

**UCWANINGO NGESIZINDA NOKUQAMBEKA KWESIQIWU
SASEMKHUZE NEZINDAWO EZINGAPHAKATHI KUSO**

NTOKOZO MANDLENDODA ALLEN ROSS NZUZA

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NGU-

NTOKOZO MANDLENDODA ALLEN ROSS NZUZA

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

ENYUVESI YAKWAZULU

UMELULEKI	:	SOLWAZI LF MATHENJWA
UMSIZI KAMELULEKI	:	SOLWAZI LZM KHUMALO
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ISIFUNGO

Mina, Nzuza Ntokozo Mandlendoda Allen Ross, ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: ISIZINDA NOKUQAMBEKA KWESIQIWU SASEMKHUZE NEZINDAWO EZINGAPHAKATHI KUSO, ungumsebenzi wami isiminya ngokomcabango nangenqubo yokuwuhlela.

Ngizibophezela ngiqinisa ngemithombo yolwazi ezeziwe nesetshenzisiwe yakhonjiswa ngokuphelele ukuthi itholakale kuphi. Ngiphinde ngiqinise ukuthi mina ngingedwa ngikwazile ukuveza imibono ebekiwe ngaze ngafinyelele esiphethweni nasekuphuthuleni lo msebenzi.



Nzuza N.M.A.R

24/07/07

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AMAZWI OKUBONGA

Lo msebenzi ngithanda ukuwedlulisa ngokuzithoba nangokubonga kuSolwazi Z.L.M Khumalo, onyathele ngesigqi phambi kwami nami ngalandela.

KuSolwazi L.F. Mathenjwa, mfo kaMsukela Nkunzi zihlabane, umpondo zomgankla amashwilishwili, ngithi ume njalo usichathazele kwelakho, thina esicathulayo. Waba ubhongoza, sathiba salalela kanti siyezwa ngenkathi wethula inkulumo okokuqala kwelakithi kwaNongoma.

Izindondolo zenu azihole isizwe sikaPhunga noMageba. Ukwehlisa kwenu umoya nincenga nikhalima kungiwezile ngayothi caphasha. Inkonzo eniyibambile neniyiklamile kimi Mashobane, Mgabadeli isibethelile isipikili. Uphondo olude nina bengabadi.

Ngizodlulisa ukubonga kubo bonke abaqeqeshi nabeluleki abangakhathalanga ukungisekela ngeziyalo, imibono, ubunyonico kuwo wonke umshikashika wemfundo yami.

Abame njalo bayibambe, uZulu ame kulo mhlaba weshongololo.

UMNIKELO

Lo msebenzi ngiwethula kubaba **uVincent Mafongonyane Nzuza**, uZinsizwa zakwa-Mncwembe nibalekelani abantu bakwaMankankane bengibulala. Wena wakwa-Ngced'omhlophe, umfo kaNogwaja ozikhundlakhundla esinye esokuthamela esinye esokulalela. Amazwi ahlala ekenteza, ze ngithole ewudondolo lwemisebenzi engiyenzayo.

Ngiphinde ngethule lo msebenzi entombini yakwaMdladla, uSophia engimbiza ngo-Sophisticated ngemisebenzi yakhe eyoma ingunaphakade. Izandla zakhe zinemimangaliso zenza ngisho amadoda angekwenze. Mama yima njalo wena kaGwebu waseMjila, le ezintabeni ezikhala amanzi. Ngicela uMdali, oqonda konke akubeke uze ubone imisebenzi yezandla zakho, abazukulu bakho, uSiyabonga, uSinenhlanhla noZuzokuhle bakuphe izinyoni. Ngibonge kumkami uMaLembethe ngesineke sakhe. Bo Mshazi, Myakayaka.

ISIFINYEZO

Lolu cwaningo lucubungula isizinda nokuqambeka kwesiqiwu saseMkhuze nezindawo ezingaphakathi kuso.

Isahluko sokuqala yisethulo socwaningo jikelele. Kuvezwa izinhloso nentshisekelo yocwaningo. Kubukwa nezindlela okuzoqhutshwa ngazo ucwaningo kanye nomklamo walo. Kubukwe nemibono yongoti kanye nokuchazwa kwamagama.

Isahluko sesibili siqukethe ibalazwe lesiqiwu saseMkhuze. Kucutshungulwe nomlando waso isiqiwu saseMkhuze. Kubukwe nokuthathwa kwezwe lenziwe iziqiwu. Kucutshungulwe nezindawo ezivikelwe ezisondelene nesiqiwu kanye nemingcele yaso. Kubukwe nenjula ngokulotshwe ngesihloko.

Isahluko sesithathu kucutshungulwa incazelo nemvelaphi yokuqanjwa kwamagama esiqiwu uMkhuze. Kucutshungulwe nemibono yongoti abehlukene ngokuqanjwa kwamagama athinta izindawo, imifula, imigwaqo namachibi.

Isahluko sesine sigxile kulokho okumumethwe yisiqiwu uMkhuze. Phakathi kwakho kukhona izilwane nolwazi lwazo, izinyoni, amachibi nokunye. Kubukwa nokuzibandakanya kwamakhosi oselwa nendawo yaseMkhuze. Iso elibanzi ligxile enjuleni yomuzi nomlando, izimfihlo kanye nomonakalo emzini wakwaJobe.

Isahluko sesihlanu siphethe ukuhlaziywa kocwaningo jikelele. Lapha kubukisiswa ukulungiswa kwamagama aphazamiseka esiqiwini uMkhuze bese kwenziwa izincomo nesiphetho.

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ISAHLUKO SOKUQALA

1.0. ISETHULO SOCWANINGO

1.1 ISINGENISO

Imvelo isiphathele okuningi okudinga ukuba sikuphenye. Kubukeka kukuningi okudinga amehlo ayinkulungwane okungaziwa, okufundeka kuyo kuqopheke. Izinguquko ezikhona kuyo imvelo zidinga ukucwaningwa.

Kwavela ubuthakathaka ngokufika kwabamhlophe kuleli lizwe okwaphazamisa ulwazi lwabomdabu nocwaningo lwabo nemvelo ebazungezile. Ukubhekisisa indlela okwadukeka ngayo, kwaholela ekuqambekeni kwamagama amasha okutholakala incazelo yawo ingaziwa. Amanye alawo magama ethiwa ngaso isifungu, olomdabu lwashabalaliswa.

Lolu cwaningo luzobheka kakhulu wonke amagama atholakala esiqiwini uMkhuze. Uma kubhekwa la magama alandelayo, kuyacaca ukuthi ukunyakaziswa kwawo kukhulu, ikakhulukazi ngoba ethintene noMkhuze njengalawa:

- UMsunduze – Umsunduzi
- LeBombo – UBombo
- KuNdunakazi – KwaNdunakazi
- Ngwavuma – KwaVuma

Kulolu cwaningo kuzozanywa ukuthi kulungiswe amagama alolu hlobo olungenhla nokuveza okwawenza ukuthi aphazamiseke. Kuzobhekwa okuwulwazi ngesiqiwu uMkhuze nakho konke okuphathelene naso. Ukubaluleka kwaso nokuqambeka kwaso kuzodalulwa ngenhloso yokusigqamisa njengesibalulekile ekongiweni kwemvelo.

Isizinda sesiqiwu uMkhuze nokuqambeka kwezindawo ezingaphakathi kuzocozululwa igama negama ukuze izincazelo nokuxovana kwamagama zixazululwe.

1.2 IZINHLOSO

Inhloso ukucwaninga kabanzi ngesiqiwu saseMkhuze, kuvezwe ulwazi oselumfimfa nokumele lugqanyiswe. Impikiswano ekhona maqondana nokuqambeka kwamagama kuhle igqanyiswe.

Okuhlosiwe ukuvukuza lokho okwadabuka nabantu bendawo. Ulwazi abanalo ngendawo nangemvelaphi yoMkhuze kuhle kutholakale ukuze kungalahleki. Imibono izoba nokuhlukana ngenhloso yokuthola lapho ingahlobana khona.

Ukwamukeleka kolwazi ngoba lutholakala kubantu bomdabu kuhloswe ngakho ukudalulwa kwamaqiniso athile. Kulolu cwaningo kuhloswe ukuveza inkathi lapho amagama athola khona ukuphazamiseka ngokomlando.

Enye inhloso egqamayo ukuzibandakanya kwamakhosi oselwa nale ndawo yaseMkhuze. Kuhloswe ukuba kuvunjululwe ulwazi oluqondene ngqo nokwethiwa kwezibongo zamakhosi oselwa nokuveza ubumqoka bale ndawo.

Imibono yokuveza okuhloswe yilolu cwaningo, ukudalula ubunjalo begama ngokubhalwa kwalo. Ukubhalwa kwalo kuyavumelana yini nalokho okutholakala kuyikho kule mihla endaweni elikuyo igama? Kufanelekile yini ukuba kube yilelo gama kuleyo ndawo noma kwabe sekugutshuzelwa nje?

Konke okuhlosiwe kulolu cwaningo ukuvumbulula ulwazi olubanzi lwendawo yesiqiwu uMkhuze nokuncipha ngokwezilinganiso zomthetho. Imithetho eyabe ishayelwa abantu bomdabu ngezindawo zabo kuhle icaciswe.

Ngokwezibonelo ezingavezwa, ukudliwa kwendawo yakwaJobe egudle isiqiwu. Le ndawo inobumqoka kubantu besizwe sakwaJobe. Yingakho ucwaningo luzogxila nasekumbululeni okufihliwe ngendawo yakwaJobe.

1.3 INTSHISEKELO

Okumqoka nokuyintshisekelo yalolu cwaningo kususwa indlela okwethiwe ngayo izingxenye ezithile esiqiwini saseMkhuze. Ugqozi nokushabasheka kususwa ukuthola ukuthi angabe ayiwona yini amagama atholakala kulesiya siqiwu.

Bufakazi buni obukhona ngokwetheka kwamagama akule ndawo yaseMkhuze? Kungabe kazikho yini izintuba ezavaleka ezifihle ulwazi ngabomdabu bakule ndawo yaseMkhuze?

Iphinde intshisekelo yasuswa ulwazi lokulahleka kwalokho abadala ababephila kule ndawo abangazange bazuza ngakho. Ulwazi okukhulunywa ngalo lapha ilolo lwezindawo lapho babenza okuqondene namasiko abo athize kuzo. Lokho kuphazamiseka kwabo kwaguqula izimpilo zabo.

Indlela abantu bomdabu abahlakazwa ngayo kudala intshisekelo yokwazi inguquko yempilo kulezi zindawo abasuswa kuzo ngenhloso yokuthola ubudlelwano nempilo ebude buduze nesiqiwu uMkhuze.

Okunye ukugqugqumezela ukushabasheka ukuthola ulwazi oluqondene ngqo nazo zonke izizinda zomklamo ngokubekwa kwezindlu nokuqambeka kwazo lezo zakhiwo.

Okuyinhloso nentshisekelo enkulu ukuneka obala amagama ayiwona wona asesiqiwini uMkhuze. Kuphinde kuvezwe ulwazi lwabomdabu ngalokho ababephila bekwenza futhi bekudlulisela esizukulwaneni. Kungagqanyiswa

nosikompilo oselutholakale kulezi zikhathi ngenxa yokufudulwa kwabantu besuswa eMkhuze esiqiwini beya ezindaweni ababengazifuni futhi bengazingi.

1.4 INDLELA YOKUQHUBA UCWANINGO

Kuzosetshenziswa imithombo engaba ebhaliwe, yomlomo, umtapo wezincwadi okungatholakala. Kungasetshenziswa nebalazwe elingasiza ekulinganiseni imimango yesiqiwu saseMkhuze.

Labo abangwevu, abamnkantshubomvu bendawo bayobuzwa imibuzo yokuxoxisana nabo ngenhloso yokuqhuba ucwaningo. Ngokwendawo isiqiwu uMkhuze singaphansi kweNkosi yakwaJobe. Kufanelekile ukuba kwayona iNkosi ithintwe kulolu cwaningo ukuze umsebenzi wonke upheleliswe. Ngokunjalo ukwetheka kwendawo yangaphakathi kwaso isiqiwu ithinta kakhulu isibongo sakwaJobe njengoba kunendawo kuso isiqiwu eyethiwe ngesibongo sakwaJobe.

Kulabo abangogoti bamabhuku abazuze iziqu ngokuhlaziya ngezindawo ngenhloso yokuthola ulwazi bayothintwa. OSolwazi abahamba phambili endleleni yolwazi nocwaningo ngokuthile kwabomdabu bayofakwa imibuzo kunyokelwe ulwazi lwabo.

Izimbizo nemihlangano ngabantu bendawo okungabandakanya izinduna, amakhansela, inkosi yendawo iyohanjelwa ngenhloso yokubonisana ngokuthile okudingwa yilolu cwaningo.

1.5 UMKLAMO

Umklamo walolu cwaningo uzobhekana ngqo nesiqiwu uMkhuze. Uzothinta izidingo eziningi zaso okungaba ukuqambeka kwamagama, inguquko yawo kulawo aseguqukile, intuthuko, ukunotha kwaso ngomlando kuxhumane

namakhosi oswela nokunye okungavunjululwa ngenhloso yokusibalula njengesinye seziqiwu ezinegalelo ekongiweni kwemvelo ogwini oluseNyakatho yakwaZulu-Natali.

Kule ndima yomklamo kuhle kuvele ukuthi kwasona isiqiwu uMkhuze sitholakala kuphi. Kuyacaca ukuthi isiqiwu uMkhuze utholakala ogwini oluseNyakatho ngomgwaqo osuka eThekwini obizwa ngokuthi u-N2. Lo mgwaqo ugudla ugu bude buduze nezindawo ezidumile kwelakwaZulu-Natali njengoMpangeni, Hluhluwe uze uyodlula kuwo uMkhuze oyidolobhanyana. Udlula njalo lo mgwaqo udabule uPhongolo uphikelele eGoli.

Ohamba ngemoto esuka eThekwini ukuthola kulula ukuhamba ngomgwaqo u-N2 aze afike edolobheni uMkhuze bese ethatha isigwaqana esibhekisa eNingizimu yedolobhana. Isigwaqana sebhuqu sinezimpawu ezikhombisayo lapho isiqiwu saseMkhuze singakhona. Oshayelayo kumele azi ukuthi intaba iTshaneni kumele ayifulathele bese eqondana naso ngokubheka ngaseMpumalanga. Ngaleyo ndlela amazombezombe omgwaqo angalandelwa aholela oshayelayo nohamba ngezinyawo esuka eMkhuze edolobheni ngokuthatha isigwaqana saseNingizimu yedolobhana abheke amabombo eMpumalanga nakanjani isiqiwu uyosithola siwudume lwendawo.

Kunesidingo sokuba kuqashelwe okulandelayo ngenkathi kwenziwa lo mklamo.

- Umlando waso
- Igama lisho ini?
- Ukubhalwa kwamagama
- Okusinothisayo

Kuhle kuhlungwe kubukisiswe ukuthi kungemukeleka yini okusha okuvelayo ngalokho okutholakele? Uma kunjalo kuzoqashelwa ukuba akuthuntubezeki indima eklanywe ilolu cwaningo, okukanye kukhanyise.

Okunye okungaphenywa ilokhu okwenze uMkhuze njengesiqiwu sigqame ngalokho okungatholakali kwezinye iziqiwu. Kungaphawulwa ngalokhu okulandelayo:

- Imithi
- Izinyoni
- Izilwane

Okuphawulwe ngenhla kuyadalulwa njengalokho okubonakala kungatholakali kwezinye iziqiwu. Imithi enjengomkhanyakude igqame kakhulu kulesi siqiwu okungasho ukuthi kwezinye iziqiwu ayikho, ngokunjalo nezinhlobo zezinyoni eziheha izihambeli zomhlaba ezitholakala kuphela kulesi siqiwu, ngobuningi bazo. Lokhu akusho ukuthi ezinye ezisondelene naso kazinazo izilwane nemithi nezinyoni.

Ukugqama kwesiqiwu uMkhuze njengendawo edinga ukugadwa ukuvikela imvelo kuyophawulwa ukuze kutholakale imingcele nezimiso zaso. Okunye kulo mklamo okungadingwa ubunzima obukhona ngasohlangothini lwezivakashi nalokho okwenza zijabule nokuzihehayo.

Kuzobhekwa amathuba emisebenzi adalwa ubukhona besiqiwu nokusebenzisana nabantu abaseduze naso. Ukubambisana kwabomdabu nemfundiso ekhona ngokubaluleka kwesiqiwu njengoba bakhile. Konke okuklanywe kulo mqulu kuhloswe ngakho ukwakha isithombe sobubanzi ngemvelo edinga ukunakekelwa namagama okubonakala ukuthi asenukubezekile.

Ukugqama kwesiqiwu uMkhuze njengendawo edinga ukugadwa, ukuvikela imvelo kuyophawulwa ukuze kutholakale imingcele nezimiso zaso. Okunye kulo mklamo okungadingidwa ubunzima obukhona ngasohlangothini lwezivakashi okungaba ukuhamba kanzima besuka kumgwaqo wetiyela beya kuso isiqiwu. Nobunzima bokuthola indlela enqamulelayo kulabo abaqhamuka

ngaseMpumalanga yaso isiqiwu. Lokho uma kungalungiswa ngabo abonga imvelo kungasusa umthwalo ezivakashini maqondana nokuthathela isiqiwu besibona sesiseduze kanti ngokomgwaqo siqhelile.

1.6 IMIBONO YONGOTI

Ulwazi longoti ngokongiwa kwemvelo nokunakekelwa okukhona luningi. Alumile ludinga ukwandiswa mihla le. Okutholakala kuphawulwa uDonda nabanye (1997:1) ngolwazi lwesintu nokusemvelweni bathi:

Izwi linegxathu elilithathayo empilweni yomuntu onguMzulu. Ngezwi uxhumana nayo yonke into emzungezile, kusukela entuthwaneni kuyoma ngendlovu noma umkhoma, kusukela etshanini kuyoma ngezihlahlakazi ezinkulukazi zaleli zwekazi lakithi.

Uhlabahlosile lo mbono, yinoni loqobo ngoba uthinta ngqo okuyiwona mnkantsha nomongo wemvelo ebonakalayo enkulu nencane. Ubukhulu nobuncane bayo bakuqaphelile nokubaluleka kwayo.

Okubalulekile okushiwo uDonda nabanye yikona kanye okugqamisa ukuthi izwi elisetshenziswayo limele ukwenza omkhulu umsebenzi. Umsebenzi wokuxhumana, ukuqamba nokunye okungenziwa yizwi ukudalula lokho abantu abafisa kube yikho.

Ngakolunye uhlangothi uMathenjwa, (1996: 27) uthi:

Uma umuntu ehlezi phansi eninga ngezinto eziningi ezimzungezile ufikelwa imiqondo eminingi eyahlukene. Uyaye ajule ngengqondo elwa nokuvumbulula ingonyuluka yokuqonda ngempilo engale kokwazi nokuqonda kwethu.

Ayenaba la mazwi nawumbono kaMgabadelo kungeke kuphutho mgobo ehawini uma lokho okuzungeze abantu nabaphila kukho kungabathinti. Imvelo ihlala njalo inakho okwayo okudinga kuningwe ngakho, maningi amaqiniso atholakala kuyo.

Amaqiniso atholakala emvelweni kungaba ilawa ashiwo ngabadala uma bebuka inyanga iwucezu bathi, lizona ngoba ibheke eSwazini, nempela uthole selina. Okunye okutholakalayo yikho ukukhala kwezimpangele zibelesele okukhomba ukuza kwezulu elidumayo. Ngokunjalo iphunga lamazambane anganuka ehlathini okungathi athosiwe kungakhomba inyoka eyingozi. Konke lokhu nokunye kutholakala kuyo imvelo kudinga kutholakale kufundwe.

Ukujula kocwaningo ngemvelo kuyatholakala kuVilakazi njengengqalabutho kwezemibhalo lapho ebhala ngobuhle benyoni **“INQOMFI”** nalapho ethi **“CULA NGIZWE”**. Kunencazelo etholakala emvelweni enokujula nokucwengeka okuthinta imizwa namanoni enhliziyu.

Okuthandekayo ngalokho okushiwo uVilakazi ngobuhle benyoni **“INQOMFI”** ukuthi iyinhlaba mkhosi futhi ifuna onakayo azi ngalokho ekwenzayo uma eshela ukuthi ukuqonywa kuseduze. Yavuka yashaya amaphiko buqamama kanti uyisesheli, bheka maduzane intombi izoqoma lime iduku. Ngokunjalo lowo ohamba ngendlela ethi ungena emzini wakho ivuke inyoni inakho ukumbikela isivakashi abengasilindele. Kuyajabulisa ukuthola ukuthi uVilakazi le nyoni inqomfi ukwenza kwayo kwalithatha iso lakho ngoba eyibona kuyo imvelo.

Akugcini lapho ngoba kuvula amaehlo ukujula ngomqondo ngemvelo ngeso likaVilakazi. Amehlo avuleka ngokubona ukuthi imvelo inawo amasu okuvikela lokho efisa kwande noma ngabe kukhona ubungozi obukhona. Ubukhona bezinyoka ezidla amaqanda kulezo zinyoni ezizalele phansi akuzimisi ukuba zingazaleli phansi ngoba zenqena ukuthi amaqanda angamimilitwa zinyoka. Khona lapho ziwazalelile imvelo inakho ukuwasithabeza afukanyelwe aze

achanyiselwe. Ukukhula kwamachwane imvelo iphinde ikwazi ukuba akhuseleke, ondleke achume kuyo.

UVilakazi, (1935:50) uthi:

Wenzalel' amaqanda ambalihungqu,
Uwathukuse ngaphansi kwesidindi
La kungekho khona xamu noma mamba.

Ngokunjalo kuningi okungafundwa kuyo njengokuqaphela ukuguquka kwezikhathi zonyaka. Lokho okufika nehlobo, nentwasahlobo, ubusika nenkwindla. Ukufika kwehlobo kushintsha kuphi ezilwaneni? Uma ihlobo lifika nokuthi zande kubonakala kuzo uma kuyihlobo elingahlukumezi, kepha uma kuyihlobo eliza nesomiso nezimvula ezinezikhukhula kuyezwela nakuzo izilwane kubonakale ukuthi imvelo inokuhlukumezeka. Ngokunjalo ubusika bufika nokubanda okuphazamisa imvelo ngeyabo indlela lapho kufa imfuyo nezilwane zasendle ngokuwa kweqhwa. Ngokunjalo ukufika kwentwasahlobo kukhomba ukuvuka kwemvelo njengakho ukufika kwenkwindla lapho imvelo ikhomba ukufa.

Lolu cwaningo lukaVilakazi ngokuthile okwenzeka emvelweni lucacisa ngokusobala ukuthi imvelo inezindlela zayo zokuphila nokuzifihla okuyimpilo yayo. Kudinga ihlo eliqaphelayo ukuze kufundeke kuyo. Ngokunjalo kuningi okungafundwa kuyo.

UNxumalo, (1961:26) uthi ngokucaphuna izibongo zeSilo uDinuzulu:

Lazithatha izingane zikaMaphitha zonkana.
Lazithela eMkhuze.
Gijimani ngazo zonke izindlela.
Niyobikela abakwaSidladla noNtini nabakwaVuma.
Nithi amanzi oMkhuze, ningawaphuzi.

Lokhu okushiwo ngezibongo zeNkosi uDinuzulu kuxoxa lukhulu. Okunye kwakho kungaba ilokhu:

- Ubungozi bamanzi oMkhuze
- Ukufela kwabantu eMkhuze
- Ukucasha kwempi eMkhuze
- Ukwexwayiswa
- Ukwethuswa ngokungazeki okungehlela abantu

Kuyacaca ukuthi okaNdaba ukubaluleka koMkhuze kwaba negalelo kuye yingakho kwazimbongi zamukha ngendawo yaseMkhuze kwezwakala. Kungakho-ke inyosi yeSilo yathi nqampu ngendawo yaseMkhuze ngesenzo seNkosi. Ukugqama kwegama **kwaVuma** yikhona okwenza lihlale lazeke njengeliyilo kunelithi eNgwavuma. Ukugcineka kwalo ngezwi lembongi nokushicilelwa ngoNxumalo noNyembezi kwenza lalondeka.

Ngokomlando ukulwa koSuthu noMandlakazi kusukela ekukhothameni kweNkosi uCetshwayo owayexabene noZibhebhu ngokuya kwakhe phesheya. UNxumalo (1961:13) uyakufakazisa lokhu uma ethi:

“Uma sibuka, sibheka sengathi uZibhebhu wafikelwa ukwesaba okunamandla wabona nje ukuthi njengoba uCetshwayo esefikile angahle agutshuzelwe yifu, amhlasele”.

NgokukaNxumalo kuyacaca ukuthi uthuthuva lwabe seluqalile kungekho ofisa ukuhlala ngokuthula ngoba uCetshwayo akahlalanga ngemva kokuhlaselwa uZibhebhu wakhothama wafihlwa njengokusho kwakhe eNkandla.

Uphinde akugcizelele uNxumalo (1961:16) athi:

“Asibuyele kuCetshwayo esebuyela Eshowe. Kuthe ukuba afike Eshowe kwaqina ukufa, wase

elayeza ukuthi uma kumahlula kabotshalwa
eNkandla, eNkunzana. Nebala kwathi ukuba
athunjwe isifo wasiwa khona njengesifiso sakhe”

Lokhu kukhombisa umnyombo owawukhona wokungezwani phakathi koSuthu noMandlakazi njengoba iNkosi uCetshwayo azithola entunta ngisho nokuhlonipheka kokuthi akatshalwe Ondini njengoyise uMpande kwamehlula.

Inqobo yisisusa sempi phakathi koSuthu noMandlakazi kwabe kungukweyisana nokubukelana phansi phakathi kukaZibhebhu noNdabuko. Lo mlando mude kakhulu ukuba ungafezwa kulolu cwaningo, kepha okungacaciswa lapha ukuthi amazwi kaZibhebhu ayeqonde kuye uNdabuko owayelamana neNkosi uCetshwayo emhlané lapho ethi:

“Umuntu wagwaza iNkosi qede wafa yena.
Mina ngixabene noNdabuko angixabene neNkosi”
(Nxumalo, 1961:15).

Kwalandela uchungechunge lwezimpi ngemva kokuba amazwi angenhla ayesephumile. Kwaba khona impi yaseTshaneni neyaholela ukuba uZibhebhu ayocasha eShowe. Yilo kanye leli Tshaneni elibude buduze nesiqiwu uMkhuze eliholela ukuba ucwaningo lwedlule kulo ukuze kugqame ubumqoka bendawo yaseMkhuze ngokwezigameko ezenzeka khona. Yingakho ukulwa kwempi yokugcina kukaZulu elwa yedwa kunguSuthu noMandlakazi kweyakwaNdunu kuvela nakhu ngoNxumalo (1961:23) ethi:

“Kwabakudekude njalo-ke onke amaqele lana
akwaNongoma, nampaya bemuka njalo
beyedlulisa koNhlophenkulu. Nansiya ize
ithelane eMkhuze.”

Ukubaluleka koMkhuze ngokocwaningo kuhlobene ngokomlando ngenxa yokuthi baningi abafela kuwo umfula bezama ukuwela uSuthu ngokweNkosi uDinuzulu

esophe ukubulala uZibhebhu. OkaNdaba wehluleka ukumbulala yingakho uNxumalo (1961:23) ethi:

“Kanti ihlehla nje kasekho lapho uZibhebhu usebaleke waze wayoshaya enhla komuzi kwaNongoma enkantolo.”

1.7 UKUCHAZWA KWAMAGAMA

La magama kumele achazwe ngenhloso yokuveza ukuthi azotholakala ocwaningeni ukuchaza kwawo kozozama ukucacisa nendlela azosetshenziswa ngayo ngokusebenza kwawo kulo msebenzi.

- **Ukhumbi:** Ugu lomfula la kugeleza khona amanzi. Usebe ngelinye igama.
- **Khaphuza:** Ukuhamba usheshe ngokuphuthuma.
- **Nkalakuthaba:** Umuzi woMntwana uZibhebhu kaMaphitha kaSojiyisa kaJama.
- **AbakwaVuma:** AbakwaMyeni ababenganeno komfula uPhongolo.
- **Ibhuma:** Uhlobo lotshani olutholakala emfuleni, buthi abufane nekhwane okwelukwa ngalo amacansi.
- **Imboma:** Igama okubizwa ngalo imvubu. Imvubu isilwane esihlala emanzini esidla utshani, sithi asibe ngaphezulu kwenkomo eyinkabi enkulu.

- **INdlunkulu:** Ihlalankosi noma yilapho kuhlala khona ISilo Samabandla onke. YikoMkhulu lesizwe noma kuseSigodlweni lapho kuhlala khona Imbube noNdlunkulu wayo.
- **Ukusinga:** Ukubuka ubeke isandla phezu kwamehlo ngezithuba zantambama. Kungaba ukusinga izinyosi okukanye ukusinga ufuna okuthile ongakuboni kahle.
- **Amampunge:** Inkulamo engelona iqiniso noma engenawo umsuka olandelekayo.
- **Amalala:** Umuthi wokwakha utshwala okuthiwa injemane. Kubuye kube umuthi omacembe awo kwakhiwa ngawo izimbenge neziqabetho zokumboza nokuphatha ukudla kwesiZulu.
- **Umwowane:** Isicuphi sezinyamazane ezinkulu nezincane esakhiwa ngezinti nenxoxa eqinile. Sisetshenziswa abazingeli ngokuthusa izilwane zifike zibhajwe kuso bese bezihlaba bukhoma.
- **Inxala:** Inyamazane enombala othi awubempofu ngokumhlophe okungaqedile. Iphila ngokuhlala endaweni enamatshe. Ayihambi yodwa kepha izimbandakanya nomhlambi njengazo izimbuzi. Izinselo zayo zigqize ngombala omnyama.
- **Unakane:** Uhlobo lwempukane olunesifo ezinkomeni uma lumunce igazi layo.

1.8 ISIPHETHO

Kungaphethwa ngelokuthi isingeniso sizamile ukuveza lokho wonke umsebenzi ozolandelwa kumele wethulwe ukuze indlela icabeke. Izinsolo nokuphazamiseka okungaba khona amagama eveziwe ukuze kunamathelwe kuwo.

Okunye okubonakale kugqamisa ukukhula komsebenzi inhloso ephokophelelwe ukuze izidingo zocwaningo. Kuzanyiwe ukuthola ukuthi ngabe yiyiphi inhloso yokuba lo msebenzi uthathwe ube nobumqoka. Ubumqoka bokudalula amagama anokuphazamiseka ngokunjalo nokulungiswa kwawo.

Intshisekelo ikubeka obala okuyikhona kungumonakalo owenzeke ngokwethiwa kwezingxenywe ezithile zamagama esiqiwini uMkhuze. Kuvela nokuthi kwaba nokuphazamiseka kwemindeni eyabe iphila kule ndawo eyenziwa isiqiwu. Ukufezekisa lokho okwaba umphumela owaba mubi kubantu noma omuhle kubo ngobukhona kwesiqiwu.

Ngaphansi kwendlela ucwaningo oluzophathwa ngayo kuzanyiwe ukuveza lapho imithombo yolwazi izonyonkelwa khona. Kuphinde kwazanywa nokuveza amasu okuhlangabezana nabathile abangathintana nolwazi lwendawo ezocwaningwa.

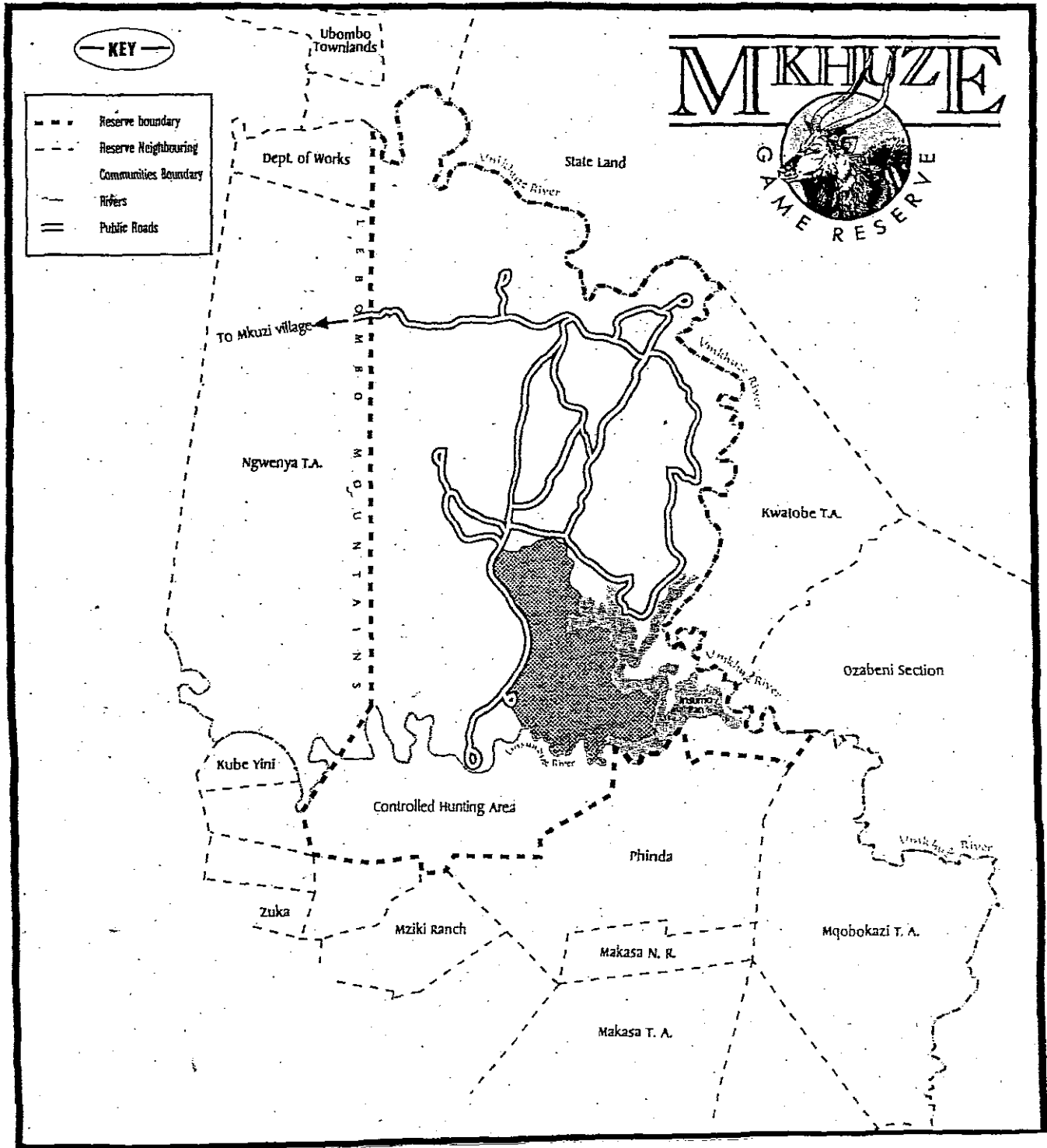
Ukuthola okuyikhona kuzoklanywa kuveziwe ukuthi isiqiwu uMkhuze yisona okuzodingwa ngaso. Kubalulwe nezidingo ezingavela ngesiqiwu uMkhuze ukuze umklamo ngaso nangokuvelayo kubukisiswe.

Imibono yongoti idalulwe ngaphansi kwalesi sihloko ngenhloso yokuveza ukuthi isiqiwu uMkhuze akuqali ngaso ukuba kuphenywe ngalokho okungenzeka kuso njengoba ongoti bezamile ukuveza ngamazwi okwenzeka emvelweni etholakala ikakhulukazi esiqiwini uMkhuze.

Amagama atholakala echazwa azama ukucacisa ngokwenzazelo yawo lokho okuthintene nokutholakala esiqiwini uMkhuze.

ISAHLUKO SESIBILI

2.0 IBALAZWE LESIQIWU UMKHUZE (1912 MAP)



KZN WILDLIFE MAP AND PUBLIC RELATIONS

2.1 UMLANDO WESIQUIWU UMKHUZE

UMkhuze isiqiwu esethiwe ngegama lomfula odabula izwe eNyakatho yezwe likaPhunga noMageba, kwaZulu. Isisusa somfula sibude buduze nesinye isiqiwu esibizwa ngokuthi **ITHALA GAME RESERVE** esiseMagudu. Umfula ugudla izintabakazi zaseMagudu, zoBombo udlule bude buduze nomuzana waseMkhuze, uchitheke echibini elikhulukazi iNsumo. Kuba sengathi ufike ubhajwe lapha kanti uyedlula uze uthele eSodwana lapho ulwandle lukhona.

Isiqiwu ngokusondela nokuvundla kwaso amehlo aqaphelayo kaMaqubulwana umlungu yiwona abona ukuthi le ndawo ifanele ukuba yisiqiwu. Wabe engahambi yedwa ngoba avumbulula ububanzi bendawo ngeso lokongiwa kwemvelo. UHulumeni wangaleso sikhathi wamnika igunya lokuyidla indawo ngonyaka we-1912.

Umphakathi wendawo ngokuthola kulolu cwaningo wabe uzihlalele unganake lutho, uphila impilo ejwayelekile. Wabe wenza nakhu okwakuthandeka kuwo ngephimbo likaDinabantu Dube, (2004: Nhlaba):

- Ukuzingela izinyamazane
- Ukucupha izinyamazane
- Ukufuya izinkomo nezimbuzi
- Ukulima
- Ukudoba
- Ukubaza
- Ukwakha imizi
- Ukubiya imizi
- Ukuxebula imithi yokulapha nokuthakatha

Ukunotha kwendawo ingakabi isiqiwi kwathola ukuba kube nokuvumelana kuziphathimandla zabamhlophe nabantu ngokususwa kwabo. Amalungelo abo baphucwa bazithola behlezi dengwane emhlabathini onganohile, abakuwo kule mihla.

Kusukela ngonyaka we-1912 kuqanjwa isiqiwi abantu baqala ukuncela izithupha. Ngawo lowo nyaka base besuswa begudluzelwa ezintabeni ezizungeze isiqiwi.

Kulolu cwaningo kutholakala ukuthi abantu basemagqumeni lapho amanzi kulukhuni ukuba bawathole. Isiqiwi basibukela phansi njengoba bakhe le phezulu ezintabeni.

Umbango wokususwa nokuphucwa kwabo indawo kwadala omkhulu umsindo. Bathathwa bafudulwa bayoqameliswa iTshaneni, uBombo, uKhombe neGhost Mountain. Abanye babo bachitheka nezinkalo bashona kweseNkosi uJobe. Iningi labo alizange livunyelwe ukusondela emgwaqeni omkhulu u-N2 osuka eThekwini uqonde eGoli naseSwazini. Inhloso kwabe kuyikho ukubahluphekisa.

Imvundo, nemfudumalo yendawo ababeyijwayele yaphunyuka kubantu beNkosi uMdlaka yathathwa ngabamhlophe kuze kube ile mihla.

Inhloso etholakalayo kulolu cwaningo yokumisa isiqiwi endaweni esikuyo kwakungukusihlanganisa, ukusibandakanya nomhume wesithabathaba samachibikazi ase St. Lucia. Kwabe ngokubona kwabacwaninga imvelo ngalolu cwaningo kuzosimamisa ukongiwa kwemvelo okugudle ugu lwaseNyakatho.

UMkhuze uqaqelwe ngabantu abaningi. Ngokocwaningo miningi imizi nemindeni esakhala ngobukhona besiqiwi ngenxa yokususwa kwayo. Abantu abaningi abahlakazeka abasoBonjeni, Mhlosinga, Sodwana, Sihlephu, Candover, Phongola, Malobeni, kwaJobe kuze kuyoshaya eMbazwana.

Kutholakale ukuthi abantu banomlando omude wokusebenzisa leya ndawo isiqiwu esikuyo. Umlando uqondene ngqo nezinto zemvelo ezibandakanya ukuzingela ngezikhathi ezithile.

UGcumisa noNtombela, (1993:3) bancoma kakhulu iNkosi uShaka owashiya induku ebandla ngokuphathwa kwezilwane nokwakwenziwa ngabantu baseMkhuze; bathi:

Izilwane zathola ukuvikeleka okukhulu ekubuseni kweNkosi uShaka. INkosi uShaka yiyona eyaqala ukonga nokuvikela izilwane ikakhulukazi kwelakwaZulu ngaphambili kakhulu kweminyaka yawo-1824 okwafika ngayo abelungu abafana noFyn kuleli lenkaba. Kuphakathi kwazo iziMfolozi (emnyama nemhlophe) lapho okaSenzangakhona ayelolongela khona amabutho akhe. Phela wayewalolonga ebuchwephesheni bokuzingela nokuhlabana. Wayewazingelisa izinyamazane izilwane ezinolaka njengamabhubezi, izingwe, izindlovu nezinye. Izilwanekazi zazikakwa ngamabutho abazingeli ziqhutshwe zilwa zigoloza zifa nezifa nabo zisiwa emiseleni okuthiwa yimiwowane. Izilwane ezaziqhutshwa zisiwa kule misele kwakuyilezo ezazisuke zifunwa iNkosi. Ezinye zazingathintwa nhlobo. Abazingeli babezikhetha ngokucophelela okukhulu njengokuyala kweNkosi. Izinyamazane ezazisencane, ezizele, nezincelisayo zazingalokothwa zizingelwe noma nini. Nezikhathi zokuzingela zazihlelwa ziqokwe yiyo iNkosi uNodumehlezi.

Ngokomlando wesiqiwu kuyatholakala ukuthi abantu babephilisana nemvelo ekuso isiqiwu, benemfuyo, betshala emfundeni yomfula uMkhuze ngenxa yokuthi yabe inothile.

Ngokomlando kutholakala ukuthi umphakathi owasuswa wathola ukuphazamiseka uma indawo isigunyazwa njengesiqiwu, ngalokho kuhlala kunokungqubuzana phakathi komphakathi nabaphathi besiqiwu.

2.1.1 UKUTHATHWA KWEZWE LENZIWE ISIQIWU

Kutholakala ukuthi ngowe-1912 ngemva kokungena kombuso kaGeneral Louis Botha, abaNyama bathola incindezelo. Akubanga uBotha kuphela, bonke abamlandela, oHertzog, J.M.B., J.C. Smuts, D.F. Malan, J.G. Strydom, J. Vorster kuze kufike ku-P.W. Botha, abantu babesuswa ngendluzula ezindaweni zabo.

Kuyatholakala ukuthi uMkhuze ukuze uthathwe ngabelungu kwabakhona amampunge ahlangele namalutha kubantu baseMkhuze. Indawo ngokusho komlomo wenduna uMaguzumbela Mtshali, (2004: Ntulikazi) uthi, yabe yehlukene izinhla ezintathu:

- ITshaneni
- INhlonhlela
- UMhlehazi

Kuyatholakala ukuthi baqala ukususwa ngenxa yesifo sezinkomo umbendeni. Isifo esasingalopheki ngaleyo nkathi. Abelungu bathola ibhaxa lokuthi ngenxa yokushisa kwendawo kuhle basuke ukuze kuphephe izinkomo zabo esifweni umbendeni. Basuswa abokuqala ngokusho kukaMtshali bayiswa eGatsa bude buduze nentaba iTshaneni. Okwalandela okuvunjululwe ilolu cwaningo ukuthi kwabhoka uhlobo lwempukane eyayibizwa ngokuthi unakane, eyayiluma izinkomo. Le nhlobo yempukane yayifaka isifo ezinkomeni. UMyeni, (2004: Nhlaba) uphawula ngale mpukane uthi:

Yayinele ingayiluma ubone sengathi inkomo ingenwe amakhaza, ngemuva kwezinsuku ezimbili inkomo isiyafa njalo.

Kuyavela ukuthi abelungu baphinda bathola inxeba lokususa abantu ngokufa kwemfuyo yabo. Imingcele ababeyazi yesiqiwu yagudluzwa ngonyaka we-1960 lapho, babekwa ezintabeni.

Kutholakala ukuthi isiqiwu sathola ububanzi bamahektha angama-40. Sasuka lapho isiqiwu saseMkhuze saba yingxenye eNyakatho Mpumalanga yendawo yezemvelo ezigudle ugu lwezwekazi lakwaZulu-Natali. Isiqiwu uMkhuze sibude buduze nendawo yamachibi avikeleke adume umhlaba wonke iGreat St. Lucia Wetland Park.

2.2 OKUSINOTHISAYO

Isiqiwu uMkhuze siyindawo enobuhle obubabazekayo. Kutholakala kuso okuthanda ukuphikisana endaweni iyodwa ngokwenzeka emvelweni. Kutholakala okusahlanze kwenye ingxenye, kwenye okusalugwadule kanti emazansi amachibi namaxhaphozi ahlala emanzi ubusika nehlobo.

UMkhuze utholakala ukuthi waziwa umhlaba wonke kulabo abakhonze ukubuka izinhlobonhlobo zezinyoni ezitholakala kule ndawo.

Kutholakala ukuthi isiqiwu uMkhuze uyindawo eyithafa futhi eyomile kwezinye izindawo, enesihlabathi esiwugugumbe olubomvu.

Kutholakala ukuthi ububomvu besihlabathi ngomlomo kaMyeni, umhlabathi wagqibelana kwadaleka umhlaba obomvu kudaladala. UMyeni, (2004: Nhlaba) uthi:

Ububomvu bomhlabathi babenza izangoma zizigcobe ngawo, izintombi zizivikele ekushiseni kwelanga ekukhuleni kwethu. Izindawo lapho inhlabathi yayimbiwa khona nemigodi isabonakala.

Kutholakala ukuthi isiqiwu uMkhuze simumethe zonke izinhlobo zezilwane ngokuhlukana kwazo. Kusukela ngaseMpumalanga ngomginqilizi wezintaba uBombo kuyo yonke indawo izihlahla ngezinhlobo, umnqawe, amanqayi, imiganu, njalonjalo kukhona. Utshani kanye namachibi kuzungezwe izihlahlakazi ngezinhlobonhlobo ngaseNingizimu Mpumalanga.

Okwenza isiqiwu uMkhuze sithi ukwehluka kwezinye ukuthi amabhubesi awekho. Zikhona izinhlobo zezilwane ngobuningi bazo ikakhulukazi lezi ezilandelayo:

- Ubhejane
- Umkhombe
- Indlovu
- Indlulamithi
- Imvubu
- Inkonkoni
- Intibane
- Umziki
- Umsumpe
- Inxala
- Impofu
- Idube
- Impala
- Inyala
- Impunzi
- Impisi
- Imfene
- Ingulube yentaba
- Ingwe, izingwenya nezinye

Kuze kubekhona nalezo ezincane okudinga uhambe ngobumnyama ukuze ukwazi ukuzibona ngoba emini azibonakali, lezo ilezi:

- Ingungumbane
- Isambane
- Iqaqa
- Insele
- Insimba
- Iklolodo nezinye

Kuyacaca kulolu cwaningo ukuthi isiqiwu uMkhuze sinothile ngenhlobo yezilwane ezitholakala kuso. Okwezinyoni akubalwa ngoba kusenze saba ngesidume umhlaba wonke. Inhlobo yezinyoni ekhona imangaza umqondo futhi ivule nengqondo ngobuhle obukuzo nokwenziwa yizo kule ndawo.

Isiqiwu uMkhuze ngokwalolu cwaningo kutholakala ukuthi singesinye eshumini kwelomzansi esinezinyoni ezinhlobonhlobo. Kutholakala ngokwesibalo izinhlobo ezevile emakhulwini amane anamashumi amahlanu (450). Lesi sibalo siyanda ngalezo ezifikayo ngenxa yokufuduka kwezinyoni zibalekela ubusika. Ubuchule bokuzibuka kulesi siqiwu uyabufundiswa nenkathi yokuzibona uyaziswa ukuze izinyoni zingaphazamiseki empilweni yazo.

2.3 IZINDAWO EZIVIKELWE EZISONDELENE NESIQIWU UMKHUZE

Kulolu cwaningo kutholakala ukuthi isiqiwu uMkhuze kungebe yisona kuphela esithola igunya lokuvikela kepha zikhona ezifana naso ezisizungezile. Lokhu kucwaninga kwenza isiqiwu uMkhuze ube njengendawo okumele ihlonipheke njengezinye iziqiwu njengalezi:

- Makasa Nature Reserve
- OZabeni

- Sodwana Bay National Park
- Lake Sibaya
- Kosi Bay Forest
- Sileza Forest Reserve
- Tembe Elephant Park
- Ndumo Game Reserve
- Pongolapoort Nature Reserve
- Itala Game Reserve
- False Bay Park
- Cape Vidal
- Fannies Island
- Charters Creek
- St. Lucia Estuary
- Mapelane
- Hluhluwe-UMfolozi Park
- Ophathe Game Reserve
- St. Lucia Marine Reserve
- Maputaland Marine Reserve

2.4 IMINGCELE YESIQIWU UMKHUZE

NgaseNyakatho-Mpumalanga ngokuhlukaniswa umfula uMkhuze, isiqiwu sigudle izintaba zoBombo ukwehlukana isiqiwu nendawo yeNkosi ewumuzi kwaSikwela. Ngokuya eMpumalanga kunqamule njalo ngokocwaningo umfula iwona odala umngcele kuze kube indawo yakwaJobe. Kule ndawo yakwaJobe umuzi wokudayisa imikhangiso yemisebenzi eyenziwe ngabantu bendawo ngezandla. Okunye okutholakala kule ndawo ilokhu:

- Izimbadada
- Izingqoko, izinkezo

- Imvunulo yomdabu
- Okokuhloba, okugqokwayo
- Utshwala injemane
- Ukusina nokunye

Kutholakala ukuthi uma ugudla umfula ngaseMpumalanga yesiqiwu ugcine kwasona sixhumene bude buduze ngaseNtshonalanga yesiqiwu uMkhuze, iPhumalanga Nature Reserve. Umgwaqo u-N2 ubude buduze nesiqiwu uMkhuze okwenza lomgwaqo ube indlela elula newumngcele ngaseNtshonalanga kwabahambela kuso.

Emnxumeni weNsumo yichibi elikhulukazi ngaseNingizimu-Mpumalanga, isiqiwu uMkhuze umngcele wesiqiwu Ozabeni. Nokho awucaci kahle lo mngcele ngoba indawo ixhumekile ngaphansi komnyango owodwa woKongiwa Kwemvelo. Kutholakala ukuthi eNingizimu ucingo oluhlukanisa iPhinda Game Reserve nesiqiwu uMkhuze uma uzoma ngendawo lapho siphela khona eMkhumbi Tented Bush Camp. Umgwaqo onqamula kuso isiqiwu uMkhuze udlulela kuso isiqiwu iPhinda Game Reserve.

Kulolu cwaningo kutholakala ukuthi endaweni ebizwa ngokuthi kukuMahlala endaweni eyibanga lomgamango womgwaqo ngaseMpumalanga kunendawo yakwaJobe.

Empeleni abantu bendawo le ndawo bathi kuseHlalani ngenxa yezihlahla zamahlala eziningi ezitholakala kuyo. Bude buduze kunendawo ehlonishwa umphakathi wakwaJobe ngoba kunamadlinza amadala amakhosi akhona. Akuyi noma ubani kule ndawo ngoba isizukulwane nesizukulwane siphilile kule ndawo eminyakeni eyikhulu eyedlule. Indawo ngokocwaningo ihanjelwa ilabo abaqondene nesizwe sakwaJobe kuphela, bezocina okungamasiko abo.

Ngokubambisana nabezemvelo kutholakala ukuthi kukhona ukuxhumana phakathi komphakathi wakwaJobe ezakhiweni zomdabu nemisebenzi yabo yezandla.

2.5 OKUBHALIWE NGESIHLOKO

Kuyatholakala ukuthi isiqiwu uMkhuze sinazo zona zomke izimpawu ezenza sibe isiqiwu sezinga lomhlaba. Yingakho impokophelo yokucwaninga ngaso njengesizinda sezemvelo kukanye nokuqambeka kwamagama endawo akuso kulungiswa.

Siyathola ukuthi uma ungena esangweni, igama kwalona luqobo uMkhuze libhalwe ngokungeyikho, kumele lilungiswe. Libhalwe namanye atholakala phakathi ngokubhimba kanje:

- Mkuzi
- Mshopi
- Kolobanzi
- Kundunakazi
- Khalisandoda
- Mhasamazane
- Kunukamkhonto namanye

Kulolu cwaningo kuyacaca ukuthi ukuqambeka nokubhalwa kwamagama kweduswa, kwavuna abafuna kubizeke ngolimi oluthambile, olomdabu oluqosheme lushabalale.

Kuzolungiswa indlela la magama okumele akheke ngayo futhi ukubizeka kwawo kuqondakale. Kuhle kulolu cwaningo amampunge okwazi ukuthi okuhle nokungcono kungaqhamuka nowebala ashabalale noma ashatshalaliswe.

Okunye okugqamayo kulolu cwaningo ngamagama ukuthi amanye awanazo izincazelo ezicace bha ngenxa yokuxoveka kwabantu abanhlobontathu.

- AmaZulu
- AmaThonga
- AmaSwazi

UNxumalo, (1958: 108) ezibongweni zeNkosi uDinuzulu uthi:

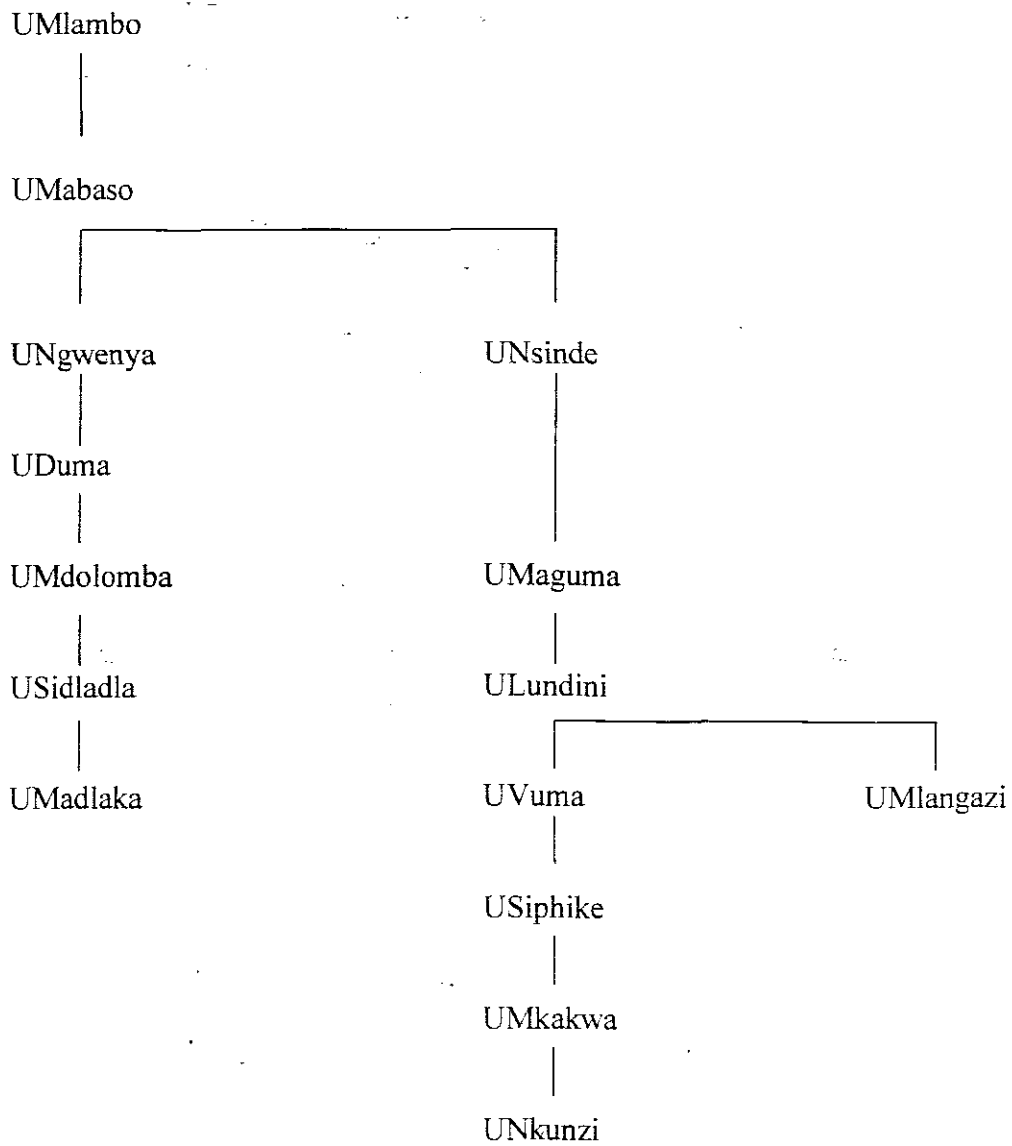
Gijimani ngezindlela zonkana
Niyobikel' abakwaSidladla
NoNtini nabakwaVuma.
Ukuth' amanz' oMkhuze bangawaphuzi

Kuyatholakala ukuthi uSidladla lo kwabe kungowakwaMyeni. AbakwaMyeni bangaMantungwa Nguni, bahlobene kakhulu nabantu baseNkonkoni bakwaMabaso naseMachunwini. Ukuguquka kwesibongo sabo kwadalwa ukuba uMyeni ahambe ayozikhoselisa eNkosini yabaThembu eNseleni.

UKhumalo, (1995:145) uthi:

Uzibiza ngoMyeni ngoba ethi sesingabayeni ezizweni. Lokhu kwadalwa izimpi ababezifwa nendodana kaZwide uSoshangane. Okwabaholela ukuba baze bazinze emfuleni iNgwavuma. Bahlangana nabakwaMngomezulu okuyibona ababafica kuleyo ndawo. Ukulamana kozalo lwabo okuyilona olugqamisa uSidladla yikhona okungenza kubonakale ukuxhumana kwabo nempi yeNkosi uDinuzulu.

2.5.1 UKWELAMANA KWABAKAMYENI



(Khumalo, 1995:150).

Ocwaningweni lo Madlaka uyena owakha umuzi wakhe kwaSikwela ngoba uyena owayengumntwana kulo muzi. Ngakolunye uhlangothi uVuma wayengowakwaMyeni endlini kaNsibande behlukene ngokwezindlu noSidladla. USidladla usendlini enkulu kuthi uVuma usendlini encane. Kutholakala ukuthi babebambisene ekuphathweni kwezwe lakwaMyeni.

Ohlangothini lwabakwaGumbi kutholakala ukuthi indawo yaseMkhuze yabe ingaphansi kwabo. Umklamo wabe usuka eNkonkonini uze uyoshaya eNgwavuma.

2.5.2 UMLANDO OFINGQIWE NGEMVELAPHI YABANTU BAKWAGUMBI

Isibongo sakwaGumbi sivelá esibongweni sakwaJele ngemuva kokulwa kwempi eyaba phakathi kukaShaka noZwide. Umuntu owabe eyinkosi yalesi sizwe sakwaJele kwabe kunguZwangendaba ngenxa yakho belu ukuthi noZwide naye wayeke wazama ukudla ezinye izizwe zaba ngaphansi kwakhe uZwangendaba wabe ebusa ngaphansi kukaZwide, uSomkhanda eyikhohlwa lasendlini yakwabo kaZwangendaba futhi uSomkhanda wabe engumkhuzi wamabutho kaZwide empini eyabe ivutha bhe! Nguye owabe engusomaqhingana ekuviviseni amabutho.

Kwathi ukuba bebalekele iLembe selibehlule, uma sebesendleleni beya kwaSoshangane sebeyowela umfula owawuwelwa ngumuntu onesibindi, kwathiwa bombona ukuthi unjani yena uSomkhanda abanye bamhlebeli, wathi angakuzwa lokho uSomkhanda, wajika wabuya akabe esahamba. Kuthiwa ebuya wasebenzisa umgudu waseSwazini wayozinza eGolela kodwa eseza kwamfikela ukuthi iLembe lizobabulala, baqamba isibongo esisha, bazibiza ngegama lengane eyayisencane. Igama layo kwabe kunguGumbi. USomkhanda wabe esebusa isizwe ayefike naso esedibana nalabo ababesele empini bakubo wababusa, waye wakhuleka kuSambane kwaNyawo, bahlala. Wayesekhothama uSomkhanda, wafihlwa eGolela, yilapho ithuna lakhe likhona. Wabe esezala abantwana abaningi kodwa abadala kwakungamawele, uNtini noSomude.

USomude inzalo yakhe igcwele eJozini, abakwaNtini yibo abagcwele eMvokweni futhi uNtini nguye owathatha ubukhosi, wazala amadodana amaningi agcwala izwe lonke eNingizimu Afrika ngoba kwakulwa izimpi kodwa inkosana yakhe kwabe kunguNkomazane, yena ubuse ngesikhathi isizwe sakwaGumbi

sisakhoseliswe iSilo uDinuzulu endaweni yakwaMandlakazi eyabe ibuswa uZibhebhu kaMaphitha.

Ngaleyo nkathi kuthiwa uZibhebhu akumphathanga kahle lokho ngoba wakubona njengetulo lokuketula yena ngoba laba bantu bakwaGumbi base beyaluze isikhathi benobukhosi babo, bebugcinile bebuhlonipha kakhulu. Babehamba behlala, bakha amadlangala ngenxa yokungabi nalo izwe abazinze kulo ngemumva kokunqotshwa kukaZwide, kwadliwa nezwe ababehleli kulo. Kuthiwa uZibhebhu okunye ayesekuzwile ukuthi iSilo uDinuzulu wayesethe uzonika abakwaGumbi izwe lakwaMandlakazi balibheke. UNkomane wakhothamela khona kwaSiwela kanye noyise uNtini, kwabamba umfowabo uMagonondo kaNtini ebambele uSivuma inkosana. Kuthiwa uZibhebhu wake wakha itulo lokubahlasela ngempi nokubazuma bengalindele.

Ngempela wakwenza lokho kodwa izinhlozi zakwazi ukuyibona impi kaZibhebhu nokho noma yabe isiseduze, bagijima batshela uMagonondo ukuthi akakhiphe isigodlo kodwa angabe esayihlomisa impi akavele abalekise isigodlo kanye noMntwana weNkosi owayesemncane uSivuma babalekela phesheya koMkhuze. Yilapho besekhona namanje kodwa-ke uZibhebhu namabutho akhe badibana nezimbila zithutha ngoba yize babajuma kodwa bazama oGumbi ukuzivikela noma kwabalukhuni. Kuthiwa baze bathatha izinkomo noma ezinye zabuye zabuya, yikho nje kwaMandlakazi kunehubo elithi:

Sadla ezaseMvokweni, sadla ezikaNtini

Basuke besho lezo nkomo-ke. Enye into okuthiwa akayithandanga uZibhebhu ukuthi abakwaGumbi bathi bayozingela, babulala ingwe, bayithula enkosini yabo uNtini. Sebeheleli phesheya koMkhuze kwakunendoda eyabe iphethe leya ndawo yayibambisene namanye amabili ayebizwa ngezibongo okungokweSaba, uMlotshwa noMhlawuli Nkosi ababebhekele iSilo uDinuzulu. Wahhlala

uMagonondo nesizwe sakhe wathi esezwile uDinuzulu, wathumela kuMagonondo efuna ukuzwa udaba lokuxabana kwabo.

Ithe isisuka impi yoSuthu noMandlakazi uZibhebhu wathumela kwaGumbi ebamema ukuthi bamlekelele kodwa uMagonondo waphendula ngokuthi hambani nimtshale uZibhebhu ukuthi mina ngiyiNkosi enye, angangibuzi ukuthi ngizochema nobani? Ngalawo mazwi uMagonondo wayazi ukuthi uZibhebhu uyiNkosi kanjalo naye uyiNkosi.

Ngakho-ke iSilo yiso esabe sinelungelo lokumjuba ukuthi enzenjani njengeNgonyama. Nempela wahloma waya oSuthu eyolekelela iSilo. Bayilwa-ke bayinqoba le mpi, wanqotshwa uZibhebhu kwaNdunu emva kwalokho iSilo sayidedela le ndawo yakòMkhuze phesheya nawo sabiza okweSaba, Mhlawuli noMlotshwa. Kuthiwa saqala ngokubabuza umbuzo othi umthakathi nina nimenzenjani uma nimthola? Bathi sibikela abelungu, besho amaphoyisa, wayesebuza uMagonondo. Waphendula wathi, mina ngiyazibulalela umthakathi ngomkhonto. ISilo sathi nanso-ke iNkosi, yiyo esizobusa leli zwe. Wena-ke Mhlawuli awuseyukubika kimina, usuyobikela uGumbi, yena useyokuba yiNkosi yale ndawo abike kuso iSilo uDinuzulu. Sabe sibonga ngobuqhawe balaba bantu bakwaGumbi ngoba olwalungafakwa, kwathiwa-ke sekubekwa amakhosi ezindawo kuthiwa uDinuzulu nguye owancoma kuhulumeni ukuthi agcotshwe uMagonondo.

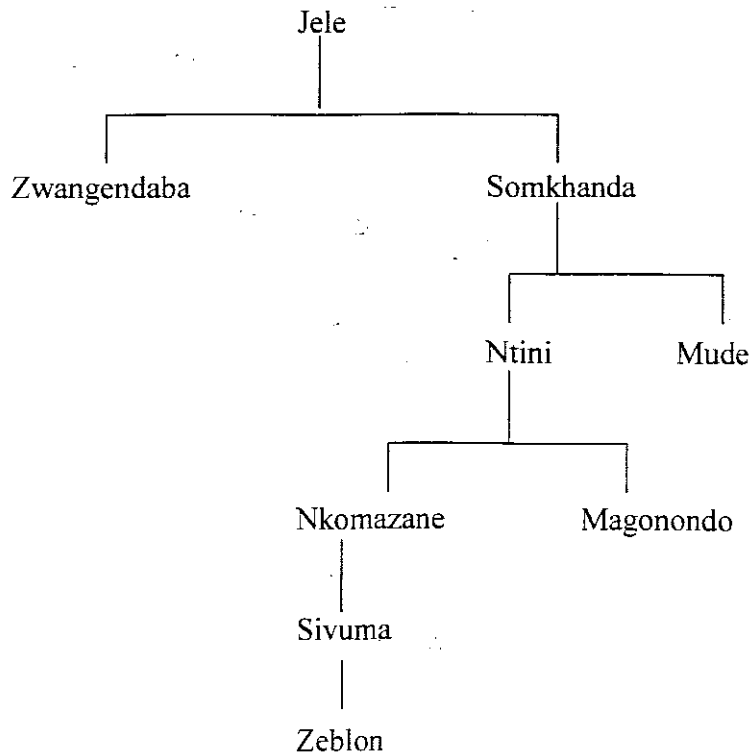
Esegcotshiwe wabusa leliya zwe njengenkosi yalo ephathele indodana yomfowabo eyabe isencane, igama layo linguSivuma kaNkomazane kaNtini kaSomkhanda. Kuthe uSivuma esebusa abelungu begunyazwa nguhulumeni wobandlululo bayithatha leya ndawo, bayifaka izinkomo zabo, iziqiwu namasimu abo.

Lokho-ke kwaba isikhathi esinzima eNkosini uSivuma nesizwe sayo okwaholelwa ukuthi abantu bayo baxoshwe ngabelungu bagcwale kuzo zonke

izinkalo nakuyo yonke iNingizimu Afrika. Ngisho nabantwana beNkosi uSivuma imbala abanye baya koJozini, Tshaneni kwelikaMdolomba. Abanye bakhe koMbuzi kwaNongoma abazalwa nguNdlunkulu okaMasiphula umuzi wakwaZiphathe, lapho kuzalwa khona uNathi okuthe ngemumva kokhetho lwe-1994 uhulumeni washaya umthetho wokuthi abantu abaxoshwa ezindaweni zabo ababuyiselwe zona. AmaGumbi nawo ahlanguka afaka isicelo, abantu abahambe phambili yibo kanye abendlu yobukhosi bakwaGumbi okubalwa kubo uMntwana weNkosi uZeblon Gumbi. UNathi, u-Elphas bonke okungoGumbi benabanye abaziwayo besizwe sakwaGumbi sebelwe bawuthola omunye umhlaba, usubuye kanye namafa awo iziqiwu namahhotela. Sebekwazi ukuqala uhlelo oluzoduma umhlaba wonke lwentuthuko, bathi basaqhubeka ngezixoxo zokuthi nanye indawo ibuye.

Njengamanje basemkhankasweni wokubeka enye iNkosi okuyiyona nkosana uZeblon Gumbi. Bathi sebesembhidlangweni wokubuyisa isithunzi sobukhosi babo, baphinde baqoqe isibongo sakubo, bavuselela umlando wabo kanye nokulungisa ukuphambaniswa kwezithakazelo zabo, lowo monakalo wadalwa uhulumeni wobandlululo.

2.5.3 UKWELAMANA KWABAKAGUMBI



(Khumalo, 1995:158).

2.6 ISIPHETHO

Kulesi sihloko kungaphethwa ngelokuthi kuzanyiwe ukuvezwa komlando wesiqiwu uMkhuze kwaphindwa kwavezwa okuyibona abaklama imingcele yesiqiwu uMkhuze.

Kugqanyiswe okwakwenziwa ngabantu bendawo abathathelwa yona benganakile yenziwa isiqiwu. Ukuthuthwa kwabantu besuswa endaweni eyayisijutshelwe isiqiwu nakho kuveziwe. Izindawo abathathelwa kuzo nazo zidaluliwe.

Kubuye kwadalulwa nokukhala kwabantu ngenxa yobukhona besiqiwu. Kuveziwe esahlukweni lokho okusinothisayo ngenhloso yokugqamisa ubumqoka

besiqiwu. Ubumqoka baso obudalwa izilwane ezitholakala kuso. Nazo izilwane ngezinhlobo zazo zibaluliwe.

Kuphindwe kwavezwa izindawo ezisebenza umsebenzi ofanayo nesiqiwu uMkhuze. Lokho kuholela ekutheni ihamba kuphi imingcele yesiqiwu. Nalokho kuzanyiwe kulesi sihloko ukuyiklama ngokuhamba kwayo. Ibalazwe elisekhasini elingama-25 lizamile ukugqamisa le mingcele.

Kuzanyiwe ukuba lokho okubhalwe ngesihloko kulandelwe futhi kuxilongwe ngesu lokungena emathunjini aso isihloko. Okutholakala kungumonakalo kuzanyiwe kulungiswe ngeso lukungabhidlizi.

Kuphindwe kwazanywa nokuthola lezo zibongo zalabo abathintekayo ngokwamakhozi ngobukhona besiqiwu. Kulezo zibongo kutholakala nazi:

- AbakwaMyeni
- AbakwaGumbi
- AbakwaJobe

Ukuqoqa umlando nokwakwenzeka kule ndawo yikho okwaholela ukuba ezibongweni ezingenhla kube nokuthinteka kwazo zingashiywa ngaphandle ngenxa yendawo yaseMkhuze.

ISAHLUKO SESITHATHU

3.0 INCAZELO NEMVELAPHI YOKUQANJWA KWAMAGAMA ESIQIWU UMKHUZE

3.1 ISINGENISO

Izindawo ngezindawo umhlaba ungaka uthola amagama ngezindlela ezingefani. Amagama anokuqambeka ngenxa yezimo ezithile okungaba yilezi:

- Impi eyalwa kuleyo ndawo
- Umuntu owafa kuleyo ndawo
- Umuntu owakha kuleyo ndawo
- Umuntu/Isikhulu esahamba kuleyo ndawo
- Isigameko esenzeka
- Ukwakheka kwayo
- Okumilileyo kuyo
- Izilwane ezitholakala kuyo
- Okwenzeka kuyo mihla nezolo
- Ukudabuka kwayo, njalonjalo

Okufakazela okuphawulwe ngenhla, uGcumisa, (1992:107) uthi:

ITheku likuphethe kokubili isikhumulo kanye
nendawo yamabutho eNkosi uShaka,
amathweku.

Kuphinde kucace olunye uhlangothi ngokuqambeka kwezindawo okudala igama le ndawo lingazeki likhohlakale uma seliqanjwe kabusha ngenxa yalowo olethayo. Ukufika komuntu omkhulu ongaba yinkosi, induna yendawo kuyenza indawo ebona okuthile ayethe igama. Kungaphawulwa ngokwalolu cwaningo ukuthi okwabonwa uGcumisa, (1981:62) uthi:

Hheyi wena mfana kaMfandameva
Butha konke okungokwakho ukhukhule.

Kwabe kuyindawo yesigameko lena sempi sabaNtwana beNkosi uMpande. INkosi uCetshwayo elwa nomfowabo uMbuyazwe. Ngenkathi impi ilwa eNdondakusuka, iNkosi uCetshwayo wabe eguqe phezu kwesihlangu esasibhilwe inyanga yakwaNxumalo. Isihlangu kwabe kungesikaMbuyazwe. Igquma ayeguqe ebukela kulo uMabheka.

Ngokuguqa kweNkosi esihlangwini sesitha, uMbuyazwe akuvumanga ukuba asuke, wandonda ukusuka namabutho akhe bevalelwe umfula uThukela olwalugola izintethe. Indawo yathola igama iNdondakusuka. Ziningi izindawo ezathola amagama ngendlela yezenzo zamakhosi. Ezingaphawulwa ngokwethiwa ngamakhosi ngenxa yezigameko ilezi:

- Amanzimtoti – INkosi uShaka
- KwaGingindlovu – INkosi uCetshwayo
- ETshaneni – INkosi uDinuzulu
- Esikhaleni – INkosi uCetshwayo
- IVuna – INkosi uDinuzulu
- IZinkankiso – INkosi uZwelithini

Kuqashelwe ukuthi akuzona zonke izindawo ezazekayo ngokuqambeka kwazo ikakhulukazi eMkhuze. Kuphinde kwatholakala ukuthi ukwakheka kwamagama akuqondakali ngenxa yokwethiwa kwawo ngabadala bendawo.

Kutholakala ukucubungulwa kwegama, ukwakheka kwalo, elikushoyo nendlela elizwakala liphimiseka ngayo. Kulo mqulu kuzogqanyiswa izindawo ezitholakala esiqiwini uMkhuze nokuqambeka kwaso.

3.2 IMIBONO YONGOTI

Ekutholeni incazelo ekuqambekeni kwamagama iKomidi lezokuphathwa kolimi lwesiZulu lathola ukuthi akulula ukuba umuntu afinyelele emnyombeni womongo nasengqikithini yokudabuka kwamagama. Kudingeka ingqondo ehlikihlile ekujuleni nasekwazini ukwakheka nokuqambeka kwalo. URaper, (1979:7) uze athi:

At a cursory glance at any reasonably comprehensive list place names will probably indicate a number of things. Firstly, it will be noted that each name consist of a word, or for more than one word. Secondly some of the name will immediately be understandable or apparently semantically transparent, while others will be semantically opaque. Thirdly, each name will be appellation of a particular or geographical entity.

Ekubukeni ngehlo elisheshayo elingasabalala ngokwamagama kutholakala ukuthi amagama angakhomba izinto eziningi. Okokuqala okukuthi igama lakheke ngomsindo noma ngemisindo engaphezu kowodwa. Okwesibili ukuqondakala kwamagama athile ngesimo sawo nangencazelo atholakala engakwazi ukuchazeka. Okwesithathu, igama ngalinye kuyenzeka letheke ngokwesimo sendalo yendawo.

Ngakolunye uhlangothi imvelaphi yegama kumele kubukwe isizinda salo. Lokhu kucaca ngokubuka umlando, isikhathi, indawo, isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma kucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe izinhlaka ezakhe isizinda. Kugqama umbono, isizathu nokunye okungaba isisusa sokuqambeka kwento noma indawo ngenxa yokubona kwabantu.

Ngokombono uRaper, (1979:7) uthi:

Several comments on those observations might be in order. Place names or toponyms as they also called proper names. Each consists of spoken names or written form and internal content, sense or meaning. A name also refers to, or denotes an extra linguistic entity.

Imibono eyehlukene ingaba sohlelweni emaqondana namagama, okwethiwa kwezindawo abizwa ngokuthi amabizoqho alokho okushiwoyo kungaphinyiswa okukanye kubhalwe okukanye kunike incazelo enomqondo. Okunye ngencazelo yegama ukuthi linakho ukuzimela lingenabuhlobo nanamanye ngokusetshenziswa kolimi.

Kunokufakazelana ocwaningweni nalokho okutholwa yikomidi nenduna uMtshali, (2004) ukuthi:

Ukucutshungulwa kwamagama okuqanjwe ngawo eNingizimu Afrika kulukhuni kumuntu ukuba asheshe avele nencazelo yegama.

Kanti uRaper, (1979:7) ubeka ngokuthi:

The name or part of the name may be in an unknown language.

Igama nengxenye yegama kungenzeka itholakale isolimini olungaziwa.

Lokhu kufakazelwa ukushabalala kwezilimi zaBathwa osekwasala imidwebo yabo ematsheni okukhombisa ngokusobala ukuthi bake baphila endaweni ethile. Izintaba zoKhahlamba zinayo imidwebo yaBathwa eseyahlala njengesikhumbuzo yalondolozwa ngababheke ukongiwa kwaMagugu eSizwe. Kwalona igama elitholakala eBhayi, iCoega liwubufakazi bohlobo lwegama lolimi olushabalala kepha oluvuswayo.

URaper, (1979:99) uphawula ngelokuthi uma ezama ukucubungula igama iCoega:

This name is derived from Khoekhoen, meaning ground water.

Igama liqanjwe lisuselwa olimini lwaBathwa elisho amanzi angaphansi kwenhlabathi noma komhlabathi.

Umlando uyakuveza ukuthi umuntu, iNkosi ingakha endaweni ngaleyo ndlela kuqambeke igama ngendawo. Ngokomlando iNkosi uZwide wabe akhe emfundeni yomfula iMfolozi neVuna bude buduze nalapho zihlangana khona. Ngokudideka kokulandeleka komlando, igama lo muzi labizwa ngoNongoma. Ucwangingo luthola ukuthi imizi yabe imibili njengoba namanxiwa esenesihlahla sikaZwide asabonakala uma ungena kuwo umuzi wakwaNongoma.

Imibono mibili ngendawo yakwaNongoma. Owokuqala yiwona onegama lo muzi weNkosi ngenxa yamabutho ayeshaya ingoma phambi kweNkosi okhalweni lwaseMathoco. Ngaleyo nkathi iNkosi uZwide wabe ehlezi etsheni lakhe okuthiwa namanje itshe likaZwide, ebukela.

Umbono wesibili lowo othi, umuzi wakwaNongoma wethiwa ngegama lesangoma, uNongoma owabe enehhobhu lezangoma bude buduze nedlangala le Nkosi uZwide endaweni okuthiwa uMthashana njengamanje.

Okuphawulwa uRaper, (1979:71) ngalo muzi kunokuphikisana ngokocwangingo uma ephawula ethi:

Town 45km East of Mahlabathini and 64km South of Magudu. It was established in 1887 and has been administered by health committee since 1946. Originally known as Ndwandwe after the tribe that lived there, it was subsequently renamed after the Chief's village, kwaNongoma, the place Nongoma derived from Zulu Nongoma

witchdoctor. Scene of fighting in 1888 between the rival Zulu Chief uZibhebhu and King Dinuzulu.

Idolobha elingumgamu ongama-45km kusukela eMahlabathini lingaseNingizimu ngama-64km edolobheni laseMagudu, laqambeka ngonyaka we-1887 futhi labe lenganyelwe uMkhandlu weZempilo kusukela ngonyaka we-1946. Labe liqanjwe ngabakwaNdwandwe ababakhe bephila kule ndawo. Lethiwe kuphindwa ngokwesigodi sakwaNongoma indawo yethiwa ngobukhona bezangoma bathakathi Zulu Nongoma. Idolobha lapho kwaba isizinda semphephakathi kweNkosi uZibhebhu neSilo uDinuzulu.

Ucwaningo aluvumelani nalo mbono kaRaper wokuthi isangoma yi-**“witchdoctor”** ngesiNgesi. Kumele akubeke ukuthi ngelesiNgesi yi-**spiritual diviner** noma **spiritual healer**. Lokhu kuphambana kakhulu nosikompilo lwabantu bangaleyo nkathi ngokuthi owayenobuthakathi wayechuma kanjani kuze kwethiwa ngaye indawo. Ngokosikompilo lwasemandulo umthakathi wayebulawa, engafunwa, eyichilo nento enyanyekayo esizweni. Pho yayinqanjwa kanjani indawo ngaye? Singavuma uma kuthiwa kwakuyinyanga edumile hhayi umthakathi odumile.

Okunye okuyinkinga ngokuqambeka kwamagama, ukutholakala kwamagama eyindida ngenxa yokwazeka kwegama lisho okuthile kanti selichaza okuthile ngokwethiwa endaweni. Ngesenzo somuntu othile igama liguquke lithole enye incazelo. KwaNongoma enhla nezwe lakwaZulu, indawo kwaNjinwayo seliguqukile kwaba ikwaHolinyoka. UNjinwayo kwabe kungumuzi wendoda yakwaKhumalo. Kepha isenzo sendoda ebizo layo lingaziwanga eyabonakala ihudula inhlwathi ende, yadala igama ukuba leli gama liguquke.

Ngokunjalo igama lizithola liqoqeleke kuleyo ndawo linencazelo eyaziwayo njengeNtumbana. Leli gama lichaza amantshontsho enyamazane anikwa abazingeli ababebambe iqhaza ngenkathi inyamazane ihlinzwa. Kungaba

inyamazane ebenkulu, yadala inkinga kubazingeli. Igama iNtumbana litholakala lixovekile ngenxa yokuthi isikhathi nokusetshenziswa kwalo ngumphakathi lithatheka ngobunjalo balo lingasanakeki ukwazeka isisusa salo kuze kuqambeke indawo etholakala oPhongolo.

Ngokuphenya kwekomidi kucaca ukuthi amagama iNingizimu Afrika ingaka inamagama abizeka ngendlela okungeyona. Wona lawo magama amukeleke futhi kunganakeki ukuthi kunomnakalo kuwo.

Emfunderni yaseNkwalini igama iNkwalini litholakala libhalwe futhi libizwa ngabebala noma ikanjani. Nakhu okubhalwe khona:

- Nkwaleni
- Nkwalini
- Nkwalinye
- Nkwalani

Umthelela wokubizwa nokubhalwa kwegama kungadalwa ukuteketisa okulandela othile endaweni. Ekhaya uma kunomncane olulimi lungakaqini uma ezama ukubiza igama uyehluleka beše nabadala bemlingisela, lokho okungaholela ekutheni igama litholakale lilandela okushiwo omncane.

Ukufika kwamankengane kwaba nomthelela ekuguqukeni kwamagama, lokho kwadala ukuthi igama elejwayelekile liguquke. Abaluncela ebeleni ulimi banganaki ubunhlalwane uma igama selibizeka ngendlela abangayazi nabo baduke nalo.

Emagameri angabukwa ilawa:

UMbongontwini esikhundleni sokuthi **eZimbokodweni**
EZingolweni esikhundleni sokuthi **eZinqoleni**
Nkamana esikhundleni sokuthi **Nqamana**

**Tongaat esikhundleni sokuthi uThongathi
Ingwavuma esikhundleni sokuthi KwaVuma**

Ngokunjalo ukubizwa kwegama eZingolweni kubukeka kwamukelekile emehlweni abangenalwazi ngalo. Kanti igama ngokuma kwalo alinancazelo futhi alichazeki olimini. Kumele ngabe lathi kuseZinqoleni ngenxa yokukanekisa kwezinqola zamaNgisi kuleyo ndawo. Umlando ungena esimweni esinje ngokucutshungulwa kwegama.

UPalgrave, (1983:513) uthi:

Two historic trees near Bulawayo, Mzilikazi and Baden – Powell’s Tree, are both specimens of *Pseudocassia Transvaalensis*. The Zulu drink large quantities of bark infusion as a general stomach conditioner and from it prepare an anema to relieve stomach-ache and fevers. The bark which has a faint aromatic is pale whitish in colour and brittle but is used by Africans to make cattle troughs, spoons, ladies headrest and tobacco pipes. The Zululand District of Ingwavuma is named after this tree.

Imithi emibili eseduze nendawo yakwaBulawayo, Mzilikazi kanye noBaden ebizwa ngokuthi (i-Powell’s Tree) isihlahla sikaPowell ziwuhlobo lwamahlozi mbumbulu. AmaZulu asebenzisa uhlobo lwamaxolo nengxube ukuzikhulula ebuhlungwini besisu nomkhuhlane. Ixolo lalo muthi liluthuthuvana nephunga elingezwakali kahle lisetshenziswa ngabomdabu ezinkomeni, benze nezinkezo nezicholo zabesifazane nezinqawe zokubhema. Indawo yaseNgwavuma yethiwe ngaso lesi sihlahla.

Ukugcizelela kukaPalgrave ngokwetheka kwendawo yaseNgwavuma ngengwavuma kukhombisa ukuthi akaze azihluphe ngokwazi ukuthi

lasuselwaphi, wamane wakwamukela ekuhlobanisa nesimila esitholakala endaweni.

Ukuphikisana kungabakhona uma igama iNgwavuma lethiwe ngomuthi ingwavuma nalelo lomdabu lakwaVuma kushayisana. Okugqamayo lapha kubonakala kunengxenye eyaba nokudembesela ekuqhubekeni nokumisa igama liqhubeke lisebenze njengokwaziwa kwalo.

Okuphawulekayo ngomonakalo wegama kwaVuma kungaba ilokhu:

kwaVuma
gwavuma

Kuphawuliwe ukuthi uVuma wakwaMyeni wabe enguMnumzane kuyo le ndawo okungaxhumana nokuthi indawo yethiwe ngaye. Kepha ukugwavuma kuqonda esenzweni senja edla igwavumela okuthile okuyiphazamisayo. Lokhu kungechaze ukuthi indawo enkulu kangaka yabe ingathola ukubizeka ngokugwavuma ngenxa yenja. Kuyaqama ukuthi abamhlophe abehluleka ukubiza igama kwaVuma ngobulukhuni bolimi base beshintsha ongwaqa.

Kwabamhlophe okwenzeka olimini, empimisweni yolunye ulimi abanakho ukuzenzisa, babiza ngaleyo ndlela okubafikele ngayo. Ngendlela aphimisa ngayo amagama iyaphambana naleyo yabaNsundu. Bona babiza izwi liqale liphansi, bagcine liphezulu. Ukhona wona umehlukwana kwamanye angondaweni abazamayo ukuba bawabize kuthi akufane nabaNsundu.

OSozilimi bakuthola ukuthi izilimi zibanakho ukuphambanisa imisindo, lokho kudale inguquko egameni libe kwesinye isimo. Lokhu kugqama ngalolu hlobo:

Describe (isenzo: a verb)
Description (isenzo: a gerund)

Bayaqhuba oSozilimi bathole ukuthi igama linokuzibeka ngokuhlehla noma kuphambane izinhlamvu ezithile, lokho kudale igama liguquke kwebeliyikho. Kubantu kuyinjwayezi ukuhloka inguquko nasekuthandeni ukunamathela kokungekhona okwabo. Amagama amakhosikazi nezibongo zawo asehamba ngambaxambili. Kubonakala lokhu kwamukeleka kwabaningi, kukhohlakale ukuthi lo wesifazane ngokwesintu wemukelwe enjengengane yakulo muzi agana kuwo ngokuthelwa ngenyongo. Lokhu kwezibongo kudida izingane kumi kanje:

Khanyi Dlomo-Mkhize

Nkosazana Dlamini-Zuma

Sankie Mthembi-Nkonde-Mahanyele

Winnie Madikizela-Mandela

Lolu hlobo lokwetheka nokuqambeka kwamagama kukhombisa ubululwane kubantu ngoba abamhlophe abanolo mkhuba futhi ongenamgogdla. Okuphawulekayo kulolu hlobo lokuqambeka lwenzeka kulabo abayizehluleki zomendo futhi abakhombisa ukuthi esabo isibongo singefe nje kanti safa kudala ngenkathi ethathwa.

Olunye uhlangothi oluchumayo ilolo lokungaxhumani kokuqambeka kwegama nendawo nesakhiwo. Kutholakala kunzima ukuqhathanisa nokucubungula isizinda segama sampela. URaper, (1979:7) uveza ukuthi okunye okuke kutholakale kuyinkinga ngenkathi kucutshungulwa amagama ukuthi:

There are names which do not have readily discernable meaning, there are also names which are not leaving to the entities, e.g. geographical names used for cultural features.

Kunamagama angakuniki incazelo ngenkathi uwabona zisuka, ngokunjalo kunamagama angachazi lokho okukhona ngobunjalo bawo isibonelo amagama aqondene nezezwe nezalo njengalawo asetshenziswa emasikweni.

Kunokufakazelwa lokhu okuchathazwa nguRaper ngelokuthi izikhungo zemfundo, izakhiwo zesintu zethiwe, ziqanjwe ngamagama angenakho ukuhambelana. Nazi izikhungo zemfundo ezithola lokhu kuqambeka:

- INgwenyabeyigwinya
- Mathangetshitshi

La magama amele izikhungo zemfundo ezibude buduze noMkhuze ngalapho uqala khona ezintabeni zaseNgome. Ukuhlotshaniswa kwawo noMkhuze kuzama ukucacisa ukuthi nakuwo uMkhuze ocwaningwayo amagama alolu hlobo anokutholakala abe engahlobene nakancane nokutholakala kuyo indawo futhi engachazeki nangesimo nesakhiwo sendawo.

Ekucubunguleni uhlobo lwamagama angenhla kuyacaca ukuthi akukho okuhlobene nemfundo namathanga etshitshi. Ngokunjalo noTokotoko okwethiwe ngaye esinye isikhungo semfundo. Lo Tokotoko kwabe kungomunye wabendlu kaZibhebhu kaMaphitha naye owayephatheka ezimpini ezabe zenzeka kuwo uMkhuze lo okubhalwa ngawo. Ngakho-ke kubalulekile ukuba aphantswe kwedlulwe kuye ngenhloso yokucacisa indlela amagama athinteka ngayo kepha incazelo ingasakhanyi kahle. Lokhu kulumbanisa uTokotoko noMkhuze kuveza obala ukuxhumana kwezikhulu zezwe nendawo. Kulawa magama bangawavikela ngokuthi kwethiwe ngamagama abathile ababegqamile emphakathini kepha okugqamayo ubuhlobo bencazelo ngawo ayitholakali iqondene nemfundo.

Lokhu kuholela ekuqambeni izindawo ngezintaba ngokwakheka kwazo kuze kube imifula esondelene nalezo zakhiwo. Kuzo zombili izingxenye intaba ingamela ukuphakama abangafisa ukusebenza kwabo kuphakame njengayo kanti umfula ungamela lokho kugeleza nokuthola lawo manzi angapheli, bathole bephoziswa yiwo ngokwemfundo. Konke macala onke kumele impilo nesithe ezimweni zobuhle nobunzima. Ngokwesintu intaba iyindawo ehlonishwayo enobungcwele obuthile efana nesibaya. Uma lomisile izulu kuyiwa entabeni kuyokhulekwa

kucelwe imvula ngoba kunenkolelo yokuthi uMdali uzobezwa. Yikuyo futhi intaba lapho kulahlwa khona amakhosi oselwa ngokwezizwe ezithile.

Lokhu kuholela ekutheni kuqambeke izindawo ngezingathekiso ezithile. Lokhu kuxhumana kakhulu ukuthi indawo inani, yakheka kanjani. UNyembezi ugagula ukuthi ukungathekisa lokhu akusiyo into entsha njengoba elanda ngokungathekiswa okusezibongweni zeNkosi uSenzangakhona:

Obeyalala wangangemifula
Obeyavuka wangangezintaba
(Nyembezi, 1958: 11).

Ngakolunye uhlangothi uMathenjwa, (2004:10) uphawula ngezifenko okuyisingathekiso uthi:

When dealing with a study of this nature where certain objects can be used metaphorically and also on the other hand be regarded as symbols the need to differentiate between a metaphor and a symbol becomes necessary.

Uma sidingida ngohlobo lwalesi sifundo kutholakala ukuthi kunamagama asetshenziswa njengezingathekiso ngakolunye uhlangothi engamela okuthile okuhlobene kwehlukane isimo lesi nesingathekiso kufaneleke.

Ngokunjalo wona lo mbono uMathenjwa uwusekela ngoHeese noLawton, (1986:6) lapho bethi:

.....a metaphor is an implied comparison between fairly specific things and is based on one or more correspondence.

..... isingathekiso singathathwa njengokuqhathanisa phakathi kwezinto ezithile zisekelwe okukodwa noma okuningi okunokuvumelana.

La mazwi kaMgabadelu ungathi ugqozi lwawo lwavuswa ngokutholakala emisebenzini kaVilakazi egcizelelwa ngu-Untermeyer, (1968:225) ethi:

A metaphor is usually more effective than a simile because it makes an instant comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

Isingathekiso sijwayeleke ukuba nomfutho
kunesifaniso ngoba senza ukuqhathanisa
ngokushesha siqukethe ukuzululeka
kwengqondo kuxutshwe nokuthile
okungaphandle nje kwencazelo enombono,
owamukelekayo.

Kwakhona ukuthola uVilakazi ahuheka ngesingathekiso akumangazi ngoba isiZulu sinakho ukuveza ngokuphosa amehlo, sibuye siqaphelise uma kunokuthile okungenalutho kuthiwe:

Ikhamsile ('it is agape')

UVilakazi ukubeka kangcono enkondlweni: **INKELENKELE YAKWAXHOSA, VILAKAZI, (1935:4).**

Bheka izibaya nezinxuluma kukhamsile.

Ugiya aphindelele uMathenjwa, (2004:10) ethi:

A symbol is a representation rather than a comparison. One should however, not see these two as separate entities because a symbol may be used metaphorically.

Uphawu lungamela okuthile kunokuqhathanisa. Omunye angathi kungehlukaniwe ngokumelana ngoba uphawu lungasebenza lumele isingathekiso.

Okuphawulwa uMathenjwa, uVilakazi ukugqamisa kahle enkondlweni 'KwaDedangendlale' lapho ethi:

Isiphuku kungutshani.

(Vilakazi, 1935: 29).

Noma ethi:

Umlalane ngumphefumulo wami.

(Vilakazi, 1935: 45).

Ngokunjalo ekuqambeni nasekuqhathaniseni umuntu uthathela kulokho akubonayo nakwaziyo. Amazwi athulwe ngobunkondlo kaVilakazi ayakugqamisa lokhu.

Ukufakazelana kukaYefim, (2002:4) benoMathenjwa ekutheni kusemqoka ukusetshenziswa kwezingathekiso enkulumeni kudala isigqi:

For most people a metaphor is regarded as a tool that helps us enhance the way we speak, but its **importance is much greater than this**. Metaphor greatly influences the way we **think**, the way we see things, and the way we **act**.

Kwabanye abantu isingathekiso (sibonakala) singathatheka njengethuluzi elisiza nigqumezele indlela okukhulunywa ngayo, kodwa ukubaluleka kwaso kungaphezulu kwalokhu. Isingathekiso yisona esinamandla nokwenza okuthile kwesikucabangayo nasekubukeni izinto ngokunjalo nasekwenzeni kwethu.

UYefim uzama ngawo wonke amandla uqoqa amandla esingathekiso nanokuthi sizungeze konke okuphathelene nesidalwa esingumuntu. Umzamo wokuqamba

njengalowo wezimbongi unamandla ekwakheni isithombemagama ngokusikisisa kwalokho okuluhlobo oluhambelanayo. UVilakazi, (1945:11) ukubeke kahle ethi:

..... lawo manzi ampofu

Enje ngompe lwezinyosi

Lokhu kujula kwesakhiwo samagama ngesifaniso kunika umqondo wokwakha isithombe esikitaza ingqondo yezinto ezimbili utshwala besilungu 'beer' obuphuzwayo noju olunanjithwayo.

Kungemgqigqo kuhle kuphawulwe lezo zizinda ezathola amagama ngokungathekisa zaba iZikhungo zeMfundo:

- **uKhahlamba** – Kungathekiswe ngesenzo sokuhamba usithele ungabonwa ubuye usuke sakugxuma.
Izintaba ezahlukanisa elakwaZulu-Natal nelase Free State.
- **ISandlwana** – Kungathekiswe ngesimo sentaba eyakheke sandlu yesintu. Intaba lapho kwalwela khona uZulu namaNgisi ngonyaka we-1879 (Nxumalo, 1961:5).
- **UBhekintinta** – Kungathekiswe ngomuntu ofuna indawo, indawo ibe ikhona. Lowo kwabe kunguyise kaBhekintinta uPhumanyova, owetha iNkosi ekhona ngesimo sokuntinta. Ukuntinta ukuhamba udwanguza ungazi ukuthi uyaphi (Zulu, 2005).

IZikhungo eziqanjwe zisuselwa emifuleni:

- uMkhumbane
- uThukela
- uMfolozi

- iVuna
- iSikhwebezi
- uMsebe
- uMzinyathi

UKoopman, (2002:125) yena uphawula uthi:

Place names are also given for reason. They may describe the particular feature being named, as in Table Mountain and iNtabamhlophe (White Mountain). Secondly they may name after people as in Pietermaritzburg and KwaMashu (name after Sir Marshall Campbell, Philanthropist and sugar-cane farmer).

Thirdly, they may even as with personal names in parts of Africa be named for the “State of mind” of people. There are a number of places with Dutch Afrikaans names such as Vryheid (Freedom) Helpmekaar (help one another). Verenniging (unity) Weenen (weeping). Zulu place names such as Phumula (rest) Thandanani (love one another).

Amagama ezindawo ethiwa ngesizathu esithile. Angachaza ngokwezimpawu ezithile njenge (Table Mountain) intaba esatafula neNtabamhlophe. Okukanye kungethiwa ngokulandela amagama abantu abantu abathile njengaseMgungundlovu nakwaMashu okwabe kungoSir Marshall Campbell owayekhombisa uthando kubantu nowayengumtshali kamoba.

Okwesithathu, amanye amagama angaqanjwa ngokwezimo zokucabanga nokuthinteka kwabantu ezingxenyeni ezithile zezwekazi lase-Afrika. Ziningi izindawo ezinjalo ezinokwetheka ngenxa yamaBhunu ngokolimi lwesiBhunu njengoVryheid (Inkululeko) Helpmekaar (Ukusizana) Verenniging (Ukubumbana) Weenen (Ukukhala). AwesiZulu amagama

ezindawo ayilawa Phumula (rest) Thandanani
(love one another).

Ubuye aqhubeke uKoopman, (2005:125) ngokuthi:

Zulu place names commonly link location and nature by referring plant, animal or bird life that is characteristic of an area, as in the river uMzingwenya (home of crocodiles) uMfolozi oMnyama and uMfolozi oMhlophe.

Amagama ezindawo ngesiZulu ajwayeleke ukuxhunyaniswa nemvelo ngenkomba yokuchaza ngesithombo, isilwane noma ngempilo yenyoni engatholakala kuleyo ndawo, njengokungaba izimpawu zendawo njengomfula uMzingwenya (home of crocodile) ikhaya lezingwenya, iMfolozi emnyama neMfolozi emhlophe.

Ngokunjalo indawo yaseMkhuze inamathelene nalokho okushiwo uKoopman njengoba kwenzeka nakwezinye izindawo. Izihlahla, izintaba, imifula kunawo umthelela ekuqanjweni kwamagama endawo, ngokunjalo nezilwane.

INxwala iqanjwe ngenyamazane inxala etholakala kuwo amaqele esiqiwu uMkhuze. Okudidayo ukuguquka kwegama lingathathi isimo sokubizeka ngokwenyamazane inxala. Indawo eMagebhukeni itholakala imagebhugebhu, yethiwa ngesimo sayo lapho abantu nemfuyo bengekwazi ukuphila kuyo.

Ukucacisa ngesimo sokubhaleka kwegama INxwala kukhomba khona ukuthi kumele igam liqanjwe ngenyamazane etholakala kuwo amaqele esiqiwu uMkhuze lilungiseke kuthiwe Inxala noma Enxaleni. Le ndawo evelayo kubalazwe njengendawo yokuphumula futhi ikhonjiswe ebalazweni njengendawo lapho izilwane ziziphilela umathanda ngokwasendle (INxwala Wilderness Zone).

Lokhu kufakazelwa uKoopman, (2002: 125) uma ethi:

Place named after their physical features. Certain the most common type of place name is that with an underlying meaning which is a physical description of the place name refers to some of those are immediately obvious. For they refer to geographical location, soil and stones shape and size behaviour of geographical entity such as river, wind movement colour, metaphorical description, other geographical phenomenon such as rain experienced and mist, spring found in the place.

Kuyenzeka izindawo zethiwe ngokwesimo sendalo yazo. Kwenye inkathi ezinye izindawo zethiwe ngokwakheka kwesimo senhlabathi isimo samatshe, ubukhulu bendawo nobubanzi bayo ngokunjalo nomfula, nendlela yokuvunguza komoya nombala wawo ngokunjalo nokungathekisa kuchazwe nezinye izimo zemvelo nokwenzeka kuyo okuqondene nolwazi lwemvula nofasimba kukanye nemithombo etholakala kuleyo ndawo.

UMyeni, (2004: Nhlaba) uthi:

EMagebhukeni yindawo embi enemisele okuthi inkomo, isilwane uma sike sangena saphonseka phakathi kulukhuni ukuphuma, siyotholakala sesafa kudala.

Le ndawo eMagebhukeni itholakala phakathi esiqiwini uMkhuze. Iwubungozi ezilwaneni nangesikhathi kusaphila abantu bengakususwa yabe yaziwa ngokufa kwemfuyo.

Ukunanazela lokho okuphawulwa nguKoopman uMkhuze unayo indawo enebhuma. Ibhuma uhlobo lotshani okulukwa ngalo amacansi olutholakala emfuleni. Umfula wathola igama ngalo ibhuma kwathiwa kuseBhumeni.

Ngokunjalo nakwezinye izindawo ziyethiwa ngokutholakala kwamatshe angumbala ongafani neminye imifula njengeMfolozi eyehlukaniswa ngamatshe ayo nangodaka lwayo. Kuthiwe iMfolozi emhlophe, iMfolozi emnyama. Akugcini lapho ngoba iMfolozi efana noMkhuze ize ithole izibongo kuthiwa:

- IMfolozi emnyama ekhetha abaweli.
- UMkhuze odla abasondezeli.

Kwezinye izindawo ngenxa yomoya ovunguza kuleyo ndawo kutholakale indawo ithola igama eShayamoya noma eSikhaleni. Lokhu kucacisa ukuqambeka kwendawo ngalokho okwenzeka kuyo.

UKoopman, (2002: 125) uphinde aqhube athi:

Place named after characteristic plant, animal or bird life. Place named after historical incident or cultural practices.

Ukwethiwa kwezindawo kuya ngesimo nokwakheka kwesithombo isilwane noma ngempilo yezinyoni. Okunye ukwethiwa kuqhamuka ngesimo somlando ngesehlakalo esithile nangosikompilo oluthile.

Lokhu okugqanyiswa uKoopman kugcwalisa ukuthi izindawo ezilandelayo ziqukethe umlando ojulile futhi ohlalele isizukulwane ukuba zibhale futhi ziwazi.

Ngokunjalo noMkhuze unazo izindawo ezithi azihambelane nalokho uKoopman akushoyo ngenhla. Lezi zindawo kuseMtebetebeni. Le indawo yokuwela uMkhuze esetshenziswa ngabantu eyakhiwe ngezingodo nezintambo zokuhlenga abantu ukuba bawelele ngaphesheya. Iyatebezela yingakho yathola igama eMtebetebeni.

Ngokunjalo la magama alandelayo akhomba okuthile okufunayo nalokho okwenzeka eMkhuze, iGingindlovu, KwaMfazuyalithika, eMcebo, eMhlathuze, eSikhaleni SeNyoka, iNdondakusuka nezinye ezingabalwanga.

Place named after people.

Indawo yaseMkhuze esiqiwini inakho ukuthola ukwethleka ngamagama asukela kubantu. Igama, Khalisandoda liveza okuyisehlakalo esavelela ndoda thizeni okwaholela ukuba indawo ithole igama. Ngokunjalo negama le ndoda yakwaMngomezulu eyabe imfishane ibizwa ngokuthi utondo yaholela ukuba indawo ithole igama kwaMatondo.

Ngokunjalo amagama ezikole ezithile zakwaNongoma alandela ngokufana lokho okwenzeka eMkhuze. Lokhu kutholakala endaweni yasoSuthu eNtshonalanga nomuzi wakwaNongoma lezo kungoQueen kaMsweli, Ntombazi, Queen kaMathathela. Lokhu kugqamisa ukubaluleka kweziNdlovukazi zamakhosi abusa kungabukeki sengathi uhlangothi lwesimame esizweni samaZulu lwalungabalulekile.

Kuyacaca ukuthi oNgoti abaningi bakweseka ukuthi igama liqanjwe ngento ebonakalayo nenobudlelwano (connotation and pragmatic meaning). Lokhu kuchitha umbono wokuba liqanjwe ngomuntu okukanye ngento engabonakali.

Some authorities maintain that names are the most meaningful of all words. If, as it has been shown, names generally contain virtually no descriptive or lexical meaning something else must be meant. That something is connotative meaning.

Abanye ababhali bayakugcizelela ukuthi amagama anakho ukuba nencazelo kunamanye. Njengoba besekukhonjisiwe kunamanye angenayo incazelo ngokohlobo nangesimo kukanye nesakhiwo. Lokho kungachaza

incazelo engaphezulu kwalokho okubonakalayo okusobala.

(Stewart, 1954: 21).

Ukuzama ukuxhumanisa ngokuqanjwa kwezindawo nalokho okwenzeka umhlaba wonke kumele kulunjaniwe nalokho okwenzeka eMkhuze. Isiqiwu uMkhuze ungephelele uma ichibikazi iNsumo lingekho. Ngokunjalo kufakazela lokho okubonwayo nokuphathekayo bese kuthi ovakashayo othwebulayo akwazi ukugcina lezo zimpawu zendawo zihlale zigcinekile.

Kuyafana nomuntu owake wayivakashela indawo ngokwaziswa owathwebula uma indawo ingasenazo lezo zimpawu akabe esakholwa ngaleyo ndawo, kubukeke ingakholakaleki. Ovakashela eKapa lodumo kumele iNtaba yeTafula ivele ngokunjalo nowetheku kuhle ulwandle luvele.

Kuhle kucace ngesimo nobuhlungu obutholakala ngokuguqulwa kwamagama esiqiwini uMkhuze ngasohlangothini lomphakathi ngoba awuzange uthintwe. Indawu yesiqiwu yadliwa uHulumeni kwathi abendawo bangathintwa ubuhlungu obukhona ukuthi amagama ngaphakathi awubhaliwe futhi awabizeki ngendlela owomdabu umuntu angawanambitha awezwe ehla kahle emphinjeni. Kwayona inguquko ekuwo ayinazo izakhiwo ezilandelekayo zamagama aziwayo olimini njengexala inyamazane. Kutholakala igama sekuthiwa inxwala okuyigama olimini lwesiZulu elingasho lutho futhi elingekho.

Kulokhu okucaciswe ngenhla kwenza kungehli kahle kwabanye uma uhlangothi oluthile lo mphakathi ngesimo samanje kuqugulwa amagama awasho lutho kubo. Lokhu kuyagqama ngokusetshenziswa kwezigidigidi zemali kube kulamba abantu. Lokhu kugqame kakhulu endaweni yasePitoli esibizwa ngoTshwane owabe eyiNkosi eyaduma kakhulu kuleya ndawo.

Umbhali wephephandaba uKirk, i- The Citizen (YangoLwesithathu mhla ziyisi-9 kuNdasa, 2005) uthi:

The Durban metro yesterday approved of some renaming of the city's best known streets. Most of them in honour of ANC stalwarts. The decision was taken by the committee of two ANC politicians, two academics and a son of the Zulu King. Late last year a Durban Metro council committee set up a sub-committee to consider changes to street names. It was decided that the committee would not include politicians. But the citizen has obtained evidence that almost immediately the council speaker, Nomsa Dube, appointed two politicians. Theresa Mthembu and Mveli Mavundla, to the committee. Yesterday the citizen obtained a note from Dube to the executive council in which some name changes were listed and in which the names of the committee members were given for the first time. Mthembu was a Mayor of South Central Durban in 2002. Mavundla was Deputy Mayor in Durban. His reign was wrecked by police investigation. The academics on the committee were Otty Nxumalo former Director-General of KZN and Sihawu Ngubane. Also in the committee was Prince Sifiso Zulu.

Ngokwalo mbiko kuyacaca ukuthi uvo nentando yalabo abangathinteka ekuqanjweni kwamagama bangathintwa noma bengethintwe ngesizathu sokuthi okhonyayo njenge-ANC, wala ukhasha kwezinye izinhlangano. Kwalabo abanokukhethwa bangephawule ngokutheni ekuqanjweni kwamagama ngenxa yokwephucwa iqatha emlonyeni. Kuyaqama ukuthi nalowo okuthiwa ukhethelwe uhlangothi lwamakhosi uSifiso Zulu akuqondakali kahle ngaye kepha ngenxa yokuthwala ngeqoma isibongo uZulu ubonakala engowakhona, kungenjalo.

Okushicilelwe uKirk ephephandabeni i-The Citizen kukhombisa ukwamukela lokho okungenzeka ngenguquko yamagama omuzi iTheku ngaphandle

kokucubungula izinhlaka nezakhiwo ezibumbe amalunga. Kamuva ngendlela yokugubuzela inyukunyuku yenguquko yamagama kube nomkhankaso wokwakhiwa kwezithombe zamakhosi oselwa iNkosi uCetshwayo neNkosi uDinuzulu. Lo kwabe kungumzamo wokumboza okungaba ihlazo lokwetha umuzi weTheku ngalabo abangabe-ANC kuphela.

Uma kulandeleka uhla lwamagama abawethula angongqa phambili kugqama nanka:

N.M.R. Avenue be renamed after Masabalala Yengwa an ANC Secretary-General M.K. Veteran Florence Mkhize is to have Martin West Building named after her, Alice Street is to be named after the communist Party's Johannes Nkosi and Stanger Street will become Stewart Simelane Street after an ANC Treasurer.

(The Citizen, 9-03-2005).

Le mizamo iqonde ngqo ekungabukini ngeso elisabalele ngenxa yombusazwe. Uhlangothi oluthile lubuka ngeso lokuthi akukho okungenziwa ngabahamba phambili emzabalazweni wokukhulula abantu ngoba bengeyona i-ANC kanti kwamakhosi oselwa ayengewodwa, aze athengiswa aba nemizi kwaThengisangaye, iNkosi uDinuzulu.

3.3 UMBONO KASTEWART NGOKUQANJWA NEMVELAPHI YAMAGAMA

UStewart, (1954: 72) wabuka wabona ukuthi amagama anemikhakha eyahlukene:

Descriptive names, possessive names, incident names, commemorative names, euphemistic names / commendatory names, manufactured names, shift-names, folk-etymologies and mistake names.

Amagama achazekayo, ongumnini awezehlakalo, awemibungazo yamaqhawe, awokuhlonipha,

awokwakhiwa, avela ngokwezinganekwane
nalawo avela ngephutha.

Iqoqo lokuqala likaStewart limi kanje:

3.3.1 Amagama avela ngokuchaza / Ngokunika incazelo (Descriptive names)

The term descriptive refers to those toponyms that describe quality of place that is easily identifiable by any person.

Igama elinencazelo lingasho / lingakhomba indawo eveza ubuyona okulula ukuba bubonwe inoma ubani.

(Nuessel, 1992:48).

Lokhu kubonakala kunjalo ngamahelekehle ogugumbe nokoma kwenhlabathi endaweni okwethiwe ngayo indawo eMagebhukeni. Imisaho yendawo yiyona eholela ukuba indawo ithole igama eMagebhukeni abathi abantu bendawo kuseMagebhukeni. Ngokunjalo nomfula uMunywana otholakala kuso isiqiwu uMkhuze wethiwe ngokutholakala kwamanzi awo engaphuzeki ngoba..... bawo.

Ngokunjalo nomfula eMadwaleni obude buduze nomuzi wakwaNongoma wethiwa ngamadwala abonakala kuwo.

Iqoqo lakhe lesibili limi kanje:

3.3.2 Amagama avela ngokukhombisa ubumnini (Possessive names) kanje:

Possessive names often have a person's name associated with **geographic feature**.

(Nuessel, 1992: 48).

Lokhu kugqame kakhulu ngokwesenzo samasotsha afike akanekise endaweni kuze kulibaleke ukuthi igama lempela lithini njengendawo yaseMasotsheni

ekhona eMkhuze nakhona eNquthu. ENquthu ibizwa ngegama leSikhungo seMfundo (St Augustine) kwelaphesheya kwezilwandle indawo okuthiwa i-Floyd Knobs, le e-Indiana.

Iqoqo lakhe lesithathu limi kanje:-

3.3.3 Amagama avela ngokwezigameko (Incident names)

Incident names usually refer to a ***particular occurrence*** in a given locale.

(Nuessel, 1992: 48).

KwelikaMthaniya igama elingagqamayo ileli laseNyokeni elithi linomlando ngeNkosi uDinuzulu libe linesenzo esithile. Ngephimbo loMntwana uLayukona Zulu uthi:

Inkosi yabe iviva kuso isikhala senyoka,
kwavuka imamba yehluleka ukugadla, yashaywa
izinduna yafa.

(Zulu:2005).

Kwachuma igama lendawo kwathiwa kuseNyokeni njengoba iSilo esikhona sakhe khona.

Iqoqo lesine lika Stewart lithi:

3.3.4 Amagama avela ngokuhlonipha abathile (Commemorative names)

Isibonelo esitholakala phakathi esiqiwini uMkhuze ileso sendawo eyenzelwe ukugcina amagugu esizwe sakwaJobe ebizwa ngokuthi:

KwaJobe Cultural Zone
Village & Craft Market

Ngokunjalo okuthi akufuzise kufakazele lokho okuphawulwa uStuart akugcini ngoMkhuze kuphela, akhona amagama ayiZibonelo ayiZikhungo zeMfundo njengeMangosuthu Technikon eMlazi elathatha igama leNkosi yakwaButhelezi uMangosuthu.

Kuleli qoqo uveza ukuthi ngaso:

Commemorative names involve the *borrowing of name* from other *geographical locale* or *person names* for the purpose of *retaining* and continuing that name.

Amagama ayizikhumbuzo naboikiwe aqhamuke ngesakhiwo sendawo namagama abantu ngenhloso yokuqhuba igama nokuligcina.
(Nuessel, 1992: 48).

Isikole esiyiSikhungo SeMfundo uMqiniseni eMahlabathini sathatha igama leNkosi yakwaZungu uMqiniseni. ISikhungo seMfundo eMangosuthu Technikon eMlazi sathatha igama leNkosi yakwaButhelezi uMangosuthu.

3.3.5 Awokuhlonipha abathile esizweni (Commendatory names) or (Euphemistic names)

Lapha kugqama lokhu:

Commendary names / euphemistic names are scarce and it is a nebulous category.

Amagama okuncoma noma awokuhlonipha abathile ayimbhijani futhi abukeka elufifi kulolu hla.

(Nuessel, 1992: 48).

Isizwe samaZulu ngokungefani nesakhe uStewart akuwona umqansa ukuthola ukusetshenziswa kwamagama okuhlonipha. Atholakala eyinsada kuZulu

njengesizwe esihloniphayo. Ngokunjalo nakuzo izizwe ezibumbe uMbuso wakwaZulu.

Ngokunjalo nakuzo izizwe ezibumbe uMbuso wakwaZulu. UNxumalo, (2006:Zibandlela) uthi:

Isizwe sakwaZungu bude buduze noNdi ngaseMpumalanga asilokothi sithi amanzi kepha sithi amacubane ikakhulukazi omakoti bakhona. Babuye baqhubeke bahloniphe iNkosi yakhona eseyakhothama uMqiniseni. Izalukazi zendawo zizwakala zithi uMbiniseni ukuvimba ukugagula iNkosi. Ngokunjalo isizwe sakwaButhelezi asilokothi siphimise umbala omnyama ngokuthi umnyama ngenxa yokuhlonipha lowo onguyise mkhulu woMntwana wakwaPhindangene, u-M.G. Buthelezi uMnyamana kaNgqengelele, bathi ompisholo.

3.3.6 Akheke ngokuthi alunjaniswe/ ahlanganiswe (Manufactured Names)

Kuleli qoqo uStewart, (1954: 7) uphawula uthi:

Manufactured names are toponyms constructed from other names.

Uma enika isibonelo ngamagama athi asuselwa kwamanye uStewart, (1954: 8) uthi:-

Texarkana from texas and Arkansas

Esizweni samaZulu amagama ayilolu hlobo ayatholakala:

Olubanzi – eKolubanzi

Mfazi lithika - KwaMfaziyalithika.

Esiqiwini uMkhuze uhlobo lwegama aphawula ngalo uStuart liyatholakala njengelithi:

Ukhalo olubanzi – eKolobanzi

Kumele lithi – KwaLubanzi

Leli gama eKolobanzi lidalwa ukuthi ukhalo abantu ababehamba kulo balubona lubanzi futhi lwendlalekile.

3.3.7 Asuselwa kweminye imikhando (Shift names)

Kuleli qoqo uStewart, (1954: 73) uveza nakhu:

Shift- names are those place names that have a **common denominator** and appear in geographical cluster as in the case of *East Braintree Highlands*.

Amagama ashenxile ezindawo aba nokuxhumana ngesihloko esithile sokwakheka kwendawo njengase-East Braintree Highlands.

Nakhona esiZulwini uhlobo lwamagama akheke ngale ndlela akhona njengaleli.

KwaMasusimpisi kudle Yena uNsibande.
Thatha Falaza

Eyokuqala itholakala bude buduze nomuzi wakwa Nongoma ngaseMpumalanga, kuthi elandelayo itholakale ebangeni lase Ningizimu nomuzi wase Malimede.

3.3.8 Avela ezinganekwaneni (Folk-etymology)

Kuleli qoqo uStewart, (1954: 10) uveza lokhu:-

A *folk-etymology* is a process by which people convert a name, perhaps a foreign provenience, into a phonetic format that is more anglicized and hence more recognizable.

Okuyisona sibonelo asivezayo ngemvelaphi nesisusa ngokwemizekelo yezinye izilimi uthi:

Indian's Weasel Creek come from Wesaw - an American Indian name.

(Stewart, 1954: 10).

Kanti kwelika Mthaniya nakhona esiqiwini uMkhuze akhona amagama okwethiwe ngawo:

- INsumo Pan ichibikazi elitholakala kuso isiqiwu
- KwaNomdede enhla neSikhwebezi.

3.3.9 Avele ngephutha lokuloba (Mistake names)

Kuleli qoqo lesishiyagolombili uthi:

Mistake names are often orthographic errors due to poor penmanship or poor translations.

Amagama avela ngenxa yephutha lokuloba nangephutha lopelomagama oluvumelekile nokuhumusha.

(Stewart, 1954:11).

Isibonelo asinikayo mayelana namagama okwaba namaphutha kuwo kungaba kwasala kulo owayeloba noma umhumushi:

Tolo instead of Yolo, in Oregon:

Ngokunjalo ngokubakhona kwezifiki kwelikaMthaniya akhona amagama athola ukubhaleka ngephutha ngenxa yabahumushi:

Tugela esikhundleni sokuthi uThukela.

Kolobanzi esikhundleni sokuthi KwaLubanzi.

Kutholakala ukuthi amaqoqo avelayo ngokuqanjwa kwamagama ngokukaStewart ayisishiyagolombili.

- Amagama avela ngokuchaza / ngokunikeza incazelo (Descriptive names)
- Ngokukhombisa ubumnini (Possessive names)
- Ngokwezigameko (Incident names)
- Ngokuhlonipha abathile (Commomative names)
- Awokuhlonipha abathile esizweni (Commendatory names) or (Euphamistic names)
- Akheke ngokuthi kulunjaniwe / Ahlanganiswe (Manufactured names)
- Asuselwe kweminye imikhando (Shift names)
- Avele ezinganekwaneni (Folk-etymology)
- Avele ngephutha lokulotshwa (Mistake names)

Bangeqedwe ababuka indlela yokuqambeka kwamagama. Bacikoza ngesingabo belipenapena ukuthola izinhloko ngesingabo. Labo ngoBaker no Carmony, (1975: 21) bathi:

Taxonomy of names can be extended to toponyms in general thirteen distinctive naming patterns are numerated.

Izinhlaka nendlela okwehlukana ngayo ukwakheka kwamagama nokulandelana kwawo ngokwezimbolo kungaba nezigigaba eziyishumi nantathu.

Izinhlaka uBaker, (1975: xii-xx): athula kuzo igama ngokwehlukana kwalo ngemikhakha nazi;

Names of person, names for other places, name for location or locational names, descriptive names, inspirational names, humorous names, pseudo names, foreign names, coin name, mistake names and legend anecdotes.

Kuyacaca ukuba laba bengenxa ezimbalezi kulezo zika Stewart ngoba bona uStewart wabhala kuqala kunabo ngeminyaka yo-1954, babala lezi:

Names of a person, names of other places, locative names, inspirational names, humorous names, pseudo names, foreign names, coin names, legends and anecdotes.

Amagama abantu ezindawo, ezivusa usinga lokuthile, nahlekisayo, nasithabezekile, nanamazwe angaphandle, nawomkhando nawezinqwathule zomlando.

(Nuessel, 1992: 49).

Kuhlala obala ukuthi ukuqanjwa kwezindawo kuya ngokuthi lowo owenza ucwaningo ukubuka ngaliphi iso. Akushwameki nokho ukubuka noma ngabe yini ngeso elahlukile. Kunjalo izizwe ngezizwe zinendlela yokujamba ehambelana naleyo ephawulwe ngenhla.

UMathews, (1974:13) ubeka kanjena:

Naming is more or less the same worldwide. It is in fact a practice that is given more time and careful thought as it reflects exactly what people think and intend about anything they name at that point and time. It is the projection of how people comprehend and view the world around them.

Ukuqamba kuyafana umhlaba wonke. Umkhuba ojwayelekile ocatshangiwe oveza ncamashi ukuthi abantu bacabanga kanjani ngaleso sikhathi begqamisa. Kuyindlela yokuveza abakucabangayo ngomhlaba obazungezile.

Ubuye aqhube uMathews, (1974:13) athi:

Whenever people of any sort, from ancient to modern times come into a land that is new to them, a land where they mean to settle and make their homes, they begin at once to name their surroundings this is something that cannot wait.

Ngasonke isikhathi abantu baluhlobo luni, abasendulo kuze ezikhathini zamanje uma befika endaweni entsha abanenhloso yokuhlala kuyo benze (imizi) amakhaya, baqala zisuka bethe indawo ebazungezile okungeze kwalinda nanini.

Yingakho uMathews ecashunwe nguMbuli, (2005:132) ngokuthi kwaqala kanjani ukuqanjwa kwamagama, (Mathews, 1974:130) uthi:

Survey ranges over two thousand years of history from the ancient times of Britons to modern times boroughs and form imagination name to loyalties colonists. It is important to know the study of names can help us to recreate the shape and character of vanished land and to recapture the feelings and hopes of settlers and explorers long forgotten.

Ucwaningo luxhante lusuka eminyakeni eyinkulungwane ngokomlando mandulo ezikhathini zaseBrithani kuze kufike manje imikhandlu nemicabango nokuqamba kwezikhulu nabacindezeli. Kubalulekile ukwazi isifundo sokuqamba amagama nokuzakhela kabusha siphonononge izinhloko ezishabalalayo ezweni sinomfiye emizweni, namathemba ezifiki nabahlwaziyi balokho osekwakhohlakala.

Kulo mbono uMathews uyadalula okungaba inkambo yezifikanamthwalo noma engafuni ukuveza bha okwahlukumeza amagama amaningi kulabo ababegqilazwa abacindezeli. Kuhle ukuthi wathi janti wabuya nganeno ngoba wayeyobe eyinyathele emsileni uma egxeka abakubo. Kuliqiniso elimsulwa abakubekayo kepha kudinga ukuba isizukulwane esizayo sikuqaphele lokho okwenzeka emagameni ngenxa yezifikanamthwalo nemibuso eyabhujiswa ngenxa yabo.

Ngokuka Mbuli, (2005:132) uphawula uthi:

Ukusibekela ukufihla into ethile... Ezinye izenzo nganikezwa izibonelo ngazo kwagcina sekunamagama nezibongo.

Unika nazi izibonelo:

Bophela, Chiliza, Hlabisa, Hlengwa, Khanya, Mhayise, Phungula nezinye.

Lo mbono kaMbuli ungafakazelwa ngalezo zibongo ezigqama ngokwenzeka kwezinye izibongo bese kuqhamuka esinye esikhombisa ukuthi kwavuleka umgodi kulowo muzi:

AbakwaMagwaza ngokugwaza ekhaya
AbakwaMthenjana ngokugwaza ekhaya

Laba bakwaMthenjana abakwaMthembu, ngokulimaza ekhaya isibongo sathola ukuba sibe isinciphiso:

Mthembu – Mthenjana

Kuyavela ukuthi akumile ukuqambeka kwezibongo kusaqhubeka futhi kusazoqhubeka ngesizathu senguquko kwezemithetho. Kutholakala nazi:

Phungula - Ndlovu

Sibisi - Nxumalo

Ukuqamba nokuqambeka kwamagama kuyobe kulokhu kwabakhona inqobo ulimi uma lungafi.

Le mibono kaMathews iphusile futhi ikhombisa ukubuka ngeso lalokho okwenzeka kubantu ngendawo abazithola bekuyo. Umbono wakhe ukhushulwa uKadman, (1993:5) uma ethi:

In the early times places were often named after incidents, after types of animals found there, after trees, shrubs or other vegetation peculiar to the place, after the type of the soil or the topography of the place.

Umbono ka Kadman unokufakazelwa ngalokho okutholakala esiqiwini uMkhuze. Amagama amaningi kusukela exhaphozini lakhona kuye emfuleni kuze emathafeni kuze kugudle izintaba. Kwazona izintaba ezitholakala kuso isiqiwu nezicongo zixoxa indaba.

Nakhu okugqamayo:

- Udaka - iDakela (umfula)
- Ibhuma - eBhumeni (umfula)

- Inxala - eNxwala (intaba)
- Inhlaba - Gangelinenhlaba (ithafa)
- Isiqunga - eSiqungeni (ithafa) namanye

Ngokuka Kadman, (1993:5) uthi:

Language is said to be a vehicle through which living beings communicate. The understanding of the long chain of words grouped together depends more solely on the concrete referents / objects meant by the different words.

Khona manjalo amazwi kaKadman, agcwele ubuhlakani bokubona ukuthi mandulo ulimi yilona olwakuqopha futhi luhlanganisa abantu. Abakwenzayo kulokhu kwaqopheka futhi kusaqopheka ngalo ulimi. Abakuqopha ngolimi ngakho konke okubazungezile kuyimfihlo ehamba nolimi kuyincwadi edinga ukufundwa ngolimi. Inungu ayiludli ulimi, inungu ayilubolisi ulimi, iyehluleka ohlotsheni lwencwadi eyabhalwa ngokhokho olimini. Lezi zinhlobo ezilandelayo ngezinye ezisetshenziswayo uma kuqanjwa izindawo.

- Amagama ophumo (coinage)
- Amagama okwakhiwa
- Amagama (ayimfakela) okwethekelwa
- Omqondofana
- Omabizwafane
- Ophimbohluka
- Ofuzamqondo
- Amagama okuhunyushwa nokusikisela (adaptation)

Kulolu hlobo lwamagama kwakheka amagama afinyeza isikhathi, anqamulela inkulumo, anembayo. Emagameni kuyenzeka lithi lilodwa libe nencazelo eningi.

Kuthi igama lilinye lisebenze ngokwephimbo, lilethe omunye umqondo, lihambisane nesimo salokho okukhulunywa ngaso:

- Amagama ophumo - umjovo, isihogo, isiwasho
- Ophimbohluka - umzala (isihlobo)
umzala (wokhuni olushile)
- Omqondofana - ilanga (impakama)
ilanga (usuku) namanye
- Amagama okusikisela - isishayamthetho
umalaleveva namanye

Ngokubuka kukaMbuli, (2005:131) uthi:

Abantu bakwaZulu babeqamba okuthile ngento abayibonile kungaba ngesimo sokufanisa noma sokungathekisa okukanye ngenye indlela yokufenqa leyo yinto.

Ukubona kukaMbuli ngeso lokuqamba kwabakwaZulu kuyagqama uma eqhubeka ebuka ngokungathekisa ngezilwane aze ayofika lapho bebongelana. La mazwi kaMbuli agqama kakhulu kuzo izibongo zamakhosi kusukela emakhosini amadala:

INkosi uSenzangakhona - Inyathi ehamb'isengam'amazibuko

INkosi uShaka - Inyon' edl' ezinye

INkosi uDingane - Indlovu ekulala kungwambayiya

INkosi uMpande - Inkonjan'edukel'ezulwini

INkosi uCetshwayo – uZulu ladum' obala

INkosi uDinuzulu - uMamba yeVuna namanye

Uqhuba kugqame kakhulu ezibongweni ezinamathelene nezilwane ubalula lezi:

UDubē, uNgonyama, uManyathi, uNdlovu nabanye
(Mbuli, 2005:131).

Ngokuthophana nokuthakazelana uMbuli, (2005:131) uthi:

Kwesinye isikhathi babethi noma bethokoza
bencokola bese kungathekiswa ngazo izilwane.

Lokhu kutholakala kuzo izithakazelo:

Sompisi - (Ntuli)
Nyoni - (Phoswa)
Mdlovu - (Phungula)
Nkomo - (Ngubeni)
Ndlovu - (Gatsheni)

(Mbuli, 2005:132).

Kuyacaca ukuthi akugcini emagameni abantu nezibongo zabo ukuba kuqambeke amagama. Ekuqambekeni kuvela nemibono eminingi ngemvelaphi yawo. Kutholakale ukuthi amanye awasazeki kepha labo abawaqamba babenaso isizathu futhi ukuwachaza benakho. Ekucwaningeni incazelo yamagama kwabancelayo nabathamela ulimi kubalulekile ukuhluzza baze bazuze ubumnandi bolimi nengonyuluka yokudaleka kwezinto.

3.4. AMAGAMA ATHOLAKALA ESIQIWINI UMKHUZE

3.4.1. Amagama ezindawo

- Controlled Hunting Area
- Dakela

- Ekolobanzi
- Eimagebhukeni
- EMalaleni
- EMangeni
- EMasotoheni
- EMshopi
- ENkobe
- ENkongolwane
- ENgqumelweni
- ESimomolotini
- ESithokolweni
- ESiqungeni
- EQakweni
- EYadini
- Gangelinenhlaba
- Hlangweni
- INgqayiya
- Khalisandonda
- Kudelukufa
- KuMahlala
- KuMagwaza
- KuNdunakazi
- Kunukamkhonto
- Kolubomvu
- KwaJobe Cultural Zone
- KwaMalibali
- KwaMantondo
- KwaSikela
- Mpila
- Nhlonhlela

- Nxwala
- OBhangalala
- ODongolweni
- Okhombe
- Qasheni
- Sand Forest
- Umkumbi

3.4.2. Amagama emifula nemifudlana

- EBhumeni
- KwaBube
- KwaDakela
- KwaKhambeni
- Lamnkunku
- UMahlanza
- UMantenga
- UMasiwowini
- UMayakazi
- UMBomeli
- UMBoneli
- UMganunkomo
- UMhlumeni
- UMhsamazane
- UMKhuze
- UMSingizane
- UMSunduze
- UMTshopi
- UMTshubile
- UMunywani

- UMdawana
- UMgweni
- Nhlonhlela
- Nyakaza
- Nyaleni
- Nsumo
- Sifubeni
- Sogekla
- Thobane
- Volovolo
- Zintingweni

3.4.3 Izindawo zokuphumula

- EDiza Picnic Site
- EMshophi Entrance Gate and Campsite
- Environment Camp
- EThaleni Picnic Camp
- KuBube
- KuMahlala
- KuMasinga
- KwaMalibali
- KwaJobe Cultural Village & Craft Market
- Mantunga Camp
- Nhlonhleni Bush Lodge
- Nsumo Observation Platform
- Nxwala Vista Point
- UMKumbi Tented Bush Lodge

3.4.4 Izindawo ezihanjwa ngezinyawo

- Fig Forest Walk
- River Walk

3.4.5 Imigwaqo yasesiqiwini uMkhuze

- Beacon Road
- Loop Road
- OBhangalala

3.5 UKUQAMBEKA NENCAZELO YEGAMA.

3.5.1 Amagama ezindawo

- **Igama – Controlled Hunting Area**

Ukuqambeka: Kulolu cwaningo kutholakala ukuthi igama **controlled Hunting Area** lethiwa ngabelungu begqiba elomdabu elithi uMsunduzi. Kucaca ukuthi ngobuningi bezilwane kule ndawo kwabonakala ukuthi kumele ihlinzekelwe ekuphunguleni izilwane. Lokhu kwabe kuzokwenziwa ngokuvumelana nabaphathi futhi kwenziwa ngezikhathi ezithile.

(Culling of animals).

- **Igama – Dakela / KwaDakela**

Ukuqambeka: Kulolu cwaningo kuphawuleka ngokuthi igama Dakela lisuselwa odakeni. Udaka olutholakala kule ndawo. Yethiwa ngesimo sodaka olukuyo.

Indawo ithola igama kwaDakela nangemithi ethanda isidaka etholakala kuyo. Le mithi imikhanyakude nemikhiwane neminye. KwaDakela ilona gama lempela le ndawo.

Isakhiwo: Laxiwe lisuselwa ebizweni – udaka, libe seliphongozwa ngesakhi sondaweni u–kwa-, lajotshelwa ngesijobelelo u– -ela sempambosi yokwenzela.

- **Igama – EKolobanzi**

Ukuqambeka: Kulolu cwaningo kutholakala igama eKolobanzi kungelona okuyilona laziwa ngabantu bendawo. Igama kumele kuthiwe Kolubanzi. Kuthiwa Kolubanzi ngoba indawo ilukhalo olubanzi. Yingakho indawo yathola igama Kolubanzi ngomumo wokubukwa ngamehlo.

Isakhiwo: Igama Kolubanzi – kumele lime ngokuthi Kolubanzi ukuze isakhiwo sivumelane nendlela amagama akheka ngayo. U-e uyisakhi sondaweni noma Kolu-okhomba ubumnini obuthile bese igama likhomba ibizongxube ohlanganisa ubumnini + isibaluli lithi Kolubanzi.

- **Igama – EMagebhukeni**

Ukuqambeka: Kutholakala ukuthi igama eMagebhukeni liyilo lokudabuka. Igama laqanjwa ngokwakheka kwayo indawo leyo. Kunemisaho ukuguguleka kwenhlabathi enomsoco kanye nezingoxi eziningi futhi azihambeki.

UMyeni, (2004: Nhlaba) uthi:

EMagebhukeni uma inkomo noma isilwane sike sangena saphonseka phakathi kulukhuni ukuphuma. Siyoficeka sesafa kudala.

Ngenkulumo yabadala bendawo bathi inkomo ethuke yangena yadla, khona yayehluleka ukunyuka iphindele emuva ize iphelelwe amandla ife. Ngokunjalo lobu bungozi bendawo babubulala nezilwane ezinkulu.

Ukugegebuka komhlaba kudaleke imisele kwaholela ekuthini indawo ithole igama eMagebhukeni. Inhlabathi ebomvu nokungahambeki kwanika indawo igama layifanela. Abendawo bathi kuse Magebhukaneni.

Isakhiwo: Igama liwuzezu lwenkulumo ongundaweni, liyisandiso sendawo.

- **Igama - Emalaleni**

Ukuqambeka: Kulolu cwaningo kutholakala ukuthi le ndawo inelala eliningi. Igama eMalaleni lisuselwe egameni ilala. Ilala uhlobo lotshani. Lobu tshani ibona okwakhiwa ngabo izigqoko, amacansi, iziqabetho, nokunye.

Kule ndawo abantu bendawo babesika kuyo ilala lokwenza amacansi, izimbenge nokunye ababefisa ukukwakha.

Isakhiwo: Igama liwuzezu lwenkulumo oyisandiso sendawo.

- **Igama – EMingeni**

Ukuqambeka: Kulolu cwaningo kutholakala ukuthi umuzi owawakhe kule ndawo. Indawo yathola igama ngomuzi. Lo muzi ukuthi wabe

ungowasiphi isibongo akuqondakali. Abantu balo muzi babeqamba amanga.

Omunye umbono owavezwa uMyeni, (2004: Meyi) uthi:

Ubuningi bezihlahla iminga ibona
obadala indawo ithole igama eMingeni.

Okwadida uMyeni ngokuguqulwa kwegama libe eMingeni akuqondakali. Lapha akwaziyo ukuthi indawo kuseMingeni.

Umehluko okhona otholwa ilolu cwaningo owokuthi ukudideka ngokwetheka kwegama kudalwa amagama amabili:

- Umunga wotshani omnyama
- Umunga / iminga isihlahla esitholakala endaweni eyihlanze.

Ukuguquka kwegama libizwe ngeMingeni kungenxa yokubhala okutholakala kwandile kuso isiqiwu uMkhuze. Kulabo ababebhala amagama njengaye umlungu uMaqubulwana kungenzeka ukuthi ngokuhluleka ukubiza igama eMingeni wazithola esebhala igama ngendlela eliyilo. Ocwaningeni kulabo abakhule belusa kule ndawo ingakabi isiqiwu baveza ukuthi ngisho umuzi owawungabizwa ngegama eMingeni wabe ungekho kuphela ubukhona bezihlahla iminga.

Isakhiwo: Igama lakhiwe lisuselwa ebizweni amanga. Liphongozwe ngesakhi sondaweni u – e –, lajotshelwa ngesakhi sondaweni u – eni. Igama liyisandiso sendawo – eMingeni. Okumele kulungiswe kungaba ukuthi igama lingaba ilokhu:

- Mangeni
- Mungeni

- **Mingeni**

- **Igama – EMasotsheni**

Ukuqameka:- Kulolu cwaningo akutholakali ukuthi igama eMasotsheni laqambeka kanjani. Okuvelayo ngombono kaMyeni noDinabantu owokuthi indawo yakanekisa amasotsha ngenkathi kuxoshwa abantu kuvulelwa indawo yesiqiwu.

- **Igama – EMshopi**

Ukuqambeka: Kulolu cwaningo igama eMshopi akulona elomdabu. Ukubhalwa kwegama kumele libe eMshophi. Umshophi kuchaza ishwa noma ishobolo. Kule ndawo kucatshangwa ukuthi ukhona owehlelwa ishobolo kwaduma indawo yonke. Nokho akuqondakali ukuthi wabe engubani wakwabani.

- **Igama – Enkobe**

Ukuqambeka: Kulolu cwaningo kutholakale ukuthi indawo yethiwe ngokutholakala kwezihlahla. Uhlobo lwesihlahla olumile kule ndawo zinamaqhuqhuva asankobe. Luningi uhlobo lwalezi zihlahla kule ndawo. Indawo yathola igama eNkobe. Yilona elomdabu.

- **Igama – ENkongolwane**

Ukuqambeka: Ngomlomo kaMyeni, (2004) indawo yathola igama ngenxa yobukhona bamahlathi. Umuntu ohamba edavuzwa kula mahlathi ubuka phezulu adwale. Umuntu ugcina akhe inkongolo engukubuka ungaboni lutho. IsiZulu esidala siphawula ukuthi ukwakha inkongolo ukwakha umkhanya. Lokhu kuchaza ukusonga ngendlela yokubeka isandla

phezu kwamehlo. Indawo yathola igama ngendlela abantu ababebuka ngayo, ukwakha inkongolo.

- **Igama – ENgqumelweni**

Ukuqambeka: Igama le ndawo eladabuka nendawo akuqondakali ukuthi laqanjwa ubani, nini. Abadala bendawo bakhula limi kanje:

Igama le ndawo eladabuka nendawo akuqondakali ukuthi laqanjwa ubani, nini, abadala bakhula balithola likhona. Ukwakheka kwayo, ibonakala ilifinjwana okwakungadala ibizeke njengegqumana okungaba igquma.

(Myeni: 2004).

- **Igama - ESimomolotini**

Ukuqambeka: Ngokufa kwabantu bentanta emfuleni kwathathwa indawo ngokuthi imimilita abantu ngombono kaDinabantu Dube, (2004: Nhlaba), ngakolunye uhlangothi uMyeni, (2004: Nhlaba) uthi:

Izingwenya ezazimomolota abantu ababebazi.

- **Igama – ESitholokweni**

Ukuqambeka: Indawo lapho kuvaleke khona.

- **Igama – ESiqungeni**

Ukuqambeka: Kutholakala ukuthi igama lisuselwa ohlotsheni lotshani. Isiqunga utshani. Uhlobo lotshani olusetshenziswa abantu ngezindlela eziningi kule ndawo yaseMkhuze.

Ezinye zazo ilezi:

- Ukuququda isiqu sotshani.
- Ukugxoba isiqu uphalaze.
- Ukubethela ngesiqu kuthakwe neminye imithi.
- Kufulelwa ngalo izindlu uqunga.

Kuyacaca ukuthi ukutholakala kwesiqunga sotshani kule ndawo kwanika indawo igama eSiqungeni.

- **Igama – EQakweni**

Ukuqambeka: Ukutholakala kwezinkabi ezabe zidla kule ndawo zibizwa ngokuthi imiqeku. Okudidayo ukuthi igama lashintshwa ubani futhi nini, laba iseQakweni.

- **Igama - EYadini**

Ukuqambeka: Lapha akuqondakali ukuthi le ndawo yathola igama-eYadini ngoba kwenzenjani, igama elisuselwa kwelesilungu – yard. Kusho indawo evulekile.

Lapha kutholakala ukuthi ngomhlophe owanika le ndawo igama phambi kwenduna uMyeni ngenkathi benika izindawo amagama aphakathi eziqiwini. Igama lomlungu owanika le ndawo kwabe kunguMaqubulwana.

Kutholakala kulolu cwaningo ukuthi ukulinganiswa nokuvuleka kwendawo yalithola igama eYadini ngomumo wayo. Igama lomdabu aliqondakali.

- **Igama - eThaleni**

Ukuqambeka: Okuvelayo ngokucwaninga ngegama eThaleni ukuthi libizeka ngokubhimba. Kumele igama libizwe ngokuthi eThaleni. Ucwaningo luveza ukuthi lize libhalwe futhi libizwe ngale ndlela, kwakwenzelwa abelungu. Igama eThaleni liqambeke lisuselwa enyandeni yemikhonto.

Ithala inyanda yemikhonto.

Ngakolunye uhlangothi ethala indawo yokubeka izimpahla endlini yesiZulu. Abanye babephanyeka ukudla kule ndawo ebizwa ngokuthi ithala.

Ngokocwaningo kwakumele le ndawo ibizwe ngokuthi iThala ngenxa yokuphakama kwayo.

- **Igama – Gangelinenhlaba**

Ukuqambeka: Lapha kuvela ukuthi igama iGangelinenhlaba lethiwe ngokubona isimo sendawo. Igange indawo evulekile. Inhlaba uhlobo lomuthi otholakalayo osetshenziswa abantu ukulapha nokunye okuningi. Kwezinye izindawo bawubiza ngokuthi umhlaba.

Ukuqambeka kwendawo ngobuningi besimila esitholakala kuleli gange uyifanele indawo. Inhlaba uhlobo lwesithombo esikhula sibe namacembe azibhelekeqa anameva. Uma uwasika amacembe aluhlaza, kuphume ujengezi oluphuzi. Imisebenzi yojengezi ilena:

- Ukuphuza njengesichonco
- Ukuchatha

- Ukuthakwa neminye imithi yokulungisa isikhumba
 - Ukuphuzisa izilwane kwehliswe inyongo
 - Ukubiya umuzi kuhlotshwe ngayo nokunye.
- **Igama - Hlangweni**

Ukuqambeka: Lapha kutholakala ukuthi igama Hlangweni aliqondakali ukuthi laguquka nini laba eliyikho? Kutholakala ukuthi elempela iseNhlangwini. Lisuselwa ohlotsheni lwenyamazane eyabe itholakala kule ndawo.

Omunye umbono owokuthi indawo yathola igama eHlangweni ngenxa yehlangu eyayinalo. Ihlangu okuchaza khona ubuze bayo.

- **Igama-iNgqayiya**

Ukuqambeka: Kutholakala ukuthi ingqayiya umuthi olukhuni. Umuthi ongavamile kwamanye amahlanze. Muningi kule ndawo. Indawo ngobuningi bawo yathola igama iNgqayiya. Abanye bathi inqayi. Abantu bendawo lo muthi babewusebenzisa kokulandelayo:

- Ukwakha izinduku
- Ukulapha
- Ukudla izithelo zawo.

UBryant, (1938: 40) uthi:

The bark from the roots of the iNqayi (the *ondendron velutinum*), about a handful in quantity, may be pounded in a cup full of cold water and drunk a similar quantity of bark being

further infuse in two cupfuls of hot water for administration, when cool as a enema.

Amaxolo nezimpande zomuthi iNqayi onesilinganiso esingangesandla wawugxotshwa ufakwe amanzi abandayo uphuzwe, ngokufanayo wacutshwa ngangesilinganiso senkezo ufakwe amanzi ashisayo ekulungiseleni ukuba umuntu achathe ngawo.

Kuyacaca ukuthi ngokusizakala kwabantu ngomuthi bewusebenzisela ukuzelapha, indawo yathola igama iNqayiya. Wawubavikela ezifweni uhudo nesihudo ngokuthola kwalolu cwaningo.

Indlela igama elibhalwe ngayo kumele lingabi nongwaqa u – g-, kumele libhaleke ngale ndlela, iNqayiya. Liyibizo leli gama.

- **Igama – Khalisandoda**

Ukuqambeka: Kuvela igama Khalisandoda lingeyilo. Okuyilo lithi, kwaMkhalisandoda. Ngokomlando wendawo ngephimbo likaMyeni, (2004) uthi:

Abadala bathi kwezwakala kukhala indoda. Indoda yabe ingaziwa ukuthi eyakwabani iyaphi, ifunani. Bathi yakhaliswa ukubona ibhubesi. Kanti indawo eyayihamba kuyo yabe inamabhubesi. Ukukhala kwayo kwaduma indawo yonke. Indawo yathola igama kwaMkhalisandoda.

- **Igama - Kudelukufa**

Ukuqambeka: Kugqama ukuthi amagama Kudelukufa, kuMahlala, kuMagwaza, kuNdunakazi amagama lana aqanjwa ngamakhosi endawo ngenxa yezizathu ezithile.

Ezinye zezizathu kwaba ilezi ngokusho kwenduna uHadebe (2006:Zibandlela) uthi:

INkosi uMadlaka wathi koze kubenini
bebaleka ngenxa yezimpi zeNkosi
uDinuzulu. Kungcono umuntu akudele
ukufa ngoba nobaba bafa kule ndawo.
Ngaleyo ndlela umuzi wakhe kwaba
iKwadelukufa.

Esinye sezizathu ileso somkhuba owenzeka kuwo umuzi weNkosi nokuthi phakathi kwamadodana ayo igwaze ekhaya. Kuso isikhathi sokubusa kukayise uMadlaka yaphoqeka ukuba imdingise uMntwana imuse eNyakatho isimunikile igama lokuthi uMagwazekhaya. Ngaleyo ndlela kwachuma isibongo uMagwaza.

- **Igama – KwaMantondo**

Ukuqambeka: Ubukhona bekhambi eligcwele izinkalo zale mfunda kwenza ukuba umuzi wendoda yakwaMngomezulu wethiwe ngokuthi KukwaMantondo. Amatshe aqaqele le ndawo kwawona athola ukubizwa ngokuthi kukwaMantondo Clifts. Umfula ogudle amagquma uSogekla wethiwa ngumuntu wakwaMngomezulu. Indawo enesihlabathi futhi enezihlahlana ezingasho lutho.

- **Igama – Mpilo**

Ukuqambeka: Igama Mpilo akulona elempela neliqondile ngendawo. Okuyilona elithi “mpila” ngenxa yemithi impila etholakala kule ndawo. Ukuqambeka ngokudideka kungenxa yokubhala okwenziwa yilabo ababhala ngokuthanda kwabo. Impila umuthi.

UBryant, (1983: 32) uthi:-

The Mpila (*callilepis laureola*) sometimes used by reckless natives as a vermifuge, a piece of the root one each cube, being boiled in a cupful of water and drunk.

Lokhu kufakazisa ukuthi lo muthi muningi kule ndawo noma uBryant ekugxeka ukusetshenziswa kwawo ngabomdabu. Ubukhona bomuthi endaweni baholela ekutheni indawo ithole igama IMpila hhayi IMpilo.

- **Igama – Nhlonhlela**

Ukuqambeka: Umfula owethiwa ngoba uma like lana wawugcwala ngendlela enamandla. Amanidla alo mfudlana aholela ukuba uthole ukwethiwa ngendlela ohlohla ngayo uhlohlela ukuba ufike eMkhuze. Uhlohla ngendlela yokuthi kwachibi elikuwo iNhlonhlela Pan uligcwalisa weqe uze uthole kuwo uMkhuze.

Igama – hlohla lisho ukuqgisha ngenkani.

- **Igama – Nxwala**

Ukuqambeka: Indlela igama elibhalwe ngayo linokuphambana nalokho okutholakala endaweni. Indawo inezinyamazane amanxala. Ngokunjalo

kwakumele indawo ithole igama ngalokho okutholakala endaweni. Amanxala awuhlobo lwezinyamazane ezihlala endaweni enamatshe futhi esantaba Isimo sendawo kwakumele kuthiwe iNxala. Ukubhimba kokubhala yikona okwaholela ekudukeni kwegama.

- **Igama – oBhangalala**

Ukuqambeka: Akuqondakali kahle ukuthi igama laqanjwa kanjani kepha abadala bendawo bacabangela egameni ubangalala okuwumuthi owabe ukhiwa kule ndawo. Lo muthi usatholakala kule ndawo. Umuthi okhuthaza owudlile ocansini nokuthi uyasiza uma owudlile efuna ukukhulelisa noma umuntu ehluhwa ukuchama. Kungenzeka ukuba kwaba yiphutha lababhali ukuthi kungene uhlamvu -h- bese igama leduka. Kumele igama lime kanje: oBangalala.

- **Igama – ODongolweni**

Ukuqambeka: UNdlovu, (2004: Nhlolanja) uphawula ngale ndawo uthi:-

ODongolweni yilapho sasithunywa khona ukuyotapa ibumba. Phela udongo, ubumba. Ogogo babenza izimbiza nezinkamba ngodongo lwemfunda.

Kuyacaca ukuthi ilona igama lakudala lendawo.

- **Igama – eQashweni**

Ukuqambeka: Igama eQashweni lethiwa abantu ababehamba nomlungu okwabe kunguye owayeklama indawo. Akuqondakali ukuthi yisiphi isigameko esaholela ukuba abantu bethe indawo kanje, behambisana nomlungu.

- **Igama - Umkumbi**

Ukuqambeka: Leli igama elaqanjwa ngesimo sezindlu eziyisimo somkhumbi ezitholakala kule ndawo. Isimo sezindlu zamatende ngobuningi bawo yikhona okwaholela aqambe indawo ngelo mkumbi. Umkhumbi kungaba intambo noma lowo ohamba olwandle. Ukubhimba kokubhala yikhona okwaholela ekubeni igama lithi Mkumbi esikhundleni sokuthi uMkhumbi noma eMkhumbi.

3.5.2 Imifula

- **Igama – EBhumeni**

Ukuqambeka: Igama Bhumeni liqanjwe lisuselwa ohlotsheni lo tshani obumile emfuleni. Ibhuma uhlobo lo tshani okulukwa ngalo amacansi nokunye okungaba impahla edinga ukulukwa ngebhuma.

- **Igama - Bube**

Ukuqambeka: Umfula wadabuka nalo igama. Akuqondalakali ukuthi igama labę lisho ukuthini futhi liqondani.

- **Igama – Dakela**

Ukuqambeka: Umfula wathola igama Dakela ngenxa yokutholakala ngobuningi bodaka olumnyama. Kwayona imfunda ithole igama Dakela futhi iqaqelwe uhlobo lwezihlahla inkobe.

- **Igama - Khambeni**

Ukuqambeka: Okwempela nokungenza igama lizwakale kungaba eMkhambeni ngenxa yokutholakala kwemithi imikhamba. Ngabe sekushiwo ukuthi kuseMkhambeni.

Umfula unqamula udlule indawo ebizwa ngokuthi iNxwala usuka endaweni ebizwa ngokuthi i-Mpilo enesihlabathi. Waqambeka ngokutholakala kwemithi imikhamba. Le mithi emila ibe mikhulu .Yona le mithi igudle wona lo mfula okwethiwe ngawo.

- **Igama - La Mnkunku**

Ukuqambeka: Igama lokudabuka le ndawo leli. Umfula wethiwa ngesiwa esitholakala kuyo le ndawo. Umfula unqamula bude buduze nesiwa, uhlangane nomunye okuthiwa uSifubeni.

- **Igama - Mahlanza**

Ukuqambeka: Lesi isiziba esitholakala sihlangani nomfula uMahlanza neNhlonhlela. Igama lokudabuka laso isiziba, lihlangene nawo umfula.

- **Igama - Mantenga**

Ukuqambeka: Umfula ngesakhiwo sawo bathi abendawo ukhombisa ukuntenga uqonde ukuyothela komunye umfula. Bathi wathola igama ngendlela ozibonakalisa ukungachumi kwawo. Igama lakhiwe lisuselwa kulokho okukhombisa ukungaqini, okuntengayo, okuyethayo.

- **Igama - Masumowini**

Ukuqambeka: Igama akuqondakali ukuthi laqambeka kanjani, liqanjwa ngobani. Kutholakala ukuthi umfula wadabuka nalo igama. Noma kwakuyigama lo muntu noma igama lo muzi akuqondakali.

- **Igama - Mavabazi**

Ukuqambeka: Umfula lo othelelwa imifudlana emine, iNgweni, Mboneli, Mhlomeni kugcine uKhambeni. Lo mfula unegama lawo lokudabuka okungaqondakali ukuthi lethiwa nini, ubani.

- **Igama - Mbomeli, Mboneli**

Ukuqambeka: Lezi izihosha ezimbili ezisondelene okungayephi. Yizona ezithelela kumfula uMavabazi. Amagama okuqambeka kwazo ayiwona okudabuka.

- **Igama - Mganunkomo**

Ukuqambeka: Lo mfula uqaqelwe uhlobo lwemithi olubizwa ngokuthi imiganu. Umganu kubantu bendawo izithelo zawo zabe zenza utshwala. Umfula wathola igama Mganunkomo ngenxa yazo izihlahla zomganu. Abadala bendawo bathi izinkomo zazitholakala sezilele nazo nezimbuzi zidla izithelo zomganu.

UMyeni, (2004: Nhlaba) uthi:

Kwakubamangaza ukuthola izinkomo ziqule nezimbuzi zidla amaganu. Kanti kwakwaziwa izimbuzi nezilwane zasendle ezabe zikhonze amaganu.

- **Igama - Mhlumeni**

Ukuqambeka: Igama lo mfula laqambake ngenxa yekhambi lokulapha isifo somhlume elitholakala kuyo le mfunda. Umfula wathola igama ngenxa yekhambi. Umhlume isifo esihlasela abesifazane esithweni sangasese lapho kumjila inyama ebahluphayo edinga ukulashwa ngekhambi noma kusikwe. Igama lakheke laba undaweni ngesakhi sondaweni u-ni. Igama-umhlume-emhlumeni.

Kwalona ikhambi liyatholakala kule ndawo ngokunjalo nezihlahla zomhlume zikhona kule ndawo. Lokhu kuholela ekutheni indawo yathola igama eMhlumeni.

- **Igama - Mhsamazane**

Ukuqambeka: Akuqondakakali ukuthi leli gama lavelaphi futhi libizeka kanjani. Kuyasolisa ukuthi kwathi kubhalwa kwaba nephutha. Okwesibili, umfula wathola leli gama ngenxa yokuthi akekho owayekhumbula ukuthi wabe ubizwa ngaliphi kwabona ababeqamba amagama ngaphakathi esiqiwini. Kungathekiswa ukuthi leli gama kufanele engabe lithi: **Mzamazane.**

- **Igama - Mkuze**

Ukuqambeka: Mibili imibono etholakalayo ngokuqambeka kwegama uMkuze. Owokuqala ilowo othi, abantu ababehamba ngokuyoshela babethi bebuya bathole umfula usugcwele bese beyakhuzwa kuthiwe akumele bafe babulawe ngamanzi, bayosika ilala.

Owesibili umbono ilowo wokuthi umfula kwakuthi libalele phezulu emadwaleni awo kuzwakale sekuhaza amanzi ubonakale usugcwele

umfula libe lingananga kuleya ndawo. Lo mbono wesibili uhambisana nezimpi ezazilwa bude buduze nawo okwaholela ukuba kukhuzwe abantu ukuba bangaweli hleze umfula ugcwele bangamuka nawo.

Igama Mkuze alilotshwanga ngendlela elifanele libhaleke ngayo. Kumele lithi – Mkhuze.

- **Igama – Msunduze**

Ukuqambeka: Lo mfula mkhulu unqamula isiqiwu ezansi uze uzongena kulo ichibikazi iNsumo. Ngomlomo kaMtshali, (Nhlaba: 2004) uthi:

Lo mfula wethiwa leli gama ngokusunduza amadoda nezinkomo zawo ngoba ayevamise ukwelusa osebeni lwawo, bengaboni ukugcwala kwawo. Wathola igama kanjalo.

- **Igama - Msingizane**

Ukuqambeka: Umfula wathola igama ngenxa yobuningi besimila umsingizane omile ugudle wona lo mfula. Umsingizane uhlobo lo tshani obumila bube buncane okwenziwa ngabo izigqoko nezinhlobo ezithile zezimbenge.

- **Igama - Mtshopi**

Ukuqambeka: Lo mfula waqambeka ngokuba wona wawunokubulala abantu kanti awunakekile. Wathola igama lo Mshophi ngenxa yokwenza kwawo. Abantu bendawo babethi uma like lana umuntu emukiswe ilo mfulana bathi usobanibani uvellelwe uMshophi ngoba kwakungamele afe ngomfulana omncane. Isakhiwo: Umtshophi –kusho ukuhlaba ngezinti zengungumbane noma ukuxhonxa ngamafuphi. Igama liyibizo.

- **Igama - Mtshubile**

Ukuqambeka: Ukusondelana kwale mifula yomibili, uMtshopi noMtshubile uze athi, uMyeni, (2004: Nhlaba):

Uyawubona nawe lo mfula ushubile
namanzi awo ashubile ungeke nje
wabona inkomo iyophuza laphaya
nokusonteka kwawo kuyakhomba.

Ngokuzombeza kwawo umfula ugudle amagqunyana kuyatholakala ukuthi wathola igama ngokwenza kwawo.

- **Igama - Munywana**

Ukuqambeka: Lo mfudlana wethiwe ngokutholakala kwamanzi awo amunyu. Awanakho ukunambitheka kwamanzi kweminye imifula esondelene nayo. Aduma ngisho umuntu ethi uyawanambitha.

- **Igama - Mdawana**

Ukuqambeka: Lo mfudlana wethiwe ngokubukeka kwawo kuhlangele nendlela ohamba ngayo. Kutholakala ukuthi uthi usageleza kahle, uphelele obala yingakho wathola igama lo mdawana.

- **Igama - Mgweni**

Ukuqambeka: Lo mfula kutholakala ukuthi awubizekanga ngendlela efanele. Kwakumele kuthiwe iseMingeni ngenxa yokutholakala kwezihlahla zeminga eziwuzungezile. Ukuloba nokungaqapheli kwababhali, igama laduka.

- **Igama - Nhlonhlela**

Ukuqambeka: Kutholakala kungelokudabuka leli gama lomfula. UMyeni beno Dinabantu Dube, (2004: Nhlaba) babeka ukuthi:

Lo mfula uyazibonakalela ukuthi uhlohlela ukuya eMkhuze. Ukugcwala kwawo usuke usisitheka. Phela uMadimu iwona owenza uthukuthele. Singabafana sabe singadlaleli kuwo.

Lo mbono wala madoda amabili uveza ngokusobala ukuthi alufakwa lubuya nodaka kulo mfula, bese uyothelela oBhukwini, uBhuku luthela eMkhuze.

- **Igama - Nyakaza**

Ukuqambeka: Lo mfula unegama owalithola ngesimo sokusisitheka kwawo, unyakazisa amanzi uwabhekise emfuleni uMkhuze. Abendawo baze bawubize ngokuthi uManyakaza.

- **Igama - Nyaleni**

Ukuqambeka: Lo mfula wethiwe ngezinyamazane izinyala ezitholakala ziphuza futhi zidla bude buduze nomfula. Kwantaba ebuqamama nomfula yathola ibizwa ngalo igama.

- **Igama - Nsumo**

Ukuqambeka: Ngokudabuka nemvelaphi yegama kugqama isimo nokudideka kwabantu. Kutholakala ukuthi umfula nechibi kwathola igama ngokungaqondakali kwesimo nokubabazeka kwechibi abadala bendawo badalula ukuthi ichibi labe lifana nensumo kubo. Insumo phela imfombe

eyimfihlo kwabanye. Kwamikhuba ebikwayo ngawo lo mfula nangalo ichibi kucacisa ukuthi inkolelo ngokwakwenzeka kuwo nakulo yabe yethusa.

- **Igama - Sifubeni**

Ukuqambeka: Kutholakala kungelokudabuka leli gama. Lisuselwa ekwakhekeni ngokubukeka kwawo umfula ogwincize njengesifuba senkomo kulowo owubukela buqamama. Amagumbi nensongane yawo kubonakala kukhomba ukwakheka njengesifuba.

- **Igama - Sogekla**

Ukuqambeka: Lo kwabe kungumnumzane wakwaMngomezulu okwethiwa ngaye lo mfula. Akwaziwa isigameko esenzeka kuye ukuze umfula uthole ukwetheka ngaye. Ukugekla ukushaya okuthile okungaba kufuthwa ngomlomo kwenze umculo. Kanti ukugekla kungaba ukushaya ngenduku noma insimbi.

- **Igama - Thobane**

Ukuqambeka: Lo mfula wethiwe ngegama okungelona. Abendawo bathi uLuthobane ngendlela ogeleza ngayo kancane. Ukuthoba kwawo nangendlela amanzi ahamba ngayo kwenza umfula uthole elokuthoba.

- **Igama - Volovolo**

Ukuqambeka: Akwazeki ukuthi leli gama laqambeka nini. Kutholakala ukuthi kungenxa yobukhona bomlungu okwaba uyena owaqamba lo mfula. Nalokho kuyahlawumbiselwa.

- **Igama - Zintingweni**

Ukuqambeka: Lo mfula waqambeka ngokutholakala kwezintingwana zomuthi ogudle umfula. Izinswazana ezitholakala bude buduze zinakho ukukhiwa abantu bafulele ngazo. Okudabukisayo amathuba okuzithola asemancane ngaphandle kwemvume yabasesiqiwini. Lo muthi igama lawo umsilingane ephenduka izintingo zokufulela amaqhugwane ngoba ulukhuni.

Kunukamkhonto, Kolubomvu kwabe kungamanxuluma amadoda endawo eMkhuze. Ngokocwaningo izigigaba ngomlomo wenduna uMtshali, (2004: Nhlaba) induna endala ithi:

Le mizi kwabe kungemidala kule ndawo.
Ukuqambeka kwamagama emizi
akusakhumbuleki futhi akuqondakali. Le mizi
ibizwa ngala magama, ngokwakwenzeka kuyo
okwakwaziwa abafazi namadoda akhona.
Amanye aphenyuka izibongo oNdunakazi,
Mkhonto, noMagwaza.

Ngokocwaningo kutholakala ukuthi le mizi yabe idume ngobuningi bezinkomo nezimbuzi. Yonke le mizi yabe yakhe igudle umfula uMkhuze. Kuyatholakala ukuthi le mizi yathola izici ngokwethiwa kwayo ngamakhehla amadala, ayengabanumzane bale mizi. Izicana lezo sekuyahlawumbiselwa ngazo, azisaqondakali.

Sisodwa esikhumbulekayo esachuma ngokuba sibe isibongo, lesa uNdunakazi. Umuntu lo owathola lesi bongo ngomsebenzi wokuba induna eNdlukulu yeNkosi uMadlaka. UMadlaka wabe eyiNkosi yendawo kwaSikwela yena wayenguMntwana kulo muzi.

Wathutha wakha umuzi, indawo yathola igama lokuthi kuNdunakazi.

Isakhiwo: Wonke la magama aneziphongozo ezifanayo u – Ku-. Wonke akhomba ubumnini bento. Ukwakheka kwawo kudalula ukuba angongumnini.

Kuvela ukuthi igama laqambeka ngesenzo sendoda ogama layo nesibongo kungaziwa. Indoda yabe ithunywe eNyakatho noma kungaqondakali ukuthi kuphi nayo. Ngokocwaningo indoda eyayithunyiwe nomthunywa akasakhumbuleki kepha indoda yatholwa ihlezi ngaphansi kwesihlahla somgamu. Yathi uma ibuzwa ukuthi ibithunyweni, yathi isilibele.

Ngokutholwa ihlezi idangele ikhungathekile, abantu bathola ukwetha igama indawo bathi ku**KwaMalibali**.

Isakhiwo: Igama lakhiwe lisuselwa esenzweni libala. Lithole isakhi sebizoqho u–Ma – owakha iziqalo zamabizo akhomba ubunina:

MaNdlovu

MaSibisi

UDinabantu Dube, (2004: Nhlaba) uthi:

Kwafika abamhlophe baqhwaya indawo ngesiqiwu, basusa abantu ngobuqili. Okuthe kuzwakala amagama ezindawo abe eseshintshile. Kwadwala elalifihla izinkomo laqhela kubantu bakhohlwa abantu yilo.

Lo mbono kaDinabantu Dube usho lukhulu njengomuntu owaphila elusa kuyo le ndawo. Ukuqhela kwabantu kwababekuphiwe uMdali ngemvelo kubonakala kumbulala umphefumulo uDube. Isiphephelo sabo ngokubona kwakhe isizukulwane singeze sasazi.

Lokhu kuholela ekubeni akuyona yonke inguquko eba yinhle kuwo wonke umuntu. Inguquko ingeza nalokhu kubantu:

- Ukwesaba inguquko neza nakho
- Ukungayemukeli
- Ukungazihlanganisi nenguquko
- Ubuhlungu obulethwa inguquko
- Ukwamukela inguquko
- Ulwazi olufiphele ngenguquko

Kutholakala ukuthi maningi amagama aphazamiseka esiqiwini uMkhuze. Ngokulandelana kwawo nangendlela uDinabantu Dube noMyeni, (2004: Nhlaba) kwatholakala lawa:

- **Kolobanzi** kumele kube **Kwalubanzi**
- **Mangeni** kumele kube **iseMangeni**
- **Mshopi** kumele kube **seMshopi**
- **Taleni** kumele kube **seThaleni**
- **Hlangweni** kumele kube **seNhlangwini**
- **Khalisandoda** kumele kube **seMkhalisandoda**
- **Mkuze** kumele kube **uMkhuze**

Mhsamazane okuligama elitholakala lingabizeki kubantu kanti nabaqambi balo abazi ukuthi labe lisho ukuthini. Yingakho uStewart, (1954:11) ethi:

Mistake names are often orthographic errors due to prior Penmanship or poor translations.

Lokhu kucaca kahle kuleli gama ngoba esiZulwini alikwazi ukubizeka ngokunjalo nangolimi olukhulunywa ngabantu bendawo eMkhuze. Okuxakayo ngalo ukuthi abaletha abaziwa ukuthi babeqonde ini futhi lichaza ini uma lixoveke ngalolu hlobo. Alikwazi ukulingiseka ngaphandle kokuthi indawo iqanjwe kabusha.

Olimini lwesiZulu unhlamvu “m” no- “h” kungahambisana, ngokunjalo unhlamvu “m” no- “s” kungahambisana emagameni. Izibonelo ezinganikwa ilezi:

Mhambi, umhluphi, umhwebi njll.

Umsithi, umsamo, umsakazi njll.

Kepha akuvumi olimini lwesiZulu ukuba izinhlamvu “mhs”zilandelane njengoba kungekho igama elivuma ukubizeka ngalolu hlobo lwezinhlamvu.

Nxwala kumele kube **eNxwala**. Kungenxa yenyamazane etholakala kule ndawo. Uhlobo lwenyamazane ethi ayifane nembuzi, engangentondolo ekhulile, impofu nemisho emnyama ezinselweni.

KuMahlala kumele kube **kwaMahlala**. Ngokukhuluma kwabantu bendawo banalokho ukuphongoza ngokwamagama abawasebenzisayo, okungadala ukudideka ekuphimiseni, kungenjengawo wonke abawaphimisayo.

- KuMahlala – KwaMahlala
- KuBube – KwaBube
- KuDelukufa – KwaDelukufa
- KuMangwaza – KwaMangwaza
- KuNdunukazi – KwaNdunukazi
- KuNukamkhonto - KwaNukamkhonto

Kuleli lokugcina elithi **Kunukamkhonto** kunokudideka kulo ngenxa yokwakheka kwalo. Kunongwaqa abezwakala beqekile kulo uma libuyiselwa esiZulwini sempela. Ongwaqa abeqekile kuyaba ilaba u”kwa-” no-”sa-” okwenza igama lizwakale lisontekile.

Kumele igama lithi: **Kunukasamkhonto**

Uma selakheka kumele lime ngokwakheka kondaweni, liphongoze u-kwa-lithi

Kwanukasamkhonto.

Mpilo kumele kube **iMpila**, umuthi otholakala kule ndawo.

Ngokuka Bryant, (1966:37) uthi:

Another drastically purgative veld-herb is the impila (*callilepis laureola*), but this seems without any doubt to be a virulent poison. Native doctors invariably mix the impila with other remedies, which perhaps tend to neutralise its injurious principle.

Ukuguquka kwegama kubonakala kwenzeka ngephutha elibalulwe uStewart, lokuthi amagama angabhalwa ngokwamaphutha ababhali noma ngokushiwo ngabahluleka ukuphimisa igama.

Kuleli elithi ku**Masinga** uDinabantu Dube, (2004: Nhlaba) uphawula ngokuthi:

Kwakumele le ndawo kuthiwe kwaMasinga ngenxa yokubizwa kwesibongo somuntu uMasinga. Akunasigigaba kuphela ukusinga njengoba ubona umuntu esinga izinyosi ngoba le ndawo iyihlanze elithandwa izinyosi.

Ukubhalwa kwegama **Mkumbi** kunokubhimba kulo, kungenzeka ukuba ifokho uStewart athi ubhalomagama olwadideka kulowo owabhala.

Igama: Mkumbi kumele libhalwe kuthiwe **eMkhumbi**

Isiqalo esingunkamisa –e- isona esidingekayo ukuze igama lithole ukubizeka ngendlela.

3.6 ISIPHETHO

Kuleli qophelo lencazelo nemvelaphi yokuqanjwa kwamagama esiqiwini eMkhuze kumele kucace ukuthi amagama atholakala esiqiwini awavelanga nje kungekho okubonwayo nokwenzeka endaweni.

Imibono yongoti inakho ukufakazela okugqamisa ukuqambeka kwamagama. Lokho okugqanyiswa ngoRaper, Palgrave, Mathenjwa noVilakazi kugqamisa indlela amagama akheka ngayo futhi abe nomfutho ekusebenziseni kwawo olimini.

Okunye okugqamayo nokukhula nolimi ekuqambekeni kwamagama yilokho kwezibongo ezihamba ngambili. Akukho ukuba kuhlehliswe futhi kuguqulwe kule mihla ngoba kubonakala kwamukeleka futhi kungaxwayeki.

Olunye uhlangothi okungaphethwa ngalo ilolo lombusazwe okhomba ukwetheka kwamagama ngokuvuna abathile. Kungeze kwaqiniswa kangako kulo msebenzi kodwa izimpawu nokuphawula kwababhali kungaveza ukuthi umbusazwe uba nawo amandla okuguqula amagama athile ngenhloso yokugcina nokufeza okuthile mayelana nezikhumbuzo ngabathile.

Okugqamayo ngamagama atholakala eMkhuze esiqiwini ngobuningi bawo ukuthi atholakala enayo incazelo elandelekayo. Le ncazelo nokuqambeka kwamagama eMkhuze esiqiwini ihambelana nalokhu okulandelayo:

- Indlela indawo eyakheke ngayo
- Izimila ezitholakala khona
- Uhlobo lwamanzi akhona
- Izinyamazane ezidla khona
- Ukujikeleza kwemifula nemifulana igudla imimango nezimfunda
- Abantu abanokuthinteka ngendawo

- Ukulwa okwenzeke endaweni yesiqiwu
- Ukugcinwa kokungamasiko abathile abathintekile ngendawo njengeJobe Cultural Village

Konke lokhu okubalwe ngenhla nokunye yikhona okuholela ekuqambekeni kwamagama njengoba etholakala esiqiwini uMkhuze.

ISAHLUKO SESINE

4.0 OKUMUMETHWE ISIQIWU UMKHUZE

4.1 ISINGENISO

Ngokwalo msebenzi kubalulekile nasesikhathini sanamuhla ukuba isintu sibe nolwazi nokunakekela izilwane ngoba ziyingxenye yempilo yabantu futhi zihlala ziseduze kwabo imini nobusuku. Zona noma ziyazi noma kazazi ubukhona bazo buthinta buthintane nabantu baze bazinake.

Ulwazi olungadingi ukuba lushabalale ngezilwane kumele lusingathwe futhi ludluliselwe kwabanye. Nanamuhla ukwazi ukuthi kumele kuhlatshwe nini kuzingelwe nini kubalulekile. Emandulo abadala nabafana babazi kahle ukuthi yiziphi izilwane eziyingozi, ezibika inhlanhla nalezo ezinyama yazo imnandi yehla esiphundu kuthi lwanye. Babezazi nalezo izikhumba zazo ezazisetshenziselwa imvunulo. Nekhethelo lesikhumba lalaziwa ukuthi uhlobo oluthile lumele abathile njengamakhosi, izinduna nabafokazana.

Ngokwesiko elijwayelekile nelaziwayo kwaZulu kumele izikhumba zengwe zigqokwe abasebukhosini. Njengamanje sezagqokwa yinoma ubani ozizwa enemali kanti zabe zigqokwa abasebukhosini kuphela. Lolu lwazi selwashabalala.

Ulwazi lwezinyoni ezidliwayo nalezo ezingadliwa abasendulelayo babe nalo. Kulezo ezidliwayo kwakumele ngokomthetho nangenhlonipho zingashaywa ngoba kudicilelwa phansi imvelo. Kodwa ngoba zizosetshenziswa ngemfanelo ngokwesiko abafana babengazidli izinyoni kodwa babezinika abadala. Yingakho kwakuthiwa:

Inyoni ishayelwa abakhulu.

Kanjalo futhi uma umuntu ekhula wayelubalubela ukudla izithelo zemisebenzi yezingane zakhe. Yingakho-ke kwakuthiwa:

Makakhule adle izinyoni zabantabakhe.

Lokhu kwakuqaphelisa abafana ukuba ileso naleso senzo esihle situswe.

Kuzo izinyoni kwakukhona eziyigugu, onsiba zazo zenza imvunulo yamakhosi nezikhulu zezwe, evunulwa emikhosini nasemcimbini ethile.

Kwakukhona nohlangothi lolwazi lwezinyoka, abelusi nabazingeli babezazi ubungozi bazo. Babenolwazi ngalezo ezinesihlungu esisheshayo ukufika enhliziyweni. Enesihlungu yayiyinyama, babeyibulala, bayithwale bayoyihlinza benze ngayo izinsizi zesihlungu senyoka. Olunywe yinyoka yasemfuleni ebikade yelukile ubephuthuniswa emfuleni asheshe aphuze amanzi kuqala le nyoka emshayile ingakawaphuzi. Lokhu kwakwenziwa ngoba kwakwethenjwa ukuthi uzophila. Kuzona izinyoka kwabe kwaziwa lezo ezabe zingafanele ukungena ekhaya ezaziwumkhokha omubi.

Uma abafana belusile babeqaphelisiisa benikana namasu. Isikhathi sokubuyisa izinkomo inhlazane kanye nokuzivalela ntambama sasaziwa. Okumqoka ngalokhu kwabe kungukuvikela ukuba izinkomo zingadli utshani obunamazolo hleze zingenwe umkhuhlane kudaleka nezilonda. Ezimbuzini kulabo abelusa izimbuzi zibe namatekenya. Izindawo ezabe zingamaxhaphozi ezivundile nezinotshani obumnandi, insinde eyenza amahinikazi afake ubisi oluningi ebeleni babezazi, izinkomo zazikhaphelwa lapho.

Ngokunjalo ulwazi lwezilwane kungezona ezasekhaya kuphela lwalubalulekile. Nanamuhla lusabalulekile, hhayi ngoba luheha izivakashi kepha kusenolwazi oluningi oludinga ukutholwa ngazo maqondana nezifo ezingalashwa ngokuthile okungatholakala kuzo.

4.2 UKUBALULEKA KOLWAZI LWEZILWANE ZASENDLE

4.2.1 IZILWANE

Ngaphandle kolwazi lwezilwane zasekhaya kubalulekile ukwazi ngezasendle. Lokhu kuholela ekwazini kwazona ezasemakhaya. Amazwe amaningi kule mihla akhathazekile ngezilwane ezidala izifo uma zisuswa kwelinye izwe ziye kwelinye. Yilesi sizathu esadala ukuba abakwa KwaZulu-Natal Wildlife balande amabhubesi esiqiwini iMadikwe Game Reserve nasePilanesberg National Park, bawaletha esiqiwini esisha esasivulwa iTembe National Park onyakeni we-2002 ngoba babesabela izifo emabhubesini ase Hluhluwe – UMfolozi Park.

Yingakho uFelix, (2002: 80) efakaza ethi:

The lion in Pilanesberg and Madikwe are originally from Etosha Park in Namibia and were chosen for this introduction because they do not carry Feline – Aids, and they do not have Bovine Tuberculosis. Lions were not chosen from Hluhluwe – Umfolozi Park because the lions are in bred and carry TB and Feline Aids.

Lo mbono kaFelix ukuveza obala ukuthi kwabona abezemvelo bahlala njalo bekuqaphe ngelokhozi ukuthi izilwane abazigadile azingenwa izifo. Ukugadla emabhubesini nasezinyathini kwegciwane, lengculaza sekwenze abezemvelo KwaZulu-Natal bahlale bemi manzonzwane ekulapheni lezi zilwane.

Ukuvimba uhlobo lwezifo ezilwaneni zasendle kudala ukuba nezinye ezingadla lezi ezizifele zingafi nazo. Ngaleyo ndlela ukubhebhetheka kwesifo kunqandeke.

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Indlovu

Ulwazi lwezinhlobo zezilwane ezitholakala esiqiwini uMkhuze kungeyiso sodwa esimumethe izindlovu kubalulekile. Kuyatholakala ukuthi indlovu akusona isilwane esithanda abantu kangako. Umsindo wemoto nokusondela kwabantu eduze kwayo akuthandeki kuyo. Kumele abahamba ngezimoto bazicishe kuthuleke kuthi du ngoba imoto ibanga isidina kuyo, ingasuke iyihlasele buchitheke bugayiwe koyibukayo.

Ishwa nokungazi ngokuhlaselwa indlovu kumele ukufunde uma ike yakwelamela ungazelele. Amasu okuphepha nezaba zokubaleka umuntu angawenza. Okokuqala, umuntu kumele aphambane nomoya ingakwazi ukukuhogela. Okwesibili, ligintshoza ezihlahleni ngaleyo ndlela ngeke ikwazi ukukuthola. Okwesithathu, yenyusa intaba ongayithola eduze ngoba iyashesha ukukhathala. Uma intaba ingekho, ziphonse endaweni engumsele, ingakuboni.

Okubalulekile ngendlovu ukuthi isiNtu kumele sazi ukuthi indlovu akumele izingelwe futhi akuvumelekile. Nanoma yini yendlovu akuvumelekile ukuba idayiswe, odinga okuthile kumele athole imvume yokwenza lokho. Phela indlovu seyangena ngaphansi kohlu lwezilwane ezivikelwe umthetho.

Abantu ngolwazi abanalo ngendlovu bazithola belingeka bayizingele. Inhloso ukuthola amazinyo ukuze bahlobe ngawo okukanye bawaqothe benze umuthi osuhlanganiswe neminye, ukwelapha ogulayo. Ngokunjalo umsila wayo wenza amabhengele okuhloba abesifazane. Kanti isitho sayo sangasese siyasetshenziswa ukwenza umuthi wentando yizinyanga. Okwesikhumba sayo nonyawo lwayo kwenza okokuhloba nokokugqoka okusezingeni eliphezulu.

Ingwenya

Esinye sezilwane esigcwele esiqiwini eMkhuze izingwenya ezidla lusebeni lunye nezimvubu. Izingwenya luhlobo lwezilwane ezithanda amanzi, zihlala kuwo, zethamela ilanga osebeni. Ziyazingelwa nakuba kuyingozi enkulu ukuzizingela. Ozizingelayo usuke ephakathi kokufa nokuphila. Abantu izingwenya bazizingela ukuba bathole amafutha azo. Amafutha asebenza omkhulu umsebenzi ukuvikela ukudliswa.

Okubalulekile ngengwenya ukuthi iyisilwane esisetshenziswa ukumiselwa kwamakhosi ikakhulukazi umsila wayo. Izinyanga ezikwaziyo ukwenza lowo msebenzi ziyimbijane kulesi sikhathi. Kunenkolola yokuthi ingwenya ayizwani namanzi amaningi nagelezayo ngoba kwayona ingahamba nawo. Ekuboneni iyisilwane esifana nezinye ngoba ayiboni nayo kahle kodwa uma ike yakubona izenza sengathi ifile kanti iphezu kwamaqhinga. Njengesilwane esikwazi ukuhlala emanzini nasezweni siyakwazi ukuhamba kuthi mantambama naso sizingele singashiyi lutho endleleni engadleka, wena nkomo, wena mbuzi, wena nja, nokunye. Ingwenya kuyagqama ukuthi uma kuqhamukeinja kuqala, ingamyeka umuntu ibambeinja ngoba kuyonainja iyisidlo esiphambili. Lolu lwazi lwabonakala kulabo abazingela ngezinja uma bezibona ziphela endaweni enezingwenya.

Okwenyongo yengwenya kudinga labo abanolwazi ekuthakeni imithi ukuze kulapheke labo abangadliswa ngokunjalo nesibindi sayo siyingozi kubantu ngoba odliswe ngaso ufa ujuqu.

Ubhejane

Izilwane ngendlela ezingaphiwanga ngayo ukubona kahle zincike kakhulu ephungeni. Kuyacaca ukuthi ulwazi abantu ngalokhu kumele babe nalo. Ubhejane ungesinye sezilwane esitholakala singakwazi ukubona kahle.

Ekuhlaseleni kukabhejane kutholakala ukuthi uze ucimeze. Kulowo ohlaselwa ubhejane uma eke wasuka lapho ogcine umbone khona ufike uhlabane phansi, ushwebe umshubo, okuyinkomba yokuthi uyacimeza.

Izinyathi

Kwezinye ohlotsheni lwezinkulu izinyathi, ezazi kahle izikhathi zokuqula zihlwabuye. Izinkomazi zakhona azilali zonke phansi ngaleso sikhathi. Emhlanjini ongamashumi amane kuma eziyishumi, kuthi ezinye zilale phansi, kushintshwane njalo ngezikhawu. Amankonyane ezinyathi alala phakathi nendawo. Nazo ziphila njengabantu.

Izinyathi ziyasazi isikhathi sesomiso zifune lapho ukudla kungangcono namanzi lapho engashi khona. Kuso leso sikhathi ziyazi uma kumele zingazali, uvalo lwendlala zinalo. Phakathi kwazo ziyazi okuyizona nkunzi ezodlulisela ubudoda nokuqina kwazo. Iba yodwa inkunzi engumakhonya futhi eyamukelwa izinkomazi kuthi ezinye zingavumeleki ukuba zikhwele. Yona inkunzi ihlala leso sikhathi isakhwele bese ihlukana nomhlambi izihambele yodwa. Uma ithe ibuya kwase kukhona ibhobhodleyana elifuna ukubusa umhlambi kuyosuka impi enkulu, ahlulwe ohlulwayo. Okugqamayo emndenini wezinyathi ukwenza okufanayo nezindlovu, ekuhambeni kwazo noma ngabe ziyaphi ziholwa ngeyesifazane. Ezinye ziyalandela. Zinalo uthando lwemindenini yazo.

Uthando lwezilwane oluwuhlobo olulodwa luyabonakala ezinyathini, emabhubesini, ezindlovini, ezingwenyeni nasezimvutshini. Kungesizona zodwa ezinkulu kuphela nakuzo ezincane njengezinja zasendle, amakhanka, izimpisi, amaklolo, izimpaka nezinye. Ziyabandlulula kulezo ezingewona umndenini wazo. Lokho kubonakala zikukhombisa ngokuthi zilwe nazo.

Izilwane zasendle ziyakwazi ukukhulisa nokufundisa abantwana bazo ngendlela efanele. Kanjalo ziyakwazi futhi ukubavikela ezingozini. Izingozi ezivamise

ukuhlasela abantwana bezilwane kuba ilezo eziyizitha zazo, isimo sezulu nezifo. Izilwane ziyehluleka ukubavikela abantwana bazo ezifweni kepha kokunye zizama ngawo wonke amandla ukubavikela.

Izilwane ziyasazi isikhathi sokuvuka ziyofuna ezingakudla, zisuke sezazi ukuthi zizingela nje kumele zancelise kwezincelisayo. Zidla lokho okulingene. Zikwazi kahle ukudla ezikudlayo azidli noma yini. Zisazi kahle nesikhathi esifanele sokudla kwazo. Uma sezidlile ziyazi ukuthi kufanele ziyophuza kuphi zehlise ezikudlile ziqule kweziqulayo, zilale kwezilalayo uma sezidlile njengamabhumbesi nje. Zonke izilwane zinolimi ezilukhulumayo ezizwana ngalo. Lokhu kudala ukuba kube nokuzwana nokuhambisana. Uhlobo lwemisindo eziyenzayo ngohlobo lwazo ludala ukuba engozini, ekudleni, ekuxhumaneni nabantwana kungabi nobuhixihixi. Uma kunengozi isheshe izwakale igwemeke kanti uma umntwana ebizwa ngethuba lokuncela kade ethukusiwe ndawana, kuxhunyanwe ancele, abuye aye entokusweni.

Konke okutholwe ngenhla kungaba isilwane esincane noma esikhulu kugqama ukuthi izilwane kumele zifundwe zaziwe ukuphila kwazo futhi kuqashelwe ukuthi mandulo zazibukwa ukwenza kwazo. Yingakho ulimi lwanona ngezaga nezisho. Nazi ezinye zazo ezazikhomba ukuqaphela kwabasemandulo:

- Akuzinyane lemvubu ladliwa yingwenya kwacweba isiziba.
- Uchakide uhlolile, imamba yalukile.
- Umswani wembabala awungeni ekhaya.

Kuyafana nalokho okwabonwa ngabadala ngomswani wembabala ngoba isenzo sayo sixakile. Ukuqashelwa kwayo ngendlela edla ngayo yikho okwaveza nesisho. Ithi uma idla ingaphindeli emuva futhi amaqabunga esihlahla esisodwa ayiwaphindi.

ISilo uZwelithini, (1998: Lwezi) siphawule ngembabala sathi:

Umswani wembabala ungena ekhaya ngamaqhinga okulapha. Imbabala idla igudle izihlahla amaqabunga ezihlahla awile ayiwadli iyathaka yingakho umswani wayo unezithako.

Ngokunjalo ulwazi ngobulongwe bempisi kungafanele umuntu ahlangani nabo ngoba ophathiswe bona akafunwa ngabantu, buyishwa neshobolo. Kuyacaca ukuthi ulwazi ngezilwane lubalulekile kubantu ngoba nazo ukwenza kwazo kusondelene nalokho okwenziwa ngabantu. Izilwane zikuphethe konke okuphethe ngabantu, ukujabula, ukuphumula, ukucasuka nokusebenzela lokho okungadliwa noma nini kuhlangele nokulwa kuvikelwe indawo okuhlalwa kuyo nabantwana.

4.2.2 IZINYONI

Indawo yaseMkhuze idume kakhulu ngokuba isidleke sokubuka izinyoni ezinhlobonhlobo. Ngokunjalo ulwazi lwezinyoni luyadingeka. Emandulo lolu lwazi lwabe lutholakala ekwaluseni kanti eMkhuze izikhungo zokubuka izinyoni zitholakala kulezi zindawo:

- Insumo Observation Plant Form
- Fig Forest Walk
- Beacon Road

Esikhathini samanje kusekhona leyo mithonseyana yabafana abelusayo abanalo ulwazi lwezinyoni. Khona manjalo iningi elikhulela emadolobheni nasezikoleni ulwazi lwezinyoni lufiphele. Okumangazayo kunezinhlobonhlobo zezinyoni bude buduze nazo izakhiwo zabo. Kubi ngoba baphila nazo zihlala zikhala zizalele kuzo izakhiwo kepha azinakiwe. Izinhlelo ezitholakala komabonakude

namabhuku asakazwa ezikhungweni zemfundo azinakiwe kepha ulwazi ngezinyoni luyadingeka.

Ngokunaka kwabadala kuze kuvele ngokuthi izinyoni zabe zikhuluma. Yingakho uNtuli noNtuli, (1982:1) bethi:

Esizweni samaZulu kunabantu abanolwazi olunzulu ngezinyoni ngoba bazi ngisho izilimi zazo. Bayalwazi ulimi lwezikhova, bayalwazi ulimi lwezinsingizi bazazi zonke izilimi zezinyoni ezikhulumayo, ngaphandle kwalezo abangazaziyo.

Lolu lwazi loMphemba lukhombisa ukuthi izinyoni ziyimvelo ebazungezile njengabantu abangamaZulu. Ukuqaphela kwabo izinyoni kwabaholela ekubeni bethe umbhalo wabo bathi “ulimi lwezinyoni” okukhomba ukuthi izinyoni bathi behlezi nazo zibe zikhuluma olwazo ulimi olungahunyushwa ngendlela yalo.

Kuyaqapheleka ukuthi izinyoni zithi ziyimpazamiso kubantu ngokuthile kepha kukhona abafunda kuzo. UNtuli noNtuli, (1982:3) bathi zonke izikhova zikhuluma into eyodwa zithi:-

Phum'ungibhule!

Kulabo abanenkolelo ngokuthakathwa ngezikhova ukulala kuphela nya kuze kuse bebheke ngawayizolo. Khona uma sike sabhavumula phezu kwendlu, ngisho encane ingane ayihlali ingazi ukuthi nyonini le ekhalayo. Kuvuka uhlevane kulabo esithuke sabhavumulela kubo ngenxa yephimbo elinesithunzi. Kwenziwa izaba zokusixosha ngokusijikijela ngesihlonti somlilo.

Olunye uhlobo lwenyoni okufundwa kulo ukuhlalisana komndeni insingizi. UNtuli noNtuli, (1982:5) bathi ithi:-

Ngiyahamba, ngiyemuka ngiya kwabakithi.

Indoda iphendule ithi:-

Hamba muka kad'usho.

Lokhu kuphendulana kanje kubukwa ngabasehlanzeni nasezinkangala njengebika lokuduma kwezulu. Kuthathwa njengengxoxo enokuxabana phakathi kwendoda yensingizi nenkosikazi yayo. Kubalulekile lokhu esiNtwini ngoba uphawu lokukhala kwazo kade lomisile kukhomba imvuła enkulu.

Insingizi njengenyoni engadliwa iyafana nesikhova. Isikhova siyinyoni esatshwayo okusocongwa ngayo. Abathakathi kukholelwa ukuthi basebenzisa sona noma sona sisuke sizizingelela ebusuku.

Yingakho uNyembezi, (1984:5) ethi:-

Phela isikhova yinyoni yabathakathi

Zombili lezi zinyoni akumele zibulawe njengoba insingizi imele ukuqinisa imvelo ngokudla okunganda kungafanele njengezinyoka ngokunjalo nesikhova ukuvimba ukwanda kwamagundane ngokungafanele. Izinyoni zingehlukaniswa ngemibala ngamaphimbo, ngokundiza, ngonoqhwaku kanye nezisila zazo. Enye indlela yokwehlukanisa izinyoni ukubuka izakhiwo zomzimba wazo, ubude nobufishane, imilenze namazipho kanye nobude nobufishane kuhlangele nokuma kwamaphiko azo. Zibuye zehlukaniseke ngezidleke nokuma kwazo. Imibala yamaqanda iyakwazi ukuba zehlukaniseke futhi.

Ukwenama kwabantu nokunaka ukukhuluma ulimi lwezinyoni kwaholela abantu ikakhulukazi amagosa emibuthanweni ukuba athi, lithi:-

Nyonini?

Izinyoni!

Nyonini?

Izinyoninyoni.

Uklebe!

Izinyoni!

Ijuba!

Lokhu kuphindwa kwesiqu egameni izinyoninyoni kubalula ulimi ngendlela encamisayo lapho igosa lilokhu liphindile kuze kube nesigqi. Phakathi kwezinyoni ezikhona ikakhulukazi esiqiwini uMkhuze kukhona ezingahlukaniswa kanje:-

- Ezindizela phansi
- Ezindizela phezulu
- Ezingandizi okuyaphi
- Ezithanda ukuhlala ematsheni
- Ezithanda ukuhlala ezikhotheni
- Ezithanda ukuhlala emanzini nasemaxhaphozini

Kulolu hlobo olungenhla kulezo ezindizela phansi kukhona:

- Amathendele
- Izimpangele
- Izagwaca nezinye

Ohlotsheni olundizela phezulu kukhona ezingehlukaniswa kabili esiqiwini uMkhuze:

- Enkulu ngokulingene
- Enkulu kakhulu

Ezinkulu ngokulingene kutholakala lezi:

- Amagwababa
- Amathebeni
- Amavukuthu nezinye

Kwezinkulu kakhulu kutholakala lezi:

- Ukhozi olumnyama
- Ukhozi lwembhebe
- Amanqe
- Izinsingizi nezinye

Khona esiqiwini uMkhuze kukhona lezo zinyoni ezithanda ukuhlala zindize ematsheni. Kulezo kutholakala lezi:

- Umunswi
- Isincaphela/isinqawane
- Ihlolamvula
- Umndweza nezinye

Indawo yesiqiwu uMkhuze inabo utshani obuthandwa izinyoni. Ngokunjalo zikhona lezo eziphila zihlale otshanini njengalezi:

- Amasakabuli

- Ingwababane
- Inkwali
- Inqomfi
- Intinginono
- Amatitihoye anomqhele nezinye

Ukubeka nokusondelana namachibi njengeNsumo kuholela izinyoni ezithanda amanzi ukuba zibeningi kule ndawo. Yingakho uMkhuzé uthandwa izivakashi ezifisa ukubuka izinyoni emiphemeni eyakhelwe ukuzibuka ngesokusa noma kuthambama ilanga. Kulezo ezibukwayo ngezikhathi zasehlobo nalezo ezifikayo zibonakale zihambile kutholakala lezi:

- Amahloko hloko
- Onongozolo
- Umcishu/umvemve
- Isivuba
- Intakansinsi
- Isixula nezinye

Kuyacaca ukuthi ubukhona bezinyoni emvelweni bubalulekile. Kukhona lolo hlobo lwezinyoni ezihambisana nezikhathi zonyaka. Lezo ziyathutha zimuke zilibangise emazweni lapho ihlobo likhona, uma kushintsha izikhathi zonyaka. Azizwani sampela nokubanda. Kanjalo ezinye zona azizwani nokushisa okusho ukuthi ziyaphambana.

Ngokombiko wephephandaba i-Sunday Times, Oct. 30 2005 uthi:

Migratory birds could bring flu to Africa

Lo mbono uveza ngokusobala ukuthi lezo nyoni eziqhamuka lapho kunesifo sezinyoni kungaba nesifo esingathelela nalezo ebezingenaso. Lo mbiko uqhuba uthi:

The UN World Health Organization (WHO) on Friday warned that if bird flu arrived in Africa the risk of human infection could be similar to that in Asia because of the weakness of Africa's disease surveillance.

Lokhu kuvusa uhlevane kubantu ngenxa yokusondelana nezinyoni futhi iningi liyazidla.

U-Oliver, (1978:19-97) uzihlukanisa kanje izinyoni zakwaZulu, ngokwezindawo:

- Ugu lwezilwandle
- Emapulazini
- Amahlathi
- Amachibi namadamu
- Izingwadule
- Izintaba
- Izindawo ezinotshani
- Imifula nemifudlana
- Amadolobha, amapaki nezingadi
- Ithafa nehlanze

UMkhuze ukuze wazeke ngezinyoni zawo kumele kuhanjwe emagameni ka-Berruti (2003:5) athi kusendlalelo sakhe:

Ukuze senze izinyoni zethu zaziwe kangcono nokuthi zaziseke emphakathini obanzi safikelwa umcabango webhuku elibhalwe ngesiZulu elichaza izinyoni ezijwayelekile kakhulu ezingu-160.

Bambalwa abantu abaziyo ukuthi izinyoni zethu eziningi ziseNingizimu Afrika kuphela azikho kwezinye. Izindawo zomhlaba. Thina njengezakhamizi zaseNingizimu Afrika sinesibopho sokugcina ikusasa labantu bethu bonke kanye nazo zonke izinhlobo zempilo yendabuko kodwa ngezinyoni zethu ezingekho kwezinye izindawo sinesibopho esidlulele.

Kulo mbono kugqama bha ukubaluleka kwalokho esikuthola sikubone ngezinyoni njengoba uBerruti ephawula. Akugcini lapho ngoba izinyoni ngokuqashelwa kwazo okungafundwa kuzo kukhulu.

Kukhona izinyoni ezingamabika, ukubonakala kwazo noma ukukhala kwazo kusuke kubika okuthile okuzokwenzeka okuhle noma okubi. Nazi ezinye zazo:

Uthekwane

Uthekwane inyoni ensundu enesiluba, ethanda ukuzibuka emanzini. Ukunqamula kwawo umuzi, uhlale phezu kwendlu noma ukhishiza nje kusho lukhulu kulowo muzi. Kungenzeka umuzi ube isisulu samalumbo, yimiswazi yezinswazi zabaphansi.

Umvemve

Umvemve uyinyoni encane ehamba ivetuze icishe ibe ngangongcede. Uma ingena ekhaya ikhala ibika izihambi ezizofika. Kweminye imizi uthathwa njengedlozi, awushaywa, kwabafana abalokothi bawuphazamise uma ulandela izinkomo. Lokho kuwuphawu lokuthi zizozala zande. Uphetshezwa ilabo bafana abayiminqolo abangafuni ukwelusa.

Inswempe

Inswempe inyoni ebika ukuphenya nokubalela kwezulu. Ngokuzwa izulu ithi ayihambisane nempangele ekhala ungokhala uma izulu lizona. Ngokunjalo ukuna okungumvimbi onganqamuka, kuzwiwa izinswempe ukuthi uzosa. Ngokukhala kwazo abakwaZulu babezwa ngazo ukuthi izulu lizonqamuka manje.

Kwadaleka nesaga esinohisa ulimi ngalolu hlobo lwenyoni esithi:

Ngingadla amatshe ngiyinswempe yini?

Kwabanye kubekhona neculo lezingane elithi :

Nans' inswempe,
Nans' inswempe
Biz izinja
Biz izinja
Zayi bamba
Zayi bamba
O! yaphunyuka
O! yaphunyuka.

Inhlava

Olunye uhlobo lwenyoni olutholakala eMkhuzi ngenxa yesimosendawo inhlava. Kubuye kuthiwe ingede ebizelayo. Uma ibonele izinyosi iyaye iye kubafana noma ubani ongaseduze nayo ngoba phela ayikwazi ukuzitapa. Oyizwile igedeza uyobe eseyilandela. Nempela iyoye imbeke kuzo ezingenamaqhimi. Kofuneka nayo ayishiyele elimhlophe uma esezitapile. Uma engakwenzanga lokho iyombiza kanti imbizela imamba yehlathi imlimaze. Ukungabongi kwalowo kwadala ukuba ulimi lunone ngesaga esithi:

Ungayishayi ingede ngoju.

Ekwahlukaneni kwezinyoni nobumqoka bazo kukhona ezithandelwa zimpaphe zazo. Kulezo zimpaphe kusuke kuzovunulwa ngazo. Emvunulweni kukhethwa imibala ethize ezinyonini. Akuthathwa ezinyonini okwaziwa ukuthi zingamanuku futhi zithofakala kalula. Akuthathwa kumagwababa ngoba angamanuku nezikhova, nothekwane kepha kulezo zekhethelo.

Izinyoni okuhlotsywa ngazo nokumelwe zingabulawa kungenasizathu ilezi:

- Igwalagwala
- Isakabuli
- Inqe
- Indwa

Igwalagwala nenge

Kulolu hlobo olungenhla igwalagwala limiselwe abaseNdlunkulu. Igwalagwala linesikhwele ngezinsiba zalo ngoba uma lilitholile ithuba lizinquma zonke ngaphambi kokuba life. Inqe limiselwe laba abenza izidloko zempi.

Isakabuli

Isakabuli, izimpaphe zalo zisebenza ekwencamiseni umakoti ngokunjalo nabaseNdlunkulu bahloba ngalo ngemikhosi ethile. Okuthusayo ngesakabuli ukuthi ungathi lisuke lazi ukuthi lifunelwa izimpaphe zalo ngoba uma lingafile, liyazephula izimpaphe ozifunayo, angazitholi zizinhle. EMkhuze izinyoni ezinokubonwa zingaphezu kwamakhulu amane. Zibukwa kulezi zndawo:

- INsumo Observation Platform
- KwaMahlala

Ukukhonzwa kwezilwane ngabavikele isiqiwu kufana ncamashi nalokho okuhlobanisa umuntu nenja nenkomo esikweni lesiZulu. Inja nomuntu kubukeka kuzwana ngohlobo lokulekelelana.

UMyeni, (2004) uyafakaza uthi:

Phela inja iyamazi umniniyo iyamthanda ize imkhonze okwedlulele. Itshikizisa umsila igxumagxume imdlalise. Uma igula ayibone ngokubhocobala. Abone ukuthi kukhona okungahambi kahle. Ize ikwazi nokumvikela uma ebhekene nengozi ize iqome ukufa.

Ngokufanayo izilwane zasendle kubaqaphi bazo benza njengalowo ongabona inja yakhe ibhocobele bese ethatha izinyathelo zokwelapha ngamakhathakhatha.

Kuyafana ngokwazi abanalo oluqondene nesikhathi sokuzingela lezo ezingazingelwa. Isikhathi sokuzala kwazo siyaqashelwa ikakhulukazi lezo ezisencupheni yokushabalala. Uhlobo olushabalalayo nolubhekwe ngamehlo okhozi ilolu:

Obhejane ngokwehluka kwabo.
Izinyathi eziphethwe isifo sofuba.
Amabhubesi aphethe isifo sofuba

Esiqiwini uMkhuze awekho amabhubesi, kucatshangwa ukuthi kuyothi kuphela unyaka we – 2006 ayobe eselethwa ukuze kumiselwe ukuqoqeka kwemihlambi yezinye izilwane ingandi mawala njengezimpala, amanxala nezinye.

Ubuhle bendalo nemvelo isuke ingaphelele uma izinyoni zingaphathwa. Izinyoni abantu nesintu ngokuphelela bayazazisa. Yingakho kuze kuvele izisho nezaga eziphathelele nolimi ngenxa yezinyoni njengalezi:

- Inyoni ishayelwa abakhulu.

- Hamba juba bayokuchutha phambili.

Ukwakheka kwezinganekwane nezinganeko nemizekeliso kwakheka ngobukhona bezinyoni okutholakala ukuthi zabe zikhuluma ngokwezinganekwane. Lapho sithola igwababa lithi:

We Nongalaza! We Nongalaza!
 Hamba Nongalaza, abakwaZulu bazokubulala!
 Uma kuze kufa le nyanga ungakahambi
 uzobulawa KwaZulu.

Lokhu kunotha kolimi ngobukhona bezinyoni kuholela ekubuyiseni isidingo sokuzivikela kwabezemvelo nomphakathi luqobo.

Ukubaluleka kwezinyoni ngokusetshenziswa kwezimpaphe zazo kwenza isintu sizikhonze ngoba sihloba ngazo. Nokho kuba nokwehlukana ekusetshenzisweni kwezimpaphe kubantu. Amakhosi nalobo basebukhosini bahloba ngezibomvu zegwalagwala, kuthi abantu basebenzise ezesakabuli nezinye izinyoni.

Izimpaphe zenqe zisetshenziswa ukwakha amadlokolo avunula amashoshozela empi. La madlokolo avunula ukuze nabo bahlanyise okwawo amanqe, balwele ukufa nokuphila lapho isibambene. Okunye okubalulekile ngenqe ubuchopho balo obuthakwa neminye imithi ukubhejela amahhashi. Okuphica abantu ngobuchopho balo ukuthi uma lishayiwe, kumele lisheshe litholakale ukuze butholakale.

Uma kuze kwaphela ihora libulewe, ubuchopho buyaphela noma bonakale. Kumele butholakale ikhanda lenqe lisikwe busebusha bese buqoqeka.

Njengoba isiqiwu uMkhuze unezindawo ezakhelwe ukuzibuka zingaphazamiseki, kubalulekile ukuba zivikelwe. Ubuhle bazo, imibala yazo ehuha amehlo nokundiza kwazo kuhlaba umxhwele. Ngaphandle kokwenza kwazo kanje zisiza kwezinye ukuhlanza imvelo ngokwehlukana kwazo, zidle lokho okufile, ziphile.

Ngenxa yokuthi izinyoni iningi lazo liphila ngezinhlamvu zezihlahla nalapho zihlala khona kumele izihlahla zihlonishwe. Akumele abantu babulale izihlahla bazigence. Ukubulala isihlahla kukhinyabeza indawo yezinyoni. Zilala kuzo izihlahla, zizalele kuzo, zithole ukuvikeleka ngesikhathi seziphepho. Kungumthetho omubi ukugawula isihlahla ngokungenasizathu ngoba kuqeda imizi yezinyoni nezilwane ezidla okutholakala kuleso sihlaha. Ukunakekelwa kwezihlahla kungaba ezasesiqiwini noma emphakathini kubalulekile. Ukuncipha kwazo kuholela ukuba izinyoni zinciphe, zithuthe ziye lapho kukhona izihlahla. Yingakho umphakathi ngemizamo kahulumeni nabezemvelo sekwaba nosuku olubizwa ngokuthi olokutshala izihlahla oluba njalo ngenyanga kaMandulo ukuqwashisa abantu ngobumqoka bezihlahla.

4.3 AMACHIBI

UMkhuze njengendawo ekwazi ukuheha izivakashi kwabonakala kunesidingo sokuba amachibi akhona anakekelwe futhi avikelwe. Ukubaluleka kwamachibi esiqiwini kuholela izivakashi ukuba ziphinde zibuye njalo ngoba kubonakala sengathi njalo kukhona okusha okwenzeka kulawa machibi aseMkhuze.

Amachibi aseMkhuze anobuhle bendalo. Akuwona amachibi okwakhiwa. Uma wehlela kuwo ngomgwaqo uBhangalala, uBeacon noLoop Road, uzithola ubuka isithabathaba nethantala lamanzi kuze kuphele amehlo. Ukugcwaliseka kobuhle bamachibi kufakazelwa ubukhona bezimvubu kanye nezingwenya.

Amachibi okuyiwona ahanjelwa kakhulu kwenziwa nawukuthi ukuphela kwawo kulesi siqiwu ilawa:

- INhlonhlela Pan
- INsumo Pan

Womabili la machibi angenelwa imifula. INhlonhlela ingenelwa yiwo umfula iNhlonhlela okwethiwa ngawo ichibikazi. Kanti iNsumo ingenelwa umfula uMsunduzi ngezansi lapho igudlwa khona indawo okuvunyelwe kuyo ukuba kuzingelwe ngezikhathi ezithile. Umfula uMkhuze ungenela ngenhla.

INsumo ilona chibi elikhulu kulesi siqiwu elinezinhlobonhlobo zezinhlanzi. Lapho kukhona izimvubu nezinhlanzi ngokunjalo zikhona ngobuningi bazo.

Izinhlanzi ziwusizo kuzo izimvubu ngenkathi zibhukuda emanzini ngokudla ubuthi ezikhunjeni zazo. Ngokunjalo ubulongwe bemvubu busiza zona izinhlanzi ngokuthola umsoco kubo. Kuchaza ukuthi zombili lezi zilwane ziwusizo nxazonke ezimpilweni zazo.

Izinyoni eziphila ngenhlanzi azihlupheki ngoba izinhlanzi kula machibi zihlala zikhona. Abahambeli bathola ukuthwebula izindlela uhlobo lwezinyoni eziphila ngezinhlanzi, ezingela ngayo. Lokho kuyajabulisa ezihambelini zesiqiwu ngokwenzeka emachibini.

Njengoba uMkhuze isiqiwu sisendaweni evuma ukuba izilwane ziphile zinakho ukukhuselwa yilabo bezemvelo. Ubukhona bamachibi obuheha izilwane ngezinhlobo zazo nezinyoni ngezinhlobo zazo kudala ukuba isiqiwu uMkhuze sichume njengesinye esisezingeni eliphezulu emhlabeni jikelele.

UPalmer, (1972:89) uyafakaza uthi:

In Mkhuze, one of the loveliest game reserves in Africa, some of the varied vegetation of this area is seen at its best.

UMkhuze ungenye yezindawo zokongiwa kwemvelo enhle e-Afrika jikelele, ngezinhlobonhlobo zezimila ongazithola uzibone ngobuhle bazo.

UMkhuze njengesiqiwu unothile ngobukhona bamachibi athelelwa imifula nemifudlana eqaqele imfunda yoMkhuze. Amachibi lawa yiwona ayisizinda nemfudumalo yēsīqiwu. Kubalulekile ukuphawula ukuthi iNsumo Pan yiwona mgogodla ophethe isiqiwu uMkhuze. Umuntu ovakashele uMkhuze njengesiqiwu usuke engaqedile uhambo lwakhe engabonanga leli chibikazi. Ukufika kwakhe uze azibone efisa ukubuya nangelye ilanga. Ukulangazelela ukubuya kudalwa amasu nangendlela azithola ebona izinyoni ezingandile bukhoma.

Amasithe nayindawo yokubuka izinyoni bukhoma zinganakile ukubukwa ngabantu kuholela ekunethezekeni nokuphumula kwengqondo kulowo oyisivakashi ikakhulukazi uma esuka eziminyaminyeni zamadolobha.

Okugqamayo ngabavakashayo esiqiwini uMkhuze ukuthi abamhlophe kuseyibo kuphela abanesasa lokuncweza ngezikebhe kula machibi. Kuseyibo futhi abathuka bedoba izinhlanzi kuwo amachibi ngezikhathi ezivunywa abezemvelo khona eMkhuze. Imidlalo yokubhukuda ayivunyiwe kula machibi ngokusabela ubungozi bezingwenya nezimvubu. Abamhlophe bancweza ngezikebhe bathole nokuphumula kuzo bebuka ubuhle bendalo.

4.4 UKUZIMBANDAKANYA KWAMAKHOSI OSELWA NENDAWO YASE-MKHUZE

Amakhosi oselwa sithola ukuthi esizweni samaZulu abanengxenye enkulu ekunothiseni ulimi. Akwazi nokwandisa umlando nokuba uhlale njalo kufunwa kuwo njengasemlotheni kulabo abasuke sebedidekile.

Uma kubhekwa ngokulungisa emlandweni labo abakwaVuma yilabo abadukiswa kwathiwa yiNgwavuma kanti ikwaVuma. Ukutholakala kwegama okuyilona kwasiza ngomlomo wembongi uSehla kaNdengezi weSilo uDinuzulu ukuba kwazeke ngendawo. Loko kuvela kahle ezibongweni zeSilo uMamonga lapho uSehla ethi:

Lathath' izingane zikaMaphitha zonkana
Lazithel' eMkhuze.
Gijimani ngazo zonk' izindlela,
Niyobikel' abakwaSidladla noNtini,
NabakwaVuma,
Nithi amanz' oMkhuze ningawaphuzi.

Siyathola ukuthi okhokho babenobuciko nobunyoninco bokuqaphelisisa futhi bekwazi ukuqopha umbhalo engqondweni ukuze ungalibaleki. Siyathola ukuthi izaga nezisho zenza ulimi lunotho ngoba ziwumfanekiso owakha okuthile engqondweni kuphuse.

UMsimang, (1975: 3) uyakufakazisa lokhu ngokuthi:

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

Ngokomlando amakhosi oselwa yiwona ayengamele umhlaba. Umhlaba kubusa wona wawungathengwa futhi ungabangwa kungenasizathu ngoba umhlaba kwakungowawo. Umuntu wabe ejutshwa iNkosi ukuba athole inxiwa hhayi ukuzigxumekela lokho ofisa ukukugxumeka ngaphandle kwezwi le Nkosi. Ngokunjalo umhlaba waseMkhuze wabe ungaphansi kwamakhosi, usingethwe amakhosi uze uyoshaya olwandle.

Amakhosi ayengamele indawo yase Mkhuze ngokwezindlu zawo ilawa:

- Abakwa Myeni
- Abakwa Gumbi
- Abakwa Mngomezulu
- Abakwa Mabika
- Abakwa Jobe nabanye

Kubalulekile ukuba sazi ukuthi la makhosi ayakhele le ndawo ayehlezi ngokuthula ehlushwa kuphela ukuhlaselwa ezinye izizwe ngokubanga yona indawo.

Ngomlomo kaMyeni, (Ingxoxo:2005) oyinduna yeSilo uZwelithini emahhovisi kwaNongoma ubeka uthi:

Abantu bakwaMyeni behla ngesilulu bevela eNyakatho. Babexoshwe ngamaSwazi. Bathola ukuzinza ezintabeni zoBombo. Inxabano yasuka behlukana kwabakhona oMyeni abamnyama nabamhlophe. Abamnyama basala kuzo izintaba zoBombo kwathi abamhlophe bashona ngasolwandle. Yingakho amakhosi akwaMyeni emabili kwa Mhlabuyalingana.

Kwelameleka ukuthi indawo yaseMkhuze inakho ukuthinteka ezibongweni zamakhosi. Nakuba zikhona izindawo eziningi ezibongweni kuzogxilwa ngqo kuMkhuze.

Ukubaluleka kwamanzi oMkhuze nokuzibandakanya kwamakhosi kunezimpawu ezilandelayo:

- Ubungozi bamanzi oMkhuze
- Inhlokomo yamanzi nolaka
- Ubumtoti bamanzi oMkhuze
- Ukukhuselwa kwabantu uMkhuze

(i) Ezibongweni zeNkosi uShaka

Indlovu' ethe imuka

Babeyilandela abakwa Langa

La mazwi abeka ukuthi uSikhunyana owasala waba yiNkosi sekuhlakazwe uZwide kanti ukuhlala kwakhe eNcake kuzomdonsela amanzi ngomsele. UShaka wamshwabadela wazishutheka ndawana, wacina ewele eMkhuze waphephela kwelamaThonga, kwaTembe.

(ii) Ezibongweni zeNkosi uDingane

Obhambath' iNgome phezulu

Zaphum' izinkomo zika Bheje zamlandela.

Le Ngome okukhulunywa ngayo iyona lapho kuqala khona umfula uMkhuze. Isiphethu sawo siqala khona. Uze ube nolaka lo mfula yingoba usuka endaweni ephakeme ezintabeni iNgome. Le Ngome eyabe yakhelwe abakwaKhumalo bebuswa iNkosi uBheje. Kuyacatshangwa ukuthi yibo abebenikwe ukusingatha insimu ka Nomkhubulwane enhla nomfula iSikhwebezi bekanye nabeNkosi uDonda weZiziba zeSikhwebezi wakwaKhumalo. Nanamuhla phezulu kwentaba iNgome kusenomthombo ongcwele amaRoma aKatholika athi ngowawo ngoba kwabonakaliswa umfanekiso weNtombi eCwebileyo kule ndawo kanti kwakuyiNkosazana yeZulu uNomkhubulwane.

(iii) Ezibongweni zenkosi uMpande, (uMadela)

Isikhaphukhaphu singamanzi oMkhuze,

UMkhuze siwuwela siwukhaphuza.

Ukuhamba ngokuphuthuma kukaMpande ngesimo sezimpi phakathi kwakhe neNkosi uDingane yikhona okwaholela ukuba athole lolu hlobo lwezibongo. Lapha kwakungenkathi kunempi eMaqongqo abude buduzane nawo uMkhuze futhi asondelene naMagudu indawo eseyaba ngeyamaBhunu amapulazi.

Ukuwela kwakhe umfula uMpande ekhaphuza wabe ejahe ukuqeda ngoDingane. UZulu ngesikhathi sokuphatha kwakhe wabe engahlalisekile kahle. Kwabe

kuyisikhathi lapho izwe linaqephuqephu kukhona ababehamba noDingane kukhona ababehamba noMpande. Yingakho kuzo izibongo zikaMpande kutholakala lokhu:

Eminy' imithwalo iqonda kwaVuma
Eminy' iqonde kwaNyawo.

AmaSwazi ngakolunye uhlangothi ayengahlali kahle ngenxa yazo izimpi ezaqalwa iNkosi uShaka ngokunjalo neNkosi uDingane. Kungakho umfula uMkhuze uphatheka ngenxa yokuthi impi yokugcina yamadodana kaSenzangakhona yayilwela eMaqonqo aseduzane kwawo umfula uMkhuze. Ilapho kwafela khona uNozishada kaMaqhoboza wakwaNzuza.

(iv) Ezibongweni zeNkosi uDinuzulu

Lathatha izingane zikaMaphitha zonkana
Lazithel' eMkhuze.
Gijimani ngazo zonk' izindlela,
Niyobikel' abakwaSidladla noNtini,
NabakwaVuma,
Nith; amanz; oMkhuze ningawaphuzi
Ngob' uDinuzul' indab' uyenzile.

Kuyacaca lapha ukuthi ngesikhathi seNkosi uDinuzulu umhlaba waseNyakatho nezwe lakwaZulu kusukela kwaNongoma kunqamule imifudlana kuze kufike eMkhuze uqobo kwabe kuliwa kuwo izimpi. Kwazigijimi kuyavela ukuthi zagijima zahlanza udenda zibika amandla eNkosi nolaka lwayo ukuze abantu bangaphuzi amanzi anegazi labantu abafile ngenxa yempi. Impi yabe iphakathi kweNkosi uDinuzulu noZibhebhu entabeni iTshaneni ebude buduze nomfula uMkhuze.

Umlomo wembongi uSehla kaNdengezi awugcinanga ngokuphawula ngoMkhuze kuphela kepha ngisho umfudlana othelela kuwo uMkhuze nawo ngesikhathi sempi waphatheka lapho ithi:

UNonhlanhl'amazibuko akwaSekane

UNyembezi, (1958:108) uphawula ngoSekane uthi:

UNonhlanhl'ukudabuka izwe kanti uSekane
ngumfula ongenela eMkhuze.

UNyembezi, (1958:115) uphawula ngamandla oMkhuze uthi:

Kuyo le mpi yaseTshaneni baningi abafa
bebulawa ngamanzi bezama ukuwela uMkhuze.

Kepha embonweni kaNyembezi othi abakwaSidladla noNtini amaSwazi kuthanda ukuphambana nalokho ucwaningo olukutholayo. Ucwaningo luthola ukuthi laba kwabe kungabakwaMyeni ababakhe beqaqele izintaba zoBombo. Bona babakhelene nabakwa Mngomezulu nabakwaTembe begudlene nawo amaSwazi.

Kungakho ukuxhumana nokuzibandakanya kwendawo yaseMkhuze namakhosi oselwa kubalulekile ngoba kuveza amaqiniso angephikwe. Ezibongweni zeNkosi uSolomoni:-

OkaNdaba, uhlome eyehlathini izibilini zamajaji
zabhangazela, kwabhangazel'uMchitheki ezalwa
uZibhebhu, kanti okaNdaba kaxabene namuntu,
wayeyodla izinyamazane.

Abantu baseBhanganoma ababengaphansi kweNkosi yakwaMandlakazi uMchitheki bethuka uma bezwa ukuthi uSolomoni iNkosi yaSoSuthu yabe ihlanganisa amabutho. Basola ukuthi bazophindwa ngesikaDinuzulu ngoba kwabe kungaphelile ukulwa phakathi kwabo yize uZibhebhu ayehluliwe. Ngokunjalo nalabo ababakhe eMsebe, Sovane nabo baxhaphazelelwa amathumbu ngokuzwa umbiko wokuviva kwamabutho kwaDlamahlaha. Kanti iNkosi

uSolomoni yabe ifuna inqina nje ngokuzingela ngakhona kwaMandlakazi kwakungekho engqondweni yayo ukuhlasele uMandlakazi. Khona kunjalo babaleka abantu baze bawela uMkhuze abanye bayobhaca kwelamaThonga koTembe.

Ngomlomo kaMyeni, (2004) uphawula uthi:

Inkosi uSolomoni yahlanganisa amabutho ngenhloso yokuzingela kanti abakwaMandlakazi sebecabanga ukuthi bazophindwa okukaDinuzulu. Abaningi babaleka bawela uPhongolo abanye bawela uMkhuze.

Kuyagqama ukuthi ukunyakaza komuntu omkhulu kuthinteka ngisho imifula ngoba izimbongi ziyakugqamisa lokho.

Kuphinde kuvele kuzo izibongo zeNkosi uSolomoni lapho imbongi ithi:

UPhongolo olumanz'abomvu

Lokhu kukhombisa ngokusobala ukuthi iNkosi izwe laseNyakatho yalinyathela kwamazama indawo kwancipha imikhaba emadodeni. Okubuhlungu ngeNkosi ukuthi yakhothama ibheke kwaNgenetsheni iyolamula umbango wabakubo kwaZulu okuyindawo engaqhelelene noPhongolo noMkhuze.

Ukunyonkoloza emuva ngokuhamba kweNkosi ivundla izinkalo iwela imifula ucwaningo oluphenya ngayo, kuyatholakala ukuthi iNkosi uDinuzulu ebuncaneni bakhe nangesibindi sakhe kwenzeka kanje ngomlomo kaMntwana uLayukona Zulu, (Ingxoxo:2005) uthi:

Ngokuxabana kweNkosi uDinuzulu noZibhebhu owayebulale uyise uCetshwayo kwahlaluka ukuba iNkosi imise amadlangala elayo noMntwana uNdabuko phezu koMkhuze,

bedlula bayokwakha amabili phezu koPhongolo.
Lokhu babekwenzela ukuba athi efika uZibhebhu
amandla ebe esethenekile ngoba ibutho leNkosi
uFalaza labe liggishe nayo iNkosi lesatshwa.
Yalwa impi yaseTshaneni yehlulwa
ekaZibhebhu.

Ngephimbo loMntwana uLayukona Zulu, (Ingxoxo:2005) ubeka uthi:

Indawo yonke isuka eMthamvuma kuze
kuyoshaya eMpumalanga, amaZulu ayebusa
yonke le ndawo. Kwakumele impi ilwele
eTshaneni ngoba uZibhebhu wayengenazwe
eTshaneni, lonke kwabe kungeleNkosi.

Kuyacaca ukuthi izimpi zikaZulu zabe zihlala ziphathelene nendawo noma
nemifula. Kwawona amazwi ayeshiwo oKaMsweli uNdlunkulu weSilo
uCetshwayo athi:

Beba emhlane mntanami izwe libi.

(Zulu: 2005).

La mazwi ayezama ukuvikela iNkosi uDinuzulu owaphendula wathi:

Kuyomele uZibhebhu angibulale angiqaqe
izibilini zami anduba athathe izwe likababa.

(Zulu: 2005).

Ngemva kwezwi le Nkosi kwavela amagama ethulwa uMntwana uNdabuko
okuthi:

Ngemuva kwesimaku kukhona ichalaha.

(Zulu: 2005).

Lokhu kwabe kuchaza ukuthi ngemuva kukaZibhebhu kwabe kukhona abelungu abanamandla ngokuhlakanipha nangezikhali. Kwakungamele iNkosi uDinuzulu imsukele uZibhebhu ingaqaphele ukuthi ubani lo omenza aqholoshe futhi azame ukunqoba uSuthu. Kwathi noma amazwi ewazwile uDinuzulu waqhubeka wayivivisa impi ngenkani.

Babizelwa enkantolo enkulu eShowe ukuba bathelelane amanzi, uZibhebhu neNkosi uDinuzulu. Imantshi enkulu yathi abaxhawulane. Kwenzeka isimanga ngoba uZibhebhu wakhipha isandla soxolo kwathi iNkosi uDinuzulu yakhipha iwisa yathi akalixhawule.

UZulu, (2005) uthi:

iNkosi uDinuzulu yathatha icilongo maqede yaphuma enkantolo yalibetha yenziwe intukuthelo, kwaxhaphazela amathumbu kwababekhona. Kwacaca ukuthi kumele ihlome. Ngemva kwecilongo kwakhala impalampala eyabe iyinhlabamkhosi yempi.

Yasuka iNkosi uDinuzulu eShowe yaqonda kuMfundisi u-Anderson kwaCeza owafika wenza okungajwayelekile. Wacela ukuba iNkosi ithandaze, icele kuNkulunkulu ukuba inqobe impi ebhekene nayo. Phela amandla oSuthu ayesethenekile ngenxa yezimpi. Nempela yenza njengokusho koMfundisi. UMfundisi waqala okungajwayelekile wathatha iBhayibheli walivula wangafunda lutho walimboza phansi. Wabuzwa uMfundisi ukuthi kusho ukuthini lokhu kumbozwa kweBhayibheli. Waphendula ngokuthi kuhle iNkosi ifice impi yesitha ilele isalindele bese beyigwaza beyigubuzele bayehlule.

(Zulu: 2005).

Nempela kwenzeka njengoba uMfundisi ayecelile neNkosi imbonile ekhuleka koNgabonwayo. Lokhu kwaze kwafakaziswa uMntwana uMnyayiza owakwedlulisela kuMntwana uLayukona owathi:

Ubaba izinyane leSilo lalwa eyokugcina phakathi kukaZulu ebhekene ngeziqu zamehlo. Inhloli enguZibhebhu yagwabuka yaduka nezwe lapha kwaNdunu. Ubukhosi basala endlini efanele. Sabonga isibindi sikaDlothovu kabhekeki, kusho uMntwana uNdabuko.

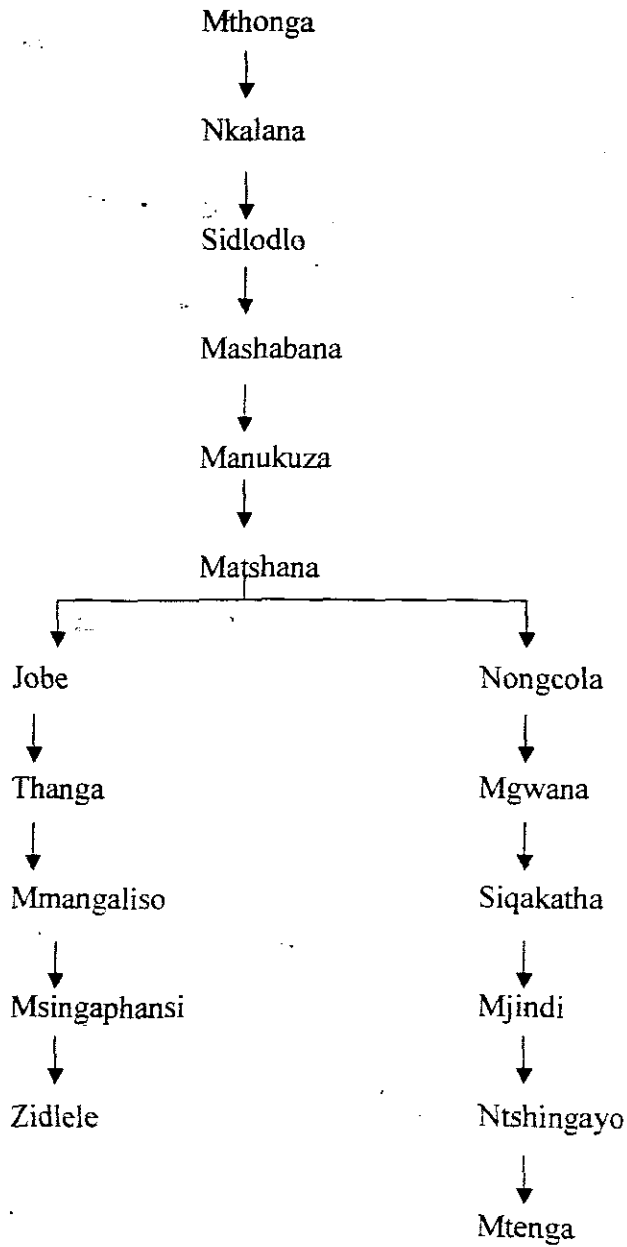
(Zulu: 2005).

4.5. UMUZI WAKWAJOBE OSESIQIWINI UMKHUZE

4.5.1 UMLANDO WOMUZI

Lo muzi wakwaJobe ophakathi esiqiwini uqambeke ngegunya labantu bakwaJobe abakhe begudle isiqiwu. Umuzi ngokomsuka wawo wawunenhloso yuku vuselela amasiko esizwe sakwaJobe.

Ukhondolo labakwaJobe ngokozalo lwabo nangokulandeka lumi kanje:



(Khumalo, 1995:30)

Ukwakhiwa komuzi wakwaJobe yilabo bokongiwa kwemvelo babehlose ukuheha izivakashi. Kwakumele uvuselelwe umnyombo okhombisa inhlalo yabantu abasondelene naso isiqiwu ukuze izivakashi zasemazweni zizibonele okungafani nokwamazwe abo.

Inhlosongqangi yokwethiwa komuzi wakwaJobe kwabe kuwukudoba kwawona umphakathi ukuze ungabuki isiqiwu njengendawo ongalutholi usizo kuso. Yingakho imisebenzi yezandla ethengiswa kuleyo mizi kungesuka kuwo umphakathi wakwaJobe. Okugqamayo ngemisebenzi yezandla ukuthi inhlobonhlobo. Amakhono nobuciko babantu buveza izinhlobo zemisebenzi eminingi elandelayo:

- Izinduku zokudondolozela.
- Izimbenge.
- Amawisa anhlobonhlobo.
- Izinkamba ezinhlobonhlobo.
- Amagobolondo asolwandle ahlotshisiwe.
- Izicephu ezibhonciwe.
- Izingqoko ngokwehlukana kwazo.
- Amatshe okugaya umcaba.
- Amahawu ngokuhlukana kwawo, njalonjalo.

Le misebenzi eyenziwe ngezandla etholakala kulo muzi wakwaJobe ikhombisa izinga eliphezulu lobuciko nesineke sabantu benzela ukuthola imali ukuze baziphilise.

4.5.1.1 UMONAKALO EMZINI WAKWAJOB

Ngonyaka wezi-2003 umuzi wathola umonakalo ngokushiswa umlilo. Umlilo waqhamuka ngaseMpumalanga yaso isiqiwu uMkhuze. Umlilo kucatshangwa ukuthi waqalwa ilabo ababefuna ukubulala izinyamazane ngokungemthetho. Uhlobo lotshani olukhona esiqiwini uMkhuze ilobu obamukela umlilo mawala isiqunga. Yingakho umlilo washesha wabhebhetheka kwaba ubulangulangu kwaze kwasha umuzi wakwaJobe.

Izakhiwo zezindlu zesiZulu ezinhlanu zasha nakho konke okwakuyimisebenzi yezandla zabantu. Njengamanje kusele iziza ezikhombisa ukuthi kwakuneqhugwane lapha. Imifanekiso yezithombe iyona eyinkomba eveza ubuhle bomuzi ungakashi.

Ukushiswa kwaholela ukuba abanye bahoshe imfe, bangaqhubeki ukuthumela imisebenzi yabo. Kwasala lelo dlanzana elalibona ukuthi akukho elingaphila ngakho.

Kwagqama ukuthi ngemva kwehlungu, utshani bamila izephulamthetho zaqala zazingela izinyamazane ezabe zifuna utshani obuluhlaza. Lokho kwaholela ukuba ingxenye eseduze nomuzi wakwaJobe ihlale iqashelwe abaqaphi besiqiwu. Ngokocwaningo kutholakala ukuthi baningi ababoshwa becupha izinyamazane kanye nababezingela, benqume ucingo olubude buduze nesango langaseMpumalanga.

Ngenxa yomonakalo womlilo umuzi wakwaJobe ususele ngegama ukuthi umuzi. Ukuvuswa komuzi kwaba ukuxhakalazisa ngendlukazi eyodwa egcina izimpahla. Zona izimpahla iningi lazo lisatholakala noma umfutho wakuqala ungasekho.

Izintombi nezinsizwa ezabe zisina zigqabashiya azisekho kulo muzi. Nalabo ababekhombisa indlela yakudala yokulungiswa kokudla ngesintu bathutha babuyela emakhaya. Kwathi ngokuncipha kwendawo yokulala neyokushintsha okokugqoka eyasha kwabaholela ukuba bangahlali. Abasekho abenza leyo misebenzi.

Ucwaningo luveza ukuthi isakhiwo somuzi sabe sisihle kepha siqhelelene nendawo lapho izivakashi zinokukwazi ukuthola ukuphumula zithokozele indlela yokwamukeleka kulo muzi. Abahleli bezakhiwo besiqiwu uMkhuze bahluleka ukuhlelela labo ababezoqhuba lo msebenzi nokunakekelwa komuzi wakwaJobe.

Njengamanje lo muzi ugadwe oyedwa wesimame oshintshana nomunye ngenhloso yokubheka imisebenzi yezandla elethiwe ukuba ithengiselwe izivakashi. Imisebenzi yezandla zabantu elethiwe isinganyelwe uMhlongo okunguyeni onegunya lokulawula ngendawo. Lo Mhlongo indoda eyathola ilungelo ngemvume yesiqiwu ukuba yonke imisebenzi yezandla ephakathi kulo muzi ikhokhiswe ngohlelo lokuqashisa, kuthi inzuzo etholwa ilokho okudayisayo iqokelelwe ukuze kuvuswe umuzi.

Uhlelo olunje luyabakhalisa abasafufusayo kepha abaqala kudala babona bethuthuka ngoba isiqiwu sinakho ukubaxhasa.

Umonakalo womlilo wabavula amehlo abantu ngokusha komuzi wakwaJobe. Lokhu kwaholela ukuba umphakathi uzibone ususele dengwane. Yingakho abesiqiwu bakubona kufanelakile ukuba bawuthuthe ngokwezinhlelo zabo ngokomncabango kaMathenjwa, (2004) othi:

Umuzi wakwaJobe kumele ususwe esakhiweni esidala usondelane nezakhiwo ezintsha ukuze abantu abathengisayo bathole inzuzo ezivakashini, futhi kube nendawo esahhotela bude buduze nawo.

Lo mbono kaMathenjwa osebenza njengemenenja kulesi siqiwu uphusile ngoba izivakashi kulukhuni ukuba ziyibone kalula imisebenzi yezandla zabantu ngenxa yokuqhelelana nezintuba lapho izivakashi ziqhamukela ngakhona.

Ukuvuselelwa kwalo muzi kungaphinde kusondeze nabantu bendawo, baphinde bakwazi ukusivikela isiqiwu futhi banakekele ngisho imvelo.

4.5.1.2 IMFIHLO YOMUZI WAKWAJOBÉ.

Umuzi wakwaJobe waqambeka ngesimo sokusondelana nabantu bakwaJobe abakhe buqamama naso isiqiwu. Inhloso yokuqamba enye ingxenye yesiqiwu njengoba nebalazwe likuveza ukuthi kwakuqondwe ukusondelanisa abantu naso isiqiwu. Kungathi ngoba abantu bephucwe indawo bese bengazuzi ngobukhona besiqiwu. Ngokwebalazwe okwakuqalwe ngalo kugqame igama Muzi. Kuyacaca ukuthi abesiqiwu bakubona kufanelekile ukuba bangaziqhelelanisi nalokho okungamasiko nendlela yokuphila kwabantu ababazungezile.

Ngokokuloba kwemibhalo yabesiqiwu bakubeka kugqame kanje:

This village represents the fast – vanishing traditional lifestyle of the Zulu people who live in the area.

Lesi sakhiwo semizi simele isimo esinyamalalayo futhi ngokushesha nempilo nosikompilo lwamaZulu aphila kule ndawo.

(KZN Wildlife Marketing & Public Relations, June 2003).

Ngokubona ukuthi kunokuthile okungaba imfihlo yesizwe abasiphuca okuhle, umuzi wakwaJobe kwakumele bavuse usikompilo abalubona lushabalala. Okudidayo ngomuzi nangemfihlo yabakwaJobe ilokhu okuyisiko labo abangafisi ukuba omunye ongeyena owakwaJobe azithuke egxambukela kukho.

Imfihlo yabakwaJobe ileyo abayenza ngezikhathi ezithile zonyaka lapho abadala bakhona beya emadlinzeni abakwaJobe. Bafika emathuneni bashise impepho, bakhulume nabadala babo. Isikhathi sokuya emadlinzeni silawulwa yilowo omdala ngokozalo lwendlu kaJobe.

Ucwaningo luthola ukuthi abamvezi okunguyena olawula inkambo yokuya emadlinzeni. Kuzanywa ngayo yonke indlela ukuba angavezwa futhi angabuzwa

imibuzo. Kepha okugqamayo abakwaJobe le mfihlo nabakwenzayo emadlinzeni abafuni ukuba abanye abangebona abakhona beyazi.

Kuyaqqama ukuthi abakwaJobe baqhuba khona okulandelwa amaZulu ngokwazisa izindawo ezihlonishwayo ngokosikompilo lwamaZulu okuyilezi:

Intaba.

Umsamo.

Amathuna.

Umlotha (izala).

Isibaya.

Ikwethu

Ngephimbo likaDinabantu Dube, (2004) osondelene nabakwaJobe uphawula uthi:

AbakwaJobe baqala emsamo, basuke baqonde esibayeni, baphume baqonde emathuneni ilanga selimathunzi. Bayakufihla lokhu ngoba kuqondene nabo.

Ubuye aphawule ngokuthi:

Kwenye inkathi uzwa ngabo sebethi sesiphuma kuyo imfihlo.

Lokhu kuchaza ukuthi umkhosi wabantu bakwaJobe oyisiko labo, yibo bodwa abalaziyo futhi baligcina ngokwazi kwabo. Izindawo abazihloniphayo basaqhubeka nokuzihlonipha. Umsamo wabo, isibaya sabo kugcine emathuneni okhokho babo.

Kuyacaca ukuthi abakwaJobe igalelo losikompilo labo laholela ekubeni abesiqiwu uMkhuze bafise baze bafeze lokho abakubona kungamasiko ashabalalayo ngokwakhá okungumfuziselo wōmuzi wabo.

4.6 ISIPHETHO

Ukubaluleka kolwazi lwakho konke okugcinwe esiqiwini uMkhuze kumqoka. Yingakho kumele kuphawulwe ubumqoka bakho ukuze kuhlale kugcinekile. Isizukulwane esizayo kumele singakhali ngalabo abasendulelayo ngokuthi ulwazi lwashabalala nabadala. Yingakho lokho okumumethwe isiqiwu uMkhuze kudingeke kuphawulwe kulesi sahluko.

Ubukhona bezinyoni nemisebenzi yazo kuso isiqiwu kuphawulwe ngenhloso yokuveza ukubaluleka kwazo emvelweni. Ukuhlobanisa ubumqoka ngezinyoni nokuvuselela entsheni ubuhle bazo kumele kusatshalaliswe futhi kwakhe nolwazi olungadingi ukushatshalaliswa.

Ngokunjalo kuzanyiwe ukuveza ulwazi lwalezo zilwane ezihuquzelayo ngenhloso yokuvumbulula isimo sokuthi akumele nazo zishabalale ngoba zenza imvelo isimame. Ulwazi ngezinyoka nesimo sempilo yazo kuzanyiwe ukuba luchathazwe ukuze kungafiphazeki okungafundwa ngazo.

Ukwehlukahlukana kwezilwane ezitholakala esiqiwini uMkhuze kuzanyiwe ukuphawula ngazo. Imibono yokucubungula okungazeki ngezilwane ezifana nezindlovu, obhejane, izinyathi nezinye kuzanyiwe ukuba ubumqoka bazo esiqiwini buphawulwe.

Ukubaluleka kwesiqiwu uMkhuze kuhlomulise ngolwazi ngomfula uMkhuze ngesu lokuthi umfula uMkhuze ngenxa yokudabula esiqiwini uholele ngisho iSilo uDinuzulu ukuba ezibongweni zaso uphawuleke.

Kuphawuliwe ukuthi uMkhuze njengendawo uhlanganaphi neNkosi uDinuzulu. Lokhu kuholela ekutheni ubuciko noIwazi kokuqambeka kwamagama athile athole ukwazeka. Ukuba uSēhla kaNdengezi akazange akugqamise ukuba uMkhuze awuphawule, hleze amagama athile aduka angazeka. Ngokunjalo igama kwaVuma ngabe laduka kwemukelwa lelo eliphinyiswa kule mihle. Kwakhona ukuthi amakhosi amaningi azibandakanya nale ndawo yaseMkhuze kuveza khona ukubaluleka kwendawo.

Ukulwa kwezimpi bude buduze nesiqiwu uMkhuze njengoba kwenzeka entabeni yaseTshaneni eyengamele isiqiwu enhla naso ngaseNyakatho inkomba yokuthinteka kwayo indawo.

Okunye okuphawuliwe ngenhloso yokugqamisa ubumqoka ukuqambeka kwamagama ukuvuselela umuzi wakwaJobe owasha ngenxa yalabo ababefuna izinyamazane ngenkani. Lokhu kuvuselelwa komuzi wakwaJobe kwabe kuyinkomba yokuthi umphakathi kumele uxhumane nokongiwa kwemvelo. Ukulungiswa kwendawo yikhona kanye okwanika abanye amathuba emisebenzi lokho kwabasondeza ekwazini ngezilwane nemvelo ebazungezile.

Okunye okungaphawulwa yikho ukudalula ubumqoka bosikompilo lwabantu bakwaJobe ngoba balandela abakholwa yikho. Abakwenzayo emathuneni okhokho babo kuqondene nabo kuphela. Njengoba kuyimfihlo yabo kuyathandeka ngoba akumele kuphazanyiswe ngabathile abangeke bazuze ngakho. Lokhu okwenziwa abakwaJobe kuveza umqondo wokuthi ileso naleso sibongo kumele senze okuyisiko laso. Kuvula umqondo futhi kumele kuhlonishwe njengoba nabo benza.

Kungaphethwa ngelokuthi ubumqoka balokho okutholakala esiqiwini uMkhuze kungaba umsebenzi omqoka kuyo imvelo. Kwalabo abavakashela isiqiwu banakho ukuthakasela abakuficayo uma bekubona kuphatheke kahle futhi kugcineke esimweni sakho sakudala.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 ISIHLAZIYO SOCWANINGO

Ukucwaninga okufihlakele ngendawo kungaba ibonakala ijwayelekile noma icashile kudinga isineke nobungoti. Ukucinga nokwenaba ngendawo eyejwayelekile noma engajwayelekile kufuna imibono ezokwakha umqokuthu wengqikithi engafundeka inike umhlahlandlela oya phambili. Kulabo abaphokophele ukuthola ukuqambeka nesizinda sesiqiwu uMkhuze kumele balandele emklamweni osubekiwe nabo banezelele.

UMkhuze njengesinye seziqiwu ezitholakala kwaZulu–Natal besidinga ukuba lolu cwaningo olufana nalolu siluthole. Kubalulekile ukuba isiqiwu uMkhuze kuphawulwe okuthize ngaso njengengxenye yendalo etholakala eNyakatho-Mpumalanga yezwe.

Kuzanyiwe ukuba kugqanyiswe ikakhulukazi izinhlobo zamagama atholakala esiqiwini. Okuvelayo ukuthi iningi lawo awajwayelekile futhi awakhekile ngendlela amanye abizeka, abhaleke ngayo esiZulwini.

Ukulungiseka kwamagama kuyindlela yokulandela umsuka nemvelaphi yawo. Kwawona amagama ayakuveza ukuqambeka ngendlela akheke ngayo ekuwancozululeni ngokwezakhiwo, amanye aveza umnyombo wawo. Kanti amagama adinga incazelo ejulile. Kuthi amanye angatholakali kwampela ukuba aqambeka kanjani ngenxa yezimo zenguquko yempilo yabantu.

Kuyajabulisa ukuthola amagama esiqiwu uMkhuze ekwazi ukulandeleka futhi kuvele ukuthi alandela kuphi ukukhuluma ngokohlalo lokwehlukana kwendlela yokukhuluma.

Lokho okuyimpikiswano ngokutholakala kuso isiqiwu kumele kuthuthukiswe inqobo uma kungokwakhayo njengoba amagama amanye ekuvezile. Ukuwahlaziya ngenye indlela okungawuveza omunye umqondo ngaphandle kwalawo avukuzwe kulo msebenzi.

Okunganconywa ukuba kuthi lokho okwadabuka nabantu bendawo kungavunyelwa ukuba kushabalale ukuze labo abalandelayo bangathimisi amathe ngokwehluleka kwababandulelayo.

Okuyimvelaphi nokusuka emithanjeni yabantu kumele kungacindezelwa. Uyakufakazela loku uMazisi Kunene, (1996:00) lapho ethi:

Ngiyabhula mina ngithi ngelinye ilanga
kuyovela isizukulwane sezinyosi esiyothi:
Thina sifunga abadala, ngeke kwenzeke!

Lo mbono kaKunene ucacisa ngokusobala ukuthi abantu kungaba abaseMkhuze noma eMzimkhulu uma benokwabo, bengafuni nakho, kuyovela kubo aboyofuna lokho okungokwabo.

Kuyanconywa ukuthi lokho okwethulwa, kushiwo yilabo abangabokuzalwa endaweni yaseMkhuze, kuyikhona futhi kuzwakala kunesisindo kunalokho okungagagulwa oyivukana ngokwendawo kulondolozwe.

Ngakolunye uhlangothi kunganconywa futhi kuphethwe ngelokuthi izimpilo zabantu zaguqulwa, okwaholela ukuba amasiko nenqubo yemihla yamukeleke kubo ngokungentando yabo.

Kuwo lowo mqansa kumele kungabi nokudideka ngokuhlakazwa kwabantu bamakhosi ayakhele indawo yaseMkhuze. Lokhu kuhlakazwa kwaveza isizukulwane esalahlekelwa yiwo kanye amasiko nosikompilo olwabe ludluliselwa kusizukulwane ngesizukulwane. Uma kunokuzungeza

ngokwemingcele nxazonke ngokugudla uMkhuze isiqiwu, ukugatheka nobuqwathule bendawo kuholela ebumpofini balabo abanothisa isiqiwu.

Inzondo kubantu abasizungezile isiqiwu kuyatholakala ukuthi ayisoze yaphela futhi ukuyidambisa kuyothatha isikhathi. Okungayenza ilothe ukuba izakhamuzi zimbandakanywe ekongiweni kwemvelo, amathuba okuba bathuthukiswe ngolwazi lokongiwa kwayo bahlale benayo.

Ocwaningweni kuvela ubufishane bokuhlangana kwabantu bendawo ngesimo sezimbizo kudalwa ukungabibikho komdlandla ngobukhona besiqiwu uMkhuze.

Kunganconywa ukuba amakhansela akhethwa abantu kube abantu abanolwazi ngendawo nomlando wayo. Ukukhetheka kwabafana ikakhulukazi labo abaqeda ukufunda ibanga leshumi eminyakeni emihlanu eyedlule kudodobalisa ukwanda kolwazi. Ukuphathwa kwemikhakha yomlando wendawo ngamavukana komasipala kuholela ukuba ulwazi lunyimfe.

Okunye okugqamayo ekuphetheni lo msebenzi ulwazi olungacacile lo mphakathi ngolwazi lweNkosi yendawo. Imfundiso eqondene nobusayo onika abantu iziza obizo lakhe kunguNkunzi abaningi abamazi.

Kuyaqqama ukuthi uMkhuze ngendlela owakhanywa ngayo awamukelekanga kubantu. Inkohliso eyagubuzela abantu ngenxa yesimo sokufa kwezinkomo kwaholela ukuba bayidikile indawo kungafanele. Yingakho ubufishane bolwazi noma ingani buba yingozi, kuthi abaziyo babe ngongqaphambili.

Yingakho uKunene, (1996:00) ephawula ngelokuthi:

Ukwenza njalo kudedela onobhadubhadu bezizwe badavuze emafeni onke aboMdabu. Konke lokho kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo.

Kuze kucace nakuzo izizwe ukuthi: “Bona bantu bakubukela phansi okwabo”.

Kulo mbono kuvela ngokusobala ukuthi njengoba indawo ethathwe isiqiwu inesiwa esasikwazi ukumumatha wonke umphakathi weNkosi uMadlaka wonakalelwa futhi ngeke uphinde ubuyele khona. Umgede lo wabe ungumvikeli futhi ungumsithi wobubi obudalwa imvelo ngezikhathi zezikhukhula noma izimpi. Umgede lo wabe waziwa njengendawo yokuphephela eziphephweni nakwezinye izimo zempilo.

Kungenxa yolimi ukuba abantu baseMkhuze bakwazi ukuhlangana. Bahlukaniswa bona batshalwa nxazonke kwenzelwa ukuba bangavukeli umbuso owabe ubahlakaza. Ngokolimi lwabo kuyagqama ukuthi abantu beNkosi yakwaMyeni, nabakwaGumbi kuxube nabakwaMngomezulu kuningi okwaphazamiseka. Okunye kwakho yiwona amasiko abo, kwathi abakwaJobe ngenxa yokuthi bona banamathela kokwabo bangaphazamiseka. Noma kunjalo, isiko liba nakho ukuguqulwa ngokuhamba kwesikhathi.

Inqola eqhuba ukubambelela kwesiko ulimi. Ulimi yilona olwadala isizwe sakwaJobe sihlale sinamathele ekwazini okuyimfihlo yabo. Wonke umuntu unamathela komunye nomunye ngolimi. Akekho umuntu ozakhela ulimi lwakhe yedwa, angelukhulume namuntu. Ulimi luqukethe usikompilo oluyinhlanguanisele yemizamo yemiphakathi yakudala neyamanje yokuvumelana nokukhetha lokho okuyindlela eqotho neqatha yempilo.

Njengoba ulimi luqhuba futhi luqhubeka nokusetshenziswa luba nawo amagama afayo kulo. Kulawo afayo kwenziwa ukuthi awasetshenziswa umphakathi. Lokhu kuba ubudedengu besizwe, kuholela ekutheni isizwe sijeze kakhulu. Izimali ezinzima ziyakhokhwa kule mihla kuzanywa ukulungisa amagama onakala.

Okunye okushabalalayo okuduka nolimi yikho ukufihla kwalabo abanolwazi ngemithi ikakhulukazi izinyanga zesintu. Kulowo onolwazi lokulapha isifo

esithile akalokothi asho indlela izithako nengxube yokulapha eyenzeka ngayo. Ngaleyo ndlela uze afe umuntu ngoba ethi ufuna kube nguyey kuphela onconywayo njengenkunzi ekwazi ukwelapha lolo luhlobo lwesifo. Okusalayo yikho ukuthi ufa nolwazi olungabe lusala kwabanye.

Kuyagqama ukuthi ngokubambelela kulokho akuphiwe aze afe nakho lowo onolwazi uphila ngakho. Okungcono ukuba ulwazi aludlulisele kuwo umndeni ukuze ulwazi lungashabalali.

Okufakazisa lokhu ukuthi uma kungavuka abadala abathile asebalala, babuzwe ngaso, bangathi nhla. Hawu! Kanti usibanibani uphethwe yilokhu, ubala lolu, kulashwa ngokuthi.

Lolo lwazi lwaze lwethusa ngisho uBryant, (1996:16) lapho ethi:

In spite of such blind empiricism it cannot be denied that the native Doctor does sometimes work a cure, sometimes quite a startling cure, Here the efforts of European physicians have proved utterly unavailing.

Ngenxa yokuthi ulimi oluguqakayo mihla nezolo ngenguquko yosikompilo yabantu, ngokunjalo namagama athatha isimo sokushayeka aze athole ukwamukeleka noma kukhona ukunganambitheki ekwakhekeni nasekubizekeni kwawo. Luthi luyisibuko somphakathi ulimi lube luveza nokwehlulwa nokucindezelwa yilabo abasemandleni ngokuphoqwa kokusetshenziswa kwamagama athile.

Emagameni atholakala esiqiwini uMkhuze kunamagama aveza ngokusobala ukuthi aqanjwa ngenhloso yokudicilela phansi isithunzi solimi lomuntu omnyama. Inhloso yabe ikhona uma amagama etholakala engenancazelo futhi ebhalwe ngokunganaki, engabizeki. Isibonelo salokhu sitholakala emagameni ambalwa asontekile njengalana.

- INxwala esikhundleni seNxala
- uMhshamane igama elingaqondakali imvelaphi yalo nokubizeka nencazelo.

Okuyibona belungu abaqala ukudusa amagama ezindawo bavela ngokuphatha kukaMnumzane Harry Escombe ngenkathi iNatali ithole uzibuse ngonyaka we-1893. Lo Harry Escombe kwethiwa ngaye isizinda salabo abayiziqumama zomoba ogwini oluseMpumalanga yeTheku, kwathiwa Mount Edgecombe. Okumanje igama le gquma okungelomdabu alaziwa.

Ngasohlangothini lwezilwane ucwaningo luthole ukuthi uHulumeni kaZwelonke kumele aphume umkhankaso wokufundisa imiphakathi eyakhele iziqiwu ubumqoka bezilwane. Ubukhona bezilwane ezingatholakali kwezinye izizwe kuletha izivakashi ukuba zizobona lokhu abakubiza ngokuthi ezinhlanu ezinkulu ezwenikazi lase-Afrika (big five). Nokho eMkhuze amabhubesi awekho, zikhona zozine lezi ezakha leli qembu elibizwa ngokuthi i-big five yilezi:

- Izinyathi
- Izindlovu
- Obhejane ngokuhlukana kwabo
- Izilo

Okuncomekayo ukuthi abazemvelo kuZwelonke ezinhlelweni zabo zokuthuthukisa imiphakathi bayayenza imizamo yokusondeza umphakathi. Kwakhona ukuba khona komuzi wakwaJobe phakathi esiqiwini kuyilo uphawu lokuheha umphakathi ukuze imvelo inganukubezwa.

Okunye okujabulisayo ukuthi bude buduze nesiqiwu uMkhuze kuchuma iziqiwu ezimbandakanya wona umphakathi. Lezi zivele njengamakhowe ngendlela yoguquko lwezindawo ezabe zingamapulazi. uHulumeni isimo salolu guquko usivumele ngoba uhlobo lweziziqiwu ezinye zenza ukuvikelwa kwezilwane

kwande. Akubona kuphela abamhlophe abanalolu hlobo lweziqiwu nabansundu sebengene shi kulo mshikashika.

Kuyathokozisa ukuthola ukuthi abezoKongiwa kweMvelo KwaZulu-Natal bakuthola kubalulekile ukuhlangana namakhosi ezindawo ezakhelene neziqiwu ekuhlanganyeleni kokongiwa kwemvelo. Amathuba emisebenzi ethuthukisa umphakathi ikakhulukazi lowo owakhe eNgqumelweni sewathola amathuba emisebenzi ngokwakhiwa komgwaqo nebhuloho elikhulu elixhuma wona nesiqiwu ngaseMpumalanga eliqondene ngqo nesiqiwu uMkhuze.

Kuyathembisa ukuthola ukuthi isango eliseMpumalanga nesiqiwu okuthiwa iDiza Entrance iyona engasetshenziswa ukuxhumanisa labo abaseMpumalanga nesiqiwu. Kuqala kwabe kusetshenziswa intuba eyodwa ukungena, leyo uMshophi Entrance. Ukuzungeza kwabantu abangasohlangothini oluseduze nesiqiwu ngaseMpumalanga bekuholela ukuba abantu bangathokozi ngobukhona besiqiwu. Umfula uMkhuze onqamula eMpumalanga yesiqiwu uzokweqiwa kalula ngabantu, kubekhona ukuxhumana ngoba kukhona abendawo abasebenza kuso abanqamula ngezinyawo, kube nobunzima uma izulu lina njalo.

Ohlangothini lokunothisa nentuthuko yomphakathi, abezemvelo bakuqaphe ngeso lokhozi ukuba ihlale ikhona intuthuko nokuvikeleka. Yingakho eNkonjane ngaphansi kukaMaziphathe wakwaMathenjwa izinhlelo zeziqiwu ezincane zimelwe ukuthuthukiswa ngokunjalo nakoPhinda nalezo ezigudle umgwaqo uN2 kuze kufinyelele kulo ichibikazi laseJozini.

Kuyavela kulo msebenzi ukuthi isiqiwu saseMkhuze njengesinye sezindala siqukethe lukhulu nangasohlangothini lwezinyoka. Noma inyoka abantu beyixwaya ngenxa yesenzo sase-Edeni kubalulekile ukuba babe nolwazi lwazo. Isimo sokushisa kwesiqiwu saseMkhuze kudala ukuba izinhlobo zezinyoka ezikhona kulo lonke elakwaZulu zitholakale.

Izinhlobo ezitholwe ucwaningo yilezi:

- Izimamba
- Amabululu
- Amahobosha
- Izimfezi
- Izinhlangwane nezinye
- Izinhlwathi
- Amafulwa
- Umhlwazimamba
- Amavezimanzi nezinye

Ukuhlonipheka kwezinyoka nokuzivikela kwadalwa ukuthi ngisho emandulo kwabe kukhona ukwazi ukuthi kukhona lezo ezinobungozi nalezo ezingenabo. Lokho kwabe kuhambisana nokuthi ezinye zabe zithathwa njengamadlozi.

Ukuvela kweziqubulo ngobukhona bezinyoka kwanothisa ulimi. Yingakho sithola:

Inyokana eluhlazana umabona abulawe
Thambo le nyoka lihlaba, elimzondayo

Ngalokho ubukhona bezinyoka kuhle bunakwe hhayi abezemvelo kuphela ngokunjalo nomphakathi. Esiqiwini uMkhuze kuze kubhalwe kuthiwe:

Izinyoka akumele zibulawe ikakhulukazi lezi ezingaphakathi esiqiwini.

(Please do not attempt to kill snakes inside the reserve).

Lokhu kukhomba ukuthi abezemvelo banalo uthando nolwazi lokubaluleka kwezinyoka. Ngokunjalo imfundiso yezinyoka ngabaphakathi kuso isiqiwu iyatholakala ngenkathi kuhanjwa ngezinyawo ezindaweni ezinjengo-Fig Forest Walk neRiver Walk.

Ulwazi ngezinyoka luyadingeka esintwini jikelele ngoba izinyoka zenza imvelo ihlale isesilinganisweni esifanayo. Ukuphela kwezinyoka kudala amagundane angathwala izifo. Ngokunjalo usizo lwazo alumi lapho kulabo abazi imithi ngoba bathaka ngakho konke abakuthola enyokeni kulapheke abantu.

Izikhumba zezinyoka zenza okwehlukene kuye ngokuqina kwesikhumba saleyo naleyo nyoka. Kwakhiwa izinhlobonhlobo zezikhwama zabesimame, amabhande kanye nezicathulo. Kwenye inkathi izikhumba ziyashiswa izinyanga zibe usizo kulabo abatholakala beguliswa amakhanda ngenxa yokulimala, kuphume amahlule ekhanda.

Kunganconywa ukuthi akumele ukuba abantu banele bangabona inyoka kusuke esinamathambo, ibulawe ngoba ulwazi luthi ayimsukeli umuntu kungenasizathu. Ubuhlobo bukhona phakathi kwabantu nazo noma bengekunake ikakhulukazi lezo ezidla izitshalo ezibhuqabhuqa ukudla kwabo emasimini. Izitshalo eziyizibonelo:

- Ugudluthukela
- Uqadolo
- Umsobo
- Zindende
- Umcele
- Uqunga
- Insinde nezinye.

Kungaphethwa ngokuthi luselude ukhalo okumele luhanjwe ekwazini nasekuqondeni ngemvelo nakho konke okusizungezile. Ukuze umsebenzi

wokuqhuba ulwazi nokuvikelwa kwemvelo wande kumele imfundiso nokuqikelela ukuba abanolwazi bangashabalali kunganyonkelwanga kube kunakiwe.

Kulo msebenzi kuyagqama ukuthi kunesidingo sokunaka nokuqaphela imvelo. Lokhu kungaholela ekutheni kuvumbululeke amaqiniso anokuphephisa isizukulwane ezifweni ezivumbuka mihla le. Izindawo ezingaphakathi kwesiqiwu uMkhuze ziyakhombisa ukuthi zinakekelwe. Kukhona okuphoxayo nokho okudinga ukuba abesiqiwu uMkhuze bazame ngazo zonke izinsuku ukukunaka, lokho ukubhekela intuthuko yabantu abazungeze isiqiwu. Imisebenzi yabo kumele inakekelwe, bathole isizinda esisha ngemuva kokushiswa komuzi lapho babethola khona inzuzo.

Kulo msebenzi, isiqiwu uMkhuze nakho konke okukuso ngokunotha kwaso kumele sihlale sibhekeleke njalo ukuze silethe umnotho ngabavakashi. Kuyatholakala ukuthi basuka kuwo wonke amagumbi omhlaba. Kungacingwa kuqalwe kudaladala okunye kungebelula ukukuthola iminyombo yakho konke. Kuhle ukuzama nokuhluleka ukuzama ukuze amaqiniso atholakale. Lawo maqiniso yiwona avula amehlo angenza abantu nesintu sibambelele kuwo.

Kulo msebenzi kungaphethwa ngelokuthi ubuhle obuvela ezilwaneni, izinyoni ukuqambeka kwamagama kwanoma ngandlela yini kuyohlala kukhona futhi nokuguquka kwawo kuyohlala kukhona kanjalo nokufa kwawo. Isizathu sokuqambeka njengoba ucwaningo lukuvezile kuyobakhona ngokunjalo nokufa kwencazelo yawo.

Akukho okuyododobalisa ulimi lokuqamba nokubumba ngaphandle kokufa kwesizwe. Ukufa komuntu, ukufa kwabazukulu, ukufa kwesigodi nokufa kwesizwe, kufa ulimi kushabalale konke. Ubufakazi balokhu buyatholakala ezizweni eziningi ezazikhona kwelaseMelika. Yingakho kubalulekile ukuba ulimi, imvelo nakho konke okudaliwe kuphoqelekile ukuba kunakwe.

Iso elibanzi lokuqaphela izindawo ezinjengoNsumo Pan, Nhlonhlela Pan kumele zinakwe. Umsebenzi wazo mkhulu. Ucwangingo luthole ukuthi umhlaba ungaka lezi zindawo zigujelwa minyaka yonke ngoNhlolanja zimbili ukuvuselela uthando lwazo. Lolu suku lokugubha lwasungulwa yinhlangano ebizwa ngokuthi i-Convention on Wetlands ngesivumelwano sase-Ramsar e-Iran.

Ngenxa yokuthi uMkhuze uyingxenye yendawo ebizwa ngokuthi i-Wetlands ngenxa yawo amachibikazi akuso isiqiwu, kubalulekile ukuba kuhlale kuhlolwa okungaphazamisa la machibi akuso.

Ucwangingo luvezile ukuthi lezi zindawo ezibizwa ngama-Wetlands zinakho ukuhlonishwa, ezaseNingizimu Afrika nazo zingena kulezo zomhlaba. ENingizimu Afrika ziyi-17 zizonke futhi ziyaziwa. UMkhuze ungena ngaphansi kwe-Greater St. Lucia Wetland Park. Ezilandelayo zitholakala kulezi zindawo:

- Langebaan ogwini oluseNtshonalanga Kapa
- Verloren Valei Nature Reserve eDullstoom eMpumalanga
- Barberspan eseGauteng
- De Hoop Vlei eseKapa

Ngokuqambeka kwawo la magama ngolimi lwesiBhunu azisho wona ngoba athi uma echazwa ngokwesiZulu angakuvezi ukuthi angamaxhaphozi. UMorare wehlukanisa ngalolu hlobo ama-Vlei (Afrikaans):

- AmaMangrove
- Marshes or Fens
- Bogs or Moors
- Swamps

Ocwangingweni izindawo ezinjengoNsumo Pan kuleli zwe kutholakala ukuthi ziningi esezashabalala ngenxa yokunganakwa. Ngokwamaphesenti zingu-50%

lapha eNingizimu Afrika okwabonakala kamuva ukuthi ziwusizo ekongweni kwemvelo kepha zabe sezishabalele. Okwenza uMkhuze ukhonzwe futhi ugqame kungenxa yayo iNsumo Pan neNhlonhlela Pan. Womabili la machibikazi enza lo msebenzi:

- Ukuvikela amanzi angalahleki
- Ukuvikela ukuhwamuka kwamanzi
- Ukugcineka kwamanzi unyaka wonke
- Ukuvikela ukuguguleka kwenhlabathi
- Ukubamba amanzi eza mawala ngezikhathi zezikhukhula
- Ukuvimba ukungcola, amagciwane angadala izifo ezilwaneni nemfuyo nakubantu okungaholela esifweni sohudo nokuklapalata ngakho-ke la machibikazi ahlanza amanzi.

Kunganconywa ukuba njalo isintu sikumelele ukuba lolu hlobo lwezindawo luhlale lunakiwe ukuze imisebenzi eyenziwa yila machibikazi iqhubeke. Ngaphandle kwale misebenzi ebhalwe ngenhla eyenziwa yila machibikazi atholakala eMkhuze, kwazilwane ezinhlobonhlobo zithola ukuvikeleka ngenxa yempilo eziyithola kuwo.

Njengoba kukhona izinhlobo zezinyoni ezivikelwe ngokomthetho ezinjengendwa (Blue Crane, Damara Tern) ubhejane omnyama, izimfudu nezinye kumele zikuthole ukuphepha ezindaweni lapho ziphila kahle khona.

Kungancomeka ukuthi umphakathi ozungeze lezi zindawo ufundiswe futhi ulekelelwe ekuthuthukisweni ngokuba nawo uvule iziqiwana ezincane zezilwane ezizimele. Ngaleyo ndlela ukunakekelwa kwemvelo kumele kuhlale kugqugquzelwa ukuze ekululameni kwazo zibuyiselwe endaweni yokongiwa kwemvelo, eyiziqiwu.

Kulolu cwaningo kuye kwagqanyiswa lokho okwavela njengenkohliso kubantu, kwempukane unakane. Kwase kuvele kungumkhankaso wangaleyo nkathi ukuthi abantu bakhohliswe ngoba ngisho iphephandaba langaleso sikhathi i-Sunday Times ngonyaka we-1990 kuya kowe-1991 labhala lathi:

Loathing for the insects was whipped up in articles listing dread diseases-from pneumonia and meningitis -carried by flies and the tale of a U.S. Army Camp which 80% percent of the recorded deaths were due to fly-borne illness (Sunday Times, 8-906).

Lokhu kucubungula okwaba inkohliso kubantu okwakuhlangele nobuqili bokubasusa kwaphumelela noma kwaba buhlungu kungenxa yokusetshenziswa kwamaphephandaba ngabamhlophe. Nokho kwaba nezingxenye ezimbili okwaba ilezi:

- Ukusungulwa kweziqiwu uMkhuze
- Ukuhlukunyezwa kwabantu besuswa bekhohliswa ngesifo sempukane.

Khona kunjalo impilo yokuhlanganyela kulokho okukhona kumele kunconywe ukuba ivikelwe futhi iqukekelelwe isizukulwane esizayo ngoba kungebuyelwe emuva kungemgqigqo.

Ngokwenhloso yalo msebenzi kuhle kuqace ukuthi uhlahla indlela yalabo abanokuncoma ubuhle bendalo njengoba uMdali eyendlalela abantu. Kuyancomeka ukuthi abantu babenenhloso enhle, bazibambe zaqina ekuvikeleni lokho uMdali abaphe khona.

5.2 IZINCOMO

Kunconywa ukuba wonke umonakalo owenzeka ulungiswe ngendlela ukuze kuqondiswe umlando njengoba unjalo. Lokho kuyobuyisa isithunzi sabantu bomdabu ngezinto zabo ezweni labo lendabuko abaziphangwa ngononhlevu nogombela kwesabo ngobugovu. Amagama anezincazelo zawo eziqondile okufanele nezivakashi zithole umnyombo nengqikithi yawo elandelekayo ngomumo wegama. Lokho nje kukodwa kuyokwenza nabantu bendawo baziqhenye futhi bazimbandakanye ekuthuthukiseni le ndawo futhi bayokwazi ukuchazela izivakashi ukusuka nokuhlala ngomlando wendawo. Lokho kuyokuba yinzuzo ngoba izivakashi ziyolangazelela ukuphinde zibuye futhi noma zincome emazweni akubo ubuhle ezibuthole kule ndawo. Nabantwana besikole nomphakathi sengathi ungachazelwa ngalezi zinto ukuthi nabo balangazelele ukubamba iqhaza.

Ubuhle bendalo obutholakala endaweni yaseMkhuze baze bathatha amehlo kaKen Tinley owaba ngumqaphi kuso isiqiwu ngonyaka we-1956 lapho abhala ephephandabeni u-Reg Gush wathi:

Mearing the Mkhuze River mouth, I was fortunate enough to see a number of large crocodiles before they disappeared into the reeds. On the way upstream we passed two hippo herds... This is a very interesting stretch of country: All of its forms of vegetation and animal life together with the presence of the lake, makes this a unique paradise for a study of its infinite resources –

Ukusondela emfuleni uMkhuze emlonyeni wawo ngaba nenhlanhla ukwelamela izingwenya ezacasha emhlangeni. Ngokukhuphuka kwethu sedlula imihlambi emibili yezimvubu. Lena indawo enhle yezwe evulekile. Konke okwezimila, izilwane eziphilayo kukanye nechibi kwenza indawo enobuNkulunkulu efanele ukucwaningwa ngonotha okungelawulwe.

Lo mbono ufakazisa khona ukuthi uMkhuze awumile ukuba ucwaningwe kutholwe okungale okungubuhle bawo kusuka kuphuma ilanga kuze kuyoshona ilanga.

Kunganconywa ukuthi uMkhuze njengesiqiwu uhlale unakiwe ukuze kugcineke lobo buhle obabonwa abaqamba futhi babona ukuthi indawo ikulungele ukuba isiqiwu sezinga lomhlaba.

5.3 ISIPHETHO

Kuvamile ukuba labo abayizifikanamthwalo uma befika noma ikuphi bafike nokwabo. Izifiso zabo kuba ukuthi abafuni ukwehlukana nokwabo. Leyo nkani nokuzabalaza idala inxushunxushu njalo nje. Inxushunxushu ibakhona ngokwendawo ibangwa kudlule kuxabane ulimi lube nemixhantela yamagama, kuthi abehlulwayo bazithole sebesheba ulimi okungelona olwabo. Yingakho uKunene, (1996:00) egqamisa lokhu:

Phela thina sesiphucukile sesishiyile izindlela zakudala nezobuqaba sesingabesimanje. Bathi isimanje njalo besho inhlalo yabezizwe. Kube kokunye leyo nhlalo akuyona kumbe nephezulu, nephakeme kuzo zona izizwe lezo.

Lo mbono kaMazisi Kunene uveza ukuthi ngisho emibhalweni kuyavela lokhu ngababhali lapho behluleka ukubhala nokuqamba amagama ezinto, basebenzisa lawo abathola esetshenziswa. Ikhono lokuqamba ngabe lashona kuphi? Kuyamkhalisa lokho uKunene. Ukuphucuka kukhomba ukuhambisana nokwesikhathi samanje. Ubuqaba bukhomba ukungashintshi nokubambelela kokudala. Umbuzo oqhamukayo ilowo othi, kazi okobuqaba kwabe koneni ngoba ababephila kubo babephila?

Ngokunjalo kuwo amagama atholakala esiqiwini eMkhuze ukuzabalaza kwamagama endabuko angafunanga ukuhambisana nempucuko ayatholakala.

Ngebhadi amanye awo asabambelele kulo ulimi lwabo. Lokhu kusho ukuthi akukhona kodwa ukukhuluma okungathintwa impucuko kepha impilo yonke yabantu abahlangana nesinye isizwe kuze kuphazamiseke okuyimvelaphi yabanye.

Inhlosongqangi yalo msebenzi ukujejeza emuva, yilowo nalowo abone iphutha lakhe, alivume ukuze kuqalwe isisekelo esisha esizinze ekuhlonipheni, ekuhloniphaneni nokwethembana. Lokho kubiza ukuba abaphakeme kakhulu behle ukuze kuthelwane amanzi, kusengelwane ilala, kukhunyelwane umlotha. Lokho kuyokwenzeka ngokuba izizukulwane zabathintekayo zihlale phansi zibonisane. Umlando wabantu bendabuko ubuyiselwe endaweni yawo. Inzuzo iyokuba ngaphezu kokwenza uma kusetshenzwa ngokubambisana, amagugu esizwe ahlomulise wonke umphakathi ngononina nangokulinganayo.

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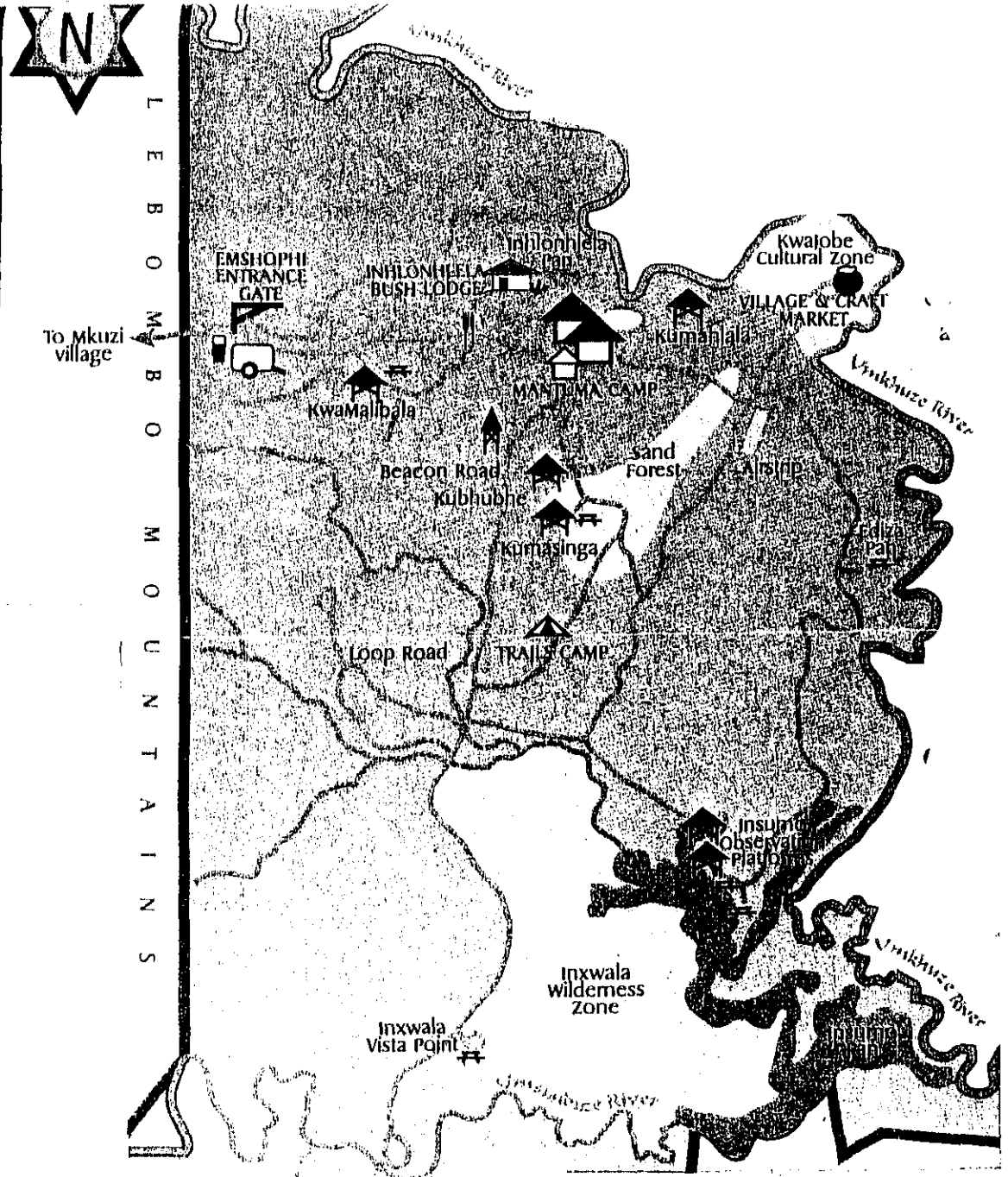
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-  Restaurant
-  Office
-  Bush Lodge
-  Trails Camp
-  Tented Bush Lodge
-  Camping
-  Picnic sites
-  Pans
-  Curio shop
-  Swimming pool
-  Cultural Village
-  Hide
-  Viewing Tower



Controlled Hunting Area

UMKHUMBE



FEATHER BED: A Chinese man sleeps next to a pen filled with geese at a poultry market in Hefei in China's eastern Anhui province. Fears that several people in China and Thailand had been infected with bird flu proved groundless, but the region's anxiety mounted as officials warned of more human infections unless the spread of the disease was curbed
 Picture: AP

Migratory birds could bring flu to Africa

THE UN World Health Organisation (WHO) on Friday warned that if bird flu arrived in Africa the risk of human infection could be similar to that in Asia because of the weakness of Africa's disease surveillance.

Any arrival of the deadly H5N1 virus on the continent would be "of great concern" for human as well as animal health, the WHO said on its website.

Migratory birds are heading south for Africa from Siberia, where outbreaks among poultry have occurred. The birds are believed to play a role in the transmission of the deadly H5N1 virus to domestic flocks.

In Africa "with few exceptions, notably in large commercial farms, surveillance for avian disease is non-existent", the WHO said.

"Nutrition of the birds is poor and high mortality is common, increasing the likelihood that outbreaks of H5N1 will be missed."

Since the outbreak first surfaced in Southeast Asia in late 2003, 62 people have died, in Vietnam, Thailand, Cambodia and Indonesia, and the virus has now spread to Europe's eastern border.
 — Reuters



**UDinabantu Myeni okunguyena owayekhona kuqanjwa izindawo ezingaphakathi
esiqiwini uMkhuze nomlungu uMaqubulwana**