UCWANINGO OLUNZULU NGAMAGAMA OKUQANJWE NGAWO IZINDAWO EZISESIQIWINI IHLUHLUWE - UMFOLOZI

2005

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UCWANINGO OLUNZULU NGAMAGAMA OKUQANJWE NGAWO IZINDAWO ZASESIQIWINI

IHLUHLUWE - UMFOLOZI

NGU-

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UMSEBENZI OWETHULWA NGENHLOSO YOKUFEZA IZIDINGO

ZEZIQU ZO -

BUDOKOTELA KUNZULULWAZI

EMNYANGWENI WESIZULU NAMAGUGU

ENYUNIVESITHI YAKWAZULU

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USUKU LOKUPHOTHULA	: 31 KuMfumfu 2004

ISIFUNGO

Ngiyafunga ngiyaqinisa ukuthi :

UCWANINGO OLUNZULU NGAMAGAMA OKUQANJWE NGAWO IZINDAWO ZASESIQIWINI IHLUHLUWE - UMFOLOZI, Umsebenzi wami isiminya nokuthi imithombo yolwazi okucashunwe kuyo ivezwe ngokuphelele.

T MBULI

31/10/2007

USUKU

ISETHULO

Lo msebenzi ngiwethula ngenhlonipho, ngokuzithoba nangenjabulo kunsizwa

kaNohambayedwa njengohlanya,

UMnumzane uMhlupheki Mbuli,

UMgodi kawugcwali
Ugcwala ngezikhwepha.

ngibonga ukungibekezelela kwakho ngisaxoxa leli phupho, awaze wadikibala wangisekela wangipha uthando njengoba namuhla selize lazihlonza .

UME NJALO MAKHUNGA,

UME NJALO NDLOLOTHI!

AMAZWI OKUBONGA

Ngifisa ukwedlulisa ukubonga kwami okukhulu kumnewethu uMazeni , okwathi lapho bonke sebedikibele akaze wangihlamuka. Kwathi noma sekubonakala sengathi ngidwanguza oswini nefindo lalo mqansa waleli phupho usubopha, ngawuzwa uMkhumbi wakwethu ngamuzwa uNtambende Kalayini engisekela ngehlombe ngathola amandla okuqwala lo mqansa ongakhwelwa mbongolo. Nokho zazisho izinyembezi, ngizizwa zishisa zigcwala emehlweni uma ngibona ngilahlwa yiwo wonke umuntu kodwa amazwi nezenzo zomfowethu zangenza ngaqina isibindi angazizwa ngilahliwe ngoba ngabona ukuthi kukhona ontongela kanye nami embikweni wenhlamva ebizelayo.

Ngithanda ukubonga kumagcina ekhaya komama,umalume uMzobo ngokungixhasa ngize ngifike kuleli qophelo, ube umama isibili.

Ngibonga abafowethu, odadewethu, abangani izihlobo ekungisekeleni kwabo konke.

Ngifisa ukubonga kuNcanana nomndeni wonke wakubo, ngokungisekela ngothando nangemikhuleko kanye nezilokotho ezinhle ekufezeni le nkonzo. Ngithi boSomtoto nime njalo.

Ngakho konke ngibonga uSimakade ngingaphezi ngemisebenzi yakhe emihle angenzele yona kusukela ebuntwaneni bami, ngalusile emadleweni izinkomo zakwethu kwesinye isikhathi ngeluse ezoMlungu epulazini, kuthi kusenjalo kwendlaleke umkhathi wezifiso namaphupho, ngisabalale ngenqondo ngize ngingazi la ngiqale khona nokho ngimbonile uSimakade ekugcineni ephumelelisa ukulangazela kwami . Umuntu angelande ngezinhlupheko nezinselelo ezinzima anqwamane nazo ngoba zazimqinisa ukhakhayi, kunye okungalandwa yikuthi :

Impela umphefumulo wami uyamtusa uSimakade, uMdali wezinto zonke ngoba ima eyethileyo uyayipha amandla.

Ukubonga kubangani nasezihlotsheni ngifisa ukwedlulisa ukubonga kwami okukhulu emndenini wakwaMashobane, uMbulazi uphinde waba nguMeluleki kanye nenqwele yami kulolu cwaningo. Ngithanda ukwedlulisa ukubonga ngokungisekela kwabo okukhulu kusukela ngifika kwaNgqondonkulu wakwaZulu ngizokwenza iqophelo lokuqala leZiqu eZiphezulu ZeQophelo lika - B.A (Hons) kuze kube ngifika kuleli qophelo , Ngithi nje :

Unwele olude ngakho konke eningisize ngakho boMbulazi. La kubandakanya uxhaso, iminikelo kanye nezilokhu zenu ezithe zangipha amandla ukuze lo msebenzi ube yimpumelelo.

Ngibonga iqhaza elibanjwe yibo bonke aboMnyango WesiZulu Namagugu kusukela kuMphathi olibamba loMnyango uMgabadeli ngokungivumela ukuba ngicwaninge ngalesi sihloko nokungihlanganisa nobaba uGcumisa owangiphonsela inselelo ngalo msebenzi .

Ngibonga idlozi likamama isangoma uMthethwa waseSikhawini ngokuthi limvumele ekutheni anginikeze ulwazi ngenkathi ngihlwaywa ulwazi ngamakhambi esiNtu. Ngibonga ngingaphezi futhi nobaba uLushozi ongomunye wabasebenzi bakwaNgqondonkulu wakwaZulu *osethathe umhlalaphansi , ngesineke sakhe sokuba* avume ukuba siguduze emahlathini engikhombisa imithi nezinye izimila zokwelapha. Ngiphinde ngibonge nomama uShezi waseMahlabathini, eNkonjeni ngolwazi olujulile ngezimila nezitshalo zaseHlanzeni kanye nomama uHowkins waseNkandla kwesakwaBiyela ngalo futhi ulwazi lwemithi anginike lona.

Ngifisa ukubonga abakwaNxumalo kwaHlabisa abangemukela, banginika umlando ngendawo kanye nesiqiwu .

Ngifisa ukubonga nabangaphakathi esiQiwini, uMphathi Wesiqiwu owangimukela ngezandla ezimhlophe mhla ngiqala ukufika esiQiwini nowangigunyaza ukuba *ngicwaninge ngalesi sihloko ngaphakathi esiqiwini futhi ngiphinde ngivakashele izindawo* ezahlukene ngale kokuba ngikhokhiswe imali . Ngibonge futhi nokuthi angiphe omunye wezisebenzi zakhe uMnumzane uNjoko okhombise ukuba nolwazi olujulile ngezemvelo kanye nesiQiwu jikelele kanye nolwazi ngemvelaphi yamagama akulesi siqiwu.

Ngibonge nabathile abangintongelise eshungwini labo lolwazi mayelana namagama athile esiNtu nemvelaphi yawo : UDokotela R.S. Khumalo kanye noDokotela T.E. Nene nabanye.

Ngifisa ukubonga kakhulu kwabaseMtatshweni Wezincwadi kwaNgqondonkulu wakwaZulu - Natal ngokungivumela ukuba ngisebenzise isikhungo sabo ekucwaningeni ngomsebenzi osuwenziwe kulezi ziQiwu. Ngiphinde ngibonge nabaseMtatshweni Wezincwadi waseMadlanzini, uNkosikazi uMoris ngokungibolekela izincwadi eMtatshweni waseMgungundlovu kanye nakweminye imitapo yolwazi la ethole imisebenzi enhlobonhlobo ehambelana nalesi sihloko .Okokugcina , ngibonga nabanye abaningi obekuthi uma sihlangana, bengicobelele ulwazi bephinde bengikhele kuzinkwazi zeziziba zolwazi ngamagama athinteka kulolu cwaningo.

Nime njalo nina beSilo.

ISIFINYEZO

Lolu cwaningo lwethula ingqikithi yomlando ngemvelaphi yamagama okuqanjwe ngawo izindawo ezingaphakathi esiqiwini saseHluhluwe – Umfolozi.

Isahluko sokuqala siqukethe isethulo socwaningo jikelele. Lesi sahluko simumethe isingeniso socwaningo .Siqukethe nentshisekelo yocwaningo okuyiyona evuse ivuso nesidingo sokuba kuthundlazwe le nyathuko . Sibuka izinhlosongqangi zawo wonke lo msebenzi. Kubukwa izindlela zokuqhuba ucwaningo kanye nemidiyo yakhona nhlangothi zonkana. Isipikili sibethelwe ngalabo abazohlomula kulolu cwaningo kanye nalabo asebeke baphosa itshe esivivaneni.

Isahluko sesibili sigxile kumvelaphi yamagama jikelele . Isisekelo sakho konke okukulesi sahluko sisemithethweni eyahlukehlukene yokulotshwa kwamagama ezilimi ngezilimi. Lezo zilimi zithinta isiBhunu , isiDashi, isiNgisi, ezaBathwa kanye nezaboMdabu . Lesi sahluko sewukela nasokhalweni longqondongqondo nongoti kwezokuqanjwa kwamagama.

Isahluko sesithathu sihlaziya imvelaphi yamagama asesiqiwini saseHluhluwe – uMfolozi . La magama ahlaziywa esuswa emthonjeni womlando ngokufika kwabantu bengabade ezimfundeni zeMfolozi kanye nokuzalwa kwesiqiwu uqobo lwaso.Ngokweqiniso lesi siqiwu saseHluhluwe sidala kunazo zonke iziqiwu ezikhona lapha kwelakwaMthaniya . Isiqiwu saseHluhluwe sasungulwa ngonyaka we – 1894. *Lesi siqiwu sasibubanzi obungamahektha ayizinkulungwane ezingamashumi amabili* nantathu (23 000 ha). Kuze kwaba ngunyaka we -1990 lapho lesi siqiwu sihlanganiswa nesaseMfolozi esasibubanzi baso babungamahektha ayizinkulungwane ezingamashumi ayisikhombisa nantathu
(73 000 ha). Sezihlanganisiwe zibe sezakha amahektha ayizinkulungwane ezingamashumi ayisishiyagalolunye nesithupha (96 000 ha). Lezi ziqiwu zenganyelwe ngabongi bezemvelo ngaphansi kweNhlangano okuthiwa Ezemvelo .

Isahluko sesine sigxile kuliso elinzulu lengabade ngemvelo endaweni ethintekayo okuyisiqiwu saseHluhluwe – Umfolozi . Iso lesiNtu lijule ngobunjalo bendawo nemvelo okuphatha ukujula, ukuphakama , amawathanga , amawa , imifula , izingoxi , imithi , amatshe , amanzi , ilanga , inyanga , izinyoni , izilwane , izimvula , izimpi , izifo , imibala nokunye okuningi. Konke lokhu kucacisa ngokuthe bha ngokungathekisa nokufanisa kwesintu ngezindlela ezahlukahlukene. Konke lokhu kuzinze enjuleni nengqikithi abantu bendabuko abalabalabela ukuba iklezwe iphindelelwe ngisho umphehlu yimizukulu yezizukulwane ngezizukulwane zesizwe kanye nezomhlaba jikelele.

Isahluko sesihlanu sijula ngokhalo lokuhlaziywa kocwaningo jikelele . Lapha kucofiywa ngononina ukusuka nokuhlala komsebenzi wengqikithi nomongo wala magama akulesi siqiwu. Ngaphezu kwalokho kwethulwa izincomo jikelele ngokuphathwa ngobumnene nangezandla zozibili kwamagugu engabade kuhle kwezikhali zamaNtungwa. Ekugcineni kwalo msebenzi ojule ngokwedlulele ukuze ube *isivivane nobani nobani* ayolangazelela ukuphonsa kuso itshe qede sibe ngumfelandawonye wesimakade.

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ISAHLUKO SOKUQALA

1.0. ISETHULO SOCWANINGO

1.1. Isingeniso

Ulimi luyisikhali sokuhumusha izinzwa nemicabango yomuntu. Umuntu uma efuna ukwedlulisa imicabango yakhe ube esebenzisa isikhali esiwulimi ngendlela yamagama okukanye yamazwi. Amagama okukanye amazwi la kumele alethe umqondo ozwakalayo nopheleleyo kosuke elalele. Amazwi okukanye amagama la kumele akwazi ukwakha isithombe esifana ncimishi naleso esisemqondweni walowo osuke ekhuluma noma ewaphimisa .

Ulimi luyisilulu nenqola ethwele usikompilo lwabantu. Ulimi luthathwa njengendlela yokuxhumana phakathi komuntu nomuntu, komphakathi nomphakathi, kwesizwe sohlanga oluthile . Ulimi wulimi ngokuba nabakhulumi balo .

OSoZilimi bathi ulimi luveza indlela abantu bohlanga oluthile ababuka ngayo izinto. Isibonelo : umhlaba, impilo nokunye. Athi uTradgil, (1985:24) ukufakazela lokhu ngokuthi :

> A speakers native language sets up a series of categories
> which act as kind of grid throughout which he/ she perceives
> the world.

Le ncazelo iyaluthinta kakhulu ulimi, umphakathi kanye nosikompilo lomuntu. Akukho muntu oke athi uzakhela ulimi lwakhe yedwa. Ulimi luqukethe usikompilo oluyinhlanganisela yemizamo yemiphakathi yakudala neyamanje yokuvumelana nokukhetha lokhu okumayelana nendlela yokuphila.

Lokhu abantu abavumelana ngakho kusikompilo lwabo kubonakala olimini abasuke belukhuluma. Izimfundiso zabo imbala zitholakala kulo ulimi lwabo . Isibonelo esihle ingane ngenkathi ikhula iyafundiswa ngezindlela zokuphila emphakathini ezokhulela kuwo. Ingane ingeke yakwazi ukuqonda kahle hle nokufundisisa zonke lezi zinto ngaphandle kokuba iqale

ifunde kuqala ulimi. Uma ingakakwazi ukukhuluma ingane, ithathwa njengomntwana. Lokhu kusho ukuthi ayisiye umuntu ngoba ayikazi lutho .

Kuyenzeka kwesinye isikhathi amazwi okukanye amagama asetshenziswe isikhulumi angazwakali ngendlela isikhulumi ebesihlose ukuba azwakale ngawo . Lokhu kwenzeka ngokuthi uma efinyelela kolalele, akhe isithombe esingahlobene nhlobo nalesi ebesihloswe ukwethulwa umethuli womlayezo noma wenkulumo. Uma kube nesimo sokulahleka komqondo okukanye kwengqikithi kuba umthwalo walowo obekade elalele ukuthi afunisise ukuthi umonakalo kungabe udaleke kuphi nanokuthi ngabe bekuqondweni ngamazwi okukanye ngamagama athe afika kuye asengawulethi umqondo na ? Ukwenza okunjalo kosuke elalele kutshengisa ukuthi uwukhathalela umlayezo osuke uthulwa kuye futhi usuke ewumuntu onodlebe neso elibanzi ekubukeni izinto.

Uma kuthiwa umuntu unodlebe, kusuke kuqondwe ukuthi uyezwisisa futhi uyakuqonda okusuke kushiwo ngakho kuba lukhuni ukuba aphanjwe ngamazwi, kungabe aseduze noma abuqamama noma usuke ekude osuka ethula leyo nkulumo noma umlayezo.

Umlayezo noma imilayezo akugcini ngokuba ngeyamazwi esuke ithulwa ngabantu kodwa igcina isingesimo esinhlobonhlobo. Kukhona eyaziwa ngokuthi eyamazwi nale okuthiwa inkulumo buthule. Uma yethulwa ngesimo senkulumo buthule, kuba yisigameko noma yisehlo esithile. Yonke le milayezo ekugcineni ibe isisongwa, inikezwe okukanye iqanjwe igama.

Igama lisonga isenzeko okukanye isehlo ngokwesizinda lapha sekuzobhekwa isimo, isikhathi, indawo kanye nolimi olusuke lusetshenzisiwe .

Igama ngokwesizinda kuyenzeka abantu belisebenzise isikhathi eside, kuthi ngesikade kuzwakale umbuzo othi: Kwabe kuqondweni ngaleli gama ? Lo mbuzo usuke usuvela nabathile abasuke belinambithisisa igama noma izwi ngaphambi kokuba baliphimise. Kwesinye isikhathi kuba abafikayo kuleyo ndawo abasuke befisa ukwazi ukuthi basuke baqondeni abantu baleyo ndawo uma besho lawo mazwi.

Imvamisa akube kusabakhona onempendulo esheshayo uma kuwukuthi isizukulwane leso esabe siqambe lelo gama asisekho kanti nababethi bayaligcina ngesimo samazwi abazijwayezanga ukuba baliphimise ngendlela ezokwenza kugcineke umqondo nommongo walo. Kube kuyatholakala nalabo abebethi baligcina ngokuthi baliqophe phansi ezincwadini, baliloba ngendlela engeyiyo futhi engenakho ukuqikelela ekutheni kugcineke umongo walo. Ubudedengu nokunganaki kwesizwe lokhu ngokwakubo kungaholela ekutheni isizwe sijeze kanzima. Kwesinye isikhathi singagcina sesikhokhe izizumbulu zemali. Ngakho esizama ukukuthola nokukubuyisa umsuka womongo wegama noma wamazwi athile, okwakufanele ukuba aphathiswe okwezikhali zamaNtungwa. Umzekelo walokhu, ikhambi lokulapha isifo sengculaza. Isifo lesi kungenzeka uma kunganyakazizwa abathile asebalala, bebuzwe ngaso, bengathi uma bevuka, bethi nhla qede bathi : Usibanibani uphethwe yikuthi futhi kulashwa ngokuthi .

Insambatheka ekhungethe isizwe mayelana nokwelashwa kwalolu bhubhane idalwe ubudedengu obuholele ekulahlekeni kwengqikithi yezinto ezithile eziwumgogodla wesikompilo lesizwe njengokwaziwa nokukhumbuleka kokuqanjwa nokubizwa kwamagama ezinto ezithile nemvelaphi yazo. Lokhu kuthinta ikakhulukazi uxhumano phakathi kwemvelo, umhlaba kanye nabantu.

Ulimi luneqhaza elikhulu empilweni yomuntu. Ubuciko nobuntengu bulele ekusetshenzisweni nasekwazini ukwethula isithombe esithile umkhulumi ahlose ukusithula . Lokhu angakwenza umkhulumi ngokuqhathanisa into ethile nethile ngokukhandeka noma ngendlela esebenza ngayo noma ngokubukeka .

Ukukhula ekwazini ulimi kusuke kungenxa yokufundiswa kahle izimo ezithile zokukhuluma . Izimo zokukhuluma ezingabalwa ilezi: Izaga, izisho, uzwelomagama kanye namagama okuhlonipha. Izimo zokukhuluma lezi ziqukethe usikompilo lwaleso naleso sizwe. Ngamafuphi ulimi ngale kokuba kuxhunyanwe ngalo, luphinda lube isibuko somphakathi . Luyisibuko ngezizathu zokuthi uma umphakathi ufuna ukuzinuka amakhwapha noma uziqhayise ngokwawo kube sekuzwakala kulo ulimi lapho seluveza ubuhlonzo nobuchule balo belu.

Umuntu usengasho engananazi ukuthi izimo zokukhuluma zingamanoni olimi ngenxa yokuthi kungakwazeka kulo ulimi ukuba kuyontongelwa, kuhluzwe, kukhishwe umsoco othile okuyofumaniseka ukuthi uba lusizo kubantu nakumphakathi wonke jikelele.

Izinto ezenziwa noma ezikhonzwe isizwe esithile zitholakala okukanye zigqama kulo ulimi. Lapha kungabalwa amasiko, inkolo nokunye kubandakanya nosikompilo. Zonke lezi zinto zinamagama azo olimini nendlela ezedluliswa ngayo ngenkathi kukhulunywa . Kwesinye isikhathi kubekiselwana kusuke kususelwa kokuthile. Kanjalo nobabamkhulu baleso naleso sizwe babenayo indlela ababeyilandela ekuhlaziyeni indlela yokwenzeka kwezinto ngayo izinto. Kanjalo nezinto ababezikhonzile, lezi zinto zazinamagama azo njengokudla nemfuyo . Ngaphansi kokudla umuntu angabalula amasi . Amasi ukudla okuligugu esizweni samaZulu . Amasi futhi ahlonishwa kakhulu phakathi kwekhaya. Kwalani uma sekulotsholwa, uzwe imibala yezinkomo ezinye isifaniswa nawo amasi. Njengokuthi amasevutshiwe.

Kwesinye isikhathi kugcina kubekiswa ngezinto ezimayelana nabo uqobo okukanye ezenziwa yibo. La kusuke kuqhathaniswa izinto ezithile ngezithile ngenxa yezenzo ezithile. Ukwenza kwabantu besifazana uma bewela ezibukweni noma emfuleni bakhwica noma bakhuphula izingubo noma izidwaba zabo zibe ngenhla kwamadolo. Imvamisa noma kungathiwa unsundu lowo wesifazane ngebala, kuba nokuguquka kombala ngenhla kwamadolo ngezizathu zokuthi kuhlale kumbozwe izidwaba. Abantu bakwaZulu lokhu babe sebekuqhathanisa kuveze isithombe esicacile ngombala wenkomo ethile. Njengenkomo egabise ngemikhono emhlophe yase iba ngomunye umbala emzimbeni, bathi ibafazi bewela. UFerrarro, (1992: 34) uthi :

> They have a **vast vocabulary** use to describe and identify their cattle according to certain physical features such as colour , markings and horn configuration .

Ulimi luqukethe okuningi kakhulu okuwusikompilo lwaleso naleso sizwe . Phakathi kwezinye zezinto ezingabalwa ilezi : Ubuhlobo ,ukudla , ukusebenza , imvunulo kanye nenkolo nokunye. Isiko lokuqanjwa kwamagama lingelinye lamasiko amadala asekhona noma amanye esashabalala kodwa lona leli isiko likwazile ukusala emzileni . Okwenze lakwazi ukuba libekhona kuze kube manje yikuthi:

> Name - giving among Bantu culture therefore reflects the socio - cultural circumstances of that group.
>
> (Neethling, 1995:957).

Isiko lokuqanjwa noma lokwethiwa kwamagama kwabantu noma kwezinto ezithile liqhutshwa ngesizotha nangenhlonipho enkulu neyesabekayo. Izizathu zokuba leli siko lenziwe ngenhlonipho nangesizotha yikuthi aligcini ngokuthinta umuntu siqu sakhe kodwa kuthinta nabantu abasuke bemzungezile. Umuntu uma ephimisa igama usuka edlulisa ubunjalo bendlela acabanga ngayo naphila ngayo. Ngakho uzama ngezikhathi zonke ukuvezela umhlaba isithombe sokuba akholakale futhi ahlonipheke kubantu abasuke bemzungezile ngaleso sikhathi .

Uma esho into kufanele bengayicingi abasuke belalele. Ngakho yonke ingqikithi yempilo yakhe isuke ifungelwe kulokho asuke ekusho. Ngakho igama negama liwumkhando wobuhlakani bokuchaza ngendlela umuntu azihogela, azithinta, azizwa , azinambitha, azibona ngayo izinto. UKhumalo, (1995:15) uthi umuntu unalezi zinzwa :

Inzwa yokuhogela (smell)
Inzwa yokuthinta(touch)
Inzwa yokuzwa (hearing)
Inzwa yokunambitha(taste)
Inzwa yokubona (sight).

Umuntu nomuntu uba nokucophelela okukhulu ngenkathi efeza le nkonzo yokuqamba nokwetha igama ngoba lokhu usabela ukuthi igama noma ibizo lingahambe libe nokuzihlonza okuthile ngokuhamba kwesikhathi okuyothi ekuzihlonzeni kwalo, kugcine sekuchume okuthile okungaba umphumela omuhle noma omubi.

Umsuka wesiko lokuqamba amagama awaziwa futhi awuqondakali ukuthi waqala nini ? Laqalwa ubani? Ekuphi? Isiko lokuqamba amagama lizinkomba nofuziselo wokuvela kukaMlenzemunye . Onke amabizo akuGenesisi wokuqala anomlando wokwethiwa wuQobo, uQotho kumbe uMavelakuqala . Nanka amanaye amagama avelayo:

Izulu nomhlaba.

Ihlane , amanzi , umoya kaMavelakuqala.

Ubumnyama , utwa .

Ukukhanya nobumnyama .

Imini, ukusa , ukuhlwa , ubusuku…

Umkhathi .

Uwandle .

Utshani , imifino , imbewu , nemithi .

Izinkanyiso , siskhathi , izinsuku neminyaka.

Izinkanyezi .

Izinyoni , izilwane.

Imikhoma .

Abantu .

Ukuphumula .

Yebo, leli siko laziwa ngokuthi ladabuka ohlangeni ngenxa yokuthi nokhokho bathi bashiyelwa ngokhokho babo . Isiko leli libonakala liwubuzibulo kuma – Afrika nesipho esikhulu ababelwa sona nguMdali ekusingatheni umlando nemvelaphi yabo. Leli siko yisona sipho esibahlukanisa phakathi kwezizwe zomhlaba okungaba ngokwesimo semvelaphi yabo noma sezenzo zabo. Umuntu uthi esewasho onke amagama bese ethi igama lami lasekhaya lithi ngoba eqonda kahle ukuthi igama lelo yilona elibahlungayo. Kwesinye isikhathi uma bakha imizi , umuzi nomuzi uba nomlando wawo. Eminye imizi iba nenhlanhla yokuthi iqanjwe ngesigameko esethula isimo esithile esaba isehlo ngenkathi kuhlatshwa inxiwa noma izigameko ngemuva nje kancane kokumiswa kwawo. Ekuqanjweni komuzi ngesigameko esaba yisehlo ngenkathi wakhiwa noma ngaphambi kokuba wakhiwa kusuke kulotshwa incwadi eyofundwa izizukulwane mayelana naleyo nqaba esuke isimisiwe ngesimo segama . Kanjalo nabantu luqobo lwabo, amagama noma iminyaka yabo bazikhumbuza ngazo izigameko ezinamagama.

Umbuzo ongahle ube isimbelambela owokuthi kazi izizukulwane lezo ziyokwazi yini ukuyifunda ivaliwe leyo ncwadi? Iyofinyelela nokhumbithethe lwesizwe esingakwaziyo

ukwehlukanisa phakathi kwenqindi nesibhakela? Lokhu igcina inhlabamkhosi ewumlayezo wokhokho sekuyimfanaye.

1.2. INTSHISEKELO YOCWANINGO

Kubonakala kunenkinga ekhona mayelana namagama okuqanjwe ngawo izindawo. Indlela la magama alotshwe ngayo ayemukelekile Okudala ukuba ingemukeleki yikuthi la iningi lala magama awawulethi umqondo ogcwele. Ziningi izimbangela ezenze la magama alahlekelwa wumqondo nomongo. Esinye sezizathu yikuthi iningi la lamagama aliyilandeli imigomo nemibandela elawula ukulotshwa kwamagama ikakhulukazi ezilimi zabampisholo.

Esinye isizathu esaholela ekutheni kube nomonakalo omkhulu ekuqanjweni kwamagama kwaba wukuthi, ithimba elabe lijutshwe ukuba libhekele ukuqanjwa nokulotshwa kwamagama ezindawo , labe lingakhiwanga ngendlela enobulungiswa bokumeleka kwezinhlanga zonke ezakhele izwe laseNingizimu Afrika. Ukungameleleki kwezinhlaka zonke kwaholela ekutheni kugcine sekube nabantu abangenalo ulwazi okukanye abangagogodile olwazini olumayelana nendlela yokuphinyiswa kanye nokubhalwa kwemisindo namagama ikakhulukazi ezilimi zezizwe zabampisholo .

Amagama agcine esebhalwa ngendlela enokulandeleka ngokwencazelo nangokwemigomo yolimi kwaba amagama ezizwe zabamhlophe .

Ukubukela phansi kwamagama ezindawo zezizwe zabampisholo kwadala omkhulu umonakalo ekulondolozweni komlando wezizwe zabaNsundu. Lo monakalo ubonakala uyinkambabeyibuza esizweni ikakhulukazi emlandweni wesiNtu sonkana . Lokhu kubonakala ukuthi kwabe kwenziwa ngenhloso yokucekela phansi lezi zizwe. Maningi amagama kuze kube namuhla angagcini ngokukhombisa ukubukela phansi ezinye izinhlanga kodwa anokucokofula nokudicilela phansi isithunzi sezinye izizwe. Inselelo enkulu ngeyokuba kuguqulwe amagama asakhombisa lolu nya .

Ukungaguqulwa kwala magama kobe kusatshengisa khona ukuthi isizwe sisanqotshiwe .

Nokho umonakalo awumcane eqinisweni mkhulu futhi ubanzi njengoba nakhu abathumbi nabacindezeli bezwe laseNingizimu ne - Afrika benza isimanga baqamba izindawo ngendlela yabo kwathi indlela le ezabe zaziwa ngayo izindawo yashaywa indiva , ngokwenza kanjalo kubonakala ukuthi kwabe kuhloswe ukuthi kungcwatshwa umlando wesizwe qede kuchunyiswe futhi kulondolozwe umlando wokhokho babo. Kuyinamuhla imizi, izintaba amagquma, amathafa kanye nemifula kusabizwa ngendlela yabamhlophe.

Eminye imizi nezindawo ezimbalwa ezinomlando wabaMhlophe. Umuzi waseBhayi wona usuqanjwa ngegama lenkosikazi yoMbusi wamaNgisi. Igama lale nkosikazi kwabe kungu-Elizabeth. Lokhu kuseyisikhumbuzo kwabaMhlophe nanamuhla. Ukugcizelela lo mlando, baqamba umuzi wakwaNgqondonkulu waseBhayi ngalo leli gama likankosikazi., Elizabeth. UClark noThiselton, (1968:11) babeka kanje :

> Acting Govemor of the Cape of Good Hope Sir Rufane Shaw Donkin , on the 6th June , 1820 he christened the settlement " Port Elizabeth" in honour of his young wife who had died in India in 1818.

Umlando ngedolobha laseGoli ukhomba ukuthi lo muzi akuqondakali ukuthi ngabe uqanjwe ngobani ngoba ebeka ukuthi :

> *Since there were two commissioners Johann Rissik and Johannes* Joubert the state President who second name was Johannes and also the first mining Commission Johan Meyer.
>
> (Clark noThiselton , 1968:150).

Nokho babuye bathi:

> Johann Rissik and Christiaan Johannes Joubert was first to proclaim the gold fields and to choose a site for a town in mid 1886. Then two months later , Johannesburg on the 20th 1886 received its name the town of Johannes but which Johannes?
>
> (Clark noThiselton, 1968:150).

UClark noThiselton , (1968:150) bakholelwa ukuthi :

> In all likehood , the honour falls to Johann Rissik who was the surveyor General at that time .

Leli dolobhakazi laqala ladlondlobala. Ngenxa yokudlondlobala kwalo umlando uveza ukuthi:

> Johannesburg was proclaimed a city, that was on September , 1928 .
>
> (Clark no Thiselton, 1968:150).

Eminye imizi okuqanjwe ngayo ngabathile abangebona abengabadi, umuzi wasesiBubulungu, eThekwini owaqanjwa ngoSir Durban, umuzi waseStellenbosch oqanjwe ngawo kususelwa kuMbusi wokuqala waseKapa uSimon van der Stel. Ukuqanjwa lokhu akugcinanga ngokwenziwa kumizi ethile kodwa kwagcina sekuqanjwa nezindlela okukanye nemigwaqo ethile :

> West street was named in honour of Lt Govt Martin West, the first Governor of the Colony Natal.
>
> (Clark no Thiselton, 1968:99).
>
> The Point properly called Point Fynn, was named in honour of Harry Francis Fynn.
>
> (Clark no Thiselton, 1968:99).

Akugcinanga lapho, zikhona nezindawo okuyiziqiwu okwaqanjwa ngazo kusetshenziswa amagama amaqhawe esizwe esimhlophe. Isiqiwu esisesiFundazweni saseLimpopo eNyakatho nezwe siqanjwe ngegama loMbusi wokuqala wesizwe samaBhunu uMnumzane uPaul Kruger. Namuhla lesi siqiwu saziwa ngokuthi yiKruger National Park .

Kuliqiniso ukuthi izizinda eziningi eziveza umonakalo omkhulu emlandweni wabantu abaNsundu kakade kwabe kuyiyona nhloso ngenkathi kuguqulwa amagama oMdabu. Nokho ngenhlanhla thizeni kukhona imithonselana yamagama ezindawo eyasalayo. Leyo

mithonselana kwabe kuyiziqiwu. Amagama ezindawo ezingaphakathi eziqiwini eziningi awaguqulwanga. Lena kwaba inhlanhla engakaze ibonwe ngoba kuze kube namuhla kuntongelwa kuzo lezi zindawo ukuze kuvunjululwe umlando osuqala ukufiphala. Ucwaningo ngamagama lusekela kulokhu okushiwo uKunene, (1996: Esethulweni) ukuthi :

> Ke ngoba abantu bahluliwe akusho ukuthi kufanele bahlulwe nangengqondo. Selokhu bengahluliwe ngengqondo bayofihla amasiko abo, bayofihla abakwaziyo ngemilando yabo......Futhi kucaca nokuthi sebenokulangazelela kuphela lokho kwezizwe asebekuthathela phezulu. Kube futhi sebezama nokukhuluma njengazo, ngisho nokuhamba lokhu sebezama ukuhamba njengazo. Noma bedla balindela ukuba *izizwe* lezo ziyakunambitha na lokhu kudla?

Ucwaningo lukubone kukuhle ukuthi lungagcini ngokukhomba kodwa lusize ekwakheni kuvuswe okubonakalayo kulokho okwasalayo emlotheni ukuze ulimi luvuke luphile.

Ezinye zezinto ezenze kwanevuso lokuba kuqhutshwe lolu cwaningo indlela okulotshwe ngayo izindawo kanye neZikhungo ezithile. Kanjalo nendlela okuzwakala ngayo uma kubizwa amagama abantu kutshengisa obukhulu ubudedengu. Lokhu kuphawuleka emagameni okuqanjwe ngawo abantu nezindawo abahlala kuzo .

1.3. IZINHLOSO ZOCWANINGO

Ucwaningo luhlose ukwehlukanisa inhloko nesixhanti mayelana nokutholisisa ingqikithi nemvelaphi yamagama okuqanjwe ngawo izindawo ezingaphakathi esiqiwini saseHluhluwe - Mfolozi .

Amagama azobukwa kulo msebenzi amagama atholakala kwesinye seziqiwu ezikhona kuleli likaMthaniya . Isiqiwu saseHluhluwe - Umfolozi yisiqiwu esinomlando nesidala kunazo zonke ezikhona kuleli lizwe. Umlando walesi siqiwu uveza ukuthi sasungulwa ngonyaka we - 1894 emva kokunikwa kweNatali uzibuse ngonyaka we - 1893, ngaphansi kobuholi buka - Mnumzane Harry Escombe. Lokhu kwenzeka kafushane emva kweminyaka elishumi kukhotheme iNkosi uCetshwayo ngonyaka we - 1884. Kwabe sekuyiminyaka engamashumi

amabili nambili kwakhothama iNkosi uMpande okwabe kunguyena owayenobudlelwano obuswabulukile nabelungu kwaZulu.

Ucwaningo luhlose ukuba lube lubhaqa nevuso lokuba isizwe sizinuke amakhwapha ngokwaso. Kanjalo nokuzilanda emasisweni noma kwaziwa kahle kamhlophe ukuthi seziyobuya sezingamaxhumela nokho ithemba lithi, phakathi kwezigqala kophuma onondlini okuyoncinta kubo izizukulwane. Kodwa ithemba elikhulu elokuthi okungenani azibuye kumasiso ukuze kushukelwe izingane izikhumba, kwenzelwe abantwana okokwembatha .

Ucwaningo luhlose ukuqhwathulula ufasimba olusesintwini nolubambe isiNtu mayelana nenkoleloze kanye nemfeketho yenkohliso yokuthi kungcono okwakwamlungu ngakho makudlondlobaliswe, kunyathelwe okwesiNtu ngoba kuthiwa akunabuhlakani namlando .

Ucwaningo luhlose ukuklezisa nokufundisa ikakhulukazi abantu abathanda ubuzwe nomlando ngemvelaphi yabo.

Ucwaningo luhlose ukuba lube yisilulu sethemba lapho abaqambi bendlela esebephakathi nayo bekwazi ukuthi uma bejeqeza emuva, bebone umthanyana ufufusa uqhamuka qede kube nethemba nenduduzo yokuthi uzwathi abaluphehlayo lwakwazi ukuba lokheleke noma kwenzeka ukuthi noma besithela kobakhona abayoyilanda emanxiweni .
Ucwaningo luhloswe ukuba kuqhutshekwe phezu kwesisekelo esesibekiwe kuphindwe kuhlanganyelwe kanye nenqina ethe chithi saka ukuhlwaywa izimfa ezitshingwe izihlakaniphi zesikhathi esedlule . Kubafundisi bolimi lwethula inselelo yokuthi abafundi bakhuthazeke ekubeni babuke izinto nhlangothi zonke ikakhulukazi ezilotshwe phansi .

Lo msebenzi ungomunye wemikhusu yezizukulwane ezithandayo ukuhlaziya ulwazi ,zingagwinyi ngale kokuba zicubungulisise. Njengoba izwe livunule laconsa ngamanoni emlayezo eyashiywa ngokhokho, ucwaningo lukubone kuyinselelo ukuba kutholakale ulwazi lokuyifunda ivaliwe mayelana namagama okuqanjwe ngawo izindawo ezingaphakathi esiqiwini saseHluhluwe - umfolozi .

Kuyinhloso yalolu cwaningo ukuphonsa inselelo kulabo asebemnkantshubomvu ukuba bethule izimvo ezijulile ezizokwandisa ukucwaleka ngobuciko nokuqhubela phambili kwendima esiklanyiwe. ikakhulukazi ngomlando nangemvelaphi yamagama atholakala eziqiwini zakuleli.

1.4. IZINDLELA ZOKUQHUBA UCWANINGO

Ukuze kufezeke izinhloso zalolu cwaningo, kuzovakashelwa imitapo yolwazi ehlukehlukene, kufundwe imisebenzi ehlukehlukene yabathile asebeke baphonsa itshe esivivaneni mayelana nalesi sihloko.

Kuzovakashelwa ithala lesizwe okungabantu abadala abasekhona abakhele isiqiwu saseHluhluwe noMfolozi. Kulaba bantu kungabalwa abantu bakwaMdletshe, abakwaHlabisa, abakwaMpukunyoni, abakwaZungu, uMandlakazi, abakwaXimba abasoBuka, uSomopho kanye nabaseMhlana. Kuzohanjelwa nazo iziqiwu uqobo ukuze kuyothathelwa ngqo ngokutholakala kuzo, kubukwe ngeso , kuthintwe , kuhogelwe , kunambithwe, kulalelwe nakuzingqalabutho ezayibamba kuzo nezazi ukusuka nokuhlala ingonyuluka yesisekelo sazo.

.5. IMIDIYO YOCWANINGO

Isiqiwu saseHluhluwe - Mfolozi singesinye seziqiwu eziningi ezasungulwa ngababhekele eZemvelo kwelikaMthaniya . Ukubala ezimbalwa ezihambisana nalesi siqiwu ngokusho kukaPooley , (1995: Isethulo) nazi iziqiwu ezikwelikaMthaniya:

ENingizimu noGu LwaseMpumalanga

Umulamvuna, Impenjani , Triafalgae , Frederika , Uvongo , Skylinde , Mbumbazi , Oribi , Umdoni , Vermon Crookes, TC Robertson , Empisini kanye ne- Illovo .

EThekwini

Ilanda , Umbongovango, Bluff, Treasure , Silverglen , Kenneth Stainbank, Burman , Pigeon, Paradise Valley, North Park , Reesfontein, New Germany, Palmiel , Krantzkloof, Glenholme, Clive Cheeseman, Crestholme , Molweni, Springside, Assegay, Shongweni Resource, Beachwood Mangroves, Seaton Park , Virginia Bush , Mariannwood .

ENyakatho NeTheku

Ihlathi iHawaan , Umhlanga Lagoon , Ihlathi laseMhlanga , Umhlanga Ponds , Hazelmere , Harold Johnson

EMthunzini

Ingwenya, Amatikulu , Umlalazi , Nyala , Fundimvelo, Windy Ridge , Enseleni , Richardsbay, Ichibi eFeza , uMaphelane, ihlathi lasoNgoye , uMfulo , Babanango , Ocean View , Goedefrouw , Entumeni, Dlinza , eQhudeni , iNkandla , Umfolozi , iHluhluwe , Ophathe , Ubizane, Bushland, Bonamanzi , Greater St. Lucia , False Bay , Fenies Creek : St. Lucia , St. Lucia Crocodile Centre , Eastern Shores State Forest , Mission Rocks Outpost and Mount Tabor, Cape Vidal and Lake Bhangazi South Complex.

INyakatho Nogu LwaseMpumalanga

Zulu Nyala , Phinda Resource, Phumalanga , Sungulwane , Mkhuze , Abu Madi , Phongolo, Phongolwane Leeukop , Umziki.

ENyakatho NesiFundazwe sakwaZulu

Sodwana Bay , Bayala Camp , Mabibi , Lala Nek rocktail, Kosi Bay , Sitheza , Tembe , Ndumo, Hlathikhulu , Maputholand Medicinal Resource Area.

ENatali eMaphakathi

Wilfried Bauer , Mount Currie , Ngele , Game Valley Estates , Soada Forest , Bisley Valley , Queen Elizabeth , Ferncliffe , Darvill, Midmar , Umngeni, Karkloof , Albert Falls , Blinkwater , Craige Burn , Weenen , Etscort , Wagendrift , Mooi Park, Thukela Bioshphere, Thukela Drift , Valhatia , Matendeni , Sproenkop , Olifantskop .

ENyakatho NeNatali

Chefmsford , Phongolo , Klipfontein, Vryheid , Magdalena , Ntendeka kanye neThala.

OKhahlamba

Ncandu , Rugged Glen , Royal , Cathedral Peek State (Mlambonja kanye noMdedelelo) , Monk's Cowl State (Mdedelelo) Giant Castle, Highmooi ,(Mkhomazi) Kamberge , Impendle , Loleni , Vergelegen , Mkhomazi kanye noMzimkhulu , Cobham (Umzimkhulu) , Himeville , Garden Castle State Forest , The Swamp kanye neColeford .

Sezizonke iziqiwu ezikhona esiFundazweni sakwaZulu - Natal ziyikhulu neshumi. Lezi ziqiwu zizimele aziphethwe ngaphansi kukaHulumeni nokho zingaphansi kwenhlangano eyaziwa ngokuthi eZemvelo .

Le nhlangano isinesikhathi yasungulwa.Kuthe ngokuhamba kwesikhathi yanquma ukuba kuhlanganiswe iziqiwu ezabe zihlukene. Isiqiwi saseHluhluwe singesinye seziqiwi esahlanganiswa njengoba sabe sehlukaniswe umgwaqo wangokwaNongoma.

Ekuhlanganisweni kwalezi ziqiwu zombili , zabe sezenza eliyizinkulungwane ezingamashumi ayisishiyagalolunye nesithupha ububanzi .

Imidiyo yalolu cwaningo imi ekubukeni amagama nezincazelo zawo esiqiwini iHluhluwe - Umfolozi ngenhloso yokuba umphakathi ukwazi ukuchazela izivakashi ngisho zivela kuphi imvelaphi yamagama asetshenziswe kuso ukuze zithole isithombe esiphelele ngesiqiwu jikelele.

1.6. ABAZOHLOMULA KULO MSEBENZI

Lolu cwaningo lubhekiswe kakhulu entsheni .Intsha yabesilisa nabesifazane , abantu abadala nomphakathi wonke jikelele onesifiso sokwazi mayelana nemvelaphi yamagama athile izozuza.

Ucwaningo luzokuba yinqaba yolwazi lomlando ngamagama okuqanjwe ngawo izindawo kulesi siqiwu . Kukholakala ukuthi le nqaba iyokwazi ukuba ikhoselise izizukulwane eziyothi uma zihlaselwa, zikwazi ukubalekela kuyo, ziyiphunge eyabafokazana ngoba abafokazana bekholelwa ezintweni ezibhalwe phansi nabo bekwazi ukuphuthaza kokwakubo becoshe kulokho okwathezwa izinqalabutho . Kuzohlomula nabeNhlangano yezeMvelo kuSifundazwe nakuZwelonke ukuze baqonde ngamagugu esizwe abawengamele.

Kuzohlomula izivakashi ezivela kwamanye amazwe ukuze zibheme zikholwe ngokuthe bha ngayo yonke injula yalesi siqiwu. Lokhu kuyozenza ukuba zilangazelele ukubuya nangokuzayo noma zimeme ezinye ukuba zivakashe. Ngaleyo ndlela kuzuza iSifundazwe nezwe lonke kwezoMnotho .

Kuzozuza abafundisi nabafundi abanelukuluku lokuhlabela phambili kwezokuvakasha nokungcebeleka.

ISAHLUKO SESIBILI

2.0. IMITHETHONGQANGI NGOKULOTSHWA KWAMAGAMA

2.1. Isingeniso

Kule ngxenye ucwaningo luzodingida osekwenziwe kule ndima ngaphansi komkhakha wokuqanjwa kwamagama . Imvamisa lesi sahluko saziwa ngokuthi kuhlaziywa imibono yoNgoti .

Miningi imizamo eseyenziwe mayelana nokuhlaziywa kwamagama ngokoSozilimi ezilimini zabaNsundu okukanye zaboMdabu nokho awukho umsebenzi ofana nalo okukanye omayelana nokuhlaziywa kwamagama okuqanjwe ngawo izindawo ezisesiqiwini iHluhluwe kanye noMfolozi.

Umsebenzi osuke wenziwa ngaphambilini umayelana namagama emizi okukanye amadolobha akhele izwe lonke laseNingizimu Afrika.

Umsebenzi omayelana nokucutshungulwa kwamagama amadolobha ukuze nawo wenziwe wavela ngokuba yinselelo eyabe inikezwe iNingizimu Afrika njengelinye lamazwe elakhele amazwe omhlaba, laphonselwa inselelo yiNhlangano YeZizwe Zomhlaba ukuba lilethe onke amagama okuqanjwe ngawo izindawo ezitholakala ngaphakathi kwemingcele yaleli zwe . Liphinde lisho nencazelo mayelana nalawo magama elabe lizowethula. Lokhu kwakwenzelwa ukuba kube nokuxhumana. Nangempela labe selikwenza lokho elabe linxuswe ukuba likwenze njengoba elanda uRaper , (1979: Eseethulweni) ethi:

> This was discussed and ushered as a relevant resolution of the United Nations Conferences on Standardization of Geographical Names.

Nokho amagama abe esesala ngaphandle ngamagama okuqanjwe ngawo izindawo eziiijengeziqiwu ngoba kwakuthatheka ngokuthi yizindawo ezincane nezizimele futhi eziyiziqinti.

URaper, (1979: Esethulweni) uqhubeka athi mayelana nokufezwa kwalo msebenzi :

> Implementation of these resolution by cartographers , journalists and others were to promote effective communication and products complying with international requirements and standards.

Ekwemukeleni le nselele , kwathi ngonyaka we -1979, uHulumeni waseNingizimu Afrika wasungula ikomidi elabe lizofeza lo msebenzi. Ikomidi leli laliholwa nguSolwazi uRaper wakwaNqondonkulu ePitoli ,uG.S. Nienaber kanye no J.S. B. Marais .

Ikomidi lanikezwa imibandela okwakumele lisebenzele phezu kwayo. Okwesibili ukuba likhiphe umqulu owabe uwuhlelo olwaluzoba semthethweni, luphinde lube iyona ndlela eyabe izolandelwa uma kuqanjwa amagama ezindawo (Standardazation of place names) kuthi amagama ezindawo la avele esekhona kwaziwe umlando nemvelaphi yawo. Ngokwenza kanjalo, kwakuzokwenza amagama atholakala ezweni laseNingizimu Afrika akwazi ukushicilelwa encwadini equkethe amagama amazwe ngamazwe .

Kwathi ngokuhamba kwesikhathi leli Thimba lavela nomqulu oyinkombandlela ekufezeni le nkonzo. Kwakungakaze kube nomsebenzi olotshwe phansi walolu hlobo. Ngakho lo mqulu wabe sewaziwa ngokuthi yi - **Manual for the giving of place names .**

Lo mqulu wawuletha iziphakamiso nezeluleko mayelana nokulotshwa kanye nendlela okumele ilandelwe uma kulotshwa amagama alezi zilimi:

IsiBhunu, IsiDashi , IsiNgisi , Amagama axube izilimi , amagama avela kuzilimi zaBathwa , amagama avela ezilimini zaboMdabu .

IThimba elalicwaninga ngamagama ezindawo lavumelana ngokuthi igama negama elikhona nelakhiwe, lisuke lakhiwe ngendlela ethile ehambelana nemigomo yokulotshwa kwamagama ebekwe yiBhodi lwalolo nalolo lulimi .

Ngakho kumele imithetho nemigomo ebekwe ithimba elelusa noma yiluphi ulimi ihlonishwe uma kubhalwa amagama .

2.2. UMTHETHO OMAYELANA NOKULOTSHWA KWAMAGAMA ESIBHUNU

Ngaphansi kwamagama esiBhunu ikomidi lathola ukuthi kuliqiniso ukuthi amagama amaningi okuqanjwe ngawo izindawo ngesiBhunu amayelana nomlando futhi avela kusikompilo lwesizwe samaBhunu . Lokhu kufakazelwa nguKoopman , (*2002:125*) kanjena :

> Place names are also given for reason.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). Vereniging (unity) Weenen (weeping).** Zulu Place names such as Phumula (rest) , Thandanani (love one another) . Its ideal purpose is to preserve history for that nation.

Yingakho ithimba labona ukuthi akukuhle ukuba amagama ahunyushelwe kwezinye izilimi. Kunalokho kumele agcinwe njengoba enjalo ukuze kugcineke umlando omayelana negama kanye naleso sizwe :

> Thus , for example today we have Van Wyk'svlei is explain as having been named after a farmer with the surname Van Wyk..... and vlei is a hollow in which water may collect during rainy seasons , it may also be used for marsh, swamp or bog .

(Raper, 1987:123).

Muningi umsebenzi osuwenziwe ngaphansi kwale ngxenye ikakhulukazi emagameni esiBhunu mayelana nokuqanjwa kwezindawo kanjalo nokubekwa kwemibandela ngokusemthethweni emayelana namagama athile. IThimba leli elalicwaninga ngamagama lavumelana ngokuthi amagama anezakhi kungaba iziphongozo noma imisuka noma izijobelelo ezilandelayo, akumele aguqulwe. Kumele ame njengoba enjalo. Ucwaningo luzamile ukunikeza izibonelo ezimbalwa zala magama :

<u>Izakhi</u>	<u>Igama</u>	<u>Incazelo yesakhi</u>
Aar	De Aar	underground watercourse

akker	Dannie akker	field , plot of land
baai -	Richardbaai	bay
bad	Badplaas	bath
bank	Wasbank	shelf
berg	Waterberg	mountain
bron	Wesselbron	spring
bult	PamPult	hillock , ridge , rise
burg	Pietermaritzburg	castle , (hence) town , citizen - (burger)
dal	Groebedal	dale , dell , glen
dam	Amsterdam	dam , reservoir
deel	Deelfontein	part , portion
dorp	Dirkiesdorp	town
drif	Kliffdrif	ford
eiland	Robben Island	island
fontein	Driefontein	fountain , spring
fort	Fort Nonqayi	fort , stronghold
gat	Wolfgat	hole
grot	grot 'n val	cave , grotto
heuwel	Heuweland	hill
hof	Langhof	court , garden
hoogte	Langhoogte	height , prominence
huis	Daniehuis	house, home
kamp	Kampskool	camp, paddock
kasteel	Viljoenkasteel	castle
klip	Kliffontein	stone , rock
kloof	Waterkloof	gorge , ravine
kolk	Kapkolk	eddy , pool
kom	Welkom	basin , bowl
kraal	Hiegnkraal	corral , kraal , village
krans	Kranskop	cliff , precipice
kruin	Heuwelkruin	crown , summit ,crest
kuil	Loopkuil	pool

laagte	Langlaagte	depression , dip , valley
land	Vaderland	land, field
loop	Pietsloop	watercourse
lughawe	Jan Smutslugawe	airport
meer	Meer 'n sea	lake
mond	Richmond	mouth
myn	myneys	mine
nek	Reinnek	neck , col
neus	Neusras	promontory , shoulder (of mountain)
oog	Oogfontein	fountain (head)
oord	Dumbeoord	place , resort
pan	Tswaing Pan	pan , basin hollow
pas	Viloenpas	(mountain) , pass
plaas	Badplaas	farm , place
poel	Valpoel	pool
poort	Roodepoort	gateway , defile
pos	Dalpos	post
punt	Durbanpunt	point
put(s)	Woudput	well
rand	EastRand	edge , rim
rant	Bushbuckrant	ridge , range of hills
rif	Oodendalrif	reef
rivier	Bloedrivier	river
rug	Duisenrug	ridge , hill
rus(t)	Elasrus	rest , repose
sloot	Slootval	ditch , furrow , gully
spits	Pikpiet	peak , summit
spruit	Grootspruit	creek , stream , tributary
stad	Vrystat/ Wolmaransstad	city
stasie	Empangeni	station
stroom	Wakkerstroom	stream
val	Waterval - Boven	fall(s)

vallei	Duisenvallei	valley
veld	Veld'n vlei	field , pasture
vlakte	vlakplas	plain , flat(s)
vlei -	veld 'n vlei	marsh , moor , swamp
vliet	Donnyvliet	brook [Dennybrook], rivulet
wal	Ossvaal	bank , embarkment , wall of dam
waterval	Viljoen waterval	waterfall
woud	Woudkop	forest , wood

Ithimba lenza ucwaningo ngendlela okwakumele kulandelane ngayo imisindo emagameni ezindawo aqanjwe ngesiBhunu . IThimba leli lango nyaka we -1979 lavumelana ngokuthi yayizoma kanje :

2.2.1. Ukuma Kwemisindo Emagameni esiBhunu

Ucwaningo lweThimba lamagama lavumelana ngokuthi kunemisindo enokumelelana njengokuthi :

– stat nostad .

Kuleso simo esinjalo ucwaningo lweThimba lamagama lwavumelana ngokuthi :

> Each letter or vowel suggested that local custom should decide the issue . However , this freedom of choice no longer exists in the case of – stat and – stad . The form – stat is now retained only in Dingaanstat , ___ **(not recognized a really stad)** in all other cases the form stad is used .

Ukuguqulwa kohlamvu lomsindo osekugcineni kwakwenziwa ngenhloso yokufenyisa ngenxa yokuthi umuzi lo wabe ungakhiwanga ngokwenqubo yaseNtshonalanga.Ngaleyo ndlela kwakubonakala kungebe kuhle ukuba ubizwe njengaleyo eyabe isiyakhiwe yibo.

2.2.1.1. Ukulandelana Kwezinhlamvu okukanye Kwamalunga Emagameni EsiBhunu

a) Ukwakhiwa kwamabizombaxa / amabizongxube

Amagama la alandelayo athola ukuthi kumele abhalwe njengegama elilodwa. Lokhu kuyokwenziwa ngokuthi kulahlwe amalunga okugcina egameni lokuqala :

Brugo elivela egameni elithi - **Bru**wer no**Hugo**.
Krudoring elivela egameni elithi - **Kru**ger no**doring**).

Amagama angamabizongxube akhiwe ngokuphongoza isiphawulo phambi kwebizo ayobhalwa njengegama linye :

Groot + Brak + rivier > Grootbrakrivier ,
Nuwe + land > nuweland
warm + bad > warmbad

Uma kuyikuthi igama elingubizongxube lihambisa nebizoqho, kuleso simo ibizoqho liyophongozwa phambi kwebizongxube bese libhalwa lehlukaniswe kanje :

Jan Smutslugawe

La kunegama okukanye ibizoqho kanye nesibongo kanye nebizomvama, uma selibhalwa libonakala ibizoqho lizihambela lodwa, kuthi isibongo kanye nebizomvama kuhlanganiswa. Kanjalo nala igama limelwe izinhlamvu eziyizimeleli zegama ngokweziqalo (initials) kanje :

J.G. Strijdomtonnel.

Initials are dealt with in the same manner as Christian names , in other words they are also written separately from the surname.

(Raper , 1979:7).

Kanti uma kwenzeka ukuthi isibongo okuhloswe ukuqanjwa ngaso indawo siqala ngalezi zinhlamvu :

de - , du , van , den, van der

Izinhlamvu ezingenhla zobhalwa zehlukaniswe nesibongo kuthi isibongo sihambisane nebizomvama . Igama liyobhalwa kanje :

Du Toitskloof

Van Reenen

Nokho kukhona la lo mthetho okwatholakala ukuthi angeke uphumelele khona ikakhulukazi kula magama alandelayo :

Vanderkloof, Vanderbijlpark (interlink).

Isizathu sokwenza kube nokwenzelela emgomeni yikuthi :

Where this form of writing has become traditional it must be retained.

(Raper , 1979:7).

b) **Amagama La kuphongozwe isiphawulo**

Kanti la kuphongozwe isakhi sesiphawulo emagameni njengalesi :

Ou

Nakuwo la magama kuyobhalwa kwehlukaniswe kanje :

Ou Thomas se Loop

c) **Amagama La Kuphongozwe Ucezwana Iwenkulumo Olungongumnini**

La kutholakala ukuthi emagameni ezindawo kuphongozwa ngesiqu songumnini kanje :

Beck se Plass ,

Booi se kraal .

Amagama ayobhalwa ehlukaniswe njengoba kwenziwe ngenhla. La kuphongozwe ongumnini woqobo kubonakala ngalesi sakhi :

Die

Ngakho kuyobhalwa kanje :

Die Hollandse Saal .

La kunesichasiso esikhomba inani (ngokokubala) kubonakala ngokwezinombolo kungaphongozwa :

Een ,

Twee,

Drie .

Nezinye kumele kume kanje :

Een Kop ,

Twee Reviere,

Drie Susters.

Kanti , kuyenzeka kwesinye isikhathi kume kanje :

Driefontein.

Driekoppies .

La uRaper , (1979:8) uthi :

> The numeral is followed by a noun is the singular form , the elements are written as one word .

Uma kuyikuthi igama lendawo liqala ngezandiso kanje :

Agter

Okukanye olunye uhlobo lwesikhanyiso kumele lulotshwe kanje :

Agter die Berg

Hoek van die Berg

Kubhalwa kwehlukaniswe la kuphongozwe khona isenzo phambi kwesenzo kanje :

Aanhou Hoop ,

Kom Kyk .

Nawo la magama uma esebhalwa njengamagama ezindawo, alotshwa ahlukaniswe.

2.3. UMTHETHO OMAYELANA NOKULOTSHWA KWAMAGAMA ESIDASHI

Ngaphansi kwamagama esiDashi ikomidi lavumelana ngokuthi kuliqiniso amagama amaningi amayelana nomlando avela kusikompilo lwaseNadalendi (Netherland) lawo amagama Groenvlei, Sondagrivier . Kungakho kuze kube namuhla kutholakala ukuthi sekwejwayelekile ukuba kutholakale amagama anesipelingi sesiDashi .Izibonelo zamagama ezikhona kuze kube namuhla :

Volkrust,

Franschhoek,

Zeerust.

Ucwaningo luthole ukuthi iThimba elalibheka amagama okuqanjwe ngawo izindawo laphinda lavumelana ngokuthi amagama abhaliswe ngokusemethweni okuqanjwe ngawo izindawo ezinjengamapulazi akumele aguqulwe kanye neZikhungo ZamaPosi neziteshi zamabhasi nezitimela.

2.4. UMTHETHO OMAYELANA NOKULOTSHWA KWAMAGAMA ESINGISI

Ikomidi lavumelana ngokuthi emagameni ezindawo ezitholakala emazweni aphesheya kumele alotshwe ngendlela ehambisa nobhalomagama lwakhona okukanye ubhalomagama lwawo lwemvelo komele lugcinwe njengoba lunjalo. Kanti emagameni aqanjwe esukela kuleli angabhalwa ngendlela ehlukile kunaleyo yaphesheya . Ukunikeza isibonelo nokubheka ambalwa.

2.4.1. AMABIZOMVAMA / AMAGAMA AQONDILE

Amagama aqondile kwabonakala ehambisana nomgomo wobhalomagama obekiwe waseNingizimu Afrika .

2.4.2. AMAGAMA ANGOBIZOMBAXA / ANGOMABIZONGXUBE

Ikomidi lakuthola kunzima ukuqhamuka nomgomo owabe uzohambisana nowamanye amazwe ikakhulukazi kumazwe aphesheya kule ngxenye . Ikomiti lagcina selithi :

> In practice a certain degree of irregularity is found in the writing of such place names . For example , names ending in crest , end , gate , hill , view may be written either as one word or as two .
>
> (Raper, 1987:123).

Kungakho nanamuhla kutholakala amagama ebhalwa ngokwehlukahlukana ngale ndlela :

Uma igama ligcina ngo- crest njengaleli :

Wavecrest

Libhalwa lihlanganiswe kanti kwelinye lehlukaniswe kanje :

Leisure Crest

Kuthi kweligcina ngo – **end** kume kanje kwelinye :

Teaksend

Kanti kwelinye kube :

Flats Ends .

Kuthi kweligcina ngo – **gate** kume kanje kwelinye :

Westgate

Kanti kwelinye kuhlanganiswe kanje :

North Gate .

Kuthi kweligcina ngo – **hill** kume kanje :

Mariannhill

Kanti kwelinye kube :

Thousand Hills
Red Hill .

Kuthi kweligcina ngo – **house** kume kanje :

Michaelhouse

Kanti kwelinye kube :

Shell House

Kuthi kweligcina ngo – **ridge** kume kanje :

Aloeridge

Kanti kwelinye kube :

Gravel Ridge

Kuthi kweligcina ngo – **view** kume kanje :

Bayview

Kanti kwelinye kube :

Mountain View

Emva kokucubungulisisa onke amagama ezindawo alotshwe ngolimi lwesiNgisi, ikomidi lavumelana ngokuthi kumele kube nenqubomgomo elandelwayo emayelana nokulotshwa kwamagama njengokuthi : Amagama ayolotshwa ahlukane ,amagama alotshwa kube yigama linye .

2.4.2.1. AMAGAMA ALOTSHWA AHLUKANE

La magama ezindawo alandelayo kumele alotshwe ahlukane :

(i) Amagama aqala ngeziphawulo :

Bonny
Golden
Lower
Upper
Old
New
Rocky
Sweet

(i) Igama eliqala ngalezi ziqu zesiphawulo ezibaluliwe libhalwa lehlukaniswe:

Bonny Rest
Golden Club
Lower uMfolozi
Upper uMfolozi
Old Burn
New York
Rocky Hills
Sweet Harmony

(ii) Lapho igama eliyibizomvama kutholakala lizihlunga uma lilandela ibizoqho:

Amazon Basin
Richards Bay
Zinkwazi Beach
Shongweni Dam
Alberts Falls
Cape Flats
Bretby Mine
Table Mountain
Sand River
uMhlathuzi River

(iii) Emagameni la kutholakala ukuthi elokugcina lisebuningini:

Birch Acres
Bird Woods

(iv) Amagama agcina ngalezi ziqu ezilandelayo :

Crown

Loch

Reefs

Fort

Ama kanje :

Crown Reefs

Beautfort

Loch Maree

Mont Frere.

(v) Egameni lakutholakala isandiso kuyisona ngxenye egameni esicacisayo :

West

North

East

South

Ama kanje:

Sunnyside West

Orlando west

Orland East

Rosbank South

Durban North

(vi) La kutholakala isichasiso inani elikhomba ukubala la ndulele ibizo :

Four

Three

Thousand

Ama kanje :

Four Ways

Three Sisters

Thousand Hills

(vii) Emagameni la isiphongozo kuyibizo u – Glen:

Glen Ashely
Glen Lyden

(viii) La kukhona ibinzana la magama licacisa okuthile :

Window of Africa
Ascot on Vaal

(ix) La kusebenza ukhefana ukwehlukanisa :

Eagle's Crag
Lion's Den

(x) La kwandulelwe ngonokufinqwa abasho isigaba esithile njengobuNgcwele:

St. Andrew's
St. Mark's
St. Patrick

2.4.1.2. LA MAGAMA ALOTSHWA KUBE YIGAMA LINYE .

La magama alotshwa kube yigama linye noma egcina ngala magama alandelayo :

(i) Amagama agcina ngo :

Bourne
Bury
Combe
Dene
Hurst
Lea

Leigh

Mere

Wick

Izibonelo ezikhona :

Malbourne

Woodbury

Mountedgecombe

Forestdene

Meadhurst

Grantleigh

Rostmere

Howick

(ii) La kukhona uhlamvu olufinqiwe olumumethe umqondo omayelana nokuthile :

Isibonelo Sokuqala : Corobrick

coro > corronation

Corronation Brick

Isibonelo sesibili : ABSA

Amalgamated Banks of South Africa

Isibonelo Sesithathu : Caltex

California Texas Oil

2.4.1.3. AMAGAMA AXUBILE

Esikhathi esedlule ulimi lwesiNgisi kanye nolwesiBhunu kwabe kuyizilimi ezisemthethweni.

Mayelana nokuqanjwa kanye nokusetshenziswa kwamagama uRaper , (1987: 12) uthi :

> One may expect a large number of place – names that are used in the one language also to be used in translated form in the other language. In course of time dual forms of names have established themselves for the same places.

Zingahlukaniswa zibe ntathu izinhlobo zokuhumusha ezenzeka emagameni. Kuyenzeka :

(a) Kutholakala ukuthi igama lonke lihunyushwe lisuswa kolunye ulimi, layiswa kolunye. Kulesi simo igama lisuswa esiNgisini, liyiswa olimini lwesiBhunu :

- Bloedrivier – Blood River ,
- Coffee bay – Koffiebaai
- Richardsbay – Richardbaai

(b) Lapho ingxenye yegama ihunyushelwe kolunye ulimi :

- Bergrivier - Berg River
- Melkbosrand - Melk bos Ridge

(c) La kutholakala ingxenye yokuqala ilibizoqho bese kuthi ingxenye yokugcina kube ibizomvama .

i. Boshofweg - Boshoff Road

Mayelana nokuhlanganiswa kwezilimi egameni linye , iThimba lathola ukuthi:

> In terms of the country 's policy of bilingualism the member of each language group have the right to insist on the form they use in the natural context of their own language. For official purpose , however precedence may be given to one form , that is , the "first of the two

> equals" This precedence is based on the derivation and linguistic composition of the name , its age the population group proponderatinf the locality concerned , etc.
>
> (Raper , 1979:11).

Kungakho kunamagama :

Brighton North

Randfontein – Suid .

Ukuhlanganiswa lakutholakala ukuthi ingxenye yokuqala yegama ivela olimini lwesiNgisi kuthi ingxenye yokugcina ivela olimini lwesiBhunu kanje :

Bay Road (Bayweg)

Oss – Rand (East Rand)

Lolu hlobo lwenhlanganisela- magama kusuke kuqondwe ngalo ukuba kunikezwe incazelo enokukhanyisa njengokwebalazwe . Nokho kuyenzeka kungabi ukuhlanganiswa kolimi lwesiNgisi nesiBhunu lodwa kodwa kutholakale sekunezilimi zoMdabu phakathi kanje :

Kaya Fort .

2.5. UMTHETHO OMAYELANA NOKULOTSHWA KWAMAGAMA EZILIMI ZABATHWA

UHulumeni wabamhlophe wangaphambi konyaka we – 1994 wayecabange ukuthi lolu limi luyinto ephelayo :

> The Khoekhoen languages have become virtually extinct within the boarders of the Republic . The possibilities of these languages producing any new place – names are therefore **very slight**. There is , however , a large number of farms and other
>
> (Raper ,1987:20).

Emsebenzini osuwenziwe kutholakale ukuthi imvamisa amagama ezindawo okuqanjwe kususelwa olimini lwaBathwa zibhalwa ngalolu hlobo :

(i) Zibe yigama linye :

Coega .

(iii) Izimpawu zokuloba kazikho , lezi izimpawu ezitshengisa ukwehla nokwenyuka kwezwi noma kwephimbo.

(iv) Azikho izinguquko zemisindo ezifana nokunkankazisa .

(v) Akukho okutshengisa ukuthi le imisindo engongwaqabathwa .

(vi) Ukulotsha okwakuvele kukhona kusetshenziswa kumele kungaguqulwa , leso sipelingi yisiHendries , isiKango kanye nesiKnysna .

2.5.1. IZINGUQUKO EMISINDWENI NASEMAGAMENI KUMAGAMA AQANJWE ESUSELWA EZILIMINI ZABATHWA

URaper , (1987 : 13) uveza ukuthi uguquko kusipelingi solungalindeleka yilolo oluthinta ikakhulukazi amagama aphetha ngale misindo okukanye amalunga alandelayo :

p
bep
beep
biep
bib

Uguquko olungalindeleka yilolu olulandelayo :

- p	>	- b	
- bep	>	- beb	okukanye kube ngu – bes
- beep	>	- beeb	okukanye kube ngu – bees
- biep	>	- bieb	okukanye kube ngu – bies
- bib	>	- bis	okukanye kube ngu – bis

URaper , (1987 : 13) uthi kuyenzeka kwesinye isikhathi igama liphethe ngala malunga kanje:

- sep , sib , rep norib

Uqhubeka athi uRaper , (1987 : 13) esimeni esinjalo igama libe seliguquka seliphetha kanje :

- sep	>	- seb / - ses / -sieb / -sies
- sib	>	- sis
- rep	>	- res
- rib	>	- ris

Umsindo ongungwaqabathwa ongunhlangothi kutholakala usumelwe ngumsindo onguzinyo ongumphephethwa.

Umsindo olotshwe ngendlela ejwayelekile	/ x /	>	/c/
Umsindo olotshwe ngendlela yobhalomagama	[//]	>	[/]

Kumagama okuqanjwe ngawo izindawo zaBathwa kodwa aselotshwe ngolimi okungelona olwesizwe saBathwa. Kwesinye isikhathi lawo magama kutholakala ukuthi aselotshwe ngolimi lwesilungu kanti naso isilungu akubanga yilona okwahunyushelwa kulo kodwa kwaba ngezinye zezilimi zaboMdabu. Ikomidi lavumelana ngokuthi lawo magama akumelwe aguqulwe kodwa kumelwe agcinwe enjalo. Amagama angabalulwa yilawa alandelayo :

Gouritsrivier,
Cango Cave,
Naab se Berg
Kei Mouth.

La magama kukholakala ukuthi ikhona indlela yokulotshwa kwawo yendabuko kodwa indlela alotshwe ngayo manje sekuyisilungu .

Ukuguqulwa kwawo alotshwe ngendlela ezohambisana ngayo nendlela abaMhlophe ababiza ngayo uthi uRaper , (1987: 13) izizathu zalokho yikuthi:

> ....are delt with according to the principles applying to place names from African languages.

2.6. IMITHETHO EYAYIMELWE ILANDELWE MAYELANA NOKULOTSHWA KWAMAGAMA EZINDAWO NGEZILIMI ZOMDABU

Ngaphansi kwalo mbandela iThimba elabe lijutshwe ukubhekela ukuqanjwa kwezindawo ezingaphansi komngcele waseNingizimu Afrika lavumelana ngokuthi :

> When place – names from Bantu or African languages are given to places in White area, the spelling of the names may be adapted to the pronunciation of the White language concerned.

(Raper , 1987: 14).

Uqhuba athi Raper , (1987: 14) :

> Thus we find Kyalami instead of iKhayalami ("my home"); Silkaatsnek from the Europeanized Silkaats which means Moselekatse in seSotho and uMzilikazi in isiZulu.

Leli komidi laphinde lavumelana ngombandela okanje mayelana nokulotshwa kwamagama ngolimi lwaboMdabu ukuthi :

> Firmly established or traditionally adapted African language place – names in White areas remain unchanged .

Kungakho kuze kube namuhla kunamagama alandelayo njengelithi Congella esikhundleni sokuba kuthiwe kukwaKhangela amankengane kanye namagama anjengo :

UMbongontwini esikhundleni sokuthi eZimbokodweni

Ezingolweni esikhundleni sokuthi EZinqoleni

Nkamana esikhundleni sokuthi Nqamana

Toongat esikhundleni sokuthi u(wu)Thongathi

uMhlatuze esikhundleni sokuthi uMhlathuze < Umhlathi -uze

Tuzigazi

2.6.1. UBHALOJIKELELE/ IMFUNDISOMSINDO

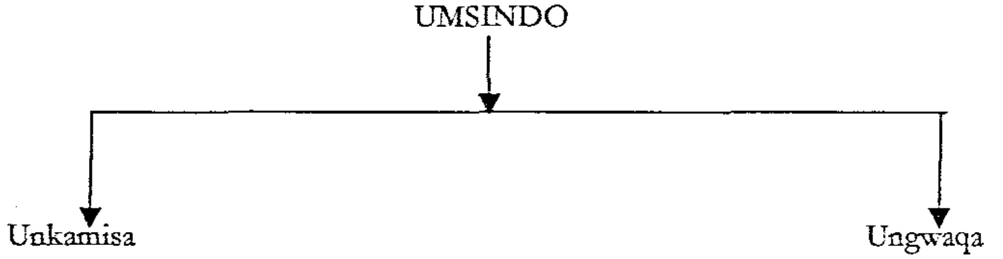
Ikomidi lazibophezela ekuhlelweni kwemisindo njengoba imisindo yezilimi zoMdabu neyesiZulu imisiwe. Mayelana nemvelaphi yemisindo , akuqondakali ukuthi imisindo yona ivelaphi kodwa yiyona egcine isikhiphe amagama kanjalo nakuzo izilimi zoMdabu. Uma echaza okaChomsky, (1975:21)ngemvelaphi yalesi sikhali esiyizinhlamvu zemisindo uthi :

> Not much is known about the origins of speech . One view is that it was a divine gift. Another view assumes that, as the human speech organs developed , recognisable words gradually developed from basic sounds emitted by prehistoric people , and speech and language evolve . The age of speech and language Scientists estimate that speech and language originated some time between 35 000 and 40 000 years ago among people who had evolved to physically resemble human beings today.

Ngokolimi lwesiZulu uma kucutshungulwa imvelaphi yemisindo nesisusa sayo akuveli ukuthi umsindo wokuqala wadaleka nini futhi kanjani:

> It was a divine gift. ......assumes that, as the human speech organs developed.
>
> (Chomsky, 1975:21).

Nokho oSozilimi baveza ukuthi lolu limi lunezinhlobo ezimbili zemisindo .Umsindo wokuqala, umsindo **unkamisa** kanti umsindo wesibili, umsindo **ungwaqa** . Izizathu zokuba kube nezinhlobo ezimbili zemisindo yindlela imisindo ephimiseka ngayo :



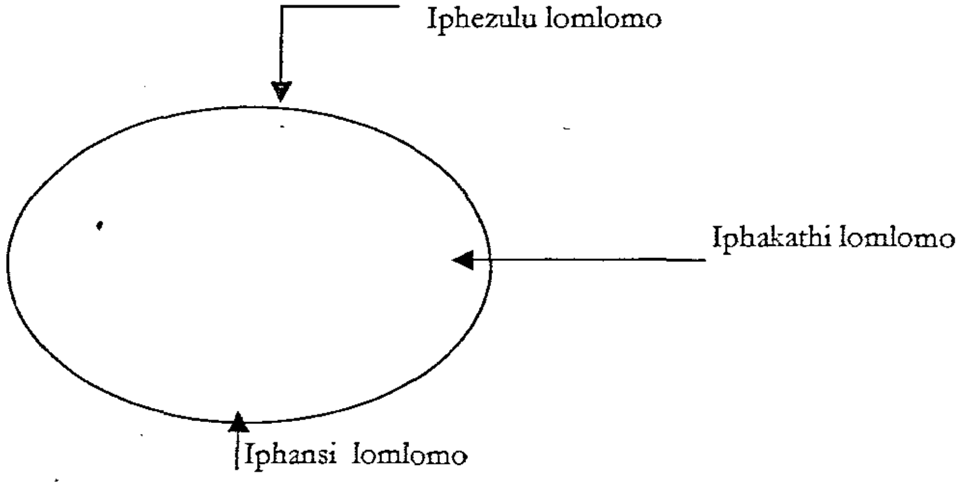
Kanjalo olimini lwesiZulu kunohlobo lomsindo othi nxa uluphimisa kungabibikho ukuphazamiseka emgudwini womoya . Lolo hlobo lomsindo lwaziwa ngokuthi unkamisa.

Lokhu kuchaza ukuthi uma kuphinyiswa lolu hlobo lo msindo akukho ukuphazamiseka emgudwini womoya kusuka emaphashini , emphinjeni , emlonyeni kuze kube sekuphumeni emlonyeni noma ezindebeni. Ukuphazamiseka okushiwoyo la ukuthi akubi nokuphazamiseka noma ukuthintana kweziphimisi ezisemlonyeni . Umuntu usengasho angananazi ukuthi umuntu uvele akhamise adudule umoya kugqabuke umsindo okuthiwa unkamisa .

2.6.1.1. **Unkamisa**

Yilowo msindo ophimiseka ngale kokuba kuze kube nokuphazamiseka emgudwini womoya *kusuka emaphashini kuze kube sekuphumeni emlonyeni.*

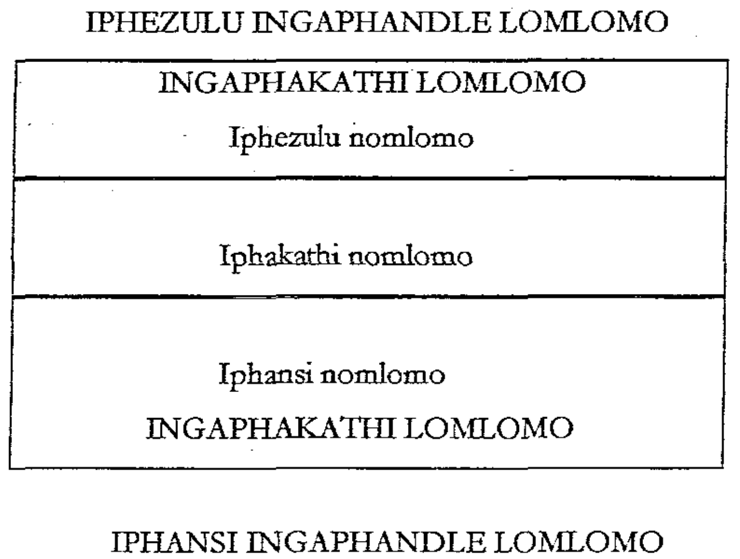
Uma umuntu ekhuluma akekho 'okabe nenhlanhla yokuba abone umgudu womoya kusuka emaphashini kodwa ingxenye ebonakalayo negqamileyo emehlweni esintu wumlomo. Kunesakhi esingusimomdwebo somlomo .Lo mfanekiso uyisimomdwebo - somlomo ozama ukuchaza ngokuma komlomo :



Umfanekiso woku - 1

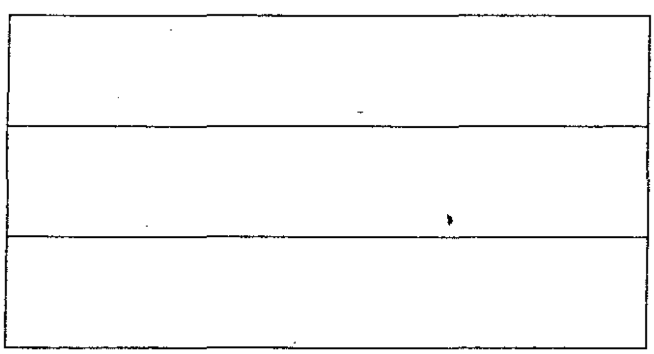
Okuqaphelekayo ukuthi bonke onkamisa banezwi elinesigqi. Izizathu zalokhu yindlela umlomo owakheke ngayo, uyindilinga engumgodi.

2.6.1.1.1. ISIMOMDWEBO SOMLOMO



Umfanekiso wesi - 2

2.6.1.1.2. AMACALA ESIMOMDWEBO SOMLOMO



Umfanekiso Wesi - 3

2.6.1.1.3. AMAGAGASI OMOYA KUSHADI LONKAMISA

Igagasi lomoya eliphezulu
Igagasi lomoya eliphakathi
Igagasi lomoya eliphansi

Umfanekiso Wesi - 4

2.6.1.1.4. ISIPHIMISI - ULIMI

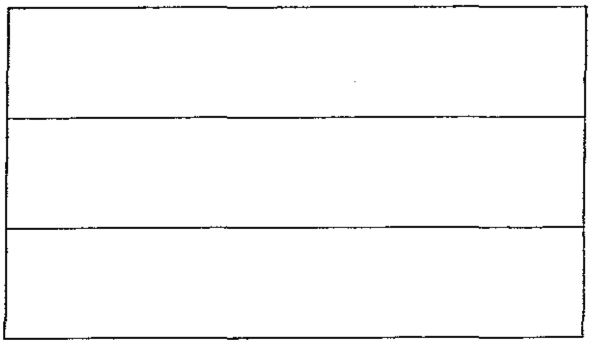
Isiphimisi ulimi luphakathi kusimomdwebo somlomo. Ukukhombisa iphambili lolimi likhonjiswa ngenombolo ukuqala (1) kanti imuva lolimi likhonjiswa ngenombolo ukubili (2).

2
Ulimi
1

Umfanekiso Wesi - 5

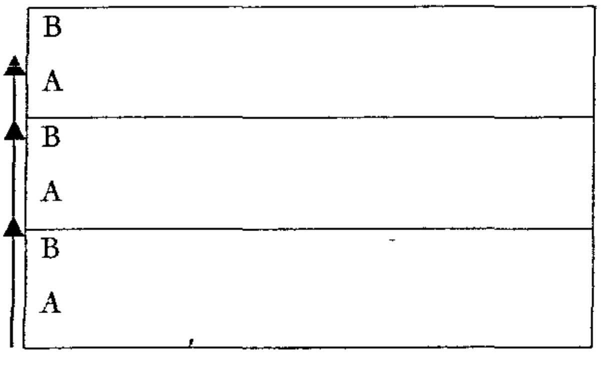
2.6.1.1.5. AMABANGA KUSIMOMDWEBO

Amabanga ngokwezigaba (Cardinal numbers)



Umfanekiso Wesi - 6

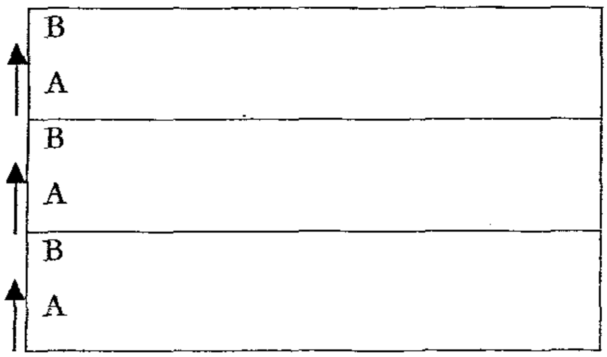
Ongqi abatholakala kulesi simomdwebo somlomo basho ukuthi ilapho umsindo noma umoya kumele uphelele khona uma uqubuka usuka phansi ku- a uya ku- b uya phezulu (distance move by the parcel of air from A to B destination.



Umfanekiso Wesi - 7

2.6.1.1.6. UKUDALEKA KOMSINDO ONGUNKAMISA

Imvamisa yemisindo engonkamisa abaseZilimi zesiNguni idaleka ngokuthi umoya usuke endaweni engu - A bese uqhuma maduzane (adjacent/ closely) nendawo engo- B:

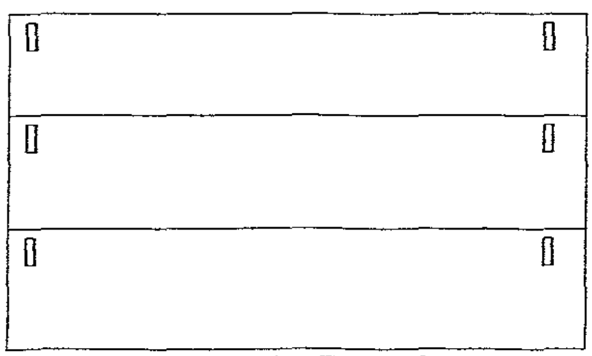


Umfanekiso Wesi - 8

The parcel of air rise and before it raise its due point it exploid , [then the formation of vowels happens this is similar to what happen to] convectional rainfall does .

(Prestone White ,1993:52).

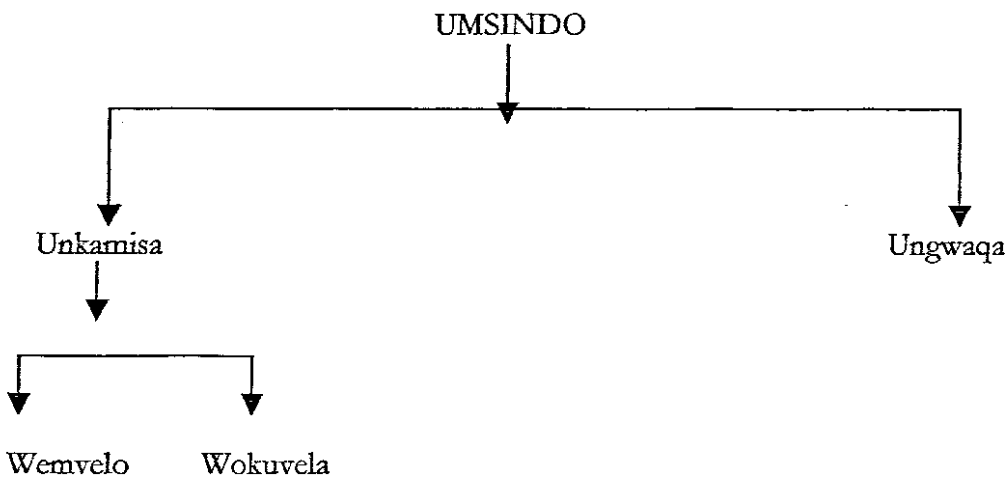
Ezinye zezizathu le misindo inezwi elinesigqi ngoba ucishe udaleke njengezimbuzi zezulu okukanye isangquma sona esivele sehle singakafinyeleli ezingeni lokuba sesingalungela ukuba sibe imvula. Kanjalo nakonkamisa izwi lithi lingagcwali ncimishi okukanye lingakafiki esicongweni bese umsindo ongunkamisa uyadaleka. Kanti kwezinye izilimi kuyenzeka umoya ugcwale nswi uze ufinyelele esicongweni kuyima kudaleka umsindo. Lokhu kwenzeka ngokuthi kufike ezingeni elithile ingasafikanga. Isimomdwebo amabanga ngqo okuyindawo lapho kudaleka khona umsindo.Izikwele lezi ezingamabhokisi zisho ukuvuleka komoya ubuhamba njengephasela wase uyaqhuma noma uyavuleka ungakafiki esiphethweni esikhonjiswa ngongqi.



Umfanekiso Wesi - 9

2.6.1.1.7. Izinhlobo Zonkamisa

Olimini lwesiZulu kuyahlaluka ukuthi kunezinhlobo ezimbili zemisindo engonkamisa , umsindo ongunkamisa wemvelo kanye nomsindo ongunkamisa wokuvela .

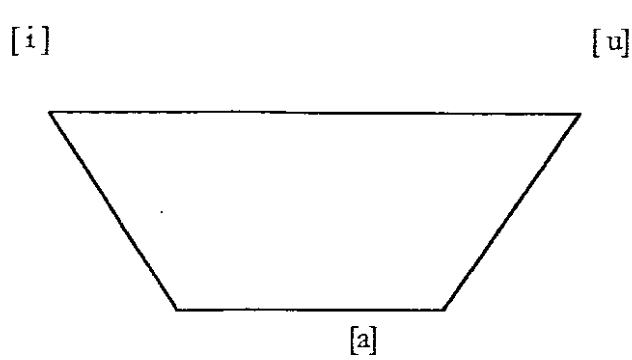


2.6.1.1.7.1. Onkamisa Bemvelo

Onkamisa bemvelo baziwa ngokuthi onkamisa abanamandla . Onkamisa abemvelo yilaba abalandelayo :

Unkamisa / a /
Unkamisa / i /
Unkamisa /u/

Onkamisa bomvelo noma abanamandla :



2.6.1.1.7.2. Onkamisa bokuvela

Laba ngonkamisa abalula. Lolu hlobo lonkamisa ludaleka ngenxa yokuhlangana kwemisindo engonkamisa bemvelo uma ike yalandelana. Kunomthetho omile olimini lwesiZulu othi: imisindo engonkamisa olimini lwesiZulu akuvumelekile ukuba ilandelane:

aa > / a /
ai > /e/
au > /o/

Uma ike yalendala ngaleyo ndlela kube sekudaleka le misindo elandelayo:

Unkamisa / a /
Unkamisa / e /
Unkamisa / o /

2.6.1.1.8. UKUCHAZWA KWEMISINDO ENGONKAMISA

[a] > Unkamisa ophansi nomlomo.
[i] > Unkamisa ophezulu ophambili nomlomo .
[u] > Unkamisa ophezulu osemuva nomlomo .
[o] > Unkamisa ophakath osemuva i maphezulu nomlomo .
[ ] > Unkamisa osemuva phansi nomlomo .
[e] > Unkamisa phakathi maphezulu ophambili nomlomo .
[ ] > Unkamisa phansi ophambili nomlomo .

Uhlobo lwesibili lomsindo ungwaqa . Ungwaqa umsindo othi nxa uphinyiswa kube nokuphazamiseka okuthile emgudwini womoya . Lokhu kuphazamiseka kungaba noma kuphi nomlomo . Imvamisa – ke kuba sezindaweni eziyisithupha, lezo zindawo nezingxenye

zazo ezisebenza ukuphazamisa umoya zibizwa ngokuthiwa iziphimisi. Imvamisa ziyisithupha iziphimisi/ izivimbamoya noma izibambamoya ezaziwayo.

2.6.1.2. IZIPHIMISI

Iziphimisi zizigagulwa futhi zizidalula zona ngenkathi kuphimiseka imisindo. Kube sekubukwa ukuthi umsindo ngabe ufike wavimbeka kuphi nomlomo.

2.6.1.2.1. Izindebe

Umoya ungavimbeka ngenxa yokuthi udebe lomlomo lwangezansi luvakashele udebe lomlomo lwangenhla. Ngokwenza kanjalo kwezindebe zombili, kube sekuba nokuphazamiseka okuthile emgudwini womoya njengoba umoya ubukhululekile, uyoziphumela emlonyeni. Ngenxa yokuthintana kwalezi zindebe zombili, kube sekudaleka ukupitshezeleka komoya okuthile okugcina sekukhiphe umsindo othile . Lo msindo odalekayo ngenxa yokumpintshwa komoya izindebe uqanjwa noma ubizwa ngazo izitho ezithe zathinteka ngenkathi udaleka.Ngakho uba **undebembili** ngenxa yokuthi kube izindebe zombili ezivimbe umoya .Imisindo ile edalekayo :

/m/, /p/, /ph/, /mp/, /mb/, /bh/ , /w/ .

2.6.1.2.2. Udebe lomlomo wangezansi namazinyo angaphambili omhlathi wangenhla

Umoya ungavimbeleka okukanye umpintsheke ngenxa yokuthintana kodebe lwangezansi namazinyo omhlathi wangenhla. Umsindo ophuma ngenxa yokumpintsheka komoya okudalwe ilezi zitho, udebe lwangezansi kanye namazinyo angenhla ibizwa ngokuthi undebezinyo.Isibonelo semisindo ile :

/f/, /v/, /mf/, /mof/ , /mov/.

2.6.1.2.3. Iphambili lolimi nezinsini zamazinyo aphambili omhlathi ongenhla

Umoya ungavimbeleka ngenxa yokuthi ulimi luphakame bese kuthi ingaphambili

noma isihloko solimi simpintshe umoya. Ngokwenza njalo kolimi kuba sekudaleka umsindo obizwa ngokuthi unsinini.

Imisindo edalekayo ile : /t/, /th/, /nt/, /nd/, /d/, /s/, /z/,

2.6.1.2.4. **Iphakathi lolimi kanye nephambili lolwanga**

Umoya ungavimbeleka ngenxa yokuthi iphakathi lolimi luthinte iphakathi lolwanga. Umsindo odaleka lapho waziwa ngokuthi ulwangeni .

Isibonelo semisindo ile : /sh/ , / l /,/ r/, [dʒ] , kanye nongwaqabathwa [!] nonhlangothi [//]

2.6.1.2.5. **Imuva lolimi kanye nemuva lolwanga** (amalaka)

Umoya ungavimbeleka noma ukucindezeleka ngenxa yokuthi imuva lolimi luthinte ingemuva lolwanga okungamalaka . Umsindo ubusudaleka ngokwenza kanjalo ubizwa ngokuthi umalakeni. Isibonelo semisindo ile :

/ k/, /g/

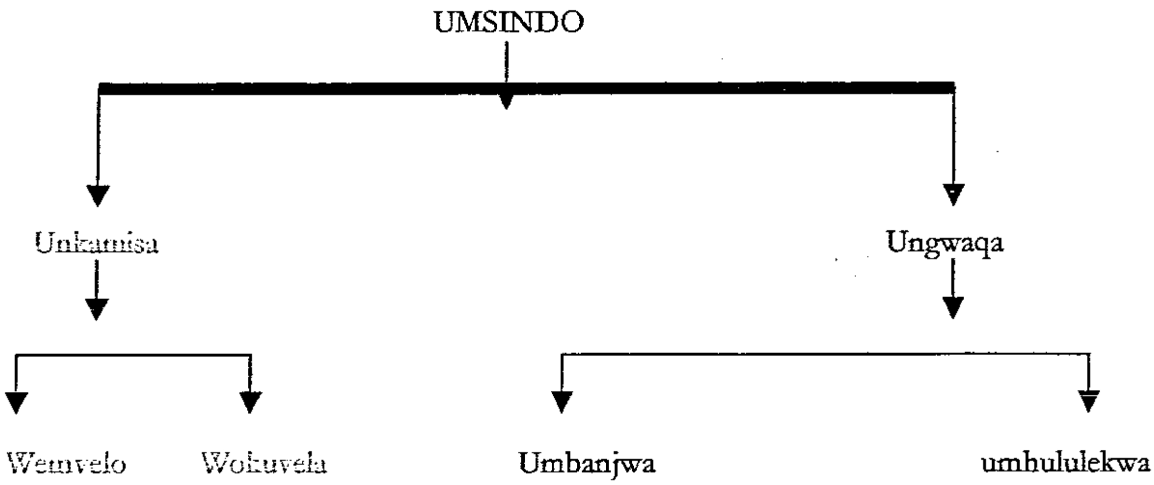
2.6.1.2.6. **Emphinjeni**

Umoya kuyenzeka ukucindezeleka emphinjeni ngenxa yokuthi umphimbo uvele uthambise okukanye uqinise izintambo noma imisipha ethile eyakhe umphimbo kube sekudaleka ukuduma noma umsindo othile . Lo msindo waziwa ngokuthi umsindo umphinjeni. Isibonelo semisindo :

h > [ɦ] , hh > [x]
hala > [ɦala]
ihhala > [ixala]

2.6.1.3. ONGWAQA

Kunezinhlobo ezimbili zongwaqa :

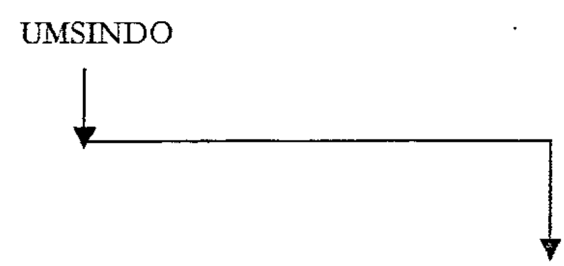


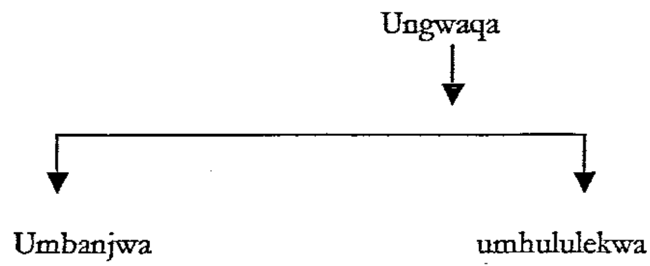
2.6.1.3.1. INDLELA YOBHALOMAGAMA

Mayelana nobhalomagama kwavunyelwana ngombandela othi :

> Names of places in self governing territories and in urban areas inhabited by blacks are written in accordance with the officially recognized orthography of language concerned.
>
> (Raper ,1979:2).

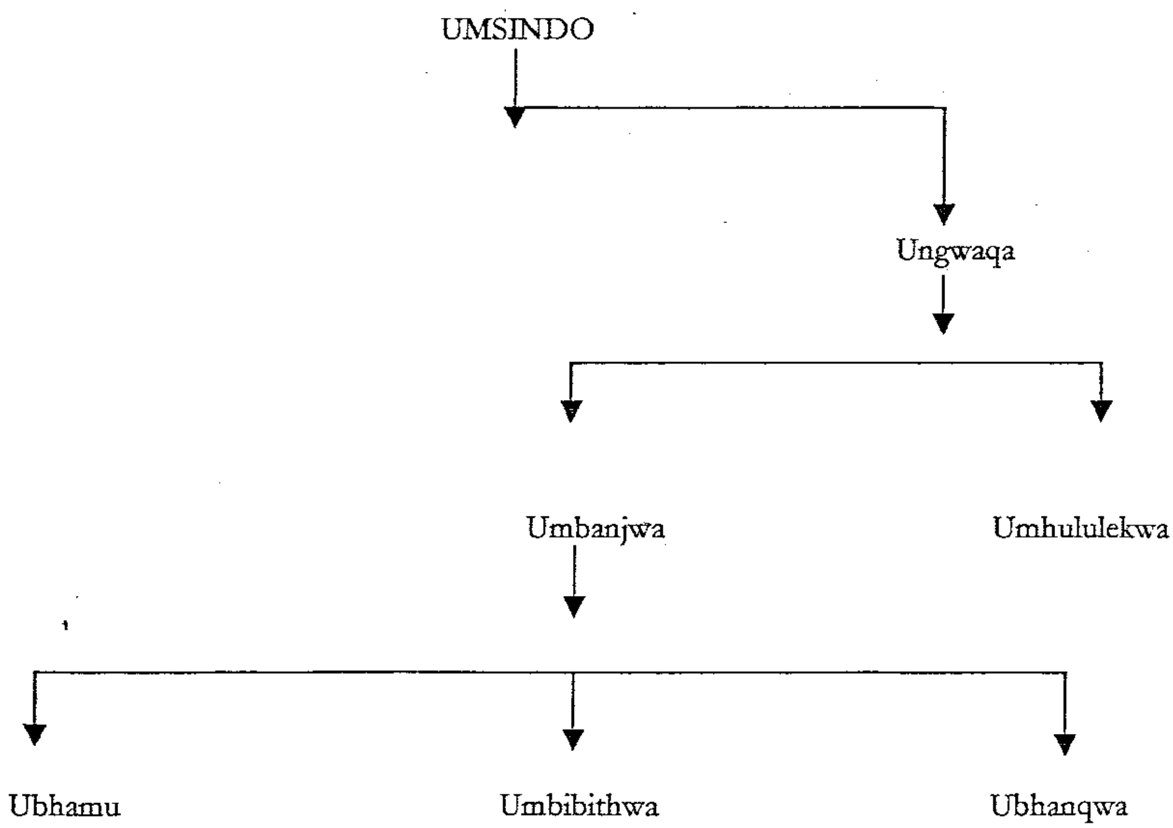
Lezi zinhlobo zongwaqa zihlungwa indlela eziphimiseka ngayo. Kukhona ongwaqa abaphimiseka ngokuba kube nokubambeka emgudwini womoya. Labo ngwaqa baziwa ngokuthi **ngombanjwa**. Bese kuba nolunye uhlobo oluphimiseka ngokuthi kube nokukhululeka komoya noma nokuhululeka komoya.Leyo misindo ibizwa ngokuthi **ngomhlululekwa** .



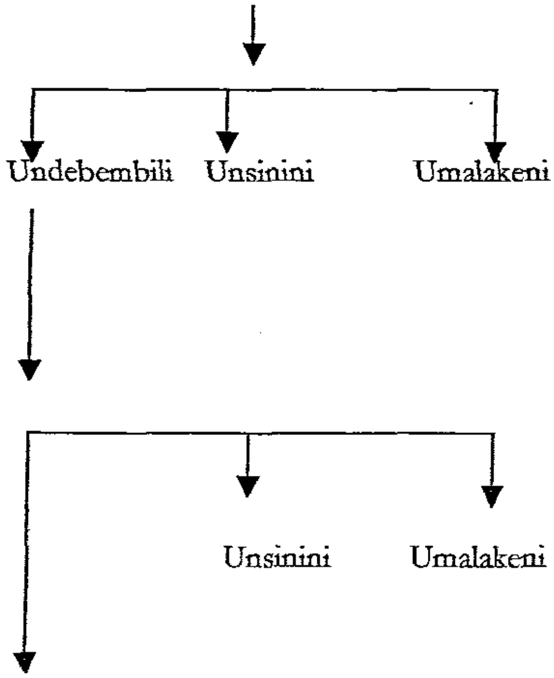


2.6.1.3.1.1. Umsindo – Ungwaqa - Umbanjwa

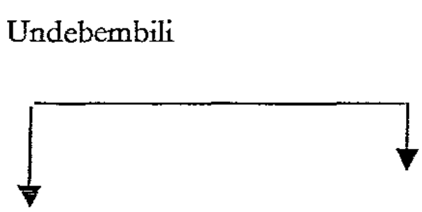
Ukubambeka lokhu kwenzeka okuthiwa ngokombanjwa kuhlukaniseka **kathathu :**



2.6.1.3.1.1.1. Umsindo – Ungwaqa - Umbanjwa - Ubhamu



2.6.1.3.1.1.1.1. **Umsindo – Ungwaqa - Umbanjwa - Ubhamu** - Undebembili



AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lokuqala	[ʼ]	[p’]	ipapa > [Ip’ap’a]
Izinga lesibili	[ʰ]	[pʰ]	Iphutha > [ipʰutha]
Izinga lesithathu	[m]	[mp’]	impompi > [imp’ompi]
Izinga lesine	[..]	[mb]	imbuzi > [imbuzi]
Izinga lesihlanu	[ɒ]	[b]	Ibhokisi > [ibokisi]

2.6.1.3.1.1.1.2. **Umsindo – Ungwaqa - Umbanjwa - Ubhamu** - Unsinini

Unsinini

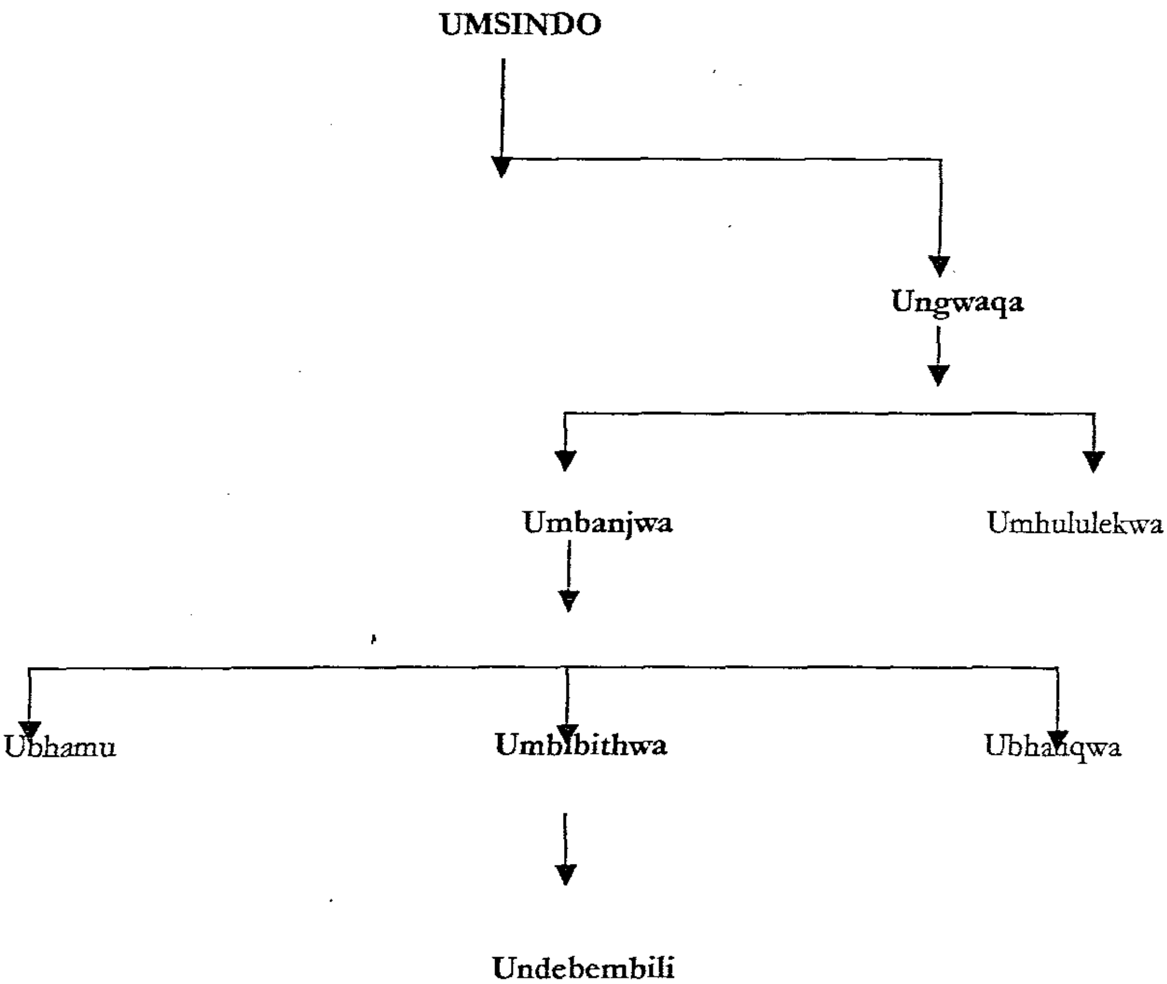
AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lokuqala	[ʼ]	[tʼ]	tata > [tʼatʼa]
Izinga lesibili	[ʰ]	[tʰ]	ithutha > [ithutha]
Izinga lesithathu	[m]	[ntʼ]	Intombi > [intʼombi]
Izinga lesine	[..]	[nd]	indulo > [indulo]
Izinga lesihlanu	[̥]	[d]	dudu > [dudu]

2.6.1.3.1.1.1.3. **Umsindo – Ungwaqa - Umbanjwa - Ubhamu** - Umalakeni

Umalakeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lokuqala	[’]	[k’]	ikaka > [ik’ak’a]
Izinga lesibili	[^{h}]	[k^h]	isikhutha > [ik^hut^ha]
Izinga lesithathu	[m]	[nk’]	ukunkankaza > [ukunk’ank’aza]
Izinga lesine	[..]	[ng]	Ungungu > [ungungu]
Izinga lesihlanu	[̥]	[g]	igigi > [igigi]

2.6.1.3.1.2. Umsindo – Ungwaqa - Umbanjwa – Umbibithwa



2.6.1.3.1.2.1. Umsindo – Ungwaqa – Umbanjwa – Umbibithwa -Undebembili

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesithathu	[m]	mb	Umbuzo > [umbuzo]
Izinga lesine	[..]	[b]	Ubaba > [ubaba]

Kunokuqhuma okunokubibitheka leyo misindo ibizwa ngokuthi ngombibithwa. Ukubibitheka kwenzeka kanye vo! Kusezindebeni ukubibitheka okungundebembili njengoba sinikeziwe isibonelo ngenhla.

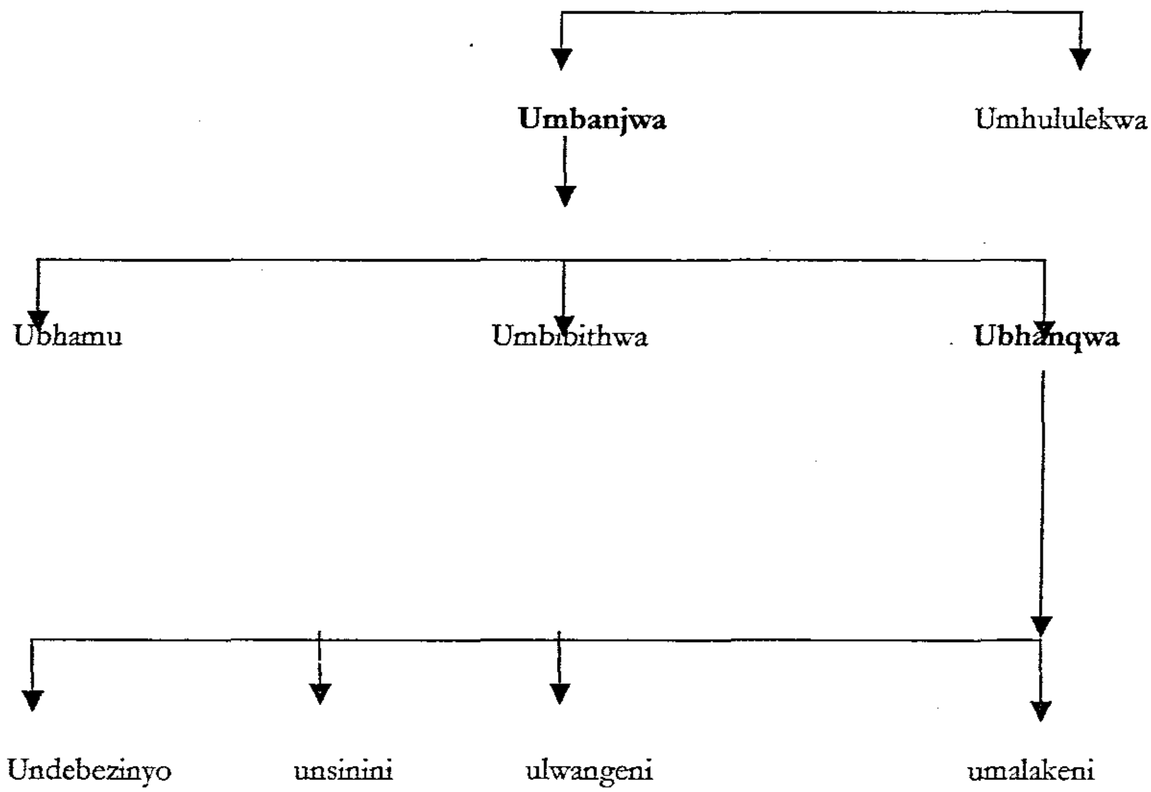
2.6.1.3.1.3 Umsindo - Ungwaqa – Umbanjwa – **Ubhanqwa**

Kunokuqhuma okwenziwa ukubhanqeka kwemisindo. Lokho kuqhuma kubizwa ngokuthi ubhanqwa ngenxa yokuthi ihlanganisa imisindo engombanjwa kanye nengomhlululekwa bese kuba nokufutheka okunobambeka ekuphinyisweni kwayo . Imisindo yalolu hlobo ibe isibizwa ngokuthi ngomfuthwa **mbhanqwa.**

Ngokohlaka lwemisindo engongwaqa kuba kanje :

UMSINDO

Ungwaqa



2.6.1.3.1.3.1. Umsindo – Ungwaqa – Umbanjwa – Ubhanqwa -Undebezinyo

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[illegible]	[mf']	imfene [imof'ene]
Izinga lesine	[..]	[mv]	imvubu > [imovubu]

2.6.1.3.1.3.2. Umsindo – Ungwaqa – Umbanjwa – Ubhanqwa - Unsinini

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[ʰ]	[nts']	intsali [in'sali]
Izinga lesine	[..]	[nz]	Inzululwazi > [inᵈzululwazi] [indzululwazi]

2.5.1.3.1.3.3. **Umsindo – Ungwaqa – Umbanjwa – Ubhanqwa** - Ulwangeni

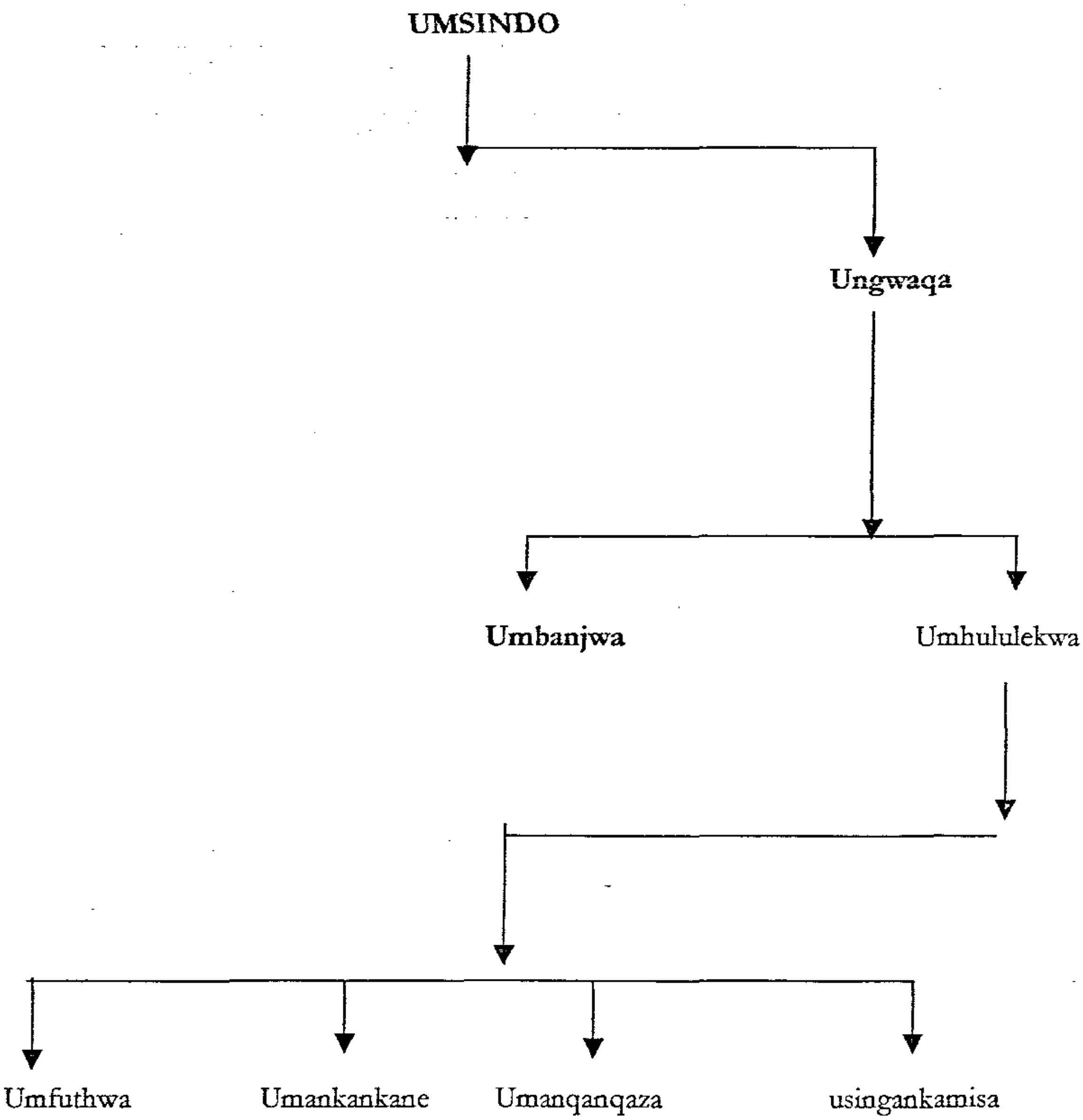
AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[ʰ]	ntsh[int$_s$']	intshuza [int$_s$'uza]
Izinga lesine	[..]	nj [nd$_3$]	injabulo > [ind$_3$abulo]

2.6.1.3.1.3.4. **Umsindo – Ungwaqa – Umbanjwa – Ubhanqwa** - Umalakeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[ʰ]	kl [kɬ']	iklabisi [ikɬabi,i]
Izinga lesine	[..]	dl [d$_h$]	idla > [i d$_h$a]

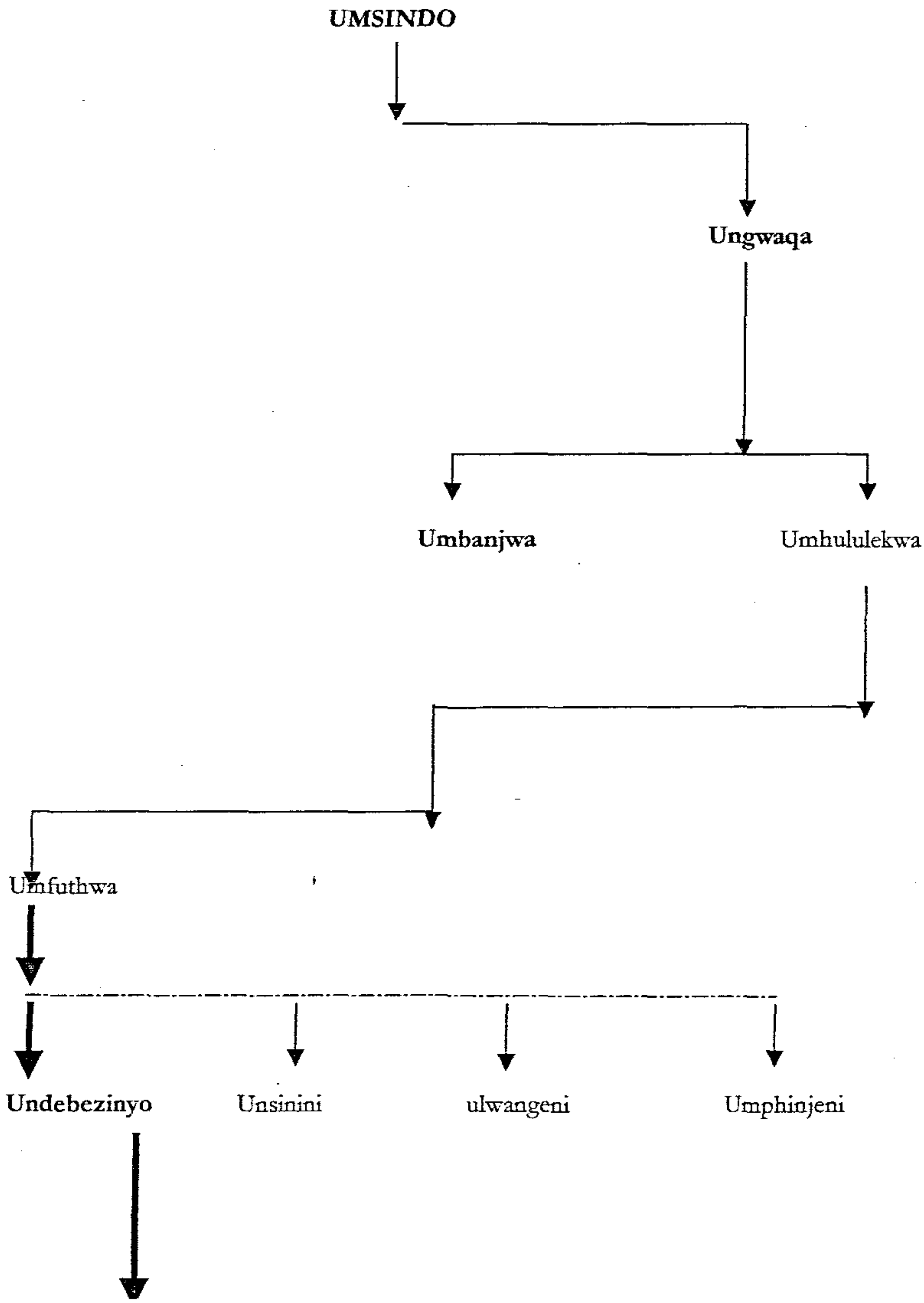
2.6.1.4. Umsindo – Ungwaqa - Umhululekwa

Lolu wuhlobo lwesibili longwaqa oluphimiseka ngokuhululeka . Yonke imisindo ephimiseka ngale ndlela yaziwa ngokuthi ngomhululekwa . Ukuhululeka lokhu kukane
(4).



2.6.1.4.1. Umsindo - ungwaqa - umhululekwa - umfuthwa

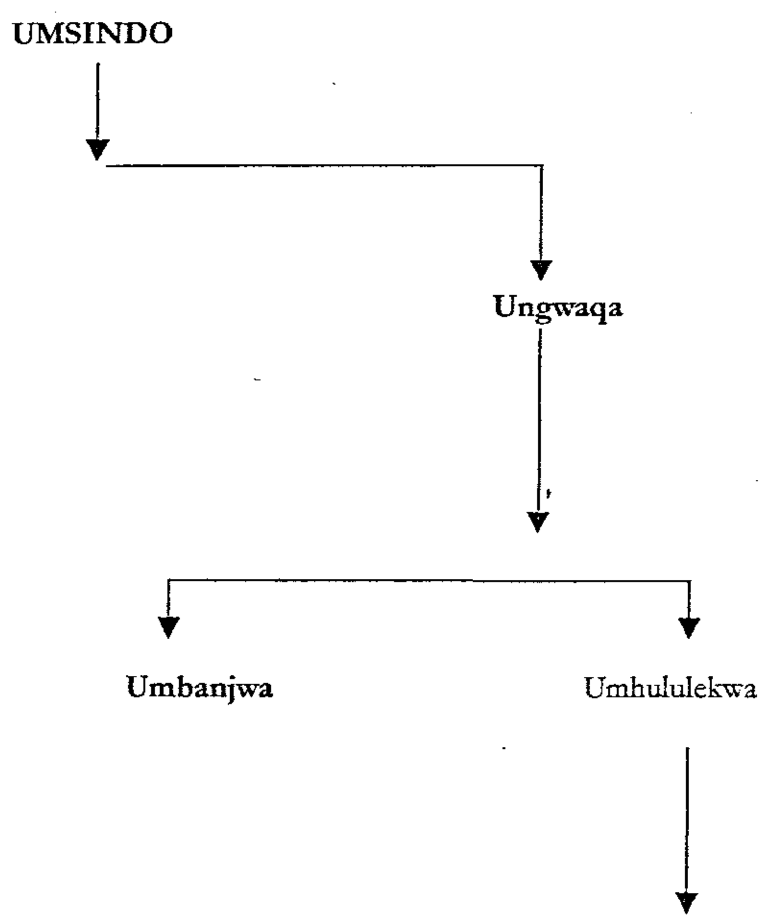
Zine izinhlobo zomhululekwa ezingomfuthwa yilezi :

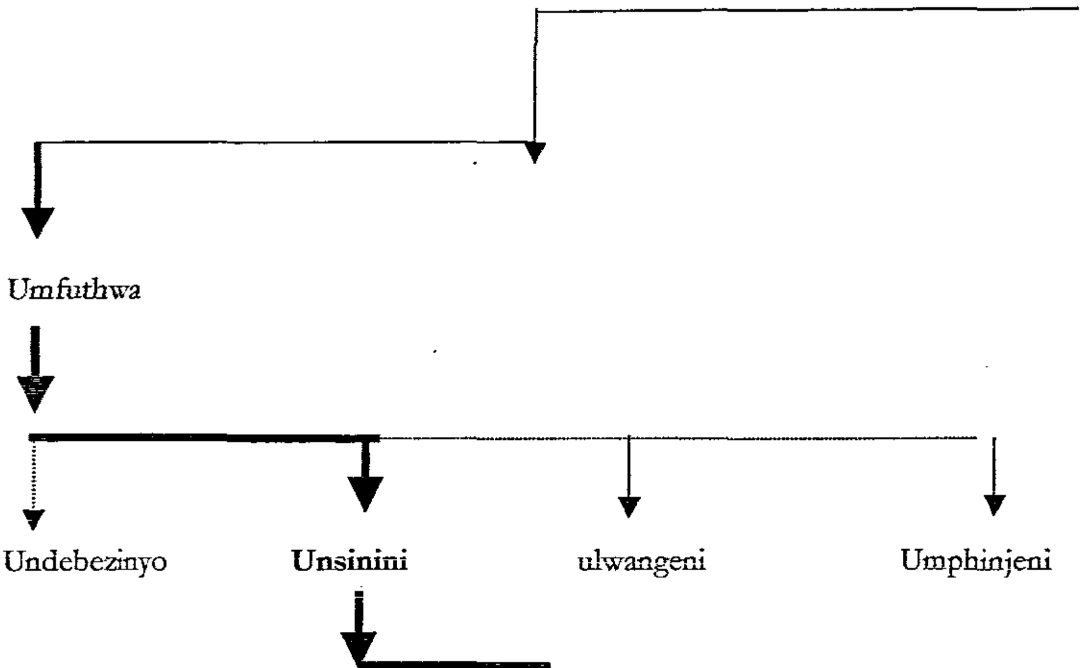


2.6.1.4.1.1. Umsindo – Ungwaqa - Umhlulekwa - Umfuthwa - Undebezinyo

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{h}]	f [f]	Fufusa [fufusa]
Izinga lesine	[..]	v [v]	Vuvusa > [vuvusa]

2.6.1.4.1.2. Umsindo – Ungwaqa - Umhlulekwa - Umfuthwa - Unsinini





AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{n}]	s [s]	Susa [susa]
Izinga lesine	[..]	z [z]	Zuza > [zuza]

2.6.1.4.1.3. Umsindo – Ungwaqa - Umhlululekwa - Umfuthwa - Ulwangeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{n}]	hl [ɬ]	Hlusa [ɬusa]
Izinga lesine	[..]	dl [ ]	dludlu > [u a]

2.6.1.4.1.4. Umsindo – Ungwaqa - Umhlulekwa - Umfuthwa - Umphinjeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{n}]	h [h]	huha [huha]
Izinga lesine	[..]	hh [x]	Hhihhi > [xixi]

2.6.1.4.1.5. Umsindo - Ungwaqa - umhlulekwa - umfuthwa - umankankana

Ziyisithupha izinhlobo zomankankane ezikhona olimini lwesiZulu:

2.6.1.4.1.5.1. **Umsindo - Ungwaqa - umhlulekwa - umfuthwa** - uMankankana - ongundebembili.

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[ˈ]	N (p)	Impilo
Izinga lesine	[..]	N (b)	Umbukiso

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{h}]	N + (p) [m']	Inphucuka IN- +-phucuka Inphucuka Impucuka-(o) Impucuko [imp'u/uk]
Izinga lesine	[..]	N+ (b)]	Imbekiso In- + -bekisa (u) inbekisa uNbekisa u (n > m)bekisa umbekiso

Emsindweni / p / no / b / .

m < n + p > Np > /mp/ [mp']

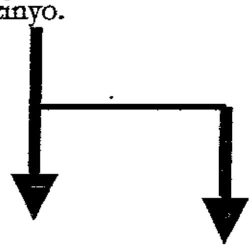
Isibonelo egameni kwenzeka kanje :

in > isiqalo samabizo isigaba sesishiyagalolunye
phendula > isiqu sesenzo
in- +-phendula > inphendula
inphendula > [inp^{h}endula]

(awukho umsindo onje nph olimini lwesiZulu).

iNphendula > impendula (o)
-o > isakhi esiyisijobelelo sebizonto
impendulo

2.6.1.4.1.5.2. **Umsindo - Ungwaqa - umhlululekwa - umfuthwa** - umankankana - ongundebezinyo.



AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[']	N (f)	I(n)fuyo
Izinga lesine	[..]	N (v)	I(n) vula

2.6.1.4.1.5.3. **Umsindo - Ungwaqa - umhlululekwa - umfuthwa** - umankankana - ongunsinini.

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[']	N (s)	I(n)selelo
Izinga lesine	[..]	N (z)	U(n)zalo

2.6.1.4.1.5.4. **Umsindo - Ungwaqa - umhlululekwa - umfuthwa** - umankankana - ongulwangeni.

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[']	N (y)	I(n)yama
Izinga lesine	[..]	N (j)	I(n) jalo

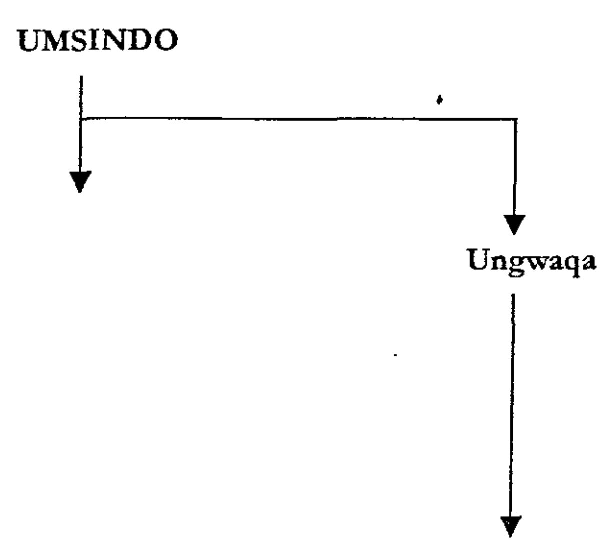
2.6.1.4.1.5.5. **Umsindo - Ungwaqa - umhlululekwa - umfuthwa** - umankankana - ongumalakeni.

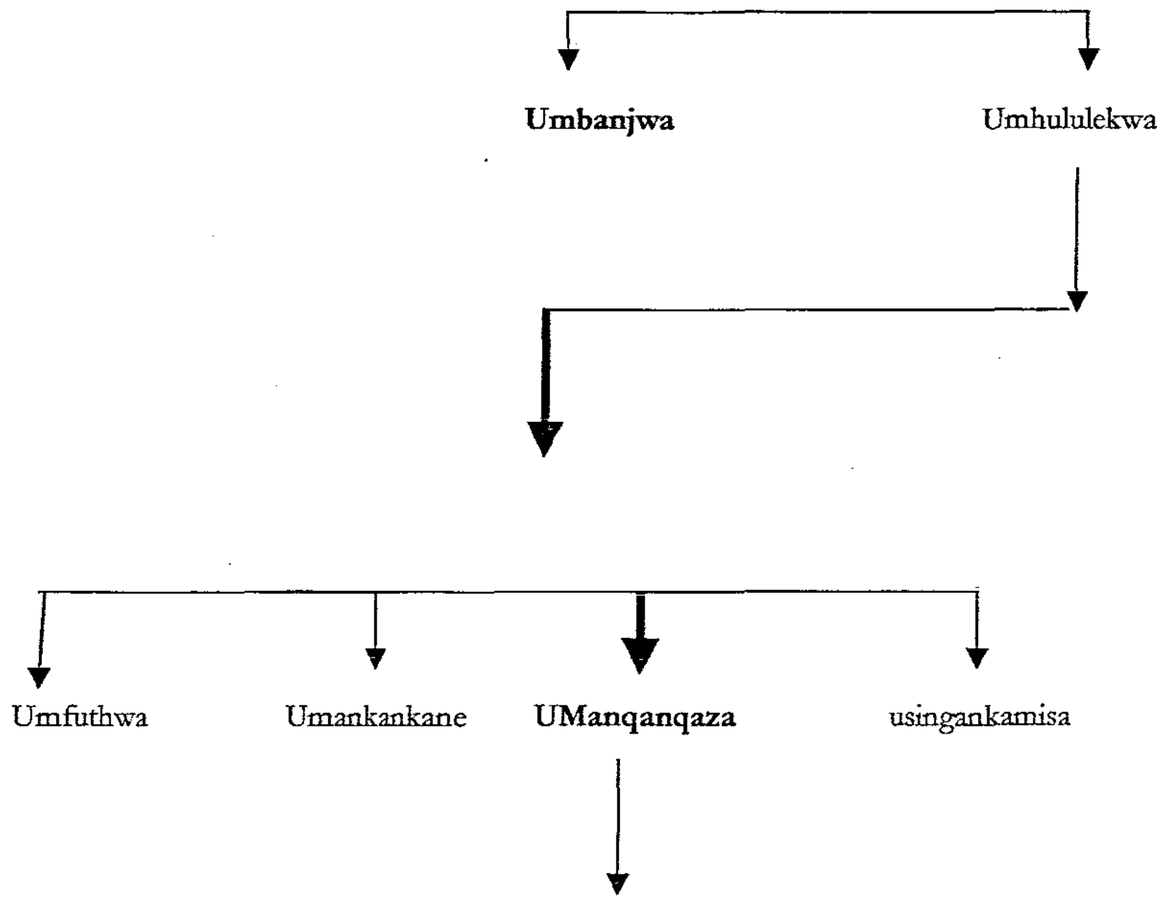
AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[']	N (k)	I(n) + khuluma > Inkhuluma Inkhuluma (o) > inkulumo
Izinga lesine	[..]	N (g)	I(n) gozi

2.6.1.4.1.5.6. **Umsindo - Ungwaqa - umhlululekwa - umfuthwa** - umankankana - ongumphinjeni.

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[']	N (h)	Nansi [n^h $an^t si$]
Izinga lesine	[..]	N (hh)	

2.6.1.4.2. Umsindo - Ungwaqa - umhlululekwa - umfuthwa - uManqanqaza





2.6.1.4.3. **Umsindo - Ungwaqa - umhlulekwa -umfuthwa** - uManqanqaza - unsinini

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[^{n}]	I [l]	-lula [lula]

2.6.1.4.4. Umsindo - Ungwaqa - umhlulekwa -umfuthwa - uManqanqaza - ulwangeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesine	[..]	r [r]	Rura > [rura]

2.6.1.4.5. Umsindo – Ungwaqa - Umhululekwa - Umfuthwa - Usingankamisa

2.6.1.4.5.1. **Umsindo – Ungwaqa - Umhululekwa - Umfuthwa - Usingankamisa –**

undebembili

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesine	[..]	w [w]	Wuwu > [wuwu]

2.6.1.4.5.2. **Umsindo – Ungwaqa - Umhululekwa - Umfuthwa - Usingankamisa -**

ulwangeni

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesine	[..]	y [j]	Yaya > [jaja]

Kukhona nolunye uhlobo lwemisindo olwaziwa ngokuthi - Ongwaqabathwa

2.6.1.5. **UNGWAQABATHWA**

Zintathu izinhlobo zongwaqabathwa :

2.6.1.5.1. Ungwaqabathwa uzinyo - / c/ > [/]

Ungwaqabathwa unsinini osezingeni eliphezulu **elilula / elibukhali** .[/]
Ungwaqabathwa unsinini ohambisana no**mpheshethwa** .[/ ^{h}]
Ungwaqabathwa unsinini obukhali ohambisana noMaNkanakana.[ŋ/']

Ungqwaqabathwa unsinini osezingeni elinesigqi. [ŋ/g]

Ungwaqabathwa unsinini/ uzinyo ozikile . [/g]

2.6.1.5.2. Ungwaqabathwa ongulwangeni /q/ > [!]

Ungwaqabathwa ongulwangeni osezingeni eliphezulu **elilula / elibukhali** .[!]

Ungwqabathwa ongulwangeni ohambisana no**mpheshethwa** .[!h]

Ungwaqabathwa ongulwangeni obukhali ohambisana nomaNkanakana.[ŋ!']

Ungqwaqabathwa ongulwangeni osezingeni elinesigqi. [ŋ!g]

Ungwaqabathwa ongulwangeni ozikile . [!g]

2.6.1.5.3. Ungwaqabathwa ongunhlangothi / x / > [//]

Ungwaqabathwa ongunhlangothi osezingeni eliphezulu **elilula / elibukhali** .[//]

Ungwqabathwa ongunhlangothi ohambisana no**mpheshethwa** .[// h]

Ungwaqabathwa ongunhlangothi obukhali ohambisana no**MaNkanakana**.[ŋ//]

Ungqwaqabathwa ongunhlangothi osezingeni **elinesigqi.** [ŋ//g]

Ungwaqabathwa ongunhlangothi **ozikile** . [//g]

2.6.2. ULWAKHIWO MAGAMA

OSoZilimi uDoke , Cope , Van Wyk , Van Eerden , uNkabinde nabanye baveza ukuthi ibizo noma igama lingelinye lemikhando yobuchule elihlanganiswe ngesinwe esikhulu nobuchule. Izizathu ukuthi igama liyilo limumethe okuningi :

Conceptual, descriptive or lexical meaning

UBudin, (2004) uqhubeka athi uma efakazela lokhu :

> Concepts and conceptual structures, concepts are mental constructs (cognitive units) in domain knowledge , conceptual structures are the basis for any terminology , from a linguistic point of view, the meaning of a term is the concept designated by this term concepts are formed and constantly changed in any professional activity and in all forms of professional

communication . Concept formation is driven by cultural conventions . Language is the main manifestation of culture , Interaction between term formation and concepts formation.

Imisindo ihlanganiswa kwenziwa igama, kumele lezinhla zontathu ezibalwe nguBudin ngenhla zingalahleki. Kanjalo nezinguquko eziningi ezenzekayo emisindweni ngamunye kuthi ngokuhamba kwesikhathi kuthatheke sengathi lowo msindo wawukhona kwasekuqaleni egameni kanti wavela ngokuhlangana kweminye imisindo mawungakhohlwakali ukuthi unguwokuvela futhi mayiqondwe imbangela yokudaleka kwalowo msindo. Kwazeke ukuthi umsindo wadalwa ukulandelana kwayo belu imisindo neminye imisindo, kwagcina umsindo wemvelo usuguqukile wathatha isimo esisha.

Kulukhuni ukuqonda inguquko eyenzekile emsindweni ngamunye. Uma umuntu engazazi sanhlobo izinhlobo zezinguquko zemisindo kanye nemvelaphi yemisindo. Ukuze umuntu agogode kulo mkhakha wezinguquko kanye nemvelaphi yemisindo kubalulekile ukuba umuntu asazi isifundo esicubungula ngemvelaphi yomsindo ngamunye. Lokhu kwenziwa ngokuthi kuhlehlwe nyovana kufunwe umsuka womsindo osukhona . Olimini lwesiZulu ziyishumi nomuvo izinguqukomisindo ezikhona :

a. Ukulumbana kwemisindo engonkamisa
b. Ukuphakama kwemisindo engonkamisa
c. Ukufa noma ukweqiwe kwemisindo engonkamisa
d. Ukungwaqaziseka kwemisindo engonkamisa
e. Ukunkankaziseka kwemisindo
f. Ukulwangiseka / ukulwangisa
g. Ukumelelana kwemisindo
h. Ukuthelelana kwemisindo
i. Uguquko lwemisindo olungagunyaziwe
j. Ukufa kongwaqa noma ukweqiwa kongwaqa
k. Ukuqina kwemisindo

Okuyisisusa sezinguquko zemisindo ukuthi kunemisindo okungavumelekile ukuba ilandelane ngenxa yokuthi yenza kube nokuhedlezela kwemisindo egameni. Uma ithuke ilandelana leyo misindo, kuba noguquko lwemisindo oluthile phakathi kwemibili yomibili.

Kungakho kungelula ukuba umuntu agagule incazelo yegama kodwa angawuqondi umsuka nemvelaphi yegama lelo asuke ekhuluma ngalo. Igama okukanye ibizo uDoke, (1927:20) ulichaza athi :

> That sound or group of sounds which is subject to one main stress and only one.

Lokhu kuveza ngokusobala ukuthi inhlosongqangi yokuboshelwa kwemisindo kusuke kuqondwe ngakho ukuba kugcizelelwe umuzwa othile. Kwesinye isikhathi kudingeka kuboshelwe izinhlamvu eziningi ukuze kuvele umqondo . Kwesinye isikhathi kuba izinhlamvu ezimbalwa nje . UNyembezi , (1975: 31)uthi :

> Amagama esiZulu angahlukaniswa iziqa noma amalunga .

UNyembezi unikeza isibonelo ngegama :

Abantu > a/ ba / ntu

Leli gama linamalunga amathathu lakheke ngemisindo ehlukahlukene . Kunezinhlobo ezintathu zamalunga kuleli gama . ilunga elinhlamvunye , elinhlamvumbili kanye nelinhlamvuntathu . Akugcini lapho amagama ayehlukahlukana ngokwamalunga . UNyembezi , (1975: 32) unikeza nazi izibonelo ngokwamalunga :

(a)	(b)	(c)	(d)
si / za	i /zi / mvu	i / si / kho / tha	kha / la / ka/ the /la
gi / da	se / be / nza	i / sa / be / lo	gu/ lu / ku / de / la

Kula magama angenhla amalunga kawalingani . Engxenyeni yokuqala ku - (a) amalunga mabili , engxenyeni yesibili (b) amalunga mathathu , engxenyeni yesithathu (c) amalunga mane kanti engxenyeni yesine (d) amalunga mahlanu.

UNyembezi, (1975: 32) uveza ukudonseka okuba khona kumalunga ufumanisa ukuthi :

Ku - (a) **si** / za
gi / da

si - no gi udonswa kakhudlwana kunelunga lokugcina
okungu -za kanye no -da.

Kanti uNyembezi , (1975 : 2) uthi :

ku - (b) i / zi / mvu
se / be / nza

-zi- ka i / zi / mvu kanye no - **be-** wesenzo se / be / nza badonseka kakhudlwana kunamanye amalunga .

Kanjalo - ku - (c) i / si / kho / tha
i / sa / be / lo

u **-kho-** ka i / si / kho / tha kanye no - **be-** wesenzo i / sa / **be** / lo badonseka kakhudlwana kunamanye amalunga .

(Nyembezi , 1975:32).

Kanjalo ,

ku - (d) kha / la /ka /the /la
gu /lu /ku /de/ la

u **-the-** ka kha / la / ka / the / la kanye no - **de-** wesenzo gu / lu/ ku / de/la badonseka kakhudlwana kunamanye amalunga .

(Nyembezi , 1975 :32).

UNyembezi uqhuba athi :

> Lolu kuluphawu olubalulekile olimini lwesiZulu -umehluko phakathi kobude belunga elelanywa ngelokugcian namanye amalunga.

(Nyembezi , 1975 :32).

> Ukukhombisa ukuthi ilunga leluliwe sisebenzisa uphawu (:) .

(Nyembezi , 1975 :32).

UNyembezi , (1975:32) uthi uma kusetshenziswe lolu phawu amagama anikezwe njengezibonelo abe esema kanje :

(a)	(b)	(c)	(d)
si : za	izi : mvu	isikho: tha	khalakathe:la
gi : da	sebe: nza	isabe: lo	gulukude: la

OkaNyembezi uphinde enikeze isibonelo ngala magama esesebenza emshweni uthi :

Umfana usiza uyise.
Abafana balandela izimvu enkanjini
Inkomo ikhalakathele emgodini
Amadoda ashisa isikhotha ngasemfuleni

Lokhu kuyahlaluka kuwo la magama nakwamanye akhona emshweni ukuthi uhlamvu olwelanywa ngelokugcina kumagama asemshweni alelulwa:

Umfa:na usi:za uyi:se.
Abafa:na balande:la izi:mvu enkanji:ni.
Inko:mo ikhalakathe:la emgodi:ni.
Amado:da ashi:sa isikho:tha ngasemfule:ni

UNyembezi uthi uphawu (:) lusho ukwelula nokugcizelela kanjalo uthi :

Uma sesifuna ukubonisa ubude obedlulele siloba kanje (::)

(Nyembezi , 1975 :32).

Ukwelula ngendlela yokugcizelela kwenzeka ikakhulukazi kumagama anokukhomba:

Le

Lawaya

Okukanye kumagama ayizenzukuthi kuzokhumbuleka izinzukuthi ziveza ubudrama besenzo:

xhi :: igazi

bazoku kuthi nhli:: ngempama

tsha:: enhliziyweni sengibona sesibehlulile emva kokucokofulwa.

Kuyenzeka ukwelula ngokweqile nakuzibabazo :

habe ! ::

halala! ::

Kanti nakuyo inkulumo buthule kuyenzeka uma ukhunjuzwa kwenzelwe ukuba ushaye isazelo :

Uma umuntu ekuthi nhla ngeso. -

Okukanye ,

Uma ekunyonkoloza ngeso.

Kwesinye isikhathi kube amazwi ambalwa kodwa ekugcineni kube nombuzo :

Asazi :: thula MtaKaSibanibani.

Yibo - ke lobu buchule nobungcweti okukhulunywa ngabo mayelana nokwakheka kwegama.

Yibo lobu bungcweti obenza kuzwakale ukuthi umuntu ngabe walüncela ebeleni noma walwethekela . Uma kuyikuthi walwethekela ulimi , uzwakala esephakama la kumele kwehliwe khona . Akugcini lapho noma eselubhala igama ugcine esewutshinge le kude umqondo ngenxa yokungaqondi ubucayi bento ayiphethe , okuligama.

2.6.2.1. Indlela Yokwakha Amagama

Ulimi lungezinye zezikhali okumele luphathwe ngobunono ngenxa yokuthi luqukethe usikompilo oluyinhlanganisela yemizamo yemiphakathi yakudala neyamanje yokuvumelana nokukhetha lokhu okumayelana nendlela yokuphila .

Lokhu abantu abavumelana ngakho kusikompilo lwabo kubonakala olimini abasuke balukhuluma . Izimfundiso zabo imbala zitholakala kulo ulimi lwabo. Uhlanga oluthile ukuze ludlondlobale lwaludlondlobaliswa yizinto ebabezithola zibazungezile:

> Prehistoric people received and exchanged information about the environment.
>
> (Desmond , 1986:56).

Kanjalo, nanamuhla kusenjengakuqala kunezinto ezintsha ezivelayo nezidinga ukuba abantu babenolwazi mayelana nokwetha izinto amagama , ukuze ulimi lungasaleli emuva kwezinye izilimi :

> In domain communication, a vast number of new technical terms are created everyday in hundreds of languages over the world . These terms form terminologies as a set of terms with their specialized meaning (concepts) of particular domain in a specific language. Terminology standardization has been practiced for thousands of years as a concomitant and necessary feature of the history of science
>
> (Desmond , 1986:56).

Abantu banoma yisiphi isizwe basungula igama kuba libe nezinyathelo ezilandelwayo noma bona bengazi ukuthi basuka bezilandela . UBudin , onguNqondoqondo ekuhlaziyeni kwamagama ngenkathi ethula uqeqesho mayelana nokuhlaziywa kwamagama, eNgosini

yeZilimi kaZwelonke, ePitoli ngoMphanda / ngoMandulo wangonyaka we - 2002 uveza izindlela amagama ajwayeleke ukuba asunguleke ngayo kuzo zonke izilimi .

Ezinye zezindlela azigagulayo ngombandela omayelana kwakheka kwamagama uthi:

> Current Term Formation , Principles in Terminogy Standardization Semiotic principles , basically applicable to "all" languages , focusing on the systematic nature of terminologies with their underlying conceptual networks (cognitive dimension , knowledge representation).
>
> (Budin , 2002).

Ukufa kolimi nokuphila kolimi kuqala kuhlamvu lo msindo walolo nalolo lulimi. Indlela abantu abasuke bephimisa ngayo imisindo etholakala olimini lwabo isuke iyizinkomba zesihlava esiwukufa kolimi . Kube kuyalandela ukufa kudlulela egameni . Amagama nawo awasabizwa ngendlela, ayadidwa noma agcine esekhohlakele kube kuyabonakala sekusetshenziswa awezinye izilimi esikhundleni solimi lolo . Isiphetho kugcine sekulimele umusho . Abantu bagcine sebengakwazi ukwakha umusho ngolimi lwabo. Ngale kokuba beluthake ngamagama okukanye bengathanga phohlo olokwebolekwa .

Isigcino kubonakala kuyinto eyamukelekile ukuxutshwa kwamagama engxoxweni kuye ngokuya anciphe owolimi lwethunga kugcine kwande awokwebolekwa engxoxweni kube kuyasuka sekwenzeka esesiLathini la umuntu athi uma ekhuluma isiNgisi athi fahla elilodwa lesiLathini abantu bembone eyingcweti ekukhulumeni isiNgisi. Kanjalo nasolimini lwesiZulu kuyabonakala nanamuhla uzwa uma umuntu ekhuluma isiNgisi besephakathi nomusho afake la magama:

INkosi , amakhosi , ubuntu namanye. Kuya ngokuthi usuke ekhuluma ngani engafaka noma yiliphi igama njengoba ziyinsada izinhlobo zamagama.

UDoke waveza indlela yokuhlunga amagama. NgokukaDoke amagama ahlukene ngokwemisebenzi. Kunamagama asetshenziselwa ukubiza noma ukugagula izinto. Kunamagama achachisayo, kunamagama akhanyisayo, kunamagama alandayo, kunamagama

ayizihlanganiso namagama ayizibabazo. Kungakho uDoke waqhamuka nezibaya zamagama eziyisithupha: USobizo , isichasiso , isilandiso , isikhanyiso , isihlanganiso nesibabazo.

Kungekhona ukuthi kwaba uDoke kuphela owaba negalelo ekugcineni umlando wegama kodwa baningi ababanegalelo olimi . Abanye oSoZilimi abangabalwa yilaba ngaphandle kukaDoke :

UCope , van Wyk , van Eerden , uNkabinde

Labo Sozilimi bayavumelana ukuthi ibizo noma igama lingelinye lemikhando yobungcweti futhi lihlanganiswe ngesinwe esikhulu nangobuchule. Indlela oNgoti abalibuka ngalo ibizo okukanye igama esiZulwini yehlukene.

Igama okukanye ibizo uDoke (1927:20) ulichaza athi :

> That sound or group of sounds which is subject to one main stress and only one.

Umlando mayelana nokucutshungulwa kwamagama uNgcongwane, (1987:15) uthi :

> Since 1834 when the first grammatical study of an African language in this country was published and continued for nearly a century up to 1927 when for the first time after so many years , a new approach to the study of African was introduced . During the classical period African language studies remained more or less exclusively in the hands of missionaries for whom the recording and study of these languages were obviously of paramount importance.

Eminye imisebenzi enqala eyenziwa kwaba yikho ukuhlungwa kwamagama :

> An outstanding feature of African language studies during this period is the fact that the grammar of these languages was described in terms of grammatical concepts which in most cased were typical of classical language such as Latin and Greek but which were foreign to the African language whose grammatical structure differ extensively from those of the classical languages . So for instance were the nouns in these languages described in terms of gender despite the fact that gender is not a grammatical feature of the African languages which have a noun class system instead .Nouns and

> pronouns were in addition conjugated in different cases despite the fact that case is not a grammatical feature of any of these languages .
>
> (Ngcongwane, 1987:15).

Kanjalo nemisebenzi emayelana nesenzo yenziwa uNgcongwane, (1987:15) uthi:

> The concepts 'tense' and 'mood' too are relics of this period . These point of criticism cannot however , conceal the fact that during this period in history a number of outstanding works on African languages were published . The wealth of information most of these books contain make them even today still very useful as sources of reference.

Abanye ababa negalelo bengebona uSozilimi kodwa ababaneqhaza ngokwethula imisebenzi enohlonzo eyenziwe olimi lwesiZulu, phakathi kwemisebenzi engabalwa ngumsebenzi ka - Colenso , Bryant no Wanger olimini lwesiZulu. UNgcongwane, (1987:15) uyababala nabanye ababanegalelo olimini lwesiSotho yilaba :

> Endemann and Beyer on Northern Sotho, Archbell's , Wookey's and Crisp's works on seTswana , Boyce's and Appleyard's on isiXhosa and finally Jacottet 's work on SeSotho saLeboa .

Labo Sozilimi noma babaneqhaza elikhulu ezilimini zabaNsundu kodwa ngokuhamba kwesikhathi kwavela ubuthaka nokuxhopheka ababanakho:

> A very salient feature of African grammar is the fact that with only a few exceptions all these languages are tone languages which means that tone has a grammatical function in these languages . It is therefore not surprising to find reference to this phenomenon in some of the earliest works on African linguistics . This early recognition of the tone as an important grammatical feature in the African languages did not come as one would have thought would encourage grammarians very much to investigate this largely ignored during this period as in fact was also the case during this period. Only a very tonal studies undertaken during this early period are worth mentioning , namely that Endemann in respect of Northen seSotho , that Jones and Plaatje in respect of seTswana and finally the one by Doke in respect of isiZulu.
>
> (Ngcongwane, 1987:15).

Kungakuhle umuntu abheke imvelaphi yokucutshungulwa kwamagama kusuka ngonyaka we – 1927 kuze kube ngunyaka we –1960, ngaphambi kokuba abheke igama indlela elisebenze ngayo :

> Since 1927 up to the early sixties one finds the African language study scene in South Africa totally dominated by the principles and methods of the Dokean approach to African language studies.
>
> (Ngcongwane, 1987:15).

UNgcongwane, (1987:8) uveza ukuthi umsebenzi kaDoke wabanohlonze ngezizathu zokuthi :

> The cornerstone of this approach was undeniably Doke's theory concerning the 'Bantu word' which he defined as 'that sound or group sounds which is subject to one main stress and only one.

Okwesibili yikuthi :

> Doke became the first person who attempted to provide a scientific solution to a problem about which very little agreement existed before , namely that of word identification. It was mainly the lack of a scientifically motivated definition of the Bantu word tha saw to it that each writer of these languages divided words in a way he or she saw fit thus giving rise to various disjunctive methods of word identification.in these languages.
>
> (Ngcongwane, 1987:15).

USozilimi uDoke waqhamuka nohlelo lokuhlunga amagama ngokwezibaya okukanye ngokwezingcezu zenkulumo . Lo Sozilimi waphetha ngokuthi agcine esephume nezibaya ezinkulu okukanye izingcezu ezinkulu eziyisithupha .

USobizo ,isichasiso , isikhanyiso , isilandiso , isihlanganiso kanye nesibabazo .

> These were the only parts of speech to them and they consequently assumed that, by and large , they also applied to other languages . So for instance we find that SeSotho saLeboa such as bosiu night , maoba , 'yesterday' hosasa 'morning' are treated as adverbs in Jaccotted's seSotho Saleboa grammar despite the fact that they exhibit all the morphological features of nouns . Doke was the first grammarian who decided to break away from this European – orientated approach and to search for a new method that would do more justice to the own distinctive character of the Bantu word . He concluded that the best method for this purpose is one in which the words in these languages are first classified according to the function they form in the sentence and that the parts of speech identified in this way be further

> subdivided according to form in which they appear in the sentences . In terms of this method which Doke first applied to isiZulu , parts of speech distinguished , six basic parts of speech identified according to the first procedure and six 'real' parts of speech identified according to the second procedure .Although these parts of speech , each clearly defined by Doke , primarily apply to other African languages .
>
> (Ngcongwane, 1987:15).

2.6.2.1.1. UKUSETSHENZISWA KWEZIMPAWU ZOKULOBA (DIACRITICAL SIGNS)

Ukusetshenziswa kwezimpawu zokuloba kanye nokugqanyiswa kokwehla nokwenyuka kwephimbo emagameni , iKomidi lavumelana ngokuthi :

> Diacritic sign of bantu languages must only be written in place – names in the self governing terroties and in urban areas inhibitated by blacks
>
> (Raper , 1987:3).

2.6.2.1.2. UKUSETSHENZISWA KWAMAGAMA ABANTU NEZIBONGO

Mayelana nokusetshenziswa kwamagama abantu kanye nezibongo zabo , iKomidi labeka umgomo othi:

> Personal names and surnames used in or as place names should be spelled in accordance with the recognized orthography.
>
> (Raper , 1987:3).

2.6.2.1.3. **IZAKHI EZIYIZIPHONGOZO**

Izilimi zoMdabu okukanye zabaNsundu igama negama elitholakala kulezi zilimi linezakhi ezahlukene. Igama lelo liphinde libe sesibayeni esithile mayelana nocezu lwenkulumo . Imvamisa ibizo noma isenzo siba nezakhi nqangi ezintathu , leso yisiqalo (leli yiphambili legama) kulandele umsuka (leli yiphakathi legama) bese kugcina isijobelelo (okuyisiphetho segama) .

Mayelana nokucutshungulwa kweziphongozo , iKomidi lagxila kakhulu kuziphongozo okuyiziqalo ngqa zamabizo , ikakhulukazi amabizo angondaweni . Iziqalo zezakhi zesandiso sendawo yilezi :

e – o-, ku- , ko- no kwa-

Njengokwejwayelekile lezi zakhi ziyakwazi ukuba ziphongozwe phambi kweziqu zamabizo athile :

eMangweni , oNdini, kumama , kwaNcolosi.

Umgomo owashaywa indiva yileli Komidi othi:

> In the nguni languages the locative prefix e - , o –, ku- ko- and kwa – are joined to the component following likewise the 'subject' prefixes i- and u- are joined to the following component . The initial consonant of the component is always written with a capital letter. If the name is in isolation , or at the start of a sentence , then the first letter (be it vowel or consonant is also be written with capital letter).
>
> (Raper , 1987:5).

Uma isakhi sibe ekuqaleni komusho	uma sibephakathi emshweni
EDubeni	eDubeni
EMpangeni	eMpangeni
UMthatha	uMthatha / eMthatha
KwaJojo	kwaJojo
IGoli / EGoli	eGoli

2.6.3. Olimini lweSesotho

Isakhi sesandiso sendawo sibhalwa sihlanganiswe nesiqu sebizo bese kuthi uhlamvu lokuqala lwebizo lube uSonhlamvukazi. Isiphongozo u Ga - , Ha – yiziphongozo zezakhi zezandiso :

GaDikgale

GaRankuwa

Olimini lweseSotho imvamisa amagama okumele aqale njengeziphongozo njengesakhi u kwa- uyeqiwa .

> When a place name consist of a contraction or an abridgement of more than one word , it is written as one word , e.g. Thabatshweu and Thabankulu.

2.6.4. OLIMINI LWETSHIVENDA

Olimini lweTshivenda isiphongozo sibhalwa sihlanganiswe nebizo. Isiphongozo uma kungu- Ha. Isakhi esilandela lesi siphongozo sibhalwa sihlanganiswe futhi sibe uSonhlamvukazi.

Hamasia , hamakuya .

2.6.5. OLIMINI LWETSONGA

Olimini lweTsonga isiphongozo ngu- ka kanye no eka -. Isakhi esilandela lesi siphongozo sibhalwa sehlukaniswe :

Eka Mpofu kanye no ekaMhinga.

ISAHLUKO SESITHATHU

3.0. INCAZELO MAYELANA NEMVELAPHI YOKUQANJWA KWAMAGAMA

3.1. Isingeniso

Incazelo ngemvelaphi yamagama iKomidi lathola ukuthi akulula ukuba umuntu afinyelele emnyonjeni wommongo nasenqikithini yokudabuka kwamagama. Incazelo mayelana nemvelaphi yegama ngalinye iyehluka njengoba igama lakhiwe ngobuchule nobunyonincwe obujulile nje. URaper, (1979: 7) ulandisa ngokuthi :

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

Alikho igama okuke kuthiwe ngalo kuqanjwa ngalo nje alinamlando eliwuqukethe. Uma kuqanjwa okuthile ngegama kusuke kunesizinda esiyiwona mokheli wendikimba yegama nengama. Ngaphansi kwesizinda, lapha kusuke kubhekwa umlando ngesikhathi, indawo isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma sekucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe zona lezi zinhlaka ezakhe isizinda. Ngakho igama negama okusuke kuqanjwe ngalo indawo noma into ethile lisuke linombono othile eliwuqukethe:

> Several comments on these observations might be in order . Place names , or toponyms as they also called proper names each consist of spoken names or written form and internal content , sense or meaning . A name also refers to, or denotes an extra longuistic entity.
>
> (Raper ,1979:7).

IKomidi elabe licutshubungula imvelaphi mayelana nokuqanjwa kwamagama lathola ukuthi emagameni okuqanjwe ngawo kuleli zwe laseNingizimu Afrika kulukhuni kumuntu ukuba asheshe avele nencazelo yegama , njengokuthi :

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

(Raper ,1979:7).

IKomidi laphinda laveza ukuthi kuleli zwe kunezilimi ezabe zincishiwe amathuba zagcina ngokufadalala kwaya ngokuya zashabalala lezo zilimi ezesizwe saBathwa. Imvamisa ulimi alufi luthi nya kodwa luba nemilobo eliyishiyayo . Imilobo leyo yiyona esala iveza ukuthi kwake kwaba nolimi olwake lwaphila . Kanjalo nasezilimini zesizwe saBathwa kunamagama okuqanjwe ngawo izindawo ezithile ezakhele leli. Igama lechweba laseBhayi iCoega . Leli gama akulula ukuba kutholakale incazelo yalo ngoba sebeyincosana abazi ulimi lwesizwe saBathwa okwabe kususelwe kulo. Nokho uRaper , (1979:99) uthi :

This name is derived from Khoekhoen , meaning ground water.

IKomidi lathola ukuthi kunamagama ahambisana nomlando okumele umuntu azi umlando kanye nezigameko ezithile ezake zehlela leyo ndawo njengokuqanjwa kwendawo yakwaNongoma.URaper,(1979:395) uthi:

> Town 45 km east of Mahlabathini and 64 km 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 of Nongoma derived from Zulu Nongoma witch doctor' . Scene of fighting in 1888 between the rival Zulu chief uZibhebhu and King Dinuzulu.

Ngokweqiniso ucwaningo aluvumelani nalokhu okushiwo nguRaper kokuthi umngoma noma isangoma yi " witchdoctor" ngesiNgisi. Lokhu okuthiwa I-"witch doctor" wumthakathi. Eqinisweni isangoma ngesiNgisi yi- Spiritual divener.

Empeleni igama elithi "withchdoctor" liyibizongxube kumbe ibizombaxa elakhiwe ngebizo witch + doctor anencazelo enje: Umthakathi + inyanga okugcina sekuveze umqondo othi inyangamthakathi . Lolu hlobo lwesidalwa aselaphi ke uma kulandelwa igama laso. Kungaba ncubanconywana ukuthi kujwayeleke leli elithi ngesiNgisi " traditional healing doctor ".

Esinye isizathu esenza kube lukhuni satshe ukunikeza incazelo yegama uRaper, (1979:7) uthi:

> Another reason why the meaning of a name is not readily discernable is that the name may be so old that the word(s) from which it is derived is no longer in current use.

Kuliqiniso akhona emagameni okuqanjwe ngawo esiZulu angasaziwa ngenxa yokuba esemdala futhi engasasetshenziswa kakhulu. Kusizwe samaZulu asemncane amaphisi akhona futhi nenkonzo yokuzingela isilivelakancane ngakhon kunzima ukuba abantu babenolwazi lokuthi igama elithi intumbana liqhamu kuphi ?

Intumba + -ana

Leli gama okuqanjwe ngalo indawo etholakala enhla nezwe lakwaZulu ngasoPhongolo lisuselwa enyameni enikezwa umuntu obe neqhaza ngenkathi kuhlinzwa ikakhulukazi inyamazane, eqinisweni la ngamantshontsho kodwa hhayi enkomo kodwa awenyamazane:

> ....or the name may have been so greatly adapted (some say 'corrupted') that it is no longer recognizable.
>
> (Raper , 1979::8).

Ikomidi laphinde lathola ukuthi kunamagama okutholakala ukuthi abizeka ngendlela engeyona kodwa agcina esemukelekile. Ucwaningo lubuka ukuthi lokhu kwenzeka ekhaya uma kunomuntu omncane , othi uma eqala ukubiza amagama , kuthi nabadala bemlingise bezame ukubiza njengaye , isigcino igama ligcine selibizwe lateketiswa ngendlela yalo. Kanjalo nasesizweni kuyenzeka uthole ukuthi kunabathile , kungaba obohlanga oluthile abangamankengana kuleyo ndawo kuthi uma bezama ukubiza amagama athile abehlule , bagcine sebebiza amagama ngendlela engeyiyo, kuthi nabaluncela ebeleni nabo bagcine sebenozwelo beteketise ukubizwa kwemagama ngendlela yabezizwe. Lokhu kuvamisile ukwenzeka futhi sekwenzeke kaningana emagameni okwethiwe ngazo izindawo ezithile ezweni ngobubanzi . Amanye amagama umuntu angawabuka yilawa:

ENkamana esikhundleni sokuba kuthiwe eNqamana.

Igama iNkamana lavela ngokuthi abamhlophe behluleke ukubiza umsindo ongungwaqabathwa ongulwangeni - /q/ bagcine sebembiza ngendlela yabo yokuthi kube ngumalakeni ongumpheshethwa - /kh/ njengoba benza emagameni abo:

Question ubizeka kungathi **ukh**weshini.

Ukuvumela nokudembesela ekutheni kulungiswe lesi simo ngabanolwazi lolimi oluqondile kuholele ekutheni kube nokulahleka , igama ligcine selilahlekelwe umqondo walo ongummongo othi: Le ndawo iqanjwe ngentaba elifinjwana , emfishane kodwa edle ngokuqina, eyisinqamana ebude buduze nomuzi waseFilidi.

Ukubizwa kwendawo ngokuthi kuseZingolweni esikhundleni sokuba kuthiwe eZinqoleni kulahlekisa umqondo wegama ngoba olimini lwesiZulu alaziwa elezingolo kodwa kwaziwa elezinqola.

Ukubizwa kwendawo ngokuthi kuseNgwavuma esikhundleni sokuba kuthiwe kukwaVuma kwenza igama lilahlekelwe umqondo ngoba alaziwa elengwavuma kodwa kwaziwa elikavuma okuwumuthi wokukhipha inyongo ngokuphalaza noma abantu bakwaVuma . Lokhu kufakazelwa nguRaper , (1979:388) uma ethi :

> The name Ngwavuma is said to refer to a type of tree(Pseudocassine transvalensis) , of which the bark is medicinal.

Uma kukhulunywa ngemithi uvuma owokuphalaza izangoma kanye nokuba ufakwa ebulawini obumhlophe . Ingwavuma yona isetshenziselwa ukuphalaza inyongo . Okungakhalwa ngakho yikuthi abelungu' behluleka wukuthi umfula ohlukanisa indawo yakwaMathenjwa neyakwaMngomezulu yiNgovuma esikhundleni seNgwavuma.

UPalgrave , (1983:513) uthi:

> A shrub or more often a small bush tree , 4 to 5 m in height occasionally reaching 10 to15 m wide spread common at medium low altitudes in open woodland , along streams on termite mounds.

UPalgrave , (1983:513) uthi:

> Two historic trees near Bulawayo , Mzilikazi and Baden – Powell's tree , are both specimens of Pseudocassine 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 throughs, spoons , ladles headrest and tobacco pipes. The Zululand district of Ingwavuma is named after this tree.

Ekutheni baze babize le ndawo ngendlela okungeyona kodwa bebenolwazi lwendlela yokubizwa kwalesi sihlahla wukuthi basebezwe indlela abaMhlophe ababiza ngayo leli gama . Lokhu kujwayelekile kubantu abaNsundu ukuthi beyeke okwabo benamathele kulokho kokufika . Lokhu kwala ngisho umuntu eyiqonda into ethile ukuthi ibizeka kanjani kodwa kuthi ngungafika omhlophe azishaye ongasayiqondi . Ukwenza kwalolu hlobo kwenzeka ngisho uma bebiza izibongo zabo nemizi yabo nezingane zabo uma bephambi kwabamhlophe.

Ukuphunduluke kusekutheni abamhlophe bona basuke bengazenzisi uma bebiza into ngendlela abasuke beyibiza ngayo kodwa kusolimini lwabo ukuthi beqale izwi libe phansi uma bebiza igama , ligcine izwi seliphezulu . Le ndlela yokubiza iyaphambana neyesizwe sabansundu. Ngaphandle kwamagama ambalwa njengamagama angondaweni, la kutholakala ukuthi izwi emsindweni oyisiqalo liba phezulu ligcine seliphansi.

Umonakalo ngabe ubekuphi kuleli gama lakwaVuma ? Kubonakala ukuthi umonakalo ube kanje:

kwavuma

gwavuma

Kube nokuphanjwaniswa komsindo ngokwamazinga okuphakama . Umalakeni onezwi elibukhali uphenduke waba ngumalakeni onezwi elizikile noma elindesigqi esindondayo.

Eqinisweni ukumelelana kwemisindo akusiyona into efikayo nentsha . Imisindo iyamelelana olimini lwesiZulu ikakhulukazi kumisindo yohlobo olulodwa njengakula magama alandelayo:

Shanyela
Thanyela
Empangeni
Embangweni

Lokhu kuvamisile nakuzo izilimi zabamhlophe la kutholakala kuphanjaniswe imisindo ngokuguquka kwegama libe kwesinye isimo. Lokhu kwenzeka uma isenzo siguquka siba ngesiphelele:

describe	(isenzo : a verb)
description	(isenzo : a gerund).

Ngakho kubalulekile kakhulu ukuba umcwaningi abe nolwazi lwesifundo esimayelana nendlela imisindo ephimiseka ngayo nangendlela ebhalwa ngayo (phonetics) . Lokhu kwenza kubelula ukuba umcwaningi athole incazelo yegama. URaper, (1979:7) uveza ukuthi okunye okuke kutholakale kuyinkinga ngenkathi kucutshungulwa amagama ukuthi:

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

Uma igama lingahlobene sanhlobo nalokhu eliqanjwe kona kungaba lula kakhulu ukuba umcwaningi avele nencazelo enokuphaphalaza futhi kungabikho into emqandayo kulokhu asuke ecabangela kukho. Ucwaningo luyamfakazela kwelokuthi kuneZikhungo ezingahlobene sanhlobo namgama ezibizwa ngawo. La umuntu angabheka izikhungo zemfundo noma izakhiwo zesiNtu kuyenzeka ziqanjwe noma zethiwe ngamagama angenakho ukuhambelana. Okudala kungabi nokuhambelana wukuthi amagama lawo asuke eqanjwe ngezinto ezitholakala emvelweni kungaba ngenxa yokwakhelana. Esikhathini esedlule bekuthi uma kwakhiwa isikole bese siqanjwa ngentaba noma ngomfula osendaweni .

Umqondo wokuqanjwa ngomfula noma ngentaba kungenzeka wawusinga umbono wokuthi leyo ndawo isithole ukukhanya okuyokwenza ivelele njengezintaba zona ezinde ezenza umuntu uma esethe coshosho phezulu akwazi ukubona kude le. Okukanye uma kuqanjwe ngomfula kube sekusinga umfanekiso wesenzo salowo mfula kokuthi abakhele leyo ndawo basuke bethola ukondliwa amanzi alowo mfula ngaleyo ndlela kanjalo nesakhiwo semfundo esitholakala sesisendaweni sizokwenzisa kwalowo mfula. Abantu bendawo sekukhomba khona ukuthi sebezoba nempilo:

> Jakobson's theory of metaphor and metonymy a divided language itnno two main linguistic axes and poles that he term metaphor and metonymy. For him the term metonym strictly substitute the name of an attribute for the thing meant. Metaphor on the other hand means the application of a name or term to an object to which it is not literally applicable.

Uma elanda ukusebenza kwezingathekiso uJokobson uthi :

> The use of a metaphor is a form of a disturbance wherein a word from one linguistic chain or field is transplanted into another in order to heighten the meaning.

UMathejwa , (2004 :10) 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.

UMathenjwa , (2004:10) lo mbono uwesekela ngoHeese noLawtoon (1986:66) la bethi:

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

Ngokusho kwaMathenjwa , (2004:10) :

> 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.

Ukwesekela lokhu uMgabadeli ucaphuna uKhathi kanye noNkabinde (1975:2) :

> Refers to the sun as Nkosi Yomkhathi (king of the firmament) .

La okaMgabadeli uthi :

> Khathi is not using the sun as the symbol of kingship in this case but metaphorises it by calling it the king. The meaning of the word king has now been transferred to the sun. It is now the duty of the person who analyses this phrase to look for the realationship that exists between the king and the sun.

Kanjalo nabantu uma beqamba isakhiwo sabo kwakungaba ngesemfundo noma esenkolo noma umuzi nje wabo babewuqamba beqhathanisa besusela kulokho abakwaziyo:

> One can reach [meaning] by first looking at the king as familiar object and then change it and make it to be strange thereby defamiliarising it. The mutual relationship between these two objects will come out.Defamiliarization theory therefore helps us to understand metaphors used in literature and our daily speech.

Yefim , (2002:4) ufakazelana noMathenjwa ekutheni kubalulekile ukusetshenziswa kwezingathekiso enkulumeni :

> 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 greately influence the way we **think** , the way we **see** things , and the way we **act.**

ULakoff kanye noJohnson , (2002) bathi :

> We have found ....that metaphor is pervasive in everyday life , not just in language but in thought and action. Our ordinary conceptual system , in terms of which we both think and act , is fundamentally metaphorical in nature.

Ngaloyo mazwi uYafim, (2002:5) uthi :

> It is very important to understand how metaphor works and where its power comes from.

UYafim uqhuba athi :

> We usually use metaphor whenever we attempt to understand one element of experience in terms of another. For example when we say , This manager is a tiger by so saying we place an emphasis on the tigerlike aspects of the manager. This metaphor makes us see the manager distinctive, yet partial , way . In other words, by highlighting certain qualities of the manager , we tend to force other qualities into the background. As in an example , by drawing attention to the tigerlike strength or bravery , the metaphor makes us neglect the fact that the same manager may well also be a sloppy pig , a stubborn mule etc. Our ability to comprehend a broader picture of the manager depends on our skill to see how these different qualities of the same manager can coexist and complement or contradict each other .

Ucwaningo lungeke luziqede iZikhungo zeMfundo eziqanjwe ngokungathekiswa noma ngokusetshenziswa kophawu oluthile kungaba ukufanisa nezintaba noma imifula . Ukunikeza isibonelo ngeZikhungo ezimbalwa eziqanjwe zisuselwa kuzintaba ezakhele elikaMthaniya yilezi:

UMkhuphane

UKhahlamba

uNgoye

iNhlophenkulu

iNcaka

uLembe

uMagidela

iLoyi

iSandlwana nezinye.

IZikhungo eziqanjwe zasuselwa emifuleni :

uMkhumbane

uThukela

uMkhondo

uMfolozi kanye neminye imifula yodumo.

UNyembezi, (1975:15) ugagula ukuthi ukungathekisa lokhu akusiyo into entsha njengoba elanda ngokungathekiswa okusezibongweni zeNkosi uSenzangakhona :

Obeyalala wangangemifula,
Obeyavuka wangangezintaba.

> 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 Pietemaritzburg and KwaMashu (named after Sir Marshall Campbell, philanthropist and sugar - cane farmer . Thirdly , they mayt 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).

UKoopman, (2002:125) uyaqhubeka uthi akugcini lapho:

> **Zulu place names commonly link location and nature by referring to plant,** animal or bird life that is characteristic of an area, as in the river name uMzingwenya (home of crocodile) uMfolozi omnyama and uMfolozi omhlophe.

Akhona amagama amaningi emifula nezintaba okuqanjwe ngawo esuselwa kuzihlahla ezitholakala osebeni lwaleyo mifula nasemaqeleni alezo zintaba:

INcaka iqanjwe ngomuthi umncaka otholakala kule ntaba . Indawo yaseHluhluwe iqanjwe ngomuthi umhluhluwe otholakala osebeni lomfula ogelezela kule ndawo yakwaHlabisa

> 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 the name refers to some of these 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.
>
> (Koopman, 2002:125).

Kunezindawo ezaziwa ngamatshe atholakala kuzo njengokuthi indawo igcine isibizwe ngohlobo nobunjalo bamatshe akuleyo ndawo. Isibonelo iMatshamhlophe. Kwesinye isikhathi kube ukuhhusha nokushaya komoya okwenzeka kuleyo ndawo , eShayamoya noma eSikhaleni.

Kwesinye isikhathi kuba luhlobo lwemvelo olutholakala kuleyo ndawo. Kungaba izinyoni noma izihlahla :

Place named after characteristic plant , animal or bird life .

(Koopman,2002:125).

Emdonini , eZimbali eMhlali , eMthumeni noma eNtumeni , eSidlekeni , kwaMaqanda.

Place named after historical incident or cultural practices.

(Koopman,2002:125).

KwaGingindlovu, kwaMfazuyalithika, eMcebo, eMhlathuze nezinye ezingabalwanga okukholakala ukuthi zinomlando ojulile :

Place named after people.

Isikole saseNkonjeni eNyakatho nomuzi wasoNdini siqanjwe ngoMntwana uDabulamanzi , isikole esiselokishini laseFilidi siqanjwe ngeNkosi uBhekuzulu, isikole sakwaDlangezwa esethiwe ngebutho leNkosi uShaka , kanye nesikole esikhona eDlangezwa esiqanjwe ngeNkosi yakwaMkhwanazi uNikiza.

Kwesinye isikhathi akubi yilona igama nje kodwa kuba into esuke ibonakala okukanye ingumkhanyakude kuleyo ndawo. ONgoti abaningi bayakweseka ukuthi igama liqanjwe ngento ebonakalayo nenobudlelwano (connotation and pragmatic meaning) . Lokhu kuchitha umbono wokuba siqanjwe 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 meant. That something is connotative meaning.

Kuliqiniso elingephikwe ukuthi imvamisa nezikhangisi nabadwebimifanekiso bakhangisa ngokuthi bedonse amehlo ngento egqamile nebonakalayo etholakala endaweni. Kusuke kungelona itheku uma esithombeni kungekho ulwandle kube kuyikuthi ingxoxo noma isikhangisi silanda ngeTheku. Kanjalo ingxoxo yesikhangisi isuke ingakaphothulwa uma ingathi vu ngentaba yetafula kube kukhulunywa ngeKipithawini okukanye iKapa lodumo. Uma umuntu ethi nhla ebuya nale mifanekiso uvele eyifunde ivaliwe ukuthi kukhulunywa ngani.

Ngale kokuba igama limumathe isithombe kukhona nomlando othile elisuke liwugodlile . Ngakho akumele kuvele kube lula ukuba igama liguqulwe okukanye kuthiwe aliyekwe ukusetshenziswa . Eningizimu Afrika kuke kwasematheni ukuba kuguqulwe amagama emizi yesilungu ethile abanye baveza umbono othi ngalokho :

> Name changes is a hollow victor ....while service delivery is declining , too much time and money is being wasted on name changes particulary when one considers that Pretoria was named after Voortrekker leader. In few months the street name changes will follow . If one name change is costing the country an amount of R1, 5 billion , we are all in for years of financial hardship , with another 429 name changes to follow.

(Iphephandaba I – The Citizen YangoLwesithathu Mhla Ziyisi -9 kuNdasa 2005).

Kuleli phephandaba uKirk uqhubeka athi :

> The Durban metro yesterday approved renaming of some 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 , Terressa Mthembu and Veli Mavundla , to the committee . Mavundla was a deputy mayor in Durban . His resignation was wrecked by police investigation. The Academics on the committee were Otty Nxumalo , former director general of KZN and Sihawu Ngubane , and also in the committee was Prince Sifiso Zulu.

Ngokubika kwaleli Phephandaba ikomidi leli laphakamisa ukuba kuguqulwe amagama kanje :

> NMR Avenue be renamed after Masabalala Yengwa , an ANC secretary general . MK veteran Florence Mkhize is to have Martin West Building named after Alice Street is to be named after the Communist Party 's Johannes Nkosi and Stanger Street will become Stewart Simelane Street after ANC treasurer
> .

Kunongoti owaba neqhaza elikhulu ekuhlaziyweni kokuqanjwa kwamagama kwelaseNyakatho , lowo nguStewart. UStewart waba neqhaza elikhulu ekuqanjweni kwamagama futhi nguye owaqhamuka nendlela yokuhlela amagama ezindawo ngendlela enokulandeleka. Indlela kaStewart , (1954: Emisebenzini ehlukahlukene) iveza ukuthi:

> All place names arise from a **single motivation,** that is , the desire to distinguish and to separate a particular place from place in general.

Lo mbono uqeda umbuzo othi:

> Whether names have meaning at all. Some scholars maintain that proper names, including place names , have no meaning , while others are argue that names are the most meaningful of all words.

Kukhona nabathile abalandela ezinyathelweni zikaStewart labo ngo Baker noCarmony . Akwehlukile kakhulu abakubeka kuleso sisekelo esabe sesakhiwe nguSterwart .
Lo msebenzi uzogxila kuyo yomibili imisebenzi yala mavulandlela .

3.2. IMVELAPHI NGOKUQANJWA KWAMAGAMA NGOKUKASTEWART

UStewart (1954: emsebenzini yakhe eyahlukahlukene) uthi nayi imikhakha amagama engahlukaniswa ngayo :

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

UStewart uma echaza isibaya sakhe sokuqala uthi-

3.2.1. Amagama avela Ngokuchaza / Ngokunikeza Incazelo (descriptive names)

> The term ***descriptive names*** refers to those toponyms that describes **quality of place** that is easily **identifiable** by any person.
>
> (Nuessel , 1992:48).

USterwart ubekisa ngokuthi :

> Blue Rivers in Indiana presumably alludes to visible characteristic of that body of water .
>
> (Nuessel , 1992:48).

Kanti uma echaza uhlaka lwesibaya sakhe sesibili uthi -

3.2.2. Amagama avela ngokukhombisa ubumnini (Possessive names) kanje :

> ***Possessive names*** often have a person's name associated with a **geographic feature**.
>
> (Nuessel , 1992:48).

Uma enikeza isibonelo mayelana namagama athi anokuveza ubumnini - possessive uthi :

> Floyd Knobs in Indiana , for example , is a reference to the distinctive moraine formations so prominent in Southern Indiana.
>
> (Nuessel , 1992:48).

3.2.3. **Amagama avela ngokwezigameko** (Incident names)

Mayelana nohlaka lwesibaya sesithathu uthi :

> ***Incident*** names usually refer to a **particular occurrence** in a given locale.
>
> (Nuessel , 1992:48).

Uma enikeza isibonelo mayelana namagama athi anokuveza isehlo noma isenzo esithile uthi :

> Place names that contain such terms include the long defunct Bachelor Rest
>
> in Kentucky , USA, a reference to males who sunned or basked themselves on sun on the bench in front of the local store.
>
> (Nuessel , 1992:48).

3.2.3. Amagama avela ngokuhlonipha abathile (Commemmorative names)

Isibaya sesine uveza ukuthi ngaso :

> *Commemmorative names* involve the **borrowing of name** from other **geographical locale** or **person names** for the purpose of retaining and continuing that name.
>
> (Nuessel , 1992:48).

Isibonelo asinikezayo mayelana namagama athi anokuba zikhumbuzo uthi :

Washington

(Nuessel , 1992:48).

3.2.4. Awokuhlonipha abathile esizweni (Commendatory names) or (Euphemistic names)

Isibaya sesihlanu uveza ukuthi :

> Commendatory names / euphemistic names are scarce and it is a nebulous category.
>
> (Nuessel , 1992:48).

Kusizwe samaZulu kumele la magama abe yinsada njengoba uZulu aziwa ngenhlonipho .Lokhu kwande naphakathi kwezizwe ezibumbe uMbuso wakwaZulu:

> Isizwe sakwaButhelezi asilokothi sigagule umbala omnyama ngokuthi umnyama ngenxa yokuba khona koMntwana uMnyamana kaMpande kodwa bathi ompisholo.

3.2.7. **Akheke ngokuthi Alunjaniswe / Ahlanganiswe** (Manufactured names)

Isibaya sesithupha :

> Manufactured names are toponyms constructed from other names

Uma enikeza isibonelo mayelana namagama athi asuselwa kwamanye Sterwart, (1954:8) uthi :

> Texarkana from Texas and Arkansas.

3.2.8. Asuselwe kweminye imikhando (Shift names)

Isibaya sesikhombisa :

> ***Shift - names*** are those place names that have a **common denominatot** and appear in geographical clusters as in the case of *East* Brain*tree Highlands* .

3.2.9. Avela ezinganekwaneni (folk – etymology)

Isibaya sesishiyagalombili :

> A ***folk - etymology*** is a process by which people convert a name , perhaps of foreign provenience , into a phonetic format that is more anglicized and hence more recognizable.
>
> (Stewart , 1954:11).

Uma enikeza isibonelo mayelana namagama anemvelaphi noma asuselwa kuyimizekelo yezinye izilimi uthi :

> Indiana's Weasel Creek come from Wesaw - an American Indian name.
>
> (Baker kanye Carmony ,1975: :xviii).

3.2.10. **Avele ngephutha lokulotshwa** (Mistake names)

Isibaya sesishiyagalolunye :

> Mistake names are often orthographic errors due to poor penmanship or poor translations
>
> (Stewart , (1954:11).

Uma enikeza isibonelo mayelana namagama okwaba namaphutha kuwo kungaba kwasala kulo owayeloba noma kumhumushi uthi :

> Tolo instead of Yolo , in Oregon.

Sezizonke ziyisishiyagalolunye izindlela okuvela ngazo ukuqanjwa kwamagama ngokukaStewart..

- Amagama avela Ngokuchaza / Ngokunikeza Incazelo (descriptive names)
- Ngokukhombisa ubumnini (Possessive names)
- Ngokwezigameko (Incident names)
- Ngokuhlonipha abathile (Commemmorative names)
- Awokuhlonipha abathile esizweni (Commendatory names) or (Euphemistic names)
- Akheke ngokuthi Alunjaniswe / Ahlanganiswe (Manufactured names)
- Asuselwe kweminye imikhando (Shift names)
- Avela ezinganekwaneni (folk – etymology)
- Avele ngephutha lokulotshwa (Mistake names)

Kanti bakhona abanye ababanegalelo njengoStuwart , labo ngoBaker no Carmony (1975:21) abaveza ukuthi :

> Taxonomy of names can be extended to toponyms in general Thirteen distinctive naming patterns are enumerated .

UBarkey benoCarmony 1975 :xii - xx) bathula nazi izinhlaka igama elingafakwa kuzo bathi :

> Names for person , names for other places , names for location or locational names , descriptive names , inspirational names , humorous names , pseudo names, foreign names , incident names folk - etymology , coin names mistake names and legend and anecdotes.-
>
> (Nuessel , 1992:48).

Kuzibaya zamagama ezabe ziqanjwe nguStewart babese beqhamuka nezinye izinhlobo ukwengeza, yilezi abazengezayo :

> Names of a person, names for other places, locative names inspirational names humorous names, pseudo - names forign names coin names mistake names and legends and anecdotes.
>
> (Nuessel , 1992:49).

3.3. IMVELAPHI YOKUQANJWA KWAMAGAMA NGOKUKA - BAKER NO - CARMONY

UBaker noCarmony , (1975: xiv) bathi :

> Descriptive names may be either objective or subjective. The former refers to some identifiable characteristics of an area. This may be a property of the **terrain** , **distinctive local wildlife** , a particular **hue** of the area , or **noteworthy botanical specimens.**

Ulwazi abanalo mayelana nezemvelo ezisendaweni abakuyo (dinstictive Local Wild Life) yilona abaphinde belusebenzise ekuqambeni amagama .

Ngokwesichazamazwi sesiNgisi i- Oxford Advance Learner's Dictionary of Current English, (2001:1366) uma ichaza igama elithi wildlife ilichaza kanje :

> Is a an uncountable noun -or a noun that cannot be made plural - **animals, birds** , **insects** etc that are wild and they live in a natural environment.

Ongoti bayavumelana ngokuthi amagama okukanye amabizo ezinto aqhamuka olwazini lwabantu mayelana nomhlaba osuke ubazungezile. Lokhu bakwanza ngokuthi baqhathanise izinto ezithile kwezinye njengolwazi abanalo ngezemvelo ezisendaweni - (distinctive local wildlife). Ucwaningo luzoqala lubheke ukuthi ngabe iziphi izinhlobo zezinyoni ezabe zikhona kwasemandulo .

3.3.1. Izinyoni

Izinyoni ezazikhona kwamandulo ezinikezwa uLamula , (1965:127) uthi nanka amagama azo Ezinkulu nezidumileyo :

> Ingqungqulu , ukhozi , inqe , ihlandlokazi kanye nentshe .

3.3.1.1. Ingqungqulu

Ingqungqulu yaziwa ngokuthi uma ishaya amaphiko konakala izwe.

3.3.1.1.2. Ukhozi

Ukhozi yinyoni eyayaziwa ngokuthatha amachwane ezimbuzi. Kanjalo noswane lomuntu, umuntu angeke elushiye phandle kukhona lezi zinyoni emkhathini.

3.3.1.3. Inqe

Yinyoni eyaziwa ngokuthi ithi ingabonakala kwaziwe ukuthi kukhona okufileyo endaweni . Kungakho uma umuntu edlala ngokufa , uzwa abantu sebethi :

Wo, uzibanibani uzulelwa ngamanqe .

3.3.1.4. Ihlandlokazi

Le inyoni ecishe ifane nengqungqulu. Uma ibonwa ikhuzela, kwakusatshwa noma kubekhona ungabazane noma ukwenqena kubantu.

3.3.1.5. Intshe

Inyoni enezimpaphe ezinsundu , iqinile inamandla . Abanye bake beyigibele njengenjomane . Kwesinye isikhathi iyafuywa kuthi uma isifile isikhumba sayo kwakhiwe ngaso izinto ezahlukehlukene njengezicathulo nezikhwama, amabhande kanye nokuningi okudinga isikhumba esiqinile. Le nyoni akudlalelwa kuyo inolaka kuthiwa uma ike yakukhahlela akwehlukene nokuthi usuke ukhahlelwe lihhashi uqobo lwalo. Ngakho iyasabeka.

3.3.2. Eziphila ngokuzingela izintethe nezinyoka

Unogolantethe , intinginono , insingizi.

3.3.2.1. Unogolantethe

Unogolantethe yinyoni enemilenze ebomvu emide kanye nentamo ende nekhanda elincane. Umise okwelanda kodwa yena mkhulu, uyalwanguzela uma ehamba . Umbala wakhe umhlophe nomhlophe.

3.3.2.2. Intinginono

Abamhlophe bathi ,yi - secretary bird. Le nyonikazi ithanda ukuzingela izinyoka nezintethe .

3.3.2.3. Insingizi

Nayo inyoni ephila ngokuzingela izintethe nezinyoka kodwa yaziswa kakhulu kwaZulu ngoba uma ike yakhala , liyaphenduka izulu.

3.3.3. Ezinamfutha nezimnandi

Ugagu kanye neseme .

Lezi izinyoni ezinona kakhulu futhi ezimnandi .

Ugagu , iseme nezinye .

3.3.4. Inyoni yezulu

Isihuhwa, inkovane , unozayingwena , umnkhondlo , indwa . Isihuhwa uDoke , (1972 : 348) ulichaza ihuhwa kanje :

Crowned hawk - eagle, spizaetus coronatus, martial hawk - eagle, bellicosus.

Inkovane , unozayigwena , umnkhondlo, kanye nendwa. Indwa ichazwa kanje :

Le yinyoni yezulu - uphaphe lwayo lwaluthwalwa ngamakhosi. Namanje uma kuvezwa isithombe selembe yilona eluhlomile.

(Lamula, 1965:128).

Ezinye Izinyoni Zezulu, kungeyona indwa kuphela eyinyoni yezulu kanjalo :

Intswempe , ithendele kanye nombangaqhwa.

Uma lizodla izindwani kuzwakala ngawo amathendele ukuthi akumvula uzamcolo ozayo. Eyafika nabelungu kanti nayo ukukhala kwayo kubikezela ukuza kwezulu okukanye kwemvula :

Impigogo

Le inyoni ethi ayibe yinde njengonogolandethe kodwa yona inombala omnyama ogabe ngemihlobiso yemibala eminingi ezimpikweni zayo engamehlo . Impigogo le inesisila eside. Yaziwa kabi ngokuthi iyazazisa ngobuhle bayo ngoba kuthi kungazelele ivele ikhukhumale itshengise imibala yayo bese icothoza kancane ishaye uzungelezane kuhle kweqhude likhuzela esikhukhukazini.

3.3.5. Ezincane Ezitholakala Ezikhotheni

Ingqomfi , ungcede , isigwaca , intaka , isakabuli , intiyane , umvenyane .

Lezi zinyoni azidle ngakundiza okutheni. Azindizi yona intambo kodwa zigxuma zibuye zihlale njengenhlamva. ULamula , (1965:128) uthi :

Lezi zinyoni zigcwele ezikhotheni.

Ingqomfi , ungcede, isigwaca , intaka , isakabuli, intiyane , umvenyane

3.3.6. Ezidliwa yizalukazi

3.3.6.1. Umvemve

Umvemve (udliwa yizalukazi). Isizathu salokho wukuthi isalukazi asisalubalubeki ukuya ocansini . Ngakho – ke le nyoni ingeke isasilola isalukazi. Kanti izingane ezincane nabasenezinkanuko zenyama bayayigwema ngoba ukwenza kwayo uma ihamba noma ihlezi isisila sayo silokhu sehla senyuka njengesipero nojekamanzi. Lokhu kwenza kwayo kuhunyushwa ngokuthi kungukukhuthaza izingane ukuba zikhonze imikhuba. Ngokwesintu izingane ziyaphehlwa , zikhishwe igazi elibi ukuze zingabi nempene.

3.3.7. Eyabathakathi

Umbalane , intengu , ikhwezi , igwayigwayi, isagoqwana , inhlava kanye nesikhova .

Lezi zinyoni uma zike zakhalela ngasemzini womnumzane kumele avuke athathe izinduku eyozwa ohlanyeni. Zinomkhokha ongemuhle emndenini:

Umbalane , intengu , ikhwezi , ingqwayingqwayi , isagoqwana kanye nesikhova .

3.3.8. Ezingabulawa futhi ezingazingelwa

Igwababa , unhloyile, uklebe , umathebeni, ufukwe , uvuzi ,umawube , ujomelana ,ubhekle Ugagu ,umkholwane , isingwe , umbumbazane ,umjekejeke , umbukwane , umasika, unkombose, incuncu (incwicwi) , unhlokwana ,ihlokohloko ,uvuzi , uchecheche , ungqwashi (ungqashi), umngcelu ,ibhoyi , uthekwane , ingxenge , isixulamasele , isiqophamuthi, isibandamatsheni, inkweletsheni, indlazi, uwuye, ingababa , ititiwoye ,inkankane ., uNobathekeli , igwalagwala ,iphothwe ,ingwababana, isomi, uhlaza iqola , inkonjane, ihlolamvula, , ihlalanyathi, igwigwigwi, inkwazi, utseketse, Igwababa , unhloyile , uklebe , umathebeni , ufukwe , uvuzi, umawube, ujomelana, ubhekle , ugagu, umkholwane, isngwe, umbumbazane , umjekejeke , umbukwane , umasika , unkombose , incuncu , (incwicwi) ,

unhlokwana, ihlokohloko , uvuzi , ijuba , uchecheche , ungqwashi (ungqashi) , umngcelu , ibhoyi , uthekwane :

> Uthekwane kuthiwa uma uke wawubulala kungasha umuzi.
>
> (Lamula, 1965:128).

Ingxenge , isixulamasele , isiqophamuthi, isibandamatsheni, inkweletsheni, indlazi , ivukuthu uwuye , ingababa , ititiwoye kanye nenkankane .

> Inkankane kwaziwa ukuthi alidliwa uma likeladliwa olidlile umila amathumba.
>
> (Lamula, 1965:128).

Unobathekeli , igwalagwala , iphothwe , ingwababana , isomi, uhlaza, iqola , inkonjane, ihlolamvula , ihlalanyathi , igwigwigwi, inkwazi , utseketse nezinye .

3.3.9. Amajuba

Ijuba , umlele , ivukuthu , unkombose , isikhombazane .

3.3.2. Izimila - Ezitholakala Endaweni - Botanical Specimen

3.3.2.1. Imithi

ULamula , (1965: 126) wethula imizamo yakhe ngokuthi anikeze amagama emithi ekade beyibona kusekhona amahlathi namahlanze , okuyimanje isekhona kuzindawo ezisanothile.

Imithi akuyona into eqabukekayo phakathi kwesizwe samaZulu njengoba namuhla abantu beyicokofula beyibeka izici zonke ezingahle zibe khona phansi komthunzi welanga. Babodwa abayibona njengento yobumnyama kodwa kungekho zisekelo abazeyamanisa nalokho abasuke bekusho. Abanye bathi ingenxa yokuthi sebeyakholwa , bese umbuzo uthi

kanti ubani owadala izihlahla nakho konke okusemhlabeni? Ngabe wayezidalelani? wayengazidalele njengalokho kusho lo Sozihlahla mayelana nemfihlo yesimila lapho ethi :

Uthi masitshale isihlahla
Uthi khona sizothola **umthunzi**
Uthi khona sizothola **impilo**
Uthi khona sizothola **izithelo**
Uthi khona sizothola **umuthi**

(Hutchings, 1998:isethulo).

Abakholwayo kumele nabo beqonde ukuthi izihlahla zikhona ngoba kunenhloso ethile mayelana nokubakhona kwazo . Ezinye zezizathi yilezi , nanka amazwi atholakala encwadini eNgcwele iBhayibheli afakaza ngokusweleka kwemithi yokwelapha izifo okumele thina njengezwe siyiqondisise :

> Hlonipha inyanga yokwelapha ngenxa yokweyiswela kwakho , ngoba uPhezukonke uyidalile, ngoba phela konke ukwelapha kuvela kuNkulunkulu ... Ulwazi lwenyanga loyiphakamisa, ngakho –ke izodunyiswa ebusweni bezikhulu. UPhezukonke udalile imithi , wayiveza emhlabeni ; umuntu ohlakaniphileyo kayikudelela . Abantu bafumana ulwazi lwamandla alezi zinto; UPhezukonke ubanikeze ulwazi khona ezodunyiswa ngezimangaliso zakhe. Ngayo(imithi) uzosindisa, adambise ubuhlungu babo. Inyanga izokwenza ngayo izithako ezimnandi, nezigcobo zokuphilisa. Nogba ukuthila kukaNkulunkulu kuphezu kobuso bomhlaba wonke.

(Sarak 38, 1-8).

Ibhayibheli libuye lisifundise ukuthi ezifeni umuntu kufanele akhulekele , aphenduke ezonweni , yikhona umuntu eyothola ukusindiswa ngemithi.

Le ncwadi kaSarak ingenye yezincwadi ezakhishwa ebhayibhelini lamaProthestanti. USarak, (38: 9-12) uthi :

> Mntanami, ungazideli ekuguleni kwakho , kodwa wokhuleka eNkosini , khona iyokukusindisa . Phenduka ezonweni zakho , ugeze inhliziyo yakho onke amacala. Yenza uminikelo onephunga elimnandi nomhlabiso

> wokuhlawula ononileyo , anduba –ke udedele inyanga, ngoba iNkosi iyidalile, ngakho – ke ungayidedeli ikushiye , ngoba imisebenzi yakho iswelekile

Izinyanga zilulekwa encwadini eNgcwele ukuba zicele kuMvelinqangi kuNkulunkulu ukuba aphumelelise umsebenzi wazo ngakho izwi likaNkulunkulu lithi :

> Zona – ke izinyanga azinxuse iNkosi , ukuba ihlahlamelise lokho ezikwenzela ukululamisa nokusindisa .
>
> (Sarak,38:1-8).

Incwadi yonke kaSirak okuthathwe kuyo la mazwi amaProtestanti njengezinye eziningi azilahla ,azikhipha eBhayibhelini lawò . Encwadini yesibili kaMose kubhalwe umthetho othi:

> umuntu olimaza omunye akhokhe izindleko zenyanga yokwelapha
>
> (Eksodosi, 21: 19).

Encwadini kaEzekiyeli

> UNkulunkulu wathembisa abakwaIsrayeli izwe elinonileyo liyoveza ukudla okuningi, nemithi nezithelo namaqabunga azoba anakhambi okwelapha.
>
> (Ezekiya , 47: 12).

Bekumele iNingizimu ne - Afrika kube eyokugcina ecokofula umkhankaso wokuba kutholakale ulwazi ngokwemithi okukanye amakhambi esiNtu. Njengoba, cishe singekho isifo esesibulele abantu abaningi njengengculazi kuleli zwe. Kuthiwa emhlabeni wonke kunamashumi amane nambili amamiliyoni (42 million) abantu abaguliswa yilesi sifo . Njengokuvama iningi labo lise – Afrika (29.4 million) . Njengokuvama ngoba kakubona odokotela base – Afrika abakhiphe lezi zibalo .Lezi zibalo zivela kubantu abahlose ukufakaza ukuthi ingculazi yisifo sama – Afrika.

Inkulumo ngombiko wentatheli yaseJalimane uMnumzane Johannes Dieterich , le ntatheli ihlala eGoli kodwa isebenzela iphaphandaba i – Die Rheinpfalz elishicilelwa eJalimane .

Ibhala ukuthi eNingizimu Afrika abantu abayizigidi eziyisithupha bahlatshwe yigciwane lengculaza. Kulezi zigidi eziyisithupha amaZulu azobulawa yingculaza ayizigidi ezintathu .

Uma kuliqiniso ukuthi isizwe samaZulu sinabantu abayizigidi eziyisithupha noma ngaphezulu kusho ukuthi ingxenye yabo izofa maduze nje. Lokhu kuyesabisa ngoba yintsha eshwabadelwa yilesi sifo.

Okubalulekile embikweni kaMnumzane Dieterich ukuthi ukhuluma ngemithi esetshenziswa ngodokotela bamaZulu ekwelapheni lesi sifo. Laba ngodokotela abangafundiswanga emaNyunivesithi , basebenzisa imithi yemvelo **nolwazi** lwabo lwemvelo ngemithi nangezimila. Lokhu kubalulekile ngoba ngokokuqala ngqa emlandweni wezemithi yabantu abaNsundu ukuba intatheli eMhlophe ibale izinto ezinhle ngemizamo yodokotela abangafundisiwe ngendlela yaseYurophu futhi ukuthi uDieterich ubhale izinto ezingubufakazi bokuthi amaZulu anayo imithi esebenzayo ekwelapheni izifo ngoba abaMhlophe kabakaze bayincome imithi yabantu abaNsundu.

Nansi imithi ebhalwe nguDieterich ngolimi lwakhe isiJalimane :

Afrikanische Ingwer Bulbinella , Combivir, Surthelandia, Umbimbi.

Ngokwalo mbono uveza ukuthi le mithi ingeminye eminingi esetshenziswa ngodokotela abamhlophe beyithatha emahlanzeni nasemathafeni ase - Afrika. Kuthi uma sebeyitholile kube yimfihlo yabo bodwa , ukuthi bayithathephi base bayixuba kanjani?

Odokotela abasebenzisa le mithi sebeyibonile ingozi yokuthi uma beshiya ngaphandle ulwazi lwabaNsundu balengela engozini njengoba esho uMutwa, (2004 :3) uthi:

> Abamhlophe kabafuni ukukhuluma ngokusebenza kwemithi yabo bafuna sibachazele eyethu kuqala . Ngakho mabangasolwa odokotela bonke emhlabeni bangayivezi imininingwane yokusebenza kwemithi yabo. Njengamanje odokotela noSosayensi bacwaningisisa imithi ethile engase yelaphe isifo sengculazi , kodwa konke lokhu kuyimfihlo yabo kuphela . Yini embi uma odokotela boMdabu ikakhulukazi bamaZulu benqaba ukukhombisa abeLungu ngokusebenza kwemithi yabo na ?

Kulokhu kucaphuna uCredo Mutwa (2004:3) uphendula umbuzo okade wawuhlupha isiNtu wokuthi yini edala inyanga ukuba ifihle ulwazi lwayo lwamakhambi. Kuyacaca namuhla *ukuthi noSosayensi bayayifihla eyabo . Kumele – ke uma befuna eyaboMdabu nabo bezivule* lezi zabo ukuze kubonakale ukuthi bafumbetheni.

UMnguni , ephaphandabeni Ilanga lomhla zi - 14 Okthoba 2003 uthi ,

> Okubuhlungu nokudabukisayo ngukuthi abaholi abaMnyama kabanandaba nale mithi . Noma uHulumeni esakuvumela ukuba isetshenziswe kodwa akakaze akhombise uthando lokusiza labo abayisebenzisayo ekulweni nesifo sengculaza .

Kasikho isidingo sokuba sifulathele le mithi noma silindele ukuze sitshelwe ngabeLungu ukuthi iyasebenza:

> Sesifikile isikhathi sokuba masishintshe . Masikhombise uthando lwale mithi ngoba ukwazi ngayo kuzosiholela ekwazini ngezifo ezisiphetheyo. Masingalindeli ukuba sitshelwe ngabeLungu ukuthi le mithi iyasebenza noma kayisebenzi , *mayifundwe eZikhungweni ezingoNgqondonkulu bethu* . UHulumeni makenze izinto ezenziwa kuwo wonke amazwe –leyo yokuthuthukisa imithi yemvelo , makafake imali ukuze le mithi ifundwe kahle ezikoleni zethu. Umbono kaDieterich wenza uZulu aziqhenye ngolwazi analo nanethemba lokuthi ikhambi lingahle livele kulo elengabadi lolwelapha isifo esingumbulalazwe.
>
> (UMnguni, ephephandabeni Ilanga lomhla zi –14 Okthoba2003).

Kumele ulwazi lokuthaka amakhambi amakhubalo nezinyamazane kelufundiswe ngonoqhakala ezikhungweni zemfundo ephakeme . Kuhlolwe ukuthi lena esezihlahleni nasemakhambini anamandla engeke yakwazi ukuthiba nokuvika izifo nokugula . Kungancomeka ukuba kube neminyango koNgqondonkulu eqondene nemithi yesiNtu . Kube nabaqeqeshi , odokotela kanye noSolwazi baleyo minyango . Lokhu ngabe kade kwenziwa .

Inkulu imfihlo yesihlahla. Isihlahla singezinye zezidalwa ezinkulu ezikhona empilweni. Isihlahla simiswe imihlaba yomithathu njengomuntu . Enye indalo okungabalwa kuyo umuntu .Kukaningi uzwe omunye esethi : Lesi sihlahla sihle siphilile. Avele omunye ethi lesi hlahla asinayo impilo. Kanjalo nomuntu uzwa abanye bethi uchachambile unempilo , babodwa abathi hhawu usho kanjani ngoba ebunile nje .Kwesinye isikhathi kube kuyezwakala sekuthiwa ungambona umuntu ezikhandla impilo kasibanibani ibukeka iqhakazile.

Kuyenzeka kungangathekise kaniningi impilo yomuntu neyesihlahla kwesinye isikhathi kuye kufaniswe nesimila imbali. Kushiwo khona ukuthi iqhakaza namuhla ngakusasa isibunile.

Kwalani abanye uzwe sebethi uma bebuka umuntu esegqokiswa iZiqu zeMfundo uzwe sebethi uthole umnyezane . Kuba lukhuni ukuqonda komuntu ongasazi lesi sihlahla.

Abanye beqombole sona isihlahla kube kuyasuka baqhathanise impilo yomuntu neyesihlahla . Lapha besho begcizelele ukwakheka kwempilo .yomuntu bayifanise nokwakheka kanye nokusebenza kwesihlahla. Beyiqhathinise beyibuke kusuka ematheni empande beze beyo - yibeka esihlokweni secembe. Abanye bengagcini lapho baze bafinyelele ezithelweni zayo .

Kwalani uzwe sebethi :

Usibanibani kasibanibani useze wanezimpande la asebenza khona .

Kanjalo nendodana yomuntu yezwakala isithi :

Kumuntu nomuntu kudingeka ukukholwa okujulile okunezimpande.

Izimila lezi uzithola nakuzimo zenkulu , okuyizaga nezisho nezinye izithako zolimi njengokuthi:

Ungumsinsi wokuzimilela

Isihlahla singumkhando wobungcweti esifana ncimishi nomuntu .

Siyadla ukudla
Sinezinzwa

OSozihlahla bathi isihlahla sakhekhe njengomuntu ingxenye yokungamashumi ayisishiyagalolunye ekhulwini kokwakhe isitshalo amanzi.

Isihlahla siqukethe izinhla ezahlukehlukene kunalezo ezaziwa ngokuthi :

Izihlahla ezinobungozi
Izihlahla ezinenhlanhla
Izihlanhla zokuvikela
Eziqhelisa amashwa
Ezethonya
Izihlahla eziletha nokuthula
Izihlahla eziyisivikeli kumimoya emibi

Abadala babethi ngaphambi kokuba ingane ingene ekhaya nezinkuni uma ibuya ukotheza beyithulise umthwalo owabe usuzohlungwa kukhishwe lonke uhlobo lomuthi okungafanele ukuba lungene emthwaleni. Kwakuthi kungaqedwa ukuhlunga zingeniswe ekhaya sekungena ezekhethelo kuphela izinkuni.

Uhlobo lwemithi eyabe ingangeni ekhaya okwakungenzeka ukuba ingene ngengozi emthwaleni kwesinye isikhathi kwabe kungazi ile :

Ithombonkala
Umdlebe

(Lushozi, 2004).

Kwakuthi uma izinto zingabahambeli kahle kumbe emzini othile uzwe sekuthiwa :

Kulo muzi kanti kwangenani ?

(*Lushozi, 2004*).

Empeleni babuza ukuthi kwangenani ngesango lawo okwabe kungafanele lungene ?

Impendulo ithi : Kwabaswa idungamuzi .

UKhumalo , (2003) uthi :

> Kufana noma kunemisebenzi ekhona ekhaya , uma kuphekiwe kunomsebenzi ekhaya kwakuqashwa ngeso lokhozi ukuthi azikho izigangi ezifaka ukhuni olungafuneki emlilweni na?

Ngenkathi kubhekiwe laphaya emlilweni kufuneka ukuba kubheke umuntu oyaziyo noyiqondayo imithi hhayi umuntu ongakwazi ukwehlukanisa izinto. Miningi imithi ekhona kwaZulu:

3.3.2.1.1. Imithi Yokwenza Izinduku

Le mithi ivama ukwenza amawisa , nezinduku , nezimboko nokunye:

Inqayi , ilalanyathi / ihlalanyathi/ iklolo , ichibi , iphahla , umhlwayampunzi ,izizimezane (ivivimezane) , umhlwathi, umnukambiba, ithintane, umweba, umnama , umbamatsheni umqumo, amasethole , igqeba, imsimbithwa ,

3.3.2.1.2. Imithi Yokuthwala Izinyandezulu noma Abangasekho :

3.3.2.1.2.1. Umadlozi / Umlahlankosi okukanye uMphafa

Kuthiwa umuthi wamadlozi .

> Lokhu kususelwa ekutheni idlozi le Nkosi uShaka lathathwa ngawo **umlahlankosi okukanye umphafa** kwaDukuza lasiwa eMakhosini kwaNobamba.
>
> (Lamula,1965:126).

3.3.2.1.4. Umuthi Otshalwa Emadlinzeni

Le mithi inobisi oluxhopha amehlo futhi itshalwa kakhulu emathuneni amakhosi, awabanumzane nabantu abakhulu. Kumanje ikhona kwaNobamba eMakhosini:

Umunde , umkhaya , amasethole , ungotsha, umnhlonhlo , iminyela neminye.

Le mithi igcina igcina isiyisiviko nesivikelo samadlinza ukuze abakhunkulu bangakwazi ukuphazamisa amakhosi eziphumulele balutheze olunenkume.

3.3.2.1.5. Imithi Yokwenza Izinkezo

Isiqathankobe nesiqhathankotshana.

3.3.2.1.6. Imithi Ehlanzela Eminye

Uqhume, umthombothi.

Le mithi ivame ukuhlanzela eminye ihlanzela ugazi :

Umhlaba, uthathawe, umqoqo , umahlambahlale , unhliziyonkulu

3.3.2.1.7. Imithi ekhihla okusamanzi okufana nophalafini

Le mithi ivutha umanzi sengathi uthelwe uphalafini:

Ingqwangane, isibhuze, umbonjane, umncaka, umozane kanye nomthathe.

3.3.2.1.9. Imithi Evamise Ukuba Sehlanzeni

Izinkuni zayo zinomlilo omuhle kakhulu, eminye isetshenziselwa ukubaza izinduku:

Ububazi, umunga, umkhamba, umtholo , umsasane kanye nesigqalaba.

3.3.2.1.10. Imithi Enezithelo Ezidliwayo

Le mithi ivame emahlathini nasemahlanzeni futhi eminingi yayo iyadliwa :

Umkhiwane ,umdoni, umklele, umqandane,umdoni, umvuthwamini, umthunduluka, umgwenya kanye nomganu .

3.3.2.1.11. Imithi Enezithelo Okuthiwa Amahlala nokho abanye bayazidla

Amathungulu (fruit of plum) , umhlwathi, umvangazi , isangampondo, impayi indengane , umkhuhlu, umhlala, umgwagane, unondomela , umthongwane isinwazi , umhlakela, isizimane , ithwakela, umdakane, unobubu, umzimane isibhubhu, unyenye , umqandane, iklolo yonke le mithi ithela amahlala.

3.3.2.1.12. Imithi Evame Ukutshalwa la kubazwa Amapulangwe

Le mithi ivamise kakhulu endaweni efana naseQhudeni kanye naseNgome la kubazwa khona amapulangwe :

Umkhoba , umsonti nonwele.

3.3.2.1.13. Umuthi Oyingozi

Lo muthi waziwa ngokuthi ubulala eminye imithi ngokuthi ungene esiqwini okukanye emongweni womunye umuthi ngaleyo ndlela usuke uqonde ukuwuqeda amandla uze ufe .

3.3.2.1.13.1. Umthombe

Owokuthi uma ushaye umfana ongakakhuli noma intombazane engakakhulu ngawo ingabe isakhula. Nansi eminye ehambisanayo:

Uhlunguhlungu , imbondwe , ugagane , umasinsi, iminyela

3.3.2.1.14. Imithi Eyinkomba Yezikhathi Zonyaka

3.3.2.14.1. Umnyezane

Lo muthi waziwa ngokuthi uma usuhluma kusuka kwethwasa ihlobo . Eminye ehambisana nalo muthi yile:

Uphehlacwathe, ikhukhuza , umgugudo.

Miningi imithi ekhona kwaZulu eminye yayo isetshenziswa ngezindlela ezahlukene. Kukhona uhlobo lwemithi olusetshenziselwa ukuhloba:

3.3.2.1.15. Imithi Yamakha (fragnant powder)

> scent powder is made from various sweet – swelling , leaves woods and berries , like umthomboti (excaecaria Africana) intsindwane , (peliostonium calycinum) umdlonzo (milkania capensis) umgxanu (schotia brochypata) nezinye.

3.3.2.1.16. Eminye isetshenziselwa ukwelapha izifo ezinhlobonhlobo.

UPalgrave, (2000: 553) uthi :

> Barchemia Zeyheri is 10m heigh occur in low altitude. The Zulus take an infusion of the bark orally and also use it as an anema to relieve pain in the back and to treat rectal ulceration in children . In Natal , only the Chiefs were allowed to to carry knobkrerries made from this wood.

Izihlahla , ubukhona bazo babungasizi nje abantu kuphela kodwa babusiza nezilwane njengoba nazo zazihlaselwa yizifo. Izifo ezingabalulwa ezabe zihlasela izilwane:

Umbendeni (Antrax) , unqasha (quarter evil) , inakane (tsetse fly disease) eyayihlasela kakhulu ngesikhathi seNkosi uMpande kwaphela imfuyo ikakhulukazi izinkomo.

UNjoko , (2004) uthi :

> Abantu bakhishwa ngesikhathi kunesifo esabe sihlasele *izilwane esiqiwini saseHluhluwe.*

Ukufakazisa ekutheni kwake kwaba nezifo ezihlasela imfuyo ngaphakathi esiqiwini uNjoko, (2004) uthi :

> Kunendwao kunendawo engaphakathi esiqiwini eyaziwa ngokuthi kuseMunywaneni . Empeleni kuseMmuncwaneni ngenxa yasi ummuncwa owabe uhlasele ikakhulukazi indawo esogwini.

UBryant , (1929: 337) uyakufakazela lokho uthi :

> Umuncu is the another disease that severely affected coastal bush veld.

Esinye sezifo esake sahlasela uMgobo . Abantu uma bebekisa indawo ehlaselwe ilesi sifo babethi emgotsheni abanye bethi uma besho lesi sifo bethi yiqololenja .:

> Umgobo complain cause curvature of the spine
>
> (Bryant , 1929: 337).

Ezinye zalezi zifo zazibizwa ngolimi lwakwamanye amazwe. Isifo ibosiki iqhamuka egameni lesi Dashi elithi : Boschziekte .

Umanagama esinye sezifo zokufika uBryant , (1929:337) athi :

> This disease probably came along trading wagons which roamed about the Zulu country during Mpande'reign.

Uqhubeka athi uBryant , (1929:337):

> So many oxen died that there was not one left for the old King Mpande to kill. On the other hand buffaloes swammed in the country to such an extent that the doubtable John Dunn was named hunter to his majesty and in about three months he and his kaffir servants shot over eight hundred on the banks of uMvolosi and uMhlatuze) John Dunn received payment of in land priveledge ithuensi (uMtunzini).

3.4. UKUQANJWA KUSUSELWA KUYIMVELO

3.4.1. KUZILWANE EZITHOLAKALA ENDAWENI - DISTINCTIVE WILDLIFE

3.4.1.1. Izinyamazane

Izinyamazane kanye nezilwane phakathi kwezilwane zizonke kukhona ezidliwayo nezingadliwa . ULamula , (1965:130) uthi :

> Ezidliwayo bathi abanye zinyamazane kodwa ngokuma kwazo zilwane.

Uqhubeka athi uLamula :

> Ziningi izinyamazane nezilwane ekade zikhona phakathi kwezwe . Namanje
>
> zisekhona kwezinye izindawo , ikakhulukazi ezindaweni ezisanothile ngotshani nangamahlathi.
>
> (Lamula , 1965:130).

Kanjalo indawo yaseHluhluwe naseMfolozi ingenye yezindawo ezisanothile ngotshani namahlathi kungakho yaqokwelwa ukuba ibe isiqiwi sezinyamazane:

> Indawo enezinyamazane eziningi , ezinkulu nalapho
> zisekhona namanje ngamahlanze
>
> (Lamula, 1965:128).

Ukubaluleka kwezinyamazane kuzwakala nasolimi lwesizwe samaZulu. Uma umuntu enamandla uzwa sebelinganisa bethi :

> Awu , ubani akumandla yinyathi .

Ngaphandle kokuba umuntu afaniswe nenyathi angabuye angathekiswe ngayo uma imbongi kaSenzangakhona kuNyembezi , (1975:10) ethi :

> Inyath' ehamb' isingana namazibuko .

EyeNkosi uShaka , kuNyembezi , (1975:22) imbongi izwakala isithi :

> Inyath'ejame ngomkhonto phezu koMzimvubu ,
> Amampond'ayesaba nokuyehlela .

EyeNkosi uCetshwayo kuNyembezi , (1975:84) ithi:

Inyathi kaNdaba
Empondo zimankenenkene

Zikhona izinyamazane ezisekhona nokwethiwe ngazo izindawo ezithile ezinkulu nezincane, njengalezi :

Umkhome	>	eNseleni
Inyathi	>	eNyathini isigodi seNkosi uMathaba.
Ubhejane	>	kwaBhejane eNseleni
Ingulule	>	eMacambeni

Kunemikhandlu yemizi yamadolobha eqanjwe ngazo lezi zinyamazane :

Ingwe
Amajuba

Kunezimoto nokudla okuqanjwe ngazo lezi zinyamazane :

Impala
Inyala

Emzini waseSikhawini (eSikhaleni seNkosi) esigcemeni sakwa J1 nase J2 yonke imigwaqo yakhona iqanjwe ngezinyamazane .

Kunenqwaba yezibongo ezisuselwe kuzo izilwane lezi :

abakwaNgonyama
abakwaNdlovu
abakwaMpofu
abakwaMfene
abakwaMpunzana.

Umgakla, le nyamazana ibatshazwa ngezimpondo zayo ezinde eziyintshwilela. Ubhejane isilwane esinolaka , sinophondo ebusweni kuthiwa uthungatha umuntu ngomkhondo.

Umkhome , inyathi , impala , inyala , inkonkoni (oshoba layo lithandwa izangoma) , impofu, umziki , imbabala , unkonka (imbabala yenkunzi), inxala , iza , iwula ,ingulube yehlathi, impunzi , impithi, intenesha ,unogwaja , indlovu ,ibhubesi .

> Indlovu isilwane esaziswa kakhulu kwaZulu , Kwaziswa namazinyo aso , agcine esebizwa ngokuthi zimpondo zendlovu.
>
> (Lamula , 1965:130).

3.4.1.1. 1. **Izilwane eziluhlobo Lwekati**

3.41.1.1.2. **Ingonyama** (ibhubesi)

> Ingonyama esinye sezilwane esaziwa kakhulu ngamandla , njengenyathi . Sivame ukudumela izinkomo ngiso noma kuthiwa zivalelwe esibayeni , sivele siyithathe seqe nayo .
>
> (Lamula , 1965:130).

Yiso lesi silwane okwethiwe ngaso umuzi weNkosi yasemaChunwini eNgonyameni njengoba kuvela ezibongweni zikaShaka kuNyembezi , (1975"21):

> Undande ngankalo
> Wabuya ngankalo
> Ondande ngokhalo olude ,
> Wadabul' emathanjeni abantabakaTayi
> Ebebegodole beya kumaCingwane **eNgonyameni** .

3.4.1.1.3. **Ingwe**

Lesi esifana nalo ikati yisilwane -ke , futhi sizishaya ingonyamana ,

> **Ingulule** sizishaya ingonyama nayo isakati njenengwe abanye bathi yi - cheetah .

3.4.1.2. Izilwane eziluhlobo lwehhashi

Idube abanye bathi liyadliwa . Indlovudayana / indlovudawane / indlovudalana

3.4.3.. Izilwane ezinamandla okumba umgodi ngamazipho

Isangci , isambane esigumb'umgodi singawulali , iklolodo (uhlobo lwensimango)

3.4.4. Ezinesibindi

Imfene , inkawu , isinkwe , uchakide , insele.

> Insele yaziwa ngesibindi sayo yikho kuthiwa insele kalindamkhonto , kwabakwaZwane.
>
> (Lamula, 1965:131).

3.4.5. Ezaziwa ngokuhlupha

Ingungumbane isilwane esivame phakathi kwezwe ikakhulukazi ekwindla . Zaziwa ngokuganga ngokudla ikakhulukazi ummbila zishewushewula ziwushewule namathanga ziceke sengathi bekudla izimbongolo . Kanti noma zijahwa ziyingozi ngezinungu zazo ezisemzimbeni wonke.

Ezinye imbila kanye neqaqa. Iqaqa laziwa ngokusuza . Uma lijahwa izinja , lisuza qede izinja zibaleke, zilishiye.

Nalo yisona sikhali salo sokuzivikela ezitheni .

3.4.6. Ezaziwa ngezikhumba ezinhle nezithandwayo

> Insimba yaziwa ngesikhumba. sayo esithandwa kakhulu uma kwenziwa izinjobo. Ubhibhi kanye ubuhala nazo izikhumba zazo kwenziwa ngazo imvunulo.
>
> (Lamula, 1965:131).

Lezi zilwane zihlala ezindaweni ezahlukahlukene . Kukhona ezihlala emigodini , ezingodweni zemithi nasezidulwini .

3.5. Izinyoka

Yebo bakithi, kade lifuyile izwe . Lifuye nezinyokanyoka.

UMugabe, (2002) eNgungqutheleni Yomhlaba eMayelana Nezokongiwa KwezeMvelo , eGoli uthi :

> In Africa we are very kind and loving . We take care of our environment. We take care of our insects and we even take care of our snakes.

Imvamisa iningi lezinyoka zikhona kodwa sezivame ukubonakala ezindaweni ezithile njengasezinkangala . Umuzi weNkosi uZwelithini kuthiwa kuseNyokeni.

3.5.1. Izinyoka Ezihlala Ezikhotheni

Izinyoka ezikhona yilezi :

Uphempethwane , izimfezi, **umaqandalingophi.**

Lezi nyoka ziyingozi kumele ithi ingakukabha/ ingakungofoza uyibulale okukanye ungalokothi uwele umfula uma isikukabhile. Kumele uthole isibiba sayo uma ungafuni ukuba uzihluphe ngayo.

Ibululu/ ihobosha

Nalo liyingozi livame ukuba semihlangeni nasezindaweni ezinotshani, insinde.Izwakala ngokuhuba , ithi hwu!. Amafutha ebululu athandwa zinyanga kakhulu.

Imamba

Enye yezinyoka ezimbi , zimbili izinhlobo zemamba kunemnyama neluhlaza. Kanti ikhona eluthuthu , empofu abanye bathi uma isiwulombala isuke isindala kakhulu.Enye iba nophaphe uma isinjalo igcina isiyindlondlo. Kuthiwa ivuka ime ithi mpo , ihlabe namakhwelo umuntu imgadle ekhanda.Ekugcineni igcine isinqwahe nendlela kungabe kusahanjwa kuyo.

Ivezimanzi

Le inyoka eluhlaza kuthiwa inobuhlungu obubi. Ihlala emanzini yinde kuhle kwebhande elizacile.Kwezinye izindawo abantu bayithatha njengedlozi . Imvamisa kuthiwa ayifune kuqalwa. Iqala ukuba yingozi uma umuntu ehamba emanzini eseyibangisa . Imvamisa itholakala osebeni lomfula uma ithe yahamba ngaphandle . Ayiqheli kakhulu emanzini.

Ukhokhothi

Le nyoka iyingozi . Le nyoka ihlala ezihlahleni njengayo imamba nenhlwathi.Le nyoka akulula ukuyibona ngoba igcina isifana naso isihlahla ehleli kuso. Izicaca mithi kungakho ziqale zisinyikazise ukuzi kuwe okuthandele nokuhleli kuso ngaphambi kokuba zigibele. Le nyoka iyingozi ngoba uma ike yamshaya umuntu uqubuka umzimba wonke. Ugcine umzimba usuwonakele. ULamula , (1965:133) uthi :

> Kunenyoka okuthiwa **inkambaphansi**(impumputhe). Inobuhlungu obubana. Iyalimaza noma ingavamile ngoba izihambela phansi , kodwa iyavela uma kulinywa.

Kuyabonakala ukuthi uMvelingqanga wayevikela abantu bakhe uma eyeluleka ukuba ihlale ngaphansi komhlabathi.

Kukhona nenyoka okuthiwa ibhulube obomvu kanye nefulwa (imambana eluhlazana).

3.5.2. Izinyoka ezihlala emaweni

Inhlwathi , umonya – *lezi* nyoka *ikakhulukazi inhlwathi iginga izinkomo izinyamazane* nezimvu nezimbuzi kanye nabantu. ULamula , (1965:133) uthi :

> Lezi nyoka *azigijimi* kodwa *zanikezwa ilumbo thizeni* lokunyakazisa *ulimi* . Uma ike yenza kanjalo umuntu , isilwane nokunye akube kusabanamandla okubaleka kuvele kuthothobale kume nje lapho , iyathonyeka inyamazane leyo size sifike lapho siyiginge. Lezi zilwane zinesisu esinwebekayo njengesihlilingi. Uma seziyigingile inyamazane zima khona lapho koze kubohle isisu.

Okunye okuthonya iznyamazane enhlwathini ngamabala ayo acwebezelayo nacwazimulayo . Izinyamazane zima nse . Zize zigcine sezigingiwe kuphele ngoswayi.

Kungakho kuthiwa uma umuntu ukhona into embambile kuthiwe iginge ithole kuqondiswe kuyo *inhlwathi* uma *iginge ithole* noma *inkomo.*

3.6. UKUQANJWA KUSUSELWA EKUDLENI KWEMVELO

Mayelana nezinto ezitholakala kumvelo kwakungesizo kuphela izilwane kodwa kukhona nokudla .Ngakho izinto ezithile bangaziqamba besusela kukudla abakudlayo.

3.6.1. Uhlobo lwemfe namabele

Imfe – (*sorguhum saccharatum*) ujiba *(bitter astringent)* umswanikazi , *ugabane* , unukane, ihlosa unyawoti , uphoko kanye nodonga.Ukudla okuvela ngalolu hlobo lwamabele, utshwala : Utshwala – isishimeyane , igwele (mild beer) , kanye nomganu.

> Umganu wine – thus is made of fermanting the juice of the plum – like fruit of the umganu (sclerocarya cafra) this liquid , said to resemble cider probably the same as the Bukanye of Portuguese East Africa .
>
> (Bryant, 1929:279).

3.6.2. Uhlobo lwemifino

Ithanga , impondo , isikhuthwane , ihobosha , iselwa , umathuthwana , usinoni (wart – shelled) kanye nezinye izinhlobo , uBryant, (1929:272) uthi :

> Kanye nemfolozi okukanye usololo

Lukhona olunye uhlobo lwemifino :

> Uzaza , uqomo , unyawo lwenkunku kanye nodumbedumbe.

> A kind of yam sparsely cultivated was known as umango, iboqongwana.
>
> (Bryant, 1929:272).

Inyeza , utshuza , idlebedudu, igoda , impuqwana , usomndengase , usombombose, usombuzane.

3.6.3. Uhlobo lwamabhotshisi :

Imbumba , idumba, ubhotshisi olujwayelekile olunjengezinso, intongomane (common ground , monkey nut), izindlubu .

3.6.4. Imifino Ezigaqa

Utamatisi , upelepele kanye neshaladi.
Imithi Yokwelapha (wild herbs)

> This was a naturally after so many centuries of experiementation a large number of edible kinds.
>
> (Bryant, 1929:279).

Isankutshane , imbuya (amarantus thimbergi) , isihlalakuhle , umaguqa , unquthane , ugwaba , umsobho , uhloza , inkazane, ikokwane, umkhombe , inkombo, inkwa, amalenjana , umahogo, ihabehabe, inongwe, ucadolo , ixhaphozi (medical) inhlashane , intshungu.

Ingotsha (sarcostemma viminale) , ishongwe flowers (gomphocarpus albens) , inkwa (dioscorea dupicola) inkombo , uboqo , inongwe , indawo (*cuperus sculentus root*). Umthunduluka (ximenia caffra), amaqathi, umkhiwane (ficus) , umthungulu (carissa grandiflora), umdoni (eugenia cordata), umklele (ehrena hottentotica), umthongwane (chrysophyllum natalense),

3.7. UKUQANJWA NGEMIBALA - hue

(entities which is a literally a colour , a particular shade).

NgokukaKhumalo ,(1997 : 36) uthi :

> Ikhona indaba exoxwa imibala , ibala ngalinye lixoxa indaba. Kokunye njalo kube ngenxa yomlando wombala loyo emndenini.

3.7.1. UKUQANJWA NGEMIBALA - Kuhambisana Neyezinkomo

Umuzi nomuzi unombala wawo :

> Umbala walapha ekhaya wokhokho noma woyisemkhulu. Kungalandelwa lombala ngoba uyisemkhulu ungowebutho elithile elivunula ngalowo mbala . Kwesinye isikhathi umbala owamiswa kudala ukuthi yiwona okumenyezwa ngawo kuleli khaya .

Kungenzeka ememeze ngalezi zithole ezilandelayo :

Inalakazi , isithole ezinombala omnyama ezifahlaze ngomhlophe esiswini .

(Khuzwayo, 2001: 34).

Lokhu kuhambisana nokushiwo uKnigth , (1995: 103) uthi :

> Early travellers in Zululand were struck by the fact that the shield carried by each ibutho were all cut from hides of same colour . A grand show was now being arranged .Each regiment drove towards us thousand of cattle that have been alloted to their respective barracks , the colour of each regiment's cattle corresponding with that of the shield the men carried , which serve to distinguish one regiment from another. no cattle of adiffering colour from those alloted to given regiment were allowed to intermix .

> Uma ethuke ememeza ngesilungakazi , isithole esinamabala amhlophe acishe alingane. Avama ukunquma kabili sengathi inkomo elibhanqu .
>
> (Khuzwayo , 2001: 34).

> Inkonekazi , isithole esibomvu noma esimnyama noma esimdaka ezinhlangothini sasesiba nomusho omhlophe emhlane nangaphansi kokukanye lomusho uze uphume ebusweni . Uma imdaka kuthiwa inkone ngokumdaka .
> Kuthi ebomvu kuthiwe inkone ngokubomvu
> uma imnyama kuthiwa inkone ngokumnyama .
>
> (Khuzwayo , 2001: 34).

UKhumalo , (1997: 36) uthi :

> Uma ulandelisisa , uthola ukuthi kungenxa yokuthi isithole lesi sizalwa ngunondlini / ihinikazi lalapha ekhaya . Ngakho bakhipha isithole sikanondlini ukuba siyokhonga unondlini , kuphambane izandla . Kuphindaphindane amasumpa.

Uma kucelwe ngesithole inyonikayiphumuli :

> Emhlophe qwa , elinye igama layo kuthiwa inyonikayiphumuli
>
> (Khuzwayo , 2001: 35).

Uma kucelwe ngesithole esiyimpemvukazi, lesi yisithole esinombala obomvu noma omnyama enebala elimhlophe ebusweni esesinamabala amhlophe .

Kwesinye isikhathi uyisemkhulu wensizwa wayesebuthweni uFasimba , usuyobona ngokuthi umkhongi ayocela ngesithole esimnyama esinamabala amnyama .

Uma wayesebuthweni iziyendane ngokukaKhuzwayo , (2001 : 36) uthi :

> *Leli butho laliphatha izihlangu ezibomvu ezinamagabelo* amhlophe .

Uma kuwukuthi wayesebuthweni uDlangezwa uzocela ngesithole esimnyama esinamabala amaningi amhlophe . NgokukaKhuzwayo ,(2001 :36) uthi :

> Leli butho laliphatha izihlangu ezimnyama ezinamabala amhlophe amaningi zibe namagabelo abomvu .

Kuyakholakala ukuthi kwakuba intokozo enkulu ensizweni ukubona uyise ethumela abakhongi ukuba beyomcelela isihlobo ngale nkomo kwakucishe kufane nemikhonzo yesoka entombini yalo lapho liyilobela lithi :

> Hamba phepha lami uyongikhonzela kulezo zintaba .

Kanti kubazali kwakuyimikhuleko ejulile ethi :

> " Sekungangani bobaba esenalala , vulani amasango nezinhlanhla kwakheke isihlobo esihle . Zihambeleni nina niyobona lapho umfana esho khona nifike nizikhulumele kwabaloya mndeni".

Ngenkathi lesi sithole simile lapha ngasesasengweni kumenyezwa kusuka kunconcoza abaphansi nabaphezulu. nabakwamhlaba ngokwenzekayo . Izalukazi zekhaya namakhehla alapha ekhaya uma akhula ndawonye abe eseyifunda ivaliwe ukuthi hhawu sazo hlaselwa ibutho lasekutheni , kusiphuka unwele zivukelwe usinga uma zicabanga ukuhlabana kwalelo butho .

Uma ukuthi incwadi ebhaliwe ngenxa yobuntengu bomnumzane athe uma ezwa ukuthi umfana wakhe uthathe ekutheni wase ebalobela yona ngoba uyise walelo khaya wayesebuthweni elithile

kungenzeka ibutho lamaWombe , uNomdayana, amaPhela , amaKhwenkwe , iziZamazana , noma isiKhwebu sekuyosho yona inkomo ngokuba ibe nemibala empofu .

Kanti uma abasemzini babekulibutho iziNyosi, sekuyosho sona isithole ngokuba incokazi mhlampe kube ukwehlukahlukana ngemibala uma wayesebuthweni iMvokwe , imiKhulutshane , amaNketshana , iHlaba , uKhokhothi , uDlambendlu , iziMpohlo , amaWombe , uHlomendlini , omhlophe noma omnyama , uDududu , uMbonambi , uShoyisa , uZibolela , uFasimba , iNqobolondo okukanye uDukuza sekuyoba isithole esisiyozichaza ngokucela kwaso .

Ngamafuphi sekungashiwo ukuthi inkomo yokumemeza uphawu lwezifiso umkhongi aluthula emzini olukhomba ukwemukelana , ukwangana , ukuba munye mayelana nalobu hlobo obufufusayo .

Namuhla izalukazi zizoyifunda ngokusobala into ade yenza inhloko yekhaya ihlale ingenakudideka luphawu lokubizela.

3.7.2. UKUQANJWA NGEMIBALA - Kuhambisane nemvunulo

Kamuva nje imvunulo yiyona egagula umuntu ngokwenkolo yakhe . Emasontweni la , sebezihlukanisa ngezambatho . Isembatho sisodwa sisho ihlelo umuntu akulo ngokwenkolelo yakhe.

Uma umuntu wesifazane enqwaze ngesigqoko esimhlophe wagqoka isembatho esimhlophe ngenhla ngezansi wambatha isiketi esibomvu akube kusabuzwa ukuthi owaliphi ihlelo kube sekushiwo ukuthi : Yiweseli la nsondo - ke leli.

Amadlelandawonye nawo abonakala ngayo iminqwazi le . Amakhatholika , amasheshi ubathola begqoke izigqoko ezimnyama bese behlukana lapha nalapha .

Kanjalo kwaZulu kusaboshelwa, kunezinkomo. Amadoda aye aziwe ngokwebutho akulo ngokwemvunulo kanye nokuhloba kwamahawu kanye namabheshu :

Ibutho lakwaDlangezwa laliqgqoka inkone, ibutho inyoni kayiphumuli ezimhlophe :

> African tribes as there are European and fashion changes continually.
>
> (Bryant,1929:311).

Amanye amabutho ayekhona futhi aziwa ngembala yawo okukanye ngemvunulo noma ngezihlangu yilawa :

UDlangezwa ,AmaWombe,,uNomdayana, uMaPhela,,Amakhwenkwe,IziZamazana IsiKhwebu , IziNyosi, iMvokwe ,imiKhulutshane, AmaNketshana , iHlaba , uKhokhothi, uDlambendlu, IziMpohlo, uHlomendlini (omhlophe) , uHlomendlini (omnyama) , uDududu uMbonambi , uShoyisa , uZibolela, UFasimba , iNqobolondo, uDukuza namanye amabutho.

UBryant , (1929:312) ufakazisa uthi uma uColenso elanda ngamaZulu mayelana nokuphila kwawo ngo - 1855 uthi :

> The choicest kind are the umgazi, a small white bead the next are itambo (bone) a small white bead then amaqanda (eggs) a round blue bead rather larger one imfibinga .

Uma kunendlela kwakugcina sekuzwakala nasenkulumeni yabo izinto ezabe zithinta imibala : Kwalani uma befunga uzwe sebethi :

> Ngiyihulule imfibinga dadewethu kababa.

Imfibinga le , uNyembezi, (1975: 31) uthi :

> Kwabe kuwubuhlalo obuqanda obabuthandwa ukugqokwa uNdlunkulu weNkosi uMpande uMonase . Zulu people have a vast vocabulary use to describe and identify their cattleaccording to

certain physical features such as colour , markings and horn configuration .

Imibala le kwakugcinwa sekuqanjwe ngayo izinto ezithile, ibe isuselwa kweyezinkomo . Imibala engabalwa yile :

Ihwanqa – emnyama , amaqanda kaHayiba/ kawayiba (mainly white with small brown spot), intuse , umvuthwamini , inco neminye.

(Bryant, 1929:334).

3.7.3. KWAKUNGAQANJWA NGOTSHANI

Kusuka kutshani obudliwa yizo izinkomo kubukwa ukumisa kwabo kuya otshanini bokweluka nokufulela izindlu.

3.7.3.1. Kuqanjwe kususelwa kutshani bokufulela

umhlongwa , umhlanga, ingongolo , umqayi.

3.7.3.2. Kuqanjwe kususelwa kutshani basenkangala

Isiqungu, ingongoni , umtshiki , umvithi , isikhonko, umtshiki , umthente, ubhaqa, obokwenza isikhetho , obokwenza izitsha,obekwenza isilulu,obokwenza imbenge obokwenza isampotshi

3.7.3.3. Kuqanjwe kususelwa kutshani basemfuleni nasezindaweni ezinamanzi

Umhlanga , incema , incobosi , incubane , ibhuma , imizi , induli , ikhwani isikhonko, isithala, ilala , umsingizi .

3.7.3.4. Kuqanjwe kususelwa kutshani obutholakala emahlathini

Umzungulu neminye .

3.8. Isiphetho

Isiko lokuqanjwa kwamagama ibonakala kungesona isenzo eseshwamekayo noma esiqabukekayo phakathi kwezizwe zomhlaba njengoba elanda uMathews, (1974:13) ethi :

> 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.

UMathews, (1974:13) uthi :

> Whenever people of any sort , from ancient to modern times, comes 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.

Ukuqanjwa kwamagama kubonakala kungubungcweti nobuchule obukhulu besiNtu mayelana nendlela yokuhumusha imizwa nemicabango yaso maqondana nomhlaba . U-Esien emsebenzini kaUgah, (1988:93) uthi :

> Naming is a mental, emotional, linguistic and cultural matter.

Kadmon, (1993:5) :

> concurs with the idea that in the early times places were often named after certain 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

Ukubaluleka kwalo mkhakha empilweni kugqama uma uMathews , (1987 : 7) ethi :

> Naming is a very important aspect of life that impacts directly or indirectly to any human being.

Ukuqanjwa kwamagama kungafaniswa nomkhando oyisibuko la isizwe sifike sizibuke khona ngesibukeka siyikho kwabanye abantu nakuyisizukulwane esizayo saleso naleso sizwe:

> Language is said to be a vehicle through which living human beings communicate.

Kuthiwa abantu bakuqala babengakwazi ukubhala kodwa kubonakala sengathi ukwenza kwabo kwakuhluba udlubu okhasini ekugcineni nasekuqopheni umlando. Noma, babengakwazi ukuqopha ngosiba ephepheni , kodwa uhlobo lwencwadi ababeyibhala ngokuthi balumbanise amazwi akhipha umqondo ojulile kufana ncimishi nokuqopha incwadi engadliwa nayinundu ngokuthi baqamba amagama izinto nabo uqobo :

> The understanding of the long chain of words grouped together depends more solely on the concrete referents/objects meant by the different words.

Kuze kube namuhla kumuntu onolwazi nothando lolimi futhi ekwazi ukunambithisisa amazwi asuke ewaphimisa uyakwazi ukuba acoshe umlando ojulile ngegama . Nokho amagama ayehlukahlukana kungakho umuntu kumele abe nolwazi olujulile lolimi :

> It must be noted that one word can have two different meanings.

Ikakhulukazi olimini lwesiZulu kunamagama alolu hlobo aziwa ngokuthi:

Omabizwafane

Omqondofana

Ophimbohluka

Ofuzamqondo.

Lezi zinhlobo zamagama zidalelwe ukuthi zonge amagama angabi maningi ngokweqile kodwa igama likwazi ukuba lithi lilodwa liphinde lisebenziseke engxenye lilethe umqondo ohambisana naleso simo .

Lonke lolu lwazi, abantu bamandulo nabamanje balusebenzisa ekuhlanganiseni nasekuqambeni amagama izinto abazibonile , bazithinta , bazizwa , bazihogela futhi bazinambitha . Kwesinye isikhathi zisendaweni abahlala kuzo .

> Knowing or understanding the object represented by the word used in a language makes one to easily visualise the referent object better than the one who does not know it.

This is asserted by Esien in Ugah (1988:93) :

> when they maintain that in an African context naming is a mental, emotional, linguistic and cultural matter.

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

Igama negama eliqanjiwe ikakhulukazi kunoma yisiphi isizwe, liveza ubunjalo bezinto ezisuke zizungeze umuntu okukanye leso sizwe ngaleyo nkathi . Ngesikhathi impucuko ingakabi ningi abantu babeziqamba ngezinto ezitholakala kuyindalo noma kuyimvelo . Lokhu kugqama nasezibongweni zabo imbala :

La bengathekisa izilwane - izibongo

UDube , uNgonyama , uManyathi , uNdlovu nabanye .
Kwesinye isikhathi babethi noma bethokoza bencokola besekungathekiswa ngazo izilwane - Lokhu kutholakala kuzo izithakazelo :

Sompisi [Ntuli]
Nyoni [Phoswa]

Mdlovu [Phungula]

Nkomo [Ngubeni]

Ndlovu [zingelwayo]

Kwesinye isikhathi uma bebona ukwenza okukanye isenzo esithile esenziwa ngumuntu :

Biya > ukusibekela nokufihla into ethile namuhla kunabakwaBiyela. Ezinye izenzo okunganikezwa izibonelo ngazo lakwagcina sekunamagama nezibongo:

Bophela ,Chiliza , Hlabisa ,Hlengwa ,Hlongwa , Khonza , Khanya , Mhayise ,Lunga ,Singa, Thaba ,Phungula, Fulela ,Thenjwa , Lindisa , Khunga noBanjwa

Amanye okubonakala ukuthi ayeqhamuka emabizweni :

Icele , Ngubo noNyembezi nabanye

Encwadini ethi kwaqala kanjani ukuqanjwa kwamagama elotshwe uMathews emazwini ayisethulo sakhe uthi :

> Survey ranges over two thousand years of history from the ancient times of Britons to modern times boroughs and from imagination name to loyalities colonists. It is important to know the how 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.

Uma elinganisa ngendlela okwadubuka ngayo ukuqanjwa kwamagama eNgilandi kumaNgisi okaMathews uthi :

> Once there was a Saxon goat farm – agat wic in survey , today there is modern airport, but the place name is the same . For place names can live as long as there are men to speak them.
>
> (Mathews 1974 ; 9).

Kuyinamuhla kungaba amampunge uma kungathiwa kukhona izindawo ezavela zaqanjwa kungekho sisekelo sencazelo kuzona . Ngakho uqhuba athi uMathews :

> Every place name had a meaning one, though some are so old that their beginnings can never be discover. The origins of about eight hundred are given there most of them having roots in their specific nation.

Ngakho kubonakala kungumthwalo wanoma ngubani othi uma ebona noma iyiphi indawo afune imvelaphi yencazelo yegama laleyo ndawo . Lokhu kuyobe kungeminye yemizamo yokunqanda ukufadalala kolimi.

ISAHLUKO SESINE

4.0. INJULA NGEMVELAPHI YAMAGAMA ASESIQIWINI SASEHLUHLUWE -UMFOLOZI KANYE NOKUQALA KWESIQIWI

4.1. Isingeniso

ONgoti baveza ukuthi umhlaba ubunjwe izinsika eziyimikhakha emithathu. Lezi zinsika ngokusho koSondalo bathi: umhlabathi, umoya namanzi. Ucwaningo mayelana nokwakheka komhlaba luveza ukuthi ingxenye enkulu yomhlaba amanzi. Amanzi ayingxenye angamashumi ayisikhombisa ekhulwini, bese kuthi amashumi amathathu kube umoya nomhlabathi. Ucwaningo luveza ukuthi:

> The very earliest part of the history of the Earth's atmosphere must be inferred. Beginning with the early accretion of those material that were incorporated into proto - Earth nearly five billion years ago.
>
> (Schidlowski, 1971,51).

Lezi zinguquko oSondalo bathi zenziwa wumoya, okuhambe kwahamba kwadaleka amanzi :

> There must be a contribution of gaseous matter such as hydrogen and helium.
>
> (Schidlowski, 1971:51).

Uguquko ngokocwaningo lwezendalo luveza ukuthi umhlaba usesigabeni sesithathu. Lesi yisigaba abathi sivele ngokuthi kube nokuphola kwentabamlilo, yenziwe ukuhlangana namanzi kwase kuba lula ukuba kube nezimila nabantu :

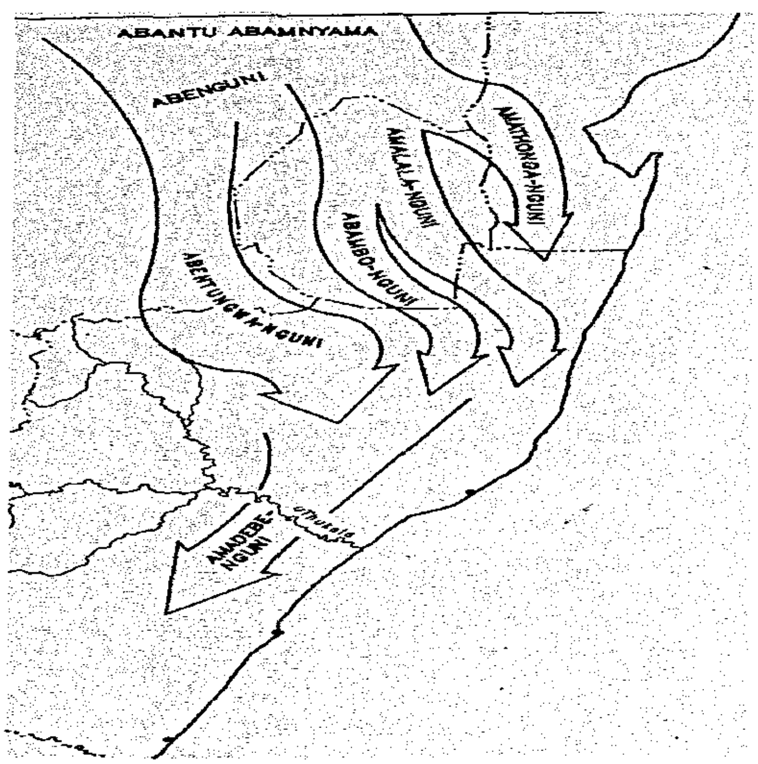
> Today we live in Atmosphere III with oxygen content close to 20% . The change from Atmsophere II to Atmosphere III, spread across 1, 000 million years or more , has resulted in breathable air, which is unique among gaseous envelopes. This change also had many other important results. Atmosphere II and its transition to Atmosphere III through an adoption of oxygen in the process has resulted from fermentation (anaerobic) to respiratory (aerobic) metabolism and assigned to this shift a

> date about 700 million years ago at which at that time large and varied metazoan fauna developed in the world oceans.
>
> (Schidlowski, 1971,51).

Abantu bathe bangadaleka ngokwalesi sikhathi esigagulwa ngoNgoti bezendalo base befuna indlela yokuphila . Incwadi eNgcwele Ibhayibheli lichaza kanje ngokuhlala kwabantu kuzindawo ngezindawo abahlala kuzo:

> From one man he made every nation of men, that they should inhabit the whole earth , and he determines the times sets for them and the exact places where they should stay / live .
>
> (Acts, 17:26).

Kukholakala ukuthi bonke abantu abaMpisholo noma abaNsundu badabuka eNkabazwe. UKhumalo , (1995: 1) uthi behla kanje besuka eNkabazwe :



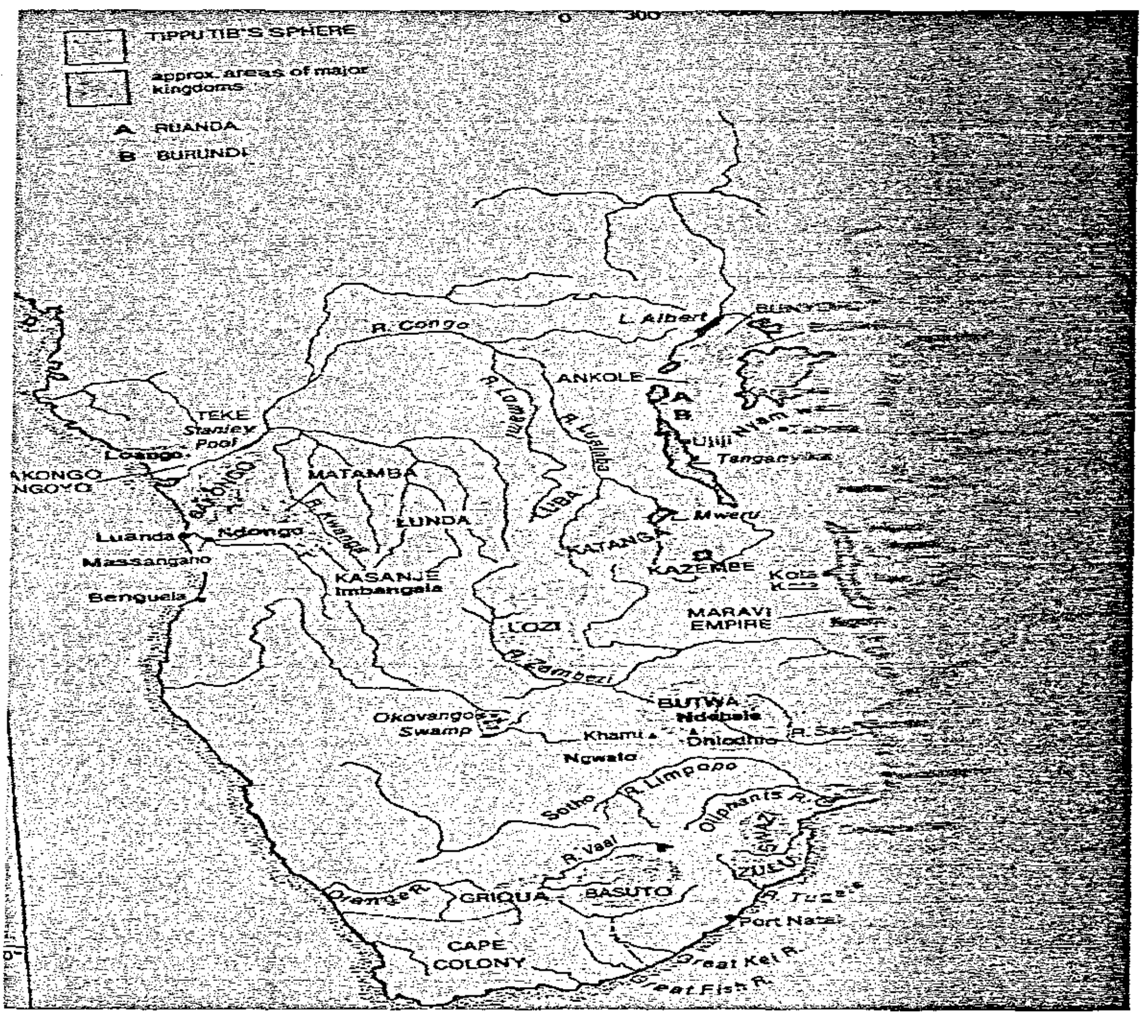
La okaMbulazi uphendula umbuzo othi :

> Ingabe abantu abakhele isifundazwe saseNatali bavelaphi ? Abantu abakhele izwekazi laseNatal elingaphansi koMzansi ne - Afrika kuthiwa nabo badabuka eNkabazwe njengazo zonke izizwe ezisenhla nezwe lase - Afrika.
>
> (Khumalo , 1995:1).

Kuzindawo abaqhubeke baphila kuzo, kubikwa ukuthi abantu bagcine sebeyimiphakathi ehlukahlukene. Lokhu kudalwe ukuthi ngokukaMbiti, (1984:2):

> Over time , climate changes caused to move out of the caves and settle in small communities .

UKhumalo , (1995:1) uchaza ukuhlala kwabantu ngokuyizwekazi lase - Afrika ngokwebalazwe kanje :



Ekuhlukaneni kwemiphakathi kwenza ukuba le miphakathi ibisiphila ngezindlela ezahlukahlukene.Lokhu kudalwe ukuthi :

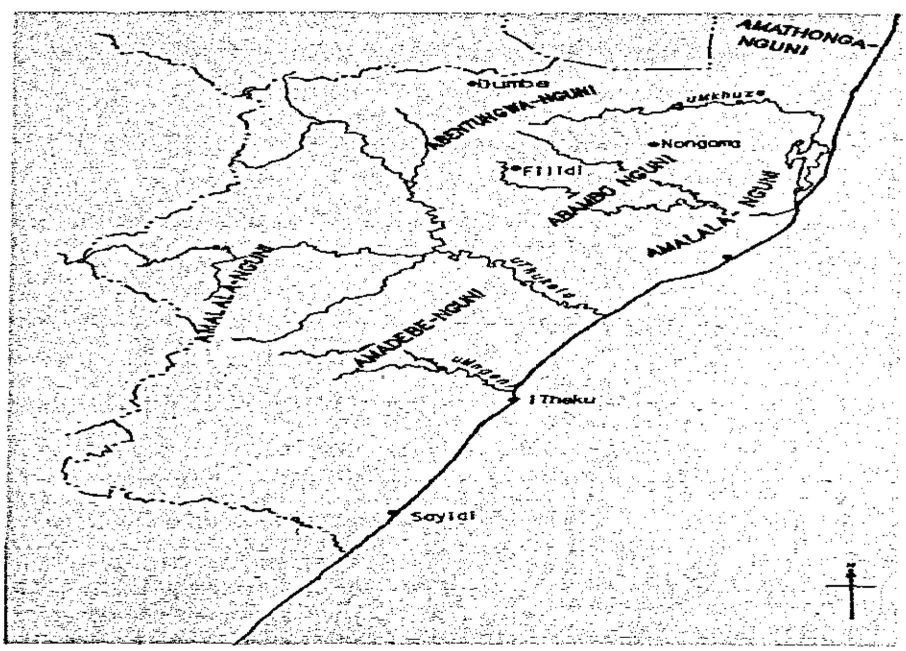
> In the course of tens of centuries, patterns of living formed along political, social and economic lines, varying from place to place and changing with time. Being influenced by a range of social, religious and cultural circumstances.
>
> (Mbiti, 1984:2).

Kwayona indlela abasebebuka ngayo izinto futhi bekhuluma ngayo yayehlukene. Noma babesuke bemshungu munye kodwa ekwahlukaneni kwabo kwabe sekuvela izizwe ngezizwe .

Ekusukeni kwabantu abaNsundu behla nezwe kuthiwa behlukana izigaba kanje ngokuka uBryant , (1929:325):

> Nguni distinguish themselves several minors subdivisions of which the principal were (and still are) –
>
> A Ntungwa clan - group , (whose home is modern Zululand)
> a Xhosa group (wholly in the Cape)
> Lala group (mainly Natal)
> An Embo group (mainly in upper Natal and Swaziland)

UKUHLELEKA KWEZIZWE EZANSI NEZWE



> In the course of tens of centuries, patterns of living formed along political, social and economic lines, varying from place to place and changing with time. Being influenced by a range of social, religious and cultural circumstances.
>
> (Mbiti, 1984 : 2).

Indlela abasebebuka ngayo izinto futhi bekhuluma ngayo yayehlukene .Ulimi yisona sikhali umphakathi okwazi ngaso ukudalula usikompilo lwaso. Akukho muntu oke athi uzakhela ulimi lwakhe yedwa.

4.2. UMLANDO NGOKUFIKA KWABANTU EZIMFUNDENI ZEMFOLOZI KANYE NOKUQALA KWESIQIWU

Kunobufakazi obuvelayo bokuthi le ndawo kwake kwahlala abantu kuyo iminyaka eyizigi ezintathu ezedlule, ngesikhathi itshe lisancwetshwa ngozipho likhale. Kuthiwa kule ndawo abantu babemba itshe lokwakha imikhonto namakhuba . OSondalo bathi :

> The first iron age communities settled lower lying river valleys from 300 A.D. onwards. Iron smelting was conducted on a wide - spread scale in the river valleys .
>
> (Schidlowski, 1971:51).

Uma behlawumbisela isikhathi okungenzeka bafika ngaso kule ndawo kubekiselwa ekutheni :

> Iron smelting was conducted on a wide - spread scale in the river valleys. The earliest migrants were believed to have arrived in KwaZulu - Natal sometimes during the 15th Century.
>
> (Schidlowski, 1971:51).

Abaqala ukuba bafike kule ndawo , kuthiwa :

> It was believed that these pioneers , known as the Lala people the east coast of Africa towards the beginning of the 17th century.
>
> (Schidlowski, 1971:51).

Nawo AmaLala kuvela ukuthi awahlalanga isikhathi eside :

> A new group of settlers, the AbaNguni , began migrating southwards . Among these Nguni clans were the Zulu people. They settled in a valley some 25 miles west of the present iMfolozi section.
>
> (Schidlowski, 1971:51).

KumaLala kuvela ukuthi abanye babo yibona batholakala ezimfundeni zomfula iMfolozi emhlophe:

> .....and south of white mfolozi river. Further north another wave of immigrants settled the land between the Mfolozi and the present day Swaziland boarder. At the beginning of the 18th Century and for the ensuing sixty years , the area between the two from the juction to the Mpila range of hills was inhabited by africans of the Mthethwa clan. They rules by King Dingiswayo until he was killed in 1818.
>
> (Bryant , 1929:325).

Zikhona izindawo eziseyizinkomba ezakhele le ndawo. ENyakatho umuzi kaZwide wakwaNdwandwe kwaNongoma, kuthi eNingizimu abakwaMthethwa , isizwe seNkosi uDingiswayo kanti enhla nenyakatho isizwe samaSwazi. Ekwakhelaneni kwalezi zizwe kwakungaba khona ukuzwana kuphinde kube khona nokuxabana:

> As the Ngwane , Ndwandwe and Mthethwa power blocks emerge in northern Zululand it was inevitable that there would be a clash between them. The first clash between the Ngwane and the Ndwandwe resulted in a victory for the Ndwandwe under this time the Zulu clan headed by Shaka fell under Dingiswayo , leader of the Mthethwa . After King Dingiswayo was killed in 1818 by the Ndwandwe people , King Shaka rapidly took control of

> the tribes previously of King Dingiswayo and in the process formed a united Zulu Nation.
>
> (Bryant , 1929:3).

UBryant , (1929:3) uthi :

> At the beginning of the 19th century , however , the clan's chieftain , Shaka by the name , chanced to be a sort of genius , gifted at once with insatiable political ambition and extra ordinary martial ability. Within few years he had conquered most of his own conmer of South eastern Africa and united the proceeds into one great 'nation' despite the varied clanship of its constituent members , which also henceforth became / known as aba - kwa- Zulu.

Nabo abakwaZulu laba kuthiwa abahlalanga isikhathi eside kuzo izimfunda zeMfolozi njengoba uBryant , (1929 : 36) ethi :

> During the course of their stay a new campaign against whitch craft started which believe it was during the reign of King Shaka who happen to destroyed almost even all the cattle in the South of the White Mfolozi in his simulated flight to the Tugela River. His tactic was to leave this devoid of any source of food for the Ndwandwe army . Between 1818 and 1829 King Shaka ruled over part of what is now the province of KwaZulu - Natal.

Lena kwakuyimpi yokukhuculula izwe kubuyiswa umthetho . Ukuhlala ngokuthula kwaqala ngesikhathi seNkosi uMpande .Ngalesi sikhathi kuthiwa kwase kuqala nokufika kwezinye izinhlobo zezizwe ikakhulukazi izizwe zabamhlophe :

> The early 19th Century also saw the first contact between Nguni people and white hunters and their number increased under the rule of King Mpande .

Omunye owabe ekhona kulaba bazingeli uMnumzane uJohn Dunn owagcina esehlabene ngezwe elingaseMthunzini kodwa wayengahambi yedwa :

> Among these men was a large number of hunters came as collectors for museum or who relied on hunting for a living .Amongst them were such personalities as Balwin , Drummond , Leslie , Selous , and the scintific collector , Delegorgue .The little to the management history of the area , but were first to provide fully comprehensive lists of game animals found.
>
> (Bryant , 1929:325).

Ngalesi sikhathi isizwe okukholakala ukuthi sasihlala saziwa ezimfundeni zomfula iMfolozi kwabe kungesakwaNdwandwe:

> In the latter part of century the Ndwandwe clan occupied the western area of Imfolozi, thousand people were subjected to raids and harassment by the Mandlakazi clan which eventually resulted leaving the area.
>
> (Forest, 1955).

Ngenxa yenhlalo eyabe iqhubeka ingeyinhle kubandakanye nempi eyabakhona , indawo le yagcina isishaya umoya okukanye isikhala ibhungane :

> The area between the two rivers was virtually unhabited by result of the Zulu war of 1879 and the division of Zululand by the British Colonial Government Wosley
>
> (Vincent , 1970:19) .

Indawo le ikhala ibhungane nje kodwa iyaziwa ukuthi inothile futhi inokudla emfuyweni futhi nomhlabathi wayo unonile. Ngakho kwakungeke kwenzeke lihlale lingenziwa lutho ikakhulukazi ngamaNgisi ayevuza amathe uma ebona umhlaba.:

> In 1895 the Hluhluwe valley reserve and the uMfolozi Junction Reserve were proclaimed as **garden Sanctuaries and Mr Silverton was appointed as Conservator in Charge** of the Lower uMfolozi Park ,
>
> (Pooley, 1995:112).

Imithonsela yabantu ayabe isazinze laphaya ngokusho kwesalukazi sakwaNxumalo, (2004) khona kwaHlabisa sithi:

> Kwathiwa abaphume ngoba izinkomo zabo zabe zizothelela izilwane izifo kodwa umbuzo owokuthi kwabe kungezakwaNdwandwe kuphela ezabe zinokufa. Babebashiyelani abakwaMandlakazi na ?

Nangempela ,

> Three years later the newly proclaimed reserves were victim to a rinderpest epedemic , which spread all over the Zululand , and it is estimated that 80% of the cattle succumbed .
>
> (Bryant , 1929:325).

Ngonyaka we - 1907:

> The Hlabisa reserve (constituting) the Corridor and the land eastward to the Lake St. Lucia was increased by the pressure from farmers as nagana increase whilst Imfolozi Game Reserve was increased by the land to the south of the White Mfolozi River , bounded by the iNvamanzi stream and the Sangoyi hills . A game Conservator for Zululand , Vaughan - Kirby was appointed and based at Nongoma.
>
> (Bryant , 1929:352).

Kanti ngonyaka we - 1916 kwahlatshwa umkhosi:

> Special areas were proclaimed as buffer zones surrounding the Game Reserves. The entire surrounded area to the Hluhluwe game Reserve .
>
> (Bryant , 1929:325).

Ngonyaka we - 1929 , owabe esezibeka phansi izintambo zokuphatha lesi siQiwu kuthiwa :

> Captain H.B Potter was appointed Game Conservator , resident in Hluhluwe Game Rerve.
>
> (Bryant , 1929:325).

Kuqinisiwe uma kuthiwa umbeki wenkosi akabusi nayo.Kuthiwa kwabona abantu bakwaMandlakazi ababe behlupha abakwaNdwandwe ababanga besathola ukuba bahlale

Kade, kuthiwa ngonyaka we - 1943 :

> The Union Government also arrange the removal of Mandlakazi clan (for veterinary reasons) who occupied the corridor area.
>
> (Foster, 1955:325).

Kusukela ngonyaka we - 1939 kwaphuma umyalelo wokuthi iziqiwi seziphathwe ngokwezifunda :

> The Zululand reserves became the responsibility of the Zululand Game Reserves and Advisory Board established under the chairmanship of W.M. Power.
>
> (Bryant , 1929:325).

Kukholakala ukuthi ekuphatheni kuMnumzane W. M. Potter kwaba nempumelelo enkulu emlandweni weziQiwu :

> Undoubtedly one of the major success stories of the KwaZulu Nature Conservation Services has been the ' Operation Rhino' . In 1962 the decision was taken to remove a number of white rhino Reserve which was then the last remaining habitat of the species Cetotherium simium. The reasons for this, Firstly was realised that any major catastrophein such a limited area could eat the extinction of the species or conversely there was fear of overpopilation , for the species was becoming too numereous for the area to support it . In the first 10 years of this programme , more rhino were caught and sent to Game reserves , Parks and Zoos throughout the world.
>
> (Pooley, 1995:112).

4.2.1. IMVELAPHI YESIQIWU IHLUHLUWE - UMFOLOZI

Isiqiwu saseHluhluwe - uMfolozi singezinye seziqiwu eziningi ezakhele iSifundazwe sakwaZulu - Natali . Ezinye iziqiwu ezitholakala kulesi Sifundazwe : Uma umuntu enyuka eya eNyakatho neSifundazwe kunesiQiwu saseMkhuze sona esisenhla maphakathi nezwe

lakwaZulu, kuthi uma umuntu eqhubeka eya phezulu ecopheleni leNyakatho neSifundazwe kube nesiQiwu saseNdumo. Uma umuntu ehlaba amehlo eNyakatho -Mpumalanga neSifundazwe, amehlo athi chaphasha kusiQiwu saseThala (eNgoje) , . ENingizimu - Mpumalanga nesifunda kube nesiQiwu saseLotheni maduzane nalesi siQiwu futhi kunesiQiwu esibizwa ngokuthiwa i - Giant Castle, zonke lezi Ziqiwu zizungeze isiqiwu esikhulu kunazo zonke ezikhona eSifundazweni isiqiwu saseHluhluwe - Umfolozi. Lesi siqiwu siseNyakatho neSifundazwe sakwaZulu -Natali .

Isiqiwu saseHluhluwe sidala kunazo zonke iziqiwu ezikhona kulesi Sifundazwe njengoba UGcumisa , (2004) ethi :

> Iziqiwi ezikhona eSifundazweni sakwaZulu - Natali nezengamelwe luphiko lwabo lwezemvelo ziyikhulu neshumi.

Uqhubeka athi okaGcumisa , (2004) :

> Njengoba ziyikhulu neshumi ezikhona , lezi ziqiwu zizimele. Aziphethwe nguHulumeni nokho zingaphansi kwenhlangano eyaziwa ngokuthi eZemvelo .

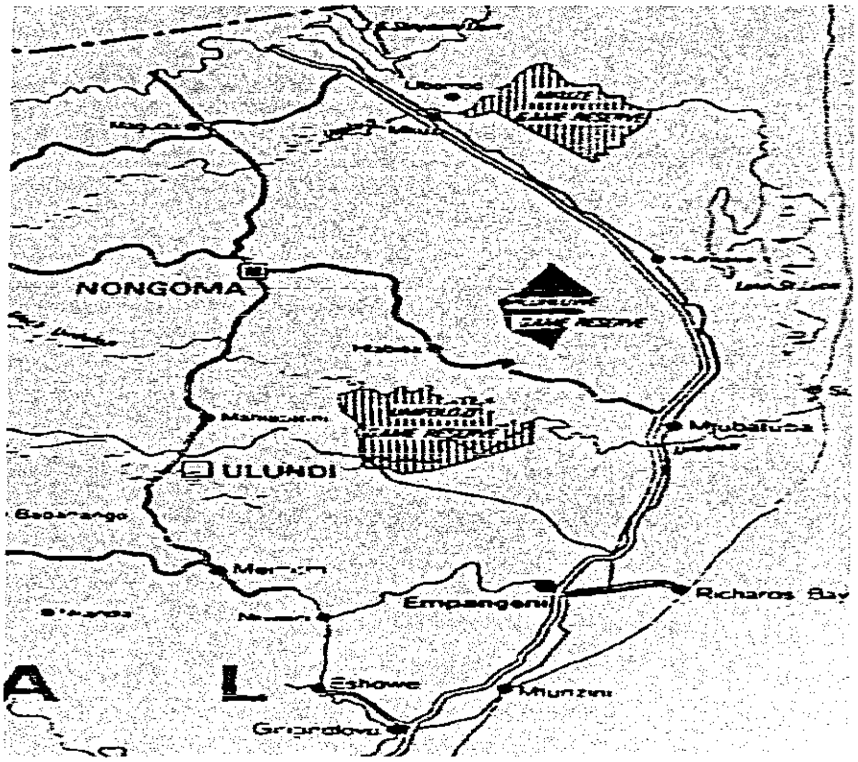
Isiqiwu saseHluhluwe sasungulwa ngonyaka we- 1894 . NgokukaNjoko , (2004) uthi :

> Ngonyaka we - 1994 lesi siqiwu sasiqeda iminyaka elikhulu .

UGcumisa , (2004) uthi :

> Ekuqaleni lezi ziqiwu zabe zihlukaniswe wumgwaqo oya kwaNongoma. Muva nje sezihlanganisiwe kwaba isiqiwu sinye esesibizwa ngokuthiwa iHluhluwe - uMfolozi.

ISIQIWU SASEHLUHLUWE KANYE NESIQIWU SASEMFOLOZI



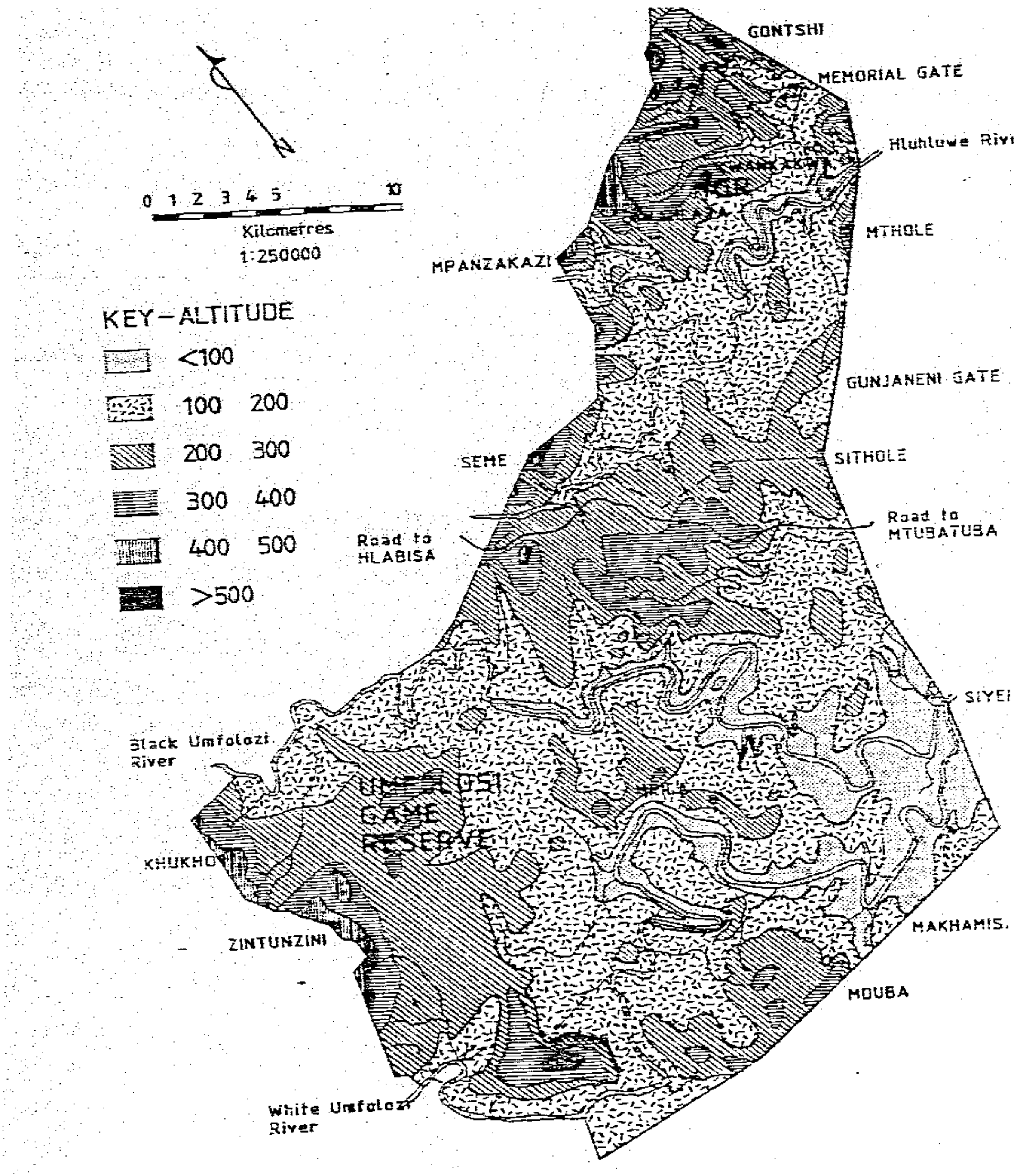
Isiqiwu saseHluhluwe

Umgwaqo osuka eMtubatuba oya kuyaNongoma

Isiqiwu saseMfolozi

Ekuhlanganisweni kwalezi ziqiwu zabe sezenza ibanga eliyizinkulungwane ezingamashumi ayisishiyagalolunye nesithupha ububanzi .kanti isiqiwu saseHluhluwe sisodwa singahlanganisiwe neMfolozi singamahektha ayizinkulungwane ezingamashumi amabili nantathu , (23 000 ha).

ISIQIWU SASEHLUHLUWE - UMFOLOZI SESIHLANGANISIWE



ISIQIWI SASEHLUHLUWE NGESO LENYONI

Le ndawo iseNyakatho nezwe lakwaZulu, umgamu olikhulu ukusuka ogwini lolwandle lwaseMpumalanga . ENyakatho Mpumalanga yalesi siqiwu kunomuzi wasoNdini kanti eNyakatho nqo kunomuzi wakwaHlabisa. Uma umuntu eqhubeka eya enhla nenyakatho kube nomuzi wakwaNdwandwe, umuzi wakwaNongoma. Kungakho uma uhamba phakathi kulesi siqiwu saseHluhluwe - uMfolozi udibana nezibonisi mabanga zomgwaqo ezikulandisa ngebanga elisuke lisamumele ukuba afinyelele kule mizi ebalwe ngenhla.

Le ndawo ingenye yezindawo ezinothile kakhulu eSifundazweni . Ukunotha kwayo kugqama ngohlobo lwezimila kanye nezinyamazane ezitholakala kule ndawo .

Le ndawo inothe ngezimila kanye nezinyamazane ezinhlobohlobo.Isisusa sakho konke lokho wuhlobo okukanye ubunjalo bomhlabathi , amatshe , umoya , isimo sezulu kanye nemvula olutholakala kule ndawo. Kanjalo nendlela eyakheke yama ngayo iyayenza ukuba inothe. Uhlobo lwamatshe olutholakala kule ndawo olukhumuzelayo (metamorphic rock) olugcwele amanzi:

> Rocks of the Natal Metamorphic , Dwyka , ecca and beaufort groups crop out within the reserve, with dolerite in form of dykes and sills having intruded.
>
> (King , 1970:25).

Le ndawo ime phezu kwedwala. USmith, (1977:29) ubeka ngokuthi isiqiwu lesi sindlaleke kanje ngokwamadwala . Lokhu kuchaza ukuthi iNyakatho yalesi siqiwu :

> By far largest area is covered by shales and sandstones of the Volkrust , Vryheid and Pietermaritzburg formations (ecca series) on the western boundary areas of Dwyka tillite , Table mountain sandstone granite are found .
>
> (King , 1970:25).

Kanti, eMpumalanga uhlobo lwamatshe oluthoIakala kuyona lumi kanje:

> The Eastern part of the reserve is covered mainly by shales and sandstoned of the Beaufort series and small area of basalt lava is also present.
>
> (Whately and Forter , 1983:15).

Ukwendlaleka kwamatshe ngalolu hlobo kuphendula umbuzo othi : Kungani kunezinhlobo ezimbili zeMfolozi emhlophe nemnyama? Imfolozi Emnyama isenhla kuthi ezansi kube Imfolozi Emhlophe . Isizathu salokho luhlobo lwedwala olwendlalekile kule ndawo .

Enhla nezwe kunohlobo lozi - [amatshe omfula] okuthiwa yi - dyke . Lolu hlobo lwamatshe kwakugaywa noma kusilwa ngalo . Enhla nezwe la kusenamatshe okugaywa ngawo ummbila. La matshe aqinile amnyama. Kanjalo noma kubethelwa ekhaya kwakuke kusetshenziswe wona, enziwe izikhonkwane phansi . Kuke kuthi uma umfula ucwebile uwabone . Lokhu kwenzeka endaweni engamadwala la kuwelwa khona . Kuyenzeka kuthi uma lomisile, uwathole ethe wathalala.Kuyothi kungabuya imvula, sekubalula ukukhumbula ukuthi ame kanjani uma ufuna ukuwelela ngaphesheya .

Lokhu kushaywa kwawo wumoya nelanga kwenza agqungqe abemnyama bhuqe. Indlela izulu elina ngayo endaweni yaseHluhluwe - Umfolozi ifana ncimishi nendawo yasenhla koDumbe naseNgoje . Zonke lezi zindawo zilihlanze zinokubanda kakhulu ebusika, ziphinde zishise ehlobo.U-Anon , (1985:13) uthi :

> The low altitude of Umfolozi are much dryer than these estimates, and the eastern boundary more moist.

Uhlobo lwenkomo oluvumayo kule ndawo yuhlobo lwamaNguni kanye nembuzi iyathanda kakhulu kule ndawo bese kuthi ummbila ikhaya lawo. Amazambane namabhontshisi avuma ngesikhathi sikaNhlolanja.

Ihlukene kabili eNingizimu Mpumalanga, kunomswakama.Kungakho kwaze kwathambeleka, kwanalesi sifo okuthiwa yinagane. Kufanele umiyane uthanda indawo exubile enezikhathi zokubanda kanjalo nezokushisa. Lokhu kwenza kuhambisana nempilo yomiyane njengoba

idinga okunomswakama . Lokhu kwenza ukuba ukwazi ukuba uqoqe ukudla kahle ekwindla kuthi ehlobo uzalele kanti ebusika usuke ucashile njengazo zonke izilwane .
Mayelana nomswakama otholakala kule ndawo u-Anon , (1985:13) uthi :

> *In terms of evaporation* a dry - sub- humid to almost semi - arid climate is experienced at Hluhluwe and uMfolozi area.

Kungakho le *ndawo itholakala isenohlaza* :

> The Northern and western aspects are hotter and drier due to the strong afternoon insolation they receive .
>
> (Anon , 1985:13).

Uma kuhlangana uhlobo lomoya oshisayo kanye nomoya obandayo, le mimoya emibili ibe isiyakha umlalamvubu okukanye inkungu edala ukuthi kube nomkhemezelo. Lo mkhizwana yiwona owenza kube luhlaza nezimila ezinhlobonhlobo zehlanze. Yingakho u- Anon, (1985:13) ethi :

> The Southen and the Eastern aspects are comparatively cool and moist and gain more benefit from the rain bearing winds.

4.2.1.1. **Okumumethwe Yisiqiwu**

Ngale kwamatshe kanye nohlobo lomhlabathi olutholakala kule ndawo,uBourquin , (1971:12):

> Listed 21 species of fish , 26 amphibians , 58 reptiles , 86 mammals and 335 bird species inhabiting the complex.

Impilo kulesi siqiwu kubonakala ukuthi yayiphelele nakhu uqhubeka kanje uBorquin, (1971:12) uthi :

> The *African* elephant (loxodanta *Africana*) has been excluded from the system since the late 1800's and were only reintroduced six years ago . Their impact on recent changes in vegetation structure and composition has therefore been minimal . Other lageherbivores of the Complex (Hluhluwe -

uMfolozi) include the white rhinoceros (Ceratotherium simum) , black rhinoceros (Diceros bicornis) Burchell' zebrea (Equus burchelli) , blue wildebeest (connochaetes tautinus) , buffallo (syncerus caffer) impala (aepyceros melampus) and inyala (tragelaphus angasi).

Kuyacaca ukuthi le ndawo inothilė futhi ivuma ngisho izilwane ezinhlobonhlobo . Phakathi kwalezi zilwane ezizinze lapha kukhona izindlovu , imikhombe , obhejane , amadube , izinyathi, izimpala , izinyala , nezinye eziningi. Zonke zikhuluphele ziyaqhilika . Lokhu kuyinkomba yokuthi zivunywa yindawo . NgesiZulu esihle kuyacaca ukuthi zivunywe unyaka ngoba ziyatelebhela ubusika nehlobo.

4.2.1.2. Isigodi SaseMfolozi

Ingxenye yesiqiwu eyabe yaziwa ngokuthi yiseMfolozi ihlukaniseke yaba nezigodi ezilishumi kanje:

Isigodi uMasinda , isigodi saseMndindini , isigodi uMantiyane , isigodi uLuthelezi , isigodi uMsasaneni , isigodi saseZintuzini, isigodi sasOkhukho , isigodi sakwaSoNtuli , isigodi isiSlevane , isigodi uMaKhamisa .

4.2.1.2.1. **Izinkambu**

Izinkambu okukanye la osekwakhiwe kwaba yimizi nakho kwehlukaniswe kwaba yizinkambu ezilishumi kanje :

Inkambu yaseNselweni, Inkambu yakwaHlathikhulu, Inkambu yasoGqoyeni , Inkambu yakwaSoNtuli, Inkambu yasekuCokameni / Hilltop, Inkambu yaseMpila, Inkambu yaseMndindini, Inkambu yaseNqabaneni, Inkambu yaseDengezini, Inkambu yakwaDadewethu kanye nenkambu yaseMphafaneni .

4.2.1.2.2. Kunezindawo la kutholakala izilwane okukanye izimila ziningi (Izixibi) , Kunezixibi

Kunezindawo la kutholakala izilwane okukanye izimila ziziningi , kulesi siqiwu zimbili izinhlobo zalezi zindawo. Zibizwa ngokuthi :

KuseMphafeni kanye nanokuthiwa kunobhejane .

4.2.1.2.3. Kunemifula ekhona kule ndawo :

Umfula iNyalazi , umfula iTshevu, umfula uMchachazo, umfula uMsunyoni, umfula uMadlozi , umfula iMfolozi emhlophe , umfula iMfolozi eMnyama kanye nomfula uFuzula.

4.2.1.2.4. *Kunezindawo ezingamajika athi awabe yizingoxi / amagobela*

Ingoxi yaseNgolontshi , igobela okukanye ingoxi yasoKhukho , ingoxi yasoMthombothini, ingoxi noma igobela kuSoNtuli , ingoxi yaseziNyathini.

4.3. UMLANDO NGESIQIWU SASEHLUHLUWE

Ingxenye yesiqiwu yaziwa ngokuthi yiseHluhluwe . Igama ihluhluwe liqanjwe lisuselwa kumuthi owaziwa ngokuthi umhluhluwe omile osebeni lwalo mfula .

4.3.1. Izigodi

Lesi siqiwu sihlukaniseke saba nezigodi ezilishumi nambili kanje:

Isigodi uMagwanxa, isigodi saseHidli, isigodi esingasesandleni sokuphonsa uma ungena esangweni elaziwa ngokuthi yi-Memorial, esaziwa ngokuthiwa uMagangeni , isigodi uMaphumulo (esingakwesokunxele), isigodi uZicikaneni (ngakwesokudla/ ngakwesokuphonsa) , isigodi uMuntulu, isigodi uMunywaneni , isigodi uMaqanda , isigodi isiLevane , isigodi uMaKhamisa .

4.3.2. Izinkambu

Izinkambu okukanye la osekwakhiwe kwaba yimizi nakho kwehlukaniswe kwaba yizinkambu ezilishumi kanje :

Inkambu yaseNselweni, Inkambu yakwaHlathikhulu, Inkambu yasoGqoyeni , Inkambu yakwaSoNtuli, Inkambu yasekuCokameni / Hilltop, Inkambu yaseMpila, Inkambu yaseMndindini, Inkambu yaseNqabaneni, Inkambu yaseDengezini, Inkambu yakwaDadewethu kanye nenkambu yaseMphafaneni .

4.4. UKUCUTSHUNGULWA KWAMAGAMA ASESIQIWINI SASEHLUHLUWE NOMFOLOZI.

Kunezindawo eziqanjwe ngamagama atholakala ngokwemvelo Esendaweni - **(distinctive local wildlife)** njengezinyoni , imithi ,izinyoka , utshani nokunye .

Amagama aqanjwe esuselwa kuzinyoni yilawa alandelayo :

4.4.1. IZINYONI OKUQANJWE NGAZO IZINDAWO EZISESIQIWINI SASEHLUHLUWE - UMFOLOZI

4.4.1.1. Amagama Asuselwa Kuzinyoni Ezinonileyo :

4.4.1.1.1. **Iseme**

Kunendawo eyaziwa ngokuthi **Iseme.** Le ndawo iqanjwe ngohlobo lwenyoni enonileyo ethandwa ngabantu abadala izalukazi .

Le inyoni inamafutha futhi imnandi . Le nyoni inona kakhulu njengendlazi . Olunye uhlobo oluhambisana nale nyoni lubizwa ngokuthiwa **wugagu.**

4.4.1.1.2. Itshiyane / Intiyane

Enye indawo etholakala ngaphakathi kulesi siqiwi kanti igama layo lisuselwa kuyinyoni encane etholakala esikhotheni . Kwezinye izindawo kuthiwa yitshiyane.

Le ndawo yethiwe ngaleli gama lale nyoni kodwa kwaqondiswa kuzo sezinigi :

Intiyane > amantiyane

Uma iyodwa le nyoni kuthiwa intiyane kanti uma sezininigi zibizwa ngokuthi amantiyane . Indawo le ibizwa ngokuthiwa amantinyane .

Ibizo elingundaweni - eMantiyane / EMatshiyane

Le inyoni engadle ngakundiza okutheni, indiza ibe isiyahlala njengenhlamva.

(Lamula , 1965:128).

ULamula, (1965:128) uqhubeka athi :

Le ngenye yezinyoni igcwele ezikhotheni zakuleli .

Ingonyuluka yalezi zinyoni ukuba zikhonze le ndawo kungenzeka ukuthi zihelwa uhlobo lotshani oluzwana nazo ngokwemvelo . Lokhu kungaba ukuthi luthokomele ebusika, lushaya umoya ehlobo kanti futhi ziyakwzi nokwakhela kahle ngobunono izidleke zazo ezizozalela kuzo, zivikele kahle amaqanda namaphuphu azo aze achanyuselwe, ekhule engadliwa lutho . Yikho nje kuthiwa ngamatshiyane ngoba mancane ngokomzimba kanti akhonze utshani hhayi izihlahla ngokwemvelo. Lokhu kutshiyoza ngokwegama ngoba ziyakwazi ukuzithukusa kuzo njengezagwaca namathendele.

Kusobala ukuthi le ndawo yesiqiwu yayihlobe ngohlobo lotshani olukhonzwe kakhulu yilolu hlobo lwenyoni lwaluningi noma lwachuma kule ndawo . Ngokuqaphela kwabantu kungenzeka ngenxa yomculo odalwa yilezi zinyoni uma sezihlangene kwenza ukuba le ndawo

yabe isiqanjwa ngalolu hlobo lwenyoni ngoba uma ulayela umuntu ongayazi wayeyibona kalula ngazo uma usuthe eMatshiyane.

Ukwenza kwabantu nezinyoni kufana ncimishi . Ngoba izingane zike zingathekiswa ngokuthiwa zibizwe ngamachwane. Ngakho bekufanele naso isiNtu uma besifuna ukuba izingane zikhule kahle ziphilile bekumele isiNtu siqale ngokwakha isidleke ngaphambi kokuba kuchanyiselwe ukuze kuzaleke izingane ezinezimilo nemfundiso enhle yasekhaya .

Lokhu kuhlangana kahle nesibongo futhi sakwaMsomi okuthiwa eMasomini.

4.4.1.1.3. **Ihlokohloko**

Ngenye inyoni okuqanjwe ngayo ezinye zezindawo ezitholakala ngaphakathi esiqiwini le. Enye yezinyoni ezingabulawa futhi ezingazingelwa, njengovuzi ,(ungqashi) , umngcelu , ibhoyi , uthekwane . Kuthiwa :

Uthekwane uma - eke wabulawa kungasha umuzi.

(Lamula, 1965:128).

Nakhona lapha , ihlokohloko noma amahlokohloko izinyoni ezidume ngendlela ethile yokuphila. Zikhonze kakhulu izihlahla ezinameva ukuze zizivikele kanye namaphuphu azo ezitheni zazo . Isikhathi esiningi zikhonze ukwakhela ezihlahleni ezilengela ezizibeni noma emaweni ukuze kube lukhuni esitheni ukuba sifinyelele ezidlekeni , emaqandeni nasemaphushini azo. Ezinye zalezi zihlahla imingamanzi, imikhamba , imikhanyakude, imisasane neminye . Zakhela izidleke zazo zilenge phezu kweziziba zibe nemilomo emincane ekwazi ukungena zona zikhone ukuxokozela isikhathi esiningi ikakhulukazi ehlobo uma zichamusela. Yikho kwaze kwathiwa ngamahlokohloko nje. Ngisho isisho esithi : kuzalela ihlokohloko , sisuselwa lapho uma abantu bephuza noma beneme sebexokozela. Kuyacaca ukuthi injula yaleli gama livela ekutheni le ndawo ikhonzwe ngamahlokohloko.

4.4.1.1.4. Ezinye ezingazingelwa futhi ezingabulawa:

igwababa , unhloyile, uklebe, umathebeni, ufukwe, uvuzi, umawube, ujomelana , ubhekle, ugagu, umkholwane, isingwe, umbumbazane, umjekejeke ,umbukwane , umasika,unkombose, incuncu (incwicwi), inhlokwana ,uchecheche, umncelu, ibhoyi uthekwane, ingxenge, isixulamasele, isiqophamuthi, isibandamatsheni, inkweletsheni, indlazi, uwuye , ingababa , ititiwoye , inkankane ., unobathekeli , igwalagwala, iphothwe , ingwababana, isomi.

4.4.1.1.5. Uhlaza

Enye inyoni okuqanjwe ngayo ezinye zezindawo ezitholakala ngaphakathi esiqiwini le.

Le nyoni ihambisana nalezi : iqola , inkonjane, ihlolamvula, ihlalanyathi , igwigwigwi, Utseketsekanye nenkwazi.

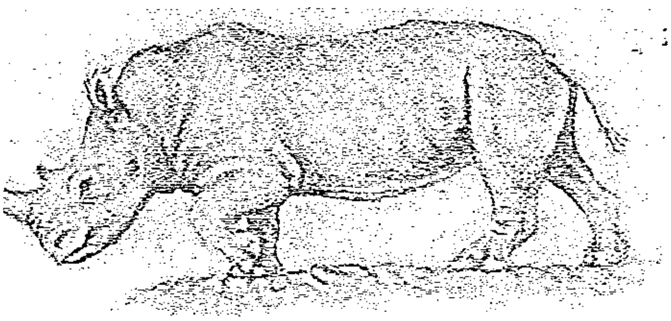
Nayo le nyoni nezinye ezihambisana nayo azizingelwa .

4.4.2. IZINYAMAZANE OKUQANJWE NGAZO IZINDAWO EZISEHLUHLUWE NASEMFOLOZI

4.4.2.1 Ubhejane

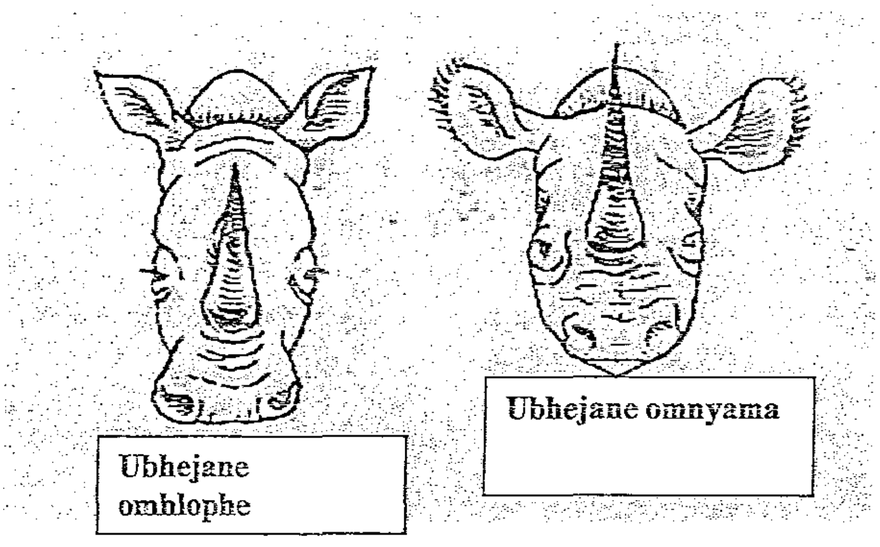
Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi yi Bhejane Hide. Ubhejane lo, yisilwane esinolaka , esinophondo ebusweni :

ULamula , (1965: 130) usihasha ngokuthi :



UMathungatha umuntu ngomkhondo.

Zimbili izinhlobo zobhejane ezikhona , kunohlobo olumnyama nolumhlophe kanje



Njengoba le ndawo yaziwa ngokuthi yi- Bhejane Hide ngokulandisa kukaNjoko, (2004) uthi :

Yingenxa yokuthi esikhathini esiningi kwakutholakala obhejane bebaningi.

Ucwaninngo luthole ukuthi izizathu ezenza betholakale bebaningi obhejane kule ndawo yikuthi ubhejane uyayithanda indawo enezihlahla iphinde ibe namanzi ngenxa yokuthi akanaziboya esikhunjeni ngakho usheshe azwele ekushisweni yilanga:

Hair sparse , showing bare grey skin .

(Pooley , 2001:15).

Obhejane babonakala bebaningi nje eqinisweni kusuke kungamazinyane asuke ehamba nonina njengoba elanda uCurrenthes , (2000: 179) ethi :

Calf runs in front of mothers when grazes grass .

Amankonyane la athatha isikhathi eside ukuba alanyaniswe yingakho kubukeka sengathi kuhamba umhlambi omkhulu :

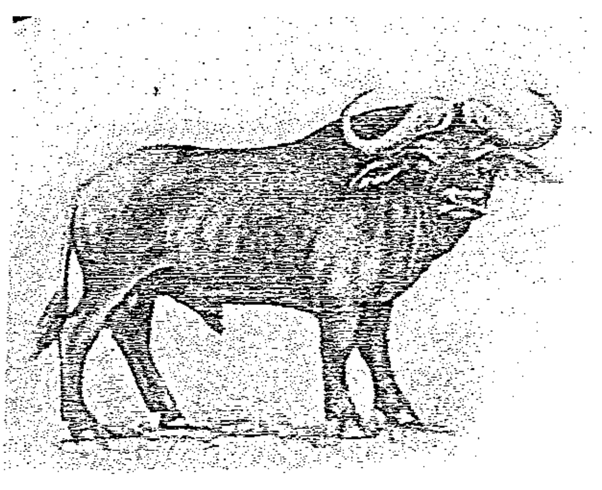
> Single calf born two - four year interval while breeding bulls solitary , territoral .
>
> (Currenthes , 2000: 179).

Lesi silwane size sibe namandla yikuthi inkunzi ayisondeli kuyinsikazi isikhathi esingaba ngaphezu kweminyaka emine . Inkonyane aleqiwa noma kanjani lincela lize limile amabamba .

4.4.2.2. **Inyathi**

> Inyamazane ababeyazisa kakhulu obaba , inyathi. Le nyamazane yaziwa nangamandla ayo.
>
> (Lamula, 1965:130).

Isilwane sasendle esifana nenkomo.Kuthiwa lethiwa ngenxa yokuthi bekuvamise ukuba kutholakale izinyathi ziphuza kuleya ndawo . Okuchaza ukuthi ziyabambeka lapha ngenxa yamanzi nohlobo lokudla ezikuthola lapha :



Sihlonishwa kakhulu esizweni samaZulu . eZibongweni zenkosi uShaka uzwa bethi :

Inyathi kaNdaba ejame ngomkhonto phezu koMzimvubu .

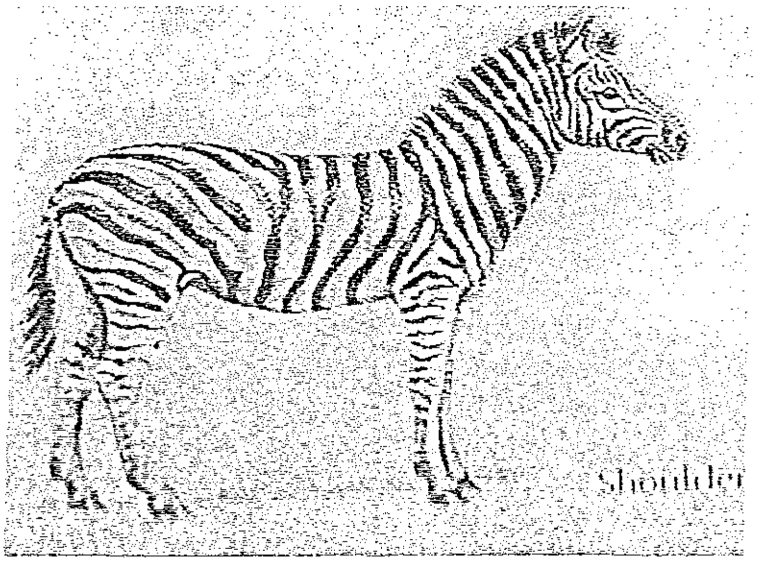
Kuzibongo zeLembe , inyosi izwakala ithi:

Inyathi kaNdaba ehamb' isingan'amazibukko
Inyathi ejambe ngomkhonto phezu koMzimvubu
Nani boGambushe nani boFaku
Ningamhlabi;
Ukuba nimhlabile
Kobe senihlab'uPhunga
Nahlab'uMageba .

(Nyembezi,1975:19).

4.4.2.3. **Idube**

Lesi yisilwane esiwuhlobo lwehhashi . Kwethiwe indawo yabizwa kwathiwa Le - Dube:



Kuphinde kube nendawo eyaziwa ngokuthi kuseDubeni .Isizathu uNjoko, (2004) uthi :

Le ndawo ilapho kunechibi kanye notshani lezilwane ezithanda ukuba zibambelele kuyo. Kanti edubeni okuqondakali noma kwafela idube noma kwenzekani.

4.4.3. IZINYOKA OKUQANJWE NGAZO IZINDAWO EZISEHLUHLUWE NASEMFOLOZI

Izinyoka okuqanjwe ngazo ezinye zezindawo yilezi:

4.4.3.1. UMaqandalingophi , abanye bathi uMaqanda .

Kunendawo ngaphakathi eyaziwa ngokuthi uMaqanda okukholakala ukuthi yethiwe ngegama lale nyoka .

Le nyoka iyingozi ivamise ukugadla kumuntu esithweni ezihambela nje futhi kunobuhlungu obukhulu . Ngakho kumele ithi ingakushaya uyibulale okukanye ungalokothi uwele umfula uma isikushayile . Kuhle futhi uma iqeda ukukushaya, uthole isibiba sayo.

4.4.3.2. Ingwenya

Kunendawo eyaziwa ngokuthi yi- crocodile Pool . UNjoko , (2004) uthi :

> Kuvamise ukuba kube nezingwenya ngenxa yechibi elilapho.

4.4.4. UHLOBO LWEMITHI OKUQANJWE NGAWO IZINDAWO ZASEQIWINI UHLUHLUWE - UMFOLOZI

4.4.4.1. Izizimezane (ivivimezane) ,

Abanye bathi uvivi abanye bathi izizi besho benqamulela nawo lo muthi usetshenzisela ukwenza izinduku, amawisa izimboko nokunye.

4.4.4.2. Umsasane noma umevamhlophe

Lo muthi ngokusho kuka Lamula , (1965 : 126) uthi :

> Uvamise ukuba sehlanzeni.

Kanjalo indawo yaseHluhluwe indawo ethi ayibe lihlanze .

4.4.4.3. *Umtholo / mthole (Acacia Caffra)*

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi Mthole. Kukholakala ukuthi bayiqamba le ndawo besusela kuzo izihlahla ezakhele le ndawana ekule siqiwu . Maningi amagama ababiza ngawo lo muthi abanye bathi umnyamanzi .Nawo lo muthi uLamula , (1965 : 126) uthi :

> Uvamise ukuba sehlanzeni.

Ubeka ukuthi uLamula

> Izinkuni zalo muthi zinomlilo omuhle kakhulu eminye isetshenziselwa ukubaza izinduku.

Lo muthi uphinde usize kakhulu ekulapheni abantu izisu ikakhulukazi uma umuntu edla amacembe alo muthi njengembuzi .

Lo muthi uyatholakala enhla nezwe imvamisa eDumbe . Kuliqiniso ngenxa yokuba nomlilo omuhle kwawo lo muthi sekuze kwenziwa ngawo amalahle okosiwa ngawo inyama (charkole). Okuyimanje lawo malahle athunyelwa naphesheya kwezilwandle.

4.4.4.4. Umkhiwane

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi kuseMkhiwaneni. Kukholakala ukuthi bayiqamba beyisusela kuwo lo muthi owaziwa ngokuthi umkhiwane:

> Lo umuthi ovame emahlathini nasemahlanzeni ,
> uthela izithelo ezidliwayo.
>
> (Lamula,1965:126).

Izithelo zalo muthi ziyadliwa zaziwa ngokuthi ngamakhiwane . Zikhona nezithakazelo zabantu eziqanjwe zisuselwa kuwo lo muthi njengesithakazelo sakwaNyembe esithi: **Makhiwa .**

4.4.4.5. Umdoni

Lo muthi utholakala kusiqiwi saseMfolozi ngokukaLamula , (1965:126) uthi :

> Lo umuthi ovame emahlathini nasemahlanzeni ,
> uthela izithelo ezidliwayo.

Izithelo zalo muthi kuthiwa izindoni , zidliwa zinyoni nabantu zibomvu okuthi kakujiye .

4.4.4.6. **Umnqandane**

Lo umuthi ovame emahlathini nasemahlanzeni. Isihlahla salo muthi sinenduku eqinile . Simpisholo ngaphandle kanti phakathi sithi asibe phuzi okuphaphathekile (creamy), sithela izithelo ezidliwayo.

Izithelo zalesi sihlahla zibabomvu okuphaphile, indumbu yakhona imnyama . Izithelo zakhona zivuthwa zibe namanzi amaningi , zithi lushu. Yikhona kudla kwabafana uma besekwaluseni.

4.4.4.7. Umganu

Le ndawo iqanjwe ngalo muthi ingoba lo umuthi uvame emahlathini nasemahlanzeni . Kanjalo nakulesi siqiwu ukhona futhi kwethiwe enye yezindawo ngawo . Lo muthi uthela izithelo ezidliwayo abanye baze bavubele ngazo utshwala. Izithelo zalesi sihlahla uma sezivuthiwe ziba phuzi okukanye luqanda.

4.4.4.8. Isizimane / umzimane / inzimane

Unezithelo okuthiwa amahlala. Le ndawo iqanjwe ngalo muthi ingoba lo umuthi uvame emahlathini nasemahlanzeni futhi nakuyo le ndawo ukhona.

4.4.4.9. Imbondwe

Enye yezindawo iqanjwe ngalo muthi kuthiwe umbondwe (cabretum apiculatum) . Lesi sihlahla siwusizo olukhulu kubantu njengoba benza amakhambi ngamacembe aso okukanye *ngomlotha* ophuma *kulesi sihlahla uma sishisiwe.* Imbondwe ingezinye *yezihlahla ezindala* , uBryant, (1929:272) uthi :

> There was imbondwe (esculentus) and the umhlazaluthi.

Lo muthi uyingozi kwezinye izihlahla, waziwa ngokuthi ubulala eminye imithi ngokumila kuyo ungene emongweni uze ufe omunye umuthi. Owokuthi uma ushaye umfana ongakakhuli noma intombazane engakathombi ingabe isakhula.

Omunye umuthi ofuze lo umunyela nawo uyingozi waziwa ngokuthi ubulale eminye imithi ngokumila kuyo ungene emongweni uze ufe omunye umuthi. Owokuthi nawo uma ushaye umfana ongakakhuli noma intombazane engakakhulu ngawo ingabe isakhula. Njengegama lawo uyamosha okukanye uyanyela .

4.4.4.10. Umphafa

Kunendawo eyethiwe ngalo muthi . Le ndawo yaziwa ngokuthi uMphafa *Hide* . Kulesi siqiwu kunohlobo oluningi lwalezi zihlahla . Esikhathini esiningi kutholakala izinyamazane zizipholele ngaphansi kwehlathi elakhiwe ilezi zihlahla.

Lo muthi owokuthwala izinyandezulu noma abangasekho : Abanye bawazi ngokuthi umuthi wamadlozi . Lokhu kususelwa ekutheni idlozi le Nkosi uShaka lathathwa ngawo kwaDukuza lasiwa eMakhosini kwaNobamba.

Umlahlankosi okukanye uMphafa

4.4.4.11. **Umkhaya (Acacia Burkei)**

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi kuseMkhaya. Kukholakala ukuthi bayiqamba beyisusela kuwo lo muthi owaziwa ngokuthi umkhaya . Nakhu zisekhona izihlahla zomkhaya ezikhona kule ndawo.

Lo wumuthi utshalwa emadlinzeni . Lo muthi unobisi oluxhopha amehlo futhi utshalwa kakhulu emathuneni noma la kunamadlinza amakhosi nawabanumzane nabantu abakhulu.

Lolu bisi uShezi , (2004) uthi :

> Yilona oludonsa umbani wezulu kungakho kungafuneki ume eceleni kwawo uma izulu liphazima .

Izizathu zokuba lo muthi utshalwe emadlinzeni abanumzane yikuthi umnumzane usuke engafile kodwa eqaphe ikhaya lakhe futhi uba sezansi nekhaya lakhe engasesibayeni la etshalwa khona ukuze agade yonke imikhokha engahle ingene ekhaya kubandakanya nemiphezulu.

Uhambisana nomnsinsi , wona kuthiwa nawo uyatshalwa emalibeni okukanye emadlinzeni . Umnsinsi uhambisana nomuthi okuthiwa ulosilina . Le mithi eyenhlanhla , uDonda, (2004) uthi :

> Lo muthi kuyimizi enothile uvamisile ukuthi ube khona . Umsebenzi walo muthi ukuletha amathonga ekhaya

Kanjalo omunye ohambisana nale esibaluliwe umsenge . Umsenge lo utshalwa emadlinzeni amakhosi nawabanumzane nabantu abakhulu. Lo muthi unobisi oluxhopha amehlo,kuyimanje ukhona kwaNobamba eMakhosini.

4.4.4.12. Inhlokoshiyane / inhloboshiyane / ihloboshiyane

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi kuseShiyane. Kukholakala ukuthi bayiqamba beyisusela kuwo lo muthi ngoba abanye bawubiza benqamulele igama lawo lingapheleli bagcina sebethi ishiyane .

Eqinisweni ngoba abantu abaningi bavamise ukulinqamulela leli gama kube kuyezwakala sebethi ishiyane . Ishayene leli lihlukene kaningana . Nazi izinhlobo zehloboshiyane abanye

Inhlokoshiyane enkulu (Rhus Legati)
Inhlokoshiyane encane (small Rhus shrub)
Unhlokoshiyane yehlathi (Forest Rhus)
Inhlokoshiyane yehlanze (Veld Rhus)
Inhlokoshiyane enoboya (Rhus villosus)
Inhlokoshiyane emhlophe (Rhus sonder)
Inhlokoshiyane yotshani (Rhus discolor)

La kushiwo inhlokoshiyane yehlathi kanye neyehlanze .

4.4.4.13. Umthombothi

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi Thobothi . Eqinisweni kumele kuthi umthombothi . Ekubizweni kwale ndawo ngokuthi thobothi kususelwa esiBhunwini la bethi uma bebiza lesi sihlahla bathi tombotie.

NgokwesiZulu lo wumuthi okugqunywa ngawo futhi waziwa ngokuthi uhlanzela eminye. ULamula , (1965:126) uthi :

> Lolu uhlobo lo muthi uvame ukusetshenziswa ube yisihlanzi . Nangokwemvelo waziwa ngokuthi uhlanzela eminye ugazi.

Eminye ehambisana nalo muthi umhlaba, uthathawe, umqoqo, umahlambahlale, unhliziyonkulu kanye no(m)qhume.

4.4.4.14. **Icenga / icena**

Kunendawo ngaphakathi esiqiwini eyaziwa ngokuthi iDengezi . Ngokwesizwe samaZulu leli gama udengezi likabili . Abanye bathi umcengezi - beqondise entweni evulekile abanye bathi udengezi besho uphiso oluqhephuke lusuka okhambeni . Kanti kunohlobo lomuthi oyinhlaba owaziwa ngokuthi icena (Any aloe of subtribe of Sponairae).

Leli gama lingaqanjwa lisuselwa kulolo hlobo lwenhlaba okuvele iningi kule ndawana . Nokho abanye ababoni kanjalo, (uNjoko,2004) uthi :

Kuqondiswe kuzicucwana zembiza okukanye zokhamba.

Omunye umbono okungamelwe ufelwe amathe owokuthi abantu bakwaZulu baziwa ngenhlonipho. Kunamagama abangawabizi ngenxa yokuthi athinta izigameko ezibandakanya ikomkhulu lesizwe noma iNkosi yoselwa okungathi uma bezibiza kubonakale sengathi bedelela ongangezwe lakhe . Kanjalo nabantu bakwaHlabisa kutholakele ukuthi eminyakeni yo-1800 kubusa iNkosi uMpande kwaba nesehlo esingeke salibaleka kuze kube namuhla sokuthi uNdengezi owabe ezalwa uMayibuka wakwaYende wacogiswa ngokulengiswa indodana yenkosi uMpande , uCetshwayo phezu komlilo ngomchilo waze wafa . Lokhu kwakulandela isenzo sikaNdengezi sokuba angenise amakhosikazi eNkosi uCetshwayo *ayisishiyagalombili emva kokubaleka koMkhulu* , wawahlabisa . *UNyembezi ,(1958:76) uthi :*

Kushiwo ngani ukuthi wukhozi olufulele uNdengezi ezalwa uMayibuka ?

UNyembezi, (1958:76) uthi :

> Kuyaziwa ukuthi uCetshwayo waqala ukushaya imithetho kwaZulu noyise , uMpande esekhona. Kusuka uMkhungo , omunye wabafowabo bakaCetshwayo , weqa nomdlunkulu kaCetshwayo , abafazi abayisiphohlongo . Kwase kuthunyelwa ibutho njalo ukuba liyomfuna kanye nalabo bafazi. Nembala wafunyaniswe ecashile kuGwalagwala . Nakhu

> esezwa uCetshwayo ukuthi ngenkathi uMkhungo ngesikhathi ebaleka uke wangenisa emzini kaNdengezi kaMayibuka Yende wezwa nokuthi uNdengezi uye wamhlabisa . Kuthe lapho ebuza uCetshwayo ukuthi kwenziwe yini ukuba uNdengezi amenzele konke lokho , uMkhungo waphendula wathi wenziwe ngoba kuyindodana kaMpande, ubengenakumyekela abulawe indlala .

Konke lokhu kwenzeka khona endaweni yaseHluhluwe . Abantu bale ndawo igama lokulenga balihlonipha bathi ukucenga:

> Umsindo onguzinyo /c/ umelelwa ngunhlangothizinyo u - /l /.
>
> cenga > lenga

Ngakhona lolu hlobo lomsindo luyefana yonke le misindo ingonhlangothi :

Umsindo - Ungwaqa - umhululekwa -umfuthwa - uManqanqaza - unsinini - unhlangothi

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lesibili	[ⁿ]	l [l]	Lula [lula]

Umsindo - Ungwaqabathwa - ongunsinini - unhlangothi

AMAZINGA	IZIMPAWU	UMSINDO	IZIBONELO ZAMAGAMA
Izinga lokuqala	[ ]	c [/]	Cucisa [/a/isa]

Lokho kuyenzeka kakhulu emagameni okuhlonipha ukumelelana kwemisindo. UNyembezi, (1958:76) uma ephetha le yokulengiswa kukaNdengezi uthi :

> UNdengezi walenga lapho ubusuku bonke , wayesedilizwa ekuseni engafile kodwa . Ngemuva kwalokho uCetshwayo wayesepha uMkhungo inkomo,

> noNdengezi wamupha inkomo , kwaba isenzo leso sokubonisa ukuthi usexolile , kanti akunjalo ,

Uma elanda uNyembezi, (1958:76) uthi :

> Kuthiwa basindiswa yiNkosi uMpande owabatshela ukuthi mababaleke ngoba leso sipho sikaCetshwayo esokubavalelisa ngaphambi kokuba ababulale.

4.4.4.15. Umhluhluwe

> The reserve derives its name from the thorny rope liana Dalbergia armata , or Umhluhluwe as know to Zulus .
>
> (Pulgrave, 2001:315).

4.4.4.16. Emasundwini

Le ndawo iqanjwe ngokuthi kuseMasundwini ngenxa yokuthi kunamasundu amaningi kuyona . Igama elithi emasundwini lingundaweni osuselwa ebizweni lomuthi okuthi yisundu, uma esemaningi kuthiwa amasundu.

i(li)sundwini

amasundu

e- > isiphongozo / isiqalo sikandaweni

-ma- > isaqalo – ngqo esikhomba ubuningi isigaba sesithupha

-sund- > umsuka webizo (ilisundu)

(w) –

-u- > - w- > ukungwaqazisa

-ini > isijobelelo sikandaweni

4.4.4.17. EMpila Camp

Umuthi iMpila , kwabe kunomuthi oyigaxa , ngoba kule ndawo kwakuhlala abantu, abantu ababehlala phansi ngaseMoyeni ngesikhathi seNagana abantu bakhishwa kulesi siqiwu.

Lo muthi wawukhiwa kugxotshelwe izingane noma abantwana nxashana kunomkhuhlane ohambisa ngezisu qede baphile . Namanje kusenjalo . Izinyanga zibuye zibize lo muthi ngokuthi amafutha omhlaba.

Kuliqiniso ukuthi kwakusizwa ngawo abantu ngoba nakhu kuthiwa bake bahlala kule ndawo :

> and south of white Mfolozi river. Further north another wave of immigrants settled the land between the Mfolozi and the present day Swaziland boarder. At the beginning of the 18th Century and for the ensuing sixty years , the area between the two from the juction to the Mpila range of hills was inhabited by Africans of the Mthethwa clan. They rule by King Dingiswayo until he was killed in 1818.
>
> (Bryant, 1929:265).

4.4.4.18. Hlaza

Le ndawo iqanjwe ngesihlahla okuthiwa inyandezulu okukanye uhlaza (cassinopsis titifolia) . Uma echaza uNjoko , (2004) uthi :

> Ubuhlaza bazo bucishe bufane nemamba eluhlaza.

Uma ekhuluma ngemifino uveza olunye uhlangothi, uBryant, (1929:272) uthi :

> Sweet potato , umhlaza not a potato at all but tuber of ipomoea batatas .

4.5. UKUQANJWA KWENDAWO NGOKUMA KWAYO

(DESCRIPTIVE)

4.5.1. Kusiqiwu SaseHluhluwe

4.5.1.1.1. *EThiyeni*

Kunendawo eqanjwe ngokuthiwa kuseThiyeni. Imvamisa igama elithi ukuthiya lisho ukusitheza . Nakuyo le ndawo, indawo ethe ukusithezeka okusheshe kube namathunzana uma ilanga seliyoziphonsa kunina.

4.5.1.1.2. UMjantshi

Indawo ewumgedle wena owabona ujantshi wesitimela . Isintu sayingathekisa noma siyimatanisa nokuma kojantshi sase sivele siyinameka ngalo igama ngokwesimo sayo.

4.5.1.1.3. EHilltop Camp

Indawo esenhla nesiqiwu, phezulu egqumeni noma entatshaneni .Kuleli gquma uthi uma uphezulu kulo ukwazi ukubuka izingxenye eziningi zesiqiwu emathafeni namawathanga.

4.5.1.1.4. *UMtwazi Lodge*

> Potter , who was christened " Mtwazi" by locals after a type of monkey rope or liana , because he was tall , lean and wiry. Set to work to lay out network of roads in the reserve.
>
> (Currethers,1997:43).

NgokwesiZulu esiqondile le ndawo kuseMthwazi lokhu kufanele kubhalwe ngendlela eqondile.

4.5.1.1.5. Emoyeni Trail / Isikhala Somoya

Imvelaphi Yegama : Indawo ethi ayibe yisikhala , iphakathi kwamagquma amabili .

> *Umhosha – channel air stream . Umuntu ugcina esemkhathini ngenhla,* yisikhala kanjalo nangezansi isikhala .

4.5.1.1.6. Bekaphanzi Pan

Uma uhamba phezulu umuntu ubesekwazi ukubheka phansi okukanye ukubuka phansi konke okwenzakalayo. NgokwesiZulu esiqondile le ndawo kuseBhekaphansi lokhu kufanele kubhalwe ngendlela eqondile.

4.5.1.1.7. *Sitezi*

Indawo ethe ukuphakama le, ndawo umuntu uyakwazi ukuthi uma emi kuyo abuke yonke indawo , ngakho ithanda ukuba yisitezi noma icokeme . Indawo eme njengale ngolimi lwesiJalimani yaziwa ngokuthi yi – Bella vista.

4.5.1.1.8. Sikhalasomoya

Le ndawo iphakathi kwamagquma amabili acishe efana namabedlana okuthi uma umuntu emi ecabazini *lala magquma amabili ezithole* esesikhali *okukanye emkhathini njengo*kuba kwenzeka nakumuntu phakathi kwamabele okukanye iziphika kunesikhala noma ucabango.

4.5.1.1.9. Matshemhlophe

Indawo enamatshe amahlophe ngokukaNjoko , (2004) uthi:

> Ukube kwakuyinkomo kwakuyothiwa inyonikayiphumuli le .

4.5.1.1.10. **Esivivaneneni**

> There is notable " isivivane" on the southern entrance road into the reserve. This cairn of stones is believed to have marked the territorail boundaries of early tribes. It was believe that for good luck passing travellers should add a stone to the cairn as they passed. The exact origin of this custom is uncertain.
>
> (Currethers,1997:42).

Kusuke kuqondiswe ematsheni amaningi , okukanye abuthelwe ndawonye . UKhumalo, (1995:1) kumazwi akhe ayisethulo:

> Ngithi ake ngithathe leli thuba lokuba ngiphonse itshe esivivaneni somlando wenhlanhla .Mhlasimbe nami ngingahle ngihlomule kuleyo nqatho yenqobo yokugcina yonyaka.

Galiwde , (1979:152) uthi :

> ....represent unity .

Isivivane lesi umthamo wamatshe owakhiwa ngokuthi kuphonswe itshe yinoma ngubani osuke edlula ngendlela .Kwakukholakala ukuthi osuke adlule wangaliphonsa itshe wayeba neshwa besekuthi oliphonsile itshe abenenhlanhla

4.5.1.1.11. Ngalonde (intaba)

Leli gama lisuselwa egameni lentaba etholakala phakathi kulesi siqiwu. Kuze kuthiwe uNgalonde ngoba ibuka ezinye izintaba okhakhayini noma esicongweni . Kwabe sekuqanjwa ngayo le ntaba ngoba yiyona evelele kwezinye izakhiwo zemvelo eziseduzane nalapha:

> Noma ungaqondakali umsuka kodwa kuthiwa kukwaNgalonde ngoba kuyintaba akuqondakali noma kungenxa yobude bayo.
>
> (Njoko,2004).

4.5.1.1.12. Hlathikhulu

Kwesinye isikhathi kuyaqanjwa kususelwa kuzintaba kumbe izitshalo ezitholakala zakhele lezi zindawo isibonelo ihluhluwe lisuselwa ngokukaKoopman ,(2002: 218):

> Bush – covered mountain ,.....The name is derived from Zulu noun ihlathi meaning bush , khulu from large thus call large forest .

Kanti uRaper , (1987:147) uthi :

> Plants as basis of place names , there are place names which simply refer to trees generally without pointing to particular species . Such names emphasise that such and such a place is rather woody or heavily forested . A name found in several places in KwaZulu – Natal such as Hlathikhulu or iHlathikhulu(which is from ihlathi , 'forest' or wooden area + khulu , 'large'.

Igama elithi Hlathikhulu lo , liyavela ezibongweni zeNkosi yakwaNodwengu :

UMashishiliza
Umgwaqo wezinqola
Umuntu ewulandela
Angaz'afike **kwaHlathikhulu.**

(Nyembezi 1975:22).

Ilihlathi + elikhulu

ili –	> isiqalo esiphelele samabizo isigaba sesi - 5
i –	> isiqalo ngqa kumabizo esigaba sesi - 5
(li)-	> isiqalo ngqo kumabizo esigaba sesi - 5
-l-	> umsuka wesiqalo samabizo sesigaba sesi - 5
-hlath-	> umsuka webizo i(li)hlathi
-hlathi	> isiqu sebizo i(li) hlathi
-i	> unkamisa ogcinile webizo i(li)hlathi

eli	> isiqalo sesiphawulo
e-	> isiqalo ngqa wesiphawulo
li -	> isivumelwane senhloko likhulu , lincane
-khulu	> isiqu sesiphawulo
- u	> unkamisa ogcinile wesiqu sesiphawulo

4.5.1.1.13. **Imfolozi eMnyama**

Kunengxenye esenhla ngasemzini wenkosi uDingane , eMgungundlovu uma udonsela kwelasebaQulisini enamatshe amanyama loyo kuthiwa umfula wozi amnyama.

Amatshe omfula kuthiwa iwozi . Libe selihlukaniseka ngokwezindawo , la kunamadwala athambili aqinile angenamanzi (sedimentary rocks) athi uma ethola amanzi nokushisa agqunqe abe mnyama . Kungakho amatshe omfula okukanye iwozi lasenhla nezwe limnyama. Lobu fakazi bukuyo yonke imifula nemihosha yasenhla nezwe .

Kuyingxenye esezansi nezwe , kutholakala uhlobo lewozi olumhlophe ngenxa yokuthi uhlobo lwamadwala olutholakala kulezi zidawo lunamanzi futhi indawo ewumsokama . Lolu hlobo lwamatshe ngesiNgisi lwaziwa ngokuthi yi – Metamorphic rock ., lunamanzi phakathi futhi aluqinile . Ngenxa yokuthi lo mfula ugelezela ezindaweni lakunezihlabathi nalolu hlobo lwamatshe abantu bakwaZulu bakuqaphela ukuthi ezansi lomfula amatshe awo amhlophe kwasekuthiwa umfula wozi olumhlophe . Kuze kube namuhla iziyingi zihlukaniswe kabili kune – Upper uMfolozi (umfula wozi olusenhla) kanye ne lower uMfolozi (umfula wozi olusezansi). Bheka izithombe kusichibiyelo ekugcineni komsebenzi.

4.5.1.1.14. **Inyalazi**

UKoopman ,(2002125) unombono othi:

> Behaviour of rivers : names for rivers include references to the 'behaviour'of the river, such as winding and meandering patterns , seasonal floodings , and so on .

Lokhu kudalwa luhlobo lwamatshe okuyilona oluveza umfula wenze ngale ndlela mayelana nohlobo lwesivinini samanzi kanjalo nokuhamba kwawo . Ngakho amanzi omfula osenhla nezwe ayagijima ngoba agiqika ematsheni bese kuthi ezansi ehambe kancane ngoba uhlobo lwamatshe lunezimbobo zokumunca amatshe lokhu uMdali wakwenza ngamabomu ngenhla yokuthi kwakumele unyalaze uzothe futhi uhambe kancane uma esezongena olwandle agezeke alahle konke okubi kwasezweni.

4.5.1.1.15. Nselweni Bush Camp

Imvelaphi Yegama Leli gama liyithombe gama , isifaniso ngenxa yokuthi kwabukwa indlela umfula ofike ume ngayo kwasekuthiwa umise okwensele yenkomo noma yehhashi kwasekuthiwa **kusenselweni.**

4.5.1.1.16. Nombali

UNjoko , (2004) uthi :

> Le ndawo indawo enezimbali .

Kunokushaya amanzi kulokhu ngoba kube kwabe kwakuqondiswe kuzimbali kwakuyothi kusezimbalini . Ezibongweni zeNkosi uMpande liyatholakala futhi leli gama elithi : Nombali, kuNyembezi , (1983:66) :

Nkomo zay'eHluhluwe zabuyelela
Zabuya sezinembali yamazwi .

Lezi izibongo ziyincwadi eqoshiwe esingama ngayo noma sekunjani ukuthi isiqiwi saseHluhluwe – Umfolozi sinayo ngemepela indawo okuthiwa kukwaMbali.

Nanokuthi lesi siqiwi sisendaweni eyisizinda samagugu kaZulu okuyizitshalo eziqhakaze izimbali nemihluhluwe evikela ihlanze ngokukhwebha abayokona imvelo ehlathini..

4.5.1.1.17. **Siwa – samikhosikazi .**

Siwa – samikhosikazi yilapho amakhosikazi asithela khona, umbuzo uthi amakhosikazi kabani ? asithela kulo mhosha na ?

Kuzoqondakala ukuthi isiwa indawo eyingozi eshelelelayo eludonga.Uma umuntu enhlanhlatha engayazi indlela uzwa abantu sebememeza bethi leyo ndawo akuwelwa kuyo iyisiwa . Nokho osuke ebaleka usuke engezwa nokuzwa . Kuze kuthiwe isiwa samakhosikazi UNyembezi , (1975:15)

> kule ndawo yilapho kwawela uMkhungo , omunye wabafowabo bakwaCetshwayo , oweqa nomndlunkulu bakaCetshwayo , abafazi abayisiphohlongo. Muva kwabe sekuthunyelwa ibutho njalo liyomfuna kanye nalabo bafazi .

Umkhondo uthi bawela ngaso lesi siwa mhlazane bewela umfula iHluhluwe.

4.5.1.1.18. **Dengezi camp**

Empeleni le ndawo kumele kuthiwe isibaya / umuzi wakwa Ndengezi . UNdengezi wabe ezalwa uMayibuka wakwaYende khona kwelaseHluhluwe.

> Ngenkathi uMkhungo eqe nabafazi bakaCetshwayo abayisiphohlongo , kwezwakala ukuthi ufike wangenisa emzini kaNdengezi . UNdengezi wamhlabisa .. Kuthe lapho ibuza iNkosi uCetshwayo ukuthi ukwenzeleni uNdengezi ukuba amhlabise uMkhungo . UNdengezi wathi kungenxa yokuthi uMkhungo kwabe kuyindodana yeNkosi. uMpande, ubengenakumyekela abulawe indlala . Kuthiwa uNdengezi wayesengeniswa exhibeni , walengiswa ophahleni ngomchilo . Kwase kubaswa umlilo omncane wamalongwe ngaphansi kwakhe . Awaze wamkhulu ngoba kwakungafuneki ase , afe kwakuqondwe ukuba afuswe yintuthu.
>
> (Nyembezi , 1983:76).

Ongazi le ndaba engathatha ngokuma kwale ndawo njengoba imise komcengezi okukanye u(lu) dengezi / ucezu lokhamba .

Potsherd, fragment or broken portion of eathenware vessel commonly use for burning medicine.

(Doke , 1972:142).

4.5.1.1.19. **Cekaneni**

Incazelo yegama lendawo

Ukuceka : ukugeca / ukugawula .

Umqondo (Conceptual , descriptive or lexical meaning)

- Izinkomo zayibhudula zayiceka insimu yonke yakwaZulu.
- Lesi sifo siceka ifumuka nesitshodo

Imvelaphi yaleli bizo ngokwesakhiwo :

Uku-	>	isiphongozo sendleal esabizo no esikusigaba se – 15
u- e-	>	isiphongozo sikandaweni
-cek-	>	umsuka (wesenzo esichaza ukugawula)
-ceka	>	isiqu sesenzo < ukuceka
-a	>	unkamisa ogcinile wesenzo (ceka)
-ceka	>	isenzo
-ana	>	isakhi sesijobelelo sempambosi yokwenzana
-an-	>	isakhi esiyisakhimgaxwa eselama umsuka esikhomba impambosi yokwenzana
-a	>	unkamisa owehlukanisayo wesenzo okhomba ukuvuma enkathini yamanje .
-cekile	>	isenzo esidlule /esiphothuliwe
-cekwa	>	isenzo esiphelele
-cekela	>	impambosi yokwenzela

-cekisa > impambosi yokwenzisa

Ukuhlephula zibe zincezu kwezinkuni .

4.5.1.1.20. **Nqabatheki Look out**

Isangoma esasilapho sasinqabatheka

4.5.1.1.21. **Masinda Lodge**

Leli gama livela ekutheni masimbe alisho khona ukusinda . Ukusinda ngokukaBryant, (1929:81)ukuveza kuyisenzo uthi :

> By constant shuffling of the inmates ' feet this gloss becomes gradually worn away and the floor has hence forward to be regular smeared (sinda) with diluted cow dung to keep the dust . The cow dung dries as kind of cement covering the whole surface is lasting and easily swept and mirabile , duct gices the dwelling the fresh and agreeable odour of dairy.

Leli gama bathi empeleni kuthiwa masimbe , indawo la kwabe kumbiwa khona amatshe okwakuthi ngokuhamba kwesikhathi layo matshe asetshenziswe ekuqopheni imikhonto.

Uma selithi masinda : leli gama liyawulahla umqondo ligcina selinikeza imiqondo eminingi:

okokuqala : ukusinda okungubunzima
okwesibili : ukuhlanza indlu .
okwesithathu : ukwelulama

Ma > isivumelwano senhloko esikhomba ubuningi (umuntu wesithathu)
sind- > umsuka wesenzo esisho ukumema / ukucaka ubulongwe phansi
-a > unkamisa ogcinile wesenzo

Ukusebenza nokuletha isithombe kwalamagama :

> solidarity strategy : is the tendency to use politeness forms, emphasizing closeness between speaker and hearer .It is the principal operating strategy among a whole group or it may be an option used by an individual speaker on a particular occasion. Linguistically , such a strategy will include personal information , use nicknames , sometimes even abusive terms particularly among males , and shared dialect or slang expression . Frequent , a solidarity strategy will be marked via inclusive terms such as we and let's . e.g let's go > masihambe.

4.5.1.1.22. **Mndindini Trail kanye Bush Camp**

Imvelaphi yegama umndindi imvunulo efakwa ngabesifazane emise okwesigege. Imvunulo efakwa ngabantu besifazane ngaphambili njengesinene kubantu besilisa yaziwa njengomutsha .

Umutsha was the Zulu equivalent for a pair of trousers being in fact a loosely hanging apron of supple hide behind and a bunch of furry tail in front.

Kanti isinene :

> In front was suspended a sporran (isinene) fromed a bunch of artificial tails or of several flat strips of calf skin the sporran being held in place by slender thong passing above the head of the thigh bone on both side was tighty to top of the posterior .

4.5.1.1.23. Gqoyeni

Imvunulo efakwa ngabantu besilisa uma bevunule ukufihla uhlanya ngokuthi bencwade.

4.5.1.1.24. Mpila Camp

Kunomuthi oyisigaxa othi owafane namadumbe

Kuthiwa kule ndawo kwakuhlala abantu, abantu ababehlala phansi ngaseMoyeni ngesikhathi seNagana abantu bakhishwa bayiswa ngaphandle. Lokh uyakufakazela uBryant , (1929:337) uthi :

> The beautiful Hlabisa seem to have been a cattle paradise in Zwide's Time. The area adjecent to Hluhluwe District.

Uqhubeka okauBryant, athi :

> White uMvolozi and black uMvolozi was thickly populated and full of cattle.
>
> (Bryant ,1929:337).

UDonda , (2004) uthi :

> Umuthi impila isiza kakhulu emkhuhlaneni .

Kwabe kunomuthi owawukhiwa lapho abantu babefika bewukhe begxobele abantwana nxashana kunomkhuhlane ohambisa ngezisu qede baphile .

4.5.1.1.25. **Dadewethu camp**

Imvelaphi yaleli gama elithi dadewethu

UNjoko , (2004) uthi :

> Lisukela esikhathini senkosi uDingiswayo . Udadewabo wenkosi uDingiswayo wabanjwa zingwenya kweminye yemihosha ekule ndawo . Kusuka ngaleso sikhathi wayethi uma eqondiseni kule ndawo ethi kwadadewethu.

Ngakho kungathi yilapho kwacwila udadewabo wenkosi uDingiswayo wadliwa zingwenya . Ngokwethiwa kwale ndawo iNkosi uDingiswayo sengathi yayithi nakhu la kwendela ingane yakwethu .

ISAHLUKO SEHLANU

5.0. UKUHLAZIYA , IZINCOMO NESIPHETHO

5.1. Isingeniso

Kule ngxenye ucwaningo luzokweneka amaqiniso atholakale kusuka esahlukweni sokuqala kuze kube sesahlukweni sesine.

Ucwaningo olunzulu ngamagama okuqanjwe ngawo izindawo ezesesiqiwini iHluhluwe - uMfolozi luthole ukuthi ulimi luyisikhali sohumusha izinzwa nemicabango yomuntu. Umuntu uma efuna ukwedlulisa imicabango yakhe ube esebenzisa isikhali esiwulimi ngendlela yamagama okukanye yamazwi. Amagama okukanye amazwi la kumele alethe umqondo ozwakalayo nopheleleyo kosuke elalele. Amazwi okukanye amagama la kumele akwazi ukwakha isithombe esifana ncimishi naleso esisemqondweni walowo osuke ekhuluma noma ewaphimisa .

Ulimi luyisilulu nenqola ethwele usikompilo lwabantu. Ulimi luthathwa njengendlela yokuxhumana phakathi komuntu nomuntu, komphakathi nomphakathi, kwesizwe sohlanga oluthile . Ulimi wulimi ngokuba nabakhulumi balo. UTradgil, (1985:24) uthi :

> A speakers native language sets up a series of categories which act as kind of grid throughout which he/ she perceives the world.

Le ncazelo iyaluthinta kakhulu ulimi, umphakathi kanye nosikompilo lomuntu. Akukho muntu oke athi uzakhela ulimi lwakhe yedwa. Ulimi luqukethe usikompilo oluyinhlanganisela yemizamo yemiphakathi yakudala neyamanje yokuvumelana nokukhetha lokhu okumayelana nendlela yokuphila.

Lokhu abantu abavumelana ngakho kusikompilo lwabo kubonakala olimini abasuke belukhuluma. Izimfundiso zabo imbala zitholakala kulo ulimi lwabo .

Ucwaningo luthole ukuthi abantu belisebenzise igama isikhathi eside kodwa bengaliqondi , kuthi ngesikade kuzwakale umbuzo othi: Kwabe kuqondwani ngaleli gama ? Lo mbuzo usuke usuvela nabathile abasuke belinambithisisa igama noma izwi ngaphambi kokuba baliphimise. Kwesinye isikhathi kuba abafikayo kuleyo ndawo abasuke befisa ukwazi ukuthi basuke beqonde ini abantu baleyo ndawo uma besho lawo mazwi. Imvamisa akube kusabakhona onempendulo esheshayo uma kuwukuthi isizukulwane leso esabe siqambe lelo gama asisekho kanye nababethi bayaligcina ngesimo samazwi .

Lokhu kudalula ngokusobala ukuthi abantu balolo hlanga abazijwayezanga ukuba babe nenaka ngezinto zabo ikakhulukazi lezo ezibadalulayo phakathi kwezizwe zomhlaba. Kuyajabhisa uma abantu bohlanga oluthile sebengakwazi ukuchaza into ngendlela yayo njengoba elanda uFerrarro, (1992: 34) uthi :

> Each and every nation have a **vast vocabulary** use to describe and identify their cattle according to certain physical features such as colour , markings and horn configuration .

Ulimi luqukethe okuningi kakhulu okuwusikompilo lwaleso naleso sizwe . Phakathi kwezinye zezinto ezingabalwa ilezi : Ubuhlobo ,ukudla , ukusebenza , imvunulo kanye nenkolo nokunye. Isiko lokuqanjwa kwamagama lingelinye lamasiko amadala asekhona noma amanye esashabalala kodwa lona leli isiko likwazile ukusala emzileni . Okwenze lakwazi ukuba libekhona kuze kube manje yikuthi:

> Name - giving among Bantu culture therefore reflects the socio - cultural circumstances of that group.
>
> (Neethling, 1995:957).

Isiko lokuqanjwa noma lokwethiwa kwamagama kwabantu noma kwezinto ezithile liqhutshwa ngesizotha nangenhlonipho enkulu neyesabekayo. Izizathu zokuba leli siko lenziwe ngenhlonipho nangesizotha yikuthi aligcini ngokuthinta umuntu siqu sakhe kodwa kuthinta nabantu abasuke bemzungezile. Umuntu uma ephimisa igama usuka edlulisa ubunjalo bendlela acabanga ngayo naphila ngayo. Ngakho uzama ngezikhathi zonke

ukuvezela umhlaba isithombe sokuba akholakale futhi ahloniphekе kubantu abasuke bemzungezile ngaleso sikhathi .

Ucwaningo luthole ukuthi kunamagama aqanjwa ngoba kuqondwe ukudicilela isithunzi sezizwe ezithile ikakhulukazi ezimpisholo. Amanye ayehlose ukuveza ukuthi isizwe esiNsundu sinqotshiwe izizwe zokufika.

Ucwaningo luhlose ukwehlukanisa inhloko nesixhanti mayelana nokutholisisa ingqikithi nemvelaphi yamagama okuqanjwe ngawo izindawo ezingaphakathi esiqiwini saseHluhluwe - uMfolozi .

Amagama abukwe kulo msebenzi amagama atholakala kwesinye seziqiwu ezikhona kuleli likaMthaniya . Isiqiwu saseHluhluwe - uMfolozi yisiqiwu esinomlando nesidala kunazo zonke ezikhona kuleli lizwe. Umlando walesi siqiwu uveza ukuthi sasungulwa ngonyaka we - 1894 emva kokunikwa kweNatali uzibuse ngonyaka we - 1893, ngaphansi kobuholi buka - Mnumzane Harry Escombe. Lokhu kwenzeka kafushane emva kweminyaka elishumi kukhotheme iNkosi uCetshwayo ngonyaka we - 1884. Kwabe sekuyiminyaka engamashumi amabili nambili kwakhothama iNkosi uMpande okwabe kunguyena owayenobudlelwano obuswabulukile nabelungu kwaZulu.

Ucwaningo beluhlose ukuba lube lubhaqa nevuso lokuba isizwe sizinuke amakhwapha ngokwaso. Kanjalo nokuzilanda emasisweni noma kwaziwa kahle kamhlophe ukuthi seziyobuya sezingamaxhumela nokho ithemba lithi, phakathi kwezigqala kophuma onondlini okuyoncinta kubo izizukulwane. Kodwa ithemba elikhulu elokuthi okungenani azibuye kumasiso ukuze kushukelwe izingane izikhumba, kwenzelwe abantwana okokwembatha .

Ucwaningo beluhlose ukuqhwathulula ufasimba olusesintwini nolubambe isiNtu mayelana nenkoleloze kanye nemfeketho yenkohliso yokuthi kungcono okwakwamlungu ngakho makudlondlobaliswe, kunyathelwe okwesiNtu ngoba kuthiwa akunabuhlakani namlando .

Ucwaningo beluhlose ukuklezisa nokufundisa ikakhulukazi abantu abathanda ubuzwe nomlando ngemvelaphi yabo.

Ekugcineni ucwaningo luhlose ukuba lube yisilulu sethemba lapho abaqambi bendlela esebe - phakathi nayo bekwazi ukuthi uma bejeqeza emuva, bebone umthanyana ufufusa uqhamuka qede kube nethemba nenduduzo yokuthi uzwathi abaluphehlayo lwakwazi ukuba lokheleke noma kwenzeka ukuthi noma besithela kobakhona abayoyilanda emanxiweni .

Ukuze kufezeke izinhloso zalolu cwaningo, kuvakashelwe imitapo yolwazi ehlukehlukene, kufundwe imisebenzi ehlukehlukene yabathile asebeke baphonsa itshe esivivaneni mayelana nalesi sihloko.

Kuvakashelwe ithala lesizwe okungabantu abadala abasekhona abakhele isiqiwu saseHluhluwe noMfolozi. Kulaba bantu kungabalwa abantu bakwaMdletshe, abakwaHlabisa, abakwaMpukunyoni, abakwaZungu, uMandlakazi, abakwaXimba abasoBuka, uSomopho kanye nabaseMhlana. Kuhanjelwe nazo iziqiwu uqobo ukuze kuthathelwe ngqo ngokutholakala kuzo, kubukwe ngeso , kuthintwe , kuhogelwe , kunambithwe, kulalelwe nakuzingqalabutho ezayibamba kuzo nezazi ukusuka nokuhlala ingonyuluka yesisekelo samagama akhona esiqiwini.

Ucwaningo luthole ukuthi isiqiwu saseHluhluwe - Mfolozi singezinye seziqiwu eziningi ezasungulwa ngababhekele eZemvelo kwelikaMthaniya . Ukubala ezimbalwa ezihambisana nalesi siqiwu ngokusho kukaPooley , (1995: Isethulo) nazi iziqiwu ezikwelikaMthaniya:

ENingizimu noGu LwaseMpumalanga

Umulamvuna, Impenjani , Triafalgae , Frederika , Uvongo , Skylinde , Mbumbazi , Oribi , Umdoni , Vermon Crookes, TC Robertson , Empisini kanye ne- Illovo .

EMthunzini

Ingwenya, Amatikulu , Umlalazi , Nyala , Fundimvelo, Windy Ridge , Enseleni , Richardbay, Ichibi eFeza , uMaphelane, ihlathi lasoNgoye , uMfulo , Babanango , Ocean View , Goedefrouw , Entumeni, Dlinza , Qudeni , Nkandla , Umfolozi , iHluhluwe , Ophathe , Ubizane, Bushland, Bonamanzi , Greater St. Lucia , False Bay , Fenies Creek : St. Lucia , St.

Lucia Crocodile Centre , Eastern Shores State Forest , Mission Rocks Outpost and Mount Tabor, Cape Vidal and Lake Bhangazi South Complex.

OKhahlamba

Ncandu , Rugged Glen , Royal , Cathedral Peek State (Mlambonja kanye noMdedelelo) , Monk's Cowl State (Mdedelelo) Giant Castle, Highmooi ,(Mkhomazi) Kamberge , Impendle , Loleni , Vergelegen , Mkhomazi kanye noMzimkhulu , Cobham (Umzimkhulu) , Himeville , Garden Castle State Forest , The Swamp kanye neColeford .

Sezizonke iziqiwu ezikhona esiFundazweni sakwaZulu - Natal ziyikhulu neshumi. Lezi ziqiwu zizimele, aziphethwe ngaphansi kukaHulumeni nokho zingaphansi kwenhlangano eyaziwa ngokuthi eZemvelo .

Le nhlangano isinesikhathi yasungulwa.Kuthe ngokuhamba kwesikhathi yanquma ukuba kuhlanganiswe iziqiwu ezabe zihlukene. Isiqiwu saseHluhluwe – uMfolozi singesinye seziqiwu esahlanganiswa njengoba sabe sehlukaniswe umgwaqo oyakwaNongoma.

Ekuhlanganisweni kwalezi ziqiwu zombili, zabe sezenza ibanga eliyizinkulungwane ezingamashumi ayisishiyagalolunye nesithupha ububanzi .

Imidiyo yalolu cwaningo imi ekubukeni amagama nezincazelo zawo esiqiwini iHluhluwe - Mfolozi ngenhloso yokuba umphakathi ukwazi ukuchazela izivakashi ngisho zivela kuphi .

Ucwaningo lukholelwa ekutheni intsha yabesilisa nabesifazane esakhula nedinga ulwazi ngemvelaphi yamagama athile izozuza.

Ucwaningo lukholelwa ukuthi luzokuba yinqaba yolwazi lomlando ngamagama okuqanjwe ngawo izindawo kulesi siqiwu . Kukholakala ukuthi le nqaba iyokwazi ukuba ikhoselise izizukulwane eziyothi uma zihlaselwa, zikwazi ukubalekela kuyo, ziyiphunge eyabafokazana ngoba abafokazana bekholelwa ezintweni ezibhalwe phansi nabo bekwazi ukuphuthaza kokwakubo becoshe kulokho okwathezwa izinqalabutho . Kuzohlomula nabeNhlangano yezeMvelo kuSifundazwe nakuZwelonke ukuze baqonde ngamagugu esizwe abawengamele.

Kuzohlomula izivakashi ezivela kwamanye amazwe ukuze zibheme zikholwe ngokuthe bha ngayo yonke injula yalesi siqiwu. Lokhu kuyozenza ukuba zilangazelele ukubuya nangokuzayo noma zimeme ezinye ukuba zivakashe. Ngaleyo ndlela kuzuza iSifundazwe nezwe lonke kwezoMnotho . Kuzozuza abafundisi nabafundi abanelukuluku lokuhlabela phambili kwezokuvakasha nokungcebeleka.

Ivuso locwaningo libe sekutheni kubonakala kunenkinga ekhona mayelana namagama okuqanjwe ngawo izindawo. Miningi imizamo eseyenziwe mayelana nokuhlaziywa kwamagama ngokoSozilimi ezilimini zabaNsundu okukanye zaboMdabu nokho awukho umsebenzi ofana nalo okukanye omayelana nokuhlaziywa kwamagama okuqanjwe ngawo izindawo ezisesiqiwini iHluhluwe - kanye noMfolozi.

Umsebenzi osuke wenziwa ngaphambilini umayelana namagama emizi okukanye amadolobha akhele izwe lonke laseNingizimu Afrika.

Umsebenzi omayelana nokucutshungulwa kwamagama amadolobha ukuze nawo wenziwe wavela ngokuba yinselelo eyabe inikezwe iNingizimu Afrika njengelinye lamazwe elakhele amazwe omhlaba, laphonselwa inselelo yiNhlangano YeZizwe Zomhlaba ukuba lilethe onke amagama okuqanjwe ngawo izindawo ezitholakala ngaphakathi kwemingcele yaleli zwe . Liphinde lisho nencazelo mayelana nalawo magama elabe lizowethula. Lokhu kwakwenzelwa ukuba kube nokuxhumana. Nangempela labe selikwenza lokho elabe linxuswe ukuba likwenze njengoba elanda uRaper , (1979: Kusethulo) ethi:

> This was discussed and ushered as a relevant resolution of the United Nations Conferences on Standardization of Geographical Names.

Nokho amagama abe esesala ngaphandle ngamagama okuqanjwe ngawo izindawo ezinjengeziqiwu ngoba kwakuthatheka ngokuthi yizindawo ezincane nezizimele futhi eziyiziqiwi

URaper, (1979: Esethulweni) uqhubeka athi mayelana nokufezwa kwalo msebenzi :

> Implementation of these resolution by cartographers , journalists and others were to promote effective communication and products complying with international requirements and standards.

Ekwemukeleni le nselele , kwathi ngonyaka we -1979, uHulumeni waseNingizimu Afrika wasungula ikomidi elabe lizofeza lo msebenzi. Ikomidi leli laliholwa nguSolwazi uRaper wakwaNqondonkulu ePitoli ,uG.S. Nienaber kanye no J.S. B. Marais .

Ikomidi lanikezwa imibandela okwakumele lisebenzele phezu kwayo. Okwesibili ukuba likhiphe umqulo owabe uwuhlelo olwaluzoba semthethweni, luphinde lube iyona ndlela eyabe izolandelwa uma kuqanjwa amagama ezindawo (Standardazation of place names) kuthi amagama ezindawo la avele esekhona kwaziwe umlando nemvelaphi yawo. Ngokwenza kanjalo, kwakuzokwenza amagama atholakala ezweni laseNingizimu Afrika akwazi ukushicilelwa encwadini equkethe amagama amazwe ngamazwe .

Kwathi ngokuhamba kwesikhathi leli Thimba lavela nomqulu oyinkombandlela ekufezeni le nkonzo. Kwakungakaze kube nomsebenzi olotshwe phansi walolu hlobo. Ngakho lo mqulu wabe waziwa ngokuthi yi - **Manual for the giving of place names .**

Lo mqulu wawuletha iziphakamiso nezeluleko mayelana nokulotshwa kanye nendlela okumele ilandelwe uma kulotshwa amagama alezi zilimi:

IsiBhunu, IsiDashi , IsiNgisi , Amagama axube izilimi , amagama avela kuzilimi zaBathwa , amagama avela ezilimini zaboMdabu . IThimba elalicwaninga ngamagama ezindawo lavumelana ngokuthi igama negama elikhona nelakhiwe, lisuke lakhiwe ngendlela ethile ehambelana nemigomo yokulotshwa kwamagama ebekwe yiBhodi lwalolo nalolo lulimi .

Ngakho kumele imithetho nemigomo ebekwe ithimba elelusa noma yiluphi ulimi ihlonishwe uma kubhalwa amagama .

Ngaphansi kwamagama esiBhunu ikomidi lathola ukuthi kuliqiniso ukuthi amagama amaningi okuqanjwe ngawo izindawo ngesiBhunu amayelana nomlando futhi avela kusikompilo lwesizwe samaBhunu . Lokhu kufakazelwa nguKoopman , (2002:125) kanjena :

> Place names are also given for reason.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). Vereniging (unity) Weenen (weeping).** Zulu Place names such as Phumula (rest) , Thandanani (love one another) . Its ideal purpose is to preserve history for that nation.

Yingakho ithimba labona ukuthi akukuhle ukuba amagama ahunyushelwe kwezinye izilimi. Kunalokho kumele agcinwe njengoba enjalo ukuze kugcineke umlando omayelana negama kanye naleso sizwe :

> Thus , for example today we have Van Wyk'svlei is explain as having been named after a farmer with the surname Van Wyk..... and vlei is a hollow in which water may collect during rainy seasons , it may also be used for marsh; swamp or bog .
>
> (Raper, 1987:123).

Muningi umsebenzi osuwenziwe ngaphansi kwale ngxenye ikakhulukazi emagameni esiBhunu mayelana nokuqanjwa kwezindawo kanjalo nokubekwa kwemibandela ngokusemthethweni emayelana namagama athile. IThimba leli elalicwaninga ngamagama lavumelana ngokuthi amagama anezakhi kungaba iziphongozo noma imisuka noma izijobelelo ezilandelayo, akumele aguqulwe. Kumele ame njengoba enjalo. Ucwaningo luzamile ukunikeza izibonelo ezimbalwa zala magama :

<u>Izakhi</u>	<u>Igama</u>	<u>Incazelo yesakhi</u>
Aar	De Aar	underground watercourse
baai -	Richardbaai	bay
berg	Waterberg	mountain
dam	Amsterdam	dam , reservoir

eiland	Robben Island	island
fontein	Driefontein	fountain , spring
gat	Wolfgat	hole
heuwel	Heuweland	hill
kamp	Kampskool	camp, paddock
laagte	Langlaagte	depression , dip , valley
land	Vaderland	land, field
meer	Meer 'n sea	lake
mond	Richmond	mouth
oog	Oogfontein	fountain (head)
pan	Tswaing Pan	pan , basin hollow
rand	EastRand	edge , rim
sloot	Slootval	ditch , furrow , gully
val	Waterval - Boven	fall(s)
wal	Ossvaal	bank , embarkment , wall of dam

Ithimba lenza ucwaningo ngendlela okwakumele kulandelane ngayo imisindo emagameni ezindawo aqanjwe ngesiBhunu . IThimba leli lavumelana ngokuthi yayizoma kanje :

Ucwaningo lweThimba lamagama lavumelana ngokuthi kunemisindo enokumelelana njengokuthi :

– stat nostad .

Kuleso simo esinjalo ucwaningo lweThimba lamagama lwavumelana ngokuthi :

> Each letter or vowel suggested that local custom should decide the issue . However , this freedom of choice no longer exists in the case of – stat and – stad . The form – stat is now retained only in Dingaanstat , ___ (**not recognized a really stad)** in all other cases the form stad is used .

Ukuguqulwa kohlamvu lomsindo osekugcineni kwakwenziwa ngenhloso yokufenyisa ngenxa yokuthi umuzi lo wabe ungakhiwanga ngokwenqubo yaseNtshonalanga.Ngaleyo ndlela kwakubonakala kungebe kuhle ukuba ubizwe njengaleyo eyabe isiyakhiwe yibo.

Amagama la alandelayo athola ukuthi kumele abhalwe njengegama elilodwa. Lokhu kuyokwenziwa ngokuthi kulahlwe amalunga okugcina egameni lokuqala :

Brugo elivela egameni elithi - **Bruwer** no**Hugo**.

Krudoring elivela egameni elithi - **Kruger** nodoring).

Amagama angamabizongxube akhiwe ngokuphongoza isiphawulo phambi kwebizo ayobhalwa njengegama linye :

Groot + Brak + rivier > Grootbrakrivier ,

Nuwe + land > nuweland

warm + bad > warmbad

Uma kuyikuthi igama elingubizongxube lihambisana nebizoqho, kuleso simo ibizoqho liyophongozwa phambi kwebizongxube bese libhalwa lehlukaniswe kanje :

Jan Smutslugawe

La kunegama okukanye ibizoqho kanye nesibongo kanye nebizomvama uma selibhalwa libonakala ibizoqho lizihambela lodwa, kuthi isibongo kanye nebizomvama kuhlanganiswa. Kanjalo nala igama limelwe izinhlamvu eziyizimeleli zegama ngokweziqalo (initials) kanje :

J.G. Strijdomtonnel.

Initials are dealt with in the same manner as Christian names , in other words they are also written separately from the surname.

(Raper , 1979:7).

Kanti uma kwenzeka ukuthi isibongo okuhloswe ukuqanjwa ngaso indawo siqala ngalezi zinhlamvu :

de - , du , van , den, van der

Izinhlamvu ezingenhla zobhalwa zehlukaniswe nesibongo kuthi isibongo, sihambisane nebizomvama . Igama liyobhalwa kanje :

Du Toitskloof

Van Reenen

Nokho kukhona la lo mthetho okwatholakala ukuthi angeke uphumelele khona ikakhulukazi kula magama alandelayo :

Vanderkloof, Vanderbijlpark (interlink).

Isizathu sokwenza kube nokwenzelela emgomeni yikuthi :

Where this form of writing has become traditional it must be retained.

(Raper , 1979:7).

Kanti la kuphongozwe isakhi sesiphawulo emagameni njengalesi :

Ou

Nakuwo la magama kuyobhalwa kwehlukaniswe kanje :

Ou Thomas se Loop

La kutholakala ukuthi emagameni ezindawo kuphongozwe ngesiqu songumnini kanje :

Beck se Plass ,
Booi se kraal .

Amagama ayobhalwa ehlukaniswe njengoba kwenziwe ngenhla. La kuphongozwe ongumnini woqobo kubonakala ngalesi sakhi :

Die

Ngakho kuyobhalwa kanje :

Die Hollandse Saal .

La kunesichasiso esikhomba inani (ngokokubala) kubonakala ngokwezinombolo kungaphongozwa :

Een ,
Twee,
Drie .

Nezinye kumele kume kanje :

Een Kop ,
Twee Reviere,
Drie Susters.

Kanti kuyenzeka kwesinye isikhathi kume kanje :

Driefontein.
Driekoppies .

La uRaper , (1979:8) uthi :

> The numeral is followed by a noun is the singular form , the elements are written as one word .

Uma kuyikuthi igama lendawo liqala ngezandiso kanje :

Agter

Okukanye olunye uhlobo lwesikhanyiso kumele lulotshwe kanje :

Agter die Berg

Hoek van die Berg

Kubhalwa kwehlukaniswe la kuphongozwe khona isenzo phambi kwesenzo kanje :

Aanhou Hoop ,

Kom Kyk .

Nawo la magama uma esebhalwa njengamagama ezindawo, alotshwa ahlukaniswe. Ngaphansi kwamagama esiDashi ikomidi lavumelana ngokuthi kuliqiniso amagama amaningi amayelana nomlando avela kusikompilo lwaseNadalendi (Netherland) njengalawa Groenvlei, Sondagrivier . Kungakho kuze kube namuhla kutholakala ukuthi sekwejwayelekile ukuba kutholakale amagama abhalwa ngobhalomagama lwesiDashi:

Volkrust,

Franschhoek,

Zeerust.

Ucwaningo luthole ukuthi iThimba elalibheka amagama okuqanjwe ngawo izindawo laphinda lavumelana ngokuthi amagama abhaliswe ngokusemethweni okuqanjwe ngawo izindawo ezinjengamapulazi akumele aguqulwe kanye neZikhungo ZamaPosi neziteshi zamabhasi nezitimela.

Ikomidi lavumelana ngokuthi emagameni ezindawo ezitholakala emazweni aphesheya kumele alotshwe ngendlela ehambisana nobhalomagama lwakhona okukanye ubhalomagama lwawo lwemvelo, komele lugcinwe njengoba lunjalo. Kanti emagameni aqanjwe esukela kuleli angabhalwa ngendlela ehlukile kunaleyo yaphesheya . Ukunikeza isibonelo nokubheka ambalwa.

Amagama aqondile kwabonakala ehambisana nomgomo wobhalomagama obekiwe waseNingizimu Afrika .

Ikomidi lakuthola kunzima ukuqhamuka nomgomo owabe uzohambisana nowamanye amazwe ikakhulukazi kumazwe aphesheya kule ngxenye . Ikomiti lagcina selithi :

> In practice a certain degree of irregularity is found in the writing of such place names . For example , names ending in crest , end , gate , hill , view may be written either as one word or as two .
>
> (Raper, 1987:123).

Kungakho nanamuhla kutholakala amagama ebhalwa ngokwehlukahlukana ngale ndlela :
Uma igama ligcina ngo- crest njengaleli :

Wavecrest

Libhalwa lihlanganiswe kanti kwelinye lehlukaniswe kanje :

Leisure Crest

Kuthi kweligcina ngo – **end** kume kanje kwelinye :

Teaksend

Kanti kwelinye kube :

Flats Ends .

Kuthi kweligcina ngo – **gate** kume kanje kwelinye :

Westgate

Kanti kwelinye kuhlanganiswe kanje :

North Gate .

Kuthi kweligcina ngo – **hill** kume kanje :

Mariannhill

Kanti kwelinye kube :

Thousand Hills
Red Hill .

Kuthi kweligcina ngo – **house** kume kanje :

Michaelhouse

Kanti kwelinye kube :

Shell House

Kuthi kweligcina ngo – **ridge** kume kanje :

Aloeridge

Kanti kwelinye kube :

Gravel Ridge

Kuthi kweligcina ngo – **view** kume kanje :

Bayview

Kanti kwelinye kube :

Mountain View

Emva kokucubungulisisa onke amagama ezindawo alotshwe ngolimi lwesiNgisi, ikomidi lavumelana ngokuthi kumele kube nenqubomgomo elandelwayo emayelana nokulotshwa kwamagama njengokuthi : Amagama ayolotshwa ahlukane ,amagama alotshwa kube yigama linye .

La magama ezindawo alandelayo kumele alotshwe ahlukane :

Amagama aqala ngeziphawulo :

Bonny
Golden
Lower

Igama eliqala ngalezi ziqu zesiphawulo ezibaluliwe libhalwa lehlukaniswe:

Bonny Rest
Golden Club
Lower uMfolozi
Upper uMfolozi
Old Burn
New York
Rocky Hills
Sweet Harmony

Lapho igama eliyibizomvama kutholakala lizihlunga uma lilandela ibizoqho:

Amazon Basin
Richards Bay
Zinkwazi Beach

Shongweni Dam

Alberts Falls

Cape Flats

Bretby Mine

Table Mountain

Sand River

uMhlathuze River

Emagameni la kutholakala ukuthi elokugcina lisebuningini:

Birch Acres

Bird Woods

Amagama agcina ngalezi ziqu ezilandelayo :

Crown

Loch

Reefs

Fort

Ama kanje :

Crown Reefs

Beautfort

Loch Maree

Mont Frere.

Egameni la kutholakala isandiso kuyisona ngxenye egameni esicacisayo :

West

North

East

South

Ama kanje:

Sunnyside West

Orlando west

Orland East

Rosbank South

Durban North

La kutholakala isichasiso inani elikhomba ukubala landulele ibizo :

Four

Three

Thousand

Ama kanje :

Four Ways

Three Sisters

Thousand Hills

Emagameni la isiphongozo kuyibizo u – Glen:

Glen Ashely

Glen Lyden

La kukhona ibinzana la magama licacisa okuthile :

Window of Africa

Ascot on Vaal

La kusebenza ukhefana ukwehlukanisa :

Eagle's Crag

Lion's Den

La kwandulelwe ngonokufinqwa abasho isigaba esithile njengobuNgcwele:

St. Andrew's

St. Mark's

St. Patrick

La magama alotshwa kube yigama linye noma egcina ngala magama alandelayo :

Amagama agcina ngo :

Bourne

Bury

Izibonelo ezikhona :

Malbourne

Woodbury

Mountedgecombe

Forestdene

Meadhurst

Grantleigh

Rostmere

Howick

La kukhona uhlamvu olufinqiwe olumumethe umqondo omayelana nokuthile :

Isibonelo Sokuqala : Corobrick

coro > corronation

Corronation Brick

Isibonelo sesibili : ABSA

Amalgamated Banks of South Africa

Isibonelo Sesithathu : Caltex

California Texas Oil

Esikhathini esedlule ulimi lwesiNgisi kanye nolwesiBhunu kwabe kuyizilimi ezisemthethweni.

Mayelana nokuqanjwa kanye nokusetshenziswa kwamagama uRaper , (1987: 12) uthi :

> One may expect a large number of place – names that are used in the one language also to be used in translated form in the other language. In course of time dual forms of names have established themselves for the same places.

Zingahlukaniswa zibentathu izinhlobo zokuhumusha ezenzeka emagameni. Kuyenzeka :

Kutholakale ukuthi igama lonke lihunyushwe lisuswa kolunye ulimi, layiswa kolunye. Kulesi simo igama lisuswa esiNgisini, liyiswa olimini lwesiBhunu :

- Bloedrivier – Blood River ,
- Coffee bay – Koffiebaai
- Richardsbay – Richardbaai

Lapho ingxenye yegama ihunyushelwe kolunye ulimi :

- Bergrivier - Berg River
- Melkbosrand - Melk bos Ridge

La kutholakala ingxenye yokuqala ilibizoqho bese kuthi ingxenye yokugcina kube ibizomvama:

Boshofweg - Boshoff Road

Mayelana nokuhlanganiswa kwezilimi egameni linye , iThimba lathola ukuthi:

> In terms of thė country 's policy of bilingualism the member of each language group have the right to insist on the form they use in the natural context of their own language. For official purpose , however precedence may be given to one form , that is , the "first of the two equals" This precedence is based on the derivation and linguistic composition of the name , its age the population group proponderatinf the locality concerned , etc.

(Raper , 1979:11).

Kungakho kunamagama :

Brighton North

Randfontein – Suid .

Ukuhlanganiswa la kutholakala ukuthi ingxenye yokuqala yegama ivela olimini lwesiNgisi kuthi ingxenye yokugcina ivela olimini lwesiBhunu kanje :

Bay Road (Bayweg)

Oss – Rand (East Rand)

Lolu hlobo lwenhlanganisela- magama kusuke kuqondwe ngalo ukuba kunikezwe incazelo enokukhanyisa njengokwebalazwe . Nokho kuyenzeka kungabi ukuhlanganiswa kolimi lwesiNgisi nesiBhunu lodwa kodwa kutholakale sekunezilimi zoMdabu phakathi kanje :

Kaya Fort .

UHulumeni wabamhlophe wangaphambi konyaka we – 1994 wayecabange ukuthi lolu limi luyinto ephelayo :

> The Khoekhoen languages have become virtually extinct within the boarders of the Republic . The

> possibilities of these languages producing any new place – names are therefore **very slight.** There is , however , a large number of farms and other
>
> (Raper ,1987:20).

Emsebenzini osuwenziwe kutholakale ukuthi imvamisa amagama ezindawo okuqanjwe kususelwa olimini lwaBathwa zibhalwa ngalolu hlobo :

Zibe yigama linye :

Coega .

Izimpawu zokuloba kazikho , lezi izimpawu ezitshengisa ukwehla nokwenyuka kwezwi noma kwephimbo:

Azikho izinguquko zemisindo ezifana nokunkankazisa .
Akukho okutshengisa ukuthi le imisindo engongwaqabathwa .
Ukulotshwa okwakuvele kukhona kusetshenziswa kumele kungaguqulwa , lolo bhalo magama yisiHendries , isiKango kanye nesiKnysna .

URaper , (1987 : 13) uveza ukuthi uguquko kubhalo - magama solungalindeleka yilolo oluthinta
ikakhulukazi amagama aphetha ngale misindo okukanye amalunga alandelayo :

p
bep
beep
biep
bib

Uguquko olungalindeleka yilolu olulandelayo :

- p	>	- b	
- bep	>	- beb	okukanye kube ngu – bes
- beep	>	- beeb	okukanye kube ngu – bees
- biep	>	- bieb	okukanye kube ngu – bies
- bib	>	- bis	okukanye kube ngu – bis

URaper , (1987 : 13) uthi kuyenzeka kwesinye isikhathi igama liphethe ngala malunga kanje:

- sep , sib , rep norib

Uqhubeka athi uRaper , (1987 : 13) esimeni esinjalo igama libe seliguquka seliphetha kanje :

-	sep	>	- seb / - ses / -sieb / -sies
-	sib	>	- sis
-	rep	>	- res
-	rib	>	- ris

Umsindo ongungwaqabathwa ongunhlangothi kutholakala usumelwe ngumsindo onguzinyo ongumphephethwa.

Umsindo olotshwe ngendlela ejwayelekile	/ x /	>	/c/
Umsindo olotshwe ngendlela yobhalomagama	[/ /]	>	[/]

Kunamagama okuqanjwe ngawo izindawo zaBathwa kodwa aselotshwe ngolimi okungelona olwesizwe saBathwa. Kwesinye isikhathi lawo magama kutholakala ukuthi aselotshwe ngolimi lwesilungu kanti naso isilungu akubanga yilona okwahunyushelwa kulo kodwa kwaba ngezinye zezilimi zaboMdabu. Ikomidi lavumelana ngokuthi lawo magama akumelwe aguqulwe kodwa kumelwe agcinwe enjalo. Amagama angabalulwa yilawa alandelayo :

Gouritsrivier,

Cango Cave,

Naab se Berg

Kei Mouth.

La magama kukholakala ukuthi ikhona indlela yokulotshwa kwawo yendabuko kodwa indlela alotshwe ngayo manje sekuyisilungu .

Ukuguqulwa kwawo alotshwe ngendlela ezohambisana ngayo nendlela abaMhlophe ababiza ngayo uthi uRaper , (1987: 13) izizathu zalokho yikuthi:

> ....are delt with according to the principles applying to place names from African languages.

Ngaphansi kwalo mbandela iThimba elabe lijutshwe ukubhekela ukuqanjwa kwezindawo ezingaphansi komngcele waseNingizimu Afrika lavumelana ngokuthi :

> When place – names from Bantu or African languages are given to places in White area, the spelling of the names may be adapted to the pronunciation of the White language concerned.

Uqhuba athi Raper , (1987: 14) :

> Thus we find Kyalami instead of iKhayalami ("my home"); Silkaatsnek from the Europeanized Silkaats which means Moselekatse in seSotho and uMzilikazi in isiZulu.

Leli komidi laphinde lavumelana ngombandela okanje mayelana nokulotshwa kwamagama ngolimi lwaboMdabu ukuthi :

> Firmly established or traditionally adapted African language place – names in White areas remain unchanged .
>
> (Raper , 1987: 14).

Kungakho kuze kube namuhla kunamagama alandelayo njengelithi Congella esikhundleni sokuba kuthiwe kukwaKhangela kanye namagama anjengo- :

UMbongontwini esikhundleni sokuthi eZimbokodweni
Ezingolweni esikhundleni sokuthi EZinqoleni
Nkamana esikhundleni sokuthi Nqamana
Toongat esikhundleni sokuthi u(wu)Thongathi
uMhlatuze esikhundleni sokuthi uMhlathuze < Umhlathi -uze
Tuzigazi

Ikomidi lazibophezela ekuhlelweni kwemisindo njengoba imisindo yezilimi zoMdabu neyesiZulu imisiwe. Mayelana nemvelaphi yemisindo , akuqondakali ukuthi imisindo yona ivelaphi kodwa yiyona egcine isikhiphe amagama kanjalo nakuzo izilimi zoMdabu. Uma echaza okaChomsky, (1975:21)ngemvelaphi yalesi sikhali esiyizinhlamvu zemisindo uthi :

> Not much is known about the origins of speech . One view is that it was a divine gift. Another view assumes that, as the human speech organs developed , recognisable words gradually developed from basic sounds emitted by prehistoric people , and speech and language evolve . The age of speech and language Scientists estimate that speech and language originated some time between 35 000 and 40 000 years ago among people who had evolved to physically resemble human beings today.

Ngokolimi lwesiZulu uma kucutshungulwa imvelaphi yemisindo nesisusa sayo akuveli ukuthi umsindo wokuqala wadaleka nini futhi kanjani:

> It was a divine gift. ......assumes that, as the human speech organs developed.
>
> (Chomsky, 1975:21).

Nokho oSozilimi baveza ukuthi lolu limi lunezinhlobo ezimbili zemisindo .Umsindo wokuqala, umsindo **unkamisa** kanti umsindo wesibili, umsindo **ungwaqa** . Izizathu zokuba kube nezinhlobo ezimbili zemisindo yindlela imisindo ephimiseka ngayo.

Kanjalo olimini lwesiZulu kunohlobo lomsindo othi nxa uphimisa kungabibikho ukuphazamiseka emgudwini womoya . Lolo hlobo lomsindo lwaziwa ngokuthi unkamisa.

Lokhu kuchaza ukuthi uma kuphinyiswa lolu hlobo lo msindo akukho ukuphazamiseka emgudwini womoya kusuka emaphashini , emphinjeni , emlonyeni kuze kube sekuphumeni emlonyeni noma ezindebeni. Ukuphazamiseka okushiwoyo la ukuthi akubi nokuphazamiseka noma ukuthintana kweziphimisi ezisemlonyeni . Umuntu usengasho angananazi ukuthi umuntu uvele akhamise, adudule umoya, kugqabuke umsindo okuthiwa unkamisa. Unkamisa yilowo msindo ophimiseka ngale kokuba kuze kube nokuphazamiseka emgudwini womoya kusuka emaphashini kuze kube sekuphumeni emlonyeni.

Uma umuntu ekhuluma akekho okabe nenhlanhla yokuba abone umgudu womoya kusuka emaphashini kodwa ingxenye ebonakalayo negqamileyo emehlweni esintu wumlomo.

Okuqaphelekayo ukuthi bonke onkamisa banezwi elinesigqi. Izizathu zalokhu yindlela umlomo owakheke ngayo, uyindilinga engumgodi.

Laba ngonkamisa abalula. Lolu hlobo lonkamisa ludaleka ngenxa yokuhlangana kwemisindo engonkamisa bemvelo uma ike yalandelana. Kunomthetho omile olimini lwesiZulu othi: imisindo engonkamisa olimini lwesiZulu akuvumelekile ukuba ilandelane:

aa > / a /
ai > /e/
au > /o/

Uhlobo lwesibili lomsindo ungwaqa . Ungwaqa umsindo othi nxa uphinyiswa kube nokuphazamiseka okuthile emgudwini womoya . Lokhu kuphazamiseka kungaba noma kuphi nomlomo . Imvamisa – ke kuba sezindaweni eziyisithupha, lezo zindawo nezingxenye zazo ezisebenza ukuphazamisa umoya zibizwa ngokuthiwa iziphimisi. Imvamisa ziyisithupha iziphimisi/ izivimbamoya noma izibambamoya ezaziwayo.

Kunemisindo edaleka ngokuba kube nokuphazamiseka ezindebeni zombili zomlomo njengale misindo:

/m/, /p/, /ph/, /mp/, /mb/, /bh/ , /w/ .

Kunemisindo edaleka ngokuba kube nokuphazamiseka odebeni lomlomo namazinyo angaphambili omhlathi wangenhla, ibizwa ngokuthi undebezinyo:

/f/, /v/, /mf/, /mof/ , /mov/.

Kutholakale ukuthi kunemisindo edaleka ngokuba kube nokuphazamiseka komoya *ezinsinini*. Imisindo edalekayo ile : /t/, /th/, /nt/, /nd/, /d/, /s/, /z/,

Kutholakale ukuthi kunemisindo edaleka ngokuba kube nokuphazamiseka olwangeni, imisindo yaziwa ngokuthi ulwangeni :

/sh/ , / l /,/ r/, [d_3] , kanye nongwaqabathwa [!] nonhlangothi [//]

Kunemisindo edaleka ngokuba kube nokuphazamiseka emalakeni, ibizwa ngokuthi umalakeni:

/ k/, /g/

Kunemisindo edaleka ngokuba kube nokuphazamiseka emphinjeni ibizwa ngokuthiwa omphinjeni:

h > [^{h}] , hh > [x]

hala > [^{h} ala]

ihhala > [ixala]

Ucwaningo luphakamisa ukuthi kubalulekile umhlaziyi aqonde ulwakhiwo magama kanye nezinguquko ezibakhona emisindweni njengalezi :

Ukulumbana kwemisindo engonkamisa
Ukuphakama kwemisindo engonkamisa
Ukufa noma ukweqiwe kwemisindo engonkamisa
Ukungwaqaziseka kwemisindo engonkamisa
Ukunkankaziseka kwemisindo
Ukulwangiseka / ukulwangisa
Ukumelelana kwemisindo
Ukuthelelana kwemisindo
Uguquko lwemisindo olungagunyaziwe
Ukufa kongwaqa noma ukweqiwa kongwaqa
Ukuqina kwemisindo

Ucwaningo luthole ukuthi esikhathini sokufika kwezinhlanga zivela enhla nezwe eNkabazwe, abantu bokuqala abafike bazinza endaweni esogwini kwaba ngamaNguni angamaLala. Phakathi kwalezo zinhlanga kwakukhona namaZulu azinza eNtshonalanga nomfula iMfolozi:

> It was believed that these pioneers known as the lala people. A new group of settlers, the AbaNguni , began migrating southwards . Among these Nguni clans were the Zulu people. They settled in a valley *some 25 miles west of the present iMfolozi section.*

' (Schidlowski, 1971:51).

Ucwaningo luthole ukuthi ngokuhamba kwesikhathi isizwe sakwaNdwandwe esazinza ezimfundeni zomfula iMfolozi. Ngokuhamba kwesikhathi lesi sizwe sanqubuzana nesakwaZulu okwaphetha ngoba esakwaNdwandwe siggqibuke sake esikhoseliswa ngaphansi kukaMandlakazi:

> In the late part of the century the Ndwandwe clan occupied the western area of iMfolozi, thousand people were subjected to raids and harassment by the Mandlakazi clan which eventually resulted leaving the area.
>
> ('Forest, 1955:75).

Ukungqubuzana kwezizwe eziNsundu kwaholela ekutheni zichitheke kule ndawo enothile esezimfundeni zemifula iMfolozi . Lokhu kufakazelwa nguVincent , (1970:19):

> The area between the two rivers was virtually unhabitated by the result of the Zulu war in 1879 and the division of Zululand by the British colonial Government Wosley.

Ucwaningo luthola ukuthi amaNgisi athola ithuba lokungena ngenxeba kule ndawo ayidla ngeduna:

> In 1875 the Hluhluwe valley reserve and the uMfolozi Junction Reserve were proclaimedas garden sanctuaries and Mr. Silverton was appointed as conservator in Charge of the Lower uMfolozi Park.
>
> (Pooley , 1995:112).

Ucwaningo luthole ngomlomo wenzalabantu yakwaNxumalo , (2004) kwaHlabisa ukuthi abantu bendabuko nomnsinsi wokuzimilela wakhishwa ngeduna:

> Kwathiwa abaphume ngoba izinkomo zabo zabe zizotholela izilwane izifo.

UBryant, (1929:625) ukufakazela kanjena lokhu okushiwo yintombi endala ngenhla:

> Three years later the newly proclaimed reserve were evicted in an area to prevent render pest epidemic , which spread all over the Zululand , and it is estimated that 80% of the cattle succumbed.

Isenzo sabamhlophe sokudla ngeduna izwe leli asigcinanga nje ngemingcele ababe sebeyiklamile kepha babe sebeshaya nomthetho omuncu ngonyaka we – 1916:

> Special areas were proclaimed as buffer zones surrounding the Game Reserve . the entire surrounded area to the Hluhluwe Game Reserve.

(Bryant , 1929:325).

Ucwaningo luthole ukuthi ngonyaka we-1939 kwakhishwa umyalelo othi Iziqiwu sezizophathwa ngokweZifunda:

> The Zululand reserves became the responsibility of the Zululand Game Reserve and Advisory Board established under the chairmanship of W.M. Power.

(Bryant,1929:325).

Lokhu kwaholela ekutheni kugudluzwe abantu bakwaMandlakazi ngeduna futhi eduze neziqiwu ngonyaka we- 1943:

> The union Government also arranged the removal of Mandlakazi clan (for veterinary reasons) who occupied the corridor area.

(Forest, 1955:325).

Ucwaningo luthole ukuthi isiqiwu saseHluhluwe sidala kunazo zonke kulesi Sifundazwe sakwaMthaniya kuziqiwu ezivile ekhulwini neshumi. Zonke ngothi lwazo zizimele ngoba azikho ngaphansi kukahulumeni . Zenganyelwe yiNhlangano yeZemvelo:

> Iziqiwu ezikhona eSifundazweni sakwaZulu – Natal nezenganyelwe yuPhiko lweZemvelo ziyikhulu neshumi. Zonke zizimele.

(Gcumisa, 2004).

Kutholakala ukuthi lesi siqiwu sasungulwa ngokusemthethweni ngonyaka we – 1894:

> Ngonyaka we- 1994 lesi siqiwu saseHluhluwe sasiqeda iminyaka elikhulu. .Lokho kuchaza ukuthi sasungulwa ngonyaka we – 1894.

(Njoko ,2004).

Ucwaningo luthole nokuthi lezi ziqiwu zazihlukaniswe kabili . KwakuyiHluhluwe kanye neMfolozi. Kuthe kamuva zahlanganiswa lezi ziqiwu , kwase kuthiwa iHluhluwe – uMfolozi:

> Ekuqaleni lezi ziqiwu zabe zihlukaniswe wumgwaqo oya kwaNongoma .
>
> Muva nje sezihlanganisiwe kwaba isiqiwu sinye esaziwa ngokuthi iHluhluwe – Umfolozi.
>
> (Njoko, 2004).

Ububanzi baso manje sebungamahektha ayizinkulungwane ezingamashumi ayisishiyagalolunye nesithupha (96 0000).

Ucwaningo luthole ukuthi ingonyuluka yamagama okuqanjwe ngawo izindawo kulesi siqiwu izinze ezintweni eziningi ezehlukene. Kutholakale ukuthi igama iHluhluwe okuqanjwe ngalo lesi siqiwu lisuselwa kumuthi owaziwa ngokuthi **umhluhluwe**. Imithi lena **imihluhluwe** miningi osebeni lwalo mfula onqamula kule ndawo okuqanjwe ngawo lesi siqiwu:

> The reserve derives its name from the thorny rope liana Dalbergia armata , or Umhluhluwe as known to the Zulus. The Zulu name for the tree – umhluhluwe – gives the name of the whole area.These people use the slender, monkey – rope – like branches to make muzzles for their calves to prevent them from taking milk from the cows and in Eastern Cape the plant is used as a love charm.
>
> (Palgrave,1983:318).

Ucwaningo luthole ukuthi igama okuqanjwe ngalo ingxenye yalesi siqiwu iMfolozi lisuselwa egameni lomfula iMfolozi. Elokuthi iMfolozi lisuselwa emadwaleni atholakala emfuleni aziwa ngokuthi yiwozi / ulozi ngesiZulu. Kuke kwenzeke emfuleni kube namadwala amnyama ,kwesinye isikhathi la madwala abe mhlophe. Lokhu kuye kwenziwa yisimo sokubanda nokushisa kwelanga okutholwa yileyo ndawo . Uma indawo iphakeme kakhulu, uhlobo lolozi oluba khona **luba mnyama** njengasenhla nezwe ebaQulusini. Kanti uma umfula ugelezela endaweni ephansi la kungashayi khona ilanga, kungaba segobeleni lomfula

noma zimfunda zomfula njengasezansi nezwe koHlabisa la sekuyisizalo, uhlobo lolozi olubakhona luba **mhlophe.** Kungakho kukhona **iMfolozi emnyama nemhlophe** kepha egcina isihlangene phakathi nalesi siqiwi igeleza njalo ize iyongena esizalweni sayo olwandle:

> *Rocks of the Natal metamorphic , Dyke , ecca and beuafort groups crop*
>
> out within the reserve , with dolerite in form of dykes and sills having intruded.
>
> (King, 1970 :25).

UKing , (1970:25) uqinisa ngokuthi kulokhu akusho ngenhla:

> By far largest area is vovered by shales and sandstones of the Volkrust and Pietermaritzburg formations (ecca series) on the western boundary areas of Dyke tilite , Table Mountain sandstone granite are found.

UWhitely and Forter , (1983:15) bafakazelana kanjena ngalokhu okushiwo ngenhla:

> The Eastern part of the reserve is covered mainly by shales and sandstones of the beaufort series and small area of basalt lava is also present.

Ucwaningo luthole ukuthi ngale kwamatshe nohlobo lomhlabathi olutholakala kule ndawo , kunomunye umnotho wendalo otholakalayo futhi okuze kuqanjwe ngawo ezinye zezindawo ezingaphakathi kulesi siqiwu saseHluhluwe – Umfolozi:

> Listed 21 species of fish , 26 amphibians , 58 reptiles , 86 mammals and 335 bird species inhabiting the complex.
>
> (Bourquin,1971:12)

Uqinisa ngokuthi uBourquin, (1971:12) :

> The African elephant (loxodanta Africana) has been excluded from the system since the late 1800's and were only reintroduced six years ago . Their impact on recent changes in vegetation structure and composition has therefore been minimal . other large herbivores of the complex (Hluhluwe –

> uMfolozi) include the white rhinoceros (Cenratotherium simum) , black rhinoceros (Diceros bicomis) , Burchell' zebra (Equus burchelli) , blue wildbeest (connochaetes tautinus) , buffalo (synceruscaffer) , impala (acypyceros *meampus* and *inyala* (*tragelaphus angasi*).

Ucwaningo luthole ukuthi kuwona wonke umnotho wemvelo otholakala kulesi siqiwu kukhona okuziqhakambisile njengazo izilwane ezinkulu nezincane , izinyoni , izimila , izinyoka , imithi, ukuma kwendawo, imifula , izigameko nokunye okuningi okugcina umlando njengoba unjalo. *Phakathi kwezindawo ezitholakele kukhona* **Iseme**. *Le ndawo iqanjwe ngohlobo* lwenyoni enonise okwendlanzi. Ayiconsi phansi kunzalabantu ikakhulukazi izalukazi . Le nyoni kanye nenye inyoni okuthiwa ugagu ziyahambisana ngobumnandi nangokukunona njengendlanzi. IsiZulu sase simhlonipha umuntu onomnotho omuhle ngokuthi unonele ngaphakathi njengendlanzi ngoba nayo ungayeya uma uyibona kodwa udele ngeyokosa uma usiyinambitha. Uhlobo lale nyoni luningi kule ndawo kangangoba lwaze lwaziqagula ngokuba indawo yaziwe ngayo ngoba ngisho izivakashi zifika kule ndawo, zifike zikhe yona iseme ngaphezu kwezinye.

Enye indawo okuqanjwe ngenyoni yilena okuthiwa kuse**Mantiyane** *noma* **eMatshiyane**. *Kuzishaya sakuthi le ndawo* yakhiwa ngobuningi balezi zinyoni eziningi kuyona. Lokhu kungenzeka ukuthi kungenxa yokuba zivuma yisimo sezulu kanye notshani obuzwana nazo ngokwemvelo ukuze zikwazi ukuchumisa uhlobo lwazo:

> KuseMantiyane noma eMatshiyane lapha ngenxa yokuthi kunalezi zinyonyana ezikhonze *utshani. Kuthiwa ngamantiyane noma ngamatshiyane* ngoba uma ziningi noma zizalela , zichamusela , konke zikwenzela khona lapha otshanini. Uzwa ngobutshiyotshiyo nje ngaso sonke isikhathi sonyaka. Izivakashi ziwukhonze kabi lo msinjwana walezi zinyoni.
>
> (Njoko , 2004).

Ucwaningo *luthole ukuthi enye inyoni okuqanjwe ngayo enye indawo* kulesi siqiwu **ihlokohloko**. Le ndawo kuthiwa kuse**Hlokohloko** noma **eMahlokohloko** ngoba kuchwaza lolu hlobo lwezinyoni . Lolu hlobo lwezinyoni lukhonze ukuphica izidleke zazo ngobunono ezizakhela ikakhulukazi ezihlahleni ezinameva ukuze zikwazi ukuvikela amaqanda namaphuphu azo ezitheni. Lezi zihlahla ezakhela kuzo izidleke zimi ngasemanzini. Lezi zihlahla zaziwa ngokuthi : yimingamanzi , imikhamba, imisasane , imikhanyakude. Izidleke

zakhiwa zilenge emaweni ukuze izitha zingafinyeleli emaqandeni namaphuphu kanye nakuzo uqobo uma ziziphumulele. Uma zizningi noma zichamusele kuyachwaza . Yikho kwaze kwavela isisho sesiZulu esithi kuzalela ihlokohloko uma endaweni kunomsindo , ukuhlokoma nokuxokozela :

> Nayo le ndawo iyazikha izivakashi ngakho lokhu kuchwaza kwawo amahlokohloko ikakhulukazi ehlobo uma ezalela noma echamusela . Yabe isiziqamba ngawo ngoba izahlukanise kwezinye izindawo ngokuchunywa yilolu hlobo lwezinyoni.
>
> (Njoko, 2004).

Enye inyoni okuqanjwe ngayo indawo kulesi siqiwu **vuhlaza**. Le nyoni iluhlazana kanti futhi ikhonze ukudla uhlaza okungaba olotshani noma olwemithi . Itholakala iningi ngokwevile kule ndawo okungenzeka ukuthi kungenxa yohlobo lokudla , utshani nezihlahla ezwana nazo. Ivamise ukuhambisana nezinkonjane, amahlolamvula , amahlalanyathi , amagwigwigwi nezinye.

Ucwaningo luthole ukuthi kunendawo okuqanjwe igama ngo**bhejane** okuthi yi**Bhejane Hide**. Le ndawo yaqanjwa ngalesi silwane esikhulu , esinophondo ebusweni futhi esinolaka ngenxa yokuthi inezihlahla ezicinene kanye namanzi . Ubhejane uyayithanda indawo enjalo ngoba inethunzi kwazise ukuthi akanaboya esikhunjeni ngakho uyezwela ukushisa . Ukhonze nokuzipholisa ngamanzi ezizibeni noma emaxhaphozini . Kungakho uCurrenthes , (2000:179)ethi :

> Hair sparse , showing bare grey skin.

Ngenxa yokuba yintandokazi kobhejane kwale ndawo ekulesi siqiwu kwaze kwanakeka esintwini ukuthi ayiconsi phansi le ndawo futhi uma ufuna ukubona obhejane , uyobelamela kuyo le ndawo:

> Yingenxa yokuthi esikhathini esiningi kwakutholakala obhejane bebaningi kule ndawo.
>
> (Njoko , 2004).

Ucwaningo luthole enye indawo iqanjwe nge**Nyathi** . NgokukaNjoko , (2004) le ndawo iqanjwe ngalesi silwane esikhulukazi futhi esinamandla esabekayo ngenxa yokuthi kulapho ziklaba khona uma zidla noma ziyophuza . Zifike zibambelele kule ndawo ngenxa yohlobo lotshani ezibukhonzile. Igama lale ndawo kuse**Nyathi** ngoba kuyaziwa noma kanjani uma izivakashi zifisa ukubona izinyathi , zifike zizibone lapho zithe chithi saka ngemihlambi yazo.

Ucwaningo luthole ukuthi kunezindawo ezimbili eziqanjwe nge**dube**. Eyokuqala kuthiwa yi**Le – Dube** . Eyesibili kuthiwa kuse**Dubeni**:

> Le ndawo ilapho kunechibi kanye notshani lezi zilwane ezithanda ukuba zibambelele kuyo. Kanti e**Dubeni** akuqondakali noma kwafela idube noma kwenzekani.
>
> (Njoko, 2004).

Kuyacaca ukuthi lezi zindawo zaze zaqanjwa ngalesi silwane ngenxa yobuhle nokukhanga kwaso ngemithende emhlophe nemnyama. Ubuhle baso buyamangalisa uma sondlekile ngoba sicwebezela sengathi siyagabisa. Kusobala ukuthi isintu sakhangwa ubuhle baso njalo kulezi zindawo ezimbili , kokunye eklabile nje noma ephuza kokunye njalo ezipholisa ngamanzi uma kushisa. Nezivakashi ziyakhangeka ubuhle balezi zilwane futhi zifisa sengathi zingahlala zizibuka nje ngoba zibunene njengehhashi zinjalo.

Ucwaningo luthole ukuthi kunendawo eqanjwe ngohlobo olulodwa lwenyoka . Leyo ndawo kukwa**Maqandalingophi** noma yaziwa kakhulu ngokuthi kukwa**Maqanda** .Le nyoka yaziwa ngokuthi iyingozi kumuntu futhi iyajuma. Kusemqoka ukuba uyibulale uma isikushayile . Kuqwashiswa umphakathi nezivakashi ukuba ziqaphele kuleyo ndawo eziyikhonzile. IsiNtu nezivakashi bayayalwa ukuba bangalokothi bawele umfula uma isikushayile ngoba ubuthi bayo buyezwana namanzi:

> Kusemqoka ukuthi uphuthunywe ngesihluku sayo uma isikushayile ukuze kudambe ubuthi bayo.
>
> (Lamula, 1965:135).

Esinye isilwane esihuquzelayo okuqanjwe ngaso indawo kulesi siqiwu yi**ngwenya**. Le ndawo kuthiwa yi**Crocodile Pool** :

> Kuvamise ukuba kube nezingwenya ngenxa yechibi elilapho.
>
> (Njoko , 2004).

Kusemqoka ukuba kuqwashiswe umphakathi nezivakashi ngezimo, izilwane eziyingozi kanye nezindawo eziyingozi ukuba uqikelele uma uhamba kuzona. Indlela yokwexwayisa yiyona lena yokuthi kuqanjwe ngakho izindawo ikakhulukazi ukuze izivakashi zingalimali kepha ziphephe zize zihambe zithokozile.

Ucwaningo luthole ukuthi kunezindawo eziningi kulesi siqiwu eziqanjwe ngemithi etholakala lapha . Phakahti kwezindawo ezikhona kungabalwa **Izizimezane** noma **Ivivimezane**. Lo muthi ubunye waziwe ngokuthi **Izizi** noma **Uvivi** ngoba kunqanyulelwa la magama amade . Lo muthi udume kakhulu kwaZulu ngobulukhuni bawo nokungephuki. Kungakho nje enye yamakhsosi akwaZulu yaze yaqamba elinye lamabutho ayo ngokuthi **Izizimezane** ngoba yayiqonde ukuthi iyohlasela ngalo kuzwakale ezitheni futhi aliyikugoba uphondo:

> Lo muthi kwakhiwa ngawo izinduku , amawisa , izimboko nokunye ngoba yinto engayi ndawo.
>
> (Njoko, 2004).

Le ndawo iqanjwe ngalo muthi ngoba yiwona ochumile kule ngxenye yesiqiwu. Yiwona oyibeke yonke induku kule ngxenye ngakho –' ke isintu sabe sesiyibekisa ngawo njengesimakade .

Omunye umuthi okuqanjwe ngawo indawo kulesi siqiwu **umsasane** noma **umevamhlophe**. Ngumuthi wehlanze lona ogabe nogqame ngameva amhlophe. Aziwa kakhulu kwaZulu ameva awo ngoba abafana baqhatha ngawo uma benqamula umthambo. Le ndawo izibalula ngobuningi balo lolu hlobo lomuthi , yikho kwaze kwathiwa nje kuse**Msasaneni** nokho abanye bathi kuse**Mevamhlophe** uma bengathandi ukuthi

kuse**<u>Msasaneni</u>**. Izivakashi nomphakathi uqwashiswa ngameva azo lezi zihlahla zehlanze ngoba abuhlungu futhi makhulu:

> Ameva omsasane ayaqhakaza athi bha. Ngisho ebusuku awuwubuzi umsasane. Uvele uthi nhla , uvele ukukhe ngameva awo amhlophe qwa sengathi yuthotho lwamazinyo.
>
> (Njoko, 2004).

Ucwaningo luthole ukuthi omunye umuthi okuqanjwe ngawo enye indawo kulesi siqiwu **<u>umtholo</u>** noma **<u>umthole</u>** . Le ndawo kuthiwa kuse**<u>Mthole.</u>** Leli gama lisuselwa kuwona lo muthi omningi kule ndawo obuye waziwe ngokuthi **<u>umnyamanzi</u>**. Lo muthi udume kakhulu ngokuthi unomlilo namalahle amahle ngoba umuthi wehlanze:

> Uvamise ukuba sehlanzeni. Izinkuni zalo muthi zinomlilo omuhle kakhulu, eminye isetshenziselwa ukubaza izinduku.
>
> (Lamula, 1965:125).

Ngaphezu kwalokho okungenhla lo muthi welapha izisu:

> Lo muthi ngugo ekwelapheni izisu. Uwuhlafuna nje amacembe awo njengembuzi , juqu isisu.
>
> (Njoko,2004).

Nawo lo muthi uchume kuyona le ngxenye yesiqiwu . Yikho kwaze kwaqanjwa ngawo le ndawo ngoba uzikhethile kweminye imithi.

Ucwaningo luthole ukuthi kunendawo futhi okuthiwa kuse**<u>Mkhiwaneni</u>**. Nalo leli gama liqagula khona ukuchuma kwalo muthi kule ndawo kuneminye. Lo muthi uthela izithelo ezidliwayo kepha kwesinye isikhathi zike zibe zinhle ngaphandle kodwa phakathi uthole ukuthi zibolile . Yikho isiZulu siqwashisa ngokubuka umuntu ngaphandle ebese uthatheka ukuthi kufuneka umfundisise umuntu ingaphandle nengaphakathi ngoba:

Ikhiwane elihle ligcwala izibungu.

Nakulolu khalo kuqwashiswa *izivakashi ukuthi nakuba zizinhle emehlweni izithelo zawo* futhi zidliwa , umuntu akaboqale asibheke phakathi funa ethuke esemimilite nezibungu.

Ucwaningo lubuye lwathola *ukuthi enye indawo iqanjwe ngomunye umuthi* odliwayo owaziwa ngokuthi **umdoni**. Le ndawo kuthiwa kuse**Mdonini** ngenxa yobuningi bezihlahla zemidoni ezikule ndawo:

Lo umuthi ovame emahlathini nasemahlanzeni , uthela izithelo ezidliwayo.

(Lamula , 1965:126).

Nawo lo muthi uthi umuhle , uthela **izindoni** ezidliwayo kepha kuhle umphakathi wazi ukuthi nezinyoka zizikhonzile lezi zithelo ikakhulukazi izimamba . Ngakho kuhle ukugawula ubheke ungaze uhlangane nezimbila zithutha , ziholwa ngemhlophe phambili. Lezi zithe zithelo zivuthwa zize zijiye sakuba mnyama ikakhulukazi uma ziseduze kwamanzi . Yikho isiZulu size sithi intombi eluhlaza yindoni yamanzi ngoba nazo lezi zithelo zithandeka zimnyama zinjalo ngebala lazo . Nentombi eluhlaza cwe izinsizwa ziyikha injalo ngogazi lwayo phakathi kweziningi.

Ucwaningo luthole enye indawo eqanjwe ngomuthi kuse**Mnqandaneni.** Nayo le ndawo ekulesi siqiwu ichunywe yilo muthi okuthiwa ngumnqandane ovame kakhulu emahlathini nasehlanzeni. Lo muthi unezithelo ezidliwayo njengomdoni:

Enye into owaziwa ngayo lo muthi izinduku zokubethelela izulu.

(Njoko , 2004).

Ucwaningo luthole ukuthi enye indawo eqanjwe ngomuthi u**Mganu**. Lesi sihlahla sivuma kakhulu kule ndawo yesiqiwu. Yisihlahla esikhulu sasehlanzeni esithela izithelo ezidliwayo okuthiwa **Amaganu**. Kokunye lezi zithelo kuyavutshelwa notshwala bamaganu obumtoti

kanti futhi buyathathana. Yikho kwaZulu kuze kuthiwe udakwe utshwala bamaganu. Kuneqiniso lokuthi buyahlanza negazi nangaphakathi. Yikho nezilwane zehlanze zizithanda lezi zithelo.

Enye indawo eqanjwe ngomuthi **Isizimane**. Lo muthi ubuye waziwe ngokuthi **umzimane** noma **inzimane** . Uchumile kule ndawo wazikhetha kweminye . Yikho nje le ndawo yaze yaqanjwa ngawo . Nawo lo muthi uthela izithelo eziyizigaxa ezinezindumbu phakathi.

Ucwaningo luthole ukuthi enye indawo **Imbondwe** . Le ndawo iqanjwe ngomuthi okuthiwa yi**mbondwe**.Lo muthi muningi kule ndawo futhi uthanda ehlanzeni . Ungomunye wemithi emidala kwelengabade futhi odume ngamakhambi awo noma ngomlilo wawo onamalahle amahle . Ngisho umlotha wakhona ulusizo ekwelapheni:

> There was imbondwe (esculatus) and the umhlazaluthi.

Kunenye indawo eqanjwe ngomuthi okuthiwa **uMphafa Hide**. Le ndawo ichunywe kakhulu yilolu hlobo lomuthi. Lo muthi uhlonishwa ngamandla awo okuthwala abangasekho . Yikho kwaze kwathiwa umuthi wamadlozi noma **umlahlankosi.** Kule ndawo uthola izinyamazane eziningi ziklabile kokunye ziqule , zetshisa ezikade zikudla:

> Le ndawo kuseMphafa ngoba inezihlahla eziningi okuthiwa umphafa. Isikhathi esiningi uthola izinyamazane ziklabile noma zihlwabula phansi kwale mithi.
>
> (Njoko, 2004).

Ucwaningo luthole ukuthi kukhona nendawo eqanjwe ngomuthi **umkhaya**. Le ndawo iqanjwe ngomuthi umkhaya ngoba nayo ithandwe yilolu hlobo lomuthi . Lo muthi ukhonze kakhulu emadlinzeni futhi udume ngobisi lwawo oluxhophayo. Yingakho uShezi , (2004) ethi:

> Yilona oludonsa umbani wezulu. Kungakho kungafuneki ume eceleni kwawo uma izulu liphazama.

Lokhu kuwukuqwashisa umphakathi nezivakashi ukuba zikugweme funa zize zehlelwe yiNkosi noma zeleleswe umphezulu.

Ucwaningo luphinde lathola ukuthi kunendawo ekulesi siqiwu okuthiwa **iShiyane**. Leli gama liqanjwe lisuselwa kweminye yemithi ekule ndawo yesiqiwu okuthiwa yinhloboshiyane noma inhloboshiyane . le mithi ichumile kule ngxenye yendawo:

> Sekwaze kwejwayeleka ngokuthi ishiyane ngoba abantu bethanda ukunqamulela. Eqinisweni kusenhlokoshiyane noma enhloboshiyane. Ngisho izivakashi ikakhulu ezimhlophe zincamela ukuthi Shiyane ngoba zehluleka ukulibiza .
>
> (Njoko , 2004).

Enye indawo okuqanjwe ngayo ngumuthi **iThomboti**. Ngokweqiniso leli gama kufanele kuthiwe kuku**Mthombothi** ngoba lisuselwa emithini okuthiwa umthombothi omuningi kule ndawo. ULamula, (1965:126) uveza lobu fakazi ngalo muthi owaziwa ngokuthi ungeminye eqinile kakhulu:

> Lolu hlobo lo muthi uvame ukusetshenziswa ube yisihlanzi. Nangokwemvelo waziwa ngokuthi uhlanzela eminye ugazi.

Ucwaningo luthole ukuthi kunendawo eqanjwe ngokuthi **iDengezi**. Igama idengezi lihambisana negama elithi umcengezi kwezinye izindawo. Ngakolunye uhlangothi kungashiwo ukuthi umcengezi ngoba kuhlonishwa uNdengezi kaMayibuka wakwaYende owacogiswa ngokulengiswa nguMntwana uCetshwayo ngomchilo phezu komlilo ngoba enginise uMntwana uMkhungo qede wamhlabisa . UNyembezi, (1958:17) ufakaza kanjena ngalo:

> Kushiwo ngani ukuthi wukhozi olufulele uNdengezi
> ezalwa uMayibuka?

Kufakazeleka ngokuthi konke lokhu kwenzeka endaweni yakoHluhluwe nakoHlabisa. Kusukela ngaleso senzo abantu bale ndawo bahlonipha igama lokul**enga** abangabe besaliphimisa. Esikhundleni salo bathi ukuc**enga** ngoba behlonipha **uNdengezi** kaMayibuka wakwaYende.

Ucwaningo luthole ukuthi kunendawo okuthiwa kuse**Masundwini**. Nayo le ndawo iqanjwe isuselwa emuthini noma emithini okuthiwa amasundu eminingi kule ndawo . Lo muthi uthela izithelo ezidliwayo okuthiwa yingqansundu.

Ucwaningo luthole ukuthi kunenye indawo ebizwa ngokuthi **yiMpila Camp**. Izingqapheli zithi ngumuthi lona owawusiza abantu ngesikhathi esedlule uma bephethwe yizisu nomkhuhlane . Ngakolunye uhlangothi kuvela ukuthi kwakuyizintaba lezi:

> At the beginning of the 18th century and for the ensuing sixty years, the area between the two from the junction to the **Mpila** range of hills was inhabited by Africans of the Mthethwa clan. They were ruled by king Dingiswayo until he was killed in 1818
>
> (Bryant , 1929:325).

Kusobala ukuthi kwalezi zintaba zaqanjwa ngawo lo muthi omuningi kuzona .

Ucwaningo luthole ukuthi kunenye indawo eqanjwe ngomuthi okuthiwa **yuhlaza** . Le ndawo kuthiwa kuse**Hlaza** . Lo muthi okuthiwa uhlaza kubuye kuthiwe yinyandezulu. Muningi kule ndawo futhi uluhlaza uthe ewe ubusika nehlobo:

> Ubuhlaza bawo bucishe bufane nemaba eluhlaza.
>
> (Njoko, 2004).

Ucwaningo luthole ukuthi kunenye kulesi siqiwu okuthiwa **Izingamfe**. Kukhona uhlangothi oluthi ngumuthi lona kepha kukhona olunye oluthi yintaba lena engakwaHlabisa ngaphansi kwesizwe sakwaHlabisa kodwa ingxenye yayo ingaphakathi esiqiwini:

> Villages between the Hluhluwe and uMfolozi game reserve, some 40km North – West of Mtubatuba , named after the Hlabisa tribe of the Zulu nation.

Kuyacaca ukuthi nale ntaba ichunywe yilolu hlobo lwemithi okuthiwa **Izangamfe**, yikho yaze yaqanjwa ngawo nje.

Ucwaningo luthole ukuthi kunezinye izindawo eziqanjwe ngokuma kwendawo kulesi siqiwu. Kunendawo okuthiwa kuse**Thiyeni** . Leli gama lingaqhamuka egameni elithi **ukuThiya** .NgokukaNjoko, (2004) leli gama liqhamuka esimeni sendawo esihambisana noku**sitheza** ngoba le ndawo iyashesha ukuba namathunzana uma amathunzi esewukela.

Kunenye indawo okuthiwa kuse**Mjatshi** ngenxa yokuma kwayo . Le ndawo imi ngengojantshi wesitimela .

*Lobu bugedla bayo cishe yibo abathenge iso labantu , base bethi kukwa**Jantshi** ngoba imi* njengawo.

Kunenye indawo okuthiwa kuseHilltop Camp. Nayo le ndawo iphezulu egqumeni ethi uma usesicongweni salo ukwazi ukubona izingxenye eziningi zesiqiwu.

Enye indawo kuthiwa kuse**Mtwazi lodge**.NgokwesiZulu kufanele kuthiwe kukwa**Mthwazi**. Kunohlangothi oluthi le ndawo yaqanjwa ngoswahla lwensizwa eyayiyiqondene nokwakhiwa kwemigwao kuso lesi siqiwu. Abantu bendawo bayibiza ngo**Mthwazi** ngokwesiqu sayo:

> Potter , who was christened " Mtwazi" by local after a type of monkey rope or liana , because he was tall, lean and wiry. Set to work to lay out network of roads in the reserve
>
> (Pooley , 1985:43).

*Ucwaningo luthole ukuthi kunendawo okuthiwa kuse**Moyeni Trail**. Le ndawo* iphakathi kwamagquma amabili. Lokhu kwakheka kwayo kuyenza ukuba kube nomoya ophuma kulesi sikhala esiphakathi kwala magquma:

Umhosha – channel air stream. Umuntu ugcina esemkhathini….

(Njoko, 2004).

Enye indawo ekulesi siqiwu kuthiwa kuse**Bhekaphansi**. Le ndawo idinga ukulungiswa , ilotshwe ngendlela. Kuphakathi kokuthi kuse**Bhekaphansi** noma kuse**Bekaphansi**. Ngokwesakhiwo sendawo, umuntu uyakwazi ukuthi uma ehamba phezulu kuyona akwazi uku**bheka phansi** noma ukubuka phansi emathafeni akwazi ukubona okwenzekayo kuwona.

Enye indawo ekulesi siqiwu kuthiwa kuse**Sitezi**. Le ndawo iphakeme noma icokeme kwezinye njenge**sitezi**. Umuntu uma ephezulu kuyona uyakwazi ukuthi abuke izingxenye eziningi zesiqiwu.

Kunengxenye indawo okuthiwa yi**Sikhalasomoya**. Le ndawo iphakathi kwamagquma amabili athi awame ngokufana njengamabedlana . Uma umuntu emi ecabazini lala magquma kuba esengathi usesikhaleni bese kushaya ihelehele lomoya omnandi:

> Uyazizwele nawe umoya oshaya kulesi sikhala ukuthi umnandi kanjani. Izivakashi ziyikhonzile ngoba ishaya umoya omnandi kanjena ebusika nehlobo.

(Njoko, 2004).

Kunenye indawo okuthiwa kuse**Matshemhlophe.**. Kunombono othi leli gama lale ndawo lavela ngoba kunamatshe amhlophe akule ndawo. Amatshe la amhlophe qwa. UNjoko ubeka kanje :

> Yikho kwathiwa kuseMatshemhlophe ukuba kwakuyinkoma kwayothiwa enyonikayiphumuli.

(Njoko, 2004).

Enye indawo kuthiwa kuse**Sivivaneni** ngenxa yokuthi kunamatshe andawonye kule ndawo futhi akhombisa ukuthi kudala aqala ukubekwa ndawonye. Amatshe anjalo kuthiwa

yisivivane futhi wonke umuntu odlula kuso kumele aphonse itshe kuso ukuze abe nenhlanhla:

> The is notable " isivivane" on the southem entrance road into the reserve. This cairn of stones is believed to have marked the territorial boundaries of early tribes. It is believed that for good luck passing travelers should add a stone to the cairn as they passed . the exact origin of this custom is uncertain.
>
> (Pooley , 1985:43).

Ngalokhu kukhuthazwa nezivakashi futhi ziyafundiswa ngaleli siko lezizwe eziNsundu elikhombisa ubumbano , ubunye nobuntu:

> ....represent unity.
>
> (Galiwde, 1979:152).

Ucwaningo luthole ukuthi kunenye indawo okuthiwa kuse**Ngalonde**. Le ndawo iqanjwe ngentaba etholakala kulesi siqiwu. Ukuphakama kwayo kwenza ukuba ukwazi ukubuka ezinye izintaba namathafa alesi siqiwu kalula:

> Le ntaba ithi ayibuke ezinye ezicongweni . Yikho kwaze kwathiwa ngu**Ngalonde**.
>
> (Njoko, 2004).

Enye indawo ekulesi siqiwu kukwa**Hlathikhulu** . Leli gama lisuka ekutheni le ntaba ivunwe kakhulu yizihlahla zehlanze ezicinene zaba yihlathi:

> Bush – covered mountain..........
> The name is derived from Zulu noun ihlathi meaning bush , khulu from large thus called large forest.
>
> (Raper, 1987:147).

Ucwaningo luthole ukuthi kunenye indawo eqanjwe kwathiwa yi**Mfolozi emnyama** . Leli gama lisuselwa emfuleni **iMfolozi** engumfula omkhulu onqamula kulesi siqiwu ize iyongena

esizalweni sawo olwandle. Kuthiwa yi**<u>Mfolozi</u>** ngoba lo mfula unewozi . Iwozi amatshe omfula okunokwenzeka ukuba amnyama noma abemhlophe. Kuchaza ukuthi kule ngxenye yesiqiwu kwande iwozi elimnyama kunakwezinye izindawo.

Omunye umfula okuqanjwe ngawo enye yezindawo ezikulesi siqiwu **<u>Inyalazi</u>**. Lo mfula nawo unqamula kuso lesi siqiwu . Ukunyalaza ukuhamba kancane kwamanzi omfula ikakhulukazi ezansi nezwe uma usulungela ukuyongena olwandle:

> Behaviours of rivers names for rivers include references to the behaviours of the river , such as winding and meandering patters , seasonal flooding and so on.
>
> (Koopman, 2001:125).

Lokhu kwenza kwemifula kwenziwa amadwala anezimbobo zokumunca amanzi ukuze umfula uthole ithuba lokuhlanzwa uhlanjululwe konke ukungcola kwezwe ngaphambi kokuba uyongena olwandle olungezwani nento engcolile.

Ucwaningo luthole ukuthi kukhona enye indawo okuthiwa kuse<u>Nselweni Bush Camp</u>. Le ndawo *yaqanjwa ngenxa yokuthi umfula ume njengenselo yenkomo noma yehhashi kule* ndawo:

> Uma uyazi inselo yenkomo noma yehhashi , awubuzi uma ubona le ndawo. Yinselo nje izihlalele.
>
> (Njoko, 2004).

Enye indawo ekulesi siqiwu kuthiwa kukwa**<u>Nombali</u>** :

> KukwaNombali kule ndawo ngenxa yokuba nezimbali eziningi.
>
> (Njoko, 2004).

Nakuba uNgoti kulesi siqiwu ebeka njengoba ebeka ngenhla kepha kunemibuzwana ethi : Kungani kwaze kwathiwa **<u>Nombali</u>** kungashiwongo ukuthi **<u>eZimbalini</u>** ? UNombali uchaza ukuthi unina wembali noma wezimbali . Leli gama lenziwa ibizomuntu esikhundleni

sebizonto. Kunokwenzeka ukuthi kukhona umuntu elimqagulayo ngokumhlonipha kepha ukuqamba ukuqamba , kuya ngobugagu babantu.

Enye indawo ekulesi siqiwu iqanjwe kwathiwa yi**Siwa - samakhosikazi** . Kuvele ukuthi yaqanjwa ngoba kulapho okwawela khona uMntwana uMkhungo kanye noNdlunkulu boMntwana uCetshwayo abayisishiyagalombili emfuleni iHluhluwe . UMntwana uCetshwayo wagcina eseyiNkosi kwaZulu:

> Kule ndawo yilapho kwawela uMkhungo , omunye wabafowabo bakaCetshwayo , oweqa nomndlunkulu bakaCetshwayo abayisiphohlongo. Muva kwabe sekuthinyelwa ibutho njalo liyomfuna kanye nalabo bafazi.
>
> (Nyembezi, 1958:15).

UNyembezi uqhuba athi :

> Ngenkathi uMkhungo eqa nabafazi bakaCetshwayo , kwezwakala ukuthi ufike wangenisa emzini kaNdengezi wakwaYende. UNdengezi wafika wamhlabisa. Kwafinyelela ezindlebeni zoMntwana uCetshwayo , wathukuthela wagana unwabu. Kamuva uma esebuza uMntwana uCetshwayo ukuthi uNdengezi umhlabiseleni uMkhungo . UNdengezi wathi kungenxa yokuthi uMkhungo kwabe kuyindodana yeNkosi uMpande ubengenakuyiyekela ibulawe indlala......
>
> (Nyembezi, 1958:15).

Ucwaningo luthole ukuthi lesi senzo saholela ekutheni sibe wundabamlonyeni okwaphetha ngokuba sikhumbuleke ngokuthi kuqanjwe ngaso zombili lezi zindawo ezitholakala kulesi siqiwu : o**Dengezini** naku**Siwa - samakhosikazi** .

Enye indawo etholakala kulesi siqiwu yi**Cekaneni**. Kutholakala ukuthi igama leli livela esenzweni sezilwane ezazicekela phansi imithi emikhulu yehlanze ngoba zivula indlela yazo noma zizidla ngoba zizikhonzile ikakhulukazi amacembe azo. Ukuceka kukhona abathi ukugenca noma ukugawula. NgesiZulu kuthiwa izinkomo noma imfuyo icekele phansi insimu yomuntu uma zidle ukudla zakushaya zakubhuqa . Ukhona kodwa omunye umqondo ovelayo mayelana nesifo esake sahlasela , sacekela phansi kwasani njengeNagane nje:

Lukhona uhlangothi oluthi le ndawo yavela emva kokuba isifo esithile sacekela phansi yonke into ethinta abantu nezilwane .

Ucwaningo luthole ukuthi enye indawo elapha kuthiwa kuse**Nqabatheki Look Out**.Kuqiniswa ngokuthi le ndawo yaqanjwa ngesangoma esithile esahlala nesasinqamula lapha uma sithunywe ngamakhosi. Lesi sangoma kuthiwa sasingahambi sasi**nqabatheka**:

> Njengoba uzazi izangoma ukuthi zihamba kanjani uma zilibhudula ngonobhadula , sithunywe ngamakhosi. Nale ndawo kuthiwa yaqanjwa ngaleso sangoma esasihambisa okohlanya uma siya lapho esasiya khona.
>
> (Njoko, 2004).

Enye indawo etholakala kulesi siqiwu kuthiwa yi**Masinda Lodge**. Kuyatholakala ukuthi lokhu akulona iqiniso. Le ndawo kufanele kuthiwe kuse**Masimbe** ngoba kuthiwa kule ndawo kwaku**mbiwa** kuyona amatshe ayencibilikiswa kwenziwe imikhonto. Ngaleyo ndlela liyawulahla umqondo uma lithi **Masinda** ngoba ukusinda yisenzo sokuhlanza ngobulongwe endlini.

Enye indawo etholakala kulesi siqiwu kuthiwa u**Mndindini Trail** . Kubuye kuthiwe yiBush Camp le ndawo . Kusobala ukuthi lisuselwa emvunulweni yamatshitshi okuthiwa u**nomndindi** ngoba imise okwawo. Kuze kuthiwe yiBush Camp nje kungoba imise okwehlashana noma ihlonzana elimise okwengaphambili likanomndindi okuthiwa yisigege. Isigege singuzakwabo wesinene emvunulweni yabantu besilisa . Isigege noma isinene simiselwe ukuhloniphisa ingaphambili kumuntu ovunule , okungaba owesifazane noma owesilisa .

Leli gama elingenhla lihambisana naleli okuthiwa kuso**Gqoyeni**. Lena - ke iqanjwe ngemvunulo yangaphambili yabantu besilisa efihla indlu yohlanya. Kokunye kuthiwa yisinene. Nale ndawo imise okwaso isinene noma ugqoye uma uyibuka sengathi kukhona ekufihlayo.

Ucwaningo luthole ukuthi enye indawo ekulesi siqiwu kuthiwa kukwa**Dadewethu Camp**. Leli gama sengathi liyisikhumbuzo esikhulu esizweni sakwaMthethwa ngoba lavela ngoba kucwile udadewabo weNkosi yakhona uDingiswayo qede wadliwa yizingwenya kulo mfula .

Kusukela lapho iNkosi uDingiswayo waye ethi uma ekhuluma ngale ndawo ithi kukwa**Dadewethu** nakhu omunye wodadewabo wendela kulo mfula. Ngakho lokhu kuzishaya sasifungo seNkosi sokuhlonipha indawo lapho kwasala khona udadewabo enkundleni. Unjoko, (2004) ufakaze kanjena :

> Lisukela esikhathini seNkosi uDingiswayo.Udadewabo weNkosi wabanjwa izingwenya wacwila kulo mfula . Kusukela ngaleso sikhathi wayethi uma eqondise kule ndawo ethi kwadadewethu.

5.2. Izincomo

Ucwaningo lubona kungaba kuhle ikakhulukazi endaweni yaseHluhluwe - uMfolozi ukuba indawo nendawo enaphakakathi umlando mayelana nokuqanjwa kwayo ulotshwe phansi noma etsheni elizoba njengesikhumbuzo kwenzele ukuthi yinoma ngubani ofiakayo akwazi ukuthi acoshe umlando njengoba unjalo . Lokhu kuyovika ukuthi ngokuzayo kungaphumputhwa noma kuqagelwe ngenxa yokufunisela ngoba umthombo wolwazi usuwasha. Kulapho –ke lapho bubonakala khona ubumqoka bomthombo usuwasha noma ungasekho .

Ucwaningo luphakamisa ukuthi kulotshwe kabusha amagama alotshwa ngendlela engeyiyo kuchithwe umthetho owawushaywe ngesikhathi sobandlululo . Lokho kuyoba umkhombandlela wenqikithi nomongo walelo nalelo gama ngokwabasunguli balo okuzinze enjuleni enomqondo ophusile waleso sizwe . Njengamanje kutiwa ubandlululo selwaphela kepha ludla amabele ngoba selubusa ngemithetho yalo eyagxila emhlabathini wengabade kwaze kwagxila ngisho ezingqondweni zaboMdabu . Namuhla aboMdabu bathi akukho esingakwenza ngoba umthetho usamile uyabusa . Kunconywa ukuba kugudluzwe zonke izithiyo zenqubekela phambiliezamiswa izifikanamthwalo kuleli lokhokho.

Ucwaningo luphakamisa ukuthi abantu mabafundiswe ngemvelaphi yezinto . Lokhu kuyonceda ekutheni bakwazi ukuqhathanisa ukwenza nokuphila kwezinto ezitholakala emvelweni njengezimila , izilwane nokunye ngoba kuyichilo ukuthola umnsinsi wokuzimilela endaweni ungathekisa ngemvelaphi yezinto eziwuzungezile . Kungamahloni aphindiwe

ukuzwa abantu bendabuko bebiza amagama ngendlela engesiyona nje bethi kwasho izifiki noma bezame ukuthokozisa zona . Ekugcineni bagcine bephundule izizukulwane zabo , zidleshevu .

Ukwentuleka kolwazi lwezinto ezizungeze abantu kubonakala kunobungozi bokuthi abantu bagcine sebengazi lutho ngoba ulwazi luchuma ngokuba umuntu akwazi ukuqhathanisa izinto ezithile :

> All living things are classified according to their relationship or degree of likeness to another .
>
> (Ugah ,1988:93).

Ukwenza kwezilwane kufana ncimishi nokwabantu ikakhulukazi uma abantu sebelahlekelwe isimilo. Izinto okuthiwa zingamachilo, zisuke zenziwa yizo izilwane bese kuba yimpambankwici ukuthi uma kungaziwa lutho ngezilwane ziyokwaziwa kanjani lezo zinto ukuze isiNtu singaweli kulawo machilo. Ngamafuphi abantu kumele basuswe amasi kancede emehlweni ukuze bakwazi ukufunda kulokho okwenziwa yimvelo nezintoezibazungezile ngoba kokunye uMdali usuke ehlose ukwambulela isntu ngomzekelo noma ngomfuziselo ukuze zifunde uma singaqapheli size ziyokhalathela eweni elakhalakathela isilwane endulo.

Izilwane ziyabondloza njengabantu ziphinde zithandane ziganenene njengabo futhi abantu kwalani ezinye zize zithathe isithembu:

> There are four mating systems found in birds , catergorised in terms of the duration of the pain bond and the number of mates obtain in each sex .
>
> (Ugah,1988:93).

Uma Lack elanda ngohlobo lobudlelwano bezilwane uthi:

> Monogamy - a male and female form a pairbond for part of , or an entire , breeding season or for lifetime , and share parantal care.**Polygamy** - a male mates with several females but each female mate with only one male.

> A male may associate with several females simultaneous or successively.**Polyandry** - the reverse of polygamy , a female associates with several males either simultaneous or succession . The male usually provide parental care. **Promiscuity** - males and females may mate with different individual mixture of polygamy and polyandry . Either male or female can provide parental care.
>
> (Lack, 1968).

ULack, (1968) uthi :

> 92 % are monogamy of all bird species , 6 % are promiscous , 2 % polygamous and 0.04% polyandrous .

Futhi izilwane lezi ziphila zibe imiphakathi njengabantu :

> Birds and plants forms population they live in a same environment share same ethos called community, live in environment occupied same area.

Lokhu nje kukodwa kusho isifundo nesambulo esibekwe nguMdali ngendalo phambi kwamehlo esidalwa ukuba siphile , siziphilise , siphilisane nabo bonke ubuhle ngengcebo emzungezile. Kuphaknyiswa ukuba imiphkathi incele kunina oyimvelo ukuze babe ngumndeni munye phambi koMdali . Lokhu kuyochumisa ivuso lokuhlonipha nokwazisana phakathi kwabo ,ngaleyo ndlela kuvikeleke yonke imiphakathi kuze kube kuphakade nezizukulwane ezizayo zikwazi ukubona nokuzuza kusasa ngomhlomunye nangomuso.

5.3. Isiphetho

Ucwaningo luthole ukuthi yonke into yenzeka ngoba kunezizathu ezithile ezithe zasithezwa ekutheni ziqondwe yisiNtu ngaleyo nkathi.

Ukulibaleka kokuba kuguqulwe amagama ezindawo ezisesiqiwini saseHluhluwe - uMfolozi kwabe kulisu lababphansi lokuba kugcineke umlando.

Ukuguqulwa kwamagma ezindawo eziyimizi kanye neZikhungo ezinkulu kuveza ngokusobala ukuthi abantu bayathanda ukugagamela bebuke ugongolo bekhohlwe insensane. Ngakho ucwaningo luphetha *ngokuthi ulwazi amanoni nomcebo wempilo awukho ezintweni* ezinkulu kepha ukwezincane. Ngakho izinto ezincane akumele zibukelwe phansi njengoba abadala besho bethi izwibela ladla indlovu.

UNxumalo , ephephandabeni Ilanga lomhla ziyi -7 -9 , 2005 :5 uthi :

> Isizwe siqhakaza ngolimi lwaso. Ngeke sazi ngqo ukuthi izingxabano [izifo ezingalapheki]ezingaka e- Afrika zibangwa yini mhlawumbe indaba ikulo ulimi.

Ubufaba besizwe buzala ubuphofu nokuntuleka kwemibono ephusile enokuhlonzwa kwemilayezo yamaphupho ezinyandezulu maqede kube nezisombululo kuzingqinamba *zanoma yiluphi uhlobo lwenkinga . Lapha kubandakanya izifo amasu* okuxosha yonke imikhokha enyonyobela isizwe.

Uma isizwe singaqondi okusizungezile singakwazi kanjani ukuziqonda sona luqobo lwaso?

Uma silahlekelwa indlela yokubiza amagama ezindawo okunyathele okhokho baso , sehluleka *ukukhumbula uhobo lwamakhambi aphulukisa oyisemkhulu* babo , uhlobo lwezinyamazane aabanikezwa lona kwaqina ukhakhayi kubonakala kulukhuni satshe ukuba bakwazi ukuqonda imibono yamaphupho uma bebekiselwa ngoyisemkhulu.

Ukulahleka kolwazi lolimi kusho ukugqabuka kwegoda lokuxhumana phakathi komhlaba waphilayo nomhlaba wamathongo. Lokhu kufakazelwa uNxumalo uma ethi :

> Izifungo nezethembiso ezenziwe ngolimi lokwethekela ziba wumculo osheshe uuphole kunalezo ezenziwe ngolwebele ezinesibopho sokuqiniseka efezweni .

Uma isizwe sazi ngokwaso futhi siluqonda ulimi lwaso siyoshaya imithetho ezweni lakubo ezwakalayo neqondwayo yiwo wonke umuntu . Siyolulekana ngesikwaziyo ngalo ulimi lwaso

olubhince usikompilo nezinkolelo zabo ezibhince imigogodla ngqangi yemendo yokuqhuba izinto.

Selokh kwathi nhlo isizwe sibekiselana ngesikwaziyo kanjalo nalokho esikubonile. Nabaqambayo basuke bekwakhela bekususela kumfanekiso mqondo wezinto ezibazungezile . Akukho ntuthuko eyoba khona uma ulimi lucekelwa phansi . Zonke izizwe zomhlaba eziseqophelweni eliphezulu ngentuthuko nangobuchwepheshe zithuthuke nje ngolimi lwazo.

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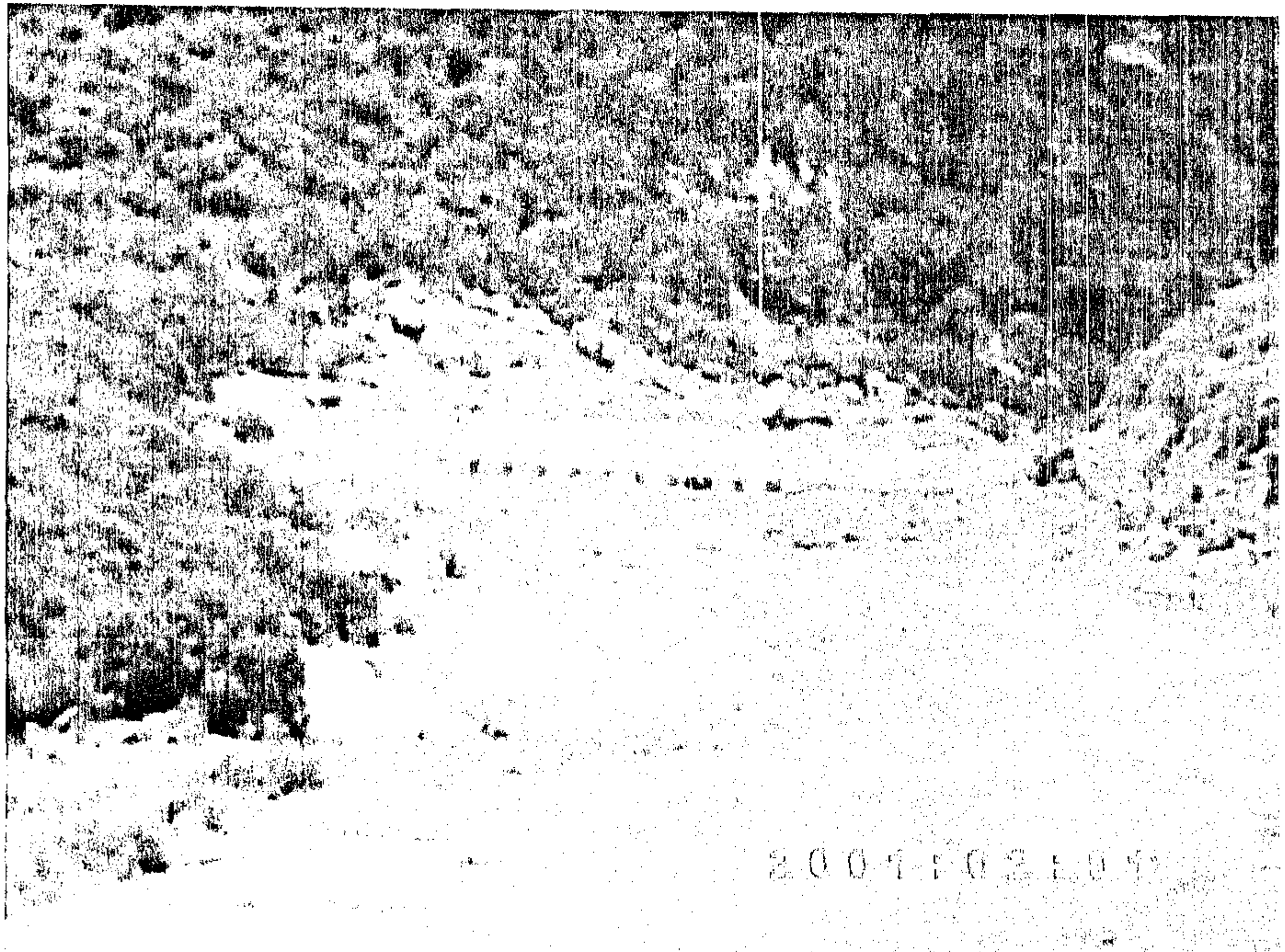
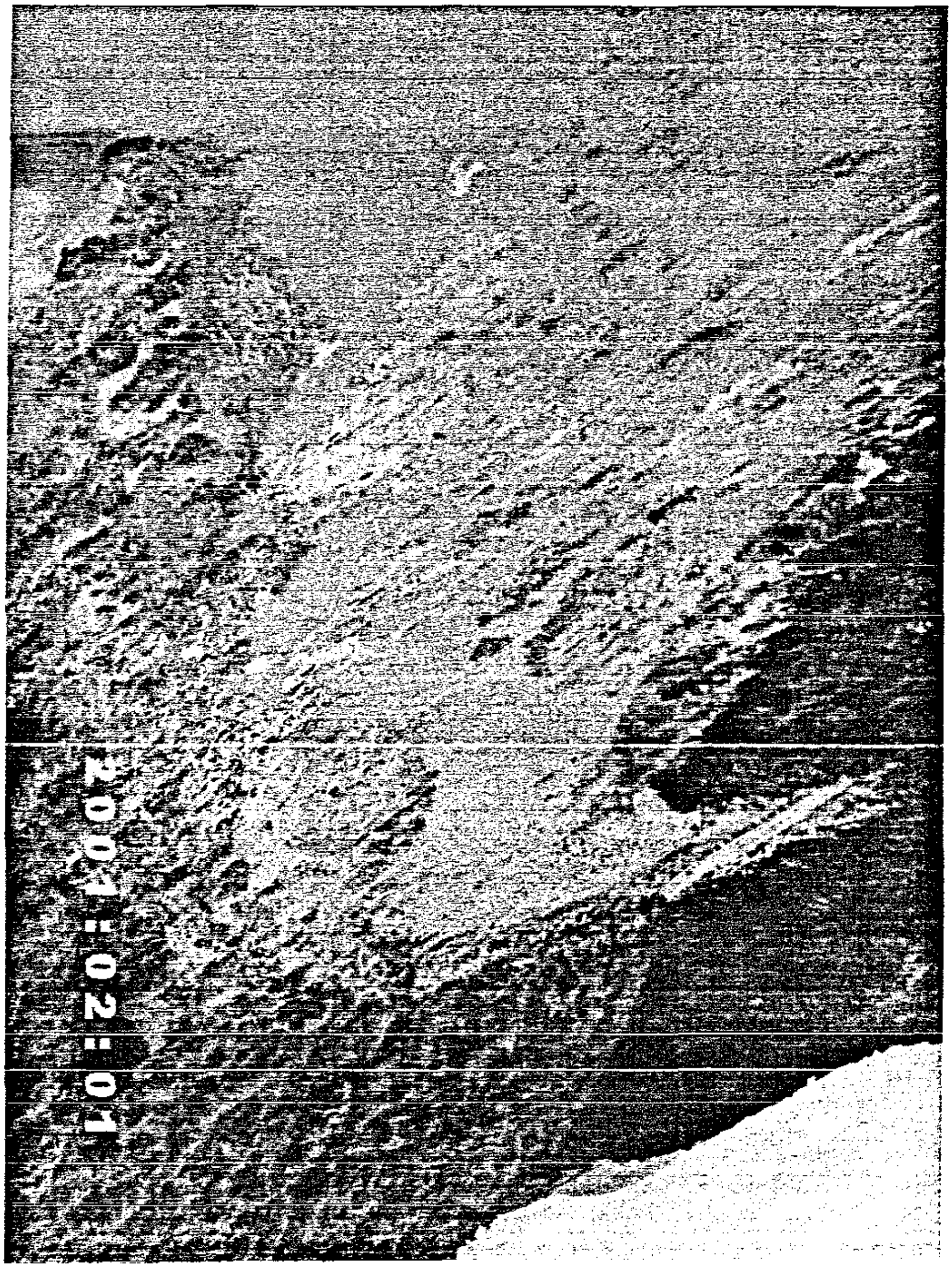
Umfula Imfolozi

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