Kulezi zinkinga sibala ukuhluleka kwawo ukusebenzisa indawo ngendlela efanele kanye nokuhluleka kwawo ukuqapha inani lokukhula kwesibalo sabantu. Ukwanda kwenani labantu abadinga ukudla kudala ukuthi abalimi bangabe besalandela izindlela ezisemthethweni zokutshala ukudla. Lokhu kudala ukuthi inhlabathi igcine isiphelelwe imvundo yayo. Kutholakele futhi ukuthi ukuvalwa kwezimayini endaweni yasebaQulusini kushiye izindimbane zabantu sezithembe enhlabathini njengethemba lazo lokugcina lokuxosha umphangazana. Lokhu kusetshenziswa ngokwedlulele kwenhlabathi kuyenza ukuthi iphelelwe imvundo igcine isilugwadule.

Enye inkinga ebaluliwe eyokugencwa kwamahlathi emvelo ngezizathu ezahlukenesingabala kuzo, ukutheza izinkuni, ukutshalwa kwamahlathi okutshalwa, ukulungisa amadlelo kanye nokuvulwa kwezindawo okungalinywa kuzo. Nasendaweni yasebaQulusini ikhona le nkinga ngenxa yezizathu esezibaluliwe. Kudaluliwe nemiphumela yokubulawa kwamahlathi emvelo esingabala kuyo:

- Ukuphela kwezinhlobo ezithize zezimila zasendle kanye nezinhlobo ezithize zezilwane zasendle.
- Ukwanda kokuguguleka komhlabathi ngenxa yomoya, namanzi, kuholela ekulahlekeni kwemvundo enhlabathini.

Kutholakele nokuthi ukungaqashelwa ngendlela kwemvelo kunomthelela omubi emnothweni wendawo leyo.

Okunye okutholakele emvelweni ukumbiwa kwamalahle. Amalahle iwona ahamba phambili njengesisusa ekuphehleni amandla kagesi. Amalahle ayaguquguqulwa ukuze abe luketshezi, isisi noma ingxubevange yakho kokubili lokhu, ukuze agcineke futhi athutheke kalula. Kutholakele futhi ukuthi amalahle abuye abe ingozi engakanani kulabo abawambayo. Abantu abasebenza ezimayini zamalahle babekeka engcupheni yokuhlaselwa izifo ezifana nalezi, ukukhondama kwengqondo, umdlavuzwa wesisu, izinkinga ekuphefumuleni kanye nesifo senhliziyo. Nakuba izimayini ziletha imali ezweni, kodwa abezemvelo abazithandi ngenxa yokushintsha kwazo isimo semvelo sendawo, kudaleke imigodi namagquma ayengekho kuqala. Kuvelile ukuthi ulimi luyadungeka kakhulu ezimayini, kwazise ukuthi kugcwele izinhlanga ezihlukahlukene. Ulimi abalusebenzisayo khona isiFanakalo.

Kuvelile nokuthi izimayini zamalahle zawukhuphula kangakanani umnotho wendawo yabaQulusi, kanti nomthelela wokuvalwa kwezimayini futhi uvelile okungukufadabala kwesimo somnotho.

5.3.3. EZOKUVAKASHA.

Kwezokuvakasha kutholakele ukuthi bezingabandakanyi abantu abamnyama esikhathini sikahulumeni wobandlululo. Ezokuvakasha zazibukwa njengenye yezinto ezazibhebhezela ubandlululo, ngoba zaziqhutshwa ngenkambiso yabelungu. Zazingathintene neNingizimu Afrika, abantu bayo namasiko abo. Lokhu kwakwenziwa nangukuthi ezokuvakasha bezingezabantu abaphezulu. Iningi lezakhamizi zaseNingizimu Afrika lalingenandlela yokubamba iqhaza ekuthuthukiseni ezokuvakasha ngokwenza izinto ezithile noma ukudayisa okuthile.

Kutholakale nezingqinamba ezikhungethe ezokungcebeleka, esingabala kuzo ukusetshenziswa budedengu kotshwala kanye nezinye izidakamizwa bese kuholela ekugqilazweni kwentsha izidakamizwa. Kukhona futhi ukulahlekelwa izimilo kubantu, ngenxa yokuhuhwa imali.

Kutholakele ukuthi izwe laseNingizimu Afrika laziwa ngobuhle bemvelo neziqiwu zezilwane zasendle. Ukuhlukahlukana kwamasiko, nezigigaba zomlando nakho okungadayiseka kwamanye amazwe akukaze kunakwe.

Kuvelile nokuthi ezokuvakasha azikaziwa lapha eNingizimu Afrika ngoba azikho emazingeni aphansi njengasemphakathini. Kunesidingo sokuthi kuqeqeshwe abantu ngezindlela zokuthuthukisa ezokuvakasha ukuze babe baningi abantu ababamba iqhaza kwezokuvakasha. Kufanele umphakathi uvikelwe ekuxhashazweni yilaba Bantu abathuthukisa ezokuvakasha. Lokhu kwenzeka uma omaqumbane bakwamanye amazwe befika bakhe izikhungo zokungcebeleka endaweni, baphinde baqashe abantu basemazweni abo ukuthi bazosebenza kule ndawo. Ngaleyo ndlela umphakathi ugcina ungazuzi lutho ngokwakhiwa kwalezo zikhungo zokungcebeleka.

Isibonelo esihle sokungaxhashazwa komphakathi siyasithola eSandlwana. Inhlangothi okuthiwa iMangwe Buthanani Tribal authority yanika ilungelo abatshali zimali baseMelika ukuba bakhe indawo yokuphumula endaweni yaseSandlwana ngonyaka

we-1999 ukuze kugcwaliseke iphupho lokuthi izivakashi zakhelwe indawo yokuphumula ukuze enye imali eyinzuzo yakhona izokwazi ukusiza izikole, imitholampilo kanye neminye imikhankaso ezokwenza ukuthi umphakathi uhlomule. Kwasungulwa isigungu okuthiwa iSandlwana Community Tribal Trust okuyisona esizongamela imali engangokweshumi kwemali ezuzwa isikhungo sokuphumula. Ukwakhiwa kwalesi sikhungo sokuphumula kwavula amathuba omsebenzi kubantu abangama-80 bendawo. Njengamanje bangama-23 abantu bendawo abasebenza kulesi sikhungo sokuphumula.

Kutholakale nezinhlalo zokuvakasha, esingabala kuzo; ukuvakasha ngenhloso yokucwaninga ngobuzwe nemikhutshana yesizwe esithile, ukuvakasha okugxile emasikweni, ukuvakasha okugxile emlandweni, ukuvakasha okugxile emvelweni, ukuvakasha okugxile ekungebelekeni kanye nokuvakasha okugxile ohwebeni. Ukuvakasha okugxile emasikweni kunomthelela emvelweni. Lokhu kuxhumana phakathi kwemvelo nezokuvakasha kwenza ukuthi kuphoqebele ukongiwa kwemvelo ukuze kuthuthuke ezokuvakasha.

Ezokuvakasha kutholakale ukuthi zinamacala amabili, elilodwa liqhakambisa ukubusiseka kanti elinye liqhakambisa ukuba umbulalazwe. Uma sizibuka ngeso lokuthuthukisa ulimi nomnotho wezwe ziba isibusiso kanti uma sizibheka ngeso lokwanda kobugebengu, ukudungeka kwamasiko kanye nokuguqulwa kwenqubo nosikompilo lwaleso sizwe, sizibona zingumbulalazwe. Kusobala ukuthi umphakathi kumele ubambe iqhaza elibonakalayo kwezokuvakasha ukuze kugwemeke ukudlondlobala kwaleli cala lesibili lezokuvakasha.

5.3.4. EZOLIMO

Indawo yasebaQulusini inomlando ovelele kwezolimo, indawo enkulu idatshuliwe kwenziwa amapulazi. Ucwangingo luveze indlela okufanele umlimi ahlalisane ngayo nezisebenzi zakhe epulazini. Kubuye kwabhekwa indlela ezolimo eziqhutshwa ngayo, izingqinamba ezikhubaza abalimi emsebenzini wabo. Kuvelile nokuthi

kukhona ukuhlukumezeka okukhona okwenzeka phakathi komlimi nabahlali epulazini, nakuba ikhona imizamo esike yenziwa ukuxazuluza lesi simo kodwa kubonakala sengathi kunhlanga zimuka nomoya.

5.4. OKUTHOLAKELE MAYELANA NOMLANDO WENDAWO YASEBAQULUSINI.

Kutholakale ulwazi ngemizi esemqoka esendaweni yasebaQulusini, esingabala kuyo, uMgungundlovu, KwaNgenetsheni nomuzi wasebaQulusini. EMgungundlovu kwakuyisigodlo seSilo uDingane, KwaNgenetsheni kwakungumuzi woMntwana uHhamu kanti ebaQulusini kwakungumuzi weNkosazana uMkabayi kaJama.

Ziningi izigigaba zomlando ezehlakala endaweni yasebaQulusini, esingabala kuzo, impi yamaZulu namaBhunu ngonyaka we-1838. Mayelana nale mpi kuyavela ukuthi kukhona ihaba elenziwa abamhlophe abasibhalela umlando wale mpi, nokho sezikhona izingwazi zomlando ezimpisholo eseziqalile ukuqondisa lo mlando lapho uphaphalaza khona, esingabala kuzo uSolwazi uMaphalala. Izindawo lapho abansundu nabamhlophe bengaboni ngasolinye mayelana nomlando wale mpi ilezi:

- Imbangela yale mpi, amaBhunu athi ayeziphindiselela ngokubulawa ngesihluku komholi wabo uPiet Retief, kanti amaZulu wona athi ayevikela izwe lawo amaBhunu ayefuna ukuliphanga ngendlovuyangena.
- Umlando wale mpi, amaBhunu athi awadubula amaZulu ngenganono umfula iNcome waze wababomvu igazi lawo, kanti amaZulu athi umfula awuzange ube bomvu ngoba amabutho ayedubuleka ayewa engakafiki emfuleni ngoba isikhungo sasingekho osebeni lomfula. Kuyihaba futhi kushiwo ngamaBhunu ukuthi amaZulu afa kule mpi ayizi-3 000, babesithathaphi isikhathi sokubala izidumbu.
- Incwadi yesivumelwano okuthiwa yabhalwa iNkosi uDingane yase iyinika uPiet Retief, le ncwadi ibhalwe sengathi ibhalwe iNkosi uDingane uqobo ekubeni iSilo uDingane sasingakwazi ukubhala, okwesibili iNkosi uDingane yayingeke inikeze amaBhunu izwe okuzoba ngelawo ngoba lokho kuphambene nenqubo

yakwaZulu. Ngokwenqubo yakwaZulu iNkosi uDingane yayiyobanikeza izwe ukuthi bahlale bakhonze ngaphansi kukaZulu.

- Ukushiswa kwesigodlo seNkosi uDingane, amaBhunu athi iNkosi iyona eyasishisa isigodlo sayo, wona afike aqedela lokhu okwakusasele kanti amaZulu athi iNkosi ayisishisanga isigodlo sayo kodwa sashiswa ngamaBhunu.

Enye impi eyadudulana kule ndawo yabaQulusi eyamaNgisi namaZulu ngonyaka we-1879. Imbangela yale mpi singasho nje sithi uchuku emaNgisini, ngakho ngoba efuna ukuqeda umbuso wamaZulu ukuze andise owawo umbuso. Lolu chuku aluhakambisa ngenkathi iSilo uCetshwayo sigcotshelwa ubukhosi ngokuthi ashayele iNkosi imithetho okumele iyilandele ekuphatheni kwayo izwe. UDhlomo (1956) uyasibalela le mithetho kanje:

- Makuphele nya ukubulawa kwabantu bebulawela ize
- Makungabi bikho noyedwa umuntu wakwaZulu oyolahlwa icala engazange anikwe ithuba lokuziphendulela afakazelwe nangofakazi bakhe. Nxashane limlahlile icala abenelungelo lokulidlulisela eNkosini uCetshwayo.
- Makungabi bikho muntu obulawayo ngaphandle kwemvume yenkosi lapho selimlahlile icala, lamlahla nalapho eselidlulisile.
- Amacala amancane afana nawokweba, isijeziso kube yinhlawulo kuphela, kungaze kubulawe umuntu.

Ngaphezu kokuchukuluzwa ngamaNgisi, iNkosi uCetshwayo yayibhekene nezinye izingqinamba, esingabala kuzo amaBhunu ayenqwahe nezwe labaQulusi elalivundile. UMntwana uHhamu owayezama ukumbangisa ubukhosi kodwa engaphumele obala, yingakho walawula ukuthi ibutho lakhe uThulwane libulale ibutho leNgobamakhosi eMkhosini Wokweshwama esigodlweni sesilo. Izintombi zebutho leNgcugce elanqaba ukulalela izwi leNkosi zala zaphetha ukuyogana ibutho lamaxhegu, zaqoma ukufa. Ukugila umkhuba kwamakhosikazi kaSihayo kaXongo Ngobese, okwaholela ekutheni uMehlokazulu indodana kaSihayo iyowabulalela endaweni yabamhlophe lapho base bebhace khona. Ukuntshontsha kukaMbilini kaMswati izinkomo zabelungu. Konke lokhu kwakubhebhezela ukuthi abantu basebazi ukuthi iNkosi

isithenwe amandla, ayisezukubabulala kodwa isizobaqulisa icala, kodwa babuye baphile.

AmaNgisi aqhubeka nokuchukuluza iNkosi uCetshwayo ngokuxazulula ngokwenzelela embangweni womngcele phakathi kwamaBhunu namaZulu, abuye futhi afuna uMbilini kaMswati, uSihayo kanye noMehlokazulu ukuba beze kubo ukuze babajezise bona. Ngaphezu kwakho konke lokhu banikeza iNkosi umnqamulajuqu ukuthi uma engakwenzi lokho, bazohlasela elakwaZulu.

Kuthe sekuphela leso sikhathi esasinqunyelwe iNkosi uCetshwayo, nebala ayesehlasela amaNgisi, aqala ngokuhlasela izwe lenkosi yakwaNgobese uSihayo kaXongo, baphinda futhi bahlasela uJobe kaMatshana Sithole eMangeni emva kokulunywa indlebe ukuthi impi enkulu yamaZulu ibhaciswe khona, nokho baphuma inqina kamabuyaze. Konke lokhu kuyakhombisa ukuthi amaNgisi ayewabukela phansi amabutho kaZulu, futhi engakhohliwe nje ezozidindela ibhece nje uma esewatholile. Nokho kwenzeka ingwijikhwebu lapho ekugcineni isibambana ngezihluthu phakathi kwamaNgisi namaZulu, ehlulwa amaNgisi kwathi imithonseyana eyasala yasinda ngokucela empunzini, ibheke eShiyane. Le mpi yaqhubeka eShiyane, nokho kuyacaca ukuthi amaNgisi ayesefunde isifundo sokuthi uZulu awubhenywa ungensangu ngakho kufanele balwele ukufa nokuphila. Ezinye iziwombe zempi phakathi kwamaNgisi namaZulu zabambanela eHlobane, eKhambule naseLuneburg.

Emva kokuboshwa kweNkosi uCetshwayo izwe lakwaZulu laqenjulwa iziqephu eziyishumi nantathu, ileso naleso siqephu siphethwe inkosi yaso. Nakhona lapha amaNgisi ayesesemizameni yokuphundla amandla kaZulu. Lokhu kuhlalisana kwezitha kwadala ukuthi kube nezimpi ezingapheli zabamnyama bodwa, esingaphawula kuzo; impi yakwaKhambi phakathi kukaHhamu nabaQulusi, nempi yaseTshaneni phakathi kweNkosi uDinizulu noZibhebhu kaMaphitha.

Enye impi ethinta le ndawo impi yamaBhunu namaNgisi kusuka ngonyaka we-1899 kuze kufike unyaka we-1902. Nakuyo le mpi kuvelile ukuthi imbangela yayo ngamaNgisi ayechukuluza amaBhunu ngoba efuna indawo yawo, kwazise ukuthi ayesebonile ukuthi inomnotho, emva kokutholakala kweGolide eNtilasifali kanye nokutholakala kwedayinamane eKhimbali. AmaBhunu kusukela eNtilasifali kuze kufike eFilidi akhanda imibutho emithathu yempi eyayizobhekana namaNgisi.

Le mibutho kade ihamba ngemizila ehlukene yahlangana ngokokuqala empini yaseThalana. Kwathi kusa ngomhla zingama-20 kuMfumfu amabutho ase-Utrecht naseWakkerstroom ayesegegqumeni iThalana, kanti uMbutho waseMiddelburg, eFilidi kanye namabutho kaPiet Retief ayesegegqumeni okuthiwa iLennox. Kwase kuthi elinye ibutho lamaBhunu elaliholwa u-Erasmus owayaziwa ngelika 'Maroela' owayesuke ngomzila wasePitoli, Heidleburg, Boksborg, Dannhauser neHattingsspruit, yena wakanisa entabeni uMphathi, eyayimbozwe inkungu.

Ziningi izigigaba lapho amaNgisi namaBhunu ayebambe khona le mpi. Iziwombe ezithintwe lapha, impi yaseThalana, impi yaseHelpmekaar, impi yaseScheeper's Nek, impi yaseFilidi egqumeni likaLancaster, impi yaseWit Klip, impi yaseBlood River Poort, impi yaseThala kanye nasenqabeni iFort Prospect, kugcine impi yakwaMthashana.

Sibuye sithole futhi nezingqalabutho ezithintekayo emlandweni wendawo yasebaQulusini. Esingabala kuzo uMkabayi kaJama, uLouis Botha kanye noLucas Meyer. UMkabayi kaJama uxhumana kakhulu nomlando wendawo yasebaQulusini. ULucas Meyer waqokwa ukuba asebenze njengoMongameli wendawo yaseFilidi emva kokuthi amaBhunu esezakhele uzimele geqe wawo. Ngesikhathi semp i yamaBhunu namaNgisi uLucas Meyer wayehola imibutho yaseMiddelburt, iWakkerstroom, yi-Utrecht kanye neFilidi. ULucas Meyer wahlaselwa ukugula ingakapheli le mpi, ngakho kwaqokwa uLouis Botha ukuthi kube nguye ozolawula lo mbutho wamaBhunu. ULucas Meyer wanikezwa umhlalaphansi.

UMeintjies (1970) usilandisa kanje ngoLouis Botha. Waqala engumlimi ophumelelayo kwelaseFilidi. Emva kokuhlaselwa ukugula kukaLucas Meyer waqokwa ukuthi kube nguyye ozolawula umbutho wamaBhunu owawukade uholwa uLucas Meyer. Ngonyaka we-1900 umholi nomdidiyeli wombutho wamaBhunu esewonke awaseNtilasifali nawaseFilidi uPiet Joubert, wethula inkulumo eGlencoe, wamemezela ukuthi njengoba eseshiya isikhundla sakhe ngenxa yobudala, uqoka uLouis Botha ukuba kube uyena osithathayo. UBotha waqokwa waba nguNdunankulu wokuqala weNingizimu Afrika exube amaNgisi namaBhunu. Waqokelwa kulesi sikhundla zingama-31 kuNhlabathi we1910.

5.5. OKUTHOLAKELE MAYELANA NEZIKHUNGO ZEMVELO NEZOKWAKHIWA ENDAWENI YASEBAQULUSINI.

Ezokuvakasha ziphoqa ukuthi kube khona izingqalasizinda ezakhiwayo endaweni, esingabala kuzo izindlu zokulala, amahhotela nezindlu zokuphumula. Imigwaqo amapaki, izinkundla zemidlalo enhlobonhlobo, izitolo zokudla, izigcinamagugu, iziqiwu kanye nezikhungo zokukhangisa. Konke lokhu kwenzelwa ukuthi izivakashi zikwazi ukwenelisa izidingo zazo. Ukwakhiwa kwalezi zingqalasizinda kuvule amathuba omsebenzi kumalunga amaningi omphakathi wasebaQulusini.

Izikhungo zemvelo endaweni yasebaQulusini ilezi: iThala, ihlathi laseNgome, iNtinginono kanye nendawo yakwaManzayashisa. Izikhungo zokongiwa kwemvelo zivikela futhi ziqikelele ukuthi izilwane zasendle kanye nezimila zasendle zingapheli. Kuvelile futhi ukuthi abantu bayahlukumezeka uma besuswa ezindaweni zabo, bese ziguqulwa zenziwa izikhungo zokongiwa kwemvelo.

Izikhungo zokwakhiwa zona zihlukaniswa ngezinhlobo zazo. Izimayini ezisendaweni yasebaQulusini ilezi: iDundee, iHlobane, iCoronation, iseMalahleni kanye neKangra e-Utrecht. Izimayini zamalahle eyaseHlobane neyaseDundee kugcinwe umlando wazo, kanye nemishini eyayisebenza kuzo kusigcinamagugu saseThalana nesaseFilidi.

Izigcinamagugu ezisendaweni yasebaQulusini ilezi: iThalana, iBloedRivier, iNcome, iSandlwana, iShiyane, uMgungundlovu kanye neFilidi. Mayelana nezigcinamagugu kutholakele ukuthi zigcina umlando namagugu esintu, ziyafundisa ulimi kanye namasiko futhi zivule amathuba omsebenzi emphakathini.

Kukhona nesikhungo sokuthuthukisa umnotho ngokuqeqeshela amakhono okuthiwa 'iThembalethu'. Lesi sikhungo sikhombisile ukuthi ukusebenzisa izandla kungawuxosha umphangazana emphakathini ontulayo. Imisebenzi yezandla eyenziwa lapha ilena; ukuthunga, babumbe izitsha nemihlobiso yobumba, bachome ubuhlalu, baphice obhasikidi, baluke namacansi bese bakha nokhaphethi.

Izikhungo zokuhlunyeleliswa kwezimilo ezikwelabaQulusi, iNcome kanye neWaterval. Ezikhungweni zokuhlumelelisa izimilo kuye kwatholakala ukuthi iziboshwa zinikezwa izeluleko nezifundo ezihlose ukuvuselela unembeza, ukuze zibone amaphutha azo. Futhi zizimisele ukuqala kabusha. Zibuye futhi ziqeqeshwe emakhonweni anhlobonhlobo ukuze uma sebephumile kulezi zikhungo bakwazi ukuzimela nokuziphilisa. Kubuye kwatholakala nobandlululo olucashile kubantu abake baboshwa ngombuzo ofakwa emafomini okucela umsebenzi othi; 'Ngabe uke wagwetshwelwa icala elithize?'

Indawo yasebaQulusini eningi ithathwe izindawo zokulima nokufuya. Ngakho kuye kwatholakala iqhaza elibanjwe ngezolimo kule ndawo ekuthuthukiseni umnotho kanye nasekuthuthukiseni ezokuvakasha. Lokhu kutholakele emva kokuhlaziya ucwaningo mayelana nezolimo.

Kutholakele ukuthi bonke abalimi bayazithanda izisebenzi ezisenamandla okwenza umsebenzi. Lokhu kusikhumbuza ukuthi abantu abaningi abakhulele emapulazini abafundanga ngoba kwakufanele basebenze epulazini. Lokhu kusinika umbuzo wokuthi abalimi bazokugwema kanjani ukuthi kungaphindi lokhu, kwazise ukuthi noMthethosisekelo umelene nokungafundi kwezingane.

Mayelana nomholo wezisebenzi kuye kwagqama ukuthi kunokungaboni ngasolinye kubalimi nakuba bengathandi ukuthi kucace. Umholo oklanywe nguhulumeni wezisebenzi zasepulazini awubenelisi abalimi, babona kucatshangelwe izisebenzi ngaphezu kwabo, kodwa izisebenzi zona ziyeneliswa uma ziqhathanisa nalokho ekade zikuhola. Abanye abalimi bancama ukuzinciphisa izisebenzi.

Inkinga ekhungethe abalimi mayelana nomholo wezisebenzi, iyefana nenkinga abanayo mayelana nentengo yemikhiqizo. Abalimi bakhombise ukuvuma ukuthi intengo kufanele yamukeleke nakuba kuyindida ukuthi yamukeleka kubani, umlimi noma umthengi. Kungenzeka imenelise umlimi kodwa imkhalise umthengi. Akulula ukuthi umlimi azigwaze ngowakhe ngoba nguyena osuke eklama intengo esukela ezindlekweni zakhe kuze kufike enzuzweni yakhe, ngakho abantu abasengcupheni yokulimala yibo abathengi.

Abalimi ababoni ngasolinye mayelana nokonga umhlabathi ngokushintshashintsha izitshalo. Kubuye kwacaca futhi ukungaboni ngaso linye mayelana nokugwema ukushiswa kwamaqele kanye nezinsalela zezitshalo njengelinye lamasu okongiwa komhlabathi. Abalimi abalivumeli iphuzu lokuthi banisele utshani ukuze busheshe bukhule. Isizathu salokhu ukuthi abalimi bacabanga ukuthi bazowathathaphi amanzi okunisela utshani uma kunesomiso, ngoba ingxaki abasuke bebhene nayo eyokuthola amanzi okuphuzisa imfuyo. Abalimi bayasibona isidingo sokuthola izeluleko kongoti mayelana nezindlela zokuzalanisa nokulondoloza imali, kodwa ingqinamba ukuthi nabo labo ngoti bazodinga ukukhokhelwa imali eshisiwe ngalolo lwazi, lokho kwenza bagcine besabele kude.

Kutholakele futhi ukuthi kunezinkinga ezikhungethe abalimi, lezi zinkinga zikhinyabeza abalimi emsebenzini wabo. Ezinye zalezi zinkinga ilezi; ukuntshontshwa kwemfuyo, isimo esibi sezulu, izinguquko zezombusazwe kanye nokweswela alwazi kubalimi abasafufusa.

Ezolimo zibambe iqhaza elibonakalayo ekuvuleni imboni yemisebenzi kubantu abangasebenzi. Laba bantu bangalima ukuze baziphilise noma baqashwe abalimi emapulazini bazitholele otikana. Lokhu kunciphisa izinga lobugebengu endaweni yabaQulusi, ngaleyo ndlela ezokuvakasha ziyathuthuka. Ezokuvakasha kanye nezolimo zibambisene ekukhuthazeni ukusetshenziswa nokuqikekela ukongiwa komhlabathi, ukuze uhlale njalo unemvundo ungabi lugwadule. Kuye kwagqama ukuthi ulimi lwesiZulu aluthuthuki kwezolimo ezihambisana nohwebo, kodwa luyathuthuka kakhulu kwezolimo eziqhutshelwa ukuziphilisa futhi eziqhutshwa ngenkambiso noma usikompilo lwamaZulu.

5.6. IZINCOMO

Kukhona izincomo eziphakanyiswayo mayelana nokutholakele ocwaningweni. Ekuhleleni izincomo, kuzofike kwethulwe iphuzu noma ingqinamba, bese kulandela isincomo okucatshangwa ukuthi singaxazulula leyo nkinga. Lezi zincomo zibhekiswe kule minyango elandelayo, uMnyango Wemfundo, uMnyango Wezobuciko, amasiko Nezokuvakasha, uMnyango Wezomnotho, uMnyango Wezokuhlunyeleliswa Kwezimilo, uMnyango Wezemhlaba, uMnyango Wemvelo Nezolimo.

5.6.1. UKWAKHIWA KWESIKHUMBUZO SOMUZI WASEBAQULUSINI.

Umuzi osemqoka njengomuzi wasebaQulusini akukho lutho oluyisikhumbuzo sawo. Kuyathokozisa ukuthi umasipala wasebaQulusini uwubuyisile umlando wale ndawo ngokuthi igama lishintshe kwelithi 'Vryheid' liye kwelithi abaQulusi. Singeyinyathele ngezinyawo nemisebenzi emihle ebhukwini lokukhangisa ngale ndawo lapho kwendlalwa khona umlando wale ndawo kafushane. Kulo mlendo kuyavela ukuthi iNkosazana uMkabayi kaJama uyena owasebukhosini bukaZulu owahlala kule ndawo. INkosazana uMkabayi kaJama uyena owayezizwa equlusile ngokuhlala kwakhe kuleli zwe labaQulusi, kwazise wayethunywe iNkosi uMpande ukuthi azongamela amabutho asebaQulusini. INkosazana ngalesi sikhathi yayisingungubo zigebele eweni. Leli gama lokuqulusa lachuma, kwathi namabutho

akhe athi ayizidindi zomtshiki, okwakungutshani obabandile kule ndawo. Lokhu kusiholela egxathwini elilandelayo okufanele lenziwe ukufeza le ndima eseyaliwe.

Isincomo

Bekungakuhle kuvuselelwe lo muzi weNkosazana uMkabayi kaJama osebaQulusini njengoba kwenziwe nasegodlweni seNkosi uDingane uMgungundlovu. Lo muzi ungaba isikhumbuzo saleli qhawekazi, futhi ube isigcinamagugu esigxile osikompilweni lwesizwe samaZulu. Lesi sigcinamagugu futhi singaqhakambisa iqhaza elibanjwa umuntu wesifazane esizweni sakwaZulu, kwazise ukuthi le Nkosazana ineqhaza elibonakalayo eyalibamba ekuqikeleleni ukuthi ubukhosi bakwaZulu busimame noma sebufuna ukushabalala.

5.6.2. ABANSUNDU KUDINGEKA BAHLELELWE IZIFUNDO MAYELANA NEZOKUVAKASHA.

Umphakathi omnyama awazi ukuthi kufanele wenzeni ukuthuthukisa ezokuvakasha. Kuliqiniso ukuthi umphakathi omnyama usadukuza oswini lwenkomo mayelana neqhaza okufanele ulibambe kule mboni yezokuvakasha. Kuyadumaza ukubona abantu basemakhaya bemi eduze nemigwaqo, uma kudlula imoto bakhombe isisu, bacele imali.

Isincomo.

UMnyango Wezokuvakasha kusafanele uhlele izifundo ezizobeka abantu abansundu esithombeni mayelana neqhaza labo kule mboni. Izivakashi zisuke zifuna ukubona ukuthi isizwe sabansundu siphila kanjani, kodwa esikutholayo ukuthi siyizinqibi eziphila ngokukhangezwa. Lokhu kuyisithombe esihlanekezelekile. Umphakathi kufanele uqeqeshwe kahle ukuze ubambe iqhaza elibonakalayo kule mboni ukuze kuthuthuke umnotho, futhi kunciphe ubugebengu.

Kulezo zifundo zokuqeqesha umphakathi kumele umphakathi uqwashiswe mayelana naleli elinye icala lezokuvakasha, eliwukudlondlobala kobugebengu nokudungeka kwamasiko, ukuze umphakathi uhlonyiswe nangezindlela zokunqanda lo mbulalazwe.

5.6.3. UKUHLELELWA KWABANTU IZINDAWO ZOKUHLALA, BAPHUME EMAPULAZINI.

Abantu abahlala epulazini bayahlukumezeka uma besuswa ngenxa yokuthi ipulazi seliguqulwa lenziwa isikhungo sokongiwa kwemvelo. UMnyango Wezemvelo nezokuVakasha ulibonile iphutha elenzeka kuhulumeni wobandlululo lokushiya ngaphandle imiphakathi ezinhlelweni zokuguqulwa kwendawo abahleli kuyo yenziwe isikhungo sokongiwa kwemvelo. Ezokuvakasha nokho azinasandla kubanini bamapulazi abaguqula amapulazi abo bawenze izikhungo zokongiwa kwemvelo. Lokho kubenza bahlukumezeke abantu abahlala epulazini, ngoba uma seliphendulwe lenziwa isiqiwi, kusho ukuthi inhlanzi isishelwe ngamanzi kubona kanye nemfuyo yabo. Abanye basuke kade bengahlali kulelo pulazi kodwa benqamula kulo uma beya edolobheni noma izingane zabo ziya esikoleni kwazise ukuthi izikole ziyingcosana. Uma seliguquliwe laba isiqiwi kusho ukuthi abantu abajikeleze ngendlela ethathelayo uma beya edolobheni, kanti izingane zesikole ziyasiyeka isikole.

Zibaliwe ezinye izindlela abantu abahlukumezeka ngazo emapulazini, behlukunyezwa abanikazi bamapulazi esingabala kuzo ukushaywa ngesihluku, ukuncishwa amanzi, ukunqatshelwa ukuthi bakhe imizi yesitini nokunqatshelwa kwezingane ukuthi zifunde.

Isincomo:

Abantu abaphume emapulazini, babe nezindawo zokuhlala ezingezabo, lapho bengenakuphazanyiswa lutho khona. Uma umnikazi wepulazi efuna abantu abazosebenza epulazini, uyobalanda ngezingqola lapho behlala khona. Uma ebadinga

izinsukwana uzobahlelela yena indawo yokuhlala kodwa bazi ukuthi bezele umsebenzi, imindeni yabo isezindaweni zabo. Lokhu kunganciphisa nenkinga yokuntuleka kwezikole, kwazise ukuthi zonke izikole ziyoqoqana lapho kuhlala khona abantu, hhayi emapulazini ahlukahlukene. Lokhu futhi kungaba yikhambi lokunciphisa isibalo sabantu abangafundile esikhathini esizayo. NoMnyango Wemfundo usungabamba iqhaza elibonakayo ukugqugquzela ukuthi izingane nabantu abadala bafunde, ngoba izobe ingasekho inkinga yokuntuleka kwezikole.

5.6.4. UKUQEQUESHWA KWENTSHA EMAKHONWENI ANHLOBONHLOBO.

Intsha eningi eqeda ibanga leshumi, intula imisebenzi kulapho bengenayo nemali yokuqhubeka nemfundo.

Isincomo

Lokhu kuyinselele eMnyangweni Wezomnotho ukuthi uqeqeshe le ntsha emakhonweni anhlobonhlobo ukuze ikwazi ukuziphilisa. NoMnyango Wezokuvakasha kumele ufundise imiphakathi mayelana neqhaza lawo kule mboni ukuze kuvuleke amathuba omsebenzi nasentsheni. Lokhu kunganciphisa ubugebengu emphakathini, kuphinde kuthuthukise umnotho wendawo ngoba intsha ingasebenza kuzo izindawo zakubo iyeke ukuthuthuleka emadolobheni, iyoba uvanzi khona.

5.6.5. IZIGCINAMAGUGU KUFANELE ZIZIKHANGISE EMPHAKATHINI EZIKUYONA.

Ucwaningo luye lwaveza ukuthi izigcinamagugu zihanjelwa kakhulu ngabantu abasuka emazweni aphesheya kwezilwandle. Abansundu bakuleli bona bayimbijana kakhulu abahambela lezi zikhungo, ngaphandle uma kuyizingane zesikole zihlelelwe nguthisha wazo. Kuye kwagqama futhi ukuthi izigcinamagugu ezinhlanu kweziyisikhombisa ezisebaQulusini ziqukethe umlando wezimpi ezadudulana kule ndawo, ziphinde futhi ziqhakambise usikompilo lwabamhlophe.

Isincomo

Izigcinamagugu kufanele zizikhangise emphakathini ezikuyona, ziwazise umphakathi ngalokho ezikhangisa ngakho. Kumele zazise umphakathi ngeqhaza okufanele ulibambe, ukuze isigcinamagugu sibambisane nomphakathi esiphakathi kwawo, futhi siqhakambise usikompilo lwaleso sizwe. Uma isigcinamagugu sisesizweni samaZulu asiqhakambise usikompilo lwamaZulu. Uma isigcinamagugu sisedolobheni elixube izinhlanga, kungakuhle ukuthi siqhakambise amasiko azo zonke lezo zinhlanga ngendlela elinganayo. Kuyancomeka ukuthi zikhona izikole ezihambela izigcinamagugu, kodwa ziseyingcosana, ngakho kuseyinselelo kuzo futhi izigcinamagugu ukuthumela izikhangisi ezikoleni ezisemphakathini ukuze abafundi bazi ngomlando wendawo yakubo kanye nowesizwe sabo. Ukuvakasha kwezikole kuzigcinamagugu kungathuthukisa kakhulu ulimi nokuziqhenya ngobuzwe namasiko abo abafundi.

5.6.6. IMIZAMO YOKUGWEMA UKUDLONDLOBALA KOBUGEBUGU EMAPULAZINI.

Imizi yabalimi emapulazini iba sehlane nje, kudedangendlale wendawo. Lesi simo senza le mizi ibe isisulu sezigebugu. Emapulazini kudlange ubugebugu obunhlobonhlobo esingabala kubo lokhu: ukweba izitshalo, imfuyo kanye nemikhiqizo yemfuyo; ukuhlukumeza ngobudlova kanye nokubulala ngesihluku. Lokhu kudlondlobala kobugebugu kwenza ukuthi abalimi bangakhululeki, futhi bangayiboni nenzuzo emsebenzini wabo.

Izincomo

Ezikhathini eziningi, uma amasela entshontsha awasebenzi odwa, athola umuntu osebenza kuleyo ndawo khona ezowanika yonke imininingwane, nolwazi abaludingayo ukuze baphumelele kulelo tulo labo lokulelesa. Ukuzama ukugwema

lokhu, abalimi kumele baphathe kahle izisebenzi zabo, ukuze isisebenzi singazami ukulaya umlimi osihlukumezayo ngokulekelela izigebengu zimenzela phansi.

Osomabhizinisi abadayisa inyama ezilaheni, nabo bayimbangela yokudlondlobala kwalo mkhuba wokwebiwa kwemfuyo. Kuzodingeka ukuthi osomabhizinisi abadayisa ezilaheni baphenye kabanzi uma umuntu edayisa izinkomo ngenani eliphansi kakhulu, ukuze bangazitholi sebesenkingeni yokuboshwa. Siyazi khona ukuthi kulukhuni ukukwenza lokhu, ngoba nabo basuke bejabulela inzuzo abazoyithola.

Amaphoyisa nawo kudingeka athungathe izigebengu ezintshontshile azibophe, abuye abophe nalabo abadayiselwe izinkomo zenani eliphansi. Imvamisa into yokwebiwa idayiswa ngenani eliphansi, kwazise isuke iyilahle elishisayo, nalo oyidayisayo ejahe ukuthi isheshe isuke esandleni sakhe. Ukuboshwa kwesigebengu kanye nomthengi kuzokwenza umphakathi ucabange kabili ngokuthenga izimpahla zokwebiwa. UMnyango Wezokuvikela Namalungelo esintu kumele ubambisane namaphoyisa ngokuthi unikeze izigebengu izigwebo ezizifanele.

Okunye okungasiza ukuqashwa kwabaqaphi abaningi emapulazini, ukuze bahambahambe bazungeze epulazini. Ukuzungeza kwabo kuzobenza babe seduzane uma kuvela isidingo. Umphakathi ohlala epulazini nawo kudingeka ukhuthazwe ukunqanda ubugebengu ngokuthi ubike ubugebengu obenzeka endaweni. Lokhu kungenziwa ngokuthi ilungu lomphakathi elibike ubugebengu obenzeka endaweni linikezwe umhlomulo.

5.6.7. UKUVIKELWA KWABALIMI ABAMHLOPHE.

Abalimi abamhlophe emapulazini abasakhululekile ngenxa yesimo sombusazwe. Abanye bayawadayisa amapulazi abo ngoba besaba ukuthi bangaze baxoshwe bagcine sebengasazuzi lutho ngezindawo zabo. Lesi esinye sezizathu esenza ukuthi bawaguqule amapulazi abo bawenze izikhungo zokongiwa kwemvelo.

Isincomo.

Kuliqiniso ukuthi iningi labamhlophe lathola izindawo ngokungendlela ngesikhathi sikahulumeni wobandlululo, kodwa bebezisebenzisa kahle lezi zindawo ukuthuthukisa umnotho wendawo. UMnyango Wezemihlaba kufanele ucubungule ngezindawo nabanikazi bazo, ukuze umlimi abe negunya elisemthethweni lokuhlala kuleyo ndawo. Kufanele futhi lo mnyango ube nayo indlela yokuqinisekisa ukuvikeleka kwalabo asebenegunya lomthetho lokuhlala kuleyo ndawo.

5.6.8. UKUHLELELWA KWABALIMI ABANSUNDU IZIFUNDO ZOKUPHATHA UMSEBENZIL

Abantu abamnyama ababuyelwa izindawo abazisebenzisi, lokhu kuyawehlisa umnotho wendawo. Kuliqiniso ukuthi abantu abamnyama behlelwe inhlanhla abebengayilindele, emva kwesikhathi eside begqilazekile, bezazi beyizisebenzi, gwiqiqi, sekufanele kube ibona abaphethe. Le nguquko ngokuphazima kweso idala ukuthi bangazi ukuthi baqale kuphi nalo msebenzi.

Isincomo.

Kudingeka uMnyango Wezolino ubahlelele izifundo ngokushesha zokuphatha lo msebenzi. Enye ingqinamba ukuthi abanye abafundanga nakufunda, okwenza ukuthi bangakwazi ukulandela lezo zifundo. Lokhu kubiza ukuthi uMnyango Wemfundo ugqugquzele imfundo yabadala ehamba namakhono ukuze bakwazi ukwengamela lo msebenzi. Izifundo azidingeki kubanikazi bomsebenzi kuphela, kodwa ziyadingeka nakuzo izisebenzi uqobo. Izisebenzi bekuzithokozisa ukuphathwa ngumlungu noma ezigqilaza, kodwa umuntu omnyama ngisho angaziphatha kahle kanjani, azimboni efanele ukuziphatha. Ngakho abantu abampisholo badinga ukukhuthazwa ukuthi babambisane futhi baxhasane uma befuna impumelelo. Kudingeka bazi ukuthi

akuseyiso isikhathi sokubukelana phansi nokufelana umona lesi, kodwa sekudingeka ukuthi umhlathi owazanayo uhlangane.

5.6.9. UKUVULA AMATHUBA OKUQASHWA KUBANTU ASEBEKE BABOSHA EJELE.

Abantu asebeke bagwetshwa ngamacala athile, akube kusabalula ukuqashwa kwabo uhulumeni. Kunombuzo obuzwa efomini lokufaka isicelo somsebenzi othi 'Ngabe awukaze yini ubandakanyeke ecaleni lobugebengu?' Njengoba umsebenzi uvele umfimfa kuwo wonke umuntu, lo mbuzo wenza ukuthi umuntu ongakaze agwetshwe abe sethubeni elingcono lokuthola umsebenzi kuna lo oseke wagwetshwa. Nakuba iziboshwa zifundiswa amakhono okuziphilisa, kodwa akubo bonke abangakwazi ukungamela umsebenzi wabo, abanye badinga ukuthi baqashwe. Nabo abangawuphatha umsebenzi, kodwa badinga ukuqashwa uma besaphuma ejele ukuze baqokelele imali yokuqala owabo umsebenzi, kwazise namabhangi awasoze aboleka umuntu ophuma ejele isizumbulu semali yokuqala umsebenzi.

Isincomo

UMnyango Wezokuhlunyeleliswa Kwezimilo kufanele ulusukumele lolu daba, ngoba usuke sewenze umsebenzi omuhle kakhulu wokubuyisela umuntu endleleni, kodwa manje akuhlukene nokuthi isigwebo asipheli uma elokhu ekhunjuzwa ukuthi wake wagwetshwa futhi angakwazi ukuthola umsebenzi ngenxa yalokho. Lokhu kubandlululwa okucashile kungaze kube isilingo sokuthi umuntu azithole esebuyela ekwaphuleni umthetho. UMnyango Wezokuhlunyeleliswa kwezimilo kufanele ukuthi uphakamise ukuthi ukhishwe lo mbuzo ngoba uyabandlulula, kanti wona usuke usuwuphothulile umsebenzi wokuqoqa isimilo somuntu. Ngaphezu kwalokho nawo kufanele ukuthi uqale kuqala ukukhombisa ukubethemba laba bantu ngokuthi ubaqashe uma benemfundo namakhono afanele lowo msebenzi.

5.6.10 UKUTSHALWA KOTSHANI LAPHO KWAKUNEZIMAYINI KHONA.

Indawo yasebaQulusini yayibusisekile ngomkhiqizo wamalahle, lokhu awukutshelwa ngumuntu kodwa izinsalela zezimayini yizona ezingubufakazi obuqanda ikhanda balesi simo. Kukhona izindunduma zomhlabathi omnyama osala ngenkathi kumbiwa ilahle. Lezi zindunduma aziwona umfanekiso omuhle emvelweni, futhi zikhuthaza ukuguguleka komhlabathi.

Isincomo.

UMnyango Wezemvelo Nezolimo kufanele uzihlelembe lezi zindunduma, bese utshala utshani obuzomboza umhlabathi ukuze kugwemeke ukuguguleka komhlabathi.

5.7. ISIPHETHO

Lolu cwaningo belucubungula ngeqhaza elibanjwe izindawo zomlando, ezemvelo, nezokwakhiwa ekuthuthukiseni ulimi, umnotho kanye nokuheha izivakashi ezweni labaQulusi. Izindlela ezisetshenziswe ukuqoqa ulwazi kube ukucwaninga imibhalo, ukubheka bukhoma izindawo zomlando, ezemvelo nezokwakhiwa. Kusetshenziswe nezinhla zemibuzo ebibhekiswe kubantu abathile. Ucwaningo luphethe ngokunikeza izincomo ezibheke eminyangweni ehlukahlukene ethintekile kulolu cwaningo.

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ILanga.	19-21	Ncwaba,	2004:	Inkundla engajwayelekile eSandlwana	3
ISolezwe.	21	Ndasa,	2003:	Amalungelo akho emvelo	12
ISolezwe.	28	Mfumfu,	2003:	Phezu komkhona ndlu ensundu.	8
ISolezwe.	20	Nhlolanja,	2004:	Umphakathi uhlukene phakathi ngodaba lweziqwi.	4

ISolezwe.	25	Nhlolanja,	2004:	Umthetho awuqine emapulazini.	8
iSolezwe	2	Nhlolanja/ Ndasa	2004	Luyavuthwa olozokuphepha emapulazini	1
ISolezwe.	24	Ndasa,	2004:	Bakhala ngesihluku seBhunu.	3
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ISENGEZELELO A

QUESTIONNAIRE

I am conducting a research about how farmers in the Vryheid district utilise their farms to increase the economy of that place and how do they keep the soil fertile so that it produce the best harvest. I would be grateful if you could answer these questions for me.

SECTION A.

BIOGRAPHICAL

Kindly answer the following questions by marking the appropriate box with an X.

1. Your age category in years.

1	2	3	4	5	6
Below 30	31 – 35	36 – 40	41 – 45	46 – 50	51 +

2. Gender

2.1 Male	1	
2.2 Female	2	

3. Race

1	2	3
Black	White	Coloured

4. For how long have you been involved in farming?

1		2		3		4		5	
0 - 3		4 - 10		11 - 15		16 - 20		21+	

5. Type of farming

1		2		3	
Crop Farming		Stock Farming		Both crop & stock farming	

6. Settlement of your farm.

1		2	
Next to town		Far away from town	

SECTION B

Kindly answer the following questions by making an X in the appropriate box.

KEY: 4 = Strongly agree

3 = Agree

2 = Less Agree

1 = Disagree

7. The necessary requirements to start the farming business.

7.1	The capital to start the business	1	2	3	4
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7.2	Workers	1	2	3	4
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7.3	Enough place or land	1	2	3	4
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8. The conditions that make the farmer successful

8.1	Weather condition	1	2	3	4
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8.2	Economic condition	1	2	3	4
-----	--------------------	---	---	---	---

9. The necessary expenditure

9.1	The buying of the seeds / stock or both	1	2	3	4
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9.2	The buying of soil fertilisers	1	2	3	4
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9.3	The medicine to immune and nurse both crop and stock	1	2	3	4
-----	--	---	---	---	---

9.4	Buying of tools and machines to carry out the work	1	2	3	4
-----	--	---	---	---	---

9.5	The building of necessary infrastructure	1	2	3	4
-----	--	---	---	---	---

9.6	Acquiring the land	1	2	3	4
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9.7	The payment of the employees	1	2	3	4
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9.8	Transport to transport products to the market	1	2	3	4
-----	---	---	---	---	---

10. What is important about employees.

10.1	There should be both permanent and temporal workers	1	2	3	4
------	---	---	---	---	---

10.2	Employees that are still energetic are preferable	1	2	3	4
------	---	---	---	---	---

10.3	Employees should be treated fairly	1	2	3	4
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10.4	Employees should be given satisfactory salaries and wages	1	2	3	4
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11. What is important about the farming products.

11.1	The products should satisfy the community demands	1	2	3	4
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11.2	Since farmers are competing, the product should be good	1	2	3	4
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11.3	The prices of the products should be reasonable.	1	2	3	4
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12. The concern of conserving the soil.

12.1	Farmer should practise crop rotation	1	2	3	4
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12.2	Farmers should avoid over grazing of pastures	1	2	3	4
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12.3	Farmer should avoid the burning of veld fires or burning crop remains when harvesting	1	2	3	4
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12.4	Farmers should irrigate grass so that it grows faster	1	2	3	4
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12.5	Farmer should allow fields to rest	1	2	3	4
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12.6	Farmers should add soil fertilisers in the soil	1	2	3	4
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13. The learning of safe ways of saving and investing of money.

13.1	The farmers should go to the experts so that they advise him /her about the criteria of borrowing and handling of large sum of money.	1	2	3	4
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13.2	Farmers should get advise on how to save money	1	2	3	4
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13.3	Farmers should get advises on how to invest money.	1	2	3	4
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14. What is important about the land.

14.1	The type of land must be suitable with the type of products to be produced	1	2	3	4
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14.2	Stock or human beings must not over populate the place or land.	1	2	3	4
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15. The products produced and sold by the farmer.

15.1	Farmer produces and sells crops	1	2	3	4
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15.2	Farmer produces and sells stock	1	2	3	4
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15.3	Farmer produces and sells the products from various stocks and crops.	1	2	3	4
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ISENGEZELELO B

UHLA LWEMIBUZO

Ngisembhidlangweni wokwenza ucwaningo maqondana nabalimi abasendaweni yaseFilidi. Ngifisa ukucobelela ulwazi lokuthi abalimi bazisebenzisa kanjani izindawo zabo ukuthuthukisa umnotho endaweni yaseFilidi, baphinde futhi baqikelele ukugcina umhlabathi uvundile ukuze isivuno sabo sihlale sisihle. Ngingathokoza uma ungangisiza ngokuphendula le mibuzo elandelayo.

ISIQEPHU A

IMIBUZO EQONDENE NOMLIMI NENDAWO YAKHE.

Uyacelwa ukuba uphendule le mibuzo ngokubhala isiphambano (X) ebhokisini eliqondene nempendulo oyikhethano.

1. Ubudala bakho ngokweminyaka

1	2		3		4		5		6	
Ngaphansi kuka 30	31 – 35		36 – 40		41 - 45		46 - 50		51 +	

12. Ubulili

2.1 Isilisa	1	
2.2 Isifazane	2	

13. Uhlanga

1		2		3	
Omnyama		Omhlophe		Ikhiladi	

14. Usube ngumlimi iminyaka emingaki?

1	2	3	4	5
0 – 3	4 - 10	11 – 15	16 - 20	21+

15. Uhlobo lwezolimo olwenzayo.

1	2	3
Umlimi wezitshalo	Umlimi wemfuyo	Umlimi wezitshalo nemfuyo.

16. Litholakala kuphi ipulazi lakho?

1	2
Eduze nedolobha	Kude nedolobha

ISIQEPHU B

Kulesi siqephu izimpendulo zihlelwe ngokwamazinga amane, kanje:

- 4 = Ukuvuma kakhulu
 3 = Ukuvuma
 2 = Ukuvuma kancane
 1 = Ukuphika

Uyacelwa ukuthi uphendule le mibuzo ngokubhala isiphambano (X) ebhokisini elimaqondana nezinga ovumelana ngalo nalelo phuzu.

17. Izidingo ezifanele uma uzoqala umsebenzi wezolimo.

7.1	Imali yokuqala umsebenzi	1	2	3	4
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7.2	Izisebenzi	1	2	3	4
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7.3	Indawo eyanele yokwenza umsebenzi.	1	2	3	4
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18. Izimo ezenza umlimi aphumelele.

8.1	Isimo sezulu	1	2	3	4
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8.2	Isimo somnotho	1	2	3	4
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19. Izinto ezidinga umlimi asebenzise imali.

9.1	Ukuthenga izimbewu / imfuyo noma kokubili.	1	2	3	4
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9.2	Ukuthenga izivundisi zomhlabathi.	1	2	3	4
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9.3	Ukuthanga imithi yokugoma imfuyo noma izitshalo.	1	2	3	4
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9.4	Ukuthenga amathuluzi nemishini yokuqhuba umsebenzi.	1	2	3	4
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9.5	Ukwakhiwa kwezindlu ezihambelana nohlobo lokulinywayo noma okufuyiwe.	1	2	3	4
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9.6	Ukukhokhela indawo yokusebenza	1	2	3	4
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9.7	Ukukhokhela izisebenzi.	1	2	3	4
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9.8	Ukukhokhela izinqola ezithwala imikhiqizo esilungele ukudayisa iyiswa emakethe.	1	2	3	4
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20. Ikuphi okusemqoka ngezisebenzi?

10.1	Kufanele kube nezinhlobo ezimbili zezisebenzi, lezo ezisebenza njalonjalo nalezo ezibamba amatoho.	1	2	3	4
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10.2	Izisebenzi akube ilezo ezisenamandla okwenza umsebenzi.	1	2	3	4
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10.3	Izisebenzi kufanele ziphathwe kahle.	1	2	3	4
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10.4	Izisebenzi kufanele zinikwe umaholo owenelisayo	1	2	3	4
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21. Okusemqoka mayelana nemikhiqizo yezolimo.

11.1	Imikhiqizo kufanele yenelise izidingo zomphakathi.	1	2	3	4
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11.2	Imikhiqizo mayibe mihle, kwazise ukuthi abalimi basemncintiswaneni.	1	2	3	4
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11.3	Intengo yemikhiqizo ayemukeleke.	1	2	3	4
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12. Ukuqikelela ukongiwa komhlabathi.

12.1	Abalimi kufanele bashintshanise izitshalo	1	2	3	4
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12.2	Abalimi abakugweme ukuklabisa izinkomo edlelweni buze buqothuke bonke utshani.	1	2	3	4
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12.3	Abalimi abakugweme ukushiswa kwamaqele kanye nokshiswa kwezinsalela zezitshalo uma kuvunwa.	1	2	3	4
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12.4	Abalimi kumele banisele utshani ukuze bukhule masishane	1	2	3	4
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12.5	Abalimi kufanele bayeka amanye amasimu alale.	1	2	3	4
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12.6	Abalimi kufanele bavundise umhlabathi ngokufaka izivundisi emhlabathini.	1	2	3	4
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13. Ukufunda izindlela ezingenangozi zokulondoloza kanye nokuzalanisa imali.

13.1	Abalimi kudingeka baye kongoti abazobeluleka ngezindlela zokuboleka kanye mokuphatha izizumbulu zemali.	1	2	3	4
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13.2	Abalimi kudingeka bathole izeluleko mayelana nokongiwa kwemali	1	2	3	4
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13.3	Abalimi kufanele bathole izeluleko mayelana nokuzalanisa imali.	1	2	3	4
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16. Okusemqoka mayelana nendawo.

14.1	Indawo umlimi anayo ayihambisane nohlobo lomkhiqizo awukhiqizayo wezolimo.	1	2	3	4
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14.2	Imfuyo kanye nabantu akudingeki ukuthi kuminyanise indawo.	1	2	3	4
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17. Imikhiqizo ekhiqizwa futhi idayiswe umlimi.

15.1	Umlimi ukhiqiza futhi adayise izitshalo	1	2	3	4
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15.2	Umlimi ukhiqiza futhi adayise imfuyo.	1	2	3	4
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15.3	Umlimi ukhiqiza futhi adayise imikhiqizo evela ezitshalweni nasemfuyweni.	1	2	3	4
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ISENGEZELELO C**IMIBUZO EQONDISWE KUBANTU ABASEBENZA KUZIGCINAMAGUGU**

1. Ungubani igama lakho nesibongo?
2. Isikhundla osebenza kuso lapha yisiphi?
3. Sewunesikhathi esingakanani usebenza lapha?
4. Qhaza lini olibambile kulesi sigcinamagugu?
5. Kukuphatha kanjani ukufika kwezivakashi lapha?
6. Zingaki izivakashi ezihambela lapha ngosuku?
7. Ngabe zisuke zisuka khona kuleli zwe, noma zisuke zisuka kwamanye amazwe?
8. Uma isivakashi sidinga usizo olungekho kulesi sigcinamagugu wena njengomsebenzi walapha usisiza kanjani?
9. Bunjani ubudlelwane phakathi kwenu njengezisebenzi zalesi sigcinamagugu?
10. Bukhona yini ubudlelwane eninabo nabasebenzi bezinye izigcinamagugu?
11. Wena-ke njengomZulu kukukhulisa kanjani ngokomqondo ukusebenza endaweni efana nalena?
12. Uyasizakala yini umphakathi walapha ngokuba khona kwalesi sigcinamagugu.?
13. Qhaza lini elibanjwe umphakathi ekuthuthukiseni lesi sigcinamagugu?

B IMIBUZO EQONDISWE EZIVAKASHINI

1. Ungubani igama lakho?
2. Usuka kuyiphi indawo?
3. Uyaze kanjani le ndawo oyivakashele? Ngabe wayizwa ngomuntu othize, wafunda ngayo ephepheni noma wezwa ngayo emsakazweni?
4. Uze ngokufunda noma noma uyazivakashela nje ukuzochitha isizungu?
5. Sekingokwesingaki uza lapha kulesi sigcinamagugu, ngabe usazimisele yini ukuphinda uvakashele lapha?
6. Ubathola benjani abasebenzi balapha kulesi sigcinamagugu.
7. Ngabe uluthola ngokwanele yini usizo oze ngalo? (uma ufunda)
8. Ngabe wenelisekile yini ngomlando owuthola lapha, uma kungenjalo yikuphi obona kungabekiwe ngendlela efanele?
9. Yikuphi ongafisa kwenziwe ngcono kulesi sigcinamagugu?
10. Ngokubuka kwakho ibhuku lezivakashi kanye nazo ozifice lapha, ngabantu abavela kuphi (kuleli noma phesheya kwezilwandle)
11. Ucabangani ngeziccinamagugu, kuswelekile yini ukuba zandiswe ezweni