

**INGONYULUKA NGELINGAFELWA NKONYANE  
KWAMHLABUYALINGANA KWELASEMAKHATHINI**

**NGU-**

**NGUBANE CAROLINE NTOMBINGAPHI**

**LWETHULWA UKUFEZA IZIDINGO ZEZIQU**

**ZE-**

**MASTER OF ARTS**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO  
ENYUVESI YAKWAZULU**

**UMELULEKI : USOLWAZI Z.L.M. KHUMALO  
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## ISIFUNGO

Mina, **Caroline Ntombingaphi Ngubane** ngiyafunga ngiyagomela ukuthi lo msebenzi wocwaningo osihloko sithi: **“Ingonyuluka Ngelingafelwa Nkonyane KwaMhlabuyalingana KwelaseMakhathini,”** ucwaningwe yimina. Yonke imithombo yolwazi okuthekelwe kuyo iveziwe ngokusemthethweni. Lo msebenzi awukaze ulethwe kwesinye isizinda semfundo ngenhloso yokuthola iqhuzu.

\_\_\_\_\_  
C.N. Ngubane

Usuku: \_\_\_\_\_

## **UMNIKELO**

Lo msebenzi ngiwunikela kodadewethu ababili uThalitha noMeltha abangisizile ngenkathi ngibhala lolu cwaningo. Ngingeke ngimlibale nomyeni wami uJonathan Ngubane obe negalelo elikhulu ekungikhuthazeni kulo msebenzi. Yize ngingakafiki lapho ufuna ngifike khona, ngithi yima njalo Mbomvu!

## **AMAZWI OKUBONGA**

Ngibonga kakhulu kuSolwazi L.Z.M. Khumalo ngamazwi akhe enkuthazo ukuze ngiphumelele kulo msebenzi wami. Ngiyabonga ngiyanconcoza kuwe Mashobane.

Ngibonga kakhulu nakundodakazi uThuli noThandi abanginike ugqozi lokungilekelela lapho ngicwaninga ngalesi sihloko.

Ngingalibala kanjani ukubonga udadewethu uNonhlanhla Msomi ozikhandle kakhulu echitha isikhathi sakhe engihlelela lo msebenzi. Ngithi lokhu okwenze kimi ukwenze nakwabanye. Ume njalo nesineke sakho nomoya omuhle.

## ISIFINYEZO

Lolu cwaningo luveza ingonyuluka ngelingafelwa nkonyane kwaMhlabuyalingana, umnotho kanye namasiko ale ndawo. Kubuye kubhekwe nemfuyo nokudla okuchuma kule ndawo.

**Isahluko sokuqala** sethula ucwaningo jikelele nezinhlalo zalo. Kulesi sahluko kwethulwa nentshisekelo ekhuthaze ukwenziwa kwalolu cwaningo. Lesi sahluko sethula nezindlela ezisetshenzisiwe ngesikhathi kuqhutshwa lolu cwaningo kanye nemidiyo yocwaningo jikelele. Kubuye kwabukwa nalabo abazohlomula ngokwenziwa kwalolu cwaningo. Lesi sahluko sibe sesethula nohlaka lwezahluke zocwaningo kanye nesiphetho sesahluko sokuqala.

**Isahluko sesibili** sendlala kabanzi ngamagugu atholakala kule ndawo, okuyizintaba, amahlathi kanye nemifula okuyizinto ezigqamisa ubuhle bale ndawo. Izinhlobo zotshani obumila kule ndawo ezilima indawo ebanzi ekuphiliseni abantu bakule ndawo ekwenzeni umsebenzi wezandla. Lesi sahluko sibuye sinabe kabanzi nangezinhlalo zezitshalo ezilinywa endaweni yaseMakhathini ezinjengokotini, ummbila, ubhontshisi, umoba kanye neminye imifino. Izitshalo ezithela ngaphansi komhlabathi njengamazambane, amantongomane, amadumbe kanye nezaqathe nokunye okumila ngaphansi komhlabathi nakho kwethuliwe.

**Isahluko sesithathu** kuchazwa kabanzi ngezithelo eziyizinhlobonhlobo zasendle ezitholakala kule ndawo. Zitholakala nini? Kuphi? Kubhekwe nomsebenzi wazo. Sibheka nokuthi zenza msebenzi muni? Zibasiza kanjani abantu abaphila kule ndawo? Yikuphi okuzuzwa ngabantu bendawo ngalezi zithelo?

**Isahluko sesine** kubhekwe imfuyo echuma kule ndawo nokubaluleka kwayo, ukusetshenziswa kwayo, indlela yokuyikhulisa nokuyinakekela ukuze yande. Kubuye kubhekwe nokuthi inakekelwa kanjani ngezikhathi zezifo ikakhulukazi ebusika. Kubhekwe nomsebenzi wayo, kubhekwe nokuqeqeshwa kwabalimi abafuyayo.

**Isahluko sesihlanu** kwenziwe isihlaziyo, izincomo kanye nesiphetho sawo wonke umsebenzi. Lapha kuphethwa wonke umsebenzi owenziwe. Kubuye kuvezwe nezincomo okumelwe zenziwe.

## SUMMARY

This research demonstrates the core idea of the fertile land of abundance of KwaMhlabuyalingana, economy, culture and values of this area. Furthermore it also looks at how livestock and crops flourish in this area.

**Chapter one** introduces the entire research and its aims. It also introduces the motive behind the research itself. It also gives the research methods used to accomplish the aims of the research and its scope of study generally. It also looks at who is going to benefit out of the research. It also displays the division of chapters and the conclusion of the first chapter.

**Chapter two** widely displays heritage and values found in this area: mountain ranges, indigenous forests and rivers that beautify the area. In addition, it also gives types of grass that easily adapt in the area which assist in curing ailments in people and help them creating jobs through hand crafts. It also tells more about the types of crops that are cultivated in the area of Makhathini like cotton, maize, beans, cane and vegetables etcetera.

**Chapter three** explains more about indigenous fruits which are found in this place. Where and when are found? What are they used for and how people benefit out of these plants.

**Chapter four** deals with livestock. It looks at which livestock that can survive and flourish in this area. How can it be used and its breeding and methods to care for so that it can increase more. How to prevent them from different diseases during winter. Farmers need to be advised and workshop as to how to take care of their livestock.

**Chapter five** deals with the analysis, recommendations and conclusion of the entire research and winding up of the whole work done and recommendations to be taken into consideration.



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## ISAHLUKO SOKUQALA

### 1.0 ISETHULO SOCWANINGO

#### 1.1 Isingeniso

UMvelinqangi wadala umhlaba nakho konke okukuwo. Wabe esehlukanisa indalo yakhe wayibeka ngezindawo zayo njengokuthanda kwakhe. Wayibekela ngisho nemikhawulo engakwazi ukweqa kuyo. Wasihlukanisa isintu nezilwane eziyingozi. Wabapha lezo abazozifuya ukuze baphile ngazo. Wabe esekujabulela lokho.

UGenesis, (1:23) uthi:

UNKulunkulu wazenza izilo zomhlaba ngezinhlobo zazo, nezinkomo ngezinhlobo zazo, nezilwane zonke ezinwabuzelayo emhlabeni ngezinhlobo zazo. UNkulunkulu wabona ukuthi kuhle.

Izwe lakwaMhlabuyalingana nelakwaZulu uMdali ungathi walipha umnotho kwaze kweva. Walihlobisa ngeziqiwu ezinezilwane ezinhlobonhlobo ezidume ngobuhle bazo. Libuye lithathwe njengelidume ngokuba nalezi zilwane ezinhlanu ezinkulukazi. Lezo indlovu, ibhubesi, ingwe, inyathi kanye nobhejane. Le ndawo ibuye ihlobe ngezintaba ezinkulukazi okungathi zelukwe ngobuciko zaba uchungechunge zaseMkhuze noBombo. Zikuqhweba ukude. Uphakela amehlo uze ukhathale. Uthi uma uphonsa amehlo ezansi nazo ukhangwe isithabathaba soMfulakazi uPhongolo. Ongawazi lo mfula uyaye athi ubona ulwandle, kwazise phela kubuye kuntweze nezikebhe kuwona.

Ilanga, (2009:7) lithi:

UPhongolo umfula osuka enhla, eDundee uyongena olwandle ngaseJozini ogwini oluseNyakatho yekwaZulu-Natali. Umphakathi ubukha amanzi ngemiphongolo, wawetha leli gama. Kakulona uPhongolo uMphongolo.

Lesi sithabathaba somfula sithubeleza njalo phakathi kwalezi zintaba kuhle kwemamba yehlathi. Sesiyoze sibuthise ngezansi nedolobha laseJozini. Yilapho wakhe khona idamukazi eliyindlu yezinhlobonhlobo zezilwane eziphila kulo. Leli damu lakhe omkhulu umnotho wakule ndawo. Kulapho okunebhulohokazi elakhiwe ngobukhulu ubuciko lobu yizingcweti ezalandwa kwelaseNtaliyane. Zabe sezidlisela ngekhono lokwenza lo msebenzi.

UClavovic, (2001:5) uthi:

Along the Eastern foot of the Lebombo Mountains in Northern Zululand, lies the Pongolo floodplain, covering over 129km<sup>2</sup>. Before the building of the Pongolopoort dam at Jozini 30 years ago, seasonal floods filled the plains unique series of 89 pans. Now the optimal timing and size of simulated floods is, important for the people, crops, cattle, wildlife and fish.

Lokhu kufakazela ubukhulu balo mfula nomsebenzi owenzayo ezimpilweni zabantu nezezilwane kule ndawo. Ngaphansi kuleli bhuloho kunezivalo ezivalela la manzi. Kuye kuthi ngezikhathi ezithile avulelwe ukuze leli damu liphefumule. Kunezikhathi lapho ligcwala phama khona. Lokhu kwenzeka ngezimvula zentwasahlobo. Lapho-ke abalimi besuka sebethi thokola themba. La manzi aholoba njalo ngomfula. Amanye angena emiseleni eyakhiwe okuyiyona ehloba njalo ize iyophakela odedangendlale bamasimu akule ndawo yaseMakhathini. Umfula uPhongolo wona wehla njalo ngohologo uyozilahla eChwebeni, lona seliyozilahla olwandlekazi eMpumalanga.

Kule ndawo yakwaMhlabuyalingana kuningi okungamagugu. Abantu bakule ndawo bazigqaja kakhulu ngawo ngoba bathi bawathatha ezandleni zoyisemkhulu.

UGcumisa noNtombela, (1993:5) bathi:

Ubugagu bemvelo yezwe lawokhokho kithina kumikhakha miningi. Akukho kuyona okungeligugu kithi. Akuyona imidondoshiya yezilwane ezinjengezindlovu nezihlahla eziyizemazema okunomlando wobugugu kithi. Ngisho nesilwane

esincane esingangegundane, nesimila esincanyana esingangensulansula kuyigugu kithi. Inyoni endiza ibhakuza emkhathini, inyoka ehuluzela emhlabathini, ixoxo elixokozelayo lixoxoma emaxhaphozini, isinambuzane esinwabuzelayo nenhlanzi etshuzayo emanzini ngamagugu akithi.

Kunamahlathi emvelo agudla ugu njalo ukusuka eNingizimu nesimangaliso esidume izwe lonke ngokuheha izivakashi zakuleli nezakwamanye amazwe. Nawo la mahlathi anomlando othile wesizwe sakwaMhlabuyalingana. Lapha singabala ihlathi laseNgwavuma elihlonishwa kakhulu ngoba kunedlinza leNkosi uDingane. Mumva nje sekuyaye kugujwe khona nemikhosi ethile yesizwe eze ifake ngisho Umkhosi Womhlanga. Amaxhaphozi atholakala kule ndawo ayingxenye yomnotho wayo. Izinhlobonhlobo zotshani ezimila kula maxhaphozi nazo zingumnotho walo leli zwe lakwaNgwanase.

UManzini, (2009) uthi:

La maxhaphozi anika abantu bakule ndawo utshani obuyigugu kakhulu. Angumondli wezintandane. Kuwona la maxhaphozi abantu abasika utshani bokufulela izindlu. Abakukhokheli mali lokhu. Lobu tshani abafulela ngabo uhlanga, insikane kanye nesiqunga. Umuntu uyakwazi ukwakha indlu emba eqolo mahhala. Umuntu uzigawulela izigxobo nezintingo aphice indlu yakhe qede ayifulele ngohlanga noma ngensikane. Abesimame abaningi babo abafelokazi baziphilisa ngomsebenzi wezandla. Okwabo ukusika nje incema nekhwani baluke amacansi bawadayise. Abanye sebaze badlondlobala ngawo belu umsebenzi wezandla.

Abantu bakule ndawo sebonile ukuthi umcebo awukho emadolobheni kuphela. Sebawuletha ngisho emakhaya. Emigwaqeni emikhulu yakule ndawo uthola izindawo zokuthengisa imisebenzi yezandla zithe chithi saka. Kulapho okuheheka khona ngisho izivakashi zakulo lonkana elengabadi, ngokunjalo nezakwamanye amazwe.

Okubuye kuliqhakambise kakhulu leli zwe ubuhle nomnotho otholakala kule ndawo yakwaMhlabuyalingana. Kuneminye imifula emikhulu enjengoSibhayi kanye

noSuthu oluze lungenele eMozambique neminye imifula emikhulukazi engenela olwandlekazi. Le mifula ivama ukuheha abathandi bemijaho yezikebhe. Uyaye uzibone zidweba kuhle kwemfundamakhela emanzini. Nabantweza emoyeni ngokusamabhanoyi ayizambulela nabo basuke bengazibekile phansi bevimbanise ngomsindo. Umgwaqo omkhulu ophakathi kwelaseNingizimu Afrika neMozambique nawo uthathe elikhulu igxathu ekuheheni izivakashi kule ndawo. Lokhu kwenziwa ubuhlobo obakhiwe phakathi kwala mazwe omabili, ikakhulukazi kwezomnotho. Lo mgwaqo udabula edolobheni eManguzi.

I-Partners in Development, (2009:53) ithi:

The Maputo Development Corridor links South Africa's industrialised regions of Gauteng and Mpumalanga through a system of road, rail border posts port and terminal facilities to the Mozambique Capital of Maputo. As a result, a host of industrial and commercial opportunities have been facilitated by the project.

Lo mgwaqo wenza kubelula ukuthi izivakashi zize ngobuningi bazo zizoncintisana kule mifula. Ngenxa yokuthi abantu bakule ndawo baphiwe ukuhlakanipha, kuhambe kwahamba babona ukuthi bangakwazi ukuziphilisa ngale mifula. Kule mifula engenela olwandlekazi, abantu bazakhela izibayana khona phakathi emanzini. Ngokujwayelekile izibaya zakhelwa imfuyo emakhaya. Lezi-ke abazakha emanzini azifani nalezi ezakhiwa emakhaya. Zakhiwa ngobuciko obuthile. Ngaleyo ndlela basuke becupha izinhlanzi. Zinhlanzi zingena kulezi zibayana ezakhiwe. Bona sebezoziciba ngemicibisholo yabo, bazifake emigodleni yabo. Le ndlela yabo yokudoba ibanika enkulu inzuzo. Bondla imindeni yabo babuye bazithengise futhi.

UClavovic, (2001:105) uthi:

Lake Makhawula is renowned for its extensive network of palisade fish kraals. These kraals, which have remained relatively unchanged in living memory, are used to trap fish in the shallow, clear waters of the lake. Each kraal consists of a guide fence that curves towards a fish trap that allows the fish easy entry but not escape. Fish moving through channel are guided into the trap

owner. Owners of the kraal are usually handed down through the generations.

Abanikazi balezi zibaya sebazithatha njengefa lezi zibaya. Abanye sebevule ngisho amabhizinisi ezinhlanzi ezidayisayo khona eManguzi. Inhlanzi iyisidlo esibalulekile kule ndawo. Sithathwa njengenyama enempilo ukudlula olunye uhlobo lwenyama. UMnyango Wezempilo nawo uyayincoma inhlanzi kunenyama ebomvu empilweni yomuntu. Lokhu kwenziwa nayikuthi izinhlanzi azilunywa amakhizane. Aziyi futhi zona edibheni kodwa ungeke uzwe ukuthi ziphethwe amatele. Kule ndawo kukekuba nezinhlanzi ezike ziqhamuke njengezinkumbi olwandlekazi, luzikhafulele ngaphandle. Lapho abantu sebeyozitapela izinhlanzi wena owabona abantwana bakwa-Israel betapa imana.

Akuzona zodwa izinhlanzi ezidotshwayo kule ndawo. Amashelebisi kanye nemibokwane ngezinye zezinhlanzi abazidlayo ezitholakala kuyo le mifula engenela olwandlekazi. Le ndawo ihlobe ngobuhle bemvelo,inezihlahla ezinhle kakhulu. Izihlahla ezitholakala kule ndawo akuzona ezomthunzi nje kuphela. Zibuye zibanike izinkuni, amakhambi kanye nezithelo zemvelo. Abafana babuye bacuphe khona izinyoni, abanye bazicothela ngezihlilingi ngaphansi kwazo izihlahla lezi. Nabo abafana laba abazingeli noma iziphi izinyoni. Bayazazi ezidliwayo nezingadliwa. Umkhuhlu isihlahla esithandwa kakhulu kule ndawo. Lesi isihlahla esiba nethunzi elihle nelipholile ehlobo. Nezinyoka ezifana nemamba eluhlaza ziyathanda nazo ukucasha emacembeni awo aluhlaza. Izithelo zawo ziwukudla okumnandi nokusemqoka kule ndawo. Inyanga kaZibandlela yilapho izithelo zawo sezivuthwe tebhu. Ngesikhathi sokuvuthwa kwezinkuhlu okunye ukudla kuyabhuntsha.

UTembe, (2009) uthi:

Izinkuhlu isidlo esinawo wonke umsoco wemvelo. Izinkuhlu zithi uma sezivuthiwe sezibomvu zikhiwe esihlahleni. Zihlutshwa kahle bese zicwiliswa emanzini. Zibekwa elangeni ukuze zinyante kahle. Uma sezithambe zathi tubu, zibe sezibondwa zihlanganiswe nobhatata ophekwe wasuswa amakhasi. Uba usugaywa ube inhlama ecolisakele ukuze kuthi uma usuwudla unganglangani nezigaxa zikabhatata. Izinhlamvu



zikhishwa ngesikhathi zidliwa. Ungeke usinike esingaboni.

Ngesikhathi sokuvuthwa kwezinkuhlu abantu bakule ndawo ababi nkamunkamu ngokudla okuthengwa ezitolo. Nemali yabo iyongeka ngalesi sikhathi ngoba akubizi mali ukwenza izinkuhlu. Ubhatata, amaselwa, amathanga kanye namabhece bakuthatha emasimini abo. Lesi sidlo sezinkuhlu sinamafutha aso emvelo angenabuthi empilweni yabantu. Awanjengawo lawa atholakala enyameni yezilwane abanga izifo. Okunye ukudla abakudlayo kumbandakanya uhlobo lwamahewu angandile kuleli lonkana. Lolu hlobo lwamahewu luphuzwa ngisho ingane encelayo imbala ngoba anawo wonke umsoco. Okuhle kakhulu ngempilo yabantu bakule ndawo ukuthi impilo yabo ayincikile kakhulu ekudleni okuthengwa ezitolo ngoba bazikhiqizela bona ngokuzilimela.

UJobe, (2010) uthi:

Ukwenza la mahewu akubizi mali. Uthatha umbila wakho nje uwugqule. Wele amakhoba bese uwucwilisa ngamanzi afudumele izinsuku ezimbili. Uba usuwacwenga la manzi bese uwugqula ngokwesibili usuthambe tubu. Uhlungwa kahle ngesiqabetho kusale impuphu ecolisakele wena owabona ufulawa. Le mpuphu isizobuye idluliselwe etsheni lapho isizogaywa icoliseke kahle kuhle kwencumbe. Isizophekwa-ke le nhlama bese ipholiswa kahle qede ivutshelwe. Kusuke kungemcimbi kule ndawo uma engekho la mahewu. Abasuka bewaphuza okokuqala abahlali bengabuzi ukuthi hlobo luni lwamahewu lolu? Lokhu bakushiswa ukuthi ehla esiphundu kanti futhi ayahlala esiswini.

Iningi labantu bakule ndawo libonakala lisenamandla. Abasheshi ukuguga. Amakhehla akhona ubona ngezimpunga nje ukuthi iminyaka isihambile kodwa asangqabashiya esina uma kuyimicimbi ethile yendawo. Awabi onguboziyeweni nje. Yibo kanye abantu abadala abasanamathele kakhulu ekwenzeni lokhu kudla. Okunye ukudla kwabo okuyigugu kakhulu amantongomane. Okwenza amakinati abe yigugu kangaka, yindlela abawasebenzisa ngawo. Bawasebenzisa kuso sonke isidlo abasiphekayo. Adliwa esemanzi noma omile. Ayagaywa enziwe umhluzi. Asikho isidingo sesishebo. Bawafake enyameni, emifinweni, esitanjini nakunoma yikuphi

ukudla abakuphekayo. Nawo amantongomane lawa baye bawancome ngokuthi anamafutha emvelo angenazifo.

Uma kuyimicimbi ethile njengokulobola nje, ibhodwe eliphekelwa umkhongi linongwa ngawo amakinati lawa. Uba esenikezwa lona njengomphako wendlela njengoba esuke ezocela isihlobo esihle.

## **1.2 Izinhlalo zocwaningo**

Lolu cwaningo luhlose ukuheha abantu bakwezinye izindawo ukuba bazi ngale ndawo. Bazi nempilo yabantu bakule ndawo nosikompilo lwabo. Baluhloniphe. Lokhu kungakhuphula nezinga lempilo ngasemakhaya. Kungehlisa nezinga labantu abathi bangafunda bese beshiya ukwakha emakhaya, baqome ukuthutheleka emadolobheni. Kungabuye kwehlise nezinga lobuphofu ngoba emakhaya kuningi ukudla abangakuthengi ngenxa yokuthi bayazilimela. Nabo laba bantu abaya emadolobheni banazo izaba abazibekayo ngoba umlomo ishoba lokuziphungela.

UNsele, (2010) uthi:

Into eyenza abantu ukuba bathutheleke emadolobheni ingenxa yezidingo zabo ezingafezeki uma wakhe emakhaya. Izinto eziyingqalasizinda njengemigwaqo, ugesi, akukabikhona kwamanye amakhaya. Lokhu kwenza ukuthi bashiye emakhaya baye lapho intuthuko ivele isikhona. Abanye bathi ingoba amathuba emisebenzi awekho ezindaweni zasemakhaya.

Lolu cwaningo luhlose ukuchukuluza laba bantu asebabababhunguka ukuthi bazikhumbule izindawo ezisemakhaya. Babuye bazosebenzisa ulwazi abaluthola emadolobheni emakhaya ukuze bathuthekise izindawo zangakubo. Enye inhloso yalolu cwaningo ukuheha izivakashi eziqhamuka kwamanye amazwe neziqhamuka kwezinye izindawo ezakhele leli.

Izivakashi ziza kuleli ngenhloso yokuzijabulisa nokukhipha isithukuthezi. Izakhamuzi zona zisuke zihlomula ngemali ngoba lezi zivakashi zikhokhela indawo

yokulala zibuye zithenge nemikhiqizo yakuleli eyenziwa abantu bendawo. Ziningi kakhulu izinto eziheha izivakashi lapha kwaMhlabuyalingana. Singabala iziqiwu ezidumile ezisuka eMkhuze zize ziyothi ngci eNdumo. INdumo idume kakhulu ngezindlovu. Ibuye ibe nodukathole wamahlathi emvelo adonsa amehlo ezivakashi ikakhulukazi lezo ezithanda imvelo.

UBrett noHeese, (2008:54) bathi:

Tembe Elephant Park is on the ancient Ivory Route between Mozambique and the Zulu Kingdom. The Tembe people always were custodians of that route. Today they are custodians not of the discredited ivory trade but of eco-tourism – they proudly show to visitors the elephant that are so much part of their heritage, and whose continued survival depends so much on the conservation ethic.

Khona lapho eNdumo kubuye kube namachibi angenela emfulenikazi uSuthu olubuye luhlukanise elaseMozambique nelaseNingizimu Afrika. Izivakashi nazo ziyathanda ukuzontweza kule mifula. Ezinye izivakashi zisuke zifuna ukubona izilwane eziphila emanzini njengezingwenya, izimvubu kanye nezinye. Ezinye izivakashi zisuke zenza ucwaningo ngezilwane eziphila kule ndawo egudla ugu ezingatholakali kwezinye izindawo.

Lolu cwaningo luhlose nokunxenxa labo abaphethe ezokuvakasha ukuze bayithuthukise le ndawo, basize nalabo abanamakhono ekwenzeni imisebenzi yezandla, bathuthukise namakhono abo. Imboni yezokuvakasha inomthelela omkhulu kuleli zwe ekusimamiseni umnotho walo.

UVan Zyl nabanye, (2007:252) bathi:

Tourism plays a vital role in the world economy. It is the largest and fastest growing industry in many countries. Tourism has a market impact on economic growth, employment, foreign currency earnings and economic stability. Tourism is now the world's largest generator of jobs.

Lokhu kusho ukuthi uma le ndawo ingaxhaswa abezokuvakasha, kungathuthukiswa indawo ngoba izivakashi zishiya imali engumnotho ongacina usuthuthukisa nomnotho wezwe lakithi. Lolu cwaningo luhlose ukunxenxa oSomabhizinisi ukuba beze kule ndawo ukuzosungula amathuba emisebenzi. Njengoba le ndawo inomnotho oheha izivakashi, oSomabhizinisi bangasiza ekufakeni izimali ukuze kuthuthukiswe ezamasiko ngokuthi kwakhiwe izikhungo ezigcina amagugu akuleli zwe lakwaMhlabuyalingana. Bangasiza futhi ekuxhaseni ngokwakha izikhungo zokuthengisa imisebenzi yezandla esesimweni esihle.

Baningi abantu abanamakhono okwenza imisebenzi yezandla abagcina sebedidekile ngoba bengazi ukuthi bazozithengisa kuphi. Lokhu kuyalehlisa kakhulu izinga labantu abaswelayo kule ndawo. OSomabhizinisi bangasiza futhi ngokuthi bakhe amahhotela kule ndawo. Ngaleyo ndlela kungadaleka namathuba emisebenzi kwizakhamuzi. OSomabhizinisi bangasiza nasekukhipheni imifundaze kulabo bafundi abathanda ukuqhuba izifundo zabo emkhakheni wezokuvakasha nasekugcineni imvelo. Bangasiza futhi ekuthuthukiseni abantwana abancane ekuthungatheni amakhono abo emidlalweni eyenziwa kule ndawo njengokucula, ukuhaya, ukusina kanye neminye imicimbi eyenziwayo endaweni.

Kungasiza ukuthi laba bantwana bakwazi ukudlulisela lolu lwazi ezivakashini, lubuye lushicilelwe phansi ukuze ludluliselwe esizukulwaneni esizayo. Lolu cwaningo luhlose ukuba lukhumbuze abantu bakule ndawo ukuthi bazazi ukuthi babaluleke kanjani. Lokhu kwenza futhi ukuba bangazenyazi noma ngabe bakuphi, bangazibukeli phansi.

Lolu cwaningo luzosiza ekutheni abantu bakule ndawo bakwazi ukwamukela abantu abavela kwamanye amazwe babaphathe kahle. Lolu cwaningo luhlose ukukhuthaza abantu bakule ndawo ukuba bakwazi ukusebenzisa izandla zabo ukuze baziphilise. Lokhu kunokwenza ukuba balithande izwe labo. Uma bezisebenzela bona bazokwazi futhi ukuzithuthukisa bona. Ngokusebenzisa izandla zabo ngenxa yomnotho wemvelo kule ndawo, maningi namakhono acashile angavela ukuze athuthukiswe. Bheka nje ngoba baningi kakhulu abantu bakule ndawo abanamakhono okubaza. Babaza wena zingqoko, magovu, zinkezo kanye nemifanekiso yezinhlobonhlobo

zezilwane ezitholakala kule ndawo. Leli khono lolwazi lokubaza akusiyona into yamanje. Lisuka kude kokhokho bethu. Yukhondolo.

UNyembezi noNxumalo, (1966:43) bathi:

Akulona iqiniso ukuthi abantu bakudala njengoba babengafundile, kungekho namishini namisebenzi eholelwayo phakathi kwabo babengamavila, bengenzi lutho. Abesilisa babebaza. Kodwa lapho kubazwa izinto okungezona izinduku, kwakuvamisa ukuba kube nabantu abathile abanesandla esibusekayo ekubazeni izimpahla ezifana nezinkezo, izingqoko, nezigqiki njalonjalo.

Kukhona nabanekhono lokuthi bakuqophe bakukhiphe unjengoba unjalo. Ungafunga ukuthi bakufundela ukubaza kanti akunjalo. Lolu cwaningo luzokwenza ukuba abantu babone ukuthi imali ikhona ekusebenziseni izandla. Lokhu kukhuthaza isizwe esikhuthele esikwaziyo ukuzimela, esinganciki kwezinye izizwe ezizibona zihlakaniphile, zibahlakaniphile zibasuse endaweni yabo ngoba zibona umnotho abahlezi phezu kwawo bengawusebenzisi.

Ucwaningo luhlose ukuheha uHulumeni ukuba anikele ngoxhaso kule ndawo yakwaMhlabuyalingana. Njengoba leli zwe lidume kakhulu ngezolimo esigodini saseMakhathini, uHulumeni angasiza kakhulu ekuthuthukiseni nezolimo. Angasiza futhi ekuthumeleni ochwepheshe bemikhakha eyahlukene ukuba bafundise abantu. Singaphawula nje ekubaqeqesheni emkhakheni wokongiwa kwemvelo, kwezolimo, kwezokuvakasha nasekwakheni. Ukonga imvelo kuzobasiza kakhulu ekutheni bangadikibali nasekufundiseni abantwana babo ekutheni bangadicileli phansi lokhu okungamagugu abo. Lokhu kungambandakanya ukucekela phansi kwamahlathi emvelo. Izihlahla ziyasiza kakhulu ekukhipheni umoya esiwudingayo isintu kanye nezilwane. Lokhu kuzosiza ngisho izinyanga uma zifuna amakhambi esintu. Bafundiswe ukuthi isihlahla basixebule basishiye siphila, bangasibulali ngokusigawula sonke.

Okunye okubalulekile ngezihlahla kule ndawo ukubamba iziphapho ezinamandla ezivamisa ukucekela phansi imizi yabantu. Lokhu kwenziwa ngukuthi imizi yakule

ndawo yakhiwa phakathi emahlathini. Iziphepho ezinamandla yinto abayizwa ngendaba. Ngisho iziphepho lezi okuthiwa zihamba nenkanyamba azivamisile. Uma kwenzeka kuba amaqabuqabu nje. Umningi inyoka okunenkololo yokuthi ihamba nesiphepho.

UMsimang, (1975:157) uthi:

Umningi lona kuthiwa unamakhanda ayisikhombisa. Kuthiwa omncane uba namakhanda amabili, abanye bawubiza ngokuthi inkanyamba. Kuthiwa uhlala ezizibeni ezijulile. KwaZulu wawusezizibeni zoThukela noMzinyathi neminye imifula. Kuthiwa lapho ukhona kubonakala ngokukhanya kwezibani.

UHulumeni angasiza futhi ekufundiseni abantu ekugwemeni imililo yequbulo evamise ukubakhona ngezikhathi zasebusika. Angabuye asize futhi ngokuthi angenelele ekutheni iziqiwu ezakhele le ndawo zenze iminikelo ethile emphakathini ukuze le ndawo ithuthuke. Olunye usizo olungenziwa uHulumeni ukuxhasa le ndawo ngengqalasizinda. Lokhu kuzokwenza ukuba imigwaqo yakule ndawo ilungiswe ukuze kubelula nakwizivakashi ukuba zifinyelele kalula kule ndawo ecebe nangezinhlobo zezithelo zasendle, nabesifazane asebekwazi ukwenza imikhiqizo ethile ngalezi zithelo ezitholakala ezihlahleni zasendle. Singabala ujamu abawukhiqiza ngamaganu bese bewudayisa khona endaweni.

Abanye bakhiqiza ngamabhece. Akusekho lokhu ukuthi ibhece libe elesijingi kuphela. Ibhece into ebiyaye izisalele nje ensimini ngoba kuthiwa isijingi sakhona sibanga isilungulelo. Akusenjalo manje, itshe ligaya ngomunye umhlathi. Uma utshale amabhece ubokwazi ukuthi ucebile. Amakhabe nawo akuseyikho ukuthi adlelwa ukuzipholisa uma ubuya emasimini kodwa nawo sebenza omnandi ujamu lo. Amabhece namakhabe yisona sitshalo esivuma kakhulu kule ndawo ngoba sithanda kakhulu endaweni engumhlabathi.

Lo mkhiqizo wabo ngabe usukhulile waze wanabela nakulo lonke leli uma uHulumeni engabaxhasa. Bangagcina sebenezimboni zokukhiqiza le mikhiqizo. Indawo yakwaMhlabuyalingana ivunywa kakhulu ngamantongomane, bangagcina

sebetshala amantongomane amaningi abangaziphilisa ngawo babuye bathengise ngawo.

Lolu cwaningo luhlose ukuba uHulumeni abalekelele ngokubatholela abantu abazobafundisa izindlela ezingcono zokukhiqiza isivuno esikhulu. Nawo belu amakinati bangawagazinga bawadle noma bawathengise njengebhizinisi. Abanye bayawagazinga bese bewasila etsheni bawenze ibhotela lamantongomane.

Izwe lakwaNgwanase libuye lihlobe nangelala, isundu kanye noqalo. Misingi kakhulu imikhiqizo eyenziwa ngelala. Kuze kwabakhona nendawo ebizwa ngokuthi kuseMalaleni. Le ndawo iqanjwe ngobuningi belala elimila khona. Kunabathengi abasuka kude nezwe bezothenga ilala. Cishe yikho kuthiwa uma umuntu efa uyothenga ilala ngoba basuke besuka kude, okunye kwenzeke ukuba abanye bagcine sebefele endleleni bengasafikanga emakhaya abo.

Kukhona ngisho izimboni ezenza imikhiqizo ngoqalo, zizenzele enhle inzuzo. Isundu-ke lona bakhiqiza ngalo imishanelo nokunye. Babuye baligawule bakhongozele amaconsana aphuma kulo benze ngawo injemane. Lobu utshwala obuyigugu kakhulu kule ndawo. Uma uHulumeni engabaxhasa ngokubafundisa indlela yokukhiqiza, kungagcina sekusunguleke izimboni ezinhlobonhlobo. Amathuba amaningi emisebenzi angadaleka. Nobugebengu bungancipha. Naye-ke uHulumeni angasiza ekunikeni abafundi bakule ndawo imifundaze, bakhuthazwe nokuthi uma sebesebenza, basebenzele imiphakathi yabo. Kuye kusuke izinxushunxushu endaweni ukuthi kusuke umuntu wakude ezothatha umsebenzi endaweni bekhona abendawo. Kuhle ukuthi inkankane lidle umsundu wangakubo.

Ucwaningo luhlose ukuheha abaphathi bezemfundo ukuba benze uhlelo lwemfundo oluzohambisana nezidingo zomphakathi wakule ndawo. Lokhu kusho ukuthi izikole zakule ndawo kufanele zandise izifundo zolimo nezokuvakasha. Ngaleyo ndlela abantwana bakule ndawo bangawuthola khona endaweni umsebenzi. Ngaleyo ndlela futhi bayakwazi ukukhula benolwazi ngezolimo. Ebantwaneni kusalindeleke lukhulu ngoba inkunzi isematholeni. Lolu cwaningo luhlose ukuheha bona belu abahleli

bezemfundo ukuba basondeze amakolishi okuqeqesha abafundi kwezolimo endaweni ukuze sande nesibalo sabafundi bendawo abazoba abaluleki kwezolimo.

Lolu cwaningo luhlose ukukhuthaza intsha esikhula kulesi sikhathi kule ndawo ukuthi nayo ifunde ukudla kwesiZulu okudliwa kule ndawo ngoba kunempilo, akunazo izifo futhi kwenza umuntu onge. Ukudla kwamanje iningi lakho kutshalwa ngomanyolo nangesikhuthazakhaba ukuze kusheshe kuvuthwe. Le ndlela yokutshala yenza ukuba kukhiqizwe ukudla okuningi ngesikhathi esifushane. Lokhu kudla-ke kudala izifo egazini lomuntu. Intsha yamanje ayisakuthandi ukudla komdabu kodwa isincamela ukuthenga ukudla okuthengwa kuvuthiwe ezitolo, ongazi ukuthi kwakuphekwe nini. Bawolela zonke izibiliboco lezi ezishayisa inhliziyo. Uma umnika isijingi akasilokothi, uzishaya isifuba ngokuthi akayidli yena into ebhedayo.

Lolu cwaningo luhlose ukukhuthaza labo abangumnsinsi wokuzimilela kule ndawo ukuba bazigqaje ngendawo yabo, bangayibukeli phansi baze bayishiye baye emadolobheni ngoba bethi iphansi kakhulu. Kulula kwabanye ukuba bayishiye baye edolobheni ngoba sebefundile bebona bengasakufanele ukuhlala kuyo.

### **1.3 Inkuthazo yocwaningo**

Lolu cwaningo lukhuthazwe ukubona abantu bakwezinye izindawo beyibukela phansi le ndawo. Lokhu kubonakala ngokuthi umuntu osuka kule ndawo athathwe njengomuntu ongazi lutho. Yingakho uthola abanye sebezishintsha ngisho izibongo zabo ukuze kungabonakali ukuthi basuka kule ndawo. Okunye okwenza lokhu ukuthi le ndawo yakhelene nomngcele waseMozambique ngakho abantu bakhona banomthelela wolimi olukhulunywa khona. Iningi labo likhuluma isiTsonga. Ngakho bagcina sebebizwa ngamaThonga. Abanye abathandi ukubizwa ngamaThonga. Yingakho begcina bezifihla ukuthi baqhamuka kule ndawo. Basekhona-ke nokho abantu abasazenyeka ngobuzwe babo, abafisa sengathi ngabe bazalelwa eThekwini noma eGoli. Yikho lokhu okwenza abanye abantu bakwaMhlabuyalingana bazenyeze uma sebehlangene nabantu bakwezinye izindawo.



Okunye okukhuthaze lolu cwaningo ukubona izifundiswa zakule ndawo ziyishiya ziya esilungwini ngoba le ndawo iphansi kakhulu. Zikhetha ukuyonqwabelana khona esilungwini. Abanye baze bakhipe izimali ezinkulu bethenga iziza ezincane bebe beshiya odedangendlale emakhaya abazishiyelwa ngobabamkhulu babo. Le ndawo ithi ibiza kanjalo belu ibe ingenayo ngisho indawo yokulima le. Awukwazi ngisho ukutshala kodwa lokhu ngesikhathi sokutshala. Bona njalo basuke bethi bafuna inkululeko kanti ilapho bezikinatela khona. Imizi le seyaphenduka amajele. Ihlale ihluthulelwe ngisho emini ngoba unghahlala ungukudla kwezinswelaboya. Nemithetho yakhona idida uSathane. Ungeke wenze noma yini oyithandayo ungazange uyocela imvume. Ungeke nje khona uphise utshwala, uhlabe nesilwane ubize izihlobo kuzobuswa. Ungalokotha? Ungazibona usuvallelwe endlini emnyama, uze ukhishwe ngesizumbulu semali.

Edolobheni ngisho isilwane sinelungelo. Uze uzisole ukuthi kade wenzani. Abanye njalo bagcina sebethenge izindlu ezincane ngayo belu imali enkulu. Uma unjalo benomndeni omkhulu sebezopakishana kuhle okwezinti zikamentshisi ebhokisini lazo. Abakuboni bona lokho njengokuhlukumezeka kodwa bajatshuliswa nje ukuthi banomuzi edolobheni. Lolu cwaningo lukhuthazwe ukubona abantu beshiya umbuso wokwakha emakhaya lapho ungalali khona ungalanga uma uphelelwe ugesi.

Emakhaya zihlale zikhona izinkuni namalongwe. Uma ungenamali, uzibasela wona ngaphandle kokukhokha ngisho isenti lodwa leli. Emakhaya intombi ekhuthela ibonakala ngokuthwala umnyaba wezinkuni. Nazo izinkuni lezi ezekhethelo. Akusiyona nje imfukumfuku egcwalisa umlotha ezaleni. Zinalo lonke ulwazi lwezinkuni ezithezwayo nezingathezwa.

UGcumisa noNtombela, (1993:56) bathi:

Abafana namantombazana babefunda ukwehlukanisa imithi egawulwayo nokukhetha izinduku zayo kanye naleyo ezinduku zayo zazingaphathwa. Babefunda ukwehlukanisa imithi ezinkuni zayo zibaswayo naleyo enezinkuni ezingabaswa.

Emakhaya akekho nomuntu okuhlekayo ngoba baningi abawubasayo futhi intuthu yiyona ekukhombisayo ukuthi kunomuzi lapho ngoba imizi yakhona yakhiwe emahlathini. Endaweni yaseMakhathini khona asikho isikhathi sonyaka lapho kungalinywa khona. Ubusika nehlobo khona kuyefana. Umuntu ulima ngokwamandla akhe. Kusala ivila kuphela. Lolu cwaningo luqonde ukunqanda labo abashiya indawo yabo baye kuleyo esivele ithuthukile esikhundleni sokuthuthukisa eyabo.

Lolu cwaningo lukhuthazwe nangokubona abanye abantu bakule ndawo behlezi besonge izandla ezweni elinothe kangaka. Kule ndawo ungakwazi ukuziphilisa ngokuya emfuleni uzisikele ikhwani, uluke umthangala wamacansi uwathengise. Ziningi izinhlobo zotshani eziyigugu kule ndawo. Lobu tshani bubaluleke ngenxa yomsebenzi obuwendzayo. Sebuzo baba ingxenye yempilo yabo ngoba bathembele kubona.

UDilley, (2002:15) uthi:

Many traditional South Africa cultures rely heavily on plants as a natural resource. Plants are used as food for animals and people and medicine to treat illness. They are used to make soap, waterlight baskets, mats, bracelets, anklets, belts, everyday clothing, costumes for initiation, roofs, walls, doors, strings, rope, fishingnets, animal traps and much more. Many different kinds of plants are used including grass, reeds, palms, and creepers. Different parts of plants are used for different purposes.

Sekuze kwabakhona ngisho amabhasi ahamba kule ndawo elibangise edolobheni eThekwini. Athatha abadayisi bamacansi nezikhwama zamalala neminye imisebenzi yezandla. Yonke le misebenzi yenziwa ngotshani lapho kusuka abathengi abasuka kulo lonke leli bezothenga. Abanye bathengela ukuyodayisa. Ngenxa yomcebo otholakala emsebenzini yezandla, sekubhukule ngisho abesilisa nabo abazibekile phansi. Ubafica ngasemigwaqeni bethengisa ngemisebenzi yabo yezandla. Badayisa wena zingqoko, izixembe, amagovu okugqula ukudla nemithi. Abanye babaza imifanekiso yezilwane kanye nezinyoni.

Abanye besilisa sebangena emshungwini wabesifazane abasika incema, ikhwani, induli, uqumbe, imizi kanye nezinye izinhlobo zotshani bokwelukwa. Abanye bayithatha ingalukiwe bayithengise ezindaweni lapho kungekho khona imifula enalobu tshani. Abanye bathatha le misebenzi yabo yezandla bayoyidayisa ezindalini njengakwaNongoma eMona lapho kuvamise khona ukuthengisa ngemfuyo yenani eliphansi. Lokhu kusho ukuthi uma abantu bakule ndawo bengabhukula, bangakwazi ukuziphilisa ngaphandle kokusonga izandla bathi umsebenzi awutholakali. Bakhona obathola behlezi dekle besonge izandla besola uHulumeni bethi akabenzeli lutho.

Abakhutheleyo abalindi uHulumeni. Abanye baziphilisa ngokuthengisa izinkuni. Bayaye bazicande bazibeke izinqwatshana eceleni kwemigwaqo ukuze abathengi abahamba ngezimoto bazibone. Nabo laba bathengisi bahlomula kakhulu ngoba baningi abavakashi abathutheleka kule ndawo. Basuke belibangise olwandle lwaseSodwana. Lezi zinkuni basuke bezokosa ngazo inyama.

Ucwaningo lukhuthazwe ukubona abaxhasi bengayinakile le ndawo ukuba bayixhase. Ziningi izinhlobo zikaHulumeni okubhekeke ukuba ziyixhase le ndawo. Umnyango othinteka kakhulu uMnyango Wezolimo, uMnyango Wezokuvakasha. Le minyango ingasiza ukuba yelule isandla ekuxhaseni le ndawo ikakhulukazi ekubanikeni ulwazi. Le ndawo icebe ngemifula namaxhaphozi nje, baningi nabantu asebelahlekelwe izimpilo zabo. Abanye baya kule mifula ngenhloso yokuzodoba izinhlanzi nokuzicupha, bangabe besabuyela ekhaya, babanjwa izingwenya. Ababe besakwazi ukuphunyuka ezinzawini zalesi silo. Ingani abakwazi ngisho ukuhlamba lokhu. Abantwana nabo babanjwa izingwenya uma besekwaluseni bethi bayabhukuda. Abanye zibabamba bethi bazozikhela amanzi.

Lezi zingwenya azigcini ngokubamba abantu kodwa zidlulela ngisho emfuyweni esuke izoziphuzela amanzi. Abanye kuthi uma beyozisikela ikhwani noma incema, bazithele lapho izimvubu zifihle khona amankonyane azo. Izimvubu lezi zala ukhasha, azifuni lutho eduze namathole azo. Lokho kusuke kusho ukufa kodwa kulowo muntu odlula ngakhona. Akusindi lutho kulezi zinzawu zamazinyo azo. Ikunqamula ube izitokwe. Abanye njalo babulawa izinyoka eziyingozi, ezinye zazo

inhlwathi, izimfezi nezinye ezihlala emanzini njengomonya. Abantu bangafundiswa ngobungozi balezi zilwane, bangagwema ukungena noma kanjani kulezi ziziba.

Okunye okukhuthaze lolu cwaningo ukubona abantu bakithi benganakile ukuvakashela lezi zindawo zasemakhaya ukuze babone ubuhle bazo. Sekuze kwaba umkhuba nje ukuthi uma kukhulunywa ngezivakashi kusuke kushiwo kubantu abaNhlophe. Abantu basemakhaya baqoma ukuvakashela izindawo ezisesilungwini. Bachitha imali yabo emahhotela abizayo emadolobheni engabe bavakashela izindawo ezisemakhaya. Zikhona nezinye izindawo ezakhiwe ngasolwandle lapho abavakashi bakithi bengachitha khona isizungu ngaphandle kokuya ezindaweni ezisemadolobheni.

Lolu cwaningo lukhuthazwe nangokubona intsha yethu ikakhulukazi labo abasuke befunda ibanga leshumi besezikoleni ezisemakhaya. Uma kufika isikhathi sokuba benzelwe umcimbi wokubavalelisa, baqoma ukuyowenzela emadolobheni. Bafuna nokuyobhukuda olwandle lwasedolobheni eThekwini noma eMandlazi. Uma ubatshela ngolwandle lwaseSodwana noma eKosibay bavele bakuhleke usulu, bakutshela ukuthi abayi ezindaweni eziphuphile bona. Uxakwe nje ukuthi kanti amanzi olwandle awefani yini ngoba wonke awusawoti.

Abagcini lapho kodwa kuyothi noma sebefuna amathuba emisebenzi, bakhethe ukuyofuna khona edolobheni. Abanye njalo baze bajabulele khona ukuba umphuphe wasedolobheni kunokuba owasemakhaya. Omunye njalo uncama ukuba umphuphe walo idolobha noma umsebenzi ukhona emakhaya. Inqobo nje uma kuthiwa uhlala edolobheni.

Lolu cwaningo lukhuthazwe ukubona abantu bakule ndawo beshiya lokhu okungamagugu. Okungokwabo. Bagijimela kokwezizwe ngoba bathi ukuba umuntu wasemakhaya nokuphila impilo yakhona ukuba phansi. Yingakho nalabo asehlala edolobheni bengalubhadi emakhaya ngoba kuthiwa kuphuphile emakhaya. Okunye okukhuthaze lolu cwaningo ukubona abantu bendawo bengakwazi ukuphuma bavakashele indawo abakhe kuyo. Umuntu wazi lelo bala nje akhe kulona njengenhlanzi eyakhelwe isizitshana esincane ilokhu ijikajika lapho.

Uthola kukhona ngisho abangazi izinto ezitholakala endaweni yabo. Kukhona abagcina ngokubona indlovu noma indlulamithi kumabonakude kodwa ebe ezungezwe isiqiwu. Uze anconyelwe ngabanye abantu ubuhle bendawo yakubo nabo okungesibona abendawo kodwa yena ebe engazi lutho. Ziwadla ebhekile. Okufike kudabukise ukubona abantu bezinye izinhlanga ikakhulukazi abaMhlophe, ngesikhathi samaholide ubathola bedonsa izinqola, abanye badonsa izikebhe bezochitha amaholidi kule ndawo. Uthola abendawo sebemi emigwaqeni bencela isithupha, bebuka lolu hide lwezimoto ongathi ziya emngcwabeni kodwa bona bengakaze balubhade kulezo zindawo zokuchitha isizungu kodwa kube kuyindawo yabo.

Abantu bakithi bona ubathola sebeyodala isiminyaminya edolobheni. Abanye njalo ubabona sebekhala bezithulisa sebephucwe izikhwama zabo yizinswelaboya. Bagcina bengasabuboni nobumnandi bokuba sedolobheni. AbaMhlophe bona ungathi bathi saze sayithola intuba yokuya emakhaya. Le ndawo icebe ngobuhle bemvelo, baba bodwa abacaca ezintabeni. Abanye uzwa ngombhongo wezithuthuthu benyuka amagquma. Lapho usuzothola abantu bakithi sebakhe umkhanya bebukela ngenkathi abagibeli bezithuthuthu bedlisela wena owabona isakabuli. Bashiya bekhaxe imilomo.

Lolu cwaningo lukhuthazwe ukubona amagugu akule ndawo engagcinwanga ndawo. Uthola izindawo ezigcina amagugu zisemadolobheni kuphela. Azikho izindawo ezakhiwe ezigcina umlando wesizwe kule ndawo. Yikho lokhu okwenza intsha ikhule ingazi lutho ngomlando wezwe labo. Kule ndawo yakwaMhlabuyalingana kunezinto eziningi ezingumnotho wakule ndawo. Ngenxa yokuthi lezi zinto azigcinwanga ziya ngokushabalala. Lapha singabala imicimbi eyenziwa endaweni njengemishado yesintu, amacece, umemulo neminye imidlalo.

Le micimbi isiya ngokushintsha. Sekuya ngokuya liyehla izinga layo. Umcimbi obamkhulu nohlonishwayo kule ndawo Umcimbi Wobuganu. Babuye bawubize ngokuthi uMgubho Womthayi. Ubakhona minyaka yonke. Lo mgubho uhambelana nokuvuthwa kwamaganu. Amaganu ayisithelo esibaluleke kakhulu kule ndawo ngenxa yemisebenzi yawo. Lo mgubho uhanjelwa izinkumbi zabantu ngisho nezivela

kwamanye amazwe imbala. Muva nje usungenelwa nayiPhalamende lakwaZulu. Usuyaye uwuthole uhanjelwa nanguNdunankulu nezinye izitatanyiswa.

IMaputaland Mirror, (2010:7) ithi:

Iganu libaluleke ngaphezu kokucabanga ezimpilweni zabantu bale ndawo. Buyimpilo egazini ubuganu kodwa imfihlo yalo izitatamongwe eziphuma kulo. Umongo ovela enhlamvini yeganu lapho licandwa. Yizona eziyinjini ezakha ikhaya kubaba. Uma umkhwekazi eze wabanda lezi zimfulwa wazigcwalisa ibhodlela wazithumela kumkhwenyana esilungwini, useyazi naye umkhwenyana ukuthi kusho ukuthini kuye lokho.

Eminye imicimbi esidla ubhedu yimishado yesimanje. Le mishado yenzelwa emahholo nasemasontweni. Ngaleyo ndlela liyancipha igqabho lesizwe ngoba abantu sebethi abasiwo amaqaba bona. Lokhu kuye kumangalise ngoba uma usudlulile umshado, uzwa sebekhala ngezikweletu zokuqasha amahholo. Umshado wesiZulu oba sesigcawini awunazo izindleko. Abantu sebekhipha izimali ezishisiwe beqasha abantu abahlobisayo nabazopheka ukudla. Akusekho lokhu ukuthi inyama ibihlahlelwa ngononina. Amadoda uwathola ethe wathalala edla inhloko. Kanjalo nabesifazane belinde isifuba sabo uma singakhishwanga kahle, abanqeni ukusiduba. Izintombi nazo zithi zisina zibe zazi ukuthi ibele lazo liyeza, kuye njalo ngezigaba zabo.

Uma engagcinwa la magugu, angadluliselwa nasesizukulwaneni esizayo. Singaphela nalesi sizwe esingamalulwane esigijimela izinto zabezizwe. La magugu angagcinwa ngokuthi kwakhiwe izikhungo lapho izodlalelwa khona le midlalo ngezikhathi ezithile. Kufike nabakwezinye izindawo bezobuka ubuhle bamagugu akule ndawo.

Kufikisela umunyu lokhu ngoba kuze kufike abaMhlophe babaqashe laba bantu abanamakhono. Bababeka ezikhungweni zabo ezakhelwe izivakashi. Laba bantu basetshenziselwa ukuheha izivakashi ngokucula, ngokusina nangokubakhombisa amasiko esizwe sakule ndawo. Baholelwa amakinati ngala makhono abo, bese kuthi umnikazi wesikhungo athole isizumbulu semali. Laba bantu basuke futhi bemele amagugu akule ndawo kodwa abantu bendawo abahlomuli lutho. Lokhu

kuyimbangela yokungazi. Ukuba lokhu bekungenzelwa esikhungweni samagugu akule ndawo bekungangenisa enhle imali kubanikazi bendawo. Le mali ibingathuthukisa nendawo ngokwakha izikole zamakhono nemitapo yolwazi. Izivakashi eziliqhamukisa kwamanye amazwe bezingaheheka zishiye izimali kule ndawo.

Lolu cwaningo lukhuthazwe nangokubona abantu bakule ndawo beqinelwa ngezinye izizwe, zibaphuca izindawo zabo ngoba bona bengenawo amandla. Maningi amahhotela asakhiwe ogwini lwemifula yakule ndawo. Abantu bavele basuswe ezindaweni zabo, bakhohliswe ngotikana, bavume ngenxa yendlala. Bona sebezokwakha izithabathaba zamahhotela benze enhle imali nsuku zonke, wena usale uncela isithupha. Okunye okukhuthaze lolu cwaningo ukubona ukucekelwa phansi kwemvelo kule ndawo. Lokhu kwenziwa ukuswela ulwazi lwabantu bakithi. Le ndawo inothe kangaka kwezolimo nangamahlathi emvelo, abantu bakule ndawo basebenzisa kakhulu izihlahla ukuze bakwazi ukuziphilisa. Kule ndawo kukhona imindeni eziphilisa ngokubaza. Laba babazi bagcina sebecekela phansi izihlahla ezithile. Lezi zihlahla nazo zisengozini yokuphela ngoba bazisebenzisa kakhulu.

Kwesinye isikhathi zibulawa nje ngoba kusuke kufuneka izimpande zazo ukwenza amakhambi okwelapha noma imihlobiso. Bazithenga kakhulu-ke laba abangabanikazi bamahhotela nezindawo ezakhelwe izivakashi eziseziqiwini. Ngale ndlela miningi imithi ebulawayo ngoba awuphindi uvuke uma ukhishwe nezimpande zawo. Uma lokhu kucekelwa phansi kwemithi kungavinjwa, ungaba mkhulu umonakalo. Akugcini ngale ndlela ukucekelwa phansi kwezihlahla. Kukhona nalabo abadinga iziqu ezinkulu zezihlahla ukuze babaze imifanekiso emikhulu yabantu. Abanye njalo benza eyezilwane ezinkulu okuthi uma uwubona kube sengathi ubona isilwane uqobo.

Izinyanga nazo azizibekile phansi. Nazo indlela eziziphilisa ngayo ukuxebula amakhambi okwelapha iziguli zazo. Abanye noma bengezona izinyanga kodwa bangabathengisi bamakhambi. Abanye basuke befuna ukwenza izimbiza nakhu phela nezifo zibhuqabhuqa abantu. Nabo-ke bagcina sebezicekela phansi lezi zihlahla. Zigcine ngakho ukuncipha. Lokhu kwenziwa ukuthi akukho migomo namibandela

ebekiwe mayelana nokuxetshulwa kwale mithi. Umuntu uziklamela ngokuthanda kwakhe. Izihlahla azinikwa ithuba lokuthi zike zikhule kahle.

Ukucekelwa phansi kwemvelo akugcini ezihlahleni kodwa kunabela nasezilwaneni. Abadobi nabo ababe besakhetha ukuthi kumele badobe izinhlanzi ezinjani. Abasebenzisa amanetha bawola kwasani. Ngisho ezincane, ababe besazinika ngisho isikhathi sokuthi nazo zande. Lokhu kwenzeka ngisho nakubazingeli. Nabo badla fumuka badla silaza. Babulala ngisho emithi imbala. Enye bayishiyisa ngisho isixhumo sayo imbala. Kukhona nalabo abazingela izindlovu ngoba befuna amazinyo azo. Nabo abanandaba nokubona indlovu idindilizile ngenxa yezinyo layo nje. Bathi bezingela njalo, bebe bengazi nokuthi zizingelwa ngasiphi isikhathi, uma kwenze njani? Abazi nobungozi bazo. Abazi nokuthi uma isisukwe ulaka lwayo ikhalinywa kanjani.

UMsimang, (1975:162) uthi:

Nanxa indlovu ingaqali muntu, uma isiqaliwe iyingozi ukwedlula zonke izilwane ngoba ngamandla asikho esingabambana nayo ngejubane akunyamazane engayishiya. Uma ikuxosha isiphula izihlahla ngombokokazi wayo zisuke phansi nezimpande zazo nenhlabathi yazo ikujukujele ngazo.

Abanye bazingela lezi zinyamazane ngoba befuna izicubu ezithile noma amafutha azo. Lapho-ke nezinyoka ezithile azisali. Inhlwathi ike ibulawelwe amafutha ayo. Ukusika utshani nabo kunawo umthelela ekucekeleni phansi imvelo. Utshani obusemisebeni yemifula obunjengencema, uhlanga, ikhwani nezinye izinhlobo yibona obusekela amanzi ukuba angaguguli umhlabathi ngesikhathi sezimvula ezinkulu ezidala izikhukhula ukuthi ungabikhona umonakalo omkhulu ogwini lomfula. Kukhona nezilwane ezizalela khona amaqanda azo ogwini lomfula. Lapha singabala izingwenya kanye nezimfudu.



ISimangaliso Wetland Park, (2008/9:14) ithi:

Once a year you can see one of nature's many wonders unleashed when about 500 loggerhead and 150 leatherback turtles come ashore to lay their eggs. It has been perhaps 3 or 6 years since the turtle has felt beach sand beneath her half-tonne body. Her stay will be short but by the time she leaves, 100 eggs will be nestled beneath the sand for two months before hatching to recommence this fragile and miraculous cycle.

Lokhu kusho ukuthi uma abantu bengadedelwa nje babe umhlambi kazalusile bangacina bone okuningi. Bona lobu tshani ababusikayo buyindlu yokucasha ezinye izilwane nokudla kwazo futhi. Izimvubu nazo noma zihlala emanzini kodwa ebusuku ziyaphuma zifune ukudla kwazo.

ISimangaliso Wetland Park, (2008/9:3) ithi:

After dark 1200 hippo emerge from Lake St Lucia to eat tonnes of grass from these coastal plains. They can be seen wallowing in the warm lake waters during the day or, at night, lumbering across the darkened landscape in a quest to fill their enormous herbivorous appetites.

Nazo izimvubu zizalela ngaphandle osebeni lwemifula. Ziyingozi kakhulu ngoba azifuni ukuphazanyiswa. Abantu uma bengazi bathuka sebezithela kuzo. Kuchitheke uphoko.

#### **1.4 Indlela yokuqhuba ucwaningo**

Umcwaningi uzolwenzela lolu cwaningo ngokuhambela izakhamuzi zakule ndawo. Kuzocotshelelwana ulwazi ngokufakana imilomo nasebemnkantshubomvu futhi abangumnsinsi wokuzimilela kule ndawo. Abadala bathi indlela ibuzwa kwabaphambili. Yibona futhi omakade ebona laba abazosicobelela egudwini labo bageqe amagula ngalokho abakwaziyo ngale ndawo. Yibona futhi ababubonile ubuhle bale ndawo. Yibona futhi abaziyo ukuthi ngabe lobu buhle busagcinekile yini

noma qha. Abantu bendawo yibona abangavela nekhambi elingaletha isixazululo ukuze la magugu abuyele endaweni yawo.

Umcwaningi uzoqhathanisa oSozilimi bezomdabu, uzophuma engena kuhle kwenyosi emitapweni yolwazi ukuze athake imibono yabo novo lwabo ngale ndawo yakwaMhlabuyalingana. Uzobuye athungathe ulwazi kumaphephandaba nakumaphephabhuku ukuze abone ukuthi wona athini ngale ndawo. Umcwaningi uzobuye avule izindlebe ukuze ezwe ukuthi ingabe bathini abemithombo yezindaba nezintatheli ngalokhu abakushoyo ngale ndawo. Umcwaningi akazukuphutha ukulalela isiteshi somsakazo sendawo: iMaputaland FM esithatha ukusuka nokuhlala kwezinto ezenzeka kule ndawo. Umcwaningi uzobuye avule amehlo ukuze abone izinto eziphuma kumabonakude ezithinta indawo yakwaMhlabuyalingana. Kuzosetshenziswa iziqoqelilwazi ukuze kutholwe ulwazi oluthe thuthu longoti ngale ndawo. Omakhalekhukhwini bazokhala bekhalele lapho kucotshelwana ulwazi ngongoti mayelana nezinto ezitholakala kule ndawo.

Umcwaningi uzobuye afakane imilomo noSomabhizinisi bakule ndawo ukuze ezwe ukuthi bona bangavela naliphi ikhambi ekuxhaseni le ndawo ukuze ithuthuke. Kungabe bona bangawadala kanjani amathuba emisebenzi kule ndawo ukuze kwehliswe izinga lobubha nobugebengu kule ndawo.

Umcwaningi uzobuye ahambele aboMnyango Wezolimo Namahlathi ukuze azizwele mathupha ukuthi yini bona abangakwenza ukuze kusizakale abantu bakule ndawo. Umcwaningi uzobuye axhumane nabeZokongiwa Kwemvelo ukuze ezwe ukuthi qhaza lini yena angalenza ekufundisweni kwabantu ukonga imvelo. Umcwaningi uzobuye ahambele abahleli bezemfundo ukuze azibuzele yena ngohlelo lwemfundo nezifundo okumelwe zifundiswe kakhulu kule ndawo. Okunye ukuthi bangabasiza kanjani laba bantu abangazange bawathole amathuba okufunda.

Umcwaningi uzobuye ahlangele nabaphathi bakule ndawo njengaMakhosi neziNduna namaKhansela ukuze bamcobebele ngolwazi mayelana nale ndawo. Yibona abanolwazi olunzulu ngale ndawo. Yibona futhi abanamandla okuvumela intuthuko kule ndawo. Ekuqaleni kukhona ababekade bemadolonzima ekwamukeleni intuthuko,

ikakhulukazi ugesi. Babenenkolelo yokuthi ugesi ubulala amehlo ezinkomo zabo. Nabakhunkuli nabo babengathandi ngoba besaba ukuthi ugesi uzobabeka obala okwezinqe zesele uma beqhoqhobele izindangala zabo.

Umcwaningi uzobuye ahambele aboMnyango Wezempilo ukuze uzwe ukuthi khambi lini yena angalenza ukuze kusizwe abantu bakule ndawo. Le ndawo idume kakhulu ngesifo sikamalaleveva. Abantu bakule ndawo bakhe emahlathini, akulula ukuba basheshe bathole usizo. Khambi lini bona abangaqhamuka nalo ukuze kusizwe abantu? Umcwaningi uzobuye aziyele yena emicimbini yakule ndawo ukuze aqoqe ulwazi khona. Uzobe akenzanga lutho uma engayanga nakumasipala wendawo ukuze ezwe uvo lwakhe mayelana nale ndawo.

## **1.5 Umklamo wocwaningo**

Lolu cwano luzogxila kakhulu ezintweni ezingumnotho wale ndawo. Luzophinde lubheke kakhulu futhi nosikompilo lwabo. Lolu cwano luzophinde lugxile kakhulu ezinhlotsheni zokudla okudliwa kule ndawo. Umcwaningi uzobuye agxile kakhulu ezindleleni abaziphilisa ngazo abantu bakule ndawo. Uzobuye adingide nezinkinga abahlangabezana nazo mayelana nokuqhuba umsebenzi wabo wezandla.

Ucwano luzobuye luthinte nezinhlaka ezithile zikaHulumeni maqondana nezinto okumele zenziwe nokumele zingenziwa kule ndawo. Lolu cwano luzobuye lwenabele nasezinhlatheni zomkhiqizo owenziwa kakhulu endaweni yaseMakhathini njengengxenye yendawo yakwaMhlabuyalingana. Lolu cwano luzobuye lubheke nezimbangela ezenza ukuba intsha yakule ndawo ishiye emakhaya iye ezindaweni ezisemadolobheni. Ingabe khambi lini elingenziwa ukuze kunqandwe lokhu?

Ucwano luzobuye luthinte nemibono yoSomabhizinisi bakule ndawo mayelana nezinhlelo ezingenziwa ukuze kuthuthukiswe le ndawo. Ucwano aluzokubavalela ngaphandle abezeMfundo ikakhulu izifundiswa zakule ndawo ukuze zibeke uvo lwazo mayelana nokukhuthaza abantu abasha ngezemfundo. Yizona futhi ezizokhipha ingonyuluka yokuthi zona zaphumelela kanjani, zibuye zisichathazele mayelana nokushiya kwazo emakhaya, ziyohlala emadolobheni.

Umcwaningi uzobuye afakane umlomo nabeZemvelo abakhele le ndawo ukuze basho izinkinga abahlangabezana nazo. Nokuthi kunganqandwa kanjani ukucekeleka phansi kwemvelo okukhona kule ndawo. Lolu cwaningo luzobuye lugxile nasohlotsheni lwezokuvakasha oluvamise ukubakhona kule ndawo nezinhliso zalo. Ucwanoingo luzobuye luxhumane namaqembu ezombusazwe akhona kule ndawo ukuthi ingabe wona yini akwenzayo ukusiza umphakathi. Luzobuye lubuke nomthelela wamaqembu ezombusazwe novo lwawo.

## **1.6 Abazohlomula kulolu cwaningo**

Lolu cwaningo luzohlomulisa labo abathanda ukulandela nokugcina amasiko. Abantwana abakhulayo nabo bazosizakala ngolwazi nokubaluleka kwamasiko akule ndawo abakhuliswa ngawo. Nabo bazokwazi ukuthi balidlulisele kubantwana babo. Lolu cwaningo luzobuye luhlomulise labo abanogqozi lokubhala uma befuna ulwazi lwale ndawo kanye nomnotho otholakala khona. Lolu cwaningo luzobuye luhlomulise abafundi bemikhakha eyahlukene ezikoleni nabafundisi bemikhakha eyahlukene ezikoleni. Abafundisa ulimi lwesiZulu bazohlomulisa abantwana ngokuthi babathume kulezi zikhungo uma befuna ulwazi oluthile. Abafundisa isifundo sezomnotho nabo bazohlomula ngokuthola ulwazi kulezi zikhungo. Kuzobasiza ukwazi ukuthi ngabe le ndawo inawo yini umthelela emnothweni wezwe lethu. Abafundisa ezokuvakasha bazohlomula kakhulu njengoba le ndawo iyintandokazi kubavakashi kulo lonkana leli nakwamanye amazwe. Abafundisa ezomlando nabo bazosizakala uma befunda ngomlando wale ndawo. Bazokwazi ukuwuqhathanisa nomlando wakwezinye izindawo. Lolu cwaningo futhi luzokwenza ukuba kubekhona ubudlelwano phakathi kwabafundisi nomphakathi ukuba bazi usikompilo lwabantu abasebenza phakathi kwabo. Lokhu kwenza kubekhona ukuhloniphana phakathi kwabafundisi nabafundi.

Lolu cwaningo luzohlomulisa nezivakashi eziqhamuka kuleli nakwamanye amazwe. Uma izivakashi zifika kule ndawo zithole ukuthi abantu bakule ndawo basawagcina amasiko abo nomnotho wabo nazo zizofisa ukugcina amasiko azo. Okuhle ezikutholile kule ndawo zizokudlulisela ezweni lazo. Uma ziphathwe kahle, zizofisa ukubuya njalo. Lokhu kuzohlomulisa le ndawo ngoba izivakashi zifika zishiye imali.

Lolu cwaningo louzobuye luhlomulise nabezokugcinwa kwemvelo. Lokhu kwenziwa ukuthi bazoba sebezazi izinkinga zabantu bakule ndawo. Bazoba sebazi nokuthi kuphi lapho abangasiza khona. Lokhu kuzokwenza nokuthi lehle izinga lokucekelwa phansi kwemvelo. Lolu cwaningo luzobuye luhlomulise nesizukulwane esizayo ukuze naso sazi ukuthi abantu bakule ndawo babephila kanjani. Lokhu kuzokwenza ukuthi ubuhle bamagugu akule ndawo ahlale egcinekile.

## 1.7 Uhlaka lwezahluko

**Isahluko sokuqala:** Isethulo socwaningo.

**Isahluko sesibili:** Kungani kuthiwe elingafelwa nkonyane?

**Isahluko sesithathu:** Izinhlobo zokudla ezilinywa eMakhathini.

**Isahluko sesine:** Imfuyo echuma kule ndawo.

**Isahluko sesihlanu:** Isihlaziyo, izincomo nesiphetho.

## 1.8 Isiphetho

Kuyancomeka kakhulu ukubona indawo yakwaMhlabuyalingana ithuthuka ngesivini esikhulu. Abantu nabo abasazibekile phansi ukwakha kuyo le ndawo. Belingaziwa ngisho nedolobha kule ndawo. Bekuyizitolwana nje ezimbili ezintathu. Manje usuya emadolobheni amakhulu ngokuthanda. Lonke uhlobo lwesitolo lukhona. Ukuthuthuka kwendawo kusho ukuthi nabantu nabo baya ngokuthola ulwazi olungcono ngendawo abahlala kuyona. Ucwaningo luthole nokuthi abantu bokufika nabo banegalelo elihle kakhulu ekuthuthukiseni kwendawo.

Banengi abafike namabhizinisi abo akade engekho kule ndawo. Kuyajabulisa nokubona izinga lemfundo yabadala nalo liyadlondlobala. Banengi asebevuleke amehlo ngobuhle bendawo yakwaNgwanase. Ubuhle bemvelo nabo buya ngokuheha izivakashi ezinigi. Aya ngokwanda amahhotela nezindawo zezivakashi ezakhiwa kuyo le ndawo. Ezinye zakhiwa ezigangeni nje ngenhloso yokuthi umuntu akwazi ukuzivakashela ngenhloso yokukhipha isithukuthezi. Lezi zindawo zakhiwe ezindaweni ezithule cwaka lapho ukwazi ukuzibukela ubuhle bemvelo. Uzilalelelele

umculo omnandi wezinyoni. Lokhu kuhlumelelisa umqondo. Kuyayehlisa nengcindezi egcina isilethe nezifo empilweni yomuntu.

Kulezi zinsuku kwakhiwa ngisho nezindawo eziyizikhungo zokuthuthukisa intsha. Nakho lokhu kunomthelela entuthukweni yakule ndawo. Ukunotha kwalo nakho kunomthelela ekuthuthukeni kwendawo. Izitshalo ezitshalwa kule ndawo zibuye zithengiswe khona. Imali etholakalayo ngokuthengiswa kokudla okulinywa kule ndawo ibuye isetshenziswe khona.

## ISAHLUKO SESIBILI

### 2.0 KUNGANI KUTHIWA KUKWELINGAFELWA NKONYANE?

#### 2.1 Isingeniso

Abantu bakudala babekwazi ukubuka indalo kaMvelinqangi bese beyiqhathanisa nezimo ezithile zempilo. Babethatha isikhathi ukufunda into, bayicwaninge kuhle kwabacwaningi bezinkanyezi. Nakuba babengafundile njengabantu bamanje, umphumela walokho ababekucwaninga wawungashayi phansi. Into babeyifunda ivaliwe. Asikho ngisho isifo ababehluleka ukuselapha nakuba babengakuyelanga esikoleni sokwelapha. Kulesi sikhathi samanje nezifo ungathi nazo ziyabona ukuthi sezinabelaphi abazifundele ngolwazi lwaseNtshonalanga baze bagogoda. Yikho lokhu nazo izifo sezibacela inselele. Izwe lakwaMhlabuyalingana libusisekile kakhulu.

Ukhangwa yizintaba ezikhala amanzi. Kukwelingafelwa nkonyane ngempela lapha. Izintaba nezimfunda zakhona kwembethe utshani obuluhlaza cwe. Lapha ukhangwa yizinyamazane nezimpunzi ezigqanqulayo nezinyoni ezichwayithekayo zichiphatheke ziphinde zidlalisele emagatsheni emithi. Kucwebezela amachibi, imichachazo nezinxanxasi. Iziziba zona ziluhlaza zithule du wesaba ngisho ukwedlula eduze nazo. Ezinye zazo zidume ngokuba ikhaya lomningi nomamlambo. Uma kuthiwa elingafelwa nkonyane basho ngoba liyizwe elinohle elivunywa izitshalo kanye nezihlahla. Imfuyo yona uchibidolo. Ifelwe ngunina. Izwe lakwaMhlabuyalingana lithandwa kakhulu umnyankomo. Lolu hlobo lotshani luthandwa kakhulu izinkomo ngoba buthambile, betshiseka kalula. Izinkomo zakhona zihlala zisuthi zicwebezela wena owabona izimvubu. Amanzi ziwathola emaxhaphozini.

Abanikazi bazo basazishiya emaqeleni zibe umhlambi kazalusile. Kule ndawo awakandi amaqola antshontsha izinkomo. Baze bazibuyise ekhaya ngoba kukhona ezohlatshwa uma kunomsebenzi noma izinkomazi ezisengwayo kuphela. Izinkomazi zizibuyela zona inhlazane ngoba zifuna ukuncelisa amankonyane azo. Ngenxa

yokuthi zidla kahle, lokhu kwenza ukuthi zizale njalo. Amankonyane akhona uwathola etshekula. Ephile saka. Yikho lokhu kuthiwa kukwelingafelwa nkonyane.

UNyembezi noNxumalo, (1966:191) bathi:

Izwe elingafelwa nkonyane, izwe lentokozo  
elinempilo enhle.

Leli zwe aligcini ngokuchumisa izinkomo kuphela kodwa nezimbuzi nazo uthola zithe chithi saka emafusini. Izimbuzi zona azinkamunkamu etshanini kodwa zithanda kakhulu iminqawe. Nazo izimbuzi ziyashesha ukwanda ngoba uma zikuthandile zizala kabili okanye kathathu ngonyaka. Ezinye zizala amaphahla. Kunabantu abasuka izindawo ngezindawo bezothenga izimbuzi kule ndawo. Abanye basuke bezithengela ukuzithengisa. Izimbuzi lezi sekwathi nhlo yizona okuphahlwa ngazo, kwenziwe ngazo nemisebenzi. Yikhona lokhu okwenza abantu bathi ukukhala kwahlula imbuzi ngoKhisimuzi. Lesi sisho sisukela ekutheni imisebenzi ivamise ukwenziwa kakhulu ngaso lesi sikhathi abantu abaningi abasebenzayo besemakhaya bebuyele uKhisimuzi.

Ukungafelwa nkonyane lokhu akubhekisiwe emfuyweni kuphela kodwa nezilwane zasendle nazo zichuma kakhulu. Isimo sezulu naso siyayivuma le ndawo. Yingakho nje uthola inodedangendlale beziqiwu. Nazo izilwane zasendle zanda kakhulu. Zivunywa utshani nezinhlobonhlobo zezihlahla ezinde nezimfushane. Ezinye ziba zimfushane zibe nethunzi elindlalekile ukuze izilwane zikhosele kahle ngaphansi kwethunzi lazo. UMasipala wakule ndawo uze ubizwe ngokuthi uMkhanyakude ngenxa yokuthi imikhanyakuthe yizona zihlahla eziningi ezimila kuyo le ndawo. Imikhanyakude lena izihlahla ezingajwayelekile nje yingoba isiqu sakhona sinombala ophaphathekile okhanyayo uwubona ngisho ukude. Isiqu sakhona siyashelala ungafunga ukuthi ugcotshiswa ngezimonyo ezithambisa isikhumba. Ukuqhweba ukude.

Izinyanga zona ziyawuxebula zisebenzise amaxolo azo ukuthaka imithi yazo zenze nezimbiza kanye nobulawu.



UFakude, (2010) uthi:

Umkhanyakude uyisihlahla esihlonishwa kakhulu ngenxa yekhambi lawo. Izinyanga ziwusebenzisa kakhulu ekuthakeni umuthi wenhlanhla. Njengoba unesiqu esiphaphatheke njengesikhumba soMlungu nje, kunenkolelo yokuthi uma usebenzisa imbiza ethakwe ngawo uba nenhlanhla yokuthandwa ngaBelungu. Uqashwa phakathi kwabaningi.

Kunabantu asebeqale amabhizinisi abo ngawo belu amaxolo omkhanyakude. Bawaxebula qede bawahlohle emasakeni, bawalayishe ebhasini kude kude eThekwini lapho eyothengiswa khona. Baye bawathengisele oSokhemisi abathengisa ngamakhambi esiNtu. Okunye okufike kugqamise le ndawo ukuthi kusekhona izimbewu ezingasatholakali kwezinye izindawo. Abanye abantu bagcina ngokuzwa ngendaba ukuthi kwakukhona uphoko. Kule ndawo lusatshalwa uphoko. Balusebenzisa kakhulu uma benza amahewu ommbila. Uphoko lwenza amahewu abe nombala obukeka kahle futhi ohehayo. Lunombala onsundu othi awube mnyama. Uma luchithekile awukwazi ukulubutha ngenxa yokuthi izinhlamvu zakhona zincane kakhulu. Yikho lokhu kuyaye kuthiwe uma into yonakele, kuthiwe kuchitheke uphoko. Kusekhona nenye imbewu engasatholakali ezindaweni eziningi okuthiwa ungawothi. Nawo unezinhlamvana ezithi azifane nezamabele nawo unsundu ngombala.

UVumase, (2010) uthi:

Unyawothi yisitshalo esingatholakali kwezinye izindawo. Okwenza ukuthi le mbewu ingapheli lapha ukuthi le ndawo incikene kakhulu nezwe laseMozambique. Abantu bakhona kulula ukuthi bawele umngcele bezothengisa ngezimpahla zezwe labo eManguzi. Nazo izimbewu zitholakala kanjalo.

Unyawothi wona wenza izinhlobonhlobo zokudla okumnandi. Ziyaphekwa izinhlamvana zawo njengombila wezinkobe noma ziphothulwe etsheni zibe umcaba kwenziwe amasi. Uma uthanda uwugaya wenze isinkwa sokuvuba amasi noma umbhantshi wamaviyo noma amahlala. Ngesikhathi sasehlobo yisona sidlo esidla

ubhedu kule ndawo. Nawo unyawothi uyasetshenziswa ekuphiseni utshwala noma amahewu. Lesi sitshalo sithandwa kakhulu izinyoni uma sesivuthwa. Ubona ngezintaki namajubantendele esethi amdokwe amabele avuthiwe ehlanzeni ukuthi usulungile.

## **2.2 Amagugu atholakala endaweni yakwaMhlabuyalingana**

Uma kukhulunywa ngendawo esagcina amagugu kusuke kushiwo indawo yakwaMhlabuyalingana. Lawa magugu ambandakanya imifula, amaxhaphozi, izintaba, iziqiwu, izilwane zasendle ezinkulu nezincane, amahlathi emvelo, imfuyo, ezolimo, ukudla, imisebenzi yezandla, imvunulo nokunye. Okufike kugqame kakhulu ukuthi la magugu asagcinwa kakhulu kule ndawo. Kusekhona ngisho imicimbi eyabe yenziwa okhokho bayo le ndawo okunamanje isenziwa.

### **2.2.1 Izintaba nemifula**

Indawo yakwaMhlabuyalingana ayidle ngazintaba eziningi. Yingakho ibizwa ngokuthi uMhlabuyalingana. Leli gama lisuselwa ekutheni le ndawo iyalingana. Uyibona kahle uma ngabe umi esicongweni sezintaba zoBombo. Uma uphonsa amehlo eMpumalanga kuba sengathi ubona isithabathaba solwandle. Abanye bathi kubasengathi kwendlalwe icansi. Izintaba ezithatha kakhulu amehlo abantu izintaba zoBombo nezaseMkhuze. Lezi zintaba zimise okombombo womuntu zihlangene wena owabona iketanga. Izintaba zasoBonjeni zidume kakhulu ngokuba ikhaya lezimbumawa. Lezi zintaba zinamawa nemigede esabisayo. Ugcina ngakho ukuzibukela kude, ungeke ulubhade khona ngoba aluyi olubuyayo. Kukwantaba kayikhonjwa. OSomabhizinisi bakha inxanxathela yamahhotela phansi kwale ntaba eheha izivakashi. Lezi zintaba zesabeka kakhulu, akulula ukuthola umuntu ehamba yedwa nje. Phela ofeleba ubathola bezicanasela nje nezijwana zabo.

UJobe, (2010) uthi:

Uma wenyuka le ntaba wedlula ejikeni elinewakazi elibizwa ngokuthi uMashayindoda. Uma imoto ike yagingqikela khona ayitakulwa. Kunendiza ehlaleda

ukutakula abantu abasindile noma izidumbu kuphela. Aluyi olubuyayo khona. Uma uqeda ukwenyuka uMashayindoda uzithela kwelinye iwakazi elibizwa ngokuthi yikwanyon' ibizumuntu.

Lezi zintaba zisho ngamatshekazi ongathi amaqhugwana akhiwe ngobuciko. Izimfene zona zithanda kakhulu ofezela abatholakala ngaphansi kwala matshe. Esicongweni sale ntaba kuthe chwa isibhedlela sakule ndawo yasoBonjeni okuthiwa iBethesta. Leli gama lalesi sibhedlela lithathelwe eBhayibhelini. IBhethesta kuthiwa umfula okwabe kwehla ingelosi ngezikhathi ezithile ziwuzamazamise. Kuthiwa ogulayo uma eziphose kuqala wedlula abanye, wabe esindiswa esifweni esimphethe noma esingalapheki.

UJohane, 5:2 uthi:

Kukhona-ke eJerusalem ngasesangweni lezimvu ichibi elithiwa ngesiHeberu iBethesda, linemipheme eyisihlanu. Kwakulele kuyo abagulayo abaningi kakhulu, izimpumpithe nezinyonga nabashwabenyayo, belindele ukuzanyazanyiswa kwamanzi. Ngokuba ingelosi yayehla izikhathi ngezikhathi, izamazamisa amanzi, kuthi lowo ongene kuqala emva kokuzanyazanyiswa kwamanzi asinde esifweni sakhe, noma enasifo sini.

Ezinye zezintaba ezinkulu kule ndawo izintaba zaseMkhuze. Nazo ziwuchungechunge wena owabona izintaba zoKhahlamba. Zihamba njalo zize ziyophelela eJozini. Nazo zisebenza omkhulu umsebenzi ekuheheni izivakashi. Ezinye izivakashi zihewwa yilesi sithabathaba somfula uPhongolo. Ogwini lwalo mfula kunoqhibukhowe bamahhotela.

USiyaya, (2010) uthi:

Nakuba abantu bakule ndawo bebengakunakile ukwakha izindlu zokukhoselisa izivakashi. Ukubakhona kwemidlalo yendebe yomhlaba kubavule amehlo abantu balapha. Esicongweni sale ntaba abantu sebakhe amaqhugwane ahlotshiswe kahle. Lokhu sekuzihehile izivakashi eziningi. Kula

maqhugwane kuhlala izintombi nezinsizwa kanye nabantu abadala abakhangisa ngemvunulo egqokwa kule ndawo yoMdabu. Kubuye kukhangiswe nangokudla kwesintu okudliwa kuyo le ndawo.

Umfula uPhongolo wona uchusha phakathi kwalezi zintaba ezimazombezombe. Uholoba njalo uze uyobuthisa ngezansi kwedolobha laseJozini lapho kwakhiwe khona idamukazi elidume ngebhuloho elihle elakhiwa izingcweti zaseNtaliyane. Osebeni lwaleli damukazi nakhona sekwakhiwe inxanxathela yamahhotela. Muva nje sekukhona nezikebhe ezintweza phezu kwalo leli damu. Leli damu liphakela abantu bakule ndawo ngamanzi, abaseduze nabakude. Libuye liphakele namasimu akuyo le ndawo. Odedangendlale bamapulazi akule ndawo aniselwa ngenkasa.

Yikho lokhu okwenza ahlale eluhlaza ubusika nehlobo. Leli damu aligcini ngokuphakela abantu bakule ndawo kuphela kodwa liphakela nezindawo ezikude njengakwaNongoma nakwaHlabisa. Seliyivusile nemizi yabantu ngoba sekukhona ngisho abadobi abangena ngezikebhe badobe. Sekukhona nabathengisi bezinhlanzi ezidotshwa kulo leli damu.

Omunye umfula odumile kule ndawo egudla ugu iChweba laseSimangaliso. Lo mfula wakhiwe inhlanganisela yemifula esuka enhla nezwe. Wona lo mfula uze uyozilahla olwandlekazi eMpumalanga. Lo mfula abantu bakule ndawo bawuthatha njengomcebo wabo omkhulu. Osebeni lwalo mfula kumila izinhlobonhlobo zotshani obuyigugu kubantu bakule ndawo nabasuka kwezinye izindawo eziqhelile. Mingingi imindeni eziphilisa ngalobu tshani. Babodwa abasika utshani bokwakha izindlu. Abanye babusikela ukubuthengisa. Kulezi zinsuku izindlu ezifulelwa ngotshani zihamba phambili, ngisho amahhotela imbala asefulelwa ngabo utshani.

Abantu bakule ndawo bayazi ukuthi imali ayisatholakali ngokuyosebenza emadolobheni kodwa ungazakhela yona. Abanye abantu basuka kude eMsinga nakwaNongoma bezosika incema. Incema olunye uhlobo lotshani lokwenza amacansi nezinye izinhlobonhlobo zezitsha ngisho imihlobiso imbala. Icansi lencema lihlotshiswa kahle ngensonto. Yilona futhi okubekelwa ngalo umamezala nobabezala

uma kuhlanjiswa emshadweni. Icansi lencema lithandwa ngoba liyagezwa uma selingcolile livuke libe lisha.

UNyembezi noNxumalo, (1966:73) bathi:

Incema utshani obude. Imila emifuleni  
nasemaxhaphozini, yenza amacansi aqinile  
nezicephu.

Icansi libuye libaluleke ngoba yilona elibuye lisetshenziswe lapho kufihlwa umuntu ongasekho. Libuye lisetshenziswe nalapho kutshalwa aMakhosi oselwa. Ngisho emingcwabeni yasemadolobheni alisali icansi. Ezinye izinkolo zinenkolelo yokuthi akufanele ukuthi umuntu angcwatshwe ngebhokisi noma ngabe libiza kanjani, liyabulawa isidumbu sibekwe ecansini. Ngenxa yokubaluleka kwayo incema, baningi kakhulu abantu abeza kulo mfula ngoba bezosika yona. Akusiyona yodwa incema esikwa eChwebeni, ikhwani, uqumbe, ibhuma, umhlanga, imizi kanye nezinye izinhlobo zotshani bokweluka. Abaphathi bezokongiwa kweMvelo sebaze babeka umthetho wokuthi incema ayibe nesikhathi esithize esikwa ngaso. Njalo nje ngenyanga kaMbaso iyavulwa abantu bahambe beyosika. Abantu abangena kuleli chibi ukuzosika incema bayakhokhiswa kodwa abendawo abakhokhi lutho ngoba umfula lo usendaweni yabo.

UMchunu, (2010) uthi:

Incema isisize imindeni eminingi. Kunabantwana abafunda emaNyuvesi ngayo belu incema le. Akusabonakali ngisho abafelokazi ngoba abesifazane abasuka ezindaweni ezikude bayisikela ukuthengisela labo abangenayo incema ezindaweni zabo. Abanye benza imithangala yamacansi abawathengisa emadolobheni. Abanye baqashwa yilabo abashadisayo ukuba babalukele amacansi okwembesa. Icansi lencema lilinye nje levile ekhulwini lamarandi.

Ngesikhathi abanye besika incema, abanye basuke besika ikhwani kanti abanye bazisikela uqumbe noma induli. Abanye abantu lobu tshani babusebenzisela ukwenza

imisebenzi yezandla. Abanye sebaziphilisa ngakho ukuthengisa lobu tshani ezikhungweni zokuholela izimpesheni. Akusibo bodwa abesifazane abasika lobu tshani kodwa nabesilisa nabo abasazibekile phansi. Awusekho umsebenzi okuthiwa owesimame wodwa kulesi sikhathi. Abesilisa nabo ubathola beluka imithangala yamacansi beyowathengisa edolobheni eThekwini. Abanye bawathengisa ezindalini njengaseMona kwaNongoma.

UMnguni, (2010) uthi:

Maningi amadoda azithola esengondingasithebeni emva kokuphelelwa umsebenzi. Kugcina sekubhukula amakhosikazi kuphela ukuze axoshe indlala ekhaya. Akusenjalo kulesi sikhathi. Wonke umuntu useyabhukula ukuze izingane ziphile. Ngisho abantwana kule ndawo banemishini yokweluka elingana nabo. Nabo bayakwazi ukuzenzela ukuze bazitholele eyabo imali. Bazithengele abakuthandayo esikoleni.

### **2.2.2 Ilala nesundu**

Izwe lwakwaMhlabuyalingana liphinde linothe kakhulu ngelala nangesundu. Uma uhamba ngomgwaqo omkhulu odabula eManguzi uphikelele eMozambique, ukhangwa izindlwana eziqaqele ngasemgwaqeni. Lezi zindlu ezibukeka njengamaqhukwana zigcina ilala. Leli lala lithengiselwa abantu abasuka ezindaweni ezikude. Bafika ngamaloli amakhulu, balilayishe ligcwale nswi khona, Abanye basuka beqhamuka ezimbonini ezikhiqiza imikhiqizo yazo ngelala. Ilala alisagcini nje ngokwakha izitsha zokugcina ukudla, amavovo nezikhetho nemishanelo. Ilala selenza imihlobiso emihle kakhulu ngisho nezikhwama ezihambisana nengqephu ethile kanye nemihelane kanokusho yasehlobo. Abantu bendawo bona basalisebenzisela ekwakheni imisebenzi enhlobonhlobo.

UNtshangase, (2005:169) uthi:

Abantu bangaphila ngokwakha futhi badayise imisebenzi eyenziwe ngezandla emabhizinisini ezamasiko. Amabhizinisi ezamasiko abalulekile

emnothweni wanoma iliphi izwe. Aveza amathuba emisebenzi. Abamba iqhaza kumkhiqizo odidiyelwe wezwe lethu.

Ilala lona alinayo imigomo ebekiwe ukuthi selingasikwa manje noma livalwe ngoba limila phakathi nemizi awungeni uMnyango Wokongiwa Kwemvelo. Aligcini ngokwenza imisebenzi yezandla kodwa isiqu salo sibuye sigawulwe kukhongozelwe injemane njengesundu. Le njemane yenza utshwala obuthandwa kakhulu kule ndawo. Ilala lithandwa ngoba lenza umkhiqizo ohlala isikhathi eside.

UNyembezi noNxumalo, (1966:73) bathi:

Ilala likhula libe lide nezindwani eziyisixembelezi, limila exhaphozini. Lenza amacansi nezitsha zokugcina ukudla.

Isundu nalo lisetshenziswa kakhulu kule ndawo ekwenzeni imisebenzi yezandla. Nalo lenza imishanelo eqinile nehlala isikhathi eside. Le mishanelo uyithola beyithengisa ngasemigwaqeni yakule ndawo kanti abanye bayenza ibe minigi bayoyithengisa emadolobheni. Abanye bahamba bengena bephuma emizini yaBelungu beyithengisa, ithengwe yonke, babuye belambatha. Le misebenzi ithengwa kakhulu izivakashi ezivela ngisho kwamanye amazwe. Lokhu kwenziwa ukuthi kunomgwaqo omkhulu odabula ezweni labo oya eMaputo. Nalo isundu isiqu salo sigawulwa kahle bese kukhongozelwa injemane. Isundu libuye lithole izithelo ezibizwa ngokuthi ingqayisundu. Lesi sithelo simnandi kakhulu kodwa uma usikha kumele uqaphele izinyoka ngoba nazo zisithanda kabi.

### **2.2.3 Amahlathi**

Le ndawo iphinde inothe kakhulu ngamahlathi. Inamahlathi atshalwayo nalawo okungawemvelo. Lawo okungawemvelo abuye abe yikhaya lezinhlombohlobo zezilwane eziphila kuwo. Amanye asetshenziswa njengeziqiwu. Ihlathi laseNdumo lidume kakhulu njengekhaya lezindlovu nezinye izilwane zehlathi njengesinkwe, izingwe, izimbila nezinye izilwane ezihlala ehlathini. Leli hlathi linesithunzi esesabekayo. Abavamisa ukungena kulona uma befuna imithi. Bathi uma uphakathi

nalo kuyaye kushwaqe izinwele kubesengathi kukhona okubuka ngeso lomkhovu. Bathi lokhu kwenziwa ukuthi kunobabangibone bezinyoka esezaphenduka izindlondlo ngisho nezinhlwathi imbala. Bathi uthola ubuzo lwazo zonke izinhlobo zezinyoka. Kuyasho ukuthi uchakide uhlolile imamba yalukile. Aziphazanyiswa muntu emhlabeni wazo.

Omandunkulu nabo bazifihla khona emini ngoba ebusuku kubona kusuke kusemini. Abantu bakule ndawo basizakala kakhulu kula mahlathi, ikakhulukazi izinyanga zakuyo le ndawo. La mahlathi anezinhlobonhlobo zemithi eyelapha izifo ezahlukene. Inyanga iye ihambe nohlaka lwayo iyozimbela umuthi ngokuthanda kwayo. Abanye abaxebula imithi kusuke kungesibo Abelaphi kodwa basuka bexebulela ukuyothengisa amakhambi kulezi zinyanga ezithengisa emadolobheni. Abanye Abelaphi bendabuko basuka ezindaweni ezikude bezothenga amakhambi kule ndawo. Indawo yakwaMhlabuyalingana idume ngokuba nabakhunkuli kanti akunjalo. Lokhu kwenziwa ukuthi liyaziwa iyeza kule ndawo.

UZikhali, (2010) uthi:

Akusho ukuthi abantu bakule ndawo bangabakhunkuli. Okhokhovula bezinyanga ezitholakala kule ndawo benziwa ukuthi imithi abathola kuyona amakhambi itholakala kalula kanjalo nezikhumba zezilwane kanye nama-futha azo. Lokhu kwenziwa nangokuthi imizi yakhona yakhiwe phakathi kwamahlathi amakhulu.

Amahlathi emvelo anosizo olukhulu kubantu abasebenzisa ukhuni ngenjongo yokwenza umsebenzi wezandla. Ngenxa yokuthi le ndawo inemithi emikhulu, abantu bayakwazi ukusika iziqu zakhona babaze imisebenzi yezandla eyenziwa ngokhuni. Ngaleyo ndlela bayakwazi ukondla imindeni yabo kalula. Kulezi zinsuku kunezikhungo ezithengisa le misebenzi yezandla eyakhiwe ngokhuni. Ababazi babaza imihlobiso yezilwane ezinkulu nezincane. Uma sebeqedile ukusibaza, ungafunga ukuthi inyamazane yangempela kanti isithombe nje esibaziweyo. Yilapho ofike ubone khona amakhono abantu. Nakuyo imisebenzi yezandla kunabantu abasuka ezindaweni ezikude bezothenga lezi zinto ngenhloso yokuzibeka ezindaweni



zabo ezigcina amagugu esizwe. Abanye njalo ngenhloso yokuhlobisa imizi yabo kanti naseZikhungweni Zemfundo bayahlobisa ngazo. Ezinye bahlobisa ngazo ngisho emadolobheni imbala kanti abanye bahlobisa ngazo emapaki.

Kule ndawo kukhona ngisho izihlahla ezinkulu abakwazi ukuzisika benze ngazo izikejana ezigwedlwa ngamaphini abantweza ngazo emanzini uma bedoba noma becupha izinhlanzi ngamanetha. Abanye la mahlathi abasiza ngokugawula imishayo yokwakha izibaya nezibonda zezinsika zezindlu.

UDladla, (2010) uthi:

Umhlabathi wakule ndawo uthambile yingakho abantu bakhona bekhonze ukuzilimela ngezandla. Basebenzisa imithi eqinile uma bakha imiphini yamageja kanye namajoka ezinkabi. Basebenzisa kakhulu umnqawe nembondo ngoba yiyona mithi eqinile. Kule ndawo kusasetshenziswa kakhulu izinkabi nezimbongolo uma kulinywa amasimu. Idingeka kakhulu imithi eqinile ekwenzeni izihlibhi. Kusekhona imizi ebiya imizi yayo ngezixobo zodwa kungangeni ngisho inkukhu.

Kule ndawo kusande abakha izindlu ngokuziphica bese zifulelwa ngotshani. Kuba isiqhimoqhimu somuzi wesintu ohloniphekile. Kuba yilowo nalowo nje ofuna ukuzakhela indlu yesimanje. Akekho olala phandle ngenxa yokweswela imali kasimende nothayela.

Ababazi abagcini ngokubaza imihlobiso kuphela kodwa babuye babaze nezitsha zokhuni njengezixwembe, amagovu abagqula ngawo isitambu namantongomane kanye namathunga. Lezi zinto ziyasetshenziswa emakhaya. Babuye bazithengise bathole imali. Kukhona nalabo abakha amaqhukwana wena ufike uligxumeke nje ekhaya. Babuye babaze lonke uhlobo lwezikhali, izagila, amaqhabanga, imikhonto nokunye. Insizwa uma iya emcimbini ayimane ivathazele nje kodwa uzibona ziphethe amaqhabanga. Ezinye ziphethe amawisa, zizodwa eziphethe izimboko ezihlotshisiwe ukuze zidlise ngazo uma ziviliyela. Izikhali nazo bayazithengisa.

UMabika, (2910) uthi:

Intsha yamanje ayisakwazi ukuzibazela lezi zikhali, ikakhulukazi lena esihlala emadolobheni. Lokhu kwenziwa ukuthi iya ngokuncipha imicimbi yesintu sekwande imicimbi esiyenzelwa emahholo nasemasontweni kuphela.

Amabhungu awasakwazi ngisho ukungcweka lokhu. Ayisaphathwa phela eyokucelana inselele. Izinsizwa bezike zidumelane kushise phansi kungonakalanga lutho. Kwesinye isikhathi zilwele ubhedu olugcina selutholwe ingqwele. Ngenxa yemfundo awusakwazi ngisho ukubona umfana ongumnqolo.

UNyembezi noNxumalo, (1966:28) bathi:

Ubhedu ludliwa yizingqwele. Yilona olulwelwa du. Kuthi ingqwele eyesatshwayo lapha ifuna ezolwa naye noma ehlule omunye obelwa naye, iludle. Engabe kuliwe kakhulu njalo kuphophothwane amakhanda, izingqwele zingabe zisalunuka nobhedu lolo selubhuquzeke emhlabathini, bese luze lucoshwe ngabafana nje.

Oyigwala usecasha ngokuthi akasilo yena iqaba kodwa uma ungamkhuthuza ungathola insabula yommese athi uzivikela ngayo. Abanye ubona kuqumbe imqulu uze uthi ukhubazekile kanti ufihle induku yamagwala. Uma ungake umsukele, angakuchitha ubuchopho. Miningi imidlalo abebeyidlala abafana engasadlalwa manje kodwa abakule ndawo basayidlala. Abanye ubabona behamba bengamaqulu ekuseni ngovivi belandelwa izinja beyozingela amavondo nonogwaja emafusini. Lokhu kuyabasiza abafana ukuba bakhule bezana. Uma kunemicimbi ubezwa kahle sebhayana. Ithi uma insizwa isukuma igiya, ziyithaphuze ezangakubo ngoba ziyayazi. Enye njalo igcina isizilethele ugazi ezintombini. Izintombi nazo zigcina sezilwa zibanga le nsizwa, yona ingazange isho lutho mhlawumbe njalo isinaye umaqondana wayo.

## 2.3 Izinghlobo zezitshalo ezilinywa eMakhathini

Indawo yaseMakhathini nayo ingaphansi kwukwaMhlabuyalingana. Idume njengendawo enothe kakhulu. Isimo sezulu sakhona sivumelana kakhulu nezitshalo. Le ndawo singayifanisa neKhenana laseBhayibhelini okuthiwa liyizwe lobisi nezinyosi. Le ndawo ayinabusika nahlobo ezitshalweni. Zimbalwa kakhulu izitshalo ezingavumi khona. Lapha singabala ukotini, ummbila, ubhontshisi, umoba, amathanga, imifino nezinye izitshalo. Izithelo nazo ziyavuma. Akukhathalekile ukuthi wakhe kuphi nendawo. Kungaba entabeni, ematsheni noma endaweni enodaka. Uma nje ufaka uhlamvu phansi usuke usuqedile. Okufike kuncomeke kakhulu ukuthi lo mhlabathi sewawela ezandleni zabantu abaNsundu bakule ndawo. Uze ungakholwa uma ubona odukathole bamapulazi omoba nommbila ukuthi ngawabantu abaNsundu.

### 2.3.1 Ukotini

Esinye sezivuno esivuma kakhulu kule ndawo ukotini. Okwenza ukuba utshalwe kakhulu ukuthi kukhona nomshini kakotini khona endaweni. Lokhu kwenza ukuthi kubelula ukuthi uma usuvuniwe usheshe ufike emshinini. Kuyasiza futhi ekwehliseni izindleko zokuwuthutha. Ukotini futhi uyisitshalo esisheshayo ukuvuthwa. Sithatha izinyanga ezimbili noma ezintathu. Yikho lokhu okwenza abalimi bakule ndawo basithande kangaka ngoba sisheshe sibanikeze imali.

UMiles, (1980:16) uthi:

Cotton is a vegetable fibre composed mainly of natural cellulose with a thin coating of wax. It is grown for the soft, white downy fibre surrounding the seeds and for the oil within the seed. The cotton fibre grows as a thin, hollow tube, and when ripe, collapses into a thin ribbon twisted about its own axis. Eight to twelve weeks after sowing, the first flowers open.

Ukotini uvama ukuvunwa ebusika. Ikakhulukazi ngamaholidi okuvalwa kwezikole aphakathi nonyaka. Ngaleyo ndlela baningi abantwana besikole abazitholela

amatoho. Bathola otikana bokuzitholela abakudingayo. La matoho ayasiza ekuqoqeni izingane zingabi uvanzi zize zingene nasebugebengwini nasekusebenziseni izidakamizwa. Ukotini ubaluleke kakhulu emkhiqizweni odingwa abantu njengezingubo nokunye.

Akusho ukuthi abantu kufanele basebenze noma bafunde bonke. Inqobo nje uma benezandla nengqondo bangazakhela bona amathuba emisebenzi. Kule ndawo yaseMakhathini nakhona abantu bakhona balibambile iqhaza emnothweni wendawo nowezwe. Bayazi ukuthi umnotho wezwe uyasimamisa uma izwe lihwebelana namanye amazwe. Akekho umuntu ongefaka isandla ukuthuthukisa umnotho ngoba abantu bangatshala izithelo kanye nemifino badayisele labo abasebenza imisebenzi yasezimbonini ezinkulu ezikhiqiza okwehlukile kunalokho okutshalwayo. Kuyaye kuthiwe uma izwe lifadalala umnotho, lokho kwenziwa izakhamizi zakhona ezizithele ngabandayo. UHulumeni kanye noNgqongqoshe bakhe beZolimo uhlabe ikhwela ukuthi abantu bakule ndawo abalimayo abahlangane ukuze abasize. Ngaphandle kokhaso lwemali ubuye abaxhase nangezinsizakusebenza.

UMadondo nabanye, (2001:92) bathi:

Okukhombisa ukuthi eZolimo ziyawuthuthukisa umnotho, ubona nangoHulumeni eveza iziqubulo zeZolimo esinye sazo sithi: 'Phezu komkhono, thatha ezakho zisebenzele umhlabathi.' Ngala mazwi uHulumeni uqonde ukusikhuthaza ukuthi asisebenze umhlabathi.

Okuhle kakhulu ngokutshala ukotini ukuthi wona kawuntshontsheki ngoba kawudliwa kunalezi ezinye izitshalo ezidliwayo. Uma ungakashintshwa embonini, ubonakala sengathi awunamsebenzi walutho.

### **2.3.2 Umbila**

Umbila ngesinye sezitshalo esivuma kakhulu kule ndawo. Yiwona futhi umbila otshalwa kakhulu ngoba uthatha isikhathi esifushane ukuvuthwa. Umbila ubaluleke

ngoba yiwona ongumgogodla wesizwe saseNingizimu Afrika. Ummbila ukhiqiza izinhlobo ezahlukahlukene zokudla kwesizwe. Lokhu ukudla okuyinhliziyi yesizwe.

UMotha, (2005:169) uthi:

Ukudla kuyingxenye ebalulekile kunoma yiliphi isiko. Ukudla kuyehlukana kulelo nalelo zwe. ENingizimu Afrika abantu bakhona badla kakhulu ummbila noma ukudla okukhiqizwe ngommbila, baphinde futhi badle kakhulu inyama. ERussia abantu bakhona badla kakhulu amazambane. Abantu abaseduze kakhulu nolwandle badla kakhulu inhlanzi kunabantu abaphakathi nezwe.

Kule ndawo ummbila utshalwa ngazo zonke izikhathi zonyaka. Okukhuthaza abalimi baseMakhathini ukuthi basizwa inkasa. La manzi adonswa ngemisele eyakhiwe esuka emfuleni uPhongolo. Yikho lokhu okwenza ukuthi izitshalo zabo zihlale ziluhlaza cwe ebusika nasehlobo. Umhlabathi wakule ndawo awukhathali. Ungatshala uhlobo olulodwa lwesitshalo iminyaka ilandelana kodwa kube sengathi uyaqala ukulinywa. Awunakho ukuthi utshale ngomanyolo noma awutshalanga ngawo. Akudingeki ukuthi uze uchithe izimali eziningi ukuze ube nesivuno esihle. Umhlabathi wakule ndawo uhlukene kabili, kukhona obomvu nonsundu. Obomvu uvunde kakhulu kunomnyama. Yibona abakhiqiza kakhulu kuwo ukudla.

Ude Fontaine noLetty, (2006:43) bathi:

Red and brown soils indicate well-carated soil with good drainage conditions. The colour usually comes from particles being coated with iron oxides. If these soils contain a lot of sand they have a weak structure, good drainage, are to fill and are moderately fertile. If these soils have higher clay content, they have a moderate structure, moderate drainage, are moderately easy to fill and have a high fertility status.

Ummbila olinywa lapha eMakhathini awufani nalowo olinywa kwezinye izindawo. Lona yuhlobo lommbila onezikhwebu ezinkulu. Uheha abathengi abasuka ezindaweni ezikude. Abathengi abamenywa kodwa bazifikela bona mathupha

emasimini lapho utshalwa khona. Yibona abathengi abahlonza amasimu asenommbila ovuthiwe. Bazifikela nabantu babo abazowufula. Umnikazi wensimu yena ubala amadazini abawalayishayo kuphela. Ubona ngobuchafachafa bemishini yokubala imali qede bamfumbathise ngezishaqane zemali. Abanye njalo basayina amasheke. UHulumeni naye ubambe elikhulu iqhaza ekubalekeleleni abantu bakule ndawo ngokubanika usizo. Lolu sizo lumbandakanya izimbewu ezahlukene zezitshalo, amathuluzi okutshala njengamageja. Ubuye abaxhase ngokubabiyela amasimu abo njengoba le ndawo ithandwa imfuyo. Akagcinanga lapho kodwa ubuye wabakhela isikhungo esinabeluleki bezolimi abafunde bagogoda kwezolimo namahlathi.

Bayabasiza abalimi abasafufusa ukuba babanikeze izeluleko mayelana nezitshalo ezivumayo kule ndawo. Babuye bahlole nomhlabathi ukuze babone ukuthi ngabe hlobo luni lwesitshalo esivumayo uma sitshalwa kuwo nokuthi bangasebenzisa nhloboni kamanyolo noma isikhuthaza.

UKunene, (2010) uthi:

Imbewu yommbila etshalwa lapha yehlukahlukene. Le ndawo ivunywa yizo zonke izinhlobo zommbila. Ummbila omhlophe nobomvu uvuma kakhulu lapha kanti nalowo oba nezinhlamvu ezincane nawo utshalwa kakhulu. Uhlobo nohlobo lwembewu lufuna ukutshalwa ngendlela yalo. Ummbila wona muhle ngoba udliwa usemanzi noma sewomile. Bayakwazi ukuwuthengisa usemanzi noma sewomile. Yikhona lokhu okwenza abalimi bawo bawuthande ukuwulima njalo. Abakhutheleyo bona indlala yinto abayizwa ngendaba. Abesifazane yibona abawulima kakhulu.

Isivuno sommbila sibamba elikhulu iqhaza kule ndawo ngoba inkulu kakhulu indawo eyabelwe amasimu. Abantu abaningi balima kuyo le ndawo. Kukhona abathengi abathatha ummbila osuwomile bawuthengise ezindaweni ezikude. Abanye basuka bethengela ukutshala kanti abanye basuke befuna nje ukuwusebenzisa. Kunezindawo ezakhele le ndawo ezikhungethwe isomiso. Ummbila otshalwa eMakhathini yiwona obasiza kakhulu, ikakhulukazi endaweni yaseManguzi naseMbazwana. EManguzi

naseMbazwana kuvuma kakhulu izitshalo ezithela phansi komhlabathi njengamantongomane, umdumbula, izindlube, ubhatata kanye namadumbe abizwa ngokuthi upondo. Abantu baseManguzi yibona abathenga lo mmbila ngoba iyona nto abayisebenzisa kakhulu. Bayawugqula benze ngawo isitambu, idokwe elidliwa kule ndawo kanye namahevu. Impuphu abayisebenzisayo yilena abazigqulela yona.

UMbhele nabanye, (2007:37) bathi:

Akufanele sihlupheke size sihleke zinyoni izandla namandla nomqondo kukhona. Inhlabathi nje iyodwa iyayixosha indlala. Kumele sitshale ukuze sidle sibuye sikhiqizele ukudayisa. Kukhona abalamba benodedangendlale bezindawo ngenxa yokuthi izandla sezaphuka zavithizwa wubuvila. Abantu bakule ndawo abahlali basonge izandla nje kodwa benza izinto eziningi ngawo ummbila.

Umbila babuye bawusebenzise kakhulu ekugayeni izinkwa. Abanye lezi zinkwa bazithengisa edolobheni kanti abanye bazithengisa ezikhungweni lapho kuholelwa khona izimpesheni. Zithengwa kakhulu lezi zinkwa kunezasesitolo ngoba abantu balapha bafuyile. Amasi kuba iziphihli. Izinkwa lezi bavuba ngazo amasi. Abangafuyile nabo bathenga amasi asezitolo bavube ngawo. Abanye abathengi bawuthenga usemanzi bawupheke ube yifutho bese bewuthengisa emadolobheni. Abanye basuka emadolobheni akude nabo bawuthengele ukuwupheka bawuthengise. Lo mmbila bawuthenga ngentengo ephansi kubalimi baseMakhathini. Bona babe sebehlomula kakhulu.

Abanye bayawosa emigwaqeni bawuthengise ukuze bathengisele abadlula ngezimoto namabhasi. Yikho lokhu okwenza abantu bakule ndawo bangasweli kakhulu. Abanye sebakhe obhazabhaza bemizi ungafunga ukuthi imizi yezikhulu kanti akunjalo. Abanye bafundisa abantwana babo eZikhungweni Eziphakeme Zemfundo ngakho belu ukutshala ummbila bawuthengise. Abantu bakule ndawo isitambu abasithengi esitolo. Bagqula wona ummbila lo emagovini abo. Ngenxa yokuthi bangabantu abasagcina amasiko, ummbila bawuthatha njengesidlo esibalulekile. Uma usuwomile, bayawubhula bawugcine ezinqolobaneni. Babe sebewupheka baphothule

umcaba wokuvuba amasi noma umbhantshi. Kule ndawo isekhona imizi esasebenzisa upata. Upata lwenziwa yilabo abaluthandayo ngoba asisekho isidingo sokugcina ummbila emgodini ngenxa yokuthi utholakala ubusika nehlobo kule ndawo.

UNyembezi noNxumalo, (1966:14) uthi:

Upata ummbila noma amabele afakwa emgodini osesibayeni uhlale inyanga eyodwa noma zize zibe yishumi nambili. Ummbila noma amabele uma esemgodini kuthiwa yisipata. Uma sekuphekwa iphalishi kuthiwa iphalishi lopata noma isihwala. Elinye igama lesipata isangcobe.

### 2.3.3 Ubhontshisi

Ubhontshisi ngesinye sezitshalo esitshalwa kakhulu kuyo le ndawo. Yisona sitshalo ebesivuma nangaphambi kokuba kubekhona idamu laseJozini okuyilona abandonsa kulo amanzi enkasa. Ubhontshisi awukhethi mhlabathi kule ndawo ukuthi ubomvu noma umnyama. Uthela kakhulu ngisho utshalwe endaweni engamatshe. Amatshe bathi anomso othile esithonjeni sikabhontshisi. Wona awudingi manzi amaningi. Kule ndawo uvuma kakhulu uma utshalwa ngenyanga kaNdasa ngoba awuzifuni izimvula ezinkulu. Ubhontshisi nawo unezinhlalo eziningi zezimbewu njengomzumbe, umadumezinqeni, omncane nawo odliwa useluhlaza ungakabi nanhlamvu. Kule ndawo kuvuma lonke lolu hlaza lukabhontshisi. Kuba kumuntu ukuthi uthanda ukutshala luphi. Ovamise ukuba intandokazi umzumbe. Yiwona odla ubhedu kakhulu. Ngisho nesinedolo sitshala wona. Okwenza ube intandokazi ukuthi awunazo izindleko kakhulu. Uyabekezela. Wona ugcinwa ngokutshalwa nje, asikho isidingo sokuthi uwuhlakule. Ushesha kakhulu ukuthela nokuvuthwa.

Okunye okwenza uthandekwe kubalimi ukuthi wona imbewu yawo ayidliwa ngamagundwane njengeyommbila uma utshalwa.

UNkosi, (2010) uthi:

Ubhontshisi uyisivuno esishesha kakhulu ukuvuthwa. Bheka nje ngoba uqhakaza emva



kwamasonto amathathu utshaliwe. Emva kwezinyanga ezimbili uyakwazi ukuwuthengisa. Uthengiswa ungakaqedi nakuqeda ukuvuthwa, usuqala ukushintsha umbala. Uthengwa kakhulu ngaMandiya. Ayasazi ngisho isikhathi sokuvuthwa kwawo. Athenga amakhulu ngamakhulu amasaka bese ewathengisa. Athola enhle imali le. Awufaka esikalini bese inani lawo lilawulwa yisona.

Ubhontshisi muhle ngoba udliwa ungakomi noma sewomile. Bangingi abantu abawuthengayo ubhontshisi njengeshebo. Uthandwa kakhulu ngoba awonakali kanti futhi ushibhile kunenyama. Abantu bendawo bawubiza ngokuthi intombi yendawo. Uma bethi intombi yendawo basuke besho ukuthi ubhontshisi uyisishebo esiphekwa kuyo yonke imizi ngenxa yokuthi awubizi njengeniyama. Abantu bakule ndawo basizakala kakhulu ngoba bona abawuthengi kodwa bayazitshalela. Abanye bawuthenga kubalimi bendawo ngentengo ephansi. Kuyaye kusuke ngisho abantu bakude uma sekuyisikhathi sawo sokuvunwa. Bawuthenga ngamasaka, abanye ngenhloso yokuwuthengisa ezindaweni zabo. Abalimi abamaMhlophe bona bawulimela ukuwuthengisela izitolo, babuye bawuthumele kwamanye amazwe. Ukuvunwa kwawo kuvula amaningi amathuba omsebenzi khona endaweni. Bangingi abantu abaqashwayo endaweni kanti lokho kuletha nentuthuko yendawo.

#### **2.3.4 Umoba**

Indawo yakwaMhlabuyalingana inenhlanhla yokuvunywa izitshalo eziningi. Umoba nawo ngesinye sezitshalo esivuma kakhulu kuyo le ndawo. Lokhu kwenziwa yikhona njalo belu ukunotha kwayo. Into ekhuthaza kakhulu abantu ukuba balime umoba, ukuthi bathi unemali enkulu. Okunye okubakhuthazayo ukuthi umshini womoba kawukho kude nabo. Lokhu kunciphisa izindleko zokuwuthutha. Ukuchela ngenkasa nakho kubambe elikhulu iqhaza ekukhuliseni lo moba. Abanamahektha amaningi nje bahlahla kanye ubabone sebehamba ngezimoto zikanokusho. Wona uhlupha ngokuthatha isikhathi eside kodwa lapho uhlahlwa khona abalimi bahleka bodwa.

UNgema, (2006:32) uthi:

Umoba awusiwo umoba ngekhaba elihle kuphela. Kumele unakekelwe kahle ukuze ube noshukela odingekayo. Akufanele uyekelwe okhuleni. Ukhula lumunca wonke ushukela okumele utholwe umoba. Isikalo sawo sihambelana noshukela okuwo umoba isiqwanga ngesiqwanga. Ushukela uma umncane emobeni, umnikazi wawo uthola imali encane.

Abatshali bomoba baseMakhathini banenhlanhla ngoba abafani nabanye abalimi abalima qede bathembele emvuleni. Bagcina bengenaso isivuno esibanikeza imali enhle. Abanye abalimi abaNsundu bakule ndawo sebazithengela ngisho amaloli amakhulu athutha umoba awuyise emshinini oPhongolo. Abanye banemishini elayisha umoba emalolini. Baze baqashise ngayo kwabanye abalimi. Umoba kawunazo izindleko ezinkulu ngoba kawudingi ukuhlakulwa njalo. Nawo umoba awuntshontsheki kalula kunombila. Uma usuhlahlwa udala amahle amathuba omsebenzi ngoba kubakhona abaqashwayo ukuze bawuhlahle. Izinhlanga zombila kanye nezomoba zibuye zibanike imali abalimi ngoba zibuye zithengwe abafuyi bethengela imfuyo yabo.

### **2.3.5 Amazambane**

Indawo yaseMakhathini ayinqabi lutho. Amazambane uwathola bewatshale ngisho ezivandeni ezisemakhaya. Ngisho ingane encane iba nesivande sayo kade ithi iyazidlalela nje. Akudingi nokuthi uze uqeqeshelwe ukuwatshala. Abanye bawatshala ngisho ezibayeni ezindala. Angesinye sezitshalo ezivuma kakhulu kuyo le ndawo. Amazambane akhona aba njengekhanda lomuntu. Nawo awanaso isikhathi esithize sokutshalwa kule ndawo. Atshalwa ubusika nehlobo. Mahle ngokuthi awadingi nokuthi uze ukhiphe imali enkulu uthenga imbewu. Uvele uzigqumele wona, athi angakhipha amehlo bese uwatshala njalo. Izambane yinto engathengwa endaweni yaseJozini ngoba yilapho elinywa khona. Kuthenga ivila kuphela. Abalimi abaNhlophe bona balima odedangendlale bamasimu awo. Kuye kuthi uma sebeqedile ukuwavuna bese abanye bawathuthe ngezinqola zabo bawathele lapho kwakhe khona abantu. Bona-ke baye bazitapele kuye ngamandla abo. Abanye

bazithuthela ngisho ngamabhala imbala. Laba balimi babuye babadedele abantu ukuthi bayozikhothozela emasimini uma sebevunile bona. Nakhona lapho kuba idili likaMkhipheni abantu bazibuthela wena owabona imana. Kusuka ngisho abasuka ezindaweni ezikude ngezimoto bezozivunela. Ungafunga ukuthi umuntu uvuna ensimini yakhe. Abanye njalo bathi bangawabutha qede beyowathengisa.

UKhumalo, (2010) uthi:

Le ndawo inhle ngoba iheha ngisho abalimi abafunde bagogoda. Nabo bayalibamba iqhaza ekucobeleleni ulwazi kubalimi bendawo abasafufusa. Lapha kuye kufike nabezinkampani ezahlukene bacele ukukhiqizelwa isitshalo esithile. Abasuke belinyelwa amazambane basuke bevela kwaSimba. Bona benza ngawo amazambane athosiwe nalawo awomiswayo afakwe ezikhwanyaneni. Athandwa kakhulu ngabantwana.

Abalimi balapha basizwa nakakhulu izibhedlela abazakhele. Yizona ezifuna le mikhiqizo yemifino. Khona kulesi sikhathi badla kahle impela abantu baseMakhathini njengoba uHulumeni sewathi izingane aziphakelwe ezikoleni. Labo abaphakela izikole ngokudla, bathenga khona eMakhathini. Lokho kwenza labo abalima izingadi bahlale belima ubusika nehlobo.

Iphephandaba Isolezwe, (2012:6) lithi:

UHulumeni uchitha izigidigidi zemali ukuze kutholakale ukudla ezikoleni. Lokhu kubenomthelela omuhle ikakhulukazi kulabo bantwana abavela emindenini ehlwempu. Ukudla kwenza ukuba umntwana akwazi ukulalela ngesikhathi efunda. Uyashesha nokuzuza lokho akufundiswayo. Osomathenda nabo bayahlomula ngalolu hlelo lukaHulumeni.

## **2.4 Imifino**

Uma kusuke kukhulunywa ngemifino kusuke kushiwo lezo zitshalo zokudla ezithatha isikhathi esincane uma zitshaliwe. Noma imifino ithanda ukutshalwa ebusika yona,

kukhona nokho ebekezelayo noma sekushisa kakhulu. Abantu baseMakhathini sebeyazazi izinhlobo zemifino ezitshalwa ebusika nasehlobo. Sebeyakwazi nokuthi ehlobo izinambuzane zisuke ziziningi ngakho kufanele usebenzise isibulala zinambuzane esithize ube nesivuno esihle. Uma sikhuluma ngemifino etshalwa kule ndawo, sisuke sisho isipinashi, utamatasi, iklabishi, ubhontshisi, izaqathe, ubhithirudi, upelepele nezinye.

#### **2.4.1 Amathanga**

Amathanga atshalwa kakhulu kule ndawo yilawo okuthiwa amabhathanathi. Avuma kakhulu kule ndawo. Abathengisi ubathola bewabeke ngisho ngasemigwaqeni. Isaka libiza encane imali le kunaleyo abayisebenzisa uma bethenga ezitolo. La mathanga athengwa kakhulu ngabanikazi bezitolo ezithengisa, izilimo imifino nezithelo. Uma esevunwa ubona ngamaloli amakhulu lapho la mathanga elayishwa khona ukuze ayiswe ezinqolobaneni ezinkulu lapho egcinwa khona. Amanye athengiswa nakwamanye amazwe. Likhona nolunye uhlobo lwamaselwa athengwa kakhulu abaseNdiya. Wona abizwa ngokuthi ikhalabashi. Lolu hlobo luthela kakhulu kanti futhi izintanga uthanga lwalo alusheshi ukufa. Abatshali baleli selwa bathi lunemali enhle kakhulu. Ngenxa yokuthi le ndawo inothile abalimi abaxabani ngoba yilowo nalowo utshala isitshalo afisa ukusitshala, awukho umncintiswano. Kule ndawo sekukhona ngisho intsha engasayi ukuyofesa emadolobheni ifuna imisebenzi, isivese ijoyine khona ukulima.

UNdlazi, (2012) uthi:

Siphelile isikhathi lapho intsha kufanele igoqe izandla ikhalele uHulumeni ngenxa yokuntuleka komsebenzi. Intsha ikhuthazwa ngokuthi kuhle izakhele yona imisebenzi. Ngokwenza njalo izokwazi ukuvulela nabanye amathuba emisebenzi. Ngokubaxhasa ngezimali, bayakwazi ukuhlangana bazisungulele amabhizinisi abo. Bakhona abafuya izinkukhu kanti abanye benza amabhulokisi nokunye. Abaningi baphila ngakho ukwelusa.

Banengi abantu abasha abatshala la mathanga. Uma esevuthiwe akudingi nokuthi akhangiswe ngoba abathengi bamaNdiya bahamba bezifunela wona emasimini. Izinhlalo eziningi zezimbewu eMakhathini zitholakala ngawo amaNdiya asuke efuna ukutshalelwa uhlobo oluthile lwemifino. Yibona kwesinye isikhathi abayaye bakufundise nokuthi itshalwa kanjani leyo mbewu nesikhathi esihle sayo ukuthi itshalwe. Lokhu kwenza abalimi bakule ndawo babe nolwazi oluningi ngokutshala.

#### **2.4.2 Upelepele**

Upelepele nawo utshalwa kakhulu kule ndawo. Into enhle ngopelepele ukuthi utshalwa kanye kodwa uvunwa kuze kuphele unyaka kwesinye isikhathi iminyaka ibemibili uba ulokhu uwuhlakula nje kuphela. Upelepele nawo uyakalwa, udayiswa ngenani lesisindo. Uthengwa kakhulu yiwona amaNdiya. Uyashesha ukuthela nokuvuthwa. Upelepele unemali enhle. Kukhona abangazitshali ezinye izinhlobo zokudla kodwa batshale wona wodwa.

UMthiyane, (2012) uthi:

Abantu abanengi bathanda ukutshala izitshalo ezisheshe zivunwe. Zisheshe zibangenisele imali. Upelepele utshalwa ngabantu abakwaziyo ukubekezela. Uyisivuno esinemali eningi kakhulu. Ikilogramu lakhona limba eqolo. Isihlahlana sakhona sithela kakhulu. Sithela isikhathi esingaphezu kweminyaka emibili silokhu sithelile. Lokhu kusho ukuthi awulokhi utshwala njalo. Ukuvuna kuba kuningi kunokutshala.

#### **2.4.3 Utamatisi**

Utamatisi kule ndawo uyavuma. Abadingi nokuthi bathenge imbewu. Bathatha wona lona odliwayo, bakhipe izinhlamvu bese bewugquma. Uthela kakhulu lo tamatisi. Isithombo sisinye nje sikatamatisi siyaligwalisa ikesi kanti futhi uthela njalo. Lokhu kwenza ukuthi abatshali bawo bathole imali eningi ngesikhathi esifushane.

Abalimi bakatamatisi baqikelela kakhulu ukuwufutha ngoba uthandwa kakhulu yizinambuzane. Uma ungazifuthi izinambuzane, uvese ubole utamatisi. Utamatisi uthela kakhulu uma sekubanda. Awuzwani nezinkungu.

#### **2.4.4 Iklabishi**

Amaklabishi atshalwa ngezikhathi zonke zonyaka. Lokhu kusho ukuthi ungawatshala unyaka wonke. Ayisivuno esithengwa kakhulu. Athengwa ngabathengisi bendawo nalabo abasuka kwezinye izindawo. Abathengisi abasuka ezindaweni ezikude bona bafika ngezimoto balayishe khona. Omunye wabathengisi usuka emadolobheni amakhulu njengaseThekwini. Izitolo ezinjengoSpar noPick 'n Pay bathenga khona eMakhathini. Abathengi abazeni bahehwa ubuhle balo. Lithi lilihle libe lilikhulu. Abatshali beklabishi balinakekela kakhulu ngoba nalo lithandwa yizinambuzane.

UMhlongo, (2010) uthi:

Izitshalo ezitshalwa kule ndawo zinhle ngoba azikukhuthazi ukusetshenziswa kwamakhemikhali kakhulu. Amakhemikhali nawo ayingozi embi empilweni yabantu. Lo mhlabathi uvese unothile awudingi ukufakwa komanyolo njalo uma utshala. Lo mhlabathi uyazikhuthaza wona. Abalimi basebenzisa kakhulu izinto ezibulala izinambuzane hhayi amakhemikhali okutshala nawokukhulisa. Yikho lokhu okwenza izitshalo zalapha zibe nempilo futhi zithengwe kakhulu.

Iklabishi liyisitshalo esithandwa kakhulu ngoba basisebenzisa esishebeni. Abalimi beklabishi indlela abalinakekela ngayo bayama ukuphuma phambili uma kukhona imibukiso yezitshalo. UHulumeni akagcini ngokuxhasa abalimi kuphela, ubuye axhase ngisho izakhamizi zakule ndawo. Ngenxa yokuthi nazo zizilimela emasimini azo, kubasengathi zilimela ukuthengisa kanti zilimela ukuziphilisa nje kuphela kanye nemindeni yazo. Nazo zigcina sezihlomula ngoba abathengi bagcina sebengena khona emizini yabantu sebethenga khona ngoba umhlabathi wakhona uyavuma ezitshalweni. Njengoba le ndawo ivunde kangaka, ayikhethi ukuthi isitshalo sithela

phezulu noma phansi komhlabathi. Izitshalo ezinjengezaqathe, ubhithirudi, u-anyanisi, ubhatata, amantongomane kanye nezindlubu kuvuma kahle kakhulu.

Ubhatata nawo isivuno esivuma kakhulu kule ndawo. Wona awunankinga noma ungachelwanga ngamanzi. Abantu ubhatata bawutshala emasimini abo asemakhaya nalabo abanamasimu amakhulu abalimela ukuthengisa. Into enhle ngokutshala ubhatata ukuthi wona awuhlakulwa futhi awunandaba nokuthi utshalwe ngomanyolo. Ubhatata bathi uxoshwa indlala ekhaya ngoba uhlale ukhona ubusika nehlobo. Uvunwa ngazo zonke izikhathi zonyaka. Abantu bendawo bawutshala kakhulu ngenyanga kaNtulikazi ngoba basuke bewuqondanisa nesikhathi sokuvunwa kwezinkuhlu. Izinkuhlu zona ziqala ukuvuthwa ngenyanga kaLwezi noZibandlela. Lokhu kwenza ukuthi izindawo ezakhele eMakhathini ezingakwazi ukutshala ubhatata ngoba ungavumi zizowuthenga khona.

UMorrison, (2006:202) uthi:

Ezemvelo Farmers' Organisation was formed in 2001 and 2002, the organisation contracted to Pick 'n Pay to supply them with organic root vegetables. From 2003, they reached an agreement to supply only Woolworths. The organic amadumbe, sweet potatoes and baby potatoes are marketed through a local packhouse which is also certified as organic.

Ubhatata bawusebenzisa kakhulu abantu bakule ndawo ngoba bavuba ngawo izinkuhlu. Umuzi ongenayo insimu kabhatata uthathwa njengongenalutho. Kunenkolelo yokuthi umuzi ongenawo ubhatata abantu bakhona abaphili kahle bazohlale belandelwa ububha. Ubhatata wenza izinhlobonhlobo zezidlo. Uphekwa namakhasi udliwe unjalo uyimidumbulu, ufakwe amantongomane, udliwe uyimidumbulu, kuvutshwengawo izinkuhlu, ubondwe kanye nemifino, ufakwe enyameni noma bavube ngawo amasi. Abanye bayawupheka bese bewenzela isishebo. Uma sekuvuthwa ubhatata asibe sisabakhona isidingo sokuthenga impuphu. Abantu bakule ndawo basabambelele ekudleni kwesintu.

Abantu bakule ndawo sebezenzele elihle ibhizinisi leli lokuzitshalela ubhatata bese bewuthengisa. Bashaya izinyoni ezimbili ngetshe elilodwa. Ukunotha komhlabathi wakule ndawo sekuze kwaheha ngisho abantu abasezindaweni eziqhelile neJozini. Bangingi abantu abasuka endaweni yaseMsinga naseNgoje asebeyizakhamizi zakule ndawo. Nabo laba Bantu babeze ngokuvakasha kule ndawo. Abantu abahlakaniphile sebeyazi ukuthi imali isemhlabathini. Abanye sebeshiye ngisho imisebenzi imbala ngoba bathi ukulima kule ndawo kunemali enhle. Abanye njalo bathi basebenza bebe benamasimu abawalimela ukuthengisa. Abantu bakule ndawo bahle ngoba abanawo umona, bayakwazi ukubacashisela ngamasimu abo uma umuntu engezukulima yena ngalowo nyaka. Lokho kwenza nalabo abangenawo amasimu amakhulu basizakale bathole nolwazi lokutshala.

Bonke abantu bayavumelana ngokuthi umuntu osebenzayo akakudluli ngalutho. Ihektha nje lilinye uma utshale ummbila noma ubhontshisi uyazithola izinkulungwane ezingamashumi amabili amarandi uma uwunakekele kahle noma ungahlushwanga izinyoni ngesikhathi uvunwa. Le mali uyithola ngesikhathi esisodwa.

Akusakhulunywa phela uma unamahektha alishumi. Ubhatata nawo ubanika enhle imali le ngoba uvunywa umhlabathi onothile. Uthela ube mkhulu kakhulu. Enye into eyenza ukuthi uthole yonke eyenza ukuthi uthole yonke imizi yakule ndawo itshale ubhatata ukuthi amakhasi awo babuye bawakhe bawapheke njengemifino. Imifino isidlo esithandwa kakhulu abantu bendawo. Uma ngabe kungakabi isikhathi semifino abahlupheki kodwa bakha yona imifino yamakhasi.

#### **2.4.5 Amantongomane**

Esinye isivuno esitshalwa kakhulu kwaMhlabuyalinga amantongomane. Lesi sitshalo siyingxenye yesiko labo. Singacishe sisifanise nosawoti wona ofakwa kuzo zonke izinhlobo zokudla. Uma kuyimicimbi emikhulu nemincane yendawo, isidlo esihamba phambili ngesiphekwe safakwa amakinati.



UNyawo, (2010) uthi:

Abantu bakule ndawo angeke bawuthathe njengomcimbi ohloniphekile uma singekho isidlo esiphekwe safakwa amantongomane. Usuke uwonile umcimbi wakho uma uwashiye ngaphandle amakinati. Kule ndawo ngisho imicimbi yezifundiswa impela asisali isidlo esinongwe ngamantongomane. Amantongomane ahlonishwa ngoba ngisho intombanzane ithombile, uma isaqomile iziphophotha kuze kube usuku lwayo lokuphuma endlini.

Amakinati asetshenziswa esemanzi noma omile. Uma esemanzi bawapheka njengomkhwili. Uma omile agqulwa njengesitambu. Babe sebewela ngeziqabetho zakhona. Abantu baseManguzi bacishe baphilise okwabantu baseMozambique. Lokhu kwenziwa ukuthi uhamba ibangana elincane nje bese ufika emngceleni wakhona eMozambique. Amantongomane isidlo abasisebenzisa kakhulu abantu baseMozambique. Kulula kakhulu kubantu bakhona ukweqa umngcele beze kuleli. Abaningi ubathola khona edolobheni laseManguzi bethengisa ngezimpahla zakhona. Abaningi beqa umngcele, bafike babone izintombi noma izinsizwa zakuleli lakithi. Abagcini ngokuza kuleli ngenhloso yokuthengisa kuphela kodwa beza nemikhuba yabo nendlela yabo yokuphila kanye nokudla abakudlayo. Abantu bakule ndawo bona bangamaThonga. Usikompilo lwabo luthi alufane nalolo lwamaShangane.

Amantongomane atshalwa khona adliwa unyaka wonke ngoba atshalwa emasimini amakhulu. Abanye bawakhela ngisho izinqolobane imbala ukuze babe nawo unyaka wonke. Ayagazingwa adliwe enjalo noma agaywe afakwe ekudleni. Ungeke usinike esingaboni. Uma kuyimishado, ukudla kwakhona kufakwa amantongomane. Esitanjini bawafaka eyimidumbu, babuye bafake nalawo agandiwe kanyekanye. Abantu bendawo abanqeni ngisho ukupheka umhluzi wawo wodwa bashebe ngawo noma bawuphuze njengetiye. Asikho isidingo sesishebo esithengwa esitolo ngoba amakinati ayikho konke kukho konke. Uma usedolobheni laseManguzi uthola kukhona abantu abapheka ukudla okufakwe amakinati. Izitolo zakhona zithengisa kakhulu amakinati ngoba yiwona mkhizizo othandwa kakhulu. Abavilapha ukutshala

nalabo abaziba ngokuthi bayasebenza bona, bakhalela khona ezitolo. Kule ndawo ngisho ingane esencane ifundiswa ukuthi ayibe nendinyana yayo.

#### 2.4.6 Amadumbe

UMhlabuyalingana ubuye udume kakhulu ngesivuno esihle samadumbe. Le ndawo inamaxhaphozi amaningi. Amadumbe bawatshala kuwo la maxhaphozi ngoba ayisitshalo esithanda amanzi amaningi kakhulu. Le ndawo idume ngamadumbe angajwayelekile. La madumbe akhula abe makhulu ngangekhanda lomuntu. Idumbe elilodwa lingawenela umndeni onabantu abane. Akusibona ubumnandi bamadumbe lobu. Abendawo bawabiza ngokuthi upondo ngoba lilodwa libiza upondo ngenxa yobukhulu. Kulesi sikhathi selibiza ngaphezu kwalokho. Akhona atshalwa ebusika kanti akhona natshalwa ehlobo. Kuye kusuke ngisho abantu abasuka ezindaweni ezikude bezowathenga ukuze bawathengise ezindaweni zabo. Ngenxa yokuthi abantu bakule ndawo bayazifela ngamantombazane, uyaye uthole nawo amadumbe sebewafaka wona amantongomane.

Amadumbe lawa babuye bawacwecwe bese bewafaka enyameni. Lolo hlobo lwamadumbe lomile, lumhlophe phakathi wena owabona inhlama kafulawa. Esinye isitshalo esicishe sifane namadumbe ngokuthela ngaphansi komhlabathi ngumdumbulu. Kulula kakhulu ukutshala umdumbulu ngoba uvese uhlome izinti zawo emhlabathini noma uzigqibe phansi bese zizimilela njalo.

USithole, (2010) uthi:

Umdumbula yisitshalo esithi asifane nobhatata. Baye bathi singumbambandlala ekhaya. Naso sitshalwa ubusika nehlobo. Sivuma kakhulu endaweni eyisihlabathi. Uthela ube yimidumbu emide wena owabona umvongothi. Uma uthole izimvula ezinhle uba mkhulu. Imbewu yomdumbulu seyiya ngokuphela kwezinye izindawo, iselokhu igcinekile naseMozambique isekhona. Umdumbulu ungenye yezimbewu ezafika nabantu baseMozambique kuleli lakwaMhlabuyalingana.

Umdumbula uthandwa kangaka nje ingoba ngenkathi ungakavuthwa, abantu bakha amakhasi awo bawapheke njengemifino. Ayasiza kakhulu amakhasi ayo uma kukhona oqutshukelwe isisu. Kuyaye kugxotshwe amakhasi ayo kuphuziswe lowo ogulayo. Bathi amakhasi awo ayasiza kakhulu futhi ekuphuziseni umuntu odle uphoyizeni uma ezoxutshwa nobulongwe bezinkomo. Babuye bathi uyingozi enkulu uma uwudla ngokweqile. Ungakuyisa nakwagoqanyawo. Banayo indlela yokwelapha uma ube engozini yokuthi ikugulise ngokuthi bashise lo mqulu ophakathi kwawo bakhogelise wona. Uma njalo uthole abantu abangakwazi ukuwelapha, uya kwagoqanyawo.

Umdumbula nawo muhle ngokuthi awudliwa nje uphele ngesikhathi sokuvuthwa kwawo. Uyadliwa umanzi okanye womile. Uyagaywa ube impuphu ugcinwe ukuze uhlale ukhona ngesikhathi uwudinga. Abantu bakule ndawo abagcini ngokomisa umdumbula kodwa imifino yayo nayo bayayomisa bayigcine. Kuyothi uma sekusebusika, imifino isingasekho badle yona. Uma sebeyipheka ivuka ibemisha. Abakhutheleyo indlala bayizwa ngendaba. Umdumbula bawuthanda ngoba bathi uma uwudla uyahlala esiswini awusheshi ulambe uma uwudlile.

#### **2.4.7 Amabhece**

Zikhona nezinye izitshalo ezinjengamabhece ezitshalwa khona kwaNgwanase. Amabhece wona amila noma engatshalwanga muntu. Lokhu kwenziwa ukuthi ngenkathi kuvunwa kubakhona asala ensimini abe yizindimbane. Asikho isitshalo esithela njengamabhece lapha. Ibhece linjalo nje liyabekezela. Lingahlala ngisho iminyaka emibili ensimini. Kwesinye isikhathi abafana abelusayo baye bawathathe badlale ngawo njengensema bawacibe. Wona awasheshi ukubola njengamathanga.

UDube, (2010) uthi:

Amabhece wona mahle ngoba kawasheshi ukubola. Kawathandwa futhi ngamagundwane njengamathanga nokunye. Ithanga uma ulishiya ensimini uyaye ulithole selimbobombobo. Angena aphume ngale adle izintanga. Ibhece baye benze ngalo isijingi noma baxovele ngalo izinkuhlu uma

bengenawo ubhatata. Isidina esikhulu ngalo ukuthi libanga isilungulela.

Ibhece manje sekukhona abangasalithathi njengento yokwenza isijingi nje kuphela. Bathi ibhece linemali enhle kakhulu. Uma uwatshalile kulezi zinsuku awusithutha. Kukhona ngisho abantu abangena imizi ngemizi bewathenga. Bathi amabhece enza ujamu omnandi kakhulu. Kukhona ngisho abafika ngezimoto besuka ezindaweni ezikude behamba bewathenga ukuze bathengisele abezimboni ezikhiqiza wona belu ujamu. Kule ndawo sekukhona abantu asebeqalile ukutshala amasimu amabhece ukuze bahwebe ngawo. Kukhona ngisho amakhosikazi asenezinhlango zokwenza wona ujamu. Nabo sebewukhiqiza njengasezimbonini noHulumeni uyabasiza.

UMthembu, (2012) uthi:

Amakhosikazi ebandla: Afrika Evangelical Church asungule inhlango yawo. Le nhlango ikhiqiza ujamu owenziwa ngebhece. Lo jamu wehla esiphundu. Sewahlolwa ngongoti abahlola ukudla. Kwatholakala ukuthi ufanele ukudliwa. Lo jamu uthengwa ubuthaphuthaphu ezitolo zendawo. Nakwezinye izindawo usukhona. Uyahambisana nalowo owenziwa ngamaganu. Usukulungele nokudayiswa ezweni lonke jikelele.

#### **2.4.8 Amakhabe**

Amakhabe nawo athi awafane nawo amabhece kodwa wona adliwa angaphekwana. Amtoti. Nawo aba izinhlobonhlobo. Kukhona lawo athi awabe mhlophe phakathi uma esikiwe nalawo ababomvu. Amnandi ngokufanayo kodwa abantu bakule ndawo bathanda kakhulu lawa abomvu phakathi. Amakhabe bawadla kakhulu uma bebuya emasimini. Bathi ayisithelo esibuyisa amandla uma ulambile ikakhulukazi uma ubuya emasimini nelanga libalele, ukudla kungakavuthwa. Ikhabe nalo lingahlala unyaka wonke lingasheshi ukubola. Ikhabe nalo lenza omnandi ujamu lo.

UMchunu, (2010) uthi:

Nakuba imbewu yekhabe ingasandile esikhathini samanje. Kule ndawo isatholakala. Kunezitolo ezinkulu ezakhiwe kule ndawo ezibe nomhlangano nabantu bendawo ukuthi abantu abatshale lonke uhlobo lwesitshalo baluthengise kulezi zitolo. Amakhabe nawo esinye sezitshalo ezihlonzwe njengaleso esithandwa kakhulu izivakashi ezisuke zize kule ndawo nalezo ezisuke zidlula ziphikelele eMozambique naseSwazini.

Esinye isitshalo abathanda ukusitshala lapha kwaNgwanase imbumba. Imbumba ayisavamisile ukutshalwa kwezinye izindawo ngenxa yokuthi imbewu yakhona ayisatholakali. Akumangalisi ukuthi kungani izimbewu zingapheli kule ndawo. Lokhu kwenziwa ukuthi lisemgceleni welaseMozambique naseSwazini. Okunye okudala lokho ukuthi abantu bakhona basadla ngoludala. Basanamathele kakhulu emasikweni abo. Abakanonkeli emasikweni ezinye izizwe. Nakulesi sikhathi bona abakasuki emvunulweni yabo.

Uma ugane endaweni yabo abakuthathi njengomfazi uma ungakanqwazi ngebhayi lakhona okuthiwa ikapulane. Baye bathi awuhloniphi, uhamba nqunu. Amadlozi noma obaba abadala abangasekho abakwazi ngakho unjengomuntu ongavikelekile. Imbumba isatshalwa kakhulu ngoba ithathwa njengesidlo esimnandi kakhulu. Okwenza bayithande kakhulu ukuthi ithela izigaba eziningi. Imbumba kule ndawo ivuthwa ngenyanga kaNdasa. Yona ivuthwa sezivuthwe zonke izitshalo ezitshalwa zivunwe ehlobo. Isaga esithi: ‘uthela muva okwembumba,’ sasuselwa ekuqapheleni ukuthela kwayo. Imbumba iqalwa ukudliwa ingakatheli iseyikhaba. Kuyaye kuthiwe imifino yayo iphekwe. Iyaqambe iyathela nje kade yaqalwa ukudliwa. Imbumba nayo baqala ukuyidla iseyimidumbu emanzi noma seyomisiwe. Uma isiyomile iphekwa qede ivuthuzelwe impuphu kwenziwe isithwalaphishi. Ifakwa esitanjini noma yenziwe isishebo. Abantu baseMozambique bafike nezindlela eziningi zokupheka imbumba.

Imbumba ayidliwa izangoma, kunenkolelo yokuthi uma isangoma sike sadla imbumba, siphenduka umphuphe nje. Asibe sisashaya emhlohlweni uma sibhula.

Imbumba itholakala ngisho nangezikhathi zesomiso. Lokhu kwenziwa ukuthi ayinandaba nesomiso ngoba ayiwadingi namanzi amaningi. Ivuma kakhulu endaweni eyinhlabathi. Uma ivumile ize ivumile ngisho nasezinqolobaneni imbala. Imbumba uma isibhuliwe ihlala isikhathi eside ayisheshi ukuphehlwa. Ingesinye isidlo esiyigugu sakule ndawo.

#### **2.4.9 Izindlubu**

Esinye isitshalo esithela ngaphansi komhlabathi nesithela kakhulu kuyo le ndawo izindlubu. Uyaye usibone kahle uma uya eManguzi ngoba basitshala emaqeleni. Izindlubu zifuna ukutshalwa endaweni eyingqathu. Azitheli lapho kade kulinywe khona. Kuyaye kube ikhaba elingenalutho. Ayifuni lapho kukekwatshalwa khona esinye isitshalo. Ifuna indawo eyiqele. Leyo ndawo ibe isiqathwa ngemikhono. Azithandi lapho kuvukuzeke khona. Izindlubu zidliwa zingumkhwili noma zomile. Ziyaphekwa zifakwe nezinye njengesitambu, izinkobe noma zenziwe isishebo. Nazo ziyisidlo esimnandi kakhulu.

#### **2.4.10 Ugalikhi**

Esinye isitshalo esisafufusa kule ndawo ugalikhi nejinja. Naso siyavuma kakhulu kuyo le ndawo. Abalimi abaningi baba madolo nzima ukusitshala ngoba bathi sithatha iminyaka ukuba silunge. Ukwanda kwesikhathi nakho kwandisa izindleko. Kufanele uhlale unabantu abahlakulayo ngoba asikho isitshalo esichusha lapho kukhona ukhula. Ngalokho kufanele uhlale unemali yokukhokhela izisebenzi. Kufanele kubekhona nonogada okumele basiqaphe ubusuku nemini ngoba kukhona namasela asintshontshayo lesi sitshalo. Kunenkolelo yokuthi siyasiza kakhulu kulesi sifo esingumashayabhuqe. Izinyanga nazo zifuna phansi phezulu ngenjongo yokuthi zibuye zenze ngaso imithi yazo.

Okwenza ukuthi abantu bawuthande ugalikhi ukuthi omunye woNgqongqoshe Wezempilo wancoma ukuthi kuhle ukuthi abantu abahaqwe igciwane lengculaza badle kakhulu ugalikhi nobhithirudi. Abantu bendawo babe sebewutshala kakhulu ugalikhi ngenjongo yokuwuthengisa.

UDlomo, (2010) uthi:

Ugalikhi nojinja yisitshalo esinemali enkulu kakhulu. Kufanele ukuthi uma usilimile ukhohlwe yiso ngoba kumele ubekezele isikhathi eside kanti sinjalo nje siyatetema asilufuni ukhula. Kufanele futhi uhlale ugadile ngoba sintshontshwa kalula. Amasela asintshontsha maqede ayosithengisa kude. Asuke ethengisela zona izinyanga ezisezindaweni ezikude. Abanye baweba qede bayowuthengisa eThekwini bawuthengisele zona izinyanga lezi ezilapha ngendabuko. Ugaligi abalimi bathola izizumbulu zemali uma sebewuthengisa.

Ugalikhi wona awuthathi isikhathi eside njengojinja. Wona uthatha isikhathi esingangesokutshala u-anyanisi. Umahluko ukuthi wona ubiza kakhulu. Uma uthengiswa ubekwa esikalini sakhona kanti u-anyanisi wona uthengiswa ngamasaka.

UNyawo, (2012) uthi:

Ngaphandle kokuthi ugalikhi uyadliwa ubuye ufakwe emanzini uphuzwe. Abawusebenzisayo bathi kuhle uma lesi siphuzo sihlale sikhona efrijini. Ugalikhi usiza kakhulu ngesikhathi somkhuhlane. Uma uphuza lesi siphuzo sawo siyawugoma umkhuhlane.

Ziningi kakhulu izinhlobo zezithelo ezitshalwa kule ndawo ngoba ivunde kakhulu. Ziningi nezimbewu ezifika nabantu bokufika zifike zichume khona. Njengoba sekukhona nabantu abavela eShayina asebakhe khona eJozini, beza nezinhlobonhlobo zezimbewu abafike bazitshale kuyo le ndawo. Kunohlobo lwesipinashi abalutshalayo ongeke uthole imbewu yaso esitolo sezimbewu kodwa bafika nayo. Lesi sipinashi sehluke kakhulu kulolu olunye uhlobo lwesipinashi. Uma ungasazi ungathi kutshalwe ugwayi wamakhasi. Uma siphekiwe lesi sipinashi angeke usinike esingaboni. Abantu bakule ndawo bavele basifake amakinati ngoba bona abawasebenzisi kakhulu amafutha.

Sekuze kwabakhona nabalimi asebesitshala bese besithengisela amaShayina ahlala kwezinye izindawo njengalawa ahlala edolobheni. Njengoba lingasekho idolobha

elingasenabo abantu abavela eShayina nje, lokho kusho ukuthi siyanda isibalo sabathengi.

#### **2.4.11 Izaqathe**

Izaqathe ziyizitshalo ezithela ngaphansi komhlabathi. Yisitshalo esiba nekhaba eliluhlaza cwe, ubusika nehlobo. Esikhathini samanje siyisidlo esiyintandokazi kakhulu.

UMzolo, (2013) uthi:

Esikhathini samanje izaqathe zihamba phambili ngohlobo olumangalisayo. Abesifazane besimanje benza izinhlobonhlobo zezidlo eziconsisa amathe ngezaqathe. Umbala wazo ophuzi wenza ukudla kuhlobiseke kahle. Azigcini nje ngokunandisa nokuhlobisa ukudla kodwa kubuye kwenziwe ngawo ngisho namakhekhe aconsisa amathe. Amakhasi azo asetshenziselwa ekuhlobiseni khona ukudla.

Izaqathe zithanda kakhulu indawo evundile njengayo indawo yaseMakhathini. Abatshali bawo bazenzela enhle inzuzo. Bathengisela abezitolo zendawo kanye nalezo ezinkulu ezisemadolobheni. Izaqathe zitshalwa ngazo zonke izikhathi zonyaka. Imifelandawonye yoSomabhizinisi amancane noSonkontileka bathenga khona Endaweni. Labo abaphakela izikole sebaze baba nabalimi ababatshalela lesi sitshalo.

UDlamini, (2013) uthi:

Okwenza ukuthi lesi sitshalo sitshalwe kangaka ukuthi sithela ngaphansi komhlabathi. Ukushisa kwelanga akusithinti ngalutho. Okunye okusiza kakhulu ukuthi banisela ngenkasa. Abathembeli esimeni sezulu. Abalimi abaningi bakhuthazwa ukuthi basitshale kakhulu lesi sitshalo. Lesi sitshalo sithengwa kakhulu ngabathengisi abahlanganisa izithelo eziqotshiwe ezigcinwa eziqandisweni.



Izaqathe zinconywa ngokuba ukudla okunomsoco. Zidliwa ziluhlaza noma seziphekiwe. Bathi zisiza kakhulu kubantu abahlushwa ngamehlo. Zinconywa kakhulu futhi kubantu abaphathwa isifo sikashukela. Okuhle kakhulu ukuthi uHulumeni uyabaxhasa abalimi bakule ndawo. UMnyango Wezolimo uyinakekela kakhulu le ndawo ngokuthi andise kakhulu abeluleki abaqeqeshiwe kwezolimo. Lokhu kwenza ukuthi umkhiqizo ube mningi futhi ube muhle. Abalimi bafundiswa ngezinhlobonhlobo zezibulalizinambuzane. Lokhu kubasiza kakhulu. Ehlobo ziningi kakhulu izinambuzane.

#### **2.4.12 U-Anyanisi**

U-anyanisi ungesinye sezitshalo ezitshalwa kakhulu eMakhathini. Abalimi baze bazihlukanisele bona uhlobo lomkhiqizo abazowutshala. Kukhona labo abalima umoba kuphela. Kubakhona nalabo abalima imfino kuphela. U-anyanisi wona uyisithelo esinganqabi.

UMthembu, (2013) uthi:

Kumbalwa kakhulu ukudla okuphekwa ngaphandle kuka-anyanisi. U-anyanisi uyisidlo esibalulekile kakhulu ekhaya. Kukhona ngisho abakwazi ukuzwa ukuthi ukudla okuphekile akufakiwe u-anyanisi. Abathengisi bawuthengisa ubusika nehlobo. Kufanele utshalwe kakhulu ngenxa yesidingo sawo. Ukuwutshala akudingi izindleko ezinkulu. Iphakeshana lembewu ka-anyanisi likhipha inqwaba ka-anyanisi.

U-anyanisi muhle ngoba akudingi nokuthi uwulinde uze uvuthwe, uyakwazi ukusebenzisa amakhasi awo uma wona ungakavuthwa. Abalimi baseMakhathini bawulima kakhulu ekwindla. Wona awuzwani nokushisa okukhulu kwelanga. Le ndawo ishisa kakhulu ehlobo. Uma ushiswa ilanga kuba sengathi uphekiwe. Lokhu kuwenza ukuthi usheshe ubole. Abathengi basuka ezindaweni ezikude bazowuthenga bawulayishe emalolini amakhulu. Bayaye bawulayishe emasakeni amancanyana namakhulu uma bewuthengisa.

Kufika ngisho abasuka emadolobheni amakhulu njengaseThekwini naseGoli bezowuthengela ukuwuthengisa. Awuzizweli izimvula ezinkulu. Awulinyazwa nayukhula. Uma kuyisikhathi sawo kule ndawo uyaye uthole abantu bakhona behlobise ngawo njengezimballi. Kubakuhle kube njeyana. Izikole ezakhiwe kule ndawo ziyitshala kakhulu imifino. Lokhu kusiza ekwakheni amakhono ezingane zisezincane. UHulumeni ukhuthaza kakhulu ukuthi izikole zakule ndawo zisenze isifundo sezolimo. Indawo yaseMakhathini ingenye yendawo ehlonzwe njengevunde kakhulu. U-anyanisi wakhona ubamkhulu ngenxa yokuvunda kwendawo.

U-anyanisi nawo usetshenziswa ezindaweni eziningi awugcini ekunongeni ukudla okuphekwayo kuphela. Ubuye usetshenziswe nasekwenzeni amasaladi. U-anyanisi uhlukene kabili. Kukhona lo omhlophe nalowo obomvu. U-anyanisi omhlophe uyashesha wona ukonakala kanti futhi uyashesha nokuvuthwa. Obomvu wona uyaphuza ukuvuthwa. Uma usuvuthiwe uyaqina kunalowo omhlophe futhi awusheshi ukonakala. Uyanda kakhulu uma uqotshiwe. Unephunga elibukhali kunalona omhlophe. uyakwazi wona ukuhlala isikhathi esingangonyaka ungakonakali.

#### **2.4.13 UBhrinjolo**

Ubhrinjolo nawo ungesinye sezitshalo esitshalwayo kuyo le ndawo. Siyisitshalo esingahluphi kakhulu. Sifuna ukuhlakulelwa kuphela.

UVumase, (2013) uthi:

Ubhrinjolo uthi awufane nopelepele ekutheleni kwawo. Uwutshala kanye kodwa uvune iminyaka ize ibe mine. Isihlahla sawo singakukhiphela amakhathoni amathathu. Ikhathoni lilinye vo, libiza enhle imali le. Ubhrinjolo muhle ngoba uthela ubusika nehlobo. Abanikazi bezitolo ezinkulu sebeze benza isivumelwano nabalimi baso lesi sitshalo ukuthi kube yibona ababaphakela ngawo ubhrinjolo.

Abathandi bakabhrinjolo bathi uyisidlo esimnandi kakhulu asidingi ngisho ukuthi size sifakwe enyameni ukuze sibemnandi. Ubhrinjolo nawo uhlukene kaningi. Kukhona lowo obamncane ngezidumbu kanti omunye ubamkhulu kakhulu. Abantu abanengi bathanda lona omncane. Baye bathi unambitheka kamnandi kunalowo omkhulu. Abapheki abanengi bathi bawuthandela ukuthi uyashesha ukuvuthwa lapho uphekwa.

Abalimi bakule ndawo sebethuthuke ngendlela yokuthi sebeyakwazi ngisho ukuhwebelana nabalimi bakwamanye amazwe njengaseSwazini naseMozambique. Ubhrinjolo nawo ungesinye sezitshalo esithunyelwa kula mazwe. Ungesinye sezitshalo esithatha isikhathi esifushane ekutheleni kwaso.

#### **2.4.14 Isiphetho**

Indawo iyondawo ngoba ithandeka. Ukuthandeka kwayo kuncike kokuhle okutholakala khona. Le ndawo isidume kude naseduze ngenxa yomnotho wayo. Umnotho wakule ndawo usemhlabathini. Abantu bakhona banenhlanhla yokuthi yonke inhlobo yokudla etshalwa khona iyachusha. Lokhu akuvamisile kwezinye izindawo. Ngokujwayelekile abantu baqala ukulima entwasahlobo. Ukudla kuye kube iziphihli ehlobo. Kule ndawo akunabusika nahlobo.

Lokhu kusho ukuthi ukudla kuhlale kukhona ubusika nehlobo. Ebusika khona yilapho kukuningi khona. Ehlobo khona kumele ukunakekele impela ngoba izinambuzane ziningi kakhulu. Nazo zisuke zenza umsebenzi wazo wokuqoqa ukudla ezisuke zizokudla ebusika. Okufakazela ukuthi le ndawo inothile, ubona ngoba abantu abasuka kwezinye izindawo beletha izinkomo zabo kule ndawo ebusika ukuze zithole utshani. Abantu balapha baziqhenya kakhulu ngendawo yabo.

## ISAHLUKO SESITHATHU

### 3.0 IZITHELO ZASENDLE

#### 3.1 Isingeniso

Abantu bakwaMhlabuyalingana basaphila impilo eyayiphilwa ngokhokho babo. Basanamathele kakhulu ezintweni ezingamagugu abo. Izithelo zasendle ziseyigugu kakhulu kule ndawo. Ngesikhathi sokuvuthwa kwazo kuphunywa inqina ziyokhiwa uma zikude kakhulu nasemakhaya. Lezi zithelo azibi kude nasekhaya ngoba imizi yakule ndawo yakhe emahlathini.

#### 3.2 Izinhlolo zezithelo zasendle

##### 3.2.1 Izinkuhlu

Izinkuhlu zithandwa kakhulu lapha. Imbalwa imizi engenawo umkhuhlu. Lokhu basuke benzela ukushaya izinyoni ezimbili ngetshe elilodwa. Isihlahla somkhuhlu sithi sisetshenziswa njengomthunzi, sibuye sibakhiqizele nezithelo ezibizwa ngokuthi izinkuhlu. Izinkuhlu zithathwa njengomgogodla wekhaya kule ndawo. Ngesikhathi sokuvuthwa kwezinkuhlu kubona kusuke kwehle imana. Ngalesi sikhathi abatshali bakabhatata bahlomula kakhulu. Lokhu kwenziwa ukuthi izinkuhlu zivutshwa ngawo ubhatata.

Abalimi bakabhatata sebaye bacuphe isikhathi sokuvuthwa kwezinkuhlu bese betshala ubhatata abazowuthengisa bawuqondanise nesikhathi sokuvuthwa kwezinkuhlu. Abantu bendawo nabo batshala izindima zawo zilindele isikhathi sokuvuthwa kwezinkuhlu. Kule ndawo izinkuhlu ziqala ukuvuthwa ngenyanga kaZibandlela. Nezikole zisuke sezivaliwe. Abantwana basemakhaya. Baye baphume bathi chithi saka bakhe izinkuhlu. Izinkuhlu ziyintandokazi. Azikethi ngisho isifundiswa, abasha ngisho nabadala imbala. Aziconsi phansi izinkuhlu, isidlo esingenazindleko. Azidingi nezithako ukuze zibemnandi. Kusetshenziswa ubhatata kuphela. Abanye basebenzisa amathanga, amaswela namabhece uma bengenawo ubhatata.

Ngesikhathi sokuvuthwa kwezinkuhlu ngisho imali iyongeka. Asikho isidingo sokuthenga isishebo ngoba izinkuhlu azidingi isishebo. Ngalesi sikhathi akubekusabonakala ngisho oswelayo ngoba izinkuhlu zikhiwa mahhala. Abanye bazikha qede bazithengise ngoba akusiyona yonke imizi enezingane ezingagibela esihlahleni zibakhele. Abanye ubabona benemizi emihle nezimoto eziphambili kodwa ubabona bezithenga beyozidla emakhaya abo. Izinkuhlu zithandwa kangaka nje ingoba kunenkolelo yokuthi zibuye zisebenze njengekhambi emzimbeni womuntu.

Bathi ziyagoma. Akulula ukuba uhlale uhlaselwa izifo. Bathi amafutha atholakala kuzo aqinisa amathambo. Uma uzidla kanti unomzimba omubi ziyakwelapha. Uba nesikhumba esibushelwelezi njengesengane. Uma beqeda ukuzidla bangahlambi izandla kodwa basulele izandla zabo emzimbeni ngayo belu inkolelo yokuzigoma. Abaningi basakholelwa ekutheni kumele zidliwe ngezandla.

UTembe, (2012) uthi:

Izinkuhlu ziyisithelo semvelo. Asidingi makhemikhali ukuze sithole kakhulu. Sinomsoco wonke. Uma zenziwe zaxutshwa nobhatata ziba namafutha emvelo, ongazi angathi zithosiwe kanti qha. Amafutha anomsebenzi kakhulu ezinganeni ezikhulayo. Abadala bathi uma ingane iqeda ukudla izinkuhlu ingabozigeza izandla kodwa zizisulele emzimbeni. Lokhu kwenza babe nesikhumba esihle. Abadala nabo bayakwenza lokhu.

### **3.2.2 Amaganu**

Esinye sezithelo zasendle ezithandwa kakhulu endaweni yakwaMhlabuyalingana amaganu. Umganu isihlahla esikhula sibesikhulu kodwa sona asibi nawo umthunzi omuhle njengowomkhuhlu. Izithelo zomganu kuthiwa amaganu. Amaganu abukeka kahle uma esevuthiwe. Uyaye uzwe ngephunga nje ukuthi asevuthiwe ngisho ungawuboni umganu. Lokhu kusho ukuthi uma esevuthiwe awohlokela phansi. Kulapho-ke abantu bewacosha khona beyokwenza utshwala. Iganu lihlonishwa kakhulu kule ndawo. Ngesikhathi sokuvuthwa kwamaganu kubakhona omkhulu

umcimbi obizwa ngokuthi uMkhosi Womthayi. Lo mcimbi wenziwa njalo ngonyaka. Lo mcimbi yiwona ovulela abantu bendawo ukuthi sebengawadla amaganu. Usudume kakhulu ngoba sekumenywa ngisho amakhosi akwezinye izindawo.

UNdlazi, (2012) uthi:

Ukuqaleka koMkhosi Womganu kule ndawo yakwaNgwanase kwaba ukuthi ziningi kakhulu izihlahla zomganu kule ndawo. Kwaqala abafana abalusile ukuthi bakhe amaganu bawadle. Bathola ukuthi lesi sithelo simtoti. Bagcina sebesihluba amakhasi aso bese besixova, bakhipe izindumbulu zaso bazenzele esimnandi isiphuzo lesi. Lesi siphuzo bagcina sebesenza ngisho emakhaya. Abadala nabo bagcina besithokozela. Kugcine sekukhona asebekuthaka nezinye izinto kwaze kwagcina sekungutshwala. Ekuqaleni babekubiza ngokuthi utshwala bamakholwa ngoba babungadakani.

AMakhosi aseSwazini nawaseMozambique nawo muva nje asewugubha kuyo le ndawo lo mkhosi. Sekufika nezitatanyiswa ezivela ngisho eMinyangweni kaHulumeni. Ngisho uNdunankulu wakwaZulu-Natali useyawuhambela lo mcimbi. Uyaye afike nabanye boNgqongqoshe bakhe. Nabo baye bangawuvali umlomo ngobuhle bendawo yakwaMhlabuyalingana.

UMkhize, (2010) uthi:

Kuyajabulisa ukubona isizwe esisanamatele emasikweni aso njengalesi. Lo Mkhosi wenza isizwe samaThonga ukuba sisaziqhayisa ngesiko laso. UHulumeni naye usezibophezele ekubambeni iqhaza ekuxhaseni lo Mkhosi ukuze uhlale ukhona minyaka yonke. Lo Mkhosi nawo usuzothathwa njengeminye yamagugu akule ndawo okufanele ashicilelwe phansi ukuze adluliselwe ezizukulwaneni. Muva nje sewenyuse nezinga lemboni yezokuvakasha.

Amaganu kawagcini nje kuphela ekwenzeni utshwala kodwa izindumbulu zakhona ziyacandwa kukhishwe amantongomane. La mantongomane abe eseyagazingwa

adliwe eyimidumbu noma afakwe ekudleni. Abanye bawagaya qede bafake amafutha awo emabhodloleni bawasebenzise njengomuthi. Abanye bayebawagcobe ezidwabeni zabo. Bathi enza isidwaba sithambe kahle. Kuye kuthiwe izinyanga nazo ziyawasebenzisa la mafutha amaganu ukuze athake izigqabo zawo, ngokunjalo nentando. Lokhu kususelwa ekutheni amaganu ayathandeka. Yikho uma usebenzisa amafutha awo ube intandokazi engaconsi phansi. La mantongomane acatshwa eganwini izintombi bezithumela emasokeni azo asebenza kude ukuze ahlale ezikhumbula njalo. Inhlamvu yeganu kuthiwa yiyona eyakha umuzi kule ndawo. Yikho nje lihlonishwa kangaka iganu.

UChiliza, (2001:1) uthi:

Okuphawulekayo ngesizwe sakwaZulu ikhono noma ubungoti bokwenza izinto sokuziphilisa, okuyisiphiwo sikaMvelinqangi as abele sona. Kuyacaca futhi ukuthi lesi sizwe esiMpisholo sinenkolo esidalwe ngayo, esingayincelanga kwabezizwe. Le nkolo ibe usikompilo luyinqolobane yesizwe.

Isizwe sikaZulu sinezindlela zokuziqhayisa ngobuzwe baso, ngomlando waso kanye nobuciko baso. Inkolo yesizwe sikaZulu incike kakhulu ekuhlonipheni nasekwaziseni izinyanya okukanye izinyandezulu zaso. Lokhu kungenxa yokuthi izicelo, ukubonga, ukushweleza, ukukhononda bakudlulisele ezinyanyeni ukuze zona zibaxhumanise noSimayedwa.

### **3.2.3 Amakwakwa**

Amakwakwa naso esinye sezithelo zasendle esivuma kakhulu endaweni yakwaMhlabuyalingana. Isihlahla samakwakwa sivuma kakhulu endaweni eyisihlabathi. Kwezinye izindawo abantu baye bazibukele isihlahla nje esingenamsebenzi walutho. Kule ndawo siyigugu elikhulu ngoba sibanikeza isidlo esimnandi esibizwa ngokuthi ubukwakwa. Uma besenza baye babulale ikwakwa, bakhiphe izinhlamvu zalo. Lezi zindumbu ziyaye zithothonjiswe emlilweni, zigazingwe ngesitsha esifana nalesi esifaka inkukhu kuhhavini. Abanye bazigazinga njengembasha esuke igazingelwa ukugaya ugume. Ngenkathi ziya ngokuvuthwa ziye

zikiphe amafutha. Emveni kwalokho ziba sezidluliselwa etsheni. Ziqothwa zicoliseke kuze kubesengathi ibhotela lamantongomane.

Lesi sidlo singahlala isikhathi eside esingaba izinyanga eziyisithupha kuya onyakeni. Ngesikhathi sobukwakwa uthola kukhona ngisho ababuthengisa emigwaqeni. Umuntu ozalwa kwaMhlabuyalingana umthola ebuthenga ngisho noma esehlala edolobheni. Uthi angabubona nje kuvuka usinga lokuthi lena yinto akhuliswe ngayo. Nabo ubukwakwa abudlelwa nje ubumnandi kuphela kodwa bubuye budlelwe nokuthi buyikhambi. Lokhu kwenziwa ukuthi buyababa uma ubunambitha.

UVumisa, (2010) uthi:

Ubukwakwa buyisdlo esimnandi kakhulu. Uma ungasijwayelanga ungeke ubuzwe lobu bumnandi. Isidlo esithandwa kakhulu ngabantu abadala bakule ndawo. Abantu abasha abakhula kulesi sikhathi sebenakho ukuziqhenya ngaso. Ubukwakwa bathi busiza kakhulu ekulungiseni isisu. Uma ulunywa isisu sivele sithi nqamu uma ubudla. Amafutha abo asiza kakhulu uma unesilonda esingapheli okuthiwa uzozo. Babuye babutuse ngokuthi buyasiza kumuntu wesifazane ozithwele ngoba busebenza njengesihlambezo. Kuyaye kuthi noma sekufika isikhathi sakhe sokuthi akhululeke, akhululeke kalula. Uthola umntwana ophile saka ongesiyona nje intekentekana.

Ngendlela obuthandwa ngayo ubukwakwa kule ndawo kwenza ngisho nalabo asebethuthela emadolobheni bakhumbule emakhaya uma kuyisikhathi sokuvuthwa kwamakwakwa. Abanye kwala ngisho sebehlela ezindaweni eziphambili, akupheli ukuthi ubukwakwa ukudla abakhuliswe ngabo. Abanye baze babuthengise ezikhungweni lapho okuholelwa khona abantu abadala. Indawo yakwaMhlabuyalingana inhle kakhulu ngoba isagcina izinto zemvelo eziyigugu. Ubukwakwa buyisidlo esidala kakhulu kodwa namanje sisadliwa. Okunye okuyimbangela yalokhu ukuthi iyindawo engenazo izimboni. Kusekhona izindawo ezingodukathole bamahlathi ezizihlalele nje ezingakhiwe lutho. Kawandile la mahlathi atshalwayo abakhala ngawo kwezinye izindawo ngokuthi aqeda amanzi. Yikho nje le ndawo isenamaxhaphozi awo emvelo nemifula emikhulu engashi.



Umoya ohogelwa ngabantu, izihlahla kanye nezilwane uhlanzekile ngisho imifula yakhona ayinukubezekile ngenxa yezimboni. Akukho ngisho nomsindo lona obangwa izimboni kanye nezimoto eziningi njengoba kwenzeka edolobheni. Imizi isaqhelelene. Kwezinye izindawo isathe gqwa gqwa. Yikho lokhu okwenza ukuthi impilo yabantu bakule ndawo incike kakhulu ezintweni zemvelo njengezithelo zasendle ezibagcina bephilile.

#### **3.2.4 Amahlala**

Amahlala athela kakhulu kule ndawo. Nawo athela kakhulu endaweni eyisihlabathi. Lesi sithelo kuye kuthi uma sesivuthiwe siwele phansi. Kuyaye kuphunywe inqina ngesikhathi sokuvuthwa kwawo. Abanye baye bawathwale ngamasaka imbala. Amahlala wona benza ngawo umbhantshi. Isikhathi sawo sokuvuthwa kusebusika. Nawo asiza kakhulu ngoba asikho isidingo sesishebo uma esekhona Abantu bakhona basadla ngoludala. Bazidlela ukudla kwesintu. Ukudla abakwenza ngezithelo akudingi zithako namafutha akhokhelwa imali ngoba izithelo zinamafutha azo emvelo.

Iningi labantu bakhona aliphathwa yilezi zifo zabantu abafundile njengesifo sikashukela, ukukhushukelwa igazi nokunye. Amakhehla nezalukazi zakhona uzithola zisazigqabashiyela nje, azidingi nalubhoko. Uzithola zizenzela yonke imisebenzi le. Zithanda kakhulu ukuziphekela ngoba zithi azikuthandi ukudla okudliwa kulesi sikhathi. Umbhantshi wamahlala wona bathi usiza kakhulu ekuvuleni inhliziyo, ikakhulukazi uma ungakuthandi ukudla. Ihlala elingakavuthwa lisiza kakhulu ekuhushuleni umthakathi. Liyababa kakhulu uma lidliwa lingakavuthwa. Bathi yilona kanye elikhipha inyongo ngoba iva likhishwa ngelinye. Amahlala muva nje asephenduke elikhulu ibhizinisi leli. Kukhona abaNhlophe abafike bawathenge esemancane engakavuthwa. Nokho-ke akukakaziwa ukuthi benzani ngawo. Bathi kukhona uhlobo oluthile lwembiza eyenziwa ngawo. Angeke usaqonda njengoba sekunezifo ezintsha esezivumbukisa okwamakhwe kulesi sikhathi.

Abenza imisebenzi yezandla bona baye benze emihle imihlobiso lena ngamagobolondo amahlala. Uma sebekhiphe lokhu okudliwayo ngaphakathi, babe sebewomisa amagobolondo akhona. Basuka lapho bawadaye ngezinhlobonhlobo zodayi ohehayo. Bayawahlobisa la magobolondo.

Olwandle lwaseMbazwana kukhona isikhungo esikhulu sokuthengisa imisebenzi yezandla. Yikhona lapho kuthengiswa khona le misebenzi yezandla eyakhiwe ngamahlala neminye. Lesi sikhungo siheha abavakashi abaningi abasuke beze kule ndawo ngenhloso yokuzithokozisa ikakhulukazi ngezikhathi zamaholidi. Kunemindeni eziphilisa ngaso lesi sikhungo. Amahlala sebuye benze ngawo isiphuzo esimnandi bese besifaka esiqandisini bese besithengisa. Abanye bagcina sebesithengisa lesi siphuzo bazicoshele otikana.

UMbuli, (2005:111) uthi:

Imithi enezithelo okuthiwa amahlala nokho abanye bayazidla. Amathungulu (fruit of plum) umhlwathi, isangampondo, impayi, indengane, umkhuhlu, umgwagane, unondomela, umthongwane, isinwazi, umhlakela, isizimane, iklolo yonke le mithi ithela amahlala.

### **3.2.5 Izindoni**

Esinye isithelo esivumayo kule ndawo izindoni. Izindoni nazo zivuthwa ngaso isikhathi sasehlobo. Isihlahla somdoni siba sikhulu. Lesi sihlahla naso usithola sikhona emizini yakule ndawo. Izindoni ziba imidunjana emnyama uma sezivuthiwe. Uwabona kahle abantwana uma sekuvuthwa izindoni. Imilomo ibabomvu wena owabona intiyane. Abadala basithanda kabi lesi sihlahla ngoba bathi sinezinkuni ezinomlotha omuhle abawusebenzisa lapho begaya ugwayi wesinemfu. Umdoni uthandwa kakhulu ngumphezulu. Nezinyoka eziluhlaza ziyawuthanda ngoba zilandela lezi zintuthwane ezakha izidlekana emaqabungeni azo okuthiwa izibonkolo. Abantwana baye babaxwayise ngokuthi kumele baqaphele uma bekha izindoni ngoba namagatsha akhona ayashesha ukuphuka.

Zikhona nezindoni ezithela phansi. Zona zibazinkulu ukwedlula lezo ezithela ezihlahleni. Izihlahlana zakhona zibazimfushane wena owabona izihlahla zezimbali. Abadala bayebathumele abantwana bayozithungatha uma sekuyisikhathi sokuvuthwa kwazo. Abantwana bayebaxwayiswe ngokuthi baqaphele izinyoka ngoba nazo ziyazithanda lezi zithelo. Kunezinyoka ezaziwayo ukuthi ziyingozi kakhulu njengemamba. Yiyo kanye futhi ethanda kakhulu lezi zithelo amaviyo wona ziwathanda kakhulu.

### **3.2.6 Amaviyo**

Amaviyo nawo ayisithelo sasendle esimnandi kakhulu. Okubi ngaso ukuthi asiyona nje intandokazi kubantu kuphela. Nezinyoka nazo azizibekile phansi. Isithelo sakhona akumele nje umane usibhozomele ngoba ungaze uthuke usubamba ubabangibone ngesandla ozokuyisa kwagoqanyawo.

UShelembe, (2010) uthi:

Umvuthwamini uyingozi kakhulu ngoba nezinyoka eziluhlaza kanye nezinwabu ziyawuthanda. Akulula ukuyibona inyoka ngoba ivele ifane naso isihlahla. Izimfudu nazo uzithola zicuthe ngaphansi kwazo izihlahla lezi zicuthele imvuthuluka ewa ngesikhathi abantu bekha umvuthwamini. Ubizwa ngokuthi umvuthwamini ngoba uthi uwukha nje ube ugqubeka uvuthwa.

Amaviyo nawo avuthwa athi phihli ngesikhathi sasehlobo. Nawo amnandi kakhulu. Amaviyo enza umbhantshi othandwa kakhulu owenziwa ngesinkwa sommbila. Abanye bawaxova qede bawathele ubisi bese bekipha izinhlamvu. Kuyaye kube inhlanganisela ebukeya kahle, ungafunga ukuthi isiphuzo esakhiwe ngenhlanganisela yobisi noshokoledi. Le nhlanganisela bayaye bayifunze abantwana abancane. Senza ingane ikhule kahle ngoba yenza isisu sayo sisebenze kahle. Kuyaye kuthiwe ayiphathwa izikelemu. Ayigulaguli futhi ngesikhathi isiqhumisa.

Indawo yakwaMhlabuyalingana njengoba idume kakhulu ngamahlathi emvelo nje nezithelo zasendle nazo ziba ziningi. Nazo izithelo lezi zihlukene kabili. Kukhona

lezo ezitholakala kalula emaqeleni nalezo ezitholakala phakathi emahlathini amakhulu lawo agudle ulwandle. Emahlathini sithola izithelo ezinjengamabungwa namadongwe, izintiba nezintowa nezinye. Nokho-ke kuye kuhluka ukubizwa kwazo. Kuyehlukana ukubizwa kwazo ngokwezigodi kodwa kube kuseyisona lesi sithelo. Lezi zithelo zitholakala emahlathini nje ingoba zikhula ngokuthandela kulezi zihlahla bese zilenga phezulu sengathi ziphanyekwe ngamabomu zihlobise umuthi.

### **3.2.7 Amabungwa**

Athi awafane namahlala kodwa wona anamagqobolondo athambile. Athandwa kakhulu izinkawu. Enza umbhantshi omnandi kakhulu. Aba nezindumbuluzi ezinkulu okungafanele ukuba zigwinywe. Uma uzigwinye ngephutha uba nenkinga enkulu uma usuzithuma. Uma sekuyisikhathi sokuvuthwa kwamabungwa, baningi abantu abaziphilisa ngawo ngoba uthola sebewathengisa. Babuye benze nangawo esimnandi isiphuzo lesi. Abanye baye basifake emdokweni ukuze unambitheke okwencwancwa.

### **3.2.8 Amadongwe**

Amadongwe nawo ayafana namabungwa kodwa umehluko ukuthi wona abanesikhumba esithambe kakhulu kunamabungwa. Kukhona lawa athela ezihlahleni nalawo athela phansi. Isikhathi sokuvuthwa kwawo kusehlobo. Amabobosi olunye uhlobo lwamabungwa athela phansi. Athela kakhulu ezindaweni ezingamaqele.

### **3.2.9 Amabhonsi**

Amabhonsi izithelo ezitholakala kakhulu kuyo le ndawo. Nawo ayisithelo esitholakala khona emaqeleni njengamathunduluka. Amabhonsi wona avuthwa abebomvu. Abukeka kahle. Anombala ohehayo. Aba nendumbuluzi eyodwa enkulu. Isihlahlana sakhona kuye kuthi uma sesizothela amaqabunga aso avokomale abe nento eyimpushana ephuzi. La maqabunga aba esethathwa agcotshwe ebusweni ukuze buphaphatheke. Lesi sigcobo senza isikhumba sobuso sithambe sibukeke kahle. Sisiza kakhulu kumuntu ohlushwa izinduna. Lesi sigcobo basisebenzisa

njengebomvu. Isihlahla sombhonsi baye basisebenzise njengebomvu. Isihlahla sombhonsi baye basisebenzise labo abenza amakhambi ekwenzeni umuthi wokwelapha amazinyo. Izimpande zawo zinamandla ekubulaleni isibungu esihlala emazinyweni. Ngesikhathi sokuvuthwa kwezithelo zasendle kusizakala ngisho abafana bezinkomo. Abalambi uma besekwaluseni futhi kunesikhathi esiningi sokuzingela lezi zithelo.

UShezi, (2010) uthi:

Ziningi kakhulu izinto ezenziwa ngabafana ekwaluseni. Okunye kwakho yikhona ukwazi izihlahla zasendle ezinezithelo ezimnandi. Bayazazi ngisho ukuthi zingakuyiphi indawo. Kwesinye isikhathi kuze kusuke enkulu impi sekubangwa lezi zihlahla uma sezivuthwa. Ungafunga ukuthi kubangwa ubhedu kanti qha. Kuze kube yiyo ingqwele ezikhethela izihlahla ezithandayo. Kuyobe sekungukukhululeka kwabafana njalo, labo abacwiliselwa iphaphu emanzini.

Abelusi bazi ngisho isikhathi sokuvuthwa kwamathunduluka, amakolotshane, umncaka nezinye izithelo ezitholakala ehlanzeni. Ababi naso isizungu nangesikhathi sasekwindla lapho sekuphele izithelo eziningi zasehlobo. Baye baqhubeke neminye imikhuba yabo abayenzayo njengokucupha izinyoni nokubhukuda batshuze emanzini kanye nokuciba insema. Kuningi kakhulu abakufundayo khona ekwaluseni. Yilapho amadoda akusasa aqeqeshwa khona. Kuyaye kuthiwe inkunzi isematholeni. Abanye avela lapho amakhono okwenza izinto. Ozoba yindoda eqotho umbona lapho. Uvamisa ukuthi abuye nomngenandlini njalo nje ephathele izingane zakwabo. Uma esemncane uyaye aphanthe okungangaye. Kuya ngokuya aze afike nokukhulu. Uma sekuyisikhathi sokutatshwa kwezinyosi, ubona ngoba befika namaqa aconsisa amathe.

Abafana abelusayo bayahlakanipha. Bayakwazi ngisho ukucupha izinyamazane. Okungamavondo khona bakubamba kalula ngoba kuhamba ngomgudu owodwa. Akube kusadabula uma kucushwe kahle. Kuvese kudliwe khona ekwaluseni kuphele. Sebeyofika ekhaya sebesule umlomo. Kukhona nalabo abagangayo abantsontsha amaqanda. Kwesinye isikhathi bayebantsontshe ngisho izinkukhu imbala. Kuye

kuthi uma bebambe inkukhu bayichuthe khona ekwaluseni. Iphekwa idliwe khona. Abanye njalo ngokuganga bangenele amasimu abantu ikakhulukazi uma ukudla sekuvuthwa bakuntshontshe.

### **3.2.10 Inggqayisundu**

Esinye isithelo abasithandayo kwaMhlabuyalingana yingqayisundu. Abantu bendawo bayibiza ngokuthi izinsundu. Okwenza ukuthi ibizwe kanjalo ukuthi ivuthwa ibe nsundu ngombala. Inggqayisundu lena isithelo esivela esihlahleni sesundu. Amasundu amila kakhulu kule ndawo. Kukhona izindawo lapho uwathola emaningi khona. Inggqayisundu nayo bayayixova benze ngawo umbhantshi. Abanye bazixova qede bazifake ubisi njengoba benza emaviyweni. Bathi kuba isiphuzo esimnandi kakhulu.

### **3.2.11 Izinwebe**

Izinwebe nazo ngesinye sezithelo ezidliwa kakhulu kule ndawo. Umnwebe uyisihlahla esikhulu esinomthunzi omuhle. Imizi eminingi yakule ndawo inawo umnwebe. Izithelo zawo kuthiwa izinwebe. Izinwebe kuthiwa akumele uzidle kakhulu uma uphezulu esihlahleni ngoba umane uzunywe ngubuthongo bese ushayeka phansi. Lezi zihlahla zitholakala kakhulu emahlathini angasolwandle. Kule ndawo yakwaMhlabuyalingana asikhethe ukuthi kungasolwandle noma akukhona. Izindumbuluzi zakhona zithi azibe njengezezindoni. Zinambitheka njengomvini. Zinamanzi amaningi uma uzidla kanti futhi zimtoti ungafunga ukuthi zinongwe ngoshukela.

Izinwele zithandwa kakhulu izalukazi ngoba zithi azinazo izimbumbulu phakathi. Okunye okwenza lokho ukuthi abantu abadala bathanda kakhulu izidlo ezinoshukela. Lesi sithelo sithandwa kanjena nje ngoba sona noma isihlahla sakhona sithandwa nakakhulu izinyosi. Onkabi laba basuke bezothathela ushukela kuso ukuze bayokwenza uju.

UNgwane, (2011) uthi:

Izinwebe zinephunga elikuqhweba ukude. Azigcini ngokuba intandokazi kubantu kodwa nezinambuzane ezinjengezinyosi nezinye ezithanda ushukela uzithola zindizela ngakhona. Lokhu kwenza kubelula ukuthi usheshe usithole lesi sihlahla. Abanye abazihluphi ngokusifuna kodwa bavele balandele inyosi baze bayothi qathatha kusona. Uma sezivuthwe kakhulu izinwebe kufanele uqaphele kakhulu ngoba kubakhona ngisho ubabangibone bezinyoka nabo bephangelana ngazo izinwebe lezi.

Umnwebe awugcini nje ngokubanikeza izithelo abantu bakule ndawo. Kuye kuthi uma isihlahla sakhona sesisidala sesifile, uma sesiwele phansi siyabola. Ngaleyo nkathi bajabula badele abantu. Bathatha izimbazo zabo nezitsha basiklabhe, bakhiphe izibungu ezihlala kulolu khuni. Lezi zibungu bazibiza ngokuthi imibandwane. Ziyafana ncimishi namathuku lawa ahlala emqubeni. Lezi zilwane zithandwa kakhulu kule ndawo. Ungazidlela nje inyama yakho bona bangabinandaba nayo kodwa bazidlele le nyama yazo. Baye babase umlilo bese beshisa isivalo sebhodwe bese bezithela esivalweni lezi zilwane sithoseke wena owabona amasoseji. Indlela ezinone ngayo ungafunga ukuthi kade bethele amafutha esivalweni kanti cha, amafutha azo.

Ezinye izibungu ezihlala esihlahleni abazithandayo amacimbi. Ngesikhathi samacimbi nje angeke ubathole emakhaya. Baphuma bathi chithi saka bawazingele. Ngesikhathi samacimbi kuye kube nenyoni ekhalayo ebikezela ukuthi amacimbi aseyavuthwa. Lapho-ke kuyosuka nesinedolo kuhanjwa kuhlwaywa la macimbi. Amacimbi nawo ayasabeka kakhulu uma ungawazi. Nawo ayizinhlobonhlobo. Kuya ngokuthi awakusiphi isihlahla. Nobumnandi bawo kuya ngaso isihlahla. Awomthombothi nje ababi nkamunkamu nawo ngoba bathi ayababa. Ngisho izinto ezakhiwe ngomthombothi ziyakubabisa ukudla. Ugqoko olwakhiwe ngesihlahla somthombothi inyama ebekwa kulo iyababa ayidleki, ngisho nesixembe sakhona sibabisa ukudla. Amacimbi nawo bawapheka njengayo imibandwane.

### 3.2.12 Amagunguluzi

Amagunguluzi esinye sezithelo zasendle nazo ezitholakala phakathi ehlathini. Sona sithandwa kakhulu izinkawu. Lesi sithelo sifana kakhulu namakwakwa kodwa umehluko ukuthi sona asibi nephunga njengomkwakwa. Siqine kakhulu sona. Amagobolondo aso afana nawehlala. Ngaleyo ndlela nezinkawu zibuye zihluleke ukuwabulala ngoba nazo zidla izinhlamvu eziphakathi kuleli gobolondo. Kwesinye isikhathi uzithola ziwaklwebhile kodwa zigcine zihlulekile ukulibhoboza. Lesi sithelo siba ivelakancane ngoba abantu abaningi bayasaba ukungena phakathi ehlathini. Nakhona ehlathini kunezindawo ezingahanjwahanjwa kalula nje ngoba kusatshelwa ukuthi kusuke sekuyizwe lezilwane ezinhlobonhlobo ezisabekayo.

Abantu baye bazitshela ukuthi kunomkhawulo okhona phakathi kwabo nezilwane. Nazo azifuni ukuchukuluzwa endaweni yazo. Izilwane eziyingozi kakhulu njengezingwe nezidawane nezinkwe zizifihla phakathi nehlathi.

Lesi isithelo esimnandi kakhulu. Isihlahla sakhona sibizwa ngokuthi umgunguluzi. Lesi yisihlahla esihle esinamacembe aluhlaza ahangene. Isiqu sakhona sibasikhulu. Amagunguluzi lawa athela aqaqele kuso isiqu lesi. Lezi zithelo zithela zibaziningi esiqwini wena owabona isiqu sikapopo. Amagunguluzi abamakhulu ngangehlala. Uma esevuthiwe abanombala ophuzi. Okufike kumangalise kakhulu ukuthi lesi sithelo sithambile. Uvese usidle njengoba usuke udla i-aphula. Abanye baye bawabize ngama-aphula ehlathi.

UMnguni, (2012) uthi:

Awugunguluzi ayisithelo esimnandi. Sitholakala phakathi emahlathini amakhulu. Izithelo ezitholakala phakathi nehlathi zipholile ngoba azilitholi ilanga. Isihlahla sakhona asidingi ukutshalwa ngenhlamvu. Impande yakhona yiyona ekhipha isihlahla. Izithelo zakhona zifana ncimishi ne-aphula. Zithandwa kakhulu nayizalukazi ngoba zithambile. Izalukazi ezingenamazinyo zizithandela lokho lezi zihlahla.



Abantwana basithanda kakhulu lesi sihlahla ngoba bathi sinesithelo esimnandi. Isihlahla somgunguluzi sibuye sithandwe ngokuthi sithela njalo, asilindi isikhathi esithile sonyaka. Naso lesi sithelo sithandwa kakhulu izilwane zehlathi ikakhulukazi zona izimfene nezinye izilwane.

### 3.2.13 Izintiba

Esinye sezithelo esimnandi kule ndawo. Isihlahla sakhona sibizwa ngokuthi umthiba.

UTembe, (2011) uthi:

Umtiba ukhula ube isihlahla esikhulu esiba namagatsha amakhulu. Izithelo zakhona zibazincane njengezindoni zasendle. Ziyizithelo ezimnandi kakhulu. Uhlupha ngakho ukuthi izithelo zawo ziphezulu kakhulu. Kufanele ubengumuntu okwaziyo ukugibela esihlahleni ukuze uthole lezi zithelo. Ezinye zize zomele phezulu ngakho njalo belu ukuthi awukwazi ukufinyelela kuzo. Isihlahla somtiba sinesiqu esikhulu esiba nezigodi eziyaye zigcine amanzi uma izulu lina. Lezi zigodi zivama ukucasha izinyoka nezinye izilwanyana ezithanda ukuzifihla. Ngalokho kufanele uqaphele uma ugibela kulo muthi.

Lesi sihlahla sinezinkuni eziqinile nezivutha kahle. Abantu bayebawugawule usemanzi bawomise ukuze benze ngawo izinkuni. Abanye lezi zinkuni bazibeka izinqwatshana eceleni kwemigwaqo ukuze bathengisele labo abasuka beya olwandle lwakule ndawo ukuze bayokosa ngazo inyama. Lezi zinkuni bazincoma ngokuthi azinayo intuthu eningi kanti futhi azinawo umlotha omningi futhi amalahle akhona ayawugcina umlilo. Njengoba abantu bakule ndawo besanamathele emasikweni abo, abanye basalala ezindlini ezibaswa ngomlilo. Kukhanyisa wona umlilo ngoba abanye abanawo ugesi. Abanye bathi abanandaba nagesi lowo ngoba bathokozela yona impilo eyabe iphilwa ngokhokho bawo.

Izinkuni zomtiba bazithanda ngoba bathi umlilo wazo uhlala kuze kuse, ikakhulukazi ebusika ngoba kuyaphuza ukusa. Bathi nentuthu yazo ayihishani. Amakhaya

amaningi asesebenzisa izinkuni athanda kakhulu izinkuni zomtiba. Abanye bayebasebenzise umlotha walezi zinkuni ukuze benze ngawo ugwayi wesinemfu. Umnandi ugwayi oxutshwe nalo mlotha ngoba inhlaba itholakala kude nabo.

### **3.2.14 Isiphetho**

Ayikho indawo engenazo izithelo zasendle. Nayo le ndawo inazo izithelo zasendle. Izithelo zasendle ziyisipho esivela kuMdali. Noma ngubani uyazithola ngaphandle kokukhokha imali. Ungazikhela zona ngokuthanda kwakho. Ziningi kakhulu izithelo ezitholakala kule ndawo. Kukhona ezithela ebusika nalezo ezithela ehlobo. Kule ndawo kukhona abaziphilisa ngazo lesi sithelo. Bayazikha bazithengisele labo abangenaso isikhathi sokuyozikha. Ngaleyo ndlela bazitholela enhle imali.

Abantwana nabo bayazitholela imali ngokuthi baphume inqina bahambe bezihlwaya. Baye bazithengise lezi zithelo ukuze bazitholele amasentshana okuthenga lokho abakudingayo. Ngesikhathi sokuvuthwa kwezinkuhlu namaganu bathola enhle imali. Ubabona bethwele amasaka agcwele izinkuhlu. Lezi zinkuhlu bazihluba qede bazineke, sekuyothi uma seziphelile izinkuhlu ezihlahleni bese bethengisa ezabo. Ngalesi sikhathi zisuke sezimba eqolo ngoba basuke bebaningi abathengi. Ngenxa yokuthi le ndawo ivundile nezithelo zakhona ziba ziningi futhi zizonophele kahle.

## ISAHLUKO SESINE

### 4.0 IMFUYO ECHUMA KULE NDAWO

#### 4.1 Isingeniso

Kulesi sikhathi esiphila kusona abanumzane sebahlonishwa ngezimali abanazo emabhange. Abanye bahlonishwa ngokuba nezimoto eziphambili zikanokusho. Abanye bahlonishwa ngamabhizinisi abanawo nezithabathaba zemizi abanayo. KwaZulu kusabuswa umnumzane wayehlonishwa ngemfuyo anayo. Ubekhulekwa futhi esatshwa. Izwi lakhe belingaweli phansi. Nakhona kule ndawo imfuyo iyinto ebalulekile kakhulu. Abanumzane abafuyile ubabona ngeziqhimuqhimu zemizi.

UDlamini, (2011) uthi:

Indawo yakwaMhlabuyalingana ibusisekile kakhulu uma iqhathanisa nezinye izindawo. Abantu bakule ndawo bezwa ngendaba ukuthi kukhona izindawo ezikhungethwe isomiso. Ngisho nezikhukhula ezibikwa ngapha nangapha bona bazizwa ngendaba. Ukunotha kwendawo kunomthelela omkhulu emfuyweni. Okufike kumangalise kakhulu ukuthi azikho izimvula ezinkulu ezitholakala njalo kodwa utshani buhlale bukhona okuyibona obudliwa izinkomo.

Imfuyo lena yenza abanye abanumzane bagcine sebeganwe ngabafazi ngababili ngoba abanayo inkinga yokulobola neyokondla abantwana babo. Ukufuya lokhu kubenza bahlonipheke ngisho ezimbizweni nasemihlanganweni yakoMkhulu. Imibono abayibekayo neziphakamiso kuba ngeyabo ethathwayo. Kakadeni izwi labanumzane yilona elihlonishwayo kunelabafokazana. Abanumzane abafuyile yibona futhi abakhethwayo uma kukhethwa izinduna noma abaholi abathize njengabaphathi bezinsizwa.

Konke lokhu kuyakhombisa ukuthi imfuyo ibaluleke kangakanani. Yikho lokhu okwenza umnumzane nomnumzane abe neyakhe imfuyo. Indoda efuyile ibonakala

ngokuba nabantwana abahle abondlekile. Uthola okungabafanyana kungamatubesi nje, uyabona ukuthi kondliwa ngamasi nyenama. Ngaphezu kwakho konke lokhu, imfuyo igcina konke okugcinwa imali kulesi sikhathi. Lokhu kusho ukuthi abanumzane bakule ndawo angayisweli imali. Inkomo iyodwa nje seyababiza izinkulungwane zemali. Uma umnumzane ethengise eyodwa nje uyakwazi ukufundisa ingane yakhe ngisho eSikhungweni Semfundo Ephakeme.

Kulula ngisho befuna ukukhokhela izikweletu zabo ezitolo. Abanye bahamba ngezinyanyavu zezimoto ngayo belu imfuyo yabo. Esikhathini sasendulo imfuyo lena babexoshisa ngayo amaqhawe, izingwazi nezihlabani. Izinto zentengo ephakeme bezikhokhelwa ngayo imfuyo. Nakuyo le ndawo basakwenza lokho.

## **4.2 Izinkomo**

Izinkomo ngenye yemfuyo echuma kakhulu endaweni yakwaMhlabuyalingana. Isimo sezulu sakule ndawo naso sinomthelela omkhulu ekuchumeni kwemfuyo. Kuyiqiniso khona ukuthi imfuyo seyiya ngokuncipha kuleli lakwaMthaniya ngenxa yezimo ezithile njengokwebiwa kwemfuyo. Nayo impucuko ibe nawo umthelela njengoba abelusi sebeyindlala. Abazali sebonile ukuthi imfundo ibalulekile kakhulu. Lokhu kwenza kubelukhuni satshe ukuthi abantu abadala bazilusele imfuyo yabo. Nakho lokho kwenziwa ukuthi nabo abantu abadala banemisebenzi yabo ebamele njalo. Izifo zezinkomo nazo azizibekile phansi. Amatele asanda kuhlonzwa njengesifo esiyingozi kakhulu kuleli lakwaMhlabuyalingana. Konke lokhu singathi kubenomthelela omkhulu futhi ekufeni kwezinkomo. Noma kunjalo kubesengathi sithela amanzi edadeni. Ungeke usho ukuthi sike sahlasele kangaka lesi sifo.

UZondi, (2011) uthi:

Selokhu kwathi nhlo indawo yakwaMhlabuyalingana imfuyo selokhu yabakhona. Imfuyo yakhona usayithola inguchibidolo esigangeni njengoba engekho amadlelo ahlelekile njengalawo atholakala emapulazini. Abanye bavele bayithele emahlathini bayishiye khona, sebeyoze bayilande uma kukhona umsebenzi othile odinga ukuba kuhlatshwe inkomo.

Uma zihambe ziyishumi ziyobuya sezingamashumi  
amabili kuya phezulu. Emahlathini kuvame ukumila  
umnyankomo. Lobu tshani buthandwa kakhulu  
izinkomo ngoba buthambile.

Indlela imfuyo echuma ngayo kule ndawo iyamangalisa. Kuyaye kusuke abantu ezindaweni ezikude bezothenga zona izinkomo. Abanye basuke bezithengela ukuzithengisa. Kwezinye izindawo imfuyo abasenayo, usubona imithonseyana nje ngoba sekwande amasela ezinkomo. Abanye izibaya sezamila imbuya. Yiyona nje le ndawo esenenhlanhla yokuba nemfuyo. Amasela awakandi. Kuseyimizi embalwa ekhala ngokwebelwa izimbuzi. Nawo la masela abikwayo akusiwona awendawo. Kusuke kuyilawo nje asuka kude. Abantu bakule ndawo bayithanda imfuyo yabo futhi bayayinakekela. Banenhlanhla futhi yokuthi kwande kakhulu nabeluleki bezolimo kanye nayo imfuyo. Akuseyona le mfuyo obuyithola ilenga amakhizane, manje sebenezifutho abazisebenzisayo abafutha ngazo imikhaza. Kukhona nemithi ethile abayisebenzisayo abaziphuzisa yona ukuze zihlale ziphilile. Uthola inkabi endala inesikhumba okungathi esenkonyane. Uzithola zikhuluphele zidilikela phansi.

Indawo yakwaMhlabuyalingana inamaxhaphozi amaningi. Izinkomo zithola amanzi enza ukuba zingasokoli noma ngabe kunesomisoesikhulu. Okunye okwenza lokhu ukuthi abantu bakule ndawo basalima amasimu amakhulu. Kuyaye kuthi uma sebevunile bazithele khona emahlangeni ukuze zizidlele khona. Sezizozitika ngezinhlanga zombila nezinsalela zombila ezisale kuvunwa. Abanye baye bazinike umkhumiso ukuze zizale kakhulu. Kula masimu kubuye kubenotshani obuhle obukhula ngenkathi kunisela inkasa. Ziye zidle lobu tshani sekuyoze kuthwase ihlobo. Asikho isikhathi lapho zilamba khona. Lokhu kubasiza kakhulu abanikazi bemfuyo uma beyithengisa. Akekho umuntu ofuna ukuthenga inkomo ezacile ngemali yakhe.

UMnyango Wezolimi nawo uthathe elikhulu igxathu ekulekeleleni laba bafuyi ngokubanika uqeqesho mayelana nemfuyo kanye nezifo ezivama ukhulasela imfuyo enezinselo. Sebeyakwazi nabo ukuzibonela izimpawu zesifo esithile basheshe basivikele sisaqala. Isifo samatele naso sebhilala besiqaphe ngamehlo okhozi. Baye bathi amatele lawa ayavikeleka nawo ukuze angadluleli kwenye imfuyo.

Ude Fontaine noLetty, (2006:90) bathi:

Foot – and – mouth disease symptoms are blisters on the muzzle, tongue, interior of mouth and udder. Prevention can be used in the spread of the disease by vaccinating animals against this disease.

Lolu lwazi lubasiza kakhulu abalimi nabafuyi ekuhlomiseni ngisho nangolwazi lokufuya izinhlobo ezahlukene zezinkomo. Sekukhona ngisho abafuya izinkomo ezikhiqiza ubisi kanye nalezo ezifuyelwa inyama. Usuyaye uthole ngisho ongakaze alubhade esikoleni akwazi ukubona izimpawu zezifo ezahlukene eziphatha izinkomo. Sebeyazi nokuthi inkomo esihlabekile akumele ubisi lusetshenziswe kuze kube ilulama ngokuphelele. Nabo sebeyakwazi ukuzigoma njengosizo lokuqala kuze kufike ongoti bezilwane ezinezinselo. Yikhona lokhu okuholela ekutheni izinkomo zakule ndawo zihlale zicwebezela, zingenalo ngisho elilodwa ikhizane. Kuyaye kuthi noma ziya endalini ziphume phambili. Zinjalo nje ziyashesha ukwanda njengoba zisendaweni enothile. Abanezitolo zokuthengisa inyama endaweni abahlupheki ngoba izinkomo bazithenga eduzane. Baningi nabasuka kwezinye izindawo ngenhloso yokuzothenga yona imfuyo.

Kule ndawo kusekhona abangakaze bambone umlungu kodwa baphilisa okwaMakhosi ngayo belu imfuyo yabo. Abanye bafundisa izingane zabo emaNyuvesi bengakaze balubhade emsebenzini nasesikoleni. Abanye bahlala emizini eyakhe izindlu zesimanje obekwaziwa ukuthi zitholakala emadolobheni nakulabo abadla idombolo likapondo.

Njengoba sekabakhona amanzi nogesi nje nasemakhaya ungabe usayofunani edolobheni. Umuzi ofuye izinkomo unenkulu imfudumalo lena. Izingane ezikhula kulowo muzi zibonakala ngokondleka. Okungabafana khona ubona kungamatubesi. Ingani zona ubisi ziluhamba lusengumthubi. AmaZulu awuthanda kakhulu umthubi. Apheka ngawo isithubi. Yikho lokhu beyinakekela kangaka imfuyo yabo. Bayakwazi ngisho ukunakekela leyo esuke izele. Baqala ukuyinakekela ngesikhathi ezala ngaso. Kuye kuthi uma inkomazi isiyaluzwa ifuna indawo yokubeka inkonyane bese umelusi eqala ukuyilandela. Lokhu ukwenzela ukuthi uma yehluleka abize

abadala. Uma yehluleka ukuzala ibonakala ngezokushabasha kanti inkonyane isivele ngamanqina.

UMsimang, (1975:43) uthi:

Okwazi ukuzalisa usezovele ayibambe eqolo ayicindezele, ayinike amandla okukhanula. Uthi angaphuma umntwana wenkomo, kulandele umhlapho. Uma uvele kancane kufuneka akwazi ukukhiphela ayelekelele inkomazi ngokufaka isandla awudonse, awuthandele emnweni aze akhiphe isigaxa sawo. Uma umhlapho ungaveli sidalo, inkomazi leyo iphuziswa iyambazi noklenyo kuphela. Uma kungenziwanga lokho, inkomo ingaqumba isisu noma ife nokufa.

Lokhu kufakazela uthando abanalo ngemfuyo yabo. Bayazi ukuthi uma uyinakekela imfuyo nayo iyachuma. Okunye abantu bakule ndawo abasakwenza, ukulandela indlela ababaziphatha ngayo abantu abadala imfuyo yabo. Bayazishunqisela izinkomo uma zizoqala amahlanga. Lokhu kusafana nokweshwama okwenziwa ngamaZulu uma ezoqala ukudla okusha. Baye bazishunqisele ngamakhambi enziwa izinyanga. UMhlabuyalingana udme ngazo izinyanga ezishaya emhlohlweni. Kukhona nezidume ngakho ukwelapha imfuyo nokwenza amakhambi anjengemikhumbiso, imihlabelo lapho inkomo yephukile nokunye. Uma bezishunqisela baye babase ikloba lomlilo esangweni ngesikhathi sasekuseni bese zikhishwa izinkomo ukuze zeqe kulo mshunqiso zonke. Ziyashunqiselwa futhi lapho kufuneka ukuba zingalalelwa. Lo msebenzi yibona okhokhovula bezinyanga zezinkomo ezifika zizishunqisele ngezinyamazane okuthiwa igogo.

Izinkomo ezishunqiselwayo ziyabukeka, ziyanona kanti nemibala yazo iyacaca. Lezi zintelezi bathi ziyasiza kakhulu nasekuqedeni izikelemu ezihlupha izinkomo. Uma bezishunqisela basuke benzela ukuthi zingahlanjulukelwa izisu uma zidla utshani obusha. Okungamankonyane khona kuyashesha ukunanyathelwa izifo ngalesi sikhathi sonyaka ngoba otshanini kucasha nezilokazana eziyingozi okuthi uma zidliwe izinkomo zikhahlize amagwebu. Ezinye njalo ziyafa nokufa. Inkunzi yona baye bayinakekele kakhulu ngoba bathi yiyona inzalankomo. Bayazi ukuthi izinkomo

ezingenankunzi azandi. Kunjalo futhi nenkunzi elambayo ayikhweli. Okunye abakuqikelela kakhulu ukuthi kuhlonishwe isibaya. Isibaya bayebasithathe njengesigodlo somuzi. Okwenza lokho ukuthi kuningi kakhulu okwenzelwa esibayeni.

UMsimang, (1975:13) uthi:

Akuhlonishwa isibaya sodwa kepha nezinkomo eziphakathi kwaso, nobisi lwazo, ubulongwe bazo nenyama yazo. Uma kuhlinzwa inkomo inyama yayo kayeqiswa phezu kothango kepha iphuma ngesango, ikakhulukazi inhloko, isikhumba kanye nokuhamba kwayo. Ezinye izitho zingeqiswa nokho ukululaza phela ubunzima bomsebenzi. Omalokazana abayidli inyama yasemzini baze bayinikwe noma basikiswe.

Nakuyo le ndawo, isibaya sihlonishwa uma ungena esibayeni somnumzane. Akungeni nje noma ubani kodwa kungena abomndeni kuphela. Baye basizakale nalabo abancishanayo ngoba baye bale kwasani okuphumayo. Umlobokazi yena akalubeki nakulubeka unyawo lwakhe esibayeni uze angeniswe ngokusemthethweni. Uma enza imisebenzi yekhaya enjengokusinda njengoba abanye abantu balapha basenazo izindlu ezisindwayo ikakhulukazi eyangenhla, uyaye athumele umntwana uma kukhona akudinga esibayeni. Abanye upata basalugcina khona esibayeni. Uma efuna ubulongwe noma amalongwe, uyaye athumele yona ingane.

Amasi ngisho angaba iziphihli awaphumi ekhaya. Nakhona ekhaya adliwa ngendlela ethile. Amantombazane ayafundiswa ukuthi uma esekhulile angawadli amasi uma esendaweni. Ubisi nalo owesifazane akalusebenzisi uma egezile noma ezilile. Izinkomo nazo ziyahlonishwa uma ziklabile ekhaphelweni, owesifazane akalokothi azidabule. Abafana abangamashinga balela ngisho owesilisa ukuba adabule umhlambi abawelusile. Phela kule ndawo zisekhona izinsizwa ezingamashinga. Ngisho abafundayo uthisha udlela ogageni. Basakhonze kakhulu imicimbi yesintu eba ngoMgqibelo noma ngeSonto . Abanye njalo bayiqedelela khona esikoleni impi yabo. Uyaye ubone ngoba sekusuka udunqunqu ungazi ukuthi isiqhathwe yini.



UFakude, (2011) uthi:

Uma izinkomo ziza ngomzila lapho zizohlangana khona nentombi eqome kulowo muzi noma zizohlangana nomfelokazi, kufanele labo baguqe phansi zize zedlule zonke uma ingekho indlela yokuzigwema. Lokhu kubaluleka okungaka ezinkomeni kwenziwa yikuthi yiwona mnotho umnumzane walowo muzi aziqhenya ngawo. Izinkomo yizona zilwane okuthethwa ngazo idlozi, nokuhlanganisa ubuhlobo njengalapho kusiniselwana.

Kweminye imizi ngisho kungumsebenzi inyama ayiphumi nanoma ubani, ikakhulukazi amathambo. Baze baxolele ukukunika inyama eyisicubu ngoba amathambo baye bawashisele ngasesibayeni. Izihlobo zozalo zona baye bathi ziyaziwa ngamadlozi ngakho yizona kuphela eziphuma nenyama enethambo. Njengoba kusemakhaya nje imfuyo uyithola ithe chithi saka emadlelweni nasemahlangeni. Namanzi eziwaphuzayo ahlanzekile kwazise nezimboni azikho kule ndawo ezivamise ukunukubeza amanzi nimoya. Imvelo isagcineke kahle. Imfuyo yakule ndawo ihlale ikhuluphele ubusika nehlobo. Abanumzane abaningi abasebenzi kubelungu kodwa babheke sona isibaya lesi. Yikho lokhu okwenza umnumzane iso lakhe lihlale lithe njo empahleni yakhe.

Ukungabibikho kwezinkubezimvelo esingabala izimboni, izimayini nokuchithwa kwenkucuzwa ethuthwa uma kuhlanzwa idolobha. Ushevu oyaye ugeleze ungene emfuleni, emachibini masemihosheni, ubulale izilwane nezinyoni. Emakhaya imfuyo yanda kahle ngoba lezi zinukubezimvelo aziziningi. Yikho lokhu okwenza ukuthi zihlale zikhuluphele ngoba amanzi eziwaphuzayo ahlanzekile.

Imfuyo lena ibasiza kakhulu emisebenzini eyenziwa ekhaya ngisho ekukhokheleni izikweletu. Ibasiza ngisho ekukhokheleni abantwana asebefunda Ezikhungweni Zemfundo Ephakeme. Uma sekusondele ukuvulwa kwezikole, uyaye uthole abanumzane begquba izinkomo zabo beziyisa ePhelandaba lapho kuvamise ukuba nendali khona. Abanye abasuka kude sebaze basazi lesi sikhathi sonyaka sendali yezinkomo. Ngalesi sikhathi izinkomo zisuke zibiza kangcono. Nangaphezu kokuthi

imfuyo ibanika imali uma beyithengisa, sebeyakwazi ukubuye bathengise nezikhumba zayo. Kuye kufike nabantu abasuka ezimbonini ezishuka izikhumba bazozithenga.

UKhumalo, (1997:117) uthi:

Ukuthuma kwezinkomo esibayeni sendoda kuyabikwa ngoba kusasa abaninizo bazozibuza.. Kungokunye-ke uma ziphuma esibayeni ngoba ziyolanda isihlobo esihle esizovusa nesizomisa umuzi ngobunzalabantu.

Okukhulu ngesibaya sendoda ukuthi sineziko. Leli ziko isikhathi esiningi lisuke lilokhu lashiya ngokhokho bomndeni. Leli ziko yilona okushunqiselwa ngalo noma kulo imfuyo yalapha ekhaya. Ngakho nezinkomo eziphumayo ziyashunqiselwa, zibikwe kwabaphansi ngaphambi kokuba ziphume.

UMthembu, (2009:47) uthi:

Amasi ayengukudla okwakucishe kutholakale kuyo yonke imizi. Lokhu kwakwenziwa ukuthi emzini owawungenazo izinkomo, umnumzane wayesisielwa kusengwe kudliwe amasi. Nakulezi zinsuku asathandwa ngendlela emangalisayo. Kuleyo mizi okusadliwa ngoludala kuyo amahinikazi ayesengwa kwethiwe amagula kudliwe amasi.

### **4.3 Izimbuzi**

Izimbuzi nazo olunye lwemfuyo echuma kakhulu kule ndawo. Zona zishesha kakhulu ukwanda kunezinkomo. Lokhu kwenziwa ukuthi yona izala kabili ngonyaka. Kuyenzeka futhi ishaye amaphahla ngamathathu. Zinjalo nje ukwanda kwazo akuhambisani nobusika nehlobo. Azifani nezinye izilwane ezizala ngesikhathi esithile sonyaka noma ngenyanga ethile njengezinja okwaziwa ukuthi isikhathi sazo uNhlolanja. Zichuma kakhulu kule ndawo ngoba kwande kakhulu iminqawe nemikhanyakude okuyizona zihlahla ezithandwa kakhulu yizo izimbuzi.

UKuun nabanye, (2007:40) bathi:

Sheep and goat are ruminants and are therefore able to live on the food they get from the veld. Sheep are usually grazers and eat grasses whereas goats are browsers, which eat more woody plants. For the best production, breeding ewes should have good food from two months before mating until the lambs or kids are weaned.

Indlela ezichuma ngayo kuye kungamangalisi uma ubona umuntu kuqala unyaka enembuzi eyodwa kodwa kuzothi kuphela unyaka esenochibidolo womhlambi wezimbuzi. Izimbuzi zinhle kakhulu ngoba zona azinandaba noma zingenaye umalusi. Ziyakwazi ukuzibuyela zona ekhaya uma kufanele ukuthi zibuye ngaphandle kokunqandwa. Umalusi uze umqashele izinkomo ngoba zona zibuya zifune ukusengwa. Kuye kube yileyo naleyo ezeleyo engabuyi ngoba inkonyane layo liselincane, lingakwazi ukuzihambela kanti ingabonwanga lapho izalele khona. Imbuzi yenza imisebenzi eminingi kakhulu ekhaya. Yona ungathi ihamba phambili kunenkomo. Kwesinye isikhathi kwenziwa ukuthi yona ayinkulu kunenkomo. Inkomo yona umnumzane ucabanga kabili kathathu uma kufanele ihlatshwe. Inkomo yona ivama ukwenzelwa imisebenzi emikhulu. Noma kunjalo kodwa imbuzi yiyona eyandulela inkomo. Kuyo yonke imisebenzi yesintu imbuzi yiyona eyandulela lowo mcimbi. Ngisho noma kuzoba nomshado kuyaye kubekhona imbuzi okumele inqunywe ngaphambi kokuba kufudunyezwe kubikwe ngayo kwabaphansi ukuthi kuzoba nomsindo lapha ekhaya.

Kuyenzeka ukuthi zinqunywe zibe zimbili noma ntathu ngaphambi komcimbi omkhulu, kuye ngokuthi lowo mnumzane usutha kangakanani. Igazi lembuzi bathi lithandwa kakhulu ngabaphansi. Yikho lokhu okwenza ukuba imbuzi ivame ukuthi kuthethwe ngayo idlozi.

UNdlazi, (2011) uthi:

Imbuzi yisona silwane esinomsebenzi omkhulu ekhaya. Okwenza ibe intandokazi ukuthi yona iyakhala uma inqunywa. Lokhu kuveza ukuthi

abaphansi basheshe basondele ukuzokuzwa isikhalo somndeni. Yiyona exhumanisa umndeni namathongo alowo muzi. Okunye okwenza ukuthi ithandeke ukuthi idla izimpande zemithi. Imbuzi yenza kubelula ngisho uvakashelwe ngabantu. Yenza kubelula noma ufuna ukuzenzela umphako wendlela.

Abafuyi bazo bathi ishesha kakhulu ukubanika imali kunenkomo. Zinhle kakhulu izimbuzi ezifuywa kule ndawo. Zihlala zikhuluphele. Azisokoliswa utshani namanzi. Amanzi akule ndawo awafani nalawo asemadolobheni, oke uzwe ukuthi aphelile. Kubuye kukhalwe ngesomiso. Emakhaya akule ndawo kunamaxhaphozi angashi ubusika nehlobo. Izimbuzi zizithanda kakhulu izimpande zemithi ebabayo. Yikho lokhu okwenza inyama yazo ihlwabuse kamnandi.

Izimbuzi zibasiza uma abantwana babo bephumelele esikoleni noma eSikhungwini Semfundo Ephakeme. Baye babahlabele imbuzi uma bephumelele kahle. Babuye babenzele ngisho umphako wendlela ngazo izimbuzi labo abafunda eZikhungweni Zemfundo Ephakeme. Izimbuzi sezinemali enhle uma zithengiswa. Lokhu kwenziwa ukuthi kunenkolelo yokuthi yizona ezithetha idlozi. Kunomthelela omuhle ekuthengweni kwazo. Zithengwa kakhulu. Abanye baye bathenge eziningi bazilayishe emalolini ngenhloso yokuzithengisa.

UMotha, (2006:101) uthi:

Imbuzi ungeke uyihlukanise nesiko lomuntu ongumZulu. Njengoba kuke kwenzeke ukuthi umuntu abe nobunzima lapho ebeletha, inyanda ithi kayemuke nesibopho. Isiko lakwaZulu kwakuyikuba omdala ekhaya, ikhehla noma isalukazi, liphume lishweleze emadlozini, libuye liwathethise amanye liwabuze nokuthi athule athini. Kwesinye isikhathi kuze kuhlatshwe imbuzi. Njalo kuke kwenzeke ukuthi lesi silwane siphume sinikezwe ngabakwankosikazi. Nempela kwakuvamise ukuthi emva kwalokho ikhululeke inkosikazi.

Akukho lapho idlozi lingathethwa khona. Kwala noma abantu sebefunde bagogoda kodwa abakhohlwa imvelaphi yabo. Noma esefunde kakhulu kodwa uyaye ubone ngesiphandla esihlakaleni ukuthi usabahlabela abakubo abangasekho. Kule ndawo

uthola ngisho abafana abancane benezabo izimbuzi. Kule ndawo imbuzi ithathwa njengenkukhu. Uma kuzelwe umntwana ikakhulukazi owomfana uyaye akhungwe ngayo. Ngalokho basuke benzela ukuthi ukukhula kwalowo mntwana kuqhathaniswe naye. Leli zinyane lize likhule, kuye kube yilona elimphembela umhlambi wezimbuzi. Baye bathi uma enekhanda elilula zimvuma kakhulu. Uma seziziningi kakhulu, bayakwazi ukumthengela ngisho inkomo. Uma umuntu othile exakekile engenayo imbuzi kanti ufuna ukwenza umsebenzi odinga imbuzi, uyaye athathe inkonyane ashintshisane nalowo onembuzi kuye ngokuthi bavumelana ngezimbuzi ezingaki. Mincane kakhulu imizi engenazo izimbuzi. Indlela ezichuma ngayo izimbuzi kule ndawo, kukhona ngisho abantu abangazi ukuthi banezimbuzi ezingaki. Baze basizwe ukuthi izimbuzi zizibuyela zona ekhaya uma ilanga selishonile.

UMkhize, (2006:65) uthi:

Abalimi abasebenza ngokuhweba ngobisi bafuya izinkomo eziyizinsengwakazi. Izimbuzi zona zifuyelwa inyama nemisebenzi ethile yamasiko. Bayinakekela kakhulu le mfuyo yabo. Inomsebenzi omkhulu kanti futhi idinga uthando kumniniyo. Ukuze zihlale zigwansile bazinikeza lonke uthando. Ukuzinakekela kwenza ukuba zithathe kakhulu amehlo abantu lapho zithengiswa endalini yezinkomo. Ukunakekela imfuyo yabo kugcina sekubahlomulise ngamakhono okufuya. Imfuyo lena uma seyandile igcina isivulele abanye amathuba emisebenzi ngoba abanye abafuyi bagcina sebeqasha abalusi abazobheka imfuyo yabo.

Kuyinhlanhla enkulu ukuthi kule ndawo amasela awekho. Kuye kube izigebengu ezithi gqwa gqwa kweminye imizi. Nakhona kusuke kungabantu abasuka kwezinye izindawo. La masela ayaye azintshontshe azifake emalolini ngenhoso yokuzithengisa kude le. Kuyaye kusize wona amaphoyisa uma ethuke ezibhadama. Imbuzi iye inqunywe nje ngoba kufuneka umswane wayo. Kwesinye isikhathi kusuke kuthiwa kushwelezela okuthile kwabaphansi. Kule ndawo umuzi ongenayo imbuzi uthathwa njengohlwempu kakhulu. Omunye umuzi ungathola ungenaso isibaya kanti uzibeke komunye umuzi. Baye bazilande ngoba kukhona abafuna ukukwenza noma befuna ukwenzela izingane isishebo.

UNdlazi, (2011) uthi:

Imbuzi inosizo olukhulu ekhaya ngoba yiyona okuphuthunywa ngayo ekhaya uma kukhona isimo esiphuthumayo. Izangoma nezinyanga zisebenzisa kakhulu imbuzi emisebenzini yazo. Ngisho noma kwenziwa amagobongo kusetshenziswa yona imbuzi ngoba kusuke kufuneka igazi layo. Njengoba abantu abaningi bakule ndawo bengasebenzi nje, basebanzisa zona izimbuzi lezi ukukhokhela izinyanga nezangoma uma ngabe beyolashwa. Abantu bakule ndawo basakholelwa kakhulu ezinyangeni.

Abantu bakwaMhlabuyalingana basanamathele kakhulu emasikweni abo. Basakwazi ukuhlangana bagubhe imicimbi ethile njengoMkhosi Wokweshwama noMkhosi Womhlanga. Omunye umkhosi osuqale phansi ukwenziwa yilona wokuhlolwa kwezintombi. Kuye kwenziwe umcimbi omkhulu bese kuthi izintombi ezihlolwe zatholwa ukuthi zisabugcinile ubuntombi bazo zinikwa izitifiketi. Ezinye zithi zifika emakhaya zihlatshiswe ngembuzi. Le ndawo isihehe abantu abaningi kakhulu abasuka ezindaweni ezikude asebagcine ngokwakha khona. Kunabantu abasuka enhla nezwe njengalabo abasuka emapulazini nalabo abasuka eNgoje. Abanye basuswa izimpi zombango njengalabo abasuka eMsinga. Nabo ifike yabathatha le ndawo ngobuhle bayo. Nabo bangabantu abayithanda kakhulu imfuyo. Basabambelele emasikweni abo nabo laba bantu. Ayipheli inyanga kungenziwanga umcimbi othile odinga yona imbuzi.

Iningi lemishado esenziwa kule ndawo kuseyiyona eyesintu. Emveni komshado kuye kubekhona eminye imicimbi emincane njengalapho insizwa ihlabela khona umukhwe wayo indlakudla. Ngokunjalo naye umkhwenyana uhlatshiswa yona indlakudla. Lokhu bakwenzela ukuthi adle ukudla kwalapha ekhaya ngoba usethathwa njengelungu lalapha emndenini omusha. Zisahlonishwa kakhulu izinduna namakhosi kule ndawo. Uma iNduna noma owakoMkhulu ehambele kubanumzane besigodi uhlatshiswa imbuzi kuthiwe ukudla kwakhe. Kuvamisile ukuthi uma sekusondele uMkhosi Womthayi odume kakhulu kule ndawo ukuthi aMakhosi avakashelane. Kuye kuthi uma izohlala izinsukwana, iNduna leyo ihlatshiswe enye imbuzi. Kuthi uma izoshesha ukuhamba iyithwale ingumkhulu ihambe nayo. Izihlobo eziyigugu

nazo zihlatshiswa yona imbuzi lapho zivakashile. Ziyothi sezihamba zibe zezithulele izinyongo. Lokhu ziye zikuthokozele kakhulu izivakashi.

Izivakashi ziye zikhethelwe imbuzi ekhuluphele kahle. Uma beyinika imbuzi ekhuluphele basuke benzela ukuthi ahambe nayo ekhaya uma efuna ukuhamba nayo engathandi ukuthi ahlathelwe yona. Into eyigugu kakhulu kubafuyi bezimbuzi ukuzikhumisa njengazo izinkomo. Kukhona umkhumiso wokuthi izimbuzi zikhuluphale nje kuphela. Baye basebenzise kakhulu umkhumiso okuthiwa incamu. Baye baqophe isigaxa salo bese zikhunyiswa izimbuzi ngokhezo. Izintondolo zona baye bazikhumise kathathu ngonyaka kanti ezinye zikhunyiswa kanye.

UFakude, (2011) uthi:

Izintondolo yizona ezihlatshiswa labo abaqavile nabahloniphekile. Inyama yazo imnandi ngokunona. Ihlwabusa kakhulu, yikho kuthiwa umkhumiso usulingene izintondolo. Enye inhloso yokuthi zikhunyiswe ukuthi zizala amaphahla. Uyasiza futhi ekwelapheni izilwane eziba sesiswini sezimbuzi. Okunye okuhlupha izimbuzi umkhuhlane wamazinyane. Aye athimule akhiphe nezindende. Kuye kuthi uma enze njalo alashwe ngokuphuziswa amacembe omqaqongo ogayiwe uxutshwe namanzi.

Lesi sifo asigcini nje emazinyaneni kodwa nezimbuzi ezindala uyaziphatha. Imbuzi ekhwelwe yilo mkhuhlane ibonakala ngokuhefuzela okomuntu ophethwe iphika. Kuye kuthi uma ifa uthole ukuthi amathumbu ayo akhukhumele futhi agcwele amanzi. Imbuzi enjalo ingalashwa ngawo umqaqongo nayo. Leli khambi lingumathatha kanye emikhuhlaneni yezimbuzi noma eyezinye izilwane. Ngisho namankonyane ezinkomo alashwa ngawo uma nawo ethole umkhuhlane. Izimbuzi zinomkhuba wazo wokuthanda indawo eyibhuqu. Yikho zichuma kangaka kule ndawo ngoba inesihlabathi. Abazinakekela kakhulu baze bazifulele izibaya zazo ngoba uma isibaya sinetha izimbuzana lezo zingenwa umkhuhlane zife zonke. Izimbuzi zikhonze amaqabunga emithi okudlula utshani. Uma kuke kwenzeka zangena ensimini yombila, ziye zingabi nandaba nommbila lowo kodwa zivele zizitike ngamathanga. Emahlanzeni zikhonze kakhulu amahlamvu omthole nokunye

okuyizimpande zemithi. Lapho-ke zikhuluphala ziqhume, azidingi ngisho kwamkhumiso lowo.

Njengezinkomo nezimbuzi nazo zinazo izigaba zokukhula. Umnumzane wekhaya uthokoza kakhulu uma ebona imfuyo yakhe ikhula kahle. Imbuzi encane esanda kuzalwa kuthiwa izinyane. Izinyane leduna linele liqhume izimpondo kuthiwe isiphohlongwana kanti elensikazi kuthiwa isibhuzazana. Isiphohlongwana siyathenwa sibe intondolo. Uma singathenwanga siba impongo. Impongo ayithandeki ngenxa yeququ layo. Impongo uyaye uzwe ngephunga layo ungakayiboni yona. Leli phunga lize lidlulele nasenganeni yayo. Abanye abantu baze bangayidli inyama yembuzi ngenxa yalokho. Isibhuzazana sona sikhula sibe imbuzikazi. Baye baxolele ukuhlaba zona izintondolo. Bathi kuhle umhlambi wande izimbuzikazi ngoba zenza umhlambi wande. Izintondolo zona noma zingabambili zibentathu akunandaba. Uma umnumzane wekhaya ethi uyazichitha ngoba seziziningi kakhulu, ubheka kuzo iziphohlongwana.

Utshwala bungukudla okusemqoka kokhokho nabo bayandlalelwa. Njengoba kule ndawo kusande imicimbi eminingi eyahlukene nakhona lapho umcimbi ngumcimbi ngenyama notshwala. Akukho okungaphezu kwenyama kumuntu wakule ndawo. Kanti nomuntu nje wakwaZulu inyama isidlo esiyigugu kakhulu. Ngisho emakholweni uma kunemihlangano ethile ukudla okuhamba phambili yikhona okunencoso. Uma ingadliwanga inyama, uyaye uzwe abanye bekhonona ngokuthi inkonzo ibe ingemnandi ngoba ukudla kade kubheda. Abanye baze bazonde abapheki bathi bayakhetha ngokuthi babaphakele iqatha libe linye vo kanti abangani babo babaphakela amaqatha eve kwamathathu.

Inyama ithandwa ngisho yingane encane esafunda ukudla. Enye ize ikudikile ukudla uma uyincisha inyama.

UZungu nabanye, (2006:139) bathi:

Inyama notshwala yiyona nto obekade kubuswa ngayo. Nakuso lesi sikhathi amadoda uwezwa ezishaya isifuba ethi indoda idla inyama.



Umnumzane uke ahlabe nje kubuswe ekhaya kungenzakalanga lutho. Kuze kubekhona nalabo abafika ngakusasa bethi balande izigqoko. Uma befika bafike banikwe utshwala esebuvovwe ezinsisheni namanqina. Bayophuza basine kube kuhle kube njeya kubesengathi umcimbi yima uqalayo.

Kuleli lakwaMhlabuyalingana inkomo akuyona eyomnumzane nje kuphela kepha ibulawela umndeni nebandla. Okuyiyona nyama yomnumzane nezingane zakhe yiyona imbuzi. Abanumzane abasebenza kude bona bamelwa yiwona makhosikazi abo namadodana ekunakeni imfuyo. Kulezi zinsuku ukufuya akuseyona inkinga kakhulu kule ndawo. Okwenza lokho ukuthi sebebangingi abeluleki. Yibona ababafundisa nangesikhathi sakudala lapho kwakubakhona isikhathi sokuyodibha izinkomo, umuntu avuke kwesikabhadakazi ngoba efuna ukuthi zingene kuqala ezakhe.

UGamede nabanye, (2006:8) uthi:

Zazibakhona izinsuku ezazingajabulisi. Uma ungazibuyisanga izinkomo kanti usuku lokuvukela ediphini. Wawesaba ngisho ukungena ekhaya. Ngesinye isikhathi uze uncamele ukuyolala ezinyandeni zotshani emnyango. Ediphini-ke usuzofike uqambe amanga kumdibhi uthi inkomo yephukile ayikwazi ukuhamba noma iyagula ikhishwa isisu. Uma umdibhi eke wakufunda emehlweni ukuthi usenga ezimithiyo, sizokhala emaqakaleni isiswebhu ngiyakutshela. Kwenzeke ukuthi kanti nkomo ndini ulahleke nje uphoseke eweni. Isizohlinzwa bese kukhishwa ubende oluzohanjiswa kwamdiphi ukuze ayesule ebhukwini. Ubende phela yilona olwaluba ufakazi wokuthi inkomo ifile.

Abafuyi bezimbuzi baye bathi kuhle ukufuya imbuzi ngoba ayikuniki umsebenzi omuningi njengenkomo. Ayidingi ngisho nakuyiswa ediphini lapho.

UMsimang, (1975:15) uthi:

Imbuzi yaziwa ngokuthi inkukhu yabanumzane kuleli. Kukhona imbuzi ehlatshwa ngoba kugcinwa umsebenzi othile wabangasekho kanti ikhona futhi imbuzi engukudla kwasekhaya. Konke okwenziwa uma kwenziwa umsebenzi ngenkomo kuyenziwa futhi nakuyo imbuzi. Umahluko ukuthi imbuzi ayimenyelwa. Okwesibili ukuthi imbuzi ayinazo izitho njengenkomo njengokuthi nje imbuzi ayinayo insonyama.

Okunye ukuthi imbuzi ayinawo amantshontsho. Nalapho ihlinzwa kuyona kushiya isikhumba lapha emgangezi weguma. Noma kunjalo kodwa ukuhlinzwa kwembuzi nokwenkomo kwakufana ngesikhathi kusabuswa. Nakhona manje kusafana. Njengenkomo nayo imbuzi ayidliwa ngalelo langa ehlatshwe ngalo. Kusenenkolelo yokuthi okhokho abayifuni inyama evuza igazi. Nakuzona lezi zinsuku abantu abaningi abayidli inyama ehlatshwe ngalelo langa. Abanye baye bakhale ngokuthi ibaphathisa ngezisu. Inyama edliwa ngalelo langa kuvamisa ukuthi kube isibindi, amathumbu wona ayaye osiwe. Ububende bona baye babuqobele amaqashana amancane enyama. Ububende buthandwa kakhulu izalukazi kanye nesibindi. Okwenza ukuthi zithande le nyama ukuthi azisenawo amazinyo. Enye inyama edliwa izalukazi impundu. Le nyama kuthiwa uma idliwa abantu abasha bazophathwa isifo sokukhohlwa.

UKhumalo, (1997:96) uyenaba ngomsebenzi wembuzi:

Izibizo zihanjiswa nembuzi, nokho engenamdanti ngoba umkhongi ufike ame nayo enhla kwesibaya, ize ithathwe abafana bayikhuleke esibayeni. Ibukeka le mbuzi kungeyokubika isethulo lesi sezibizo kwabaphansi ngoba phela izinto zibikwa ngegazi kubona. Uma kwenziwe ngaphandle kwalokho bayabuya emva kwesikhathi. Umkhongi uqhuba le mbuzi nje uphelekezelwa abesimame okungenani ababili.

### 4.3.1 Ukwabiwa kwembuzi

Abantu bakule ndawo bathi isitho esibaluleke kakhulu embuzini inanzi. Yona baye bayibekele amathongo ize idliwe kamuva sekuphele yonke inyama, idliwa isalukazi noma izingane ezingakakhuli. Ibele lona liyosiwa. Umkhono wangakwesokuphonsa nakho lokho kudliwa nguye belu umnumzane. Abafana bona banikwa amanqina bese bephiwa nobubende. Omame namantombazane bathola imilenze nomkhono wesokunxele, isifuba, imihlubulo kanye nokwangaphakathi konke.

UMsimang, (1975:114) uthi:

Njengenkomo nayo imbuzi ayidliwa ngalelo langa ehlatshwe ngalo. Okhokho babengayidli futhi bengayifuni inyama evuza igazi. Inyama eyeyiphekwa ngalelo langa kwakuba izibindi kuphela bese kosiwa amathumbu lana amhlophe, phela amathumbu amnyama abe eqotshelwa ububende.

### 4.3.2 Isiphandla

Ayikho into ebaluleke njengesiphandla sembuzi kule ndawo. Uyaye usibone sifakwe ngisho umntwana omncane oncelayo. Ngaphandle kokuthetha idlozi nokubusa nje, imbuzi inomsebenzi omkhulu wokucelela abomuzi izinhlanhla. Uma kukhona owomndeni onamashwa noma umnyama othile uhlatshelwa imbuzi. Ngenkathi ihlatshwa le mbuzi kuthethwa idlozi, kucelwa lokho okucelwayo njengezinhlanhla. Abanye bacela impumelelo emsebenzini esilungwini. Okunye kusuke kwenzelwa ukuba lowo ofuna umsebenzi asheshe awuthole. Kokunye isiphandla senzela ukubonga okuthile okwenzekile emndenini. Kubongwa wonke amathongo. Lowo othetha idlozi uyachaza okuyinjongo yesiphandla lesa. Ngakusasa sekuzohlatshwa bese lowo ozofakwa isiphandla angeniswe endlini kwabo athelwe ngenyongo leyo. Kwesinye isikhathi uyaye ubone umuntu efake ipamuza elikhulu ekhanda wean owabona ibhelunda.

UNkosi, (2011) uthi:

Akuzona izangoma kuphela ezifaka izinyongo ekhanda kodwa kule ndawo abanye abantu bayakwenza uma kukhona ongaphathekile kahle. Baye basike isikhumba senqina bese sifakwa esihlakaleni sengalo. Sekuyisiphandla njalo lesa.

Okubalulekile ukuba osifakile aqaphele ukuthi singalahleki. Kuyaye kuthi noma sigqashuka engekho ekhaya asigcini aze abuye naso siyoshiswa umuntu omdala ekhaya. Abanye bayaye bangasishisi kodwa bayasigqiba. Yimbuzi kuphela abajwayele ukwenza ngayo isiphandla kanti nakwaZulu yiyona imbuzi eyabe yenza isiphandla ngosiko lwakwaZulu. Kule ndawo kukhona nabantu bakwaMathenjwa abangawenzi umsebenzi ngembuzi kodwa bawenza ngemvu. Imbuzi kayigcini nje ngokwenza isiphandla nokudliwa kuphela, kuye kuthi noma kushoniwe kuthi ngosuku lomngcwabo kuhlatshwe yona imbuzi ukuze kuthi abantu abeze emngcwabeni bageze izandla ngomswane wayo uma sebebuya emangcwabeni. Kuyaye kuthi noma sekwenziwa ihlambo lakhe lowo oshonile kugezwe ngawo umswane wembuzi. Kuyenzeka nakhona ekufeni kubekhona ofa ngokujwayelekile nalowo ofa ngengozi. Abanye abantu basenenkolelo yokuthi omunye umuntu ufa ngoba ethakathiwe njengokuthi umuntu uthwetshuliwe noma ushaywe inyoni. Kunembuzi abayibiza ngokuthi imbuzi yamakhubalo. Njengoba kule ndawo kusande izinyanga uma umuntu esengcwatshiwe, ngakusasa kuye kulandwe inyanga ezokwenza amakhubalo. Nakhona uma kwenziwa amakhubalo kuyaye kuhlatshwe imbuzi. Amakhubalo baye bawahlanganise nekhambi elibizwa ngokuthi umlulama.

UDlomo, (2011) uthi:

Le mbuzi iyaye iphekellewe ngasesangweni, idliwa ngabomndeni kuphela. Kwesinye isikhathi kuyaye kwenziwe lokhu uma umuntu eshone engozini. Kungabe udutshulwe, ulimele engozini yemoto okanye ufe nanoma ngasiphi isikhali. Nakhona bayebasibeke ngaphandle isidumbu bese behlaba imbuzi okuthiwa eyokuvala amanxeba ukuze kuvalwe umkhokha ekhaya. Amakhubalo baye bathi ayabaqinisa ukuze bangamlaneli lowo oshonile.

Ngelanga lamakhubalo kuqala inzilo. Amakhosikazi ahamba aye emfuleni ayogunda amakhanda. Izinwele zimbela phansi. Nakhona lapho kumele zimbela endaweni eyimfihlo eyaziwa abomndeni kuphela ukuze kungabibikho ozozicwiya. Nabantwana nabo bayaphuca amakhanda kanye nabo bonke nje. Njengoba amakhosikazi esegunde izinwele, baye bathi akusafanele ukuthi azenwaye amakhanda ngezandla kodwa kumele bazinwaye ngezinti. Abanye baye basebenzise inkomo esikhundleni sembuzi, nayo kuyaye kuthiwe ayidliwe yonke iphele ngalolo suku. Inyongo yayo iyaye ichithwe emlotheni, amathambo ayo ashiswe. Miningi kakhulu imisebenzi yembuzi. Yingakho nje imizi yakule ndawo isafuye izimbuzi. Ungeke uthole umuntu egquba imbuzi lena okuthiwa ulamthuthu. Abekho ngisho nalabo abazithengisayo ngoba ngeke zithengwe muntu. Imbuzi lena isiza ngisho ekushwelezeni uma kukhona abaxabene. Kuyenzela nakulabo abalimile kuthuke kungene imfuyo ensimini. Kuye kukhokhelwane ngazo izimbuzi lezo. Nakhona lapho kuya ngokuthi umonakalo eziwenzile ubengakanani.

#### **4.4 Izimvu**

Abantu abaningi uma becabanga ngemvu baye bacabange ngemikhiqizo emibili etholakala emvini. Lowo mkhiqizo kuyekube inyama noboya bayo. Imvu yisilwane esithobe kakhulu. Yikho lokhu nomuntu ozithulelayo afaniswe nayo imvu. Uyaye uzwe umuntu ethi umntakasibanibani akakhulumi yimvu yeNkosi. Abakholwayo bona bayebasifanise noJesu ngenxa yokuthoba kwayo. Yiyona imvu okuthiwa amakholwa akudala ayevuma izono zawo kuyo bese leyo mvu iyabulawa ishiswe ingadliwa muntu inyama yayo ngoba kuthiwa isithwele izono zabantu. Abanye abantu basenayo le nkolelo nanamuhla. Baye bathi uJesu kwathi noma ehluhwa kangakanani kodwa akazange awuvule umlomo wakhe.

Izenzo, (8 v 32) zithi:

Wayiswa ekuhlathweni njengemvu, njengewundlu  
lithule phambi komgundi walo kanjalo  
akawuvulanga umlomo wakhe.

Bakhona abazifuyile izimvu nakuyo le ndawo yakwaMhlabuyalingana. Ababaningi kodwa njengabafuyi bezimbuzi, abanye baye bakhale ngaso isimo seZulu sakule ndawo. Baye bathi kushisa kakhulu. Abanye babafuyi bezimvu bathi nazo izimvu zinezinhlobo zazo. Bathi kukhona lezo ezifuyelwa inyama yazo. Ezinye zifuyelwa uboya bazo, ezinye zifuyelwa kokubili, inyama noboya.

USisitka, (2008:134) uthi:

Sheep are ruminants. They are kept for mutton and also for their wool and pelt. They are divided into wool breeds, mutton breeds, dual-purpose breeds and pelt breeds.

Kule ndawo abazifuyayo abazifuyeli okunye ngaphandle kwenyama yazo. Inyama yemvu innandi okungathi yedlula eyembuzi okanye lonke uhlobo lwenyama ebomvu. Ibuye ithandelwe nokuthi ihlale inonile. Noma inona kangaka kodwa inyama yayo ayiciki neze. Ayivamile futhi nokuthi ikugculise noma ngabe uyidle ngosuku ehlatshwe ngalo.

Imvu kuthiwa ayikhali uma ihlatshwa. Nakho lokhu kuyisizathu sokuthi izimvu zingandi kule ndawo ngoba azinakiwe. Aziwenzi umsebenzi ovama ukwenziwa imbuzi. Kuseyilabo nje abenza ngayo umsebenzi njengabantu bakwaMathenjwa. Baye bathi basaba umsila ngokubheka phezulu. Izimvu yizona ezivama ukuthengiswa yibo abaMhlophe. Nabo-ke abandile kule ndawo ngoba namapulazi awekho. Amasimu yiwona lawa athathwa ngabantu bendawo.

UNTombela, (2006:45) uthi:

Izimvu zazinganakiwe kangako. Nokho beziyiniwa imikhumiso efana neyezimbuzi, kanti uma zinomkhuhlane bezelashwa nazo njengezimbuzi. Mhlawumbe yikho ukuthula kwazo lokhu okwenza zinganakwa.

## 4.5 Izingulube

Izingulube nazo ziyachuma kule ndawo. Baningi nabantu abazifuyile. Zikhuluphala zithi azifane nethole lenkomo. Abaningi bazifuyela ukuzithengisa. Iningi lemizi yalapha uyithola inamaqoqo azo izingulube. Izingulube lezi zanda ngokukhulu ukushesha ngoba ingulube izala inqwaba ngesikhathi esisodwa. Ziyashesha nokukhula zilungele ukuthengiswa ngokushesha. Abantu bakule ndawo bavama ukuzihlaba uma kuhlangele imindeni njengezikhathi zamaholidi. Ingulube yona ayiwenzi umsebenzi wamadlozi. Kunenkolelo yokuthi indlela ingulube ekhala ngayo uma inqunywa ingawathusa amadlozi. Abantu bakule ndawo bazifuyela inyama nje kuphela. Izingulube zinenyama emnandi kakhulu futhi enonile. Ukuhlathwa kwayo kuthi akuhluka kancane kokwenkukhu. Idinga umuntu okwaziyo ukuyihlaba ngendlela yakhona.

Uma ingahlathwanga ngendlela yakhona, inyama yakhona ibaduma ibeyimbi. Amakholwa amaningi awayidli inyama yengulube ngoba bathi inedimoni. Kuye kubekhona ukuhlukana phakathi, amanye ayayidla ngoba athi izingulube ezangenwa amadimoni zaphoseka olwandle zafa zonke. Lezi ezikhona azinawo amadimoni. Izingulube zona zilisaba kakhulu izulu. Uma liduma nje zizaca zibe ngangothi lokuvungula. Sekukhona ngisho abafuyi abazifuya ngendlela yesimanje.

UFakude, (2011) uthi:

Banengi abantu asebeqala ukuzifuya izingulube ngoba bathi zinemali enhle. UHulumeni usesiza abantu ngojubanika izinsiza ezithile uma behlangana bakhe umfelandawonye. Ube esebaxhasa ngokubanikeza ulwazi lokufuywa kwazo izingulube. Uze abakhele ngisho izindawo lapho bezikhulisela khona. Akugcini lapho kodwa ubuye abaxhase nangokudla ezikudlayo eminyakeni yabo yokuqala ukuzifuya. Kuyothi uma sebenolwazi bese bezithengela bona. Lolu hlelo lukaHulumeni selubasize kakhulu.

Kulezi zinsuku uHulumeni usebasize kakhulu abantu bakule ndawo abangabalimi nabo abafuyi bemfuyo. Usebakhele ubhazabhaza wesakhiwo esizosebenza

njengemakethe. Abasazokuzihlupha ngokuthi bazifunele bona abathengi kodwa bazothuthela isivuno sabo kule makethe bathole imali ngokukhulu ukushesha lokhu. Abathengi bona sebazothenga kuyo le makethe. Abafuyile nabo bazokwazi ukukhanyisa imfuyo yabo ukuze ithengwe. Lokhu kulikhuphule kakhulu izinga lezitshalo ngoba wonke umlimi uyazinakekela izitshalo zakhe ukuze zibe zinhle zihehe abathengi. Kanjalo nemfuyo kudinga ukuthi inakekelwe kahle ukuze nayo ihehe.

Abafuyi bezingulube nazo bazinakekela kakhulu. Nabo ababasweli abathengi bazo izingulube. Seziyaye zithengwe nangabanikazi bezitolo zenyama. Noma amadolobha asemakhaya emancane kodwa nakhona sebeyayithengisa inyama yengulube. Misingi nemisebenzi eyenziwa ngenyama yengulube. Abantu abasenakho ukuyisaba inyama yengulube ngokuthi inezintwala ezimbi, abanye abaze bazisebenzise njengesichitho. Ingulube ibidume ngokuthi inezintwala ezinesichitho esibi kabi. Naphezu kokuthi isimo sezulu sakwaMhlabuyalingana asibekezeleki ngenxa yokushisa kodwa indlela abafundiswe ngayo ukufuya izingulube abantu balapha, ziphila kahle ngaphandle kokuphazanyiswa ukushisa.

UMhlongo, (2012) uthi:

Banengi abantu abanqena ukufuya izingulube ngoba bethi zinomsebenzi omkhulu. Izingulube ukuze zichume kahle zidinga ubenesikhathi nazo. Zifuna uziphathise okomntwana omncane. Ihhokwe lazo lifuna ukunakwa ngokuthi ulihlanze njalo. Kufuneka zinikwe nomuthi wokubulala izikelemu. Kufanele zihlale zinokudla okwanele ukuze zikhule kahle. Abanye baqala ukuzithengisa emva kwezinyangana eziyisithupha. Izingulube zibanika enhle imali le. Bayaqala ukwanda abafuyi bazo.

#### **4.6 Izinkukhu**

Izinkukhu nazo ziyinfuyo eyanda ngokukhulu ukushesha kule ndawo. Awukho umuzi ongenayo inkukhu. Kuye kube yilowo nalowo ongenayo, kakhulukazi imizi yamakholwa aseNazareth. Nakuba beyidla kodwa kunezikhathi ezithile lapho



bengayidli khona. Abanye baye bathi bacasulwa ukuthi inkukhu ayikhethi idla noma yini. Abanye baze bayifake ehhokweni isikhathi esithile ngaphambi kokuba bayidle. Endulo izinkukhu kwakuthengwa ngazo izinto ezithile. Nakhona manje kusenjalo. Izinkukhu zichuma kakhulu kule ndawo yaseJozini. Okunye okwenza lokho ukuthi kulinywa kakhulu ummbila. Abantu bakhona abachithi mali etheni yokuzithengela umgqakazo ngoba ummbila bawuthola emasimini abo. Kuye kuthi uma abathengi sebethenge baqeda bese kuthi lowo mmbila osalayo owomile bawunikeze zona izinkukhu.

UMsimang, (1975:46) uthi:

Inkukhu ibaluleke kakhulu ekhaya. Iyusizo olukhulu. Yiyona ebekuthengiselwana ngayo izinto ezincane njengobuhlalu, insonto, imfibinga nemithi.

Nakhona esikhathini samanje inkukhu basayisebenzisa kakhulu, abanye basayisebenzisela ukukhipha isinyama. Imibala yazo ibaluleke kakhulu. Kukhona osebenzisa emnyama engenabala ngoba ekhipha sona isinyama. Omunye njalo usebenzisa emhlophe ngoba ethi ufuna izinhlanhla. Abafuye izinkukhu zabaningi bazithola besenhlanhleri yokuba nemali. Kulesi sikhathi inkukhu yesizulu isimba eqolo. Intsha yanamuhla ayisayithandi inkukhu yesizulu. Sebefuna ukudla inyama yolamthuthu. Abasayingeni eyenyama yesizulu. Izinyanga nabathandazi ziyisebenzisa kakhulu inkukhu. Ziyaye ziyinqume ziconsisele igazi layo ekuthakeni imithi ethile. Basayisebenzisa kakhulu nasekulahleri abantwana.

UMkhize, (2007:42) uthi:

Abanye abalimi bayaye bayibukele phansi inkukhu kanti nayo inomnikelo omkhulu wamaqanda nenyama. Ziningi izimboni ezizimele ngakho belu ukufuya izinkukhu. Abanye bazifuya bazithengise ziphila kanti abanye bayazinquma bazidayise seziyinyama. Lapho-ke azisabizi sezimba eqolo. Ongenayo imali ukhalela kuwo amathumbu namanqondo ayo. Abanye bazifuyela ukuthi zikhiqize amaqanda. Lokhu kwenza ukuthi ngisho ongayifuyile ohlala edolobheni athole naye inkukhu

noma amaqanda. Abanye imisebenzi sebeyenza ngawo ulamthuthu lo.

Bayisebenzisa nalapho bethaka imithi yokukhipha umphezulu ebantwaneni abancane. Kwesinye isikhathi uyaye uhlangane nenkukhu izihambela esigangeni ingaziwa ukuthi ingeyaphi nokuthi ingeyakwabani. Leyo nkukhu isuke ikade inqunywe uzwane kwase kuconsiselwa igazi layo emthini yasetshenzwa yabe isidedelwa esigangeni uma inokufa njalo igcina ngakho ukufa. Inkukhu noma iwenza umsebenzi kodwa ayinaso isiphandla. Inyongo yayo nayo isebenza kakhulu. Ezinye izinyanga nezangoma ziyisebenzisa kakhulu. Ziyaye ziyifake ekhanda. Esinye isangoma uyaye usibone sifake iphiko lenkukhu ekhanda siyikazela ngezimpaphe zayo. Miningi kakhulu imisebenzi yenkukhu kule ndawo. Abanye bayazinquma basebenzise igazi layo, uthole sebecchela imithi yabo ngezikhathi ezithile. Endaweni yaseJozini khona kumila kakhulu inhlaba necene. Kuyaye kuthi uma zihlaselwa umkhuhlane wezinkukhu bazigxobele icena. Kuthi noma zifa ngapha nangapha kodwa zona zingafi ngoba zigomekile. Izinkukhu azigcini ngokudliwa kodwa abanye bayazisebenzisa izimpaphe zazo ezinemibala emihle uma behloba. Izinsizwa uyaye uzibone ziviliyela ziphethe izinduku ezinezidlodlo zezimpaphe zazo izinkukhu. Kule ndawo imicimbi isathandwa kakhulu. Noma abantu sebefundile kodwa basebaningi abasayihamba imicimbi yesintu.

UMzolo, (2001:10) uthi:

Isidlo senyama yenkukhu sithandwa kakhulu. Ezitolo ezithengisa ukudla okuvuthiwe ihamba phambili. Kulezi zinsuku usuyaye uyithole beyosa beyichochombisa ize ibe bomvu bese beyithengisa. Ezikhungweni lapho abagibeli bebaningi njengasematekisini nasemabhasini. Abathengisi bayo bazitholela enhle imali le. Abanye bosa izingisha zayo. Abanengi abasayidli inyama yenkomo ngenxa yokubiza kwayo kanti abanye bakhala ngokuthi inezifo kuneyenkukhu. Yikho lokhu okwenza ukuba ihambe phambili.

Inkukhu nayo inazo izitho. Uma ihlatshiwe ekhaya, izitho zayo zabiwa ngokwezigaba zabantu. Abantwana bagcina ngakho ukudla amathumbu, inhloko

kanye nokuhamba kwayo. Isalukazi sona sivama ukunikwa isibindi. Umnumzane yena uyaziwa ukuthi udla iqolo. Kuye kuthi uma lisikwa likhishwe ngendlela yakhona lingancunzeki. Izinkukhu kuseyizona okwenziwa ngazo umphako.

UDlamini, (2011) uthi:

Kuyenzeka ukuthi umuntu angabi nayo inkomo, imbuzi noma okunye kodwa hhayi inkukhu. Noma kulesi sikhathi sekudliwa kakhulu lezi ezithengwa ezitolo. Lezo akwaziwa nokuthi zahlatshwa nini. Ithambo nesicubu sekuyofana. Uvese ukuhlafune kanyekanye ngoba amathambo akhona athambile. Angadliwa ngisho ingane encane. Noma ingabonakala ikhuluphele kodwa ayihlwabusi njengenkukhu yesizulu.

Abantu abadala sebeyaye bakhale ngokuthi izingane zamanje azisakwazi ukuhlukanisa izitho ezidliwa ngabantu abadala nezingane. Inyama yenkukhu ethengwa ezitolo ithengwa isigotshiwe. Izitho zayo zihlanganiswa ndawonye. Umthengi uthenga isivele iqotshiwe. Kwesinye isikhathi izitho ezifanayo ziye zifakwe ndawonye bese kuyangokuthi wena ufuna ukuthenga ziphi. Lokhu kwenza ukuthi uma kuphekwe leyo nyama idliwe yiwo wonke umuntu. Uma kungamaphiko, wonke umuntu udla amaphiko. Lokhu-ke kwenza ngisho izingane zidle izitho ezingadliwa yizona. Yikho lokhu okwenza ukuthi abantwana bangazi ukuthi abantwana badla ziphi izitho.

Abanye sebeyithenga ivuthiwe ezitolo eziyithengisayo. Lokhu kufakazela khona ukuthi inyama yenkukhu imnandi kakhulu. Inyama yenkukhu baye bathi ayinazo izifo njengenyama ebomvu. Okufike kubekuhle ngenkukhu ukuthi yiyona okuphuthunywa ngayo uma kufika isivakashi. Ibanjwa ngisho ebusuku iphekwe ngaso lesi sikhathi. Angeke ukhale ngokuthi izitolo sezivaliwe.

UMsibi, (2002:77) uthi:

Inkukhu kwakuyiyona mfuyo yenkosikazi ekhaya, yayithenga ubuhlalu namacansi nokunye okuyizidingo zekhaya. Kanti namuhla akusenjalo

sesiye sibone namadoda ethelela izinkukhu ummbila  
ngenhloso yokuzibamba ngoba sekungezawo.

#### 4.7 Izimbongolo

Izimbongolo ngenye imfuyo esekhona nefuywe kule ndawo. Basebaningi abantu abasayisebenzisela ukuthutha. Eminye imizi isizakala ngazo izimbongolo ekuqashiseni ngazo. Abantu baye baziqashe uma befuna zibathuthele izinkuni, kakhulukazi uma kuzoba nemicimbi ethile njengemishado, ihlambo nokunye. Kukhona nalabo abaziqashela ukuba zibathuthele amanzi. Kule ndawo kusekhona abantu abakhe kude kakhulu nalapho. Kukhiwa khona amanzi. Lokhu kwenziwa nayikuthi abanye bakhe ezindaweni ezisemahlathini. Noma intuthuko isingena kodwa ihamba kancane. Abanye basakhala ngakho ukuthi amapayipi adonsa amanzi alulaza imizi yabo. Lokho bakusho ngoba kwesinye isikhathi laba abawafakayo bavese bambe baze badabule ngisho nasemathuneni abo.

UZondo, (2011) uthi:

Ayikho into ehluke umuntu engumZulu njengokubona kululazwa indawo lapho kulele khona abantu abangasekho. Angisaphathi amathuna, yilapho ithemba labo likhona. Ngisho imisebenzi eyenziwayo isuke yenzelwa bona abaphansi. Uma kukhona okonakele ekhaya kuze kuyiwe khona ethuneni kuyoshwelezwa. Kuthathwa ngokuthi bayezwa. Ukufika kwentuthuko endaweni akunandaba nalokho. Uma isingenile idabula noma kuphi. Abanye noma beyifuna intuthuko babuye babemadolonzima ngenxa yalokho.

Izimbongolo zinomsebenzi omuhle kakhulu kulabo abazifuyile. Khona ngezikhathi zokulima zilusizo olukhulu. Kule ndawo zizezisebenze njengogandaganda. Yizona okulinywa ngazo. Asikho isilwane esikwazi ukubekezela njengembongolo, kwala ngisho sesikhathale umniniso esibhaxabula ngesiswebhu kodwa asithi vu. Abanye baze bathi yingoba sagitshelwa nguJesu yikho sithobe kanjena. Imbongolo isuke kade ilima ihafuzela, ibuye idonsiswe isihlibhi esilayishwe inqwaba yezigubhu zamanzi. Zisuka lapho uzibone naziya seziyothutha ibonda lezinkuni. Lapho-ke isiyodonsa ize

ibhashe. Kusale khona nje ukuthi ukuba iyakwazi ukukhuluma ngabe iyakhononda. Pho ingazwelwa ngubani. Abanikazi bazo bayakhohlwa ukuthi izilwane nazo zinawo amalungelo. Ababe besacabanga ukuthi nazo ziyadla. Azinakwa nakunakwa. Okunakwa kakhulu inzuzo eziyilethayo. Umjuluko wayo uphelela ezeni okwesithukuthuku senja. Umthelela wokunganakwa kwazo ukuthi zona inyama yazo ayidliwa nakuba umsebenzi wazo umkhulu kangaka, kwesinye isikhathi nongenziwa nayile mfuyo edliwayo. Ukunakekelwa kwembongolo akufani nokwenziwa kwenye imfuyo. Ungaze uyifake umunwe esweni kanti uma idiniwe ingakwenza isilo sengubo.

UMpanza, (2004:201) uthi:

Imbongolo isathathwa njengesilwane esisemqoka kwamanye amazwe. Ezinye ziyithatha njengesithixo sazo. Ezinye zinayo inkolelo yokuthi iyisilwane esingcwele. Kwamanye amazwe yizona okujatshuliswa ngazo abavakashela leyo ndawo. Baye bakhonjiswe ngazo impilo nendlela ababephila ngayo ngaphambi kokuba kubekhona ezobuchwepheshe. La mazwe aye azigcine lezi zilwane kanye namakameli. Abanye bazisebenzisa ngisho benemicimbi enjengemishado. Umakoti nomkhwenyana baye bazigibele lezi zilwane kuthathwe izithombe kubekuhle kubenjeya.

UNgcongco-Sibisi noMkhize, (2006:73) uthi:

Ukuhlukumezeka phela akuqondisiwe kubantu kuphela. Ngisho izilwane lezi zihlukunyezwa mihla. Abanye bahlukumeza imvela. Uthole umuntu engcolisa umfula. Izilwane lezi ikakhulukazi ezifuywe emakhaya, zidinga uthando kubantu nasemndenini. Nokho-ke ziye zihlukunyezwe abanikazi bazo, abazinakekeli ngendlela efanele. Uthola umuntu efuye izinkomo kodwa uthi uyabheka uthole zilaliswe odakeni, ziyashaywa kulolo daka, azikwazi ngisho ukuzisiza.

Kuye kubebuhlungu ukubona isilwane njengayo imbongolo isishayiswe imoto yangafa. Uye ubone nje ukuthi izinhlungu ziyazenzela. Izimbongolo ungeke uzwe

kuthiwa ziya edibheni noma zifuthwa ngomuthi wokubulala amakhizane. Imfuyo iseyithemba labantu bakule ndawo. Nayo ivele ichume kakhulu. Nakho nje lokhu ukuthi amasela awakandi kule ndawo kwenza yande kakhulu. Kukhona nalabo abangasayazi nokuthi ingakanani ngenxa yobuningi bayo. Sekuye kusize bona abafana bezinkomo ngoba ibona abayibhekayo. Sekungcono kakhulu manje ngoba sekukhona namadlelo kwezinye izindawo. Awakabibikho amadlelo abiyelwe ngocingo. Abantu bavesse bazithele emahlathini omkhanyakude bazishiye, zibe umhlambi kazalusile. Imfundo nayo inomthelela ekuswelekeni kwabelusi. Nabo sebeyivelakancane ngakho belu ukuthi abantwana bamanje sebeyafunda. Ebusika khona abanikazi bemfuyo bavamisile ukuthi bazithuthe baziyise lapho kunotshani khona obuhle. Ngokujwayelekile abantu bakule ndawo baye bazifake emasimini ommbila asevumiwe bese bezigada ngenxa yokuthi izacile ubusika nehlobo.

#### **4.8 Isiphetho**

Indawo nendawo inento ethize ethandwa ngayo. Kwesinye isikhathi angabona indawo ungayithandi kodwa uthole ukuthi abantu bakhile futhi bazihlalele kahle. Uma kuthiwa bayasuswa kuleyo ndawo, bakhala esikaNandi. Nayo le ndawo yakwaMhlabuyalingana abangesibona abendawo babuka indawo eshisayo. Abakhona bona abakuboni lokho. Umuntu ongumZulu angeke umhlukanise nemfuyo. Yikhona lokhu okwenza ukuthi le ndawo ithandeke ngoba imfuyo ichuma kahle kule ndawo.

Abantu abathanda ukufuya nokulima ababheki ukuthi indawo imi kanjani. Bajabuliswa ukubona impahla yabo yanda. Kumjabulisa kakhulu umnumzana ukubona umhlambi wakhe unguchibidolo laphaya emahlangeni. Okuhle kakhulu ngemfuyo ikakhulukazi izinkomo ukuthi uthola ubisi nenyama. Ngesikhathi inkomo ingakahlatshwa umnikazi wayo usuke ezitika ngobisi lwayo. Yikho lokhu okwenza imfuyo ithandwe kangaka kule ndawo. Abalimi bona bajatshuliswa ukuthi le ndawo ilinywa unyaka wonke. Ukunotha kwayo kwenza abantu bafise ukuza kule ndawo bazokwakha khona.

UMsibi, (2002:146) uthi:

Kubalulekile ukwazi nokunakekelwa kwezilwane. Kubalulekile nasesikhathini sanamuhla ukuba isintu sibe nolwazi lokubaluleka nokunakekela izilwane ngoba ziyingxenye yempilo yethu futhi zihlala ziyisisekelo sempilo yethu. Lolu lwazi oseluthanda ukushabalala lwalukhona emandulo, luyadingeka nanamuhla lusayosebenza nakusasa.

Emandulo abafana babazi konke ngezilwane zasendle nezasekhaya, bezazi kahle eziyingozi yokufa, ezibika inhlanhla, bebazi kahle nezinenyama emnandi.

## ISAHLUKO SESIHLANU

### 5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

#### 5.1 Isihlaziyo socwaningo

Lesi sahluko siveza izinhlabanhloso zalolu cwaningo kusukela esahlukweni sokuqala kuze kufike kuleso esandulela esokugcina.

Kulolu cwaningo kutholakale ukuthi sekuyinto ejwayelekile ukuzwa kukhulunywa ngokuguquguquka kwesimo sezulu. Lokhu kuze kuholele emonakalweni odalwa yisona isimo sezulu. Ezinye izindawo zize zihlonzwe njengalezo okuthiwa ezezinhlekelele. Lapho kusuke kukhulunywa ngezikhukhula, isichotho esibulala imfuyo nabantu kanye nesiphepho. Isiphepho siphephula imizi yabantu basale dengwane. KwaMhlabuyalingana khona azivamile lezi zigemegeme. Ongoti bona baye bathi into eyenza lokhu ukuthi le ndawo inamahlathi amaningi emvelo. Amahlathi bathi ayawuvikela umoya.

Ucwaningo luthole ukuthi abantu abanengi bakule ndawo bakhe ezindaweni ezisemahlathini emvelo. Isizathu salokho ukuthi kuningi abakuthola ezihlahleni zemvelo. Ucwaningo lubuye lwathola ukuthi abantu abaphila kule ndawo bangabantu abakhonze ukuzisebenzela. Iningi labo alisebenzi.

UVumase, (2011) uthi:

Abantu bakule ndawo bayathanda ukwakha endaweni eyihlathi. Umuntu akanqeni nje ukuthi avele asukele ihlathi alicabe akhe umuzi wakhe. Lowo muzi usuke uphephe kakhulu. Imfuyo yakhe nayo isuke iphephile. Ngisho izinkukhu zakhe zisuke ziphephile koklebe. Kuze kube yizona izilwane zehlathi ezithanda ukumhlupha.

Ucwaningo luthole ukuthi ziningi izinto ezenza ukuthi uMhlabuyalingana uthathwe njengendawo enothe kakhulu ngamagugu emvelo. Imifula, ulwandle kanye



namahlathi emvelo yikhona okwenza le ndawo ihehe kakhulu izivakashi. Ucwangingo luveze ukuthi baningi kakhulu abaMhlophe abakhetha ukuchitha amaholidi kule ndawo. Iningi lezivakashi zithi le ndawo inokuthula. Ubugebengu lobu okukhalwa ngabo kwezinye izindawo akukandi lapha. Lolu cwangingo luthole ukuthi nakuba le ndawo ingenalo idolobha elikhulu kodwa ziningi kakhulu izindawo zokungecebeleka. Lapha singabala iziqiwu, amachibi amakhulu angenela olwandle, izintatshana ezingamagqunyana, amahlathi emvelo kanye nolwandle.

Kuyavela kulolu cwangingo ukuthi le ndawo ithathwa njengendawo engenazo izigeme eziningi. Ngezikhathi zamaholidi kulapho kuyaye ubone izivakashi ezisuka ezindaweni ezikude zizochitha amaholidi azo kulezi zindawo. Khona kulezi zinsuku ziningi kakhulu izindawo esezakhiwa zakhelwa khona ukuchitha isizungu. Lezi zindawo zakhiwe ngendlela yokuthi zikwazi ukumumatha umndeni wonke. Ezinye zazo zakhiwe ngasosebeni lomfula uPhongolo kanti ezinye zakhiwe ngasogwini lolwandle iSodwana. Lezi zindawo zisiza kakhulu nasekudaleni amathuba emisebenzi. Abantwana besikole basizakala kakhulu uma izikole zivaliwe, bazitholela amatoho bakwazi nokuzithengela izinto abazidinga esikoleni.

Lolu cwangingo luveze ukuthi ukufika kwezivakashi kunomphumela omuhle kakhulu kule ndawo. Ukufika kwazo kushiya enhle imali. Le mali igcina isinosizo olukhulu emphakathini. Isiza kakhulu ekwakheni imigwaqo kanye nezikole zakule ndawo. Abanye abantwana baze banikezwe ngisho imifundaze. Iziqiwu ezitholakala kule ndawo nazo zibamba elikhulu iqhaza kule ndawo. Lezi ziqiwu zinazo zonke izinhlobo zezilwane zasendle ngisho nazo lezi ezidume emhlabeni wonke ezaziwa njengezinhlamu ezinkulukazi emhlabeni.

Ngokocwangingo kutholakale ukuthi izikole zakule ndawo zisezingeni eliphezulu kakhulu. Ngisho nalezo zemfundo esemazingeni aphantsi ungafunga ukuthi iZikhungo Zemfundo yamazanga aphezulu. Indlela ezakhiwe ngayo zikuheha ukude. Iningi lazo zakhiwe ngezitini ezibomvu kanti futhi ziyizitezi.

UTembe, (2011) uthi:

Abantu bakule ndawo baziqhenya ngendawo yabo ngoba iseyindawo enokuthula. Izivakashi zona ziyezithuthelane khona ngoba zifuna ukuphumula kahle. Le ndawo ayinawo umsindo njengalezo ezisemadolobheni. Ezinye izivakashi zisuke ziza ngenhloso yokuchitha isizungu ngokuzingela nangokudoba. Ubugebengu obubikwa kwezinye izindawo abukandi lapha. Uma kwenzekile kusuke kuyizigebengu nje ezisuka kude.

Lolu cwaningo luveze ukuthi izintaba aziziningi kakhulu kule ndawo. Kukhona lezo nje ezincanyana ezigudle ulwandle. Izintaba ezinkulu yilezo zoBombo. Isithabathaba somfula uPhongolo naso siziheha kakhulu izivakashi. Lo mfula awugcini ngokuheha izivakashi kodwa ubuye ubenosizo kakhulu kubalimi bakule ndawo. Njengoba la masimu edume ngomkhiqizo otshalwa ubusika nehlobo, yiwo amanzi adonswa emfuleni uPhongolo asetshenziswa njengenkasa yokuchela la masimu. Abanye abantu baye bafike ngokuvakasha, bafike babone indawo enhle bazebacele ukwakha khona. Abanye bafike bahehwe yiwona la masimu ahlale eluhlaza kanti nabanye abathanda ukufuya bayebathatheke impela ngobuhle bamadlelo akule ndawo.

Ucwaningo luthole ukuthi lesi sithabathaba sedamu laseJozini alisizi nje abantu bakhona kuphela. Kunezindawo ezikude naseduze eziphakelwa yilo leli damu. Abafuyi bakule ndawo nabo basizakala ngalo leli damu ikakhulukazi ekwakhiweni kwamadamu okuphuza imfuyo yabo. Ucwaningo luveza ukuthi kukhona nohlelo oseluqaliwe ezindaweni zaseManguzi lokwakha amadamu ezinkomo ngenxa yokuthi le ndawo ivamisa ukuba nesomiso ngenxa yokuthi iyisihlabathi.

Ucwaningo luthole ukuthi abathanda ukufuya bajabula kakhulu ngoba imfuyo ichuma kakhulu kule ndawo. Izinkomo nezimbuzi zona uthola zinguchibidolo emahlangeni. Izinkomo zakhona zihle sengathi ziyapholishwa. Umuzi nomuzi womnumzane uthola unesiqhimoqhimu sesibaya. Bambalwa abantu abangenazo izinkomo. Abantu abaningi bakule ndawo abasebenzi. Bathembele kakhulu emsebenzini nakhona ekulimeni nasemfuyweni yabo. Bayakwazi ukuxosha ikati eziko bengazange baye esilungwini beyofuna umsebenzi.

UNhlozi, (2011) uthi:

Nakuba le ndawo ingadumanga ngezimboni okuyizona eziletha amathuba emisebenzi, abantu bakhona banamakhono amahle emisebenzi yezandla. Amahlathi emvelo anosizo kubona ngoba yilapho bethola khona imithi emikhulu abenza ngayo izinhlobonhlobo zemisebenzi yezandla njengezinduku, izigqoko, amagovu nokunye.

Kuyavela kulolu cwaningo ukuthi abanye baziphilisa ngakho ukubaza imihlobiso eyenziwa ngokhuni. Laba bantu banekhono elihle lokubaza umfanekiso wesilwane noma ngabe isiphi. Ungaze wethuke uma sesibaziwe kube sengathi yiso uqobo lwaso. Imifula namaxhaphozi akule ndawo amila utshani obuyizinhlobonhlobo nabo obunosizo kakhulu kubantu. Lapha singabala incema, ikhwani, ilala, isikhonko umvithi nezinye izinhlobo zotshani abenza ngazo umsebenzi wezandla. Uma kuthiwa ngelingafelwa nkonyane leli zwe kushiwo nangokuthi linomnotho omkhulu. Amakhosikazi akhona ungeke usho ukuthi iningi lawo awasebenzi. Beluka imibundu yamacansi. La macansi aye athathwe ayothengiswa emadolobheni anjengaseThekwini naseGoli. Ngaleyo ndlela bayalixosha ikati eziko. Baze bakwazi ngisho ukufundisa izingane zabo ngisho emaNyuvesi. Indawo yakwaMhlabuyalingana ithathwa njengemboni enkulu yomsebenzi wezandla. Kukhona nabasuka kude bezothenga amacansi okuganisa izingane zabo.

Ngokocwaningo kutholakale ukuthi likhulu ikhono lokubaza kule ndawo. Imisebenzi yezandla eyehlukahlukene yenziwa kuyo le ndawo. Kunezitolo ezithengisa imisebenzi yezandla emadolobheni abayilanda kuyo le ndawo. Ucwaningo luthole ukuthi iningi lababazi selusebenzisa imishini ekusikeni izihlahla abazisebenzisayo. Abasebaningi abasebenzisa ocelemba ekugawuleni imithi.

Ucwaningo luyakuveza lokhu ukuthi abantu balapha basadla ngoludala ngoba abanumzane bakhona basakhonze ukuyodoba izinhlanzi emifuleni emikhulu yakule ndawo. Lezi zinhlanzi bayazithengisa bazitholele otikana bokuthi bondle abantwana babo. Abanye banobuhlakani obukhulu ekubambeni izinhlanzi. Basebenzisa izindlela zokubamba izinhlanzi ngokuthi bazicuphe ngemigodlo ethile okuthi uma

inhlanzi ingenile ingabe isakwazi ukuphunyula. Umuntu nomuntu unesibaya sakhe owasishiyela obabamkhulu bakhe. Lesi sibaya sakhiwe khona emanzini bese sifakwa amanetha. Umnikazi waso ufika esezoqoqa izinhlanzi ekuseni esibanjwe inetha. Abathengi bezinhlanzi abasuka kude ubathola beklele khona emfuleni bezozithenga khona. Bathi zishibhile uma uzithenga khona emfuleni. Bona-ke basuke bezithengelela ukuzithengisa. Okuhle kakhulu ngale ndawo ukuthi abaphathi beZemvelo abahluphi ngokubopha uma benza lo msebenzi wabo.

Ngokocwaningo kutholakala ukuthi inhlanzi yiyona nyama ethandwa ukwedlula yonke. Kunezikhathi lapho izinhlanzi ziba ziningi khona. Ngalesi sikhathi uthola abathengisi bazo begcwele edolobheni lakhona. Ngalezo zinsuku abantu abazihluphi ngokuthenga inyama esitolo. Abanye bayithengisa iphekiwe. Uyakwazi ukuyithenga uyidle ngaleso sikhathi. Abanye bayihloma othini bese beyichochombisa emlilweni.

Kuyavela kulolu cwaningo ukuthi baye babanikeze imvume ngokwenza lo msebenzi. Ngesikhathi samaholidi kusizakala ngisho abantwana. Ubathola bethi chithi saka ezindaweni lapha kufikela khona izivakashi bezifunela amatoho okugeza izikebhe zabadobinoma ukuhlizela abelungu izinhlanzi. Kwesinye isikhathi baye babuye nazo izinhlanzi abaziphilwe ngabelungu. Nabo bayalibamba iqhaza ngokuqhwandela ekhaya ingani kuthiwa inyoni ishayelwa abakhulu. Abanye abantwana baye bazithengisele izinkuni kulabo abasuke beze olwandle. Lezi zinkuni basuke bezokosa ngazo inyama.

UNyawo, (2011) uthi:

Banenhlanhla abazali bakule ndawo ngoba azikabibikho izinto ezenza abantwana babe uvanzi. Uma bengekho etohweni basuke belekelela abazali babo okhuleni. Lokhu kubenza bakwazi ukuzimela ngisho sebekhulile nabo bakwazi ukondla izingane zabo. Kabanaso isikhathi sokuhlala bengenzi lutho bagcine sebeganga. Naye ugcina esefunde imisebenzi eyenziwa obaba nomama babo.

Kulolu cwaningo kuyavela ukuthi ziningi nezinhlubo zokudla ezikhiqizwa kuyo le ndawo ikakhulukazi endaweni yaseJozini. UHulumeni wasiza kakhulu ekutheni lo

mhlaba ugcine ubuyele ezandleni zabanikazi bawo. Nabo-ke abazibekile phansi balima lonke uhlobo lokudla. Pho ivundile yini le ndawo? Akukho okutshalwa khona okungachumi. Abatshala umoba nabo bahleka bodwa ngendlela ovuma ngawo kule ndawo. Ungafunga ukuthi amapulazi abantu abamhlophe bona okukade baba abalimi. Kukhona nalabo abatshala ukotini. Nabo uma sebewuthengisa bahleka bodwa. Bangingi nabantu abasizakalayo ngesikhathi sokuvunwa kukakotini. Uvamise ukuvunwa ngesikhathi sasebusika kuvalwe izikole. Abantwana besikole nabob aye bazitholele amatoho okuvuna ukotini bazitholele imadlana yokudla esikoleni.

Ucwaningo luveza ukuthi nakuba izimboni zingekho kule ndawo kodwa abantu bakhona bazakhela bona amathuba emisebenzi. Lokhu kusiza kakhulu nasekufukuleni umnotho wendawo. Ayikho imali ephumela ngaphandle. Imali etholwa abalimi bendawo babuye bakhokhele abantu bendawo abasebenza emasimini abo. Lokhu kwenza nokuthi bangabi baningi abantu abahlezi emakhaya ngoba bethi imisebenzi ayikho. Nezinga lobugebengu lisephansi ngenxa yokuthi abantu abanengi bachitha isikhathi esiningi besetohweni.

Kuyatholakala ukuthi okunye okutshalwa kule ndawo imifino. Uma kukhulunywa ngemifino kusuke kushiwo ummbila, amaklabishi, utamatisi, amazambane, isipinashi nokunye. Abathengi basuka ezindaweni ezikude bezothenga le mifino, ikakhulukazi ummbila. Ummbila uthengwa kakhulu. Ubanika enhle imali ngoba utshalwa ngezikhathi zonke zonyaka. Uma usuvuthiwe uyaye ubone ngabathengi sebewulayishe ezimotweni zabo ngisho emalolini imbala.

Ucwaningo luthole ukuthi kuzo zonke izitshalo ezitshalwa endaweni ngaseMakhathini, ummbila yiwona othengwa kakhulu. Kuye kuthi noma usuphelile kuthengwe ngisho izinhlanga zawo. Ngesikhathi sesomiso kusuka abantu bakude bazothenga izinhlanga zommbila bazilayishe emalolini nasezimotweni ukuze banike imfuyo yabo. Abantu bendawo bona abanayo inking yokuthenga ukudla okuzonikwa imfuyo ngoba kuye kuthi uma bona sebeqedile ukuvuna bavesse bayithele khona emahlangeni imfuyo yabo ikakhulukazi izinkomo. Izimbuzi zona zizidlela amahlamvu emithi nezimpande.

Kuyavela kulolu cwaningo ukuthi okunye ukudla okutshalwa kakhulu kule ndawo ubhontshisi. Nawo uthela kakhulu. Okuhle kakhulu ukuthi abatshali bawo sebatshala omningi ukuze omunye bawuthengise. Sebeyakwazi ngisho ukuthengisela abantu bezitolo. Abanye bakule ndawo ungeke usabezwa bekhala ngemisebenzi ngoba bayakwazi ukuzenzela imisebenzi ngokwabo. Bayakuphika lokhu kokuthi kumele ufunde ukuze uthole umsebenzi. Kabazinyezi ngokusebenza ngomhlabathi. Umsebenzi lo obukeleka phansi yiwona obaethela imali.

UNTsele nabanye, (2007:185) bathi:

Kwakukhona imisebenzi eyayibukelwa phansi okwakwaziwa nje ukuthi yona ifundwa ngabantu abadla imbuya ngothi ngoba ukufunda ezikoleni zemisebenzi yezandla kwakushibhile. Nendlela yokufunda yakhona kwakuyileyo yokufunda bese niphuma phandle nenze lokho ebenikufunda endlini yokufundela. Manje sekuyiyona le misebenzi esithathwa njengeyamakhono futhi isiyaholela kakhulu.

Kuyavela kulolu cwaningo ukuthi kulezi zinsuku sekukhuthazwa kakhulu ukuthi abantu babuyele ekulimeni. Ngisho uMengameli wezwe imbala uyakukhuthaza lokho. Abantu abanengi sebeyakwazi ukuthi imali ikhona emhlabathini. Izikole zakule ndawo seziyaqala ukubona ubumqoka bokuthi kufundiswe izifundo zolimo. Lokhu kubasiza kakhulu ukucija amakhono abo ukuze bakwazi ukulungela ukuphatha amasimu abazali babo noma bengasekho. Le ndawo yakwaMhlabuyalingana ayigcini nje ngokuvunywa ukudla okutshalwayo kuphela kodwa ibuye inothe nangezihlahla zasendle. Abaziyo bathi impilo isezihlahleni zemvelo. Uma uqhamuka kule ndawo uyasatshwa kakhulu ngoba kuthiwa iyeza liyaziwa kakhulu.

Ngokocwaningo kuyatholakala ukuthi abantu bakule ndawo bangumnsinsi wokuzimilela. Bangabanye abanenhlanhla yokuthi bangasuswa endaweni yabo. Abafani nalabo abasakhala bezithulisa ngenxa kaHulumeni wobandlululo owawususa abantu ezindaweni zabo. Bona basahlezi emathuneni oyisemkhulu. Basasebenzisa nolwazi abaluthola koyisemkhulu. Ulwazi lokwelapha ngamakhambi esintu. Lolu lwazi baludlulisele ngisho kubantwana babo. Ingane yakhona ikhula yazi ukuthi uma

iphethwe isifo esithile kumele uhlanganise lokhu nalokhu ukuze usinde. Bakwazi ngisho ukuhlukanisa izinhlobo zezinyoka. Uma ulunywe yuhlobo oluthile lwenyoka baye bakuphuzise isibiba esiqondene naleyo nyoka.

Ucwaningo luvumbulule ukuthi abantu bakule ndawo badume ngokuba nokhokhovula bezinyanga. Omashiya kukhalwa ngempela. Into eyenza badume kakhulu yiwona la mahlathi emvelo. Kula mahlathi bathola lonke uhlobo lwemithi kanti nezilwane ezithile zehlathi abazibulala qede bathole amafutha azo bathake ngazo imithi yabo. Bazithola kuwo la mahlathi. Izilwanyana ezinjengezinkwe, izinyoka, omandunkulu, amaqqa nokunye. Izithelo zasendle nazo ziningi kakhulu kule ndawo. Izithelo ezinjengamabunga, amadongwe, amaviyo, izinwebe nezinye. Nazo zitholakala ngezikhathi zonke zonyaka. Kukhona ezasebusika nalezo ezasehlobo. Kukhona nalezo ezingumgogodla wemizi njengezinkuhlu, amahlala, amaganu kanye namabunga. Lezi zithelo zithathwa njengomgogodla ngoba uma sekuyisikhathi sokuvuthwa kwazo liyehla izinga lokuthenga ukudla okuthengwayo.

UMathenjwa, (2011) uthi:

Izithelo zasendle ziye zibe usizo olukhulu ngesikhathi sokuvuthwa kwazo. Izinkuhlu zona zilixosha ngempela ikati eziko. Abantu bavele batshale kakhulu ubhatata ukuze ziyaqala nje ziyavuthwa nobhatata nawo usulungile. Izinkuhlu zixovelwa wona ubhatata. Ungeke usinike esingaboni.

Kuyavela kulolu cwaningo ukuthi ubukwakwa nabo esinye sesidlo esithandwa kakhulu kule ndawo. Bona bubuye busetshenziswe njengomuthi. Bathi usiza kakhulu esifweni sokukhushukelwa yigazi. Sinamafutha amaningi emvelo.

## **5.2 Izincomo**

Indawo enothile ithandwa kakhulu. Abathanda ukulima nokufuya bayithokozela kakhulu. Kusekhona labo abasaziphilela ngakho ukulima bondle imindeni yabo ngoba kungekho muntu osebenzayo kulowo mndeni. Okuhle kakhulu kule ndawo

ukuthi uhlamvu nohlamvu uma lufakwe emhlabathini alufekethi. Izikhuthali zibonakala ngombala. Lo mhlabathi awudingi ngisho amakhemikhali lawa asetshenziswa kakhulu ngabalimi ngoba uzivundele. Ikhaba lakhona liyathenjwa. Uma kukhulunywa ngezwe elingafelwa nkonyane kusuke kushiwo leli lakwaMhlabuyalingana. Inkomo yakhona ngisho isindala kodwa isikhumba sayo siyacwebezela ungathi ngesomvemve. Kunconywa uHulumeni naye obambe elikhulu iqhaza ekubanikezeni ulwazi lokuphatha imfuyo kanye nokulima ngokuthi abanikeze abeluleki abafunde bagogoda emkhakheni wezolimo.

Kunconywa ukuthi kwandiswe kakhulu abeluleki kwezolimo ukuze kwelekelelwe abantu abathanda ukulima ngokuqeqeshwa. esikhathini

Kulesi sikhathi samanje kubaluleke kakhulu ukulima nokufuya. Njengoba kulesi sikhathi engasekho amathuba emisebenzi kuhle ukuthi abantu babuyele emhlabathini balime. Kakadeni umuntu wayethathwe emhlabathini. Indoda kwathiwa ayidle isithukuthuku sayo. Ngaleyo ndlela akukho muntu ozosonga izandla akhalele ukondliwa nguHulumeni. Azibuyele emasisweni. UHulumeni naye useyazikhalela ngokondla izintandane nabadala abuye akhalelwe nangabantu abanezandla okumele ngabe bayazisebenzisa. Iyancomeka imizamo yakhe yokunikeza abantu izinsizakusebenza kanye nembewu ukuze bazilimele. Nakhona lapho uthola sekukhona asebeyithengisa kunokuba bazitshalele bona. Isimo sezulu sakule ndawo naso siyabavuna. Bayakwazi ukutshala izinhlobonhlobo zezitshalo ubusika nehlobo. Azikho izitshalo okuthiwa zivuma ebusika noma ehlobo kuphela. Lokhu kusho ukuthi asikho isikhathi lapho kukhalwa ngendlala khona.

UMvelinqangi wadala umuntu wabe esembeka ensimini ukuze alime aphile ngesithukuthuku sakhe. Kubalulekile nokuzazi izinhlobo zomhlabathi. Kule ndawo umhlabathi wakhona uhlukehukene. Wonke lo mhlabathi unothile. Ngisho nabantu abakhe ezindaweni ezisematsheni nabo batshala konke kuvume. Lo mhlabathi muhle ngokuthi konke okutshalwa khona kusheshe kumile. Izithelo ezivama ukuthela emva kweminyaka emine lapha zithela emva kweminyaka emithathu vo.



Abantu abakaze bafane bengazalwa mfazi munye. Nakhona lapha kusekhona imithonseyana yalabo esakhele amathuba emisebenzi kodwa ibe inezindawo ezinhle zokulima. Abanye baze baqashise ngazo ngoba bevilapha ukusebenza. Abanye baphila ngokunyonyoba ebusuku beyontshontsha emasimini ngakho belu ukuvilapha. Abakhutheleyo ubona ngoba bethuma abantwana babo beyobathengisela ummbila ophekiwe edolobheni ukuze bakwazi ukuthenga lokho abangeke bakutshale emhlabathini. Uzithola ziphithizela ematekisini nasemabhasini zithengisela abagibeli. Baye bathi kubamba ezingelayo ngoba imbila yaswela umsila ngokulayezela.

Banigi abantu abasizakala ngenxa yokunotha kwale ndawo. Abanye basuka ezindaweni ezikude bezoqasha amasimu kule ndawo. Abanye bagcina sebeyizinjinga ngakho belu ukulima. Kuye kungamangalisi ukubona abantu behamba ngezimoto zakwanokusho kodwa bengasebenzi ngaphansi kwabanye abantu. Lokhu kwenziwa yikho belu ukulima bathengise bafeze amaphupho abo. Okuhle kakhulu ukuthi abantu abalimayo yibona asebephakela izitolo zakule ndawo ezinkulu nezincane ngomkhiqizo wabo abawulimayo. Abanye bakhiqizela izibhedlela kanye nezikole zendawo. Lokhu kuyabakhuthaza ukuthi balime kakhulu bathengise kakhulu bathole imali eningi.

### **5.3 Isiphetho**

Kudala impilo yasemakhaya neyasedolobheni bekuthathwa ngokuthi yehlukene kakhulu. Abahlala kulezi zindawo bakuthokozela ngezindlela ezahlukene. Okhulele emakhaya wabe eseyohlala edolobheni uyaye awubone umehluko. Bekuyisikhathi sakudala lapho ubuyaye uthole umuntu ohlala edolobheni eqhoshela lowo ohlala emakhaya ngokuthi akazi lutho. Manje itshe seligaya ngomunye umhlathi. Sekumbala okusedolobheni okungekho emakhaya. Abantu bakwaMhlabuyalingana baziqhenya kakhulu ngokuba izakhamuzi zakhona. Okubajabulisa kakhulu ukuthi le ndawo yabo isagcine kakhulu izinto ezingamagugu azo. Abafuni ukugudluka kuzona. La magagu abo singabala imikhosi ethile njengesiko lembeleko, ingcekeza, uMkhosi Womthayi kanye nemishado yesintu. Amaviki amabili aphela golokoqo kusafundelwa.

Umuntu oganwa abuye akhe khona endaweni baye bamthathe njengomuntu ohlakaniphile. Abanye kuye kubelukhuni ukulishiya ngoba liyizwe elivundile. Baze balifanise nezwe laseKhenani okuthiwa livundile. Le ndawo yakwaMhlabuyalingana isihehe ngisho abamhlophe. Bangingi asebakhe imizi yabo kule ndawo, sebengomakhelwane babantu bakhona. Ukunotha kwalo sekudonse amehlo abantu abaningi. Izinga lempilo selithuthukile kunakuqala. Imigwaqo yakule ndawo isilungisiwe. Eminye yayo isifakwe ngisho itiyela imbala. Lokhu kwenziwa ukuthi le ndawo ingenye yezindawo ehlonzwe njengendawo yamagugu emvelo. Bangingi abantu abathutholeka kuyo ngenhloso yokuzobona ubuhle bemvelo nokuchitha isizungu. Yikho lokhu okwenza ukuthi imigwaqo ihlale isesimweni esihle.

Okunye okwenza ukuthi le migwaqo ilungisiwe ukuthi abalimi sebakhelwe imakethe enkulu lapho bezothengisa khona impahla yabo uma isuka emasimini. Abanikazi bezitolo bona bazothenga kuyo le makethe. Bekubalimaza kakhulu ukuthi bazithengisele bona ukudla abakutshalile. Okunye bekuze kubolele khona emasimini ngenxa yokweswela abathengi. Kwesinye isikhathi bekuthi abanye abathengi babaxhaphaze ngokuthi kubeyibona abagagula inani lalowo mkhinqizo osuke uthengiswa. Lokhu bekubalimaza kakhulu ngoba ukudla abakuthengisa imvamisa yakho yilokhu okusheshe konakale. Le makethe ibavalela igebe phakathi kwabathengi nabathengisi. Indawo yaseMakhathini yona idume umhlaba wonke ngommbila othengwa ubusika nehlobo. Umhlabathi wakhona unotho kakhulu. Uvuma lonke uhlobo lwembewu. Akugcini ngokudla kuphela kodwa nezithelo nazo ziyashesha.

Kulezi zinsuku uHulumeni ukhuthaza kakhulu ukuthi abantu abasha bahlangane bakhe umfelandawonye babe nento abayenzayo njengoba amathuba emisebenzi engabonwa nje. Lokhu usuka ekwenzela ukuthi abaxhase ngemali yokuthi bakwazi ukuzisungulela bona amathuba emisebenzi. Intsha yakule ndawo nayo isiyahlangana. Kulula ukuthi bathole amahektha balime batshale izitshalo ezithatha isikhathi esifishane. Imali abayithola lapho baye bahlukaniselane yona ukuze umuntu akwazi ukuzimela. Bangingi abantu abasha asebezilimela amasimu abo. Abanye baze bazilobolele baganwe ngemali abayithola ekulimeni. Abaningi abasazihluphi ngokuyofuna imisebenzi emadolobheni.

Ubuhle bezwe lakwaMhlabuyalingana bugqama kakhulu ngesikhathi sezimvula zasehlobo. Ngalesi sikhathi lapho konke kusuke kuluhlaza cwe. Yilapho-ke ubone khona ubuhle bemvelo. Uyaye ubone izinhlobo ngezinhlobo zezinyoni ezinhle zitshiloza emagatsheni aluhlaza cwe. Kukhona ngisho nalezo zinyoni ezinkulukazi ezivela ngoba kuzoduma izulu. Lezi zinyoni okuthiwa izingududu zihlala phakathi emahlathini amakhulu. Uma zikezakhala zisuke zibikezela imvula enkulu ezokuna. Kukhona nalezo ezinkulu ezivela ngoba sekuthwasa ihlobo. Uma sekuthwasa ihlobo ubona ngazo. Ziye zindize zihlanganise amaphiko kuze kube sengathi ifu. Imvelo inhle ngoba iyazisusa ngisho ingcindezi eze ibange ukugula ngenxa yezinkinga. Uma uza kule ndawo uthi ungabuka imvelo uzizwe uphilile nezinkinga zithi ukuqhela.

Ziningi kakhulu izinto ezenza le ndawo ithandekile. Imfuyo nayo iyabaheha abaningi ukuthi bazokwakha kule ndawo ngoba inhle kakhulu emfuyweni ngenxa yokuthi inamanzi amaningi. Imfuyo yakule ndawo iyashesha ukwanda ngoba inamaxhaphozi amaningi. Nawo la maxhaphozi anosizo olukhulu kubantu bakule ndawo. Yiwona lawa abanikeza utshani ababusebenzisa emakhaya abo. Imizi yalapha yakhiwe isiZulu. Abantu abaningi abazihluphi ngokuthenga izinto zokwakha ezitolo.

Kwezinye izindawo kumele uze ukhiphe imali eshisiwe uthenga utshani bokufulela indlu. Abakule ndawo bavele bayozisikela utshani noma umhlanga exhaphozini. Kukhona ngisho ababusikela ukubuthengisa. Abanye basika izincwadi zemvume zokuthi bangene eziqiwini ukuze babusike khona bese beyobuthengisa. Abantu abakha izindlu zokuchitha isizungu eziqiwini bazifulela ngabo utshani. Ngaleyo ndlela bayanda abantu abathenga utshani kule ndawo.

Abathengisa ikhwani nencema bona bathola enhle imali lena. Bayaye balithwale baliyise ezindaweni lapho lingekho khona. Abanye bayebaluke amacansi encema nekhwani baye kowathengisa emadolobheni. Ziningi kakhulu izinto ezenziwa ngotshani nangoqalo. Abantu bakule ndawo baziphilisa ngabo lobu tshani. Uma uya eManguzi ukhangwa amaqhugwana akhiwe agudla umgwaqo. Lezi zindlwana zigcwele ilala elithengiselwa abantu abasuka ezindaweni ezikude. Abathengi baye balilayishe emalolini amakhulu. Amanye awo asuke eliqhamukisa emafemini. Leli lala kuye kwenziwe ngalo imisebenzi emihle eyenziwa ngalo ilala.

Imifula yakule ndawo nayo inomthelela ekuheheni abantu abathanda imvelo. Abathanda ukuntweza ngezikebhe bathanda kakhulu ukuza kule ndawo ngenhloso yokuzontweza kule mifula. Abanye basuke bezodoba izinhlanzi kuyo le mifula. Kukhona ngisho izikebhe ezikhokhelwayo uma ufuna ukungcebeleka ubone izilwane eziphila emanzini. Uma kungamaholidi khona baningi kakhulu abathutholeka kule mifula. Abadobi nabo babuye bazithengise izinhlanzi. Kukhona nezindawo khona lapha esiqiwini ababuye bathengise inyama yezinyamazane. Khona uma kuthiwa amaholidi kaKhisimusi noma akaNcibijane baningi kakhulu abantu abathutholeka olwandle lwaseSodwana naseKosi Bheyi ngenhloso yokuzochitha isizungu. Ngale nkathi abantu bendawo benza enhle imali.

Baye bathengise ukudla kwesiZulu okudliwa kule ndawo okuphekwa ngamantongomane. Babodwa abathengisa izinkwa zommbila kanti abanye bathengisa ngommbila owosiwe nophekiwe. Abanye bathengisa ngemisebenzi yezandla khona olwandle. Bayakwazi ukuziphilisa ngazo lezi zinto. Abantu abeza kulolu lwandle benza enhle imali lena. Imoto nemoto engena ngesango elingena olwandle bayakhokha. Kubalwa ikhanda lomuntu uma kukhokhwa. Ngisho ingane encane iyakhokhelwa. Akusilona ulwandle kuphela lapho bezithokozisa. Zikhona nezinye izindawo ezigudla ulwandle ezakhelwe labo abafuna ukuhlala isikhashana nemindeni yabo. Lapha kuya ngephakethe lakho. Konke lokhu kuyizindlela zokungenisa imali esikhwameni sabantu bakule ndawo. Le mali ibuye isize ekuthuthukiseni le ndawo ngokulungisa imigwaqo nokwakha izikole. Le ndawo ungaze uyibukele phansi kanti isezingeni eliphezulu kakhulu.



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