

**Incazelo Yomlando Wemvelo Wempilo Yehlathi Intimbankulu  
EliseMkhadlwini Was-Ogwini. Kuphonswa inselele Emasikweni EsiZulu  
Nakwezokungcebeleka.**

(An exploration of the natural and socio- cultural history of Ntimbankulu forest  
in the Ugu Region: A contribution to Zulu culture and rural eco-tourism.)

By Gloria Nondumiso Cele-Khuboni

A dissertation submitted in fulfilment of the requirements for a Masters Degree  
in the school of IsiZulu Studies, at the University of KwaZulu Natal, Howard  
College Campus

Supervisor Prof.P.J.Zungu

Year of completion 2010-10-18

## ISIFUNGO

Mina Gloria Nondumiso Cele- Khuboni, ngiyafunga ngiyaqinisa ukuthi:

**Incazelo Yomlando Wemvelo Wempilo Yehlathi INTimbankulu EleseMkhandlwini Was-Ogwini. Kuphonswa Inselele Emasikweni EsiZulu Nakwezokungebeleka** ingumsebenzi wami ngeqiniso nokuthi imithombo yolwazi okucashunwe ezincwadini kuyo ivezwe ngokupheleleyo nangaphandle kokweba ulwazi lwabanye abacwaningi.



-----  
G.N.Cele-Khuboni



-----  
Date

## **Abantu Bokubongwa**

Ngifisa ukuqala ngokubonga uMdali wami ngesikhathi sakhe angihlelele sona lapho ngenza lo msebenzi. Ngibonga ukuthi ungiqhile amandla nomfutho wokuthi ngize ngiluphothule lolu cwaningo.

Ngibonga angiphezi kuSolwazi u-P.J Zungu ngesineke sakhe angikhiphele sona engeluleka ngalo msebenzi. Ukucophelela kwakhe mayelan nokuhleleka nokulolongeka kwalo msebenzi. Ubengalali ubusuku nemini egqugquzela ukuthi lo msebenzi uphele. Ngifisa ukubonga emndenini wakhe obungikhoselisa njalo uma ngilethe umsebenzi kuye. Ngithi nime njalo nina bakoManzini.

Ngibonga umndeni wakithi ongixhase kakhulu kulolu cwaningo. Ngizoqala ngokubonga umama nobaba abangizalayo, uPhidelia MaMbhele noThembinkosi Cele. Ngiphinde ngibonge abasemzini, uJuliet noRobert Khuboni ngosizo lwabo olukhulu. Ngigcine ngokubonga umyeni wami uBongani nezingane zami uLwazi, Yamkela no Asiphe ebebengisiza kakhulu kwesinye isikhathi ngokungithayiphela uma sezizimbi ngempela izinto. Ngithi nime njalo nikhule, iNkosi inibeke.

Ngibonge kakhulu kulabo abavume ukuthi ngixoxe nabo ukuze ngithole izimpendulo ezidingekayo kulolu cwaningo nokuthi ngisebenzise amagama abo. Ngifisa ukuqhakambisa igama likaMnuzane uGannet nomkakhe uMamkhize Gumbi kanye noDile Cele, ababe wusizo kakhulu kimina. Ngithi bame njalo.

## **DEDICATION**

I dedicate this literacy work to both my maternal and paternal grand mothers. I herewith wish them a peaceful rest as they were both heavily involved in planting foreign trees at Ntimbankulu Forest. Both were of much value to me during their life time.

## ABSTRACT

The study investigates ecotourism potential at Ntimbankulu forest, a remote area which is found at Ugu District Municipality. The essential elements of true ecotourism according to Ceballos-Lascurain, Drake, Boo, Brandon, are:

*“ the participation and involvement of the local communities and residents in close proximity to the site”*. It is for this reason that the researcher adopted the stakeholder theory which involves local community, NGO and the Government. The main aim of the research is: to improve the standard of living of people near Ntimbankulu forest, (b) to conserve and preserve the natural resources of the forest, (c) to promote and sustain development in the area,(d) to make local community realize the need to protect their natural heritage site which is a huge “rock ship” with a lion crest on one of its side, that is found in the deepest part of the jungle. Lastly, to make the local people benefit from the natural resources found in this Forest. The study also looks at the history and culture of the area. It is hoped that the development of Ntimbankulu Forest will bring many benefits to the local community involving better education, job opportunities, and environmental awareness.

## OKUQUKETHWE

1.	Isingeniso	1
1.2	Ukuchazwa Kwesihloko	2
1.2.1	Uyini Umlando	2
1.2.2	Imvelo	3
1.2.3	Ihlathi	3
1.2.4	Impilo	3
1.2.5	Amasiko Nokungcebeleka	3
1.3	Isidingo Sokuthi Kuthuthukiswe Ihlathi LaseNtimbankulu	3
1.4	Injulalwazi Yezokungcebelaka	4
1.5	Isimo Sokungcebeleka Nomnotho	6
1.6	Zenzani Ezomnotho Nokungcebeleka	6
1.7	Izinhlobo Zabavakashi	7
1.7.1	Labo Abazimele	7
1.7.2	Amaqembu Amancane Abavakashi	7
1.7.3	Ezokuvakasha Nokungcebeleka Ezinesasasa	7
1.8	Ezomnotho Nokungebeleka	7
1.8.1	Ezokungcebeleka Ezizenzakalelayo	8
1.8.2	Ukungcebeleka Okuhleliwe	8
1.9	Ukubaluleka Kokungcebeleka	9

1.10	Ukuthuthukiswa Kwezokungcebeleka Emphakathini	9
1.11	Isizinda Socwaningo	10
1.11.1	Injongo Yocwaningo	10
1.12	Umbono ongafakazelwanga	10
1.13	Ucwaningo Oselwake Lwenziwa	10
1.13.1	Likuphi Ihlathi IDlinza	10
1.13.1.1	Umlando Wehlathi IDlinza	10
1.13.2	Ihlathi LaseNkandla	11
1.14	Izinkinga Okuhlangatshezwane nazo	13
1.15	Ukuhlelwa Kocwaningo	13
1.16	Isiphetho	13

## **IS AHLUKO SESIBILI**

2.1	Isingeniso	15
2.2	Ihlathi INkandla	15
2.3	Ihlathi IDlinza	18
2.3.1	Umthelela Wezokuvakasha Nomnotho Ehlathini IDlinza	20
2.4	Amahlathi Ase-Afrika	21
2.4.1	Amahlathi AseNingizimu Afrika	22
2.5	Ezokuvakasha Nokungcebeleka Ezimbabwe	23
2.5.1	Imiphumela Yentuthuko Nezokungcebeleka EZimbabwe	24

2.6	Amahlathi AseMelika	27
2.7	Amahlathi Ase- Australia	28
2.8	Amahlathi AseNdiya	28
2.9	Indlela Okusebenza Ngayo Amaprojekthi	31
2.9.1	Amahlathi Athola Uxhaso E-Afrika	31
2.9.2	Ukuxhaswa Kwehlathi Eliklanyiwe E-Afrika	31
2.9.3	Amazinga Omthombo Woxhaso	32
2.9.4	Uxhaso Lwezingxenye Ezincane	32
2.9.5	Ukufakwa Kwezimali Zamahlathi Ukuze Zizale	33
2.10	Ubudlelwano Phakathi Kwabantu Namahlathi	33
2.11	Okushiwo UHulumeni	36
2.12	Isiphetho	36

## **IS AHLUKO SESITHATHU**

3.	<b>Indlela Okucoshelwe Ngayo Ulwazi</b>	38
3.1	Isingeniso	38
3.2	Indlela Yokuqoqa Ulwazi	38
3.2.1	Indlela Yokucoshela Ulwazi Ngokuxoxa Nomphakathi	38
3.3	Ukutshalwa Kwehlathi	39
3.3.1	Ingxoxo NoMnu. Z. Cele Oneminyaka Engama-69	39



3.4	Ubukhulu Behlathi	41
3.5	Isakhiwo Sehlathi	41
3.5.1	Ingxoxo NoNkk. L. Cele Oneminyaka Engama-76	41
3.6	Izilwane Ezitholakala Ehlathini	42
3.7	Ukuzingela Kuleli hlathi	43
3.7.1	Ingxoxo NoNkk. T. Cele Oneminyaka Engama-62	43
3.8	Uhlobo Lwezinja Olutholakala Kule Ndawo	43
3.8.1	Ingxoxo NoNkk. Z.Qumbisa Oneminyaka Engama-71	43
3.9	Izinhlobo Zezinyoni Ezitholakala Kuleli Hlathi	44
3.9.1	Ingxoxo NoMnu. B. Cele Oneminyaka Engama-55	44
3.10	Izimpi Ezake Zaba Khona Endaweni	44
3.10.1	Ingxoxo NoMnu. NoNkk. Cele Abalinganiselwa Eminyakeni Engama-67-69	44
3.11	Imigede La Kwakucasha Khona Abesifazane Ngesikhathi Sezimpi	46
3.11.1	Ingxoxo NoMnu. Z. Khwela Oneminyaka Engama-49	46
3.12	Izimpi Zaliphazamisa Kanjani Ihlathi	46
3.12.1	Ingxoxo NoNkk.B. Khumalo Oneminyaka Engama-50	46
3.13	Zinhlobo Zini Zamatshe Atholakala Kuleli Hlathi	47
3.13.1	Ingxoxo NoNkk. B. Gumbi Oneminyaka Engama-65	47
3.14	Imithi Yokwelapha Etholakala Kuleli Hlathi	48

3.14.1	Ingxoxo Nezinyanga Zendawo Ezisebenzisa Leli Hlathi	48
3.14.2	Ingxoxo Nenyanga UNzimande	49
3.15	Kungabe Kuyangcwatshwa Yini Kuleli Hlathi?	50
3.15.1	Ingxoxo NoMnu. X. Cele Oneminyaka Engama-60	50
3.16	Imikhiqizo Yobuciko Bezandla Eqhamuka Kuleli Hlathi	51
3.16.1	Ingxoxo NoNkk Z. Cele Oneminyaka Engama-55	51
3.17	Usizo Lwamahlathi Endabuko	51
3.17.1	Ingxoxo NoNkk G. Khuboni Oneminyaka Engama-45	51
3.18	Okwake Kwenzeka Kulo Leli Hlathi Eminyakeni Eyadlula	52
3.18.1	Ingxoxo NoMnu. D. Cele Oneminyaka Engama-60	52
3.19	Izinto Ezingaheha Izivakashi Eziphuma Kwamanye Amazwe	53
3.19.1	Ingxoxo NoNkk. N. Cele Oneminyaka Engama – 65	53
3.20	Umphakathi Uzivikela Kanjani Ezilwaneni?	54
3.20.1	Ingxoxo NoNkk. V. Cele Oneminyaka Engama-70	54
3.21	Amagama Ezindawo Ezingaphakathi Ehlathini	55
3.22	Inhlabathi Etholakala Khona Inalo Yini Usizo	55
3.22.1	Ingxoxo NoNkk. P. Cele Oneminyaka Engama-58	55
3.23	Umcako Osiza Umphakathi Kuleli Hlathi	56
3.24	Ichibi Elitholakala Kuleli Hlathi	56

3.25	Imihume Etholakala Kuleli Hlathi	57
3.25.1	Ingxoxo NoMnu. G.Gumbi Oneminyaka Engama-63	57
3.26	Imifula Etholakala Kuleli Hlathi, Namagama Ayo	57
3.26.1	Ingxoxo NoMnu. T. Cele Oneminyaka Engama-62	57
3.27	Izindlela Zokuhamba Ezisetshenziswa Abantu	58
3.27.1	Ingxoxo NoNkk. Z. Ntobela Oneminyaka Engama-56	58
3.28	Liyahamba ibhayisikili Kuleli Hlathi?	59
3.29	Isiphetho	59

## ISAHLUKO SESINE

<b>4. Impilo Ephilwa Ngabantu Abakhele Ihlathi</b>	<b>LaseNtimbankulu</b>	
<b>Nendlela Elingathuthukiswa Ngayo</b>		<b>60</b>
4.1	Impilo Ephilwa Ngabantu Abakhele Leli Hlathi	
	LaseNtimbankulu	60
4.2	Isakhiwo Semigwaqo Nezindlu Okuseduze Nehlathi	60
4.3	Imisebenzi Eyenziwa Ngabesilisa	61
4.4.	Imisebenzi Yamakhosikazi	61
4.5	Imisebenzi Yezingane	62
4.6	Imidlalo Yezingane	62
4.7	Imfuyo	63
4.8	Izinto Ezihambisana Nentuthuko	63

4.8.1	Izikole Ezakhele INtimbankulu Nokunye	63
4.8.2	Amaphepha Ndaba Afundwa Ngabantu BaseNtimbankulu KwaDweshula	63
4.8.3	Okunye Okuphathelene Nentuthuko	64
4.9	Ubugebengu	64
4.10	Izinkolelo	64
4.11	Ukuziphatha Kwesizwe SaseNtimbankulu	66
4.12	Amasu Okuthuthukisa Indawo YaseNtimbankulu	67
4.13	Izinhlobo Zenkokhelo Eyoqhamuka Kubavakashi	68
4.14	Imikhiqizo Yemisebenzi Yezandla	68
4.15	Ukuqeqeshwa Kwabahlali Ukuze Bakwazi Ukuphelezela Abavakashi	69
4.15.1	Izinhlaka Eziyokwengamela Ukuqeqeshisa	69
4.15.2	Ukubaluleka Kwabaphelezeli	70
4.16	Kusweleke Ngani Ukuthi Abavakashi Bakhokhiswe?	71
4.17	Yini Ngempela Okufanele Yenziwe Umphakathi?	71
4.18	Izincomo	73
4.19	Isiphetho	79

## IS AHLUKO SESIHLANU

5.	Iqoqa Nesiphetho Socwaningo	80
5.1	Isingeniso	80
5.2	Ukuphonsa Inselele	83

## ISAHLUKO SOKUQALA

**Incazelo Yomlando Wemvelo Wempilo Yehlathi Intimbankulu EliseMkhandlwini Was-Ogwini. Kuphonswa Inselele Emasikweni EsiZulu NakwezokuNgcebeka.**

### 1. Isingeniso

Amahlathi ehlukene izinhlobo ezimbili. Kukhona amahlathi emvelo, lawo azimilelayo, bese kuba khona amahlathi atshalwayo. Amahlathi emvelo avamise ukusiza, ikakhulukazi imiphakathi yasemaphandleni. Amahlathi okutshalwa asiza kakhulukazi izimbongi nezinkontileka. Emahlathini atshaliwe, kujwayeleke ukutholakala imithi enjengephayini. Imithi yephayini isiza kakhulu ekwenzeni amapulungwe namaphepha. Enye inhlobo yomuthi otholakalayo newusizo ugamtrini. Wona-ke usiza ekwenzeni amapulungwe, imigongolo, izicabha namafrema, kanye namadesiki asezikoleni nokunye.

Ngokwephepha eliMhlophe likaHulumeni waseNingizimu Afrika lika 1996:15 lithi ngokomthetho oshicilelwe waseNingizimu Afrika, uHulumeni unemigomo emithathu eyizidingongqangi zabantu.

- Ukususa ububha kubantu
- Ukuthuthukisa umnotho
- Ukudlondlobalisa ezempilo kubantu

Le nqubomgomo iwumhlahlandlela wezemvelo. Ihlahla ukuthi igcinwa kanjani imvelo, ivikeleke kanjani, futhi umphakathi wazi ukuthi iwusizo kanjani kubona. Njengokuthi nje, izihlahla zinamagxolo namaqabunga okuyiwona enza imithi ephilisa abantu. Ukuze umphakathi ukwazi ukuyigcina le migomo, uHulumeni naye usezibandakanyile namasu nenqubo ezothuthukisa iNingizimu Afrika.

Ngokwephepha eliMhlophe likaHulumeni waseNingizimu Afrika lika 1996:20 uHulumeni uthi lokhu akwenziwe ngalezi zindlela ezilandelayo:

- Umphakathi mawuqiniseke ukuthi lezi zinto eziyimvelo ezidingekayo kumuntu azivikeleke bese zigcinwa.
- Umphakathi mawungakuvimbi ukuthuthuka komnotho ngokungenasidingo. Umphakathi kufanele uqinisekise ukuthi lo mnotho ugcinekile.
- Umphakathi mawuqinisekise ukuthi ukugcinwa nokusetshenziswa kwemvelo kungenye yezingxenye eveza amathuba emisebenzi.
- Umphakathi mawazi ukuthi ukugcinwa kwemvelo kusiza abanhlwempu.
- Umphakathi mawazi ukuthi imvelo ithuthukisa izidingo zabantu njengomthunzi, ivimbe umoya, bese ikhoselisa izilwane uma lina noma libalele.

Ngokwephepha eliMhlophe likaHulumeni lika-1996, inhloso kaHulumeni waseNingizimu Afrika ukuvikela imvelo yezwekazi lase Afrika. Uhlose ukuvikela izilwane nomphakathi wesizwe sonkana. Ukuze uHulumeni afinyelele ezinhlosweni zabantu zokongiwa kwemvelo uthi:

Umphakathi kufanele ukwazi ukulubona usizo lwemvelo olunjengamahlathi kanye nezihlahla bese loku kusetshenziswa ngendlela yokukongo. Lokhu kwenzelwa ukuthi umphakathi ukwazi ukufundiswa ngokongiwa kwemvelo. Kunezindawo ezivikelekile zemvelo. Lezo zindawo zehlukaniswe ngokwemikhakha yazo. Sezisonke zingamashumi amabili nanye (21). Umcwaningi akazuzithinta lezi zindawo kulolu cwaningo lwakhe. Lezi zindawo ziphethwe imikhakha eyahlukahlukene ebizwa ngokuthi iBhodi LamaPaki KaZwelonke (National Parks Board).

## **1.2 Ukuchazwa kwesihloko**

Umcwaningi uzochaza isihloko ukuze kube lula ukulandela ucwaningo.

Isihloko salolu cwaningo sithi: Incazelo Yomlando Wemvelo Nempilo Yehlathi iNtombankulu EliseMkhandlwini WasoGwini, kuphonswa inselele emasikweni esiZulu nakwezokungcebeleka. Amagama asesihlokweni asemqoka achazwe lapha ngezansi.

### **1.2.1 Uyini Umlando?**

Umlando wakhiwa izindaba ezehlukahlukene zesikhathi sakudala, ezixoxwa ngabantu. Ilapho kuzolandwa khona ngomlando wehlathi nesigameko esenzeka ngo 1968, khona ehlathini.

### **1.2.2 Imvelo**

Ngokuka Doke, Malcolm, Sikakana no Vilakazi (2006:236), “*Imvelo yinto yalelo lizwe yokudabuka*”. Ngokwesichazimagama sikaWilliam Collins, sons and Co. Ltd, (1988:57) *imvelo isho zonke izilwane nezitshalo nazo zonke izinto emhlabeni ezenziwe ngabantu, nazo zonke izinto ezenzekayo emhlabeni ezingenziwanga umuntu.*

### **1.2.3 Ihlathi**

Ngokwesichazimagama sikaHawkins, (1976: 178) “ihlathi imithi nalokho okumila kuvela phansi okuba sendaweni enkulu”. Ngokwesilungu: *Forest and trees are underground covering a large area.* Ngokwesichazimazwi sika A.C. Nkabinde, ikhasi: 47 “ihlathi izihlahla eziningi ezimile ndawonye”.

### **1.2.4 Impilo**

Impilo isho indlela abantu abaphila ngayo. Kulesi sifundo sizozwa ngempilo ephilwa abantu abakhele ihlathi laseNtimbankulu nangempilo yehlathi uqobo.

### **1.2.5 Amasiko Nokungebeleka**

Amasiko asho izinto abantu abakholelwa kuzona futhi eziyingqalasizinda ekuthuthukiseni lowo mphakathi

## **1.3 Isidingo Sokuthi Kuthuthukiswe Ihlathi LaseNtimbankulu**

Lolu cwaningo lukhombise ukuthi indawo yaseNtimbankulu isesemuva kakhulu kwezentuthuko kodwa abantu bayazabalaza. Sikhulu kakhulu ukuthi isidingo sithuthukiswe. Ezokungebeleka nokuvaksha zinomthelela kwezomnotho wendawo. Loko kwenzeka kalula uma umphakathi ubandaknya zibekwa nje uma kusenziwa izinhlelo zokuqala. Loku kuveza ukubaluleka kokubikela umphakathi kuko konke okuzokwenziwa. Uma ungabandakanyiwe, loko okuhlongozwayo kuvame ukubhantsha ngoba uvele ukudube. Umphakathi waseNtimbankulu usadinga izinto eziningi eziqondene nokulethwa kwentuthuko kule ndawo.



#### 1.4 Injulalwazi Yezokungebeleka

Ucwaningo lulandela injulalwazi kaCeballos-Lascurain(1993:69) ekhuluma ngokubandakanyeka kwazo zonke izinhlaka ekuthuthukisweni kwendawo(Stakeholder Theory). Lezi zinhlaka zehlukaniseke kathathu: umphakathi waleyo ndawo (local community), yilabo abasebenzisana noHulumeni amaNon Governmental Organisation (NGO), kanye-ke noHulumeni. Uhulumeni wendawo iwona obaluleke kakhulu ngoba ibona bantu bokuqala abaziswayo uma kuzoba khona intuthuko. Basuke betshelwe yinkosi nezinduna zayo ngoba lowo ozothuthukisa indawo ubikela inkosi kuqala. Awukho nowodwa umsebenzi ongaqalwa endaweni inkosi ingatsheliwe. Lowo othe intuthuko angeke enze lutho uma abantu bendawo bengayifuni intuthuko. UHulumeni naye ubambe iqhaza elikhulu ekuthuthukiseni indawo. Yonke into ezokwenzeka ibikwa yiNon Governmental Organisation (NGO) ehamba yehla yenyuka ingqongqoza eminyangweni ibhekela uHulumeni uxhaso lwendawo. Yibona abangabaxhumanisi phakathi kukaHulumeni nomphakathi. Yiwona ahlela izifundo zesikhashana zokuqeqesha umphakathi ukuze ukwazi ukuphatha kahle indawo yabo. Kufanele baqeqeshwe futhi ukuze bafundiswe ukonga imvelo yabo.

ULawes, Eeley, Shackleton, kanye noGeach (2004:109) bathi izikhungo eziningi zezinhlango ezehlukene zingene ekusetshenzisweni nasekwengamelweni kwamahlathi nasezindaweni ezinezinkuni eNingizimu Afrika. Ngaphambi kokuthi izwe lidliwe abelungu abantu base-Afrika basebenzisa indlela, nezinkolelo abakholelwa kuzona, ukulawula indlela okusebenza ngayo izindawo ezinezinsiza zamahlathi nezindawo ezinezinkuni. Kulezi zinsuku zanamhlanje ukuphathwa kwendlela okwakheka ngayo izikhungo nendlela okuhlelwa ngayo amahlathi nezindawo ezinezinkuni kesenzeka, usukela emazingeni aphansi, kuya kwaphezulu.

UWight, (1993:3) ubala imigomo eyisi-8 okumele ilandelwe neyisisekelo sezokuvakasha nokungebeleka. Uthi:

- Akufanele ukuthi icekelwe phansi imvelo kodwa kufanele intuthuko ilethwe ngendlela enokukhanyiseleka nokubandakanyeka kwazo zonke izinhlaka.
- Kufanele idalule umphakathi konke okumayelana nentuthuko ezoletswa zibekwa nje ebhandeni.

- Kufanele ifundise zonke izinhlaka ezithintekayo okuwumphathi, uHulumeni namaNGO, izimboni, abavashi, ngaphambi kokuthi bathathe uhambo lwabo, ngesikhathi sebefikile endaweni okuyiwa kuyo. Ngesikhathi sebuya kufanele babuyekeze uhambo lwabo.
- Kufanele ikhuthaze zonke izinhlaka ukuthi zikubone ukubaluleka kwendawo edinga ukuthuthukiswa.
- Kufanele iyamukele injengoba injalo leyo ndawo yazi futhi nalapho amandla omphakathi ephela khona kusungulwe nabozokwengamela imisebenzi.
- Kufanele ithuthukise ukubambisana phakathi kwemikhakha eyehlukene ngesikhathi umsebenzi ungakaqali nangesikhathi usuqalile.
- Kufanele ikhuthaze bonke labo ababandakanyekayo ukuthi bazibophezele ekuhlonipheni imvelo namasiko endawo.
- Okwenziwayo kufanele kube nombele ongeke washa nanini nanini emphakathini, ezimbonini, kwezamasiko, kwezesayensi, kwezempilo, kwezomnotho, kwezokuthutha, kwezobulungiswa nakwezamanzi namahlathi.

Le migomo yiyona eyisisekelo sokuthutha kwendawo.

ULascurain (1993:69) yena uthi iNyonyane kaZwelonke Yokulondolozwa KwamaPaki nezindawo ezivikelekile (The World Conservation of National Parks and Wildlife), ichaza ezomnotho nokungcebeleka njengohambo lwabavakashi behambela izindawo zemvelo ezingakaze ziphazamiseke nezisenjengoba zazinjalo ekuqaleni. Lokho kukhuphula izinga lokukhula komnotho okunokuba imvelo icekeleke phansi. Kunomthelela omuhle wentuthuko endaweni. Abahlali bendawo bazithola sebengene ntshi kwezomnotho nentuthuko.

ULascurain (1993:69) yena simhumushe ethi: le ncazelo engenhla iveza ukuthi ezomnotho nokungcebeleka ziyinto ehambelanayo ngoba ngeke ulindele ukuthi indawo ithuthuke uma abantu bangazimisele ukuzithuthukisa. Uphinde aveze ukuthu kwezomnotho nokungcebeleka, izindawo zemvelo nabantu abahlala kuleyo ndawo bahlangana lapho behlala khona, ukuze bafundiswe ukuthi bangazinikela kanjani ekuthuthukisweni kwendawo yabo. Umphakathi uthatha izinqumo ezintweni eziletha intuthuko nenzuzo.

URoss noWall, (1999:51) bathi: “injongo yePhepha elikhuluma ngezokungcebeleka nomnotho liyincwadi ekhuluma okuhle, futhi livala isikhala esikhona phakathi kwezokungcebeleka nomnotho ngokuvezwa ilowo oshaya umthetho nendlela okumelwe kusetshenzwe ngayo

ngokuvulelekile emphakathini”. UWall, (1997:76) uthi luncane ulwazi olukhona maqondana nokukala ukuthi indawo iyahlangabezana yini nezinjongo eziqondene nokungcebeleka nomnotho. Ezomnotho nokungcebeleka zithathwa njengendlela ebalulekile yokunakekela ukugcinwa kwemvelo, ziphinde futhi zikhuphule, zelekelele ekuthuthukisweni indawo.

## **1.5 Isimo Sokungcebeleka Nomnotho**

U-Epler nabanye, (1991:75) bathi labo abahamba phambili ocwaningweni lokuthuthukisa ezomnotho nokungcebeleka bathi injongo yezomnotho nokungcebeleka ukuhambela izindawo eziyimvelo ukuze izivakashi ziqonde isiko nomlando wemvelo walabo abahlala kuleyo ndawo.

- Baqikelela ukuthi bangayishintshi indawo, bethembeke nasekuhlengeni izinto eziyimvelo bangazidicileli phansi.
- Bavula amathuba ezomnotho azokwenza izinto zemvelo zigcineke.

### **1.5.1 Zenzani Ezomnotho Nokungcebeleka**

UPederson,(1991:48) uthi ngesikhathi abacwaningi bethola ulwazi ngemvelo, kuvuleka amathuba emisebenzi. Imali etholakalayo ivikela izindawo zemvelo, kwande imikhiqizo, kuvuleke amathuba emfundo emphakathini kanye nokwakhana. Iyinye yale misebenzi incike empumelelweni yokuchuma kwezomnotho nokungcebeleka, iphinde ifeze izinhloso ezininngi zezidingo zabantu.

UPaul, (1991a,252) yena uthi: “Enye yezinto ezibalulekile neziyiqiniso kwezomnotho nokungcebeleka ukubamba iqhaza nokuzinikela komphakathi waleyo ndawo”. UBrandon, (1993:77) uthi usizo olungenziwa ngabahlali lungasiza ukwenza lezi zinhloso ezibalulekile ezilandelayo: ukuhola impikiswano emihlanganweni eyethanyelwayo, ukubhala phansi izidingo zabahlali, ukugwema izinqumo ezingenawo umthelela omuhle kubahlali, ukugqugquzela indlela esezingeni eliphezulu lokuthathwa kwezinqumo engezukuwukhinyabeza umphakathi ngomuso.

Umhlahlandlela ovezwe ngenhla uveza ukuthi ezokungcebeleka, zifana nanoma iyiphi imboni edinga ukuxhaswa, kufanele inakekelwe kokuqokethwe ikona kokubili, imvelo kanye nezifiso zomphakahi. Umhlahlandlela ugqizelela ukubaluleka kokuvumelana kanye nokuxhumana okungena mpoqo phakathi kwabahlali, amakhosi, nabavakashi. Izinhlobo zabavakashi zehlukene kathathu njengoba zichazwe lapha ngezansi.

### **1.5.2 Izinhlolo Zabavakashi**

U-Weaver, (2001:17) uthi abavakashi bangahlukaniseka izinhlobo ezintathu. Kukhona:

### **1.5.3 Labo Abazimele**

Lolu hlobo lwabavakashi lubandakanya abavakashi abahamba ngabodwana noma ababa iqembu elincane elingaphansi kwabantu abayishumi. Laba basuke behambela izindawo zasemakhaya impela, kwanja kayiphume. Ayikho indlela abangasebenzisa ngayo izithuthi futhi akunazingqalasizinda nazinsiza kuleyo ndawo abasuke beyihambele.

### **1.5.4 Amaqembu Amancane Abavakashi**

Laba bavakashi basuke behambele uzundawo okungezona zasemakhaya kakhulu kodwa ezisaqhelelene nempucuko yasemadolobheni. Baba baningana. Bahlinzekwa ngezingqalasizinda zesikhashana, okungaba izindlu zangasese, amanzi ahlanzekile nocingo lokuxhumana lwesikhashana.

### **1.5.5 Ezokuvakasha Nokungebeleka Ezinesasasa**

Zona-ke zibandakanya amaqembu amakhulu abavakashi asebenzisa izithuthi ezinhlobonhlobo zokuyisa abavakashi kulezo zindawo zokukhangisa nezihehayo.

## **1.6 Ezomnotho Nokungebeleka**

Incwadi ka Openshaw no Robinson (1999:27) ethi: *Travel and Tourism*: ithi, ezokuvakasha nokungebeleka ilapho kwenziwa futhi kucatshangwa khona ngokubaluleka kokungebeleka okuqondene nemvelo. Lapha kukhulunywa ngokuthuthukiswa kwemigwaqo nezakhiwo okuba neqhaza njengezinto zemvelo ezingaguquki.

Ilapho kufanele kwakhiwe noma kunakekelwe khona imvelo njengento ejwayelwe ukubukeleka phansi. Kulezo zinto singabala amanzi, izindlu zangasese kanye nogesi. Kukhona izinto ezincane ezinganakekile ezenzekayo, njengokulahla udoti noma ikuphi noma ikanjani ngamafasitela ezimoto. Lokho kuba nomthelela emphakathini.

Lapha eThekwini abafana abangawutholi umsebenzi sebezisungulele umsebenzi wokuqoqa udoti okhishwa ezimotweni zabagibeli. Esikhundleni sokuloku becela imali ezinhlanganweni zemigwaqo, ubafica bephethe izikhwama zamaplastiki abafaka kuwo udoti wabahamba ngezimoto ukuze iTheku lihlale lihlanzekile. Abashayeli babaphonsela amasentshana.

O-Openshaw noRobinson (1999:27) baphinde bacubungule izinkinga eziphatelene nezokuvakasha nokungcebeleka. Inkinga enkulu ebhekene nezokuvakasha nokungcebeleka, ngabantu. Ngesikhathi abantu abaningi bevakashela endaweni, kuba nomphumela wokuphunduleka nokuguguleka komhlabathi lapho behamba khona. Bachaza izinhlobo okwenzeka ngazo ukuvakasha nokungcebeleka umhlaba wonke. *“Ecotourism describes a variety of international ecotourism practices”*.

Okubalulekile ukuthi abantu bazi ukuthi ukubaluleka kwezomnotho akukona okwase-Afrika kuphela, kodwa kwenzeka umhlaba wonke. Kuyathokozisa ukwazi ukuthi izindawo okwenzeka kuzona ukuvakasha nokungcebeleka, yilezo zindawo ezazinomphakathi osasilele kwezempucuko. U-Openshaw noRobinson (1999:89) bathi kuyaye kukalwe ukuthi umthelela wezokuvakasha nokungcebeleka ungaba ngakanani kuleyo ndawo.

### **1.8.1 Ezokungcebeleka ezizenzekelayo**

Lolu hlobo lokungcebeleka luqala kubavakashi abayingcosana abasuke belangazelele ukubona izindawo zasemakhaya futhi bezimisele ukwamukela isimo esingesihle esingenazingqalasisinda esitheni. Kuhamba kuhambe kuqhamuke abazodayisela la bangcebeleki kodwa babe beqhamuke ngapandle hhayi kuleyo ndawo, kuthi kamuva bajoyinwe abahwebi bendawo uma sebebona ukuthi kukhona inzuzo ethilakalayo. Loluhlobo aluyifezi yonke imikhakha yezokungcebeleka njengoba isichaziwe ngaphandle nje kokuthi isho ukuvakashela ezindaweni zemvelo.

### **1.8.2 Ukungcebeleka Okuhleliwe**

Lolu hlobo luqukethe imisebenzi (amaprojekthi) enzelwe ukuxhasa ukulondolozwa kwemvelo endaweni ethize ikakhulukazi eduze kwamapaki kazwelonke. Inani labantu bendawo ababandakanyekayo kulolu hlobo oluhleliwe lwezokungcebeleka luncane. Lapho kugcizelelwa kakhulu ukongiwa kwemvelo kanti ayinamthelela otheni kubavakshi. Kwesinye isikhathi

abavakashe ngoba bephoqwa isimo, kufanele bayisebenzise imali leyo yentuthuko yize kade bona bengaqondile. Ngokomthetho, labo abahlela uhambo, kufanele bathole abantu abazophelezela abavakashi. Abahleli bezokuvakasha abazotshengisa ngendawo basebenzisa wonke amasu okukhangisa indawo.

## **1.9 Ukubaluleka Kokungcebeleka**

Ngokusho kuka Jones, Openshaw noRobinson (1999:75), bathi ukungcebeleka kubaluleke ngokuthi kuthuthukisa imvelo. Kungabalwa izinto eziphilayo nezinto ezingaphili. Izinto ezinjengezitshalo, izilwane, izinambuzane, amanzi, umhlabathi, amadalwa, kanye nezinkuni esezomile. Zonke lezi zinto, zincipha kwenye ukuze ziphile. Uma zingase zingabi khona izilwane, imvelo ingafa. Uma ingase ingabi khona imvelo, izilwane zingafa. Enye imvelo ixhasa enye. Kanti futhi enye incika kwenye. Konke loku esengikubalile kuyimvelo yomhlaba – imvelo yethu esiyenzayo.

### **1.10 Ukuthuthukiswa Kwezokungcebeleka Emphakathini.**

Igama elisho umphakathi lingasho izinto eziningi ezehlukene. Lingasho abantu bonke baseNingizimu Afrika, isizwe, noma leyo ndawana. Sonke siyingxenyane yomphakathi waseNingizimu Afrika. Nakuba lowo mphakathi unezinhlalo ezehlukene njengamaZulu, amaXhosa, amaVenda, abeTswana, abeLungu, amaBhunu, abeSuthu, amaNdiya nezinye izizwe eziningi, lowo nalowo mphakathi uyahluka ngolimi, ngomlando ngokuqoka nangamasiko.

Uma kwenzeka kuvulwa ipaki endaweni, abantu baleyo ndawo abathintekayo bathola intuthuko. Umuntu othuthukisayo kufanele abheke izidingo zabo njengomlando, amasiko abo, nolimi abalukhulumyo. Lowo othuthukisayo kufanele abheke ukuthi ukuthuthukiswa kwendawo yabo akubenzi yini baphatheke kabi.

Ukuthuthukiswa kwezokungcebeleka nokwehluka kwamasiko kusho izinhlobo zamasiko nemikhiqizo yakhona eyehlukile. Ukwehluka kwamasiko akufanele kuxhashazwe abathuthukisi bokungcebeleka kufanele kuhlonishwe.

## **1.11 Isizinda socwaningo**

Lolu cwaningo luzokwenzeka endaweni yakwaDweshula ezansi neKwaZulu- Natali ngaphansi komkhandlu wasoGwini esigodini saseNtimbankulu.

### **1.11.1 Injongo yocwaningo**

Lapha umcwaningi unenhloso yokufundisa umphakathi waseNtimbankulu mayelana nokubaluleka kwehlathi laseNtimbankulu. Umcwaningi ufisa bafunde ukuthi amahlathi kufanele avikelwe, angacekelwa phansi ngoba kuningi okutholakala kuwo nokuba inzuzo emahlathini alondolozwe.

## **1.12 Umbono Ongafakazelwanga**

Umbono ongafakazelwanga uthi ihlathi laseNtimbankulu lingakwazi ukuletha intuthuko kwizakhamizi zendawo noma emphakathini ngenxa yezinto ezitholakala kulo.

## **1.13 Ucwaningo oselwake lwenziwa**

Alukho ucwaningo oselwake lwenziwa ngehlathi iNtimbankulu. Umcwaningi uyena wokuqala ocwaninga ngalo. Kukhona-ke nocwaningo olwenziwa uMalaza (2004) ngehlathi iDlinza eliseShowe kanye noBiyela (2007) mayelana nehlathi laseNkandla.

### **1.13.1 Likuphi Ihlathi iDlinza?**

Ihlathi iDlinza lisendaweni yaseShowe maphakathi nesifunda sakwaZulu, esifundazweni sakwaZulu-Natali. IShowe ingaphansi koMkhandlu wasoThungulu. UThungulu lungaphansi koHulumeni basekhaya baseMlalazi.

#### **1.13.1.1 Umlando Wehlathi iDlinza**

ULugg, (1975:43) uthi ihlathi iDlinza laqanjwa ngenkosi yokuqala uSibiya eyakhothama yangcwatshwa ehlathini. IDlinza igama lesiZulu lethuna. Kanti isenzo 'dlinza' sichaza ukujula ngomcabango uthulile. Kuqala, lalaziwa njengendawo yabamhlophe futhi libizwa ngokuthi 'iHlintsa'. UMalaza,(2004:6) uthi leli hlathi lingamahektha angamakhulu amabili

namashumi ayisihlanu (250 hectares). Ngokokubalwa kwabantu kuka1996, abantu abahlala esifundeni sasoThungulu bangama: 762 791. Kanti kuMasipala waseMlalazi bangama: 231 023. IShowe ingaphansi kukaMasipala waseMlalazi. Ihlathi iDlinza lehluke ngokuthi linezinyoni ezingejwayelekile, izinhlobo zezilwane nezitshalo ezingaheha izivakashi, ikakhulukazi lezo ezithanda izilwane zasendle.

UMnyango Wezemvelo Nezilwane KwaZulu-Natali uqonde ukunakekela, uthuthukise, ukhuphule ezomnotho nokuvakasha ezindaweni ezigciniwe. Isimo sezulu siyashintshashintsha ngenxa yezezwe kanye nezezindawo. Loku kudala umthelela woshintsho esimweni sokushisa nokubanda. Izindawo eziseduze nehlathi zinamapulazi omoba, kanye nezindawo zokuhlala abantu ezibandakanya ukuba khona kwamanzi ahlanzekile nezindawo ezinemiswakama.

Ngesikhathi lisaphethwe abelungu ihlathi, umlando walo uveza ukuthi lalibanika izinto ezibalulekile. Ihlathi lalingasetshenziselwa umnotho, kodwa abantu babefuna ukuziphilisa ngalo ngokuthola izinkuni zokubasa, nemigongolo, kanye nezithelo. Okubalulekile abantu baleso sikhathi babeqinisekisa ukuthi ihlathi abalixhaphazi.

Kubantu bakwaZulu, amahlathi kwakuyindawo lapho babecasha khona nababebalekela kuyona ngezikhathi zokungezwani kwabezepolitiki. Isibonelo, Inkosi uCetshwayo yacasha ehlathini laseNkandla kulandela ukuhlulwa kwakhe uZibhebhu (Moberly, 1970:50). Kuyaqapheleka ukuthi kuba khona ukunakekelwa okukhulu kwamahlathi emlandweni wakwaZulu.

### **1.13.2 Ihlathi LaseNkandla**

NgokukaBiyela, (2009:76) iHlathi laseNkandla lidume ngefuqane/ikheshi noma imingwi. Kunenkolelo yokuthi ufuqane yinto yemvelo ethwala umuntu kube sengathi uhamba emoyeni. Ufuqane lwenzeka kakhulu uma kunezinkungu. Leli hlathi lakhelwe phezu kwamahektha angu 1 600 futhi lingelinye lezibonelo zamahlathi adumile aseNingizimu Afrika. Leli hlathi liseduze kwemifula uMhlathuze noThukela. Ukuphakama kwalo kuphakathi kuka 1100 no 1300 ngaphezu kolwandle.

Ehlathini iDlinza kulapho inkosi uShaka eyayicashisa khona amakhosikazi nezingane ukuze inkosi uZwide ingabatholi. Inkosi uShaka wayelingisa ibhubesi ngokuvikela umndeni wakhe. Nayo-ke inkosi uShaka yayivikela labo abaseduze kwabo. UParker, (1995:112) ubeka kanje mayelana



nezwe lezilwane nemvelo. Uthi umsebenzi webhubesi lesilisa ukuvikela labo abahlala endaweni libe lisebenzisa ukuzethemba kwalo. Likwenza loku ngokubanakekela, ngokubhonga nangokubeka uphawu olungumchamo walo ezihlahleni kanye naseziqwini zemithi ukuze abantu nezinye izilwane babone ukuthi lidlulile noma likhona ehlathini. Ihubesi limele lowo ovela obala kuzo zonke izimo ezibucayi abe ebeka futhi impilo yakhe engozini.

Nakuleli hlathi kunezindaba ezisabisayo okuxoxwa ngazo. Kubatshazwa inkungu ekhasa phansi ehlathini laseNkandla. Abantu abahlala eduze kwaleli hlathi bahlale bekhuluma ngezinkungu ezikhulumayo. Kukhona neNtaba iNomangci eseduze kwaleli hlathi. Le Ntaba yaqanjwa ngenkungu ngoba isikhathi esiningi ehlobo yembozwa amafu akhasa phansi. Izinkungu zasehlathini ziwugqinsi. Kuba nomsindo omkhulu lapho zinyakaza. Lezi zinkungu ziyesabisa ngoba uze ucabange ukuthi kukhona abantu abakulandelayo uze uzwe nokuphikisana kwamazwi imbala.

Nakuleli hlathi kunezinyoni ezingejwayekile. Izilwanyana ezifana nezinyoni nezinkawu zidlala indima ebalulekile ekusizeni abantu ekutholeni izithelo zasendle. Ezinye izithelo zejwayele ukuthi ziwe phansi bese izingane zizicsha. Ngenxa yobuningi bamanzi agelezayo kuleli hlathi kunemithi yezithelo zasendle, imifino kanye nezilwane eziwusizo kubantu.

Ekhuluma ngezithelo, uGcumisa (1993:192) uthi: Ezinye izithelo ezithandwa yizingane yizindoni. Ngaphandle kwamanzi amaningi nezithelo zasendle elinako ihlathi, liphinde libe nemithi esiza kakhulu ekwelapheni izifo ezifana nomdlavuza nezifo zenhliziyo. Umganu nonwele ezinye zalemithi etholakalayo kuleli hlathi. Kuthiwa izitshalo ezinamaqabunga zisiza ekubopheni izilonda noma umuntu elimele. UDoke (1972:491) uthi kukhona nesinye isimila esibizwa ngokuthi imbati esikubabelayo uma usithintile nesibizwa ngokuthi yintshungu. Imbati yayisiza kakhulu ngesikhathi sezimpi isiza abantu ukuthi baphile uma beyisebenzisa.

Ngaphandle kwamanzi amaningi nezithelo zasendle elinako ihlathi, liphinde libe nemithi esiza kakhulu ekwelapheni izifo ezifana nomdlavuza nezifo zenhliziyo. Umganu nonwele ezinye zalemithi etholakalayo keleli hlathi. Kuthiwa izitshalo ezinamaqabunga zisiza ekubopheni izilonda noma umuntu elimele.

Kucatshangwa ukuthi umuthi unwele iwona wokuqala owabhekwa izinyanga ngesikhathi kulungiselelwa impi kaShaka noZwide. Umuthi unwele wawubalulekile kuwona womabili

amaqhawe empi lapho amakhosikazi ayelahlekelwa abathandiweyo babo. Kulezi zinsuku zanamhlanje unwele lusetshenziswa abantu abaphethwe isifo sengculazi nesandulela sayo. Okuningi mayelana nala mahlathi kuzoqhutshwa esahlukweni sesibili kosekwake kwabhalwa.

#### **1.14 Izinkinga Okuhlangatshezwane Nazo**

Zibe khona izinkinga umcwaningi ahlangebezane nazo, kodwa enkulu kunazo zonke kube ukwentuleka kwemibhalo ebhalwe ngesiZulu. Bekumele ahumushele esiZulwini lokho okubhalwe ngesiNgisi okungelula neze, ngoba nezichazimazwi zesiZulu ziseyingcosana. Enye inkinga kube wukuthi abantu abebenikwe amaphepha ngenhloso yokuthi babe bebhala lokho abakwaziyo ngehlathi baphendule nezimpendulo emibuzweni ababebuzwe yona, abawabuyisanga bonke. Abanye babesho kube sobala ukuthi alahlekile bengazi ukuthi abaluleke kangakanani kumcwaningi. Umcwaningi ubeyaye aqale phansi abanike amanye.

Inkinga yesithathu imibhalo eminingi umcwaningi ayisebenzisile beyibhalwe ngesilungu. Ngaso sonke isikhathi bekumele abeke ngolimi lwesiZulu, okungazange kube umsebenzi olula nokho.

#### **1.16 Ukuhlelwa Kocwaningo**

- Isahluko sokuqala : Isingeniso
- Isahluko sesibili : Osekwake kwabhalwa ngamahlathi
- Isahluko sesithathu : Izindlela ezizosetshenziswa ekuqoqeni ulwazi
- Isahluko sesine : Izindlela ezingenziwa ukuthuthukisa Ihlathi laseNtimbankulu
- Isahluko sesihlanu : Amasu lokuheha izivakashi ukuba zize kuleli hlathi
- Isahluko sesihlanu : Isiphetho

#### **1.17 Isiphetho**

Lesi sahluko sendlalela ucwaningo. Kuchazwa ngesihloko salolu cwano. Umcwaningi ukubeke kwaba sobala ukuthi kubaluleke kangakanani ukuthi umphakathi waseNtimbankulu ufundiseke futhi wazi gokubaluleka kwamahlathi, ukuze ukwazi ukuvikela ihlathi labo. Kuphindwe

kwachazwa ngezokuvakasha nomnotho. Isihloko esizolandela kuzoba osekwake kwabhalwa mayelana namahlathi.

## ISAHLUKO SESIBILI

### 2. Osekwake Kwabhalwa Mayelana Namahlathi

#### 2.1 Isingeniso

Sisuka esahlukweni sokuqala lapho kade sethula khona ucwaningo. Kulesi sahluko kuzokhulunywa ngosekwake kwabhalwa mayelana namahlathi. Kubalulekile ukuthi kwenzeka loku ngoba kulapho sizothekela khona uma sesifuna ukuthola ukuthi singaluthuthukisa kanjani ihlathi laseNtimbankulu.

#### 2.2 Ihlathi laseNkandla

UBiyela (2007:159) uthi seloku kwathi nhlo, abantu ngeke ubehlukanise nempilo yehlathi ngoba ilapho bethola khona ugqozi lokwenza izinto eziningi ezahlukene. Imisebenzi yobuqhawe nayo yenzeka khona emahlathini nezinganekwane eziningi ziyawaphatha noma ziyakhuluma ngehlathi njengoba sibona enganekwaneni yezimuzimu nentombazane. Lapha abazali bakhuzisa intombazanyana ukuthi ingahambi yodwa ehlahlathini ngoba izindawo ezinje kungenzeka zibe izidleke zezilwane ezisabekayo.

Le nganekwane ifundisa izingane ukuthi kufanele zilalele abazali bazo. Emahlathini akhuluma ngalolu hlobo lwezinganekwane sizwa kukhulunywa ngamazimuzimu nezinswelaboya, nabathakathi, abantu asebaphelelwa ubuntu. Ezinye izinganekwane zisifundisa ukuthi ihlathi lingaba usizo kumuntu ophakathi kokufa nokuphila. Loku sikubona la uBuhlaluse benkosi esizwa indoda eyayigawula umuthi ehlahlathini.

Ihlathi liyindawo yokuvikela abantu ezikhathini ezinzima. Livikela okusemkhathini, okusezweni, kanye nokungaphansi komhlaba. Nasebelele babonakala belele ngokuthula uma belele eduze nezihlahla. Enkondlweni kaVilakazi, (1993:58) simuzwa ethi: “Ngimbeleni ngaphansi kwesihlahla somyezane.” Kuyacaca ukuthi ihlathi liqukethe amandla okuvikela. Ehlahlathini kukhona ukuthula, ukuvikeleka nezinye iziphondo ezisiza abantu. Amahlathi futhi adume ngokusabeka ngenxa yesithunzi sawo. Izindaba nje ezidumile zehlathi izindaba zezipoki kanye nabantu ababefela emahlathini ngenxa yezimpi. UBiyela, (2007:162) uthi ihlathi laseNkandla lidume ngezindaba zefuqane

(ikheshi). Kwezinye izindawo, ufuqane lwaziwa njengekheshi. UBiyela, (2007:164) uthi ihlathi laseNkandla lalisetshenziswa njengenqaba yokukhoselisa amakhosikazi kanye nezingane.

Inkosi uShaka wayesondelene kakhulu nezinyanga. Kuthiwa wayeye athumele zona phambili izinyanga ukuthi ziyohlola ihlathi ukuze acashise khona izalukazi, amakhosikazi kanye nezingane. Lokhu wayekwenzela ukuthi izinyanga ziyohlolisisa okokugcina ngezinto zemvelo ezitholakala ehlathini njengohlobo lwamanzi oluzosetshenziswa abantu kanye nezilwane, uhlobo lwezilwane, kanye nohlobo lwezimila zezitshalo ezitholakala ehlathini ukuze aqinisekise ukuphepha kwabantu bakhe. UBiyela, (2003:47) uthi ngokwendabuko, izinyanga zihlonishwa kakhulu ngenxa yolwazi olujulile ezinalo mayelana nezimila kanye nezilwane.

Izinyanga kufanele zisazi isikhathi sonyaka la izilwane zizalana khona ukuze zazise abantu ukuthi akufanele ziziphazamise izilwane ngalesi sikhathi. Inyanga iyona futhi okufanele itshele abantu ukuthi imithi ethile isikulungele yini ukusetshenziwa. Kukhona ngisho imithi yokwelapha okumele ixwaywe ngesikhathi esithize sonyaka. Kunendaba exoxwayo yokuthi kwathi ngonyaka ka1828 amabutho kaShaka afa ebulawa isihlahla somdlebe. Okwadala le nhlekelele yokufa kwamabutho kaShaka ukuthi azikho izinyanga ezathunywa phambili ukuthi ziyohlola indawo ngaphambi kohambo lwamabutho (Biyela 2007:69).

NgokukaBiyela, (2007:69), amahlathi ngokwejwayelekile, avame ukuba indawo yokuholela izitha ophathe. Siyathola ukuthi noBambatha empini ka1906 izitha zakhe waziholela ophathe ngoba wayecashie ehlathini. Amakhosi amaningi njengoShaka, Zwide, Cetshwayo ayesebenzisa iMome njengenqaba yokuzivikela.

Ehlathini laseNkandla iyatholakala kakhulu inkungu ehambisana nohlobo lwenkosazana, ngoba iyona eletha uxolo emva kwezimpi neziphepho noma ngemuva kwezulu elibi. Inkungu-ke ithathwa njengomvikeli waloko okubuthaka. UBiyela, (2007:172) uphinde akhulume ngokubaluleka kwamanzi nokudla nokubaluleka kokwelapha. UBiyela, (2007:172) uthi: ngaphandle kwamanzi nokudla impilo ayibi khona kulabo abangababaleki.

INkandla inemithombo eminingi yamanzi ahlanzekile awusizo kulabo abasuke becashile. Imithombo ebalulekile iMome, uNkunzane, noHalambu. Yonke le mifula ingenela emfuleni iNsuzi. Ngenxa yokuxhaphaka kwamanzi, iNkandla inemithi yezithelo zasendle, imifino (amaveji), izinyoni nezilwane okungasetshenziswa ezidingweni zabantu. UGcumisa, (1993:192)

uthi ezinye izithelo zasendle ziwukudla nakithina sintu. UDoke (1972:167, 287) uthi isibonelo sezithelo zasendle ezingathokozelwa kakhulu izingane izindoni (*black edible berry/ forest myrtle kanye nomgwenya (kaffir plum / Harpephyllum caffum)*)

Imbati yayisiza kakhulu ngesikhathi sezimpi ngoba yayelapha enza abantu bangangenwa kalula imikhuhlane. Ngaphandle kwamanzi amaningi nezithelo zasendle elinako ihlathi, liphinde libe nemithi esiza kakhulu ekwelapheni izifo ezifana nomdlavuzane nezifo zehliziyo. Umganu nonwele ngezinye zale mithi etholakalayo kuleli hlathi. Kuthiwa izitshalo ezinamaqabunga zazisiza ekubopheni izilonda noma umuntu elimele.

Kucatshangwa ukuthi umuthi unwele iwona wokuqala owabhekwa izinyanga ngesikhathi kulungiselelwa impi yeLembe noZwide. Umuthi unwele wawubalulekile kuwona womabili amaqhawe empini lapho amakhosikazi ayelahlekelwa abathandiweyo babo. Kulezi zinsuku zanamhlanje, unwele lusetshenziswa abantu abaphethwe isifo sengculazi nesandulela sayo. Eminye imithi enosizo etholakala ehlathini amasethole, alapha abantu ukuvikela ukopha okudalwa izilonda ezivulekile.

Omunye umuthi kuleli hlathi inguduza. yona yelapha izenyelo kanti iyakhipha. Iyafana nomhlabele nawo osetshenziselwa ukwephuka noyisibiba esisetshenziswa uma umuntu eshaywe inyoka. Kukhona nomuthi womphumphutho oqeda isilonda enganeni. Kukhona nogobho owelapha izifo zokopha kumuntu wesifazane ikakhulukazi nesifo sokungabatholi abantwana kanye nokususela uma kubonakala ukuthi ingane iza kancane iyivila. Kukhona izizwe ezasuka khona ehlathini ekwakwaziwa ukuthi zazakhe khona mandulo njengesizwe samaChube nabakwaShezi ababengompetha ekushiseleni insimbi yokwa imikhonto. Kwakukhona nabantu bakwaMkhize ababakhe khona ehlathini.

Umphakathi usizakala kakhulu ngomuthi ugonothi ngoba wenza le zinto ezilandelayo. Ugonothi lwenza obhasikidi bokufaka izingubo, obhasikidi bokufaka izithelo, obhasikidi bokufaka izipho, izinto zokulengisa amakhethini, kanye nokuwusebenzisa engadini ukuze uvikele umoya. Umphakathi uba nolwazi lwemisebenzi yezandla kanye nolwazi lwamasiko awo.

Okukhathaza kakhulu ukuthi lolu lwazi abanalo luzophela ngoba intsha yaseDlabe ayizibandakanyi kulo msebenzi, wenziwa abantu abadala kuphela. Kulowo mzuzu umphakathi waseMahlabathini udonsa kanzima kwezomnotho, okuholela ekutheni izingane ziyeke isikole

ngenxa yesimo somnotho, abaningi bagcina ngokudla izidakamizwa baphile nempilo yobugebengu.

Ihlathi laseNkandla liyindawo yezokungcebeleka nokuvakasha ngenxa yemithi yokwelapha etholakala kulo. Linomoya oheleza kamnandi nezinhlobonhlobo zezinto kanti linothile emasikweni.

### **2.3 Ihlathi IDlinza**

UMalaza, (2004:89) uthi ihlathi laseDlinza linobufakazi bezinto ezigciniwe ezingamagugu eziveza ukulawuleka kokusetshenziswa kwaleli hlathi. Izinto eziningi zavela emva kokuba izwe selidliwe abelungu. Izishayamthetho zakwaZulu sagcizelela ukuthi amahlathi okuzimilela kufanele avikeleke ekusetshenzisweni ngabantu nanganoma iyiphi indlela yokuxhaphazeka ezifundeni zabo. Lokho kwenzeka ngesikhathi engekho amahhovisi kaHulumeni kwaZulu. Nakuba kungenzekanga ngqo ngesikhathi abagadi bokuqala behlathi bebekwa endaweni yamahlathi akwaZulu, kwenzeka ngemuva kokuthi uZulu edliwa abelungu. Isishayamthetho saseShowe sabhalela umdabuli omkhulu wemihlaba simcela ukuthi abangabagcinimahlathi babe nemifaniselwano. Yingakho-ke begqoka inyumfomu uma besemsebenzini kuze kube manje.

UMoberly, (1970:78) uthi ezinsukwini zakudala yinye into eyaqapheleka ukuthi kwakukhona umuthi onegatsha elilenga ngokugoqeka kancane kancane. Lelo gatsha lagcina selemboze ubukhulu bomuthi, lagcina selithinte phansi. Ubude balo babungamanyathelo angamashumi amane kusuka esiqwini somuthi. Lapho impande igxile khona phansi, yayiqhubeka ikhule ibe ukhuni olugobile, okuyothi isizukulwane esizayo sibone indawo ewumaka wedolobha.

Ngesikhathi kwakhiwa umgwaqo, wenziwa wahamba ngaphansi kwalolu khuni, nezimoto ezazithutha ngesikhathi sokwakha idolobha, zazihamba ngaphansi. Ngokuhamba kwesikhathi umuthi waqala wakhombisa izimpawu zokubola futhi wangabe usaqina. Kwazanywa imizamo usekelwa ngosemende noma kutshalwe omunye umuthi eduze kwawo, kodwa kwaba nhlanga zimuka nomoya. UMoberly, (1970:66) uthi kwathi ngo1937 iBhodi ledolobha laseMahlabathini lacabanga ukuwususa njengoba wase uyingozi emphakathini.

Ngo 1949 kwakhiwa ivasi ngawo eyabekwa esikhungweni sokugcina imilando yaKwaZulu. (Zululand Historical Museum.) UMoberly, (1970:67) uthi ngesikhathi ihlathi seliphethwe iBhodi

ledolobha, laba nokuxhaphazeka kakhulu. Yayikhishwa kalula imvume yokugawulwa kwezihlahla. Indlela eyayixhaphazeka ngayo kwakuba ukugawulwa kwemithi yezinkontileka, nokwenza imali, kanye nokusebenzisa amasosha okuyiwona ayewisa izihlahla. Ihlathi laliphinde lisetshenziswe abantu bendawo bangaleso sikhathi ngokucashisa abantu abangababaleki laliphinde libe liyikhaya lezinyamazane.

Kwathi ngo1951, kwaqala izingxoxo zesivumelwano sehlathi nabagcini besifunda. Kwathi mhlaka -8 kuJulayi, 1952, kwasayinwa isivumelwano sehlathi iDlinza elabe selithathwa njengehlathi lokugcinwa kwemvelo ngokusemthethweni. Isivumelwano kwakungeseminyaka engamashumi amathathu. Le sivumelwano sasiphakathi kweBhodi ledolobha laseShowe kanye ne Provincial Administration yaKwaZulu-Natali. Isivumelwano savuselelwa ngonyaka ka1986. Amaphepha esivumelwano ayeveza ukuthi kusukela ngelanga okusayinwe ngalo isivumelwano, ihlathi laseDlinza lizogcina izinto zemvelo ezitholakele kulo nezinto ezingamagugu.

Kuyaqapheleka ukuthi kuzona zombili izivumelwano, umphakathi wawuvumelekile ukusebenzisa ihlathi ngaso sonke isikhathi ngaphandle kokuthi iNatal Parks, iGame and Fish Preservation Board yakuvala ukusetshenziswa kwalo umphakathi. Ngaphandle kwalokho, iBhodi lePaki lanikezwa imvume yokuvumela abantu, ikakhulukazi basemaphandleni nabantu abahluphekayo imvume yokusebenzisa ihlathi.

UMoberly ,(1970:120) uyakuveza ukuthi ngesikhathi iBhodi lePaki lengamela ihlathi, kwathathwa izinqumo ezinzima kubazingeli kodwa abazingeli abayekanga ukuzingela.

Kwaba khona intuthuko yezomnotho nokuvakasha ehlahini ngeminyaka yo1990. ENingizimu Afrika entsha abaphathi behlathi iDlinza kwakufanele bashintshe ngesikhathi seNingizimu Afrika entsha. Abaphathi bokugcinwa kwehlathi kwakufanele balungise okungalungile kwesikhathi esedlule bese benikeze ilungelo kubantu ababengenalo igunya lokukhuluma ngokugcinwa kwalo baphinde babambe iqhaza ezingxoxweni mayelana nalo. Lowo mnyakazo wanyusa izinga lokuthathwa kwezinqumo kubantu bendawo. Lokho kwasiza ekutheni kuqiniseke iprojekthi yezomnotho nokuvakasha ehlahini laseDlinza. Kwakufanele ukuthi abongamele behlathi bahambisane nemithetho kaHulumeni yezwe.

Kwathi ngonyaka ka2001 abaphathi behlathi iDlinza bawubhala kabusha umlando okuwumphumela weprojekthi yezomnotho nokuvakasha kweDlinza Forest Aerial Boardwalk. Le



projekthi yaqala ngemuva kokwaxhiwa komhumana wokuhamba ehlathini ongamamitha awu 125 ubude, owaxhiwa ngosizo lwezimali zasoThungulu Regional, World Wildlife fund (WWF), kanye noSAPPI, inkampani edayisa ngemigongolo.

Kunokungavumelani kokuthi abantu abangcwatshwa ehlathini kwakungamaqhawe akwaZulu afa ngesikhathi sempu yamaNgisi namaZulu (Anglo-Zulu War). Nakuba kukhona izindawo ezingamathuna, ezikhona ehlathini, akuwona amathuna abantu bakwaZulu njengoba ebizwa kanjalo. Kuphinde kuqapheleke futhi ukuthi lezi zindawo zamathuna zisetshenziswa ikakhulukazi ngabamhlophe. Nabamnyama abahlala eduze kwehlathi nabo bayazisebenzisa.

UPoffenberger noMcGean, (1998:99) waveza ukuthi emiphakathini ephethwe lapho, imali ekhiqizwayo incane nezimakethe zokudayisa zikude. Amahlathi asebenza ukufeza izidingo zasemakhaya njengezitolo zokudla, izinkuni zokubasa, amathoyizi kanye nezinye izinto. Abantu bakhona bayalidinga ihlathi ngezizathu eziningi ezehlukene. Kutholakele ukuthi abantu abazintshontshi izinkuni ukwenza izidingo zabo. Bathi bayesaba ukuthi bangabanjwa endleleni uma sebegoduka nezinkuni. Bayaphoqeleka ukuthi batheze izinkuni ezindaweni ezingaphandle kwehlathi. Abanye babesebenzisa uphalafini, abanye basebenzise izitofu zegesi, noma ubulongwe ngenxa yokubiza kwezinkuni.

### **2.3.1 Umthelela Wezokuvakasha Nomnotho Ehlathini IDlinza.**

Ngokuthuthuka kwezokuvakasha nomnotho eDlinza, bawu90% abaveza ukuthi bona ababoni ukuthi intuthuko ibalulekile yini noma cha. Omunye wathi kunzima ngoba ababandakanywa ekusebenzeni kwehlathi. Wathi nakuba bengaba nemiqondo ehlukele kuloko abafisa ukuthi kwenziwe ngehlathi, angeke banikezwe ithuba lokuveza imibono yabo (Focus Group Interview, kwaKhoza, (24.07.02). Lo 10% owawusele wawucabanga ukuthi kunokuba kwakhiwe umhume wokuhamba, babengaveza ukuthi kuyona yonke intuthuko ecatshangwayo yehlathi, kwakungaba intuthuko yokuthi bona bathole amathuba emisebenzi. Umphakathi wawungakuthokozela ukuba intuthuko yayibhekela abantu abampofu.

Nakuba inhloso yezokuvakasha nomnotho inika abampofu amathuba omsebenzi. Umphakathi wawuphinde uthi iprojekthi yezokuvakasha nomnotho ayikakazishintshi izimpilo zabo. Ngakolunye uhlangothi, abaphethe iprojekthi, babebona iprojekthi izoletha amathuba omsebenzi emphakathini. Ikomiti leBoardwalk laqasha abantu abayisithupha bomphakathi ababengasebenzi.

Yabaqeqesha eWakkerstroom. Babezogada izinyoni babhekele nezokuvakasha. Baphinde baqasha noMphathu/ nemenenja.

Wonke amabhilidi akhiwa inkontileka nabasebenzi baseShowe. Umphakathi osendele kule ndawo wawuzongena kwiprojekthi uma sebeqala belandela indawo yehlathi laseNtumeni. Ngaso sonke isikhathi abantu basendaweni bayafundiseka. Basizakala ngamathuba omsebenzi nokufundiseka. Njengoba beqhubeka banda, bazoqeqesha abantu abanengi balondoloze nezindawo eziningi. Ekugcineni, incwadi yayiveza ukuthi zonke izinsiza ezithathwe ehlathini zizokwenza imali. Abantu basemakhaya bazodayisa. Njengoba kushiwo izovula amathuba emisebenzi ukuze kudobeke abavakashi ehlathini. Ngaleyo ndlela ezokuvakasha nomnotho azicindezeli nje kuphela abantu basemaphamdeni ngezinsiza zamahlathi, kodwa iphinde iphazamise indlela umnotho wabo osebenza ngayo.

Yingakho incwadi iphikisa ukuthi ezomnotho nokuvakasha aziyiqhubezeli phambili inkinga yokuhlupheka kwabantu abampofu. Umphakathi waseDlinza wabona ukuthi ubukhona behlathi iDlinza akubasizi ngalutho bona ngoba abakwazi ukukha izithelo, ukuzingela, ukutheza izinkuni, ukusebenzisa inhlabathi yehlathi evundile ukulungisa izindlu zabo. Abakwazi ukumba imithi yokwelapha, kanye nokuthola izinto zokwakha. Nakuba babesondelene nenhlathi, kodwa babebona ukuthi ihlathi iDlinza lingabaluleka kubona uma bengakwazi ukusebenzisa izinto ezitholakala ehlathini ngokukhululeka.

#### **2.4 Amahlathi ase- Afrika**

Ngokwe - intanethi yomhla ziyi-19 kuJuni ngonyaka ka2007 esihlokweni esithi *Journal of Sustainable Development in Africa* ithi kwakukhona umhlangano wezinqumo zamahlathi aseNingizimu neNtshonalanga aseAfrika. Lowo mhlangano ubungenyanga kaJuni ngamhla ziyishumi nantathu kuya kumhla ziyishumi nesithupha ngonyaka ka2006, eMgungundlovu. Babona amathuba okuzimisela kwenhlangano evalelekile kwezamahlathi okwayiholela ekuthuthukeni kwezimali, kwehlise ububha kubantu kwafeza nezidingo zamahlathi. Kwaphindwa kwadingidwa ubunzima ekutshalweni kwezimali, ikakhulukazi maqondana nenkohlakalo yamahlathi nokuhluleka kukaHulumeni ekukhanyiseleni umphakathi ngokusetshenziswa kwamahlathi, nokungasebenzi kahle kwenqubomgomo yendalo, kanye nokungagcinwa kahle kwendawo.

Amazwe ayemelwe emhlanganweni owawuseMgungundlovu iMalawi, Madagascar, Mozambique, Kenya, Ningizimu Afrika, Tanzaniya, Uganda, Zambiya kanye neZimbabwe. Umhlangano wawugqugquzelwe ibhange LikaZwelonke lomhlaba i-International Finance Corporation kanye nenhlangano yezamahlathi kuhlangele nomongameli wezindaba zamanzi namahlathi kanye namahlathi aseNingizimu Afrika.

Bangaphezu kwamaphesenti angamashumi ayisishiyagalolunye (90%) kwabangu 1.2 bhiliyoni abantu abaphila ngesimo sendlala nabathembele emahlathini. Amahlathi aphinde agcine ukuvunda komhlabathi, ukuvikela izindlu eziphephweni, ukunciphisa izinga lezingozi ezifana nezikhukhula kanye namaTsunami. Imboni yomkhiqizo wamahlathi iwumthombo wokukhula komnotho nemisebenzi.

Amahlathi abalulukile emithethweni yamabhange ngenxa yominikelo eyenzayo ezimpilweni zabantu abampofu. Okubalulekile ukuthi anonophalisa intuthuko nomnotho wezwe.

#### **2.4.1 Amahlathi aseNingizimu Afrika**

I-intanethi yomhla ziyisikhombisa kuNtulikazi 2004 esihlokweni esithi *State of Forestry and tree genetic resources in South Africa* ithi: iNingizimu Afrika inokuziqhenya ngomlando wamahlathi ayo kanye nezolimo. Uma ubheka emuva emnothweni wezitshalo, laphe abahlali baseKapa babetshala khona. Babexhasa imikhumbi eyayisuka eKapa iya e-Asia ngokudla okusha. Amahlathi nawo ayengezinye zezinto ezidinga ukuphuculwa. INingizimu-Afrika yayithathwa njengelizwe lokuqala ukuba libe nezitshalo ezithathwe kwamanye amazwe. Kwakwenziwa lokho ukuze kugculiswe izidingo zokukhiqizwa kwezinkuni.

Amahlathi nezolimo kubambe iqhaza elikhulu eNingizimu Afrika. Esikhathini samanje kanye nasesikhathini esizayo imikhiqizo yokudla, umucu/ufayibha (fibre), kanye nezithelo kubalulekile. ENingizimu Afrika kukhona umlando omude kakhulu wezimboni zamahlathi nezolimo. Kubukeka kuzoba nomthelela omuhle kakhulu ezweni lamahlathi. Abahlali banelisekile emzimbeni ngokudla okukhiqizwayo ngoba kusasezingeni. Imikhiqizo yomucu/ufayibha nezinkuni sekukhiqizwe ngabahlali ngaphezu kweminyaka eyikhulu eNingizimu Afrika.

Kulezi zinsuku zanamhlanje kokubili, izimboni zamahlathi nezolimo kwaziwa izwe lonke Kulezi zinsuku zanamhlanje sekwejwayelekile ukubona izithelo kanye nemikhiqizo kwezinye izingxenye zalo mhlaba. Izinkampani zamahlathi aseNingizimu Afrika zithathwa njengemikhiqizo ephezulu emaphepheni akulelizwe.

Kwaba khona imibhikisho eyakhubaza ukuthuthuka kwezinga lezimboni eNingizimu Afrika. Lezo zimboni zazihambisa izimpahla kwamanye amazwe emsebenzini wezamahlathi nezolimo. Lo mbhikisho wawuhlose ukukhinyabeza uHulumeni ngesikhathi sobandlululo oludlule eNingizimu Afrika. UHulumeni omusha wentando yeningi noshintsho olwaba seNingizimu Afrika lwabeka abadayisi baba sezingeni lomhlaba. Amathuba aba maningi okuthuthukisa izimakethe. Ngaleso sikhathi, umncintiswano womhlaba wezimakethe wadlondlobala.

Kwakukhona imikhiqizo emisha eyayifakwe umhlaba wonke kwezolimo. Yangenela imincintiswano eyayikhona. Lokho kwaba indaba enkulu emahlathini nakwezolimo aseNingizimu Afrika. Le nhlango yayincike kakhulu engxenyeni entsha eyayisebenza kakhulu ngobuchwepheshe ezimbonini. Kukhona amahlathi nezolimo avelele kulesi sikhathi samanje. La mahlathi avelele ngezindlela ezahlukene enziwa ngazo. Lokho sekwenze ukuthi abe makhulu ngaphezu kwendlela elindelekile. Eminye imikhiqizo nayo iyadlondlobala kancane futhi angeke yehle ezingeni eminyakeni ezayo.

## **2.5 Ezokuvakasha Nokungebeleka eZimbabwe**

IZimbabwe, ilizwe elilingana neCalifornia. EZimbabwe basebenzisa uhlelo lokunciphisa ukuhlukunyezwa kwemvelo nezilwane ngaphandle kokuzilimaza. Izwe laseZimbabwe liphuma phambili ekuheheni izivakashi libe linobubha ukuwedlula wonke amanye amazwe akhona e-Afrika. Abantu baseZimbabwe badla imbuya ngothi kanti futhi umhlaba wabo awumuhle hle. Izwe lithola imvula encane, kanti izindawo eziningi zihlaselwe ukuguguleka kwenhlabathi. Sebaze basungula iProjekthi ebizwa ngokuthi iCampfire emizamweni yabo yokuthuthukisa indawo. Lokhu bakwenza kanje: Kunezifundazwe eziwu 26 eZimbabwe. Ileso naleso sifundazwe sinekomiti elisingethe izilwane zasendle okuyilona elengamele ukubalwa kwezilwane zasendle. Libhekela futhi nokuntshotshwa kwezilwane, babheke nezinkinga eziphatelene nezilwane kanye nezemfundo. Kuneqembu lamavulandlela elengamele ukuntshotshwa kwezilwane zasendle.

Umphakathi unika imvume ezinkampanini zezokuvakasha, ukuthi izivakashi zikhokhiswe. Lowo okunguyena owengamele ukuvakashisa izivakashi uhlela ukuthathwa kwezithombe emaqenjini amancane ezivakashi kanye nakulabo abalangazele ukubona amasiko endabuko. Abantu bendawo baye badayise imisebenzi yezandla nokunye okungamagugu ezivakashini ukuze baphindele nako emuva.

Eminye imiphakathi izilalisa emizini yazo izivakashi bese ziyakukhokhela ukulala. Umphakathi uphinde futhi kube iwona oholo izivakashi uzikhombisa izilwane. Ngaleyo ndlela-ke bathola okokuziphilisa. Abantu bendawo babuye bathathe izivakashi bayozitshengisa imidwebo yendabuko yasemahlathini. Abanye badayisa imisebenzi yezandla eba isikhumbuzo sokuvakashela kwabo kuleyo ndawo.

### **2.5.1 Imiphumela Yentuthuko Nezokuvakasha eZimbabwe.**

U-Odero noHuchu, Bsc,(1998:7) bathi isifundazwe saseBinga sesishintshile ngenxa ye-project yeCampfire. Sinikezwe imali yokwakha ucingo lukagesi lwesola endaweni yezolimo nasendaweni yezakhamuzi. Kucatshangelwa ukuthi inzuzo yenyuke ngo 25%. Izindlovu ezingaphezu kwezinkulungwane eziyishumi (10 000) sezibulele abantu abangaphezu kuka100 kusukela ngo1980.

Ngaphambi kwalolu hlelo lweCampfire, abantu babebona izindlovu kuyizinto zokuthi zibulawe bengasiboni isidingo sokuthi zilondolozwe kodwa manje akusenjalo. Izindlovu sezingabangani babantu, izona eziheha izivakashi, kanti futhi izona eziletha umnotho ngenxa yohlelo lokuzingelwa kwazo okungaphezu kuka90%. Lolu hlelo luvela kubazingeli bangaphandle abazingela izinyathi, amabhubesi nezinye izilwane zasendle.

Ukuzingelela ukuthi umuntu athole indondo, kuwuhlobo oluphezulu kakhulu kwezokungebeleka. Abantu basemakhaya bathola imali enhle kakhulu kubazingeli abaqhamuka kwamanye amazwe abakhokha izizumbulu ngokuzingela. Imvume inikezwa abantu abakufundele ukuzingela. Indawo enobubha kunezindawo zonke iyona evulela abazingeli amathuba okutholakala izindondo Ngaleyo ndlela, nabantu abampofu bayazusa. Ngeminyaka yayo1980 amazwe, anjengoUK anqatshelwa ukuletha amazinyo ezindlovu ngoba babecabanga ukuthi abantu bazoyeka ukuzingela. Nakuba kungamiswa ukulethwa kwezimpondo zikabhejane, abantu bendawo ababandakanyiwe ekwengameleni izinhlelo ngezilwane zasendle.

Ukumiswa kwamazinyo endlovu kwaba nomthelela omubi emphakathini waseZimbabwe. Isifunda esisodwa sasizokwenza inzalo enkulu ukuba kwakuvunyelwe ukudayiswa kwamazinyo endlovu nokucasha kwezindlovu ezintathu ezazizingelwe ngemuva kwezitshalo. Umphakathi waseZimbabwe wawunamazinyo ezindlovu awu 1,6 miliyoni wamadola. Uma babengeke bathole imali yamazinyo ezindlovu, imindeni ehluphekile yayizoziqeda izilwane zasendle ngaleyo ndlela ungabe usakwazi ukuziphilisa.

IZimbabwe yayicabanga ukuthi izindlovu aziyona ingozi kubantu baseNingizimu Afrika. Ukuzingelela indondo kubukeka kuyindlela yokungcebeleka eNingizimu Afrika. Inzuzo eyenziwa ukuzingelwa kwezindlovu kusiza ekunakekelweni komnotho. Ubuqiniso bokuhlala nezindlovu akukona loku okubonwa kumabonakude. Ukungavumeleki kokudayiswa kwamazinyo endlovu akusizi ekugcinweni kwemvelo.

Ukuvula iminyango yokudayiswa kwamazinyo endlovu kwadala ukuhlukumeza amalungelo ezilwane. Ekulungisweni kwepaki lomhlaba laseHwange, abahlali baseMabele bakhala kakhulu ngokubaluleka kwalo. Abahlali babekwenza lokhu bezama ukulingisa imisindo eyenziwa izindlovu eyayiletha ukwesaba kubavakashi. Izindlovu zazilimaza izitshalo emaphandleni aseZimbabwe. Lobu ubuhlungu ababa nabo abantu baseZimbabwe unyaka nonyaka.

Emphakathini waseMabele kwabhuntsha imithetho eminingi eyayiqinile ngoba izindlovu zadlule zangena ngocingo olwase luthambile. Zangena zabhidliza imizi nezingadi ezazikhona emphakathini. Kwezinye izindawo, izindlovu zaphula amapayipi amadamu zacekela phansi amahlathi, zanukubeza nezindawo zamanzi nemifula. Kwakunezindlovu eziwu 70 000. Kusukela ngo1991 kuya ku-1996, abantu abawu 336 babulawa izindlovu ezazikhona endaweni.

Yini ngempela eyayivikela izindlovu zaseZimbabwe? Abanengi babethi kukhona inkinga ekhona eyenziwa abengamele amalungelo ezindawo zezindlovu. Neminye imidlalo yezilwane yayenza ukuthi umphakathi ungaphephi ezilwane zasendle.

I-CAMPFIRE yasungulwa ngo1989 ngemuva kokuzingelwa kakhulu kwezindlovu. Umninimhlaba uClive Stockhill waphakamisa ukuthi abantu basemaphandleni mabengamele izilwane zasendle, bese kuthi amakhansela esendaweni adlulise izimali zokuzingela izilwane kubaqoqi zimali ukuze ingxenye ethile yaleyo mali isetshenziselwe ukuthuthukisa izindawo zasemaphandleni.

Seloku iPaki loMhlaba laseZimbabwe lakwazi ukunciphisa izilwane kwasala ezingu 17 000. UStockhill neqembu lakhe babekholelwa ukuthi izinga ledola lesilwane ngasinye okwakuzosiza ekunciphiseni ukuhlukunyezwa kwezilwane zasendle nempilo yazo, nokususa isicefe sabahlali sokubulala izindlovu. Ngezimali zeCAMPFIRE iqembu labahlali bamaShangane lathenga umshini wokugaya, bakha imigwaqo, umtholampilo kanye nesikole. Abanye bathenga ogandaganda, babiya ngezingcingo ezinogesi ukuze izilwane zingayi ngaphandle. Bakhuphula nenani labengamele.

UMetcalf, (1994:55) uthi usekelasihlalo weCAMPFIRE uJerry Gorota wathi “UHulumeni wethu akanayo imali yokwenza zonke lezi zinto.” Baqaphela ukuthi i CAMPFIRE iyindlela yokuthuthukisa izwe ngendlela enomfutho. Abanye abahlali bakwamanye amadolobha babethi intuthuko ikude nabo. UHeena Patel we-Indigenous Environmental Policy Center (IPEC) wathi imiphakathi yasemakhaya kuyenzeka yengamele, iphathe noma izuze kulolu hlelo lwale misebenzi. Waphinde wathi amakhansela amaningi asezindaweni zasemakhaya akayiphathanga kahle imali ayehlisa ngomkhono webhulukwe. Waveza nokuthi imboni ezimele yeSafali iyona ezuzakakhulu kulo luhlelo.

Seloku iCAMPFIRE yavulwa, izindlovu zanda ngokuphindiwe. Zakhula kusukela ku-37 000 kuya ku70 000. Ngenxa yokuzingela okungekho emthethweni phakathi kweminyaka yabo 1979 no1989 sehla isibalo sezindlovu sisuka ku 1.3 wezigidi kuya ku-60 000. Ngokusho kukaJacomea Nare ukuzingela okungekho emthethweni sekumile ngoba noma ubani emphakathini useyiphoysa.

Lolu hlelo lwenza okungacishe kube u2.5 wezigidi zamadola ngonyaka, kodwa,uhlelo lona lwaluxhaswe ngo 28.1 wezigidi zamadola aseMelika ukuze kuthuthukiswe umnotho wangaphakathi. Umphakathi wase-Melika wakuhlaba ukuzingelela izindondo, kanti nokudayisa amazinyo endlovu kwakungasandile. Wathi ukukhula kwesibalo sezindlovu eZimbabwe akubangelwa iCAMPFIRE, kodwa kwadalwa imiphumela yokuthi kwamiswa ukuzingelwa kwamazinyo ezindlovu okwaqala ngo1989. ICAMPFIRE isikhule ngo 16% wezindlovu ezihlala kule ndawo.

Njengoba iCAMPFIRE igxile ezilwaneni ezithile, iZimbabwe iphinde igqugquzele ezokungcebeleka. Bangingi abangcebeleki abavakasha e-Afrika abafike bathathe izithombe zezilwane kunokuba bazidubule. Abanye abahlali baseZimbabwe bakhohliswa abantu

bangaphandle bebatshela ukuthi ziphathwa kanjani izilwane zasendle. Amaqembu amaningi avela emazweni angaphucuzekile akazi ukuthi kunzima kanjani kubona ukwengamela izilwane. Uthi uma amalungelo ezilwane ehlanganiswa, abantu angeke bakwazi ukweluleka uHulumeni wabo ukuthi ayekise abantu abavela eMelika ukuzingela izinyamazane.

## 2.6 Amahlathi aseMelika

Ulwazi olutholakele kwi-intanethi yomhla ziyi-12 kuNtulikazi 2004, esihlokweni esithi *History of American Forests* luthi: amahlathi aseMelika asungulwa ngo1975. Atholwa ngusosayensi uJohn Aston Warder ngesikhathi enomhlangano neqoqwana elincane labahlali basehotela iGrand Pacific eChicago. Labo bahlali babizwa ngokuthi Inhlangano Yezamahlathi yase Amerika. Le nhlangano yayinenhloso yokuthi akugcinwe amahlathi angadicilelwa phansi. UCopper, (1993:134) wacwaninga ngomlando wamahlathi ase-Amerika njengokuthi nje aba khona nini.

La mahlathi ayehlanganisa iminyaka eyikhulu namashumi amabili nanhlanu ngamhla ziyishumi kuSeptemba ngonyaka wezinkulungwane ezimbili (2000). Lapho kuphelela khona umlando ngamahlathi, UCopper,(1993:178) uchaza ngomthethosisekelo owasungulwa mayelana nokunyakaza kwemvelo. Ngaleso sikhathi ayengekho amahlathi ezwe noma kaHulumeni. Zazingekho futhi nezikhungo zokuthuthukisa ezamahlathi. Yayingekho futhi nenqubomgomo elandelwayo ebhekela ukubaluleka kwezinto eziyimvelo.

Kusukela ngaleso sikhathi, abengamele amahlathi ase – Amerika baqala basebenza nezinkumbi zabantu. Labo bantu babeqhamuka ezinhlanganweni ezahlukeni. Bakwazi ukwenza imigwamanda ezobhekela ezamahlathi nezolimo. Abamahlathi ase–Amelika basungula isikhungo sokuqala sabezokuvakasha.

Kwaba khona iqembu elalihamba lizungeza maphakathi neNingizimu-Melika kusukela ngo-1928 kuya ku-1931. Leli qembu laliphethe imiyalezo yokuvikelwa kwamahlathi emlilweni. Imiyalezo yayithi umphakathi mawungawashisi amahlathi. Wawusho nokuthi umphakathi mawuqaphele ungawulahli ugwayi phansi ngoba uzoshisa utshani kuze kushe namahlathi. Babe sebetshala amahlathi ngendlela ehlekile ngemuva kwempi yokuqala yomhlaba. Kwathi ngo 1925 baqala batshala izihlahla ukuhlonipha abantu besifazane. Izwe elizolandela kuzoba yi–Australia.



## 2.7 Amahlathi ase–Australiya

Ulwazi olutholakele ku-Intanethi yomhla ziyi-10 kuNtulikazi 2004, esihlokweni *esithi Australia Development Cooperation Program* luthi umlando wamahlathi ase–Australiya, waqala ngo-1998. Injongo yabahlali base-Australia kwakuwukuqwashisa umphakathi ukuze wazi umlando nolwazi lokuthi umuntu uxhumene kanjani namahlathi, kanye nezinye izindawo ezimila imithi ezweni. Ukujoyina ube ilunga kwakuvulekile ngokufaka isicelo kunoma ubani noma inhlangano eyelekelela izinhloso zomphakathi. Abahlali baseNew Zealand, abangomakhelwane, nabo babevumelekile ukujoyina.

Ngemuva kokuba yilunga, umphakathi wawusebenza ngokukhululeka. Umphakathi wabhala imiqulu ngemilando nezigameko ezenzeka ehlathini. Bakhiqiza imiqulu base benza imihlangano emibili ewukhukhulelangoqo. Abantu ababa nogqozi emilandweni yamahlathi ase-Australiya babevela kuyo yonke imikhakha enjengeyaManzi, yezeMvelo, kanye neyoMphakathi, nasezindaweni eziyiziKhungo zeMfundo. Umphakathi wabe sewenza imizamo yokuxhumana nokuthintana ukuze uphando luqhubeke futhi bamukele noma ubani ozimisele ukubeka induku ebandla ngesihloko sakhe.

Ngasekuqaleni kweminyaka yayo-1990 e-Australiya, indawo engalinganiselwa kumahektha angamashumi amahlanu, endaweni engacishe ilinganiselwe emaphesentini ayishumi nesikhombisa, yayithathwa njengendawo yamahlathi. Ngo 1997 amahlathi ayingalinganiselwa emashumini ayisithupha nane. Amaphesenti angamashumi amahlanu aleyo ndawo yase-Australiya kwakuwumhlaba. Indawo eyayinamahlathi akhiqiza imikhiqizo yayingalinganiselwa emaphesentini ayishumi.

Ukwanda kwabantu nezidingo zabo zamahlathi kwaqhubeka. Lokho kwaba nomthelela wokudicilelwa phansi kwemithi esemqoka emahlathini. Kwathi ngo1980 kwathatheka kakhulu umhlaba ongalinganiselwa kumathani angamabhiliyoni ayisithupha ngonyaka. Izwe elizolandela kuzoba i - Indiya.

## 2.8 Amahlathi AseNdiya

Ulwazi lwe-Intanethi yomhla ziyi-10 kuNtulukazi ngonyaka ka2004 esihlokweni esithi *Forestry in India* luthi: ngeminyaka yawo-1990, amahlathi amaningi aseNdiya athola izimvula

ezinkulu. Ngesikhathi izwe laseNdiya selizimele, uHulumeni wenza inqubomgomo yokugcinwa kwamahlathi yokuthi makangagawulwa.

Ngeminyaka yo-1951–1991 kwatshalwa amahlathi ezindaweni ezazingatshaliwe, yacina seyingamahektha ayishumi nesikhombisa. Abantu abahlala ezigcemeni ezithize, bahlangabezana nezinkinga ezinkulu zokudinga izinkuni. Enye yezinkinga kwaba yileyo yokuthi abantu babefuna umhlaba wokutshala izidlo. Babefuna nokwakha izakhiwo zokuhlala eziphucuzekile, bedinga nezindawo zokwakha imigwaqo, izikole, kanye nokufaka izintambo zikagesi.

Indlela yokuthuthukiswa kwamahlathi aseNdiya yayiqukethe imigomo emithathu okwakufanelwe ilandelwe. Kwakuyile migomo elandelayo:

- Ukunciphisa ukuguguleka komhlabathi.
- Ukunakekela izidingo ezikhulayo ngosizo lokukhiqiza amahlathi.
- Ukuxhasa izidingo zabantu abahlala emaphandleni ngezinkuni nangemigongolo.

Ukuze kufezeke le migomo kwanconywa ukuba kuphindwe kuhlelwe kabusha iminyango yezamahlathi. Ukunakekelwa kwamahlathi kwakugquguzelwa izithunywa zamahlathi zomphakathi. Lezi zithunywa zaziqguquzela kakhulu ukutshalwa kwezitshalo ukuze izinkomo zithole utshani, nabahlali bathole izinkuni. Izinkontileka zazithola imigongolo yokwakha. Abalimi kanye nababengaphansi kwamakhosi babetshalela ukuthola inzuzo, kodwa babetshala kakhulu imithi yamaphayini.

Kusukela ngo1970 bathola ukuthi ukugawulwa kwamahlathi kuyabahlukumeza, hhayi kuphela ngokomthetho kodwa futhi nasezimpilweni zabo ngezindlela ezihlukene. Lapha singabala isihluku esenzeka emvelweni ngokuphelelwa imithunzi noma imipheme. Nokuthi kwakuncipha imithombo yamanzi ngenxa yokugawulwa kwamahlathi. Baqala baba nomdlandla kakhulu wokonga.

Mazansi ne-Eshiya, abahlali bakhona babejwayele ukuzingela izilwane ezinjengezingwe nezingonyama emahlathini. Babesebenzisa izibhamu uma bezingela. Esikhathini eside intuthu yezibhamu yashintsha uhlelo lwezilwane zasendle zaseNdiya. Ngesikhathi sekhulunyaka

lesibili, izinga lokubanjwa kwezilwane emahlathini ase Ndiya kwehla. Bagqugquzela izikole ukuthi zingazibulali izilwane. Izikole eziningi zazingazi ukuthi yiziphi izilwane ezingezaseNdiya okwakungamele zibulawe.

Kwabe sekushaywa umthetho wokunakekelwa kwezilwane. Emva kokushaywa kwalo mthetho kwashintsha ngisho nomoya ovunguzayo endaweni, ngoba zazingasabulawa izilwane. Abahlali babebulala izilwane ngoba befuna inyama noma befuna ukuthola amathambo azo. UDokotela Rangarajan owayenza izifundo zobudokotela kumlando wemvelo. Lo dokotela wabhala incwadi ekhuluma ngemvelo ukuze aqwashise umphakathi nabantu abaphethe emahlathini.

Encwadini eyabhalwa uRangarajan wayehlaba imithetho yaseBrithani ebhekiswe kumaNdiya. Wayekhuluma namaBrithani ngendlela ababexhaphaxa ngayo izilwane bezibulala befuna izinto ezehlukene njengenyama namathambo. Inkosazane yase-Indiya yayibambe iqhaza elikhulu ngokubulawa kwezilwane zase Indiya. Kwathi ngemuva konyaka ka1857 kwabekwa umthetho onqala wokubuyiselwa kwemithetho eyase ingasasebenzi.

Incwadi yayithi imithetho kaMunghal yayingazinakekeli izimpilo zezilwane zase Indiya njengeyamaBrithani. Eminyakeni yokuqala eyishumi nambili base bebulale izilwane ezingaphezu kwezigidi eziyishumi nesikhombisa. Babulala nezingwe ezingamashumi ayisishiyagalombili nesithupha kanye namabhushi ayinkulungwane namakhulu ayisithupha namashumi ayisikhombisa.

Ngokusho kwe-intanethi esihlokwani esithi *forestry in India* ithi uMunghal yena wayezibulalela inyama kuphela izilwane. AmaNgisi namaNdiya babezingela ngokudicilela phansi. OHulumeni ababeba nempumelelo babenokohlonishwa okubalulekile ezilwaneni zasendle ngoba umphakathi wawukhlonipha lokho okushiwo uHulumeni. Encwadini kaRangarajan wayebuye akuveze ukuthi ukushintsha kukaHulumeni anakekele imvelo kwaba nomthelela.

Waphinde waveza ukuthi ukushintsha kwezomnotho kwaba nomthelela ezweni. Kwaba lula ukuvikela izilwane zasendle ngoba kwakubekwe umthetho kaHulumeni owawuhlonishwa abantu. UHulumeni kwakufanele akwenze kube into ebalulekile ukunakekelwa kwezilwane zasendle. Abantu abasebancane basebekuthatha njengempumelelo kubona ukunakekelwa kwezilwane zasendle.

## **2.9 Indlela okusebenza ngayo amaprojekthi**

Indlela amabhange enza ngayo ekuzifakeni endaweni eklanyiwe yehlathi yenza kwenzeke ukuthi iprojekthi izimele yodwa. Ibhange lihlose ukuhlanganisa izindaba zamahlathi zibe izindaba ezinkulu zempikiswano yomhlaba, izindlela zokulwa nobubha kanye nokuxhasa umnotho. Iphinde futhi ihlose ukwakha ubumbano oluqinile nabathunywa, izinhlangano okungezona zikaHulumeni kanye nezinhlangano zangaphandle ezizosiza ekufukuleni umnotho wethu.

Umsebenzi wamahlathi webhange ugcina indawo enkulu yemisebenzi yamahlathi, kuhlangele nokulondolozwa kokubambisana nokuphathwa kwamahlathi nokuxoxa ngamahlathi, izindawo lapho okwakhiwe khona amahlathi, izindawo ezigciniwe, nosizo lwezokuchwepheshe lokwenziwa kabusha kwamahlathi.

### **2.9.1 Amahlathi Athola Uxhaso E-Afrika**

Ngokwe – intanethi yomhla ziyi-18 kuJuni ngonyaka ka2007 esihlokwani esithi, *funding forestry in Africa* ithi, kwakukhona umhlangano wokuxhaswa kwamahlathi owawubanjelwe eNingizimu Afrika. Kulowo mhlangano babhala umqulu owawuchaza ngamazanga, izindawo okufanele zixhaswe, bahlanganisa nemicabanga efinqiwe ezokhuphula ukuxhaswa kwamahlathi eAfrika. Ukuxhaswa kwamahlathi okuthuthukayo kubalulekile ngokuthuthukisa imithetho yamahlathi kanye nokwenziwa kwezinqumo ezathathwa inkomfa ye-United Nations nemvelo nokuthuthuka eyayise Rio de Janeiro.

Ukuncipha kwezimali kwakhumbuza umsuka owodwa obalulekile wokuguguleka kwamahlathi kanye nokungasebenzi kahle kwezimboni zamahlathi, kodwa ngaphandle kwalokhu kuncane kakhulu okuzokwenziwa ukuhlanganisa okulingene ukuxhasa nokususa ukucindezelwa kokuqinisa ukuthuthuka kwamahlathi ezweni lonke.

### **2.9.2 Ukuxhaswa Kwehlathi Eliklanyiwe E-Afrika**

Kwakukhona ukuhlolwa kwamahlathi. Inhloso yokuhlolwa kwamahlathi ukuthola izidingo, nezibalo zabasebenzi abazimele, nabaqashiwe, kanye nemixhaso yangaphandle eyabelwa amahlathi ngesikhathi seminyaka yabo1990 kuya ku1994 kanye nokuchaza ukulondoloza

okubalulekile nokucindezelwa. Kwaphendula amazwe angamashumi amabili nesishiyagalombili (29), nolwazi lwadluliselwa ngomabhalane bamahlathi, yangapheleli kahle imiphumela yesevi. Isibonelo, izimpendulo emibuzweni azifakwanga oxhasweni lwangaphakathi kanti futhi kwakungewona umsebenzi wabo lowo.

### **2.9.3 Amazinga Omthombo Woxhaso**

Alinganiselwa kumaphesenti angamashumi ayisikhombisa amazwe alethe umbiko ngamahlathi atshengisa ukwehla kokuxhaswa kwamahlathi, kusukela ngo 1990 kuya ku 1994. Lawo mazwe kwakuyi Nigeria yaba namaphesenti ayishumi nesihlanu (15%), iKenya yaba nayisithupha (6%), iMadagascar yaba nangamashumi amane (40%), iNiger yaba nangamashumi amane (40%), iEthiophiya yaba nangamashumi amathathu (30%), kanye neNamibia yaba namashumi amathathu (30%) awumphumela oqavile wokunyuka kosizo okuthuthukayo olusemthethweni. Amazwe aseAfrika ajikela osizweni lwangaphandle ukwenyusa uxhaso lwezisebenzi zangaphakathi.

Uxhaso olunjengalolu lwaluhlukehla amazwe ngamazwe. Ukwabiwa koxhaso losizo olusemthethweni lwabonakala lugxile emazweni ambalwa, amanye athole okuncane noma okungekho. Ngaphezu kwamaphesenti angamashumi ayisithupha (60%) wamazwe aphenhla, isibalo esikhulu sokuxhaswa kwamahlathi ngo1990 kuya ku1994 kwawela emthombeni wangaphandle. Amazwe aseKhongo, Gibhithe, Ethiophiya, Kenya, Morokho, Namibhiya, neTogo ayekulamazwe ambalwa abika kakhulu ngemisebenzi yasemakhaya kunokuxhaswa kwangaphandle. Isikhathi esiningi ingxenye yangaphandle yayiwumthombo woxhaso lwabasebenzi bangaphakathi kunoxhaso lwangaphandle.

### **2.9.4 Uxhaso Lwezingxenye Ezincane**

Ukugcinwa kwamahlathi nempilo yasendle, kuhlangele nokuvikeleka kwamahlathi kanye nokulawulwa kokunganeliseki ikona okubalulekile. Kanye nokuthola uxhaso olukhulu olungamaphesenti angamashumi ayisihlanu nesikhombisa (57%) emazweni. Ukuthuthuka kwezimboni, kuhlangele nokuphathwa kwemikhiqizo yamahlathi kanye nokutshalwa kwezimboni kuyalandela ngokwezinga eliphezulu.

### **2.9.5 Ukufakwa Kwezimali Zamahlathi Ukuze Zizale:**

Amazwe acelwa ukuthi aveze amathuba okulondoloza izimali zamahlathi. Aphinda acelwa ukuthi aveze nezinkinga ezinkulu zabasebenzi basemakhaya kanye nokulondolozwa kwangaphandle izimboni zamahlathi kanye nokusetshenziswa kokudayiswa kwemikhiqizo yamahlathi kwakubhalwe kwaba ngaphezu kwamaphesenti angamashumi ayisithupha nesishiyagalolunye (68%) wamazwe anezindawo ezizimisele kakhulu ngokulondoloza imali eqhamuka emikhiqizweni yamahlathi.

Kwatholakala imibiko yokuthi amahlathi alondolozwe, anakekelwe kakhulu kubandakanya nemibiko ngempilo yezilwane zasendle. Saba sincane samazwe abika ngamahlathi asonqenqemeni lomhlaba nalawulwa ngendlela engagculisi. La mazwe abika ukuthi umhlaba wawo unamaxhaphozi, kwaphinde kwabikwa ukuthi kunamahlathi angenayo ngisho imikhiqizo yezinkuni.

Ezinye izinkinga kwakuwukushoda kwabanolwazi lokulungiselela umsebenzi (project) nokusabalalisa amathuba okutshalwa kwezimali, nomgomo ohlwabusile kaHulumeni. Kwakuntuleka ngisho abaxhumanisi nabazokwengamela uxhaso ngokwethembeka.

### **2.10 Ubudlelwano phakathi kwabantu namahlathi**

Bonke abantu baseNingizimu Afrika babebambe iqhaza kwezamahlathi. Bonke abahlali bazosizakala ngemikhiqizo ezotholakala emahlathini. Ngingabala imigongolo, amaphepha, izinkuni zokubasa kanye nokunye okuzogculisa izidingo zabo. Bonke abahlali bazosizakala ngokubiza kwamahlathi abo kanye nalezo zindawo ezitshalwe izihlahla. Abanikazi bezinkampani ezingaphezu kwamakhulu amane abagcina amahlathi bangabanikazi ababaluleke kakhulu, kodwa abantu okuyibona abagxile kakhulu kwezamahlathi abantu basemaphandleni, kanye nabasebenzi bezimboni zamahlathi.

INingizimu Afrika ayikaze inothe emahlathini emvelo. Isimo semililo kwenza amahlathi emvelo avimbeleke kubahlali base Ningizimu Afrika. Laba bahlali babengalinganiselwa emaphesentini amabili (2%).

Kukhona amahlathi amakhulu emvelo atholakala esifundazweni saseKysna. Ezweni laseTranskayi, wonke amahlathi akhona mancane. Emahlathini amakhulu kulandela amahlathi aKwaZulu- Natali, bese kulandela iNtshonalanga-Kapa. Iningi lalezi zindawo ziphethwe uHulumeni. Kwathi ngoMbaso ngonyaka ka1994 kwangena namakhaya anezindawo ezinamahlathi. Isifundazwe sakwa Zulu Natali kuphela esinendawo eyomuntu enehlathi elithi yena.

UHulumeni naye uyakuveza ukuthi uhla olusha lukazwelonke lwezithombo zemithi seluthathwa njengoluvikelekile. Lokho kwavela ngesaziso somqulu kaHulumeni ongunombolo wenkulungwane neshumi nambili (1012) wangomhla zngamashumi amabili enyangeni kaNcwaba ngonyaka ka2004. Loku kuvikeleka kulawulwa indlela amahlathi kazwelonke aqhuba ngayo. I Ningizimu Afrika inenjongo ebalulekile yoluhla olusha lokunikela ngokugcinwa kwezitshalo ezinhlobonhlobo. Kukhona nezilwanyana ezincanyana okuzothi emveni kwesikhathi iNingizimu Afrika iziqhenye ngazo lapho isibuka emuva ukuthi kugcineke kanjani eminyakeni eyadlula.

Imithi ivikelekile ngezizathu ezihlukene. Ezinye izimbewu zidinga ukuvikeleka okukhulu. Kanti ezinye izimbewu zidinga ukuvikelwa ngesikhathi ziqhakaza futhi sezikhiqiza. Uthi umthetho womhlaba wamahlathi wango 1998, izihlahla zasemaphandleni noma izimbewu zezihlahla ezigcinekile mazingagawulwa, zingaphazanyiswa, zingathathwa, zingamoshwa, nemikhiqizo yazo ingaphazanyiswa, ingathathwa, ingagudluzwa, futhi ingayiswa kwamanye amazwe.

Akuvumelekile nokuthi idayiswe, noma ithengwe ngaphandle uma kunemvume ephuma emnyangweni wezamanzi namahlathi. Isicelo semvume singacelwa ehhovisi lamahlathi esifundeni ngasinye. Kanti futhi izicelo zingafakwa emahhovisi amahlathi aseduze. Izicelo zezimvume ziqale zicutshungulwe kuqale ukuze kubonakale noma kufanele yini ukuthi umuntu anikwe.

Kwaba khona umhlangano ngoNdasa ngonyaka ka1995 kwaphawula uSolwazi Kader Asmal owayengumongameli wezindaba zamanzi namahlathi ngaleso sikhathi, wathi “uHulumeni omusha ukhathazekile ngezindaba ezithinta izimpilo zabahlali, kanti inqubomgomo entsha yamahlathi ayiveli kuzo zonke izindaba ezixoxwayo”. Amahlathi aseNingizimu Afrika avikelwe ngaphezu kwazo zonke ezinye izindawo.

Kujwayeleke ukuthi abantu abacindezekile abantu basemaphandleni.

- Bacindezeleka ngokuthi baba nomhlaba omncane noma bangabi nawo kwawona.
- Badla ukudla okungenamsoco noma bangabi nako kwakona.
- Bahola amaholo amancane noma angabi khona, futhi basebenza kanzima zonke izinsuku belwa nendlala.

Uthi uCopper, (1985:89) kukhona amahlathi emvelo okuzimilela kwaZulu Natali. Uthi lawo mahlathi asakazekile kwaZulu Natali futhi angalinganiselwa ekutheni amboze indawo engaba amahektha ayikhulu nenkulungwane (10 000 hectares). UWhite noMoll 1978 bathi la mahlathi amile kusukela emahlathini ase Afromanyane ezindaweni eziphakeme kuya ezindaweni eziphansi kumahlathi amamaphansi. La mahlathi esemngceleni onqenqemeni lolwandle lwase Ndiya. Uwehlukanisa kanje amahlathi uCopper:

- Amahlathi angasemfuleni anamahektha angama- 8720.
- Amahlathi asesihlabathini angamahektha ayi-5986.
- Amahlathi asezingaweni ezisogwini endaweni eyizigodi ezingamahektha angu-10839.
- Amahlathi asendaweni eswakeme anamahektha awu-40933.
- Uhlobo lwamahlathi amila endaweni eyisihlabathi esomile esipheshethwa umoya ongamahektha angu-18900.

Kukhona amahlathi agudle iNyakatho. Lawo mahlathi amelwe amahlathi amakhulu amila endaweni eyisihlabathi esipheshethwa umoya eMaphalane, eDukuduku nasemahlathini aseNyalazi. Bese kuba khona amahlathi agudle iNingizimu, lawo mahlathi amila endaweni eyisihlabathi ngaseNingizimu emfuleni uMfolozi bese ehlanganiswa namahlathi aseHawaai, amahlathi aseHlongwane nakwamanye amahlathi aseRichards Bay.

Kukhona izinhlobonhlobo zamahlathi nezitshalo ezitholakala khona ngokuhluka kwazo. Kukhona amahlathi atholakala ezindaweni eziphansi kodwa ezikhuphukayo. Lawo amelwe amahlathi aseNkandla, Ntbankulu kanye nehlathi laseNgome. Bese kuthi la mahlathi amila endaweni esesigodini kodwa ekhuphukayo amelwe iOribi Gorge, uMthavuna kanye nehlathi lasoNgoye.



## **2.11 Okushiwo NguHulumeni.**

Okushiwo uHulumeni ngokwephepha elimhlophe kwezamahlathi. Kwakukhona umhlangano ngoNdasas ngonyaka ka1995 kwaphawula uSolwazi uKader Asmal umongameli wezindaba zamanzi namahlathi wathi “uHulumeni omusha ukhathazekile ngezindaba ezithinta izimpilo zabahlali, kanye nenqubomgomo entsha yamahlathi nayo mayivele kulezi zindaba. Amahlathi ayavikelwa eNingizimu Afrika kunazo zonke ezinye izindawo. Amahlathi anendlela ayisebenzisayo yokuvikela. Indlela lapho kuvikelwa khona izidingo zamahlathi emvelo. Le ndlela isithathwa njengengxenywe yofuzo lwemvelo. Lapha kuyona kwaphuma isayensi yomnotho wamahlathi. Isayensi yasiza labo abadingayo ngokukhula kwesizwe somhlaba. Banikwa izinkuni njengezinto eziluhlaza. Izinkuni zizungeze kusukela ezakhiweni kuya emathuneni.

Abahlali baseNingizimu Afrika bayayidinga imigongolo namaphepha ezimpilweni zabo. Kukhona umkhakha wesithathu eNingizimu Afrika, okwamanje usantenga usadinga indlela ozohamba ngayo. Kodwa kufanele kubhekwe ukubaluleka kweqiniso nentuthuko eNingizimu Afrika.

Kukhona umkhakha omusha wamahlathi omphakathi ovikela umphakathi onikela ngomnotho wamahlathi. Unikela kubahlali abaseduze nalabo abanezidingo zehlathi. Lo mkhakha unenhloso yokuthuthukisa indlela bonke abahlali abaphila ngayo. Singabala namaprojekthi abahlengi bezikole, ukutshalwa kwezihlahla emadolobheni, izithelo ngazinye nemithunzi yezihlahla ezitshaliwe nokuhambisa izinkuni ezindaweni ezidingeka kuzona.

## **2.12 Isiphetho**

Kulesi sahluko umcwaningi ubekhuluma ngokushiwo ngamahlathi kwamanye amazwe nawasekhaya eNingizimu-Afrika. Ukhulume ngamazwe ahlukene kuvezwa ukuthi lelo nalelo lizwe laqala kanjani ihlathi lalo, kungabe lengamelwe yini?, nokunye. Uqale ngokukhuluma ngamahlathi asekhaya njengehlathi iDlinza neNkandla kanye nezokuvakasha nokungebeleka. Ihlathi laseNkandla ilona elalisiza abantu ukuthi bacashe ngesikhathi sezimpi zenkosi yeLembe, uZwide noCetshwayo. Kukhona nemifula egelezayo phakathi ehlathini okuze kuholele ekutheni kube khona izithelo. Lezo zithelo zisiza kakhulu isintu ikakhulukazi izingane. Izithelo ezizithanda

kakhulu nezitholakala ehlathini izindoni nomgwenya. Izingane zisizwe izinyoni nezinkawu ekuwiseni izithelo eziphezulu kakhulu.

Ihlathi iDlinza lisendaweni yaseShowe ngaphansi koMsipala boMlalazi. Ihlathi iDlinza linezinto ezigciniwe nezingamagugu. Lezo zinto zenziwa ngezinsiza ezatholakala ehlathini. Kwaba khona iprojekthi abayisungula neyabasiza kakhulu ngasezimalini.

Indawo yaseZimbabwe yayihlushwa kakhulu izindlovu zifohla ucingo olubiyile, zibhidliza nezindle zabantu, zimosha namapayipi amanzi. Umphakathi wabe sewuba neprojekthi ICAMPFIRE neyasiza emphakathini. Ngezimali ezatholakala kwathengwa umshini wokugaya umbila, bakha imigwaqo, umtholampilo kanye nesikole. Abanye bathenga ogandaganda, babiya ihlathi ngezingcingo ezinogesi ukuze izilwane zingayi ngaphandle. Bakhuphula nenani labengamele.

Kukhona ubudlelwano phakathi kwabantu namahlathi. Bonke abahlali bayasizakala ngemikhiqizo etholakala emahlathini. Basizakala ngemigongolo, amaphepha, izinkuni zokubasa kanye nokunye okufeza izidingo zabo. Bonke abahlali bayazigqaja uma bezwa kuphathwa amagama amahlathi abo kanye nalezo zindawo ezitshaliwe izihlahla. Imithi ivikelekile ngezizathu ezahlukenene. Ezinye izimbewu zidinga ukuvikeleka okukhulu, kanti ezinye izimbewu zidinga ukuvikelwa ngesikhathi ziqhakaza futhi sezikhiqiza.

Kukhona amahlathi agudle iNyakatho. Lawo mahlathi amelwe amahlathi amakhulu amila endawweni eyisihlabathi esipheshethwa umoya eMaphalane, eDukuduku nasemahlathini aseNyalazi.

Esahlukweni esilandelayo umcwaningi uzochaza indlela okucoshelwe ngayo ulwazi.

## ISAHLUKO SESITHATHU

### 3. INDLELA OKUCOSHELWE NGAYO ULWAZI

#### 3.1 Isingeniso

Esahlukweni sesibili sikhulume ngokushiwo ababhali abahlukene ngamahlathi akwamanye amazwe. Kulesi sahluko umcwaningi ucwaninga ngendlela ayisebenzisile ekuqoqeni ulwazi.

#### 3.2 Indlela Yokuqoqa Ulwazi

Umcwaningi usebenzise indlela yokuqoqa ulwazi ngokuxoxa nomphakathi.

##### 3.2.1 Indlela Yokucoshela Ulwazi Ngokuxoxa Nomphakathi

UMyers, (1997:67) uthi izindlela zocwaningo lwekhwalithethivu ziba ngcono kwisayensi yokuxoxisana ukwenza ngoba zenza abacwaningi bafunde ukuxoxisana kanye nezindaba zamasiko. Kuyaye kube ulwazi olungeyona indlela ezinombolo.

Ucwaningo lwekhwalithethivu luyindlela emomayo, kanti umgomo wayo ukuthola ulwazi olunzulu lomuntu noma leqembu. Njengoba umcwaningi echazile ngesikhathi exoxisana nabantu ukuthi umuntu lowo asuke exoxa naye kungabe wenzani, uyasebenza noma wake wasebenzaphi, noma wenzani njengamanje. Kule ndlela yokuxoxisana:

- Alikho iqiniso elilodwa, njengokuthi umcwaningi ubebuza umbuzo owodwa kubantu abahlukene ukuze athole ulwazi oluningi bese ehlunga lolo abona ukuthi kufanele.
- Iqiniso litholakala emicabangweni yabantu eyehlukahlukene kumuntu ngamunye.
- Umuntu uphendula loko akwaziyo kuloko asuke ebuzwa kona.

Kokuka Royse, (1999:67) kuyimvelo ukugxambukela ukuze abacwaningi bazi into abazoyibuza bese beshintsha indlela ababuza ngayo kuncike indlela lowo obuzwayo azophendula ngayo.

Ucwaningo lokuxoxisana luqondile ukuchaza. Lungasebenza ngezindlela ezihlukene. Lolu cwano lungaba nobuqiniso, luchaze, noma lugxeke. Lokhu kuyisibonelo sendlela eshintshayo. Ucwaningo lungashintsha uma umuntu noma isifundo sishintsha. Uma umcwaningi ebuza imibuzo kumuntu osuke ehlukunyezwe ngokocansi, bese kuthi omunye wababuzi eveza okubhaliwe phansi ngoba kungamphathi kahle, lowo osuke ebuzwa uyahlukumezeka noma aphazamiseke.

Lapha ngezansi kudalulwa abantu okuxoxwe nabo mayelana nokuqongelela ulwazi ngehlathi laseNtimbankulu. Umcwaningi adalula abantu basendaweni yakwaDweshula eduze nehlathi laseNtimbankulu, axoxisane nabo kanye naloko akucoshele kubo.

### **3.3 Ukutshalwa Kwehlathi**

#### **3.3.1 Ingxoxo noMnumzane Z. Cele Oneminyaka Engamashumi Ayisithupha Nesishiyagalombili (69) Ubudala**

Mhla zingamashumi amabili nanhlanu kuMasingana (25.01.2004) umcwaningi waxoxa noNkosikazi N. Cele ongasebenzi nonezingane ezinhlanu. Umcwaningi wambuza ngokuthi latshalwa kanjani leli hlathi. Wathi kwathi ngo1949 laqala ngokubiywa ihlathi. Labe libiywa inkosi yendawo uMgamule Cele. Kwathi ngo1950 labe selitshalwa umphakathi. Watshala neminye imithi enjengogamtrini kanye nophayini.

Umpakathi wawusebenza ngaphandle kokuhola. Wawuphoqiwe ukuthi usebenze. Owayengaphumelelanga ngaphandle kwesizathu wayehlawuliswa noma athole isijeziso. Waqhubeka wathi kwabe kusebenza amadoda kanye namakhosikazi. Wathi amakhosikazi aze alwa eshayana ngamageja ebanga ukumpimpana uma kade omunye ephuthile ngayizolo. Injongo yenkosi kwaku ukuthi akutshalwe leyo mithi ukuze kuvikeleke ihlathi. Wathi inkosi yayibona ukuthi abantu balisebenzisa ngendlela okungeyona ihlathi. Inkosi yayifuna ukuthi abantu bagawule le mithi etshaliwe ukuze bangayi kule mithi eyazimilela. Kwaqalwa ngokutshala ugamtrini ukuze uvikele umoya.

Kwabe sekutshalwa imithi yephayini eyayingeke ipheshethwe umoya. Eminye imithi yatshalwa phakathi nalo ihlathi endaweni evulekile. Leyo mithi yayitshalelwa ukuvikela

ukuguguleka kwenhlabathi. Waqhubeka nokuchaza wathi emaphethelweni ehlathi kwakukhona ufomulayini. Wathi ufomulayini ilapho okwakucentwa onqenqemeni lehlathi ukuze kukhanye kubonakale lapho kuqala khona ihlathi. Wathi wawuhlakulelwa njalo. Nangokuthi iwona owawuba umngcele phakathi kwemizi yabantu nehlathi.

Inkosi yaseNtimbankulu uMgamule Cele wabe ehlakulelwa umphakathi. Wathi kwakukhona imizi eminingi yakwaGumbi, eyakaPhoswa kanye neyakaNgqulunga eyasuswa ngoba kuzotshalwa imithi yesilungu ehlathini, kodwa leyo mizi ayikhokhelwanga ngokususwa kwayo. Kwaze kwasala izithelo zabo emanxiweni njengamagilebhisi nezinye.

Eqhubeka nokuchaza wathi kwakukhona nMnumzane uKhuzwayo okwathi besebenza washaywa imamba. Ngenhlanhla wayefake umfaniselwano yesisosha. Imamba yagadla ejazini yena wasinda. Wavele wesula ngaleso sikhathi emsebenzini ngoba vele babengaholi. Kwabe kuthezwa ngoLwesibili nangoLwesine. Kungalezi zinsuku kuphela lapho kwakuvumeleke khona ukuphatha ubhushu. Uma kwenzeka kukhona umuntu ofuna ukugawula wayeye aye kochaza ukuthi kukhona ukhuni alubonile afisa ukulugawula.

Waphinda umcwaningi waxoxisana noMnu. Yeni osebenza eMnyangweni wezemvelo namahlathi endaweni yaseMthwalume, eNhlabamkhosi. UMnu. Yeni ube wusizo futhi ekukaleni ububanzi nobude behlathi. Wathi emithini eyatshalwa kwabe kukhona ugamtrini owabe uhlukene izinhlobo ezintathu. Owokuqala I-eucaliptus maculata. Lolo hlobo luka gamtrini luqinile futhi lukhulu. Lo muthi wabe usamlotha futhi ungacolekile. Umsebenzi walo muthi kwakuwukwenza imiphini yamageja. Uma kwenzeka, uyiyisa ezimayini, yayingenza amapulangwe.

Uhlobo lwesibili kwakuyi- eucaliptus grandis. Yona yayicolekile, iqondile, futhi ingabi namagatsha amaningi emaceleni. Leyo mithi yayingenza amaphepha, amaplaki kagesi, nezindwangu ezazingenza izingubo zokuqoka.

Uhlobo lwesithathu kwakuyi-patyal paniculader. Yona yayingenayo imakethe. Imishini yayihluleka ukulusebenzisa lolo hlobo lomuthi. Wathi lolo hlobo lwalenza unqenqema lokubamba amatshe uma kwakhiwa amabhuloho nezinye izakhiwo. Kwabe sekuba iphayini yokwenza amapulangwe nephepha. Wangichazela nangokhula olutholakala phakathi ehlathini. Wathi ziningi kakhulu izinhlobo zokhula ezikhona ehlathini. Wabala ubhici (lantana species),

usandanezwe (triploid weed), umbhangabhanga (bugweed), ufenisi lona oba nembali ephuzi (peanut butter bush) waze wathi lowo fenisi muningi kakhulu endaweni yaseNtimbankulu, utholakala kakhulu emphakathini nangaphandle kwehlathi.

Wabala nogwava wathi nawo uwukhula ngoba usuke umile ehlathini ungatshaliwe. Wabala nezinye izinhlobo zokhula njalonzalo. Kuthe le mithi eyatshalwa isikhulile kwafika abelungu balithatha langena ngaphansi kukaHulumeni wezamahlathi.

### **3.4 Ubukhulu Behlathi**

Umcwaningi wasizwa uMnu. uYeni osebenza eMnyangweni wezamahlathi eNhlabamkhosi eMthwalume ngobungako behlathi. Mhla ziyishumi nambili kuNhlolanja (12. 02. 2005) wachaza ukuthi ubukhulu balo bumi kanje: eNingizimu liwu- 30 32'509, eMpumalanga liwu- 30 15.273. Inombolo yalo ingu: 53, Area 720ha imephu iwunombolo 3030CB, Ukuphakama ngaphezu kolwandle bungamamitha angamakhulu ayisikhombisa, namashumi amathathu nanye (731m). Idolobha eliseduzane nehlathi yiSayidi/Port Shepstone. Kungamakhilomitha angamashumi amabili nane (24km).

### **3. 5 Isakhiwo Sehlathi**

#### **3.5.1 Ingxoxo noMnumzane noNkosikazi Gumbi, Abalinganiselwa Eminyakeni**

**Engamashumi Ayisihlanu Nesishiyagalolunye (59) Namashumi Ayisithupha Nantathu (63) Ubudala**

Mhla zingamashumi amabili nambili kuMbaso (12.03. 2004) umcwaningi wahambela umndeni wakwaGumbi. UMnu Gannet Gumbi phambilini wayesebenza emadiphini ewumhloli wezemfuyo, uNkosikazi Gumbi yena ewuthishanhloko kwesinye isikole ekuthiwa iSt. Williams. Bobabili sebathatha umhlalaphansi. Kulaba umcwaningi wathola ukuthi lime kanjani leli hlathi. Wachitha khona isikhathi esingamahora amane.

Bathi leli hlathi laseNtimbankulu indlela elime ngayo ikanje: Ngaphandle lizungezwe imithi eyatshalwa ondlebezikhanyilanga. Ngaphakathi kukhona le mithi yokuzimilela eyayivele ikhona. Uma ulibheka lona lihleleke kahle ngoba uzobona le mithi eyatshalwa ime ishaye

uhele eliqondile. Bese kuthi lezi zihlahla ezitholakala ngaphakathi, nazo ungaze uze ucabange ukuthi zatshalwa, ngoba ubude bazo bufishane kunale mithi eyatshalwa abelungu.

Ihlathi laseNtimbankulu limile njengamahlathi ase Nkandla nase Ngome esichazelwe ngawo esahlukweni sesibili. Bathi limile endaweni eyiqguma kodwa liya ngokwehlela endaweni emaphansi kodwa ibe ikhuphukela. Kukhona nezitshalo ezimfushane kakhulu okungathi zinamathele phansi. Ezinye zazo zize zanamathela ngisho nasematsheni. Kutholakala namatshe angamadwalakazi kuleli hlathi.

### **3.6 Izilwane Ezitholakala Kuleli Hlathi**

#### **(3.6.1) Ingxoxo noNkosikazi L. Cele Oneminyaka Engamashumi Ayisikhombisa Nesithupha (76) Ubudala**

Lapha umcwaningi wabonana noNkosikazi L. Cele, uMaPhoswa mhla zingamashumi amabili nane kuMbasa (24. 04. 2004). UNkosikazi Cele wayeziphilisa ngokulima adayise. Umcwaningi wabuza ukuthi zikhona yini izilwane ezitholakala kuleli hlathi. Wathi ziyatholakala izilwane kuleli hlathi. Kukhona izinhlobo eziningi zezilwane. Kukhona eziyingozi nezingeyona ingozi. Kukhona izilwane eziwusizo nezingelona usizo.

Wathi isilwane esihlupha kakhulu endaweni intibane noma ingulube yehlathi. UMbatha, (2006:885) uthi intibane inyamazane yasendle ecishe ifane nengulube efuyiwe kodwa yon ethe ukuphakama kunengulube kanti futhi inejubane elikhulu eliyedlula kakhulu efuyiwe. Ivamise ukuba mnyama noma ngokumthuqu noma ibe nsundu ngokuzothile, ingulube yasendle. Kukhona izinyoka ngokuhluka kwazo njengezimamba, amabululu, izimfezi kanye nezinye.

Ezilwaneni eziyingozi wathi kukhona izingwe, izingungumbane, impungushe eyinyamazane efana nenja. Nezinja ziyaye zidideke uma zibona impungushe zingazi noma enyeinja yini noma impungushe. Wathi izimpungushe zihlupha kakhulu ngokudla amagusha afuyiwe endaweni. Wathi izimpungushe izilwane ezingajwayele ukuxabana kodwa uma kuke kwaqhamuka umuntu zivele zixabane zodwa zilwe ngoba zisuke sezibona inyamazane. Omunye umcwaningi axoxisana naye kwaba uMnumzane N. Cele oneminyaka engamashumi ayisithupha nesishiyagalolunye (69) oyinduna yendawo.

### **3.7 Ukuzingela Kuleli Hlathi**

#### **3.7.1 Ingxoxo noMnumzane T. Cele Oneminyaka Engamashumi Ayisithupha Nambili (62)**

Mhla ziyishumi nanhlanu kuNhlaba (15. 05. 2004) umcwaningi waxoxa noMnumzane Cele ongumakhi wezindlu. Umcwaningi wabuza ukuthi kungabe ziyazingelwa yini izilwane kuleli hlathi. UMnumzane Cele wavuma ukuthi umphakathi waseNtimbankulu uvumelekile ukuzingela izilwane. Izimpisi nazo ziyizilwane ezejwayelwe ukuzingelwa umphakathi waseNtimbankulu. Ngenxa yokuthi umcwaningi wayengakaneliseki kahle ngokuzingelwa kwezilwane waphinda futhi waxoxa noNkosikazi Z. Ntobela oneminyaka engamashumi amahlanu nesithupha (56) noyinyanga endaweni. Wachaza wathi umphakathi uzingela ngezinhloso eziningi. Kuyenzeka uzingele ngoba ufuna ukuthola inyama ukuze uthole okuya ngasethunjini. Wathi kuyenzeka abanye bazingele ngoba befuna ukuthola amathambo azo izilwane. Labo-ke basuke bezowasebenzisa ngezindlela ezahlukene.

Kuyenzeka futhi ukuthi asuke efunelwa umsebenzi wobungoma noma wezinyanga. Abanye uthola ukuthi bawalengisa emqaleni. Labo basuke benenkolelo yokuthi angeke bahlaselwa imimoya emibi uma belengise amathambo. Izangoma zona ziwasebenzisela ukushaya amathambo ukuze zibhulele abantu abafuna ukuzwa ngezindaba zemizi yabo. Baphinde basebenzise nezinyamazane okuyimithi ethakwe ngamafutha nezikhumba ekwelapheni.

### **3.8 Uhlobo Lwezinja Olufuywe Endaweni**

#### **3.8.1 Ingxoxo noNkosikazi Z. Qumbisa Oneminyaka Engamashumi Ayisikhombisa Nane (71)**

Mhla ziyishumi kuNhlangulana (10.06. 2004) umcwaningi waxoxa noMnu. uQumbisa ebuza ukuthi hlobo luni lwezinja olufuywe ngabazingeli. Waphendula ngokuthi kukhona izinhlobo eziningi zezinja. Wathi lezo zinja zisiza umphakathi ekuzingeleni. Izinja ezisiza kakhulu umphakathi uma uzingela ama greyhound kanye namangisi. Lezi zinja okuthiwa amangisi ilezi ezinamadlebe alengayo. Lezo zinja zitholakala kakhulu ezindaweni ezisehlanzeni njengasesigodini sakaBhokodisa.



### **3.9 Izinhlolo Zezinyoni Ezitholakala Kuleli Hlathi**

#### **3.9.1 Ingxoxo noMnumzane B. Cele Oneminyaka Engamashumi Ayisihlanu Nanhlanu(55)**

Mhla ziyishumi nambili kuNtulikazi (12. 07. 2004) umcwaningi wabuza kuMnumzane Cele ukuthi zinhlobo zini zezinyoni ezitholakala kuleli hlathi. Waveza ngokusobala ukuthi ziningi izinhlobo zezinyoni ezitholakala ehlathini laseNtimbankulu. Wabala amagwalagwala, imikholwane, izibhelu ezihlala njalo ngokubaleka, imintshwi, wabala nentengu kodwa wathi ijwayele ukuhlala ngaphandle kwehlathi, wabala nenkakhu. Inkakhu inyoni okukalwa ngayo ukuthi atshalwe yini noma angabe esatshalwa amabele uma ike yabonakala, abantu basuke bengabe besawatshala amabele ngoba azokonakala abe nonsinsi.

### **3.10 Izimpi Ezake Zaba Khona Endaweni**

#### **3.10.1 Ingxoxo noMnumzane noNkosikazi Cele Abalinganiselwa Eminyakeni Engama 67 no 69.**

Mhla ziyishumi nesithupha kuNcwaba (16. 08 2004) umcwaningi waxoxa nomnumzane Nyonemhlophe Cele oyinduna yendawo kanye nonkosikazi wakhe ongasebenzi ndawo. Umcwaningi wababuza ukuthi zake zaba khona yini izimpi endaweni. Baphendula ngokuthi kwathi ngo 1932 kwaba khona impi yaseMcwabeni. Le yompi yayijwayele ukulwela ngasebhulohweni lakaWiki. Bathi imbangela yaleyo mpi kwaba kungukuthi yaqhatwa uMsimela Maduna okwakungowasesigodini saseNtimbankulu. UMsimela wayefuna ukuphathwa induna yaseMvozane, base bengezwani kahle ngenkulumo. Kwasuka impi kwaliwa.

Kuleyo mpi kwaze kwalimala kabi uMhawu wanqumeka umlenze. Wathi kwathi ngonyaka ka1980 uMaNzama owayengundlunkulu wenkosi eseyakhothama, uManzolwandle Cele wathi akuhlangane zonke izigodi kuliwe nesigodi saseNgwazini. Lokho wayekushiso ukuthi lesigodi sasilwe nesigodi sakaBhokodisa esingaphansi kwakhe. Bathi isigodi saseNtimbankulu senqaba. Kwasuka uBhokodisa wahlasela iNtimbankulu kwasuka impi.

Waphinda futhi umcwaningi waxoxa noNkosikazi N. Mkhize oneminyaka engamashumi ayisihlanu nesikhombisa (57). Wathi kwathi ngo1980 kwaba khona impi yethawula. Le

yompi yayiphakathi kwesigodi saseMawuleni nesigodi saseNtimbankulu. Uthi kwakukhona intombi yakwaDweshula okwakuthiwa uDumazile eyashelwa insizwa yaseMawuleni. Kanti le ntombi izoqoma enye insizwa engayishelanga kuqala, insizwa yasesigodini saseNtimbankulu. Wasuka umsindo sekubangwa le ntombi, kwaliwa.

Ngaleso sikhathi kwabe sekusebenza kakhulu ezepolitiki. Kwakukhona uMnu. okwakuthiwa uDelani Cele. UDelani wayeyiqembu leNkatha kanti intsha eningi yayiyiqembu likaKhongolose ngaleso sikhathi. UDelani kwakungowasesigodini saseMawuleni. Abafana basesigodini saseNtimbankulu bashisa imoto yakhe. Wathi uyayifuna imoto yakhe. Kwathiwa umphakathi waseNtimbankulu awukhiphe ikhulu lamarandi umuzi ngomuzi. Kanti ingane kaDelani yayigwaze ingane yaseNtimbankulu yafa. Kwathi imali isiqoqiwe impela sekuyilanga lokuthi ayonikezwa, uDelani waphelazelwa abanumzane bangakubo nenduna yendawo. Wathi umphakathi waseNtimbankulu “nansi imali yakho nathi sicela ingane yethu eyabulawa ingane yakho”. Zayima emthumeni kuDelani. Kwaba lukhuni ukuthi athathe imali. Wasuka lapho wagoduka kanti useyoyivubela. Wafika ekhaya waqoqa abafana bakhe yasuka impi kwaliwa.

Kwahlaselwana yaqhubeka impi kwaze kwasiza ukungenelela kwamaphoyisa, kwakhona ababoshwayo. Yagcina ngokuphela kodwa yabe isidlule nemiphefumulo eminingi. Yathatha isikhathi esiyizinyanga eziyisishiyagalolunye.

Baphinde bathi, eminyakeni yawo- 1980 kuya ku- 1981 isigodi yaseNtimbankulu sahlaselwa izimpi ezinkulu. Lezo zimpi zaziphakathi kwesigodi sase Ntimbankulu nesigodi sakwaHadebe. Kwakubangwa into encane kabi. Kwakuxabene abafana bokwelusa. Kwasuka ngokuthi kuqhathwe izinkomo yase ihlulwa enye. Abafana benkomo ehluliwe, bashaya laba abanye. Kwabe sekusuka umsindo njalo. Ngemuva kwalokho, bagoduka abafana bayobika emakhaya. Kwabe sekusuka abafowabo abadala bayophindisela kulaba abanye. Kwaba ukusuka kwempi lokho.

Bathi umphakathi waseNtimbankulu wahlupheka kakhulu ngesikhathi sezimpi. Wawungasalali ngisho nasemakhaya. Wase ulala ezintabeni. Babesizwa yilo leli hlathi laseNtimbankulu belala kulona. Kwakukhona imizi eyayakhe ngasemngceleni wesigodi saMaBhele nesigodi sase Ntimbankulu. Lowo mphakathi wawulala emizini yasemaBheleni. Kwakwaziwa yibona ukuhlwa kanti futhi nokusa kwakwaziwa yibona sebebuyela emakhaya abo. Babevuka

kakhulu kuyaqambe kuyasa sebesemakhaya abo. Kodwa futhi bathi uthole ukuthi babengangeni emakhaya abo kusemnyama ngoba babesaba ukuthi kwakungenzeka kube khona ababalalele unyendle. Kwakuyimpilo enzima leyo ngaleso sikhathi.

### **3.11 Imigede La Kwakucasha Khona Abesifazane Ngesikhathi Sezimpi**

#### **3.11.1 Ingxoxo noMnumzane Z. Khwela Oneminyaka Engamashumi Amane Nesishiyagalombili (49) Ubudala**

Mhla zingamashumi amabili nanhlanu kuMandulo (25.09.2004) umcwaningi waxoxa noMnumzane Khwela ebuza ukuthi kungabe ikhona yini imigede la kwakucasha khona abantu besifazane ngesikhathi sezimpi. Waphendula ngokuthi kukhona indawo engasemfuleni iNtilini. Leyo ndawo kuthiwa ikaNomketengu, yayicasha abantu besifazane ngesikhathi sezimpi. Waze wathi namanje leyo ndawo isewumgede. Umuntu uyazingenela nje azilalele noma akhosele khona uma lina.

### **3.12 Izimpi Zaliphazamisa Kanjani Ihlathi**

#### **3.12.1 Ingxoxo noNkosikazi B. Khumalo Oneminyaka Engamashumi Ayisihlanu (50) Ubudala**

Mhla ziyishumi nanhlanu kuMfumfu (15. 10. 2004) umcwaningi waxoxa noNkosikazi B. Khumalo ozihlalela ekhaya nojwayele ukuzilimela emasimu. Lapha umcwaningi wayithola impendulo yokuthi kungabe izimpi zaliphazamisa kanjani ihlathi. Umcwaningi wathola ukuthi laphazamiseka kakhulu ihlathi laseNtimbankulu ngesikhathi sezimpi. Ngesikhathi umphakathi waseNtimbankulu uyolala ehlathini lalicekeleka phansi. Lalibhuduleka ngesikhathi bephuma bengena kulona.

Ngokusho kwenduna yendawo uNyon'emhlophe Cele ngonyaka ka1968 kwafika umlimi wezivande, uNgidi. Kwathi ngokufika kwakhe endaweni yaseNtimbankulu, wabona ukuthi kukhona indawo enomhlabathi ogugulekayo. Lowo mhlabathi wawugugulwa ukuhamba kwabantu kanye nomzila wezinkomo uma ziya ediphini elisesigodini saseMvozane. Umlimi uNgidi wabe esetshala izihlahla ukuze kubambeke umhlabathi. Uthi yasiza kakhulu leyo

mithi. Kuze kube namhlanje leyo ndawo iyindawo ehlangene kahle. Ayiselona iliwa nomgudu wokuhamba izinkomo.

### **3.13 Zinhlobo Zini Zamatshe Atholakala Kuleli Hlathi**

#### **3.13.1 Ingxoxo noNkosikazi B. Gumbi oneminyaka engamashumi ayisithupha nanhlanu (65)**

Mhla zingamashumi amabili nesishiyagalombili kuLwezi (28. 11. 2004) ngesikhathi umcwaningi exoxisana noNkosikazi Gumbi, ongowokuzalwa endaweni ngendaba yezinhlobo zamatshe ezitholakala kuleli hlathi wavuma ukuthi kutholakala namatshe kuleli hlathi. Wathi kutholakala izinhlobonhlobo zamatshe. Kukhona amancane kanye namakhulu. Kukhona ayizindilinga kanye nayimimboxo, ikakhulukazi uma ugudla ngasonqenqemeni lwehlathi ngasesigodini yaseMabheleni.

Kukhona ilitshe elikhulu elisendaweni okuthiwa iKamtaba. Leli litshe limile endaweni eyiliwa futhi eyintaba kodwa lilengela eweni. Uma ulibheka, kungathi lizowa noma nini kanti lutho linesikhathi eside lama kanjeya. Uthi uNks. Gumbi, selokhu naye azalwa lalivele likhona lime kanjeya. Ukuthi nje liyesabeka ngoba kungathi maphakathi liqhephukile uma ulibheka.

Waphinda umcwaningi waxoxa noNkosikazi S. Khuzwayo oneminyaka engamashumi ayisikhombisa nongakaze asebenze ndawo ozihlalela ekhaya. Washo naye ukuthi phakathi nehlahi kukhona ilitshe elikhulu futhi elimise okomkhumbi. Kuyindida enkulu ukuthi kazi lamiswa yini njengomkhumbi. Kunokucabangela ukuthi abathwa bake bahlala kuleli hlathi ngenxa yalezi zizathu: Le litshe limise okomkhumbi. Kwelinye lamacala awo lomkhumbi kunesithombe sebhuse elihlezi engathi lilindele ukugasela. Lo mfanekiso webhuse kungathi wawuklekwa ngengego. Abanye abantu abangasibukeli eduze isithombe sebhuse bavele bathi kukhona umbhalo ehlathini.

Loku kungaba yiqiniso ngoba ezinye izizwe zabathwa zazilandela inkosi yazo eziyibiza ngokuthi uTawu okungokuthi ibhuse. Ihlathi lonke linamatshe amaningi amise komkhumbi. La kumi khona lelitshe kubukeka sengathi indawo yokukhonzela ngenxa yobuthantala bayo.

### **3.14 Imithi Yokwelapha Etholakala Kuleli Hlathi**

#### **3.14.1 Ingxoxo Nezinyanga Zendawo Ezisebenzisa Leli Hlathi**

Umcwaningi wazama nokuthola izinyanga zasendaweni ezisebenzisa leli hlathi. Wabonana nabelaphi bendabuko ngezinsuku ezingafani kusukela mhla ziyisithupha kuZibandlela (06.12.2004) kuya ku mhla weshumi kuZibandlela (10.12.2004). Umcwaningi waxoxisana noMnu. S. Khumalo oneminyaka engamashumi ayisikhombisa nambili (72), oyinyanga nongabufundelanga ubunyanga bakhe, kodwa owathi wafundiswa umphakathi ukwelapha.

Wayesebenza enkampanini yakwaSaiccor eseMkhomazi, uNkosikazi M. Gumbi oyinyanga ozihlalela ekhaya noneminyaka engamashumi amane (40). Ngibuza ngezinhlobo zemithi etholakala ehlathini laseNtimbankulu nebasizayo uma belapha, bathi kukhona izinhlobo eziningi zemithi ezitholakala kuleli hlathi.

UNkosikazi Gumbi wathi kungaba imithi yokuzimilela nemithi etshaliweyo. Baphinda futhi bangichazela nokuthi iwusizo kanjani imithi emphakathini. Emithini eyatshalwa, kukhona ugamtrini kanye nobhompisi. Emithini engatshalwanga okuyimithi yokuzimilela, sithola izinhlobo eziningi kakhulu. Nansi imithi abayibala:

Umzungulu: bathi usiza kakhulu kubantu abaphethwe ikhambi lezintwala zengulube. Baphalaza ngawo. Bathi futhi uyasiza nakubantu abathezayo ngoba bayawuxebula bawenze izibopho.

Inkalamasana: bathi isiza kakhulu uma kuthungwa izindlu zesiZulu. Ifakwa ngasekuqaleni ukuze yenze indlu iqine.

Umnyamathi: bathi ijwayelwe ukusetshenziswa izinsizwa uma ziphalaza uzinika isithunzi nogazi.

Isiqhumu: bathi umuthi wokugquma ukuze ubukeke kahle.

Umbinda: bathi lo muthi ujwayelwe ukufakwa ezintelezini zokuchela ekhaya ukuze uvikele imimoya emibi yabathakathi.

Umzane: bathi isiza kakhulu uma uyigawulile ngoba idliwa izimbuzi

Umphafa: bathi kulo muthi kuyaye kugawulwe igatsha lawo ukuze kulandwe umuntu owashonela kude nasekhaya.

Umganu: umuthi wokuphalaza oqondene nedlozi. Kwesinye isikhathi ujwayelwe kakhulu ukusetshenziswa izintombi. Zisuke ziphalaza zifuna ukubukeka kahle emasokeni azo, kanye nomuthi okuthiwa umsonti nawo owenza umsebenzi ofana nomganu.

Ubobo: Bathi ubobo lona luyaye lusize kakhulu ekubaseni. Umphakathi uyaye uqale ulugawule noma ulushise bese ulutheza selomile noma selushile ngoba luyahlaba uma luluhlaza. Kanti futhi umidumba yalo uma uyifaka entelezini yenza ekhaya kube khona ukuthula uma uchela ngayo

### **3.14.2 Ingxoxo Nenyanga uNzimande**

Nakuba umcwaningi wayeselutholile ulwazi kulezi zinyanga ezimbili kodwa nalena yesithathu umcwaningi wathola ulwazi oluningi. Wabala namakhambi asiza ekuchatheni abantwana. Wathi kungenzeka umntwana onesilonda, noma umkhuhlane, noma nje unina efuna ukuthi aphole ashaywe umoya bese emchatha. Lawo makhambi awusiza kakhulu umphakathi. Kuyaye kube ishanelo kanye nekhambi elinembali emhlophe lezingane elibizwa ngokuthi uMaGumede namanye. Waphinda futhi wangichazela ngale mithi elandelayo nokuthi isebenza kanjani.

Uhashaza: wathi umuthi otholakala emihosheni nasemifuleni, usetshenziswa kakhulu izinsizwa ziphalaza ngawo. Uthi uma insizwa iphalaza ngawo ibiza igama lentombi eyeshelayo. Bese intombazane ihambe ijeqeza ubala bese icabange leso sisheli sayo, wathi futhi uyaba isikhafulo.

Umthole: usetshenziswa izinsizwa nezintombi ziphalaza ngawo ukuze zithandeki zibe nogazi.

Uzulazayithole: usethesenziswa izinsizwa, insizwa ishela intombi kuphele noma iminyaka emithathu kodwa ekugcineni igcine iyiqomile.

Iphindemuva: lisetshenziswa kakhulu abathakathi. Uma umuntu ethumela izulu alishayi muntu ngaphandle kwalona elithunyelwe kuyena.

Ibutha: umuthi wenhlanhla, uthandwa abantu.

Ubhoqo: Lo muthi welapha izinso. Uyawubilisa uwuphuze.

UMnu. Mkipheni Ngwenya osebenza eNatal Herbarium eThekwini uthi zimbili izimali ezikhona ezingajwayelekile. Esokuqala iCerepegia meyeri etholakala nakwezinye izindawo zesifundazwe, kodwa eyayivela kancane. Esesibili iHaemanthus idumbe likanhloyile Doke, Malcolm, Sikakana noVilakazi, (1958:208) engajwayelekile netholakala kuleli hlathi kuphela futhi okungenzeka ukuthi isimila esisha esasidinga ukuqanjwa igama lebhothani lesiZulu.

### **3.15 Kungabe Kuyangwatshwa Yini Kuleli Hlathi?**

#### **3.15.1 Ingxoxo noMnumzane X. Cele Oneminyaka Engamashumi Ayisithupha**

Mhla zingamashumi amabili enyangeni kaMasingana (20. 01. 2005) umcwaningi wabuza kuMnumzane Cele ebuza ukuthi kungabe kuyangwatshwa yini kuleli hlathi. Wathi maningi amathuna akhona ehlathini, futhi ziningi nesizwe sakwaPhoswa nesakaNgqulunga, nesakaMsane kanye nesakwaXolo.

Kukhona nomuntu owafela empini. Lowo muntu wabe efele empini yasesigodini saseMcwabeni. Wangcwatshwa emgedeni okhona ehlathini. Njengoba abantu babevele bakhe khona ehlathini akhona namanye amathuna. Kwakukhona nabantu bakwaXolo ababakhe ehlathini abafika bethi bazolanda abantu bakubo abasala ehlathini bephethe umphafa.

### **3.16 Imikhiqizo Yobuciko Bezandla Eqhamuka Kuleli Hlathi**

#### **3.16.1 Ingxoxo NoNkosazane Z. Cele Oneminyaka Engamashumi Amahlanu Nanhlanu (55) Ubudala**

Mhla ziyishumi nantathu kuNhlolanja (13. 02. 2005) umcwaningi waxoxa noNksz. Mamkwena Cele owayeyikhansela esigodini saseNtimbankulu. Umcwaningi wambuza ngemikhiqizo yobuciko bezandla eqhamuka kuleli hlathi. Waphendula ngokuthi miningi kakhulu imikhiqizo yezandla eyenziwa intsha. Wathi kukhona izinto ezibazwayo ezehlukahlukene ezitholakala emithini ehlukahlukene. Wabala izitsha zokuqonqothela ugwayi (ash trays), amatafula, nezinyoni njengezinto zokuhlobisa. Waphinde wathi lezi zinto zikhiqizwa zibe seziyadayiswa.

### **3.17 Usizo Lwamahlathi Endabuko**

#### **3.17.1 Ingxoxo NoNkosikazi G. Khuboni Oneminyaka Angamashumi Amane Nanhlanu (45)**

Mhla zingamashumi amathathu kuNhlolanja (30. 02. 2005) umcwaningi waxoxa noMnu. M. Cele oneminyaka engamashumi ayisishiyagalolunye nane (84) owayesebenza ewumapendane eThekwini. Ebuzwa ngosizo lwehlathi laseNtimbankulu wathi umphakathi usizakala kakhulu ngalo. Libasiza ngokuthi balisebenzisa njengehlathi lemvelo. Wathi umphakathi uthola nezinkuni. Umphakathi usuke unezinhloso eziningi ngehlathi. Njengezinhloso zokuthola imigongolo yokwakha izindlu, iziqonga zokwakha izibaya. Kanti futhi khona ehlathini kutholakala izithelo okuyizinto ezibalulekile ezimpilweni zabantu.

Bathi umphakathi usizakala nangemikhiqizo yoluju lwezinyosi olutholakala khona futhi ehlathini. Baphinde bathi umnotho wezindawo ezinezinkuni unikeza amalungelo amaningi emphakathini wase Ntimbankulu. Umphakathi uphinde usizakala nangemfuyo abanayo njengezinkomo ngoba zithola umthunzi. Ziyakwazi ukuphuza emfuleni otholakala khona ehlathini nohlala njalo upholile.



Umphakathi uyasizakala futhi kulomfula ngoba nawo uyawathola amanzi ahlanzekile okuphuza nokupheka. Igama lalowo mfula iNtilini. Abanye abantu abasizakalayo kuleli hlathi izinkontileka ezithutha imingingolo yokwakha kanye neyokubiya

### **3.18 Okwake Kwenzekani Kulo Leli Hlathi Eminyakeni Eyadlula**

#### **3.18.1 Ingxoxo noMnumzane D. Cele Oneminyaka Engamashumi Ayisithupha (60)**

Mhla ziyishumi kuNdasa (10. 03 2005) umcwaningi waxoxa noMnumzane Cele efisa ukwazi ngesigameko esake senzeka kuleli hlathi. UMnumzane Cele waqinisekisa ukuthi umphakathi waseNtimbankulu unomlando oyohlalwe ukhunjulwa wokuphahlazeka kwebhanoyi. Wathi kwathi ngo1968 kwaphahlazeka ibhanoyi endaweni yaseNtimbankulu. Kwabe kuyisikhathi santambama, ngesikhathi sokuphuma kwezikole eziphakeme. Uthi kwathi selidlula phezu kwesikole uMgamule labe selihambela phansi kakhulu, kanti kwakuyilapho seliphelelwa amandla Kwabe kunezinkungu ngalelo langa. Iphiko lebhanyoyi elikhulu lawukeka phezulu esihlahleni senhluthe, phezulu esinomuthi okuthiwa umzungulu. Ibhanyoyi laphahlazeka phansi laba zicucu. Phakathi ebhanyoyini kwabe kukhona abelungu abayisithupha kuphela. Abelungu babeqgoke osafali abansundu kanye nezikhindi zakhona. Bafa bonke labo belungu.

Abanye okuxoxiswene nabo uNkosikazi G. Msomi oneminyaka engamashumi ayisikhombisa nanhlanu (75), noNkosikazi E. Gumede oneminyaka engamashumi ayisithupha (60). Bachaza bathi umphakathi wasikala ngezinto owazihlomula ebhanyoyini. Kwakukhona inyanga yakwaCele eyacosha ubuchopho babelungu. Bathi kwasiza uNdaba owatolika ngesikhathi sekufika abelungu abazobheka inhlekelele. Nangesikhathi kufika amaphoyisa abelungu. Bathi zaba ziningi kakhulu izinto ezatholwa umphakathi waseNtimbankulu ezaziqathake ngesikhathi kuphahlazeka ibhanoyi.

Umuntu wokuqala owasiza kwaba uSokewu Dlamini. Wasiza ngokuthi waya esitolo kwaDweshula watshela umlungu owayengumnikazi wesitolo uMnumzane Comry. UMnumzane Gibson Comry wabe eseshayela amaphoyisa asesiteshini iMehlomnyama. Lawo maphoyisa ayephethwe uSayitsheni uMcubhuka (igama ayeliqanjwe abantu).

Bathi umphakathi waseNtimbankulu wabe sewenza uhlaka. Wahlanganisa umzungulu nenkalamasana. Base bebakhipha ehlathini bebayisa emgwaqweni ukuze bathwalwe izimoto zezidumbu ezazibizwe uMucubhuka. Wafika esefika nazo ziyisithupha zilandelana. Kwaba ilowo nalowo mlungu wafakwa emotini yakhe.

Bathi kwathi sekufike amaphoyisa abelungu athola imali emaphikweni ebhanoyi. Bacasuka kabi abantu ngoba babengayiboni. Bathi kwakuhlale kuhlale kutholwe izicucu zebhanoyi. Bathi kwathi omunye ubaba okuthiwa uGilbeth wathola iwashi wagoduka nalo. Bathi akalalanga ebusuku umlungu emupokela elifuna la iwashi lakhe. Kuthiwa isipoki sabe simnkinya. Wavuka ephaphatheka, ukusa kwaziwa nguye ephindisa iwashi lapho elithathe khona.

### **3.19 Izinto Ezingaheha Izivakashi Eziphuma Kwamanye Amazwe**

#### **3.19.1 Ingxoxo Nonkosikazi N. Cele Oneminyaka Engamashumi Ayisithupha Nanhlanu (65)**

Mhla lulunye kuMbasa (01.04.2005) umcwaningi waxoxa noMnumzane Cele embuza ngezinto engabe zikhona ehlathini ezingaheha izivakashi eziphuma kwamanye amazwe. Wathi izinto abona ukuthi zingaheha izivakashi eziphuma kwamanye amazwe ehlathini lase Ntimbankulu ilitshe elimise okomkhumbi. Nabanye abantu emphakathini abalazi balizwa ngendaba. Abanye abantu bayalazi ngoba babesuke benenhloso yokuyobuka ilitshe elimise okomkhumbi.

Waphinde wathi uma umphakathi, usufikile kule litshe kuningi oyaye ukucabange, ngoba kwesinye isikhathi uyaye ubone usuguqa usuthandaza. Kwaze kwathi umfundisi waseMaromeni uFather Bhayi wabamisa abantu abase befuna ukuthandaza njalo kule litshe.

Abantu bacabanga ukuthi nale ndawo okwaphahlazeka kuyo ibhanonoyi ingaziheha izivakashi. Nazo-ke izivakashi zingakujabulela ukufike zishaye izithombe lapho kwaphahlazeka khona ibhanoyi, ngoba kungenzeka ezinye izivakashi kube izihlobo zalabo abashonela khona ngesikhathi sokuphahlazeka kwebhanoyi, bese zithatha lezo zithombe zizinwebe zibe zinkulu bese zizifaka ezindongeni zemizi yazo ukuze zibe isikhumbuziso sezihlobo zazo. Lezo zithombe zizobe zinehlathi lase Ntimbankulu kanye nendawo lapho okwaphahlazeka khona ibhanoyi. Waphinda wathi enye into engahlela izivakashi indlela ihlathi lase Ntimbankulu elitshaleke ngayo.

Amahlathi amaningi amahlathi okutshalwa, akuwona amahlathi emvelo. Mhlawumbe kube ihlathi lika gamtrini kuphela. Kanti leli hlathi lase Ntimbankulu ihlathi lokuzimilela kanye nale mithi kagamtrini nobhompisi eyatshalwa ngaphandle ukuze ivikele umoya.

### **3.20 Umphakathi Uzivikela Ngani Ezilwaneni**

#### **3.20.1 Ingxoxo noNkosikazi V. Cele Oneminyaka Engamashumi Ayisikhombisa (70)**

Mhla zingamashumi amabili nesikhombisa kuNdasa (27.04.2005) umcwaningi waxoxisana noNkosikazi Cele ngendlela umphakathi ozivikela ngayo ezilwaneni. Wathi izilwane ezikhona ehlathini kwesinye isikhathi ziyaye ziwumise kabi impela umphakathi. Uyaye usizwe izinduku kanye nezikhali ekutheni uzivikele.

Okunye futhi okuyaye kusize umphakathi ukuthi wazi izikhathi lapho izilwane zasehlathini zicanasa khona, noma isikhathi lapho zilala khona. Kuyenzeka kwesinye isikhathi kuthi ezinye izilwane zihleli kanti ezinye zisuke zilele. Njengesikhova nje esilala emini.

Bathi okunye futhi umphakathi uyaye usebenzise izikhathi zonyaka ekuzivikeleni. Njengesikhathi sasebusika umphakathi waseNtimbankulu wazi kahle kamhlophe ukuthi izinyoka ziyivela kancane, ngoba zesaba amakhaza kanti zisuke zebuza. Umphakathi uyaqinisekisa ukuthi ungena ehlathini ebusika ngoba izinyoka zisuke zicashile nazo. Umphakathi awungeni noma ikanjani ehlathini ehlobo ngoba uyazi ungase uhlangane nobungozi.

#### **3.20.2 Ingxoxo noMnumzane M. Cele Oneminyaka Engamashumi Amahlanu (50)**

Waphinde wathi ngaphandle nje futhi kwezinyoka, izilwane eziningi uma kusebusika zejwayele ukucashela amakhaza. Bathi kuyenzeka kona ukuthi ubone izilwane ngaphandle kwehlathi ebusika. Imvamisa izilwane eziningi ziphumela ngaphandle kwehlathi ehlobo. .  
umphakathini.

### **3.21 Amagama Ezindawo Ezingaphakathi Ehlathini**

Mhla ziyisikhombisa kuNhlaba (07.05.2005) umcwaningi waxoxa noMnumzane Cele ngamagama ezindawo ezingaphakathi ehlathini. Wakhombisa ukuthi zikhona izindawo ezinamagama nakuba zingeziningi. Wathi njengoba kwase kuvulelekile nje ehlathini ukuthi kuthezwe, kwase kukhona izindawo eziningi zokubekelela. Kwakukhona umuntu okwakuthiwa uBheshu Cele. Wathi kwathi ngelinye ilanga waya ehlathini wafika izingane zibekelela kuleyondawo. Wafika wabamba eyodwa wayidlwengula, wayiklinya ngephenti layo emqaleni, wayingxisha ngomhlabathi emlonyen yafa ingane. Wasuka lapho wabaleka. Kwadla kona ukuthi ayikho impunga yehlathi amfuna amthola amaphoyisa abe eseyambopha. Bathi kwabe sekuyasabeka ukutheza ehlathini. Yabe leyo ndawo seyiqanjwa ngokuthi “iKesibekelelweni sengane,” yabe iseduza nendawo lapho kwaphahlazeka khona ibhanoyi. Umphakathi wabe ususaba ngoba wawungasazi noma kuzoqhamuka omunye yini futhi.

Kukhona enye indawo okuthiwa ikaDimdekle. Leyo ndawo inedamu elalinomkhiwane onebhuma lapho kwaphonseka khona ihhashi lephoyisa uMbesa owayesebenza esiteshini samaphoyisa eMehlomnyama. Lokho kwenzeka ngeminyaka yabo 1960. Amanzi ayeqhamba ngaphansi kwamatshe aze ayophuma ezansi nehlathi. Kwaze kwathiwa ikaDimdekle nje ngoba kwakungabonakali ukuthi kukhona idamu ngenxa yomkhiwane onebhuma. Uma kwenzeka isilwane noma umuntu ewela khona wayeshelela kuzwakale umsindo engathi uthi ‘dim dekle’. Bese kuba khona enye indawo okuthiwa ikaNomketengu lapho kwakugezwa khona. Le ndawo yaqanjwa ngoba uma uya kuyona wawuhamba engathi uyaketuka ngenxa yendlela engamile kahle aya khona.

### **3.22 Inhlabathi Etholakala Khona Inalo Yini Usizo**

#### **3.22.1 Ingxoxo noNkosikazi P. Cele Oneminyaka Engamashumi Ayisihlanu Nasishiyagalolunye (58)**

Mhla ziyishumi nesithupha kuNhlaba (16.05.2005) umcwaningi waxoxisana noNkosikazi Cele owuthishanhloko kwesinye sezikole. Umcwaningi wambuza ukuthi kungabe inhlabathi etholakala ehlathini inalo yini usizo. Wathi inalo usizo inhlabathi etholakala ehlathini. Wathi

kukhona inhlabathi etholakala ngasekupheleni kwehlathi. Le nhlabathi iseduze kwasezivandeni esigodini saseSikhaleni. Wathi le nhlabathi iyinkwali futhi isiza kakhulu emgwaqweni. Umgwaqo waseNtimbankulu namaphethelo wawuyibhuqu ngoba uHulumeni usazama ukuletha intuthuko, kodwa kusekude phambili. Uma linile, kuba nodaka kushibilike. Abasebenza emgwaqweni baye bafake lo mhlabathi oyinkwali ukuze kubambeke udaka.

### **3.23 Umcaho Osiza Umphakathi Kuleli Hlathi**

Mhla ziyishumi nesihlanu kuNhlolanja umcwaningi waxoxa noNkosikazi Phoswa. Umcwaningi wayefisa ukwazi ukuthi ukhona yini umcaho ehlathini osiza umphakathi. Waphendula ngokuthi ukhona umcaho osiza kakhulu umphakathi. Lo mcaho usesigodini saseMabheleni ngakaPhungula kodwa kulo ihlathi. Wathi kuqala babebanengi kakhulu abantu ababesebenzisa umcaho. Kwathi ngokufika kwentuthuko bancipha abantu abawusebenzisayo.

Wathi okunye futhi okwabangela ukuthi banciphe abantu abasebenzisa umcaho, bathi kwase kukhona umgodi omkhulu lapho abantu ababemba khona. Kwathi ngokushona kakhulu komgodi waze wadilika, kanti umgodi udilika nje udilikela phezu kwentombazane yakaMbhele, yashona. Kusukela lapho, abantu besaba ukuwusebenzisa. Lo mcaho usuyaye umbiwe yilabo bantu abawudinga ngempela. Abantu abanengi sebawuyekiswa ukuthi imizi yabo seyisamendiwe. Labo abawusebenzisayo umcaho, babonakala beziqhenya ngemizi yabo ngoba izindlu zabo bazicaka ngayo. Iyaye ikukhange ukude imizi ecaliwe.

### **3.24 Ichibi Elitholakala Kuleli Hlathi**

Kukhona ichibi elitholakala kuleli hlathi elisesigodini saseMabheleni kodwa sekwakhiwa ithange manje kulelo chibi. Lelo thange lisiza abantu baseMabheleni kaThaskweni. Kwasuke kwabonakala ukuthi alinayo impilo kahle ichibi futhi linobungozi. Umphakathi wabe sewufaka ithange ukuze badle amanzi anempilo naphephile. Kanti nomphakathi waseNtimbankulu liyabasiza leli chibi. Kwafakwa amapayipi amanzi angenela emizini yawo esuka kuleli thange.

### **3.25 Imihume Etholakala Ngaphakathi Ehlathini**

#### **3.25.1 Ingxoxo noMnu. G. Gumbi Oneminyaka Engamashumi Ayisithupha Nantathu (63)**

Mhla zingamashumi amathathu kuNhlaba (30.05.2005) umcwaningi waxoxisana noMnu. Gumbi owayesebenza kwezamadiphu. Umcwaningi wayefisa ukwazi ukuthi kungabe ikhona yini imihume etholakala phakathi ehlathini. Wavuma ukuthi ukhona umhume osuka phakathi ehlathini uze uyophumela esigodini saseMabheleni. Wathi kuqala abantu babezihambela bekhululekile kuwona kodwa manje usuyesabeka.

Umphakathi waseNtimbankulu usunenkololo yokuthi kuhlala izigebengu kuwona. Indlela owakheke ngayo lo mhume usithwe amatshe ngaphezulu. Bese ngaphansi kube umhume wokuhamba. Lo mhume mufishane umuntu akakwazi ukuhamba aqonde. Umangabe uhamba kuwona kufanele ugobe noma ngabe kungumuntu omfishane.

### **3.26 Imifula Etholakala Kuleli Hlathi, Namagama Ayo**

#### **3.26.1 Ingxoxo Nomnumzane T. Cele Oneminyaka Engamashumi Ayisithupha Nambili (62)**

Mhla ziyishumi kuNhlanguvana (10.06.2005) umcwaningi waxoxisana noMnumzane Cele ngemifula etholakala kuleli hlathi. Wathi kukhona imifula eminingi etholakala phakathi ehlathini. Le mifula iyasiza ekugcineni imicimbi namasiko esiZulu njengokukhipha ibhadi ngokugeza emfuleni ohambayo uma ushonelwe. Okunye futhi okushiwoyo, uma ushonelwe uyaye uyogunda emfuleni ohambayo bese izinwele zihambe namanzi. Nensizwa uma ishonelwe intombi iyaye igeze emfuleni ithi ikhipha ibhadi. Uma kufike inyanga ekhaya izokwelapha kuyaye kuthi lokho ekutholile ngesikhathi imba phansi okugqitshelwe, ikuthathe ikulahle kumuke nomfula.

Wathi le mifula ingenelana neminye imifula emikhulu njengoMzimkhulu. Waqale wabala amagama ale mifula. UMcwabeni, iNtilini, iKhakhamela, iMelelo, Madiya, uDimdekle, nakaNomketengu. Amanye amagama eminye imifula umcwaningi akayitholanga incazelo yemvelaphi yawo. Waphinda futhi umcwaningi waxoxa noNkosikazi G. Msomi ngokungenelana kwale mifula. Wathi le mifula ingenelana ngokwehluka kwemithombo. Wathi uMcwabeni usuka ehlathini ungenele eMzimkhulu wona ube ungenela olwandle

INtilini ingenela eMcwabeni. Kanti iKhakhamela isuka esigodini saseMabheleni yehla njalo ngemihosha ize iphume ehlathini iyongenela eMzimkhulu.

Kukhona umfula iMelelo esuka emapayipini asehlathini esigodini saseMabheleni ize iyongenela eMzumbe. Kukhona nomfula uMadiya osesigodini saseMvozane ohamba uze uyongenela eMcwabeni ngokuhlukana kwemithombo. Kube khona uMgugwane ongenela eMcwabeni. Wathi kukhona nomfula okuthiwa iKaNomketengu. Lowo mfula kugezwa khona. Lo mfula wona usuka esigodini saseMvozane.

### **3.27 Izindlela Zokuhamba Ezisetshenziswa Abantu**

#### **3.27.1 Ingxoxo noNkosikazi Z. Ntobela Ooneminyaka Engamashumi Amahlanu Nesithupha (56)**

Mhla ziyishumi kuNhlangulana (15.06.2005) umcwaningi waxoxa noNkosikazi Ntobela efisa ukwazi ukuthi eziphi izindlela zokuhamba ezisetshenziswa abantu. Wathi zikhona izindlela ezisetshenziswa abantu. Wathi kukhona edlula eNingweni eqhamukela kaNgcazolo. Kukhona edlula kuDimdekle eqhamukela ngasesitolo kaQwabe edlula etsheni eliqoshiwe elimise okwebhubesi. Wathi kukhona enye eqhamuka ngakaZondo kaDweshula ephumela kaNgcazolo.

Umphakathi waseNtimbankulu uyaye usebenzise amahhashi uma unqamula kuleli hlathi. Kodwa omunye umphakathi uyaye uzinqamulele ngezinyawo. Wathi akuzona zonke izindlela amahhashi akwaziyo ukunqamula kuzona ngoba kuvimbe izihlahla nomeno. Kodwa indlela yaseNtilini ephumela kwaNgcazolo iyona esetshenziswa kakhulu umphakathi uma usuka esigodini saseNtimbankulu uya kwesaseMabheleni. Wathi noma umuntu engasenawo amandla okuhamba, uyaye asizwe ukugibela ihhashi uma enalo.

Ayikho indlela yokugwema ukunqamula kuleli hlathi ngoba ziningi izinto ezenzeka kaDweshula njengomtholampilo, noma uma umuntu edinga izithuthi ezinemali encane uyaye azogibelela khona. Nezitolo ezinkulu zitholakala kaDweshula. Uma kwenzeka bephethe imithwalo beya kogaya kaDweshula baye basebenzise izimbongolo.

### 3.28 Liyahamba Ibhayisikili Kuleli Hlathi?

Waphinde umcwaningi wabuza uNkosikazi Z. Ntobela ukuthi kungabe liyahamba yini ibhayisikili ehlathini, wathi alikwazi ukuhamba ibhayisikili. Alikwazi ngoba ezindleleni ezinqamulelayo kunezimpane kanye namatshe phansi. Uma kwenzekile umuntu wahamba ngebhayisikili uyaye ahambe elifukula ukuze adlule ezimpandeni nasematsheni. Kodwa abangakwazi ukufinyelela etsheni bangahamba ngezimbongolo nangamahashi, ngoba khona endaweni kufuyiwe, kodwa into eningi kakhulu izimbongolo. Kanti futhi kungafakwa isicelo kuMasipala wendawo ukuthi kwenziwe umgwaqo okhuphukela etsheni .

### 3.29 Isiphetho

Kulesi sahluko umcwaningi ubekhuluma ngezindlela ezisetshenzisiwe ekuqoqeni ulwazi. Umcwaningi usebenzise indlela yokuqoqa ulwazi ngokuxoxa nomphakathi. Kulesi sahluko kubhekwe indlela ekwatshalwa ngayo imithi egudle ihlathi. Ihlathi laseNtimbankulu liyihlathi lokuzimilela. Kwathi ngo1949 kwatshalwa imithi yamaphayini ukuze ivikele umoya. Kukhona izilwane eziningi ezitholakala ehlathini eziyingozi nezingeyona ingozi. Kukhona izingungumbane, izintibane, izinyoka, nezinyamazane, nezinye nezinye. Kukhona nezinhlombohlobo zezinyoni njengamagwalagwala, izinkakhu, ofukwe, nezinye. Umphakathi waseNtimbankulu ufuye nezinja eziwusizo ekuzingeleni. Izinja zisiza kakhulu ekuzingeleni amangisi nezinye. Kwathi ngeminyaka yawo1980 kwaba khona izimpi ezaliphazamisa kakhulu ihlathi. Umphakathi wawucasha kulona laze lagcina selicekeleka phansi.

Kukhona nezinhlombo ezingajwayelekile zamatshe. Kukhona nelitshe eliqoshiwe elimise okwebhubesi, kodwa akwaziwa ukuthi laqoshwa ubani. Elinye ilitshe limise okomkhumbi. Kukhona nemithi yikwelapha esiza kakhulu izinyanga zendawo. Okungumlando waleli hlathi, kwathi ngo1968 kwaphahlazeka ibhanoyi phakathi ehlathini kwashona abelungu abayisithupha. Umphakathi waseNtimbankulu usizakala kakhulu ngamanzi aphilile namtoti aqhamuka emifuleni esehlathini. Isahluko esilandelayo sizokhuluma ngezinto ezingathuthukisa ihlathi laseNtimbankulu zilethe nomnotho emphakathini.



## ISAHLUKO SESINE

### **4. Impilo Ephilwa Ngabantu Abakhele Ihlathi LaseNtimbankulu Nendlela Elingathuthukiswa Ngayo.**

#### **Isingeniso**

Sisuka esahlukweni sesithathu lapho kade sicoshela khona ulwazi oluphatelene nehlathi laseNtimbankulu. Sibheke indlela yokucoshela ulwazi ngokuxoxa nomphakathi. Sibheke nokuthi bathini abantu abehlukene ngehlathi iNtimbankulu. Besibheka ukutshalwa kwalo, ubungako balo, nokumila kwalo, izinto ezitholakala phakathi njengezinyoni, izilwane eziyingozi nezingeyona, uhlobo lwezinja olutholakala endaweni, izinhlobo zemithi ezitholakala ehlathini laseNtimbankulu, netshe elikhulu elimise okomkhumbi eliwundabuzekwayo okulindeleke ukuthi lihehe izivakashi. Leli litshe alaziwa ukuthi ngesimanga sokuthi lisemajukujukwini ehlathi. Manje umcwaningi usefisa ukuthi umhlaba wazi ngalo ukuze kuheheke abavakashi abazotshala imali kuleli hlathi kuthuthuke umphakathi waseNtimbankulu.

Kulesi sahluko, sizochaza impilo ephilwa abantu abakhele ihlathi laseNtimbankulu namaphethelo.

#### **4.1 Impilo Ephilwa Ngabantu Abakhele Ihlathi LaseNtimbankulu**

Njengoba sekuke kwashiwo phambilini, lena indawo yasemakhaya engakathuthuki ngendlela efaneleyo. Idolobha eliseduze nale ndawo liyibanga elingamakilomitha angu 24.

#### **4.2 Isakhiwo Semigwaqo Nezindlu Okuseduze Nehlathi**

Imigwaqo iseyibhuqu kodwa seyiqaliwe ukukhonkwa. Akusekude kufikwe nangakhona ehlathini. Abezimoto bayafa udaka uma linile kuze kusize inhlabathi yendawo ewumgubane. Iyona-ke ethambisa udaka ngoba ithelwa ngaphezulu kodaka.

Izindlu eziningi ezakhele le ndawo zakhiwe ngosemende, udaka nezitini. Phezulu zifulelwe ngotshani, amathayela, kanye nothayela. Ungazibonela nje ukuthi abantu bona bazama impela ukuzithuthukisa, yize uHulumeni Ugesi usunesikhathi wafakwa futhi uyasebenza. Kusho ukuthi

abantu bale ndawo banabo omabonisa kude futhi bazi yonke into eyenzeka emhlabeni jikelele ngoba bayayibona komabonisa kude.

### **4.3 Imisebenzi Eyenziwa Ngabesilisa**

Isibalo esikhulu sabantu besilisa abahlali ngokugcwele endaweni ngenxa yokusebenza emadolobheni. Labo abahlala endaweni ngokugcwele ilabo asebathatha umhlalaphansi, nalabo abadilizwa emsebenzini ngenxa yezizathu ehlukene. Imisebenzi yansuku zonke eyenziwa abesilisa ukumba iziza zokwakha, ukugawula imigongolo yokwakha ehlathini, ukwakha izindlu, ukuvuselela izindlu esezibhidlika, ukubiya izingadi besebenzisa iziqonga nemigongolo, beluse izinkomo, bakhe izibaya zezinkomo, bangcwabe labo abashonile ngokubambela imigodi, bahlinze izimbuzi, noma izinkomo uma kukhona amasiko akhona.

Abantu besilisa abaningi baseNtimbankulu basebenza imisebenzi engatheni ngakhokheli kakhulu njengoba bengaqeqeshiwe emisebenzini abayenzayo. Bancane abesilisa abenza imisebenzi abayifundele.

### **4.4 Imisebenzi Yamakhosikazi**

Amakhosikazi amaningi aseNtimbankulu asebenza imisebenzi yasemakhaya. Amakhosikazi akwaZulu ahlonishwa kakhulu ngokwenza imisebenzi yasemakhaya nangokuhlala emakhaya. Kule ndawo yaseNtimbankulu kujwayelekile ukuzwa umphakathi uphawula ngokuthi: *Umuzi akuwona umuzi ngaphandle komfazi* (The homestead without a woman is not a homestead at all).

Ukuhlanganisa izinto eziningi ezenziwa amakhosikazi aseNtimbankulu kulesi sihloko siqonde ukuveza indlela amakhosikazi azinikela ngayo emindenini yawo. Kukhona imisebenzi yezandla eyenziwa amakhosikazi ngezinsiza azithola ehlathini ezinjengagceba. Amagceba enza imisebenzi eminingi njengamacansi, izimbenge, kanye nezithebe. Amakhosikazi ayaye akuthathe ayokudayisa ezimpeshenini uma kuholwa athole imadlana yokusiza imindenini yawo. Umsebenzi owenziwa kakhulu futhi ukutheza izinkuni, njengoba abantu abaningi bengenawo amandla okufakela ugesi. Abanye bayaye badayise izinkuni badayisele abanye bathole imali bakwazi ukuziphilisa.

Eminye yemisebenzi eyenziwa amakhosikazi aseNtimbankulu ukupheka, ukukha amanzi emfuleni, ukuhlanza izingubo, ukushanela igceke, ukuthenga ukudla, ukubhanda izindlu ngodaka, ukugaya

utshwala, ukuzwelana nemindeni eshiywe izihlobo zazo, ukwenza omata baphansi, ukwakha imishanelo yotshani, ukwakha izinkamba, ukusika utshani bokufulela izindlu. Amakhosikazi nawo ayazifulela izindlu azitholele openyana. Amanye amakhosikazi angabathungi bezingubo zokugqoka.

#### **4.5 Imisebenzi Yezingane**

Izingane eziningi zifunda isikole, nakuba ikhona leyo ngcosana engasifuni noma isibone isikole. Ezinye izingane azifundi ngenxa yokunganaki kwabazali bengazigquguzeli ukuthi aziye esikoleni. Uma sekuphume isikole, ngezimpelasonto nangamaholide, izingane zisiza abazali bazo ekwenzeni imisebenzi yasekhaya. Amantombazane ajwayele ukusiza emisebenzini eyenziwa onina, kanti abafana basiza emisebenzini eyenziwa oyise. Umsebenzi obalulekile owenziwa abafana baseNtimbankulu ukwelusa. Ngenxa yokuthi izingane eziningi ziyafunda, amakhosikazi ayaye azithole eselusa ngenxa yokunaka imfundo yezingane zabo. Nakuba kunjalo, amakhosikazi aseNtimbankulu ayazigquguzela izingane zawo ukuthi zisize emisebenzini yasekhaya. kodwa bayazinika isikhathi sokwenza imisebenzi yesikole.

#### **4.6 Imidlalo Yezingane**

UMagwaza, (1993:67) uthi abazali bale ndawo bayazinikela izingane zabo isikhathi sokudlala. Bayakwazi ukubaluleka kokudlala komdlalo nomncane. Imidlalo ihambisana nezinto ezitholakala kuleyo ndawo. Uma kunemifula, kusho ukuthi kuyabhukudwa lapho.

Uma kunotshani kusho ukuthi ingqathu iyadlalwa lapho ngoba izingane zeluka utshani ukuze ziyidlale. Uma kunamtshe amancanyana, izingane ziyakwazi ukudlala amagenda. Nansi imidlalo edlalwa amantombazane endaweni yakwaDweshula. Amagenda, ingqathu, umagalopha, umamphakathi, umdlalo wamathini, ukugijima, utamatiso, uqithi, ugcabhayiyane, ukusina, ukuzwana amandla, iselesele, ukhilikithi, izindlu, onodoli.

Abafana bona banomkhuba wokuqhatha izinkomo ngesikhathi belusile. Leyo eyehlulwayo imele ukwehlulwa komnikaziyo. Uyahlekwa lowo mfana. Bayaqhathwa abafana ngoba akufuneki umfana oyisiyoyoyo. Babaza izinkezo namaphini ekwaluseni. Babuye bacuphe izinyoni, bakhe izinkomo zobumba, baqhwegele, bazingele amabuzi. Belusa izinkomo nezimbuzi, badlale

onoxhongo, badlale amimitshingo namagekle. Bashaya indlamu, baye kobhukuda njalo njalo (Magwaza 1993:78).

#### **4.7 Imfuyo**

Abantu basendaweni yaseNtimbankulu bafuyile. Inhlobo yemfuyo abayifuyile izinkomo, izimbuzi, izingulube, izinkukhu, amadoda, amahhashi, izimbongolo, amagusha. Kule mfuyo engenhla ejwayeleke kakhulu izinkomo, izimbuzi, amagusha, izinkukhu. Uma unezinkomo ukhombisa ukuba indoda yakwaZulu futhi uyahlonipheka. Ngamanye amazwi, ukuba nezinkomo ezingi kwenza indoda ibaluleke.

Kukhona isisho esithi, "*Ubuhle bendoda izinkomo zayo*". Izingulube, amadada, kanye nezinkukhu yimfuyo yamakhosikazi noma yezingane. Abantu basendaweni yaseNtimbankulu bawafuye kancane amadada nezingulube. Ukufuya izingulube nezinkukhu, kanye namadada akulwenzi udumo emadodeni, manje aye angazikhathazi ngeleyo mfuyo. Amakhosikazi ahlala njalo encike emadodeni futhi athatheka kancane. Ukufuya izinkomo kubalulekile ngoba zisiza ekukhokheni ilobolo. Ngamanye amazwi, izinkomo ziwuphawu lwesithembu. Nakuba isithembu sikhona kodwa asejwayelekile endaweni yaseNtimbankulu

#### **4.8 Izinto Ezihambisana Nentuthuko**

##### **4.8.1 Izikole Ezakhele INtimbankulu Nokunye**

Kukhona izikole ezine kule ndawo engakwaDweshula. Kukhona iDweshula Primary School, iNduma Secondary School, uMgamule High School kanye neSunduza Primary School. Kukhona nezinkulisa ezingi umcwaningi angenakuzibala ngoba ziqhibukisa okwamakhowe.

Phezulu ngasecaleni elingaseMabheleni, kukhona lezi zikole: Esiwoyini Primary, neMabiya High, ngasecaleni elingakaNgcazolo, kukhona iBumbeni Primary. Othisha abaningi abakabi nazo izimoto. Basebancane abanazo. Le ndawo inezifundiswa impela. Isikhiqize abahlengikazi, othisha, onjiniyela, amaphoyisa, omabhalane, osokhemisi, ngisho nodokotela imbala nakuba beseyivela kancane.

##### **4.8.2 Amaphephandaba Afundwa Ngabantu BaseNtimbankulu- kwaDweshula**

Abantu abaningi bafunda amaphepha esiZulu, okuyiSolezwe, umAfrika, iLanga LaseNatali neLanga LangeSonto. Kukhona namaphephandaba endawo kodwa alotshwe ngesiNgisi okuyiSouth Coast Herald kanye neSouth Coast Fever. Afinyelela nakule ndawo.

#### **4.8.3 Okunye Okuphathelene Nentuthuko**

Kukhona isitolo sakwaNgwazi kodwa esiqashiselwe uMnu. Khangelani Caluza. Kukhona nesitolo esikhulu esikwaDweshula esiphethwe umlungu. Kukhona nomshini wokugaya ummbila eduze kwesitolo. Kukhona-ke nezitodlwana ezibizwa ngama-*tuck shop* ezisemzini yabantu abathile. Kunomtholampilo owodwa. Ihholo lomphakathi lisendaweni yaseMvozane.

#### **4.8.4 Ubugebengu**

Njengoba sesingeni onyakeni ka2010 nje, kubatshazwa ubugebengu obesabekayo kuleli hlathi. Ngale kokuthi abantu bale ndawo bahlushwa yintibane, kunomuntu wendawo ofunwa phansi phezulu amaphoyisa. Usevele wayocasha ehlathini. Kuthiwa uhlome uyizingovolo. Amaphoyisa akakalitholi isu lokumbamba asamcabangela. Muva nje kuthiwa akakubheki okungamantombazanyana. Unukubeza kwasani enqamula ehlathini. Bathi uma kuqhamuka ingane yentombazane ihamba nomfowabo, uyaye athi abanukubezane. Athi uma ezikhalela umfana ethi udadewabo lo ahamba naye angeke akwazi ukwenza into enjalo, athi uzomlahla phansi ngenhlamvu uma bengafuni ukwenza intando yakhe. Ngesikhathi begila umkhuba usuke ebucele noma ematasa nomunye wesifazane.

Kuthiwa izingane ezihlala emizini yaseMabheleni phezulu, sezilandwa ngamaveni amaphoyisa kusetshenziswe indlela ethathelayo, ekuseni nantambama.. Le ndaba yokucasha emahlathini amakhulu uma ufunwa amaphoyisa yinto endala. Loku kusho ukuthi ihlathi libuye libe indawo yokukhoselisa izigebengu njengesihlathi laseNkandla. IsiZulu sithi “Ayikho impugn yehlathi.” Ngomhlaka 22 kuye unyaka ka2010 kuNhlolanja, umcwaningi wedlula ngakulo leli hlathi. Indaba ebeyixoxwa eyaso lesi sigelekeqe okuthiwa amaphoyisa asibhadame komunye umuzi entathakusa, la efike avulela intululwane yezinhlamvu, kwase kuba ukufa kwaso njalo. Amaphoyisa alande unina ukuthi ayosikhomba emakhazeni. Kuthiwa uthe: “Hhe mntanami usukhuluphele unje ukudla kwabantu obukufuna ngenkani?”

## 4.9 Izinkolelo

Izinkolelo zisho lokho abantu abakholelwa kuko. Abantu baseNtimbankulu bayakholwa ukuthi kukhona amakheshi ehlathini. Umuntu uke aduke ubusuku bonke engasayiboni indlela. Kuze kulamule ukusa. Lapho usuke esemayoywana sekungathi usangene kanti udlala ikheshi. Kwesinye isikhathi kubonakala umlilo ehlathini. Bakholelwa ukuthi kusuke kuyisipoki. Abanye babika imingcwini ebaphelezela baze bayophuma ehlathini. Umungcwini kuba umuntu omude ohamba sengathi akathinti phansi. Uma uhamba naye uyahamba. Uma esezokwehlukana nawe, ubona ngokukhanya okukhulu okwesabisayo.

Bakhona abathakathi abagibela izimfene benze imisebenzi yokuthakatha ebusuku. Phela bagibela izimfene zabo lezi abazifuyile ehlathini. Kuthiwa bayigibela befulathele kodwa yona ibe iya phambili. Kusobala ukuthi le ndawo inazo izinyanga njengenyanga uKhumalo noNzimande, izangoma, kanye nabathandazi. Umthandazi odumile kule ndawo uNkosikazi Khathi. Kubo bobathathu laba Bantu abanalesi siphawo sokwelapha, izigili ziyagcwala. Enye into edumile kule ndawo ukugitshelwa komshanelo ebusuku. Kujwayelekile ukuzwa ingane ithi: "Asilalanga ebusuku sinokhulu ngoba besigibele umshanelo saze sayofika kini sanifika nilele". Lokho kusho ukundiza ngomshanelo uma uyothakatha, kusho nokuthi basekhona abathakathi kule ndawo.

Umcwaningi wabuza kuMnu.D. Cele oneminyaka engamashumi ayisithupha ngamadlozi wathi abantu abaningi baseNtimbankulu bakholelwa kakhulu emadlozini (ancestors). Amadlozi ahlonishwa kakhulu ngenxa yokuvikela imindeni yayo emimoyeni emibi yomhlaba. Kuthiwa amadlozi asondelene kakhulu noMvelinqangi nokuthi iwona ahlanganisa umuntu noNkulunkulu.

Umphakathi waseNtimbankulu wenza imisebenzi eminingi eyahlukene eqonde ukukhonza amadlozi ngezindlela ezahlukene nangezizathu ezahlukene. Imisebenzi eyenziwayo idinga ukuhlatselwa isilwane. Isilwane kungaba imbuzi noma kube inkomo kuya ngokuthi inhloboni yomsebenzi owenziwayo. Izinkomo nezimbuzi izona eziningi endaweni. Izona futhi ezisetshenziselwa ukwenza imisebenzi yamadlozi kunokusebenzisela ukuthola imali. Imisebenzi eminingi yamadlozi eyenziwayo eNtimbankulu ifaka:

- **Umsebenzi wehlambo.**

Lona umsebenzi owenziwa ngemuva kwezinyanga ezintathu uma kade kushone indoda. Kuyaye kuthiwe indoda inikezwa ihawu njengophawu lokuba indoda. Kulo msebenzi kuyaye kuhlathshwe inkomo.

- **Umsebenzi wokubuyisa.**

Umsebenzi wokubuyisa umuntu osewashona. Lo msebenzi wenziwa ngemuva konyaka ashona umuntu.

- **Umsebenzi womgcagco.**

Umshado wesintu uyenziwa nakule ndawo. Lapha kuqhoyiswa umakoti ngenkomo.

- **Umsebenzi womemulo**

. UMagwaza, (1993:300) uthi lo msebenzi wenziwa uyise ebonga indodakazi yakhe eziphathe kahle yagcina ubuntombi bayo. Kulo msebenzi kuyaye kuhlathshwe inkomo. Intombazane eyenzelwa umemulo kufanele ilandele indlela yomemulo ikanye namanye amantombazane.)

Abantu baseNtimbankulu bayawesaba amadlozi njengoba benenkolelo yokuthi uma ungawahloniphi ayakufulathela. Nakuba abantu abaningi baseNtimbankulu bengamakholwa, kodwa abanye bayakholelwa futhi emadlozini. Endaweni kukhona nabakholelwa enkolweni yakwaShembe inkolo yabo egxile kakhulu emadlozini.

Ingini labantu baseNtimbankulu lingamakhristo. Lisonta kulawa mahlelo alandelayo. AmaRoma, amaWeseli, iZayoni, iSheshi, i-UCC njalo njalo.

#### **4.10 Ukuziphatha kwesizwe saseNtimbankulu**

Abantu baseNtimbankulu basazihlonipha. Amantombazane aseNtimbankulu asagcine isiko lokuhlolwa ukuthi aseiyizo yini izintombi. Phela inkosi inkosi ngezintombi zesizwe sayo Kuloku-ke inkosi ibambisana namanye amakhosi njengengekosi yasemaBheleni nenkosi yasoShabeni. Amantombazane aseNtimbankulu ahlolelwa ngaphansi kwenkosi yasoShabeni, uZiwengu Lushaba. Amantombazane athuthwa ngamabhasi uma ezoya kohlolwa. Loku kusinika umfanekiso wokuthi zisekhona izintombi nto endaweni yasoNtimbankulu. Yikho nje kusenemigcagco eminingi.

#### 4.12 Amasu Okuthuthukisa Indawo YaseNtombankulu

Emva kokuthi umcwaningi eselwenzile ucwaningo ngehlathi laseNtombankulu sekuzoba lula ukuthuthukisa ihlathi. Okokuqala nje kuzofanele kuxoxwe nenduna, nenkosi yendawo ukuze kutholakale imvume yokusebenza ehlathini. Uma sekuxoxwe nenkosi kuzoba lula ukuxoxa nomphakathi. Umphakathi kuzofanele ukhanyiseleke kahle ngokubaluleka kwehlathi ezimpilweni zabo.

Uma umphakathi sowukhanyiselekile kuzoba lula ukusebenza ngehlathi, nokuthi uzoba nothando ngalo. Kufanele umphakathi uzazi izikhathi zokuzibandakanya nokuzinikela kwabo ehlathini. Ngesikhathi sekuzoqalwa kusetshenzwe ehlathini, kuzoba khona imizi ezoqokwa ukwelekelela ekuhlizenzeni imihlangano, kubandakanya nemizi okuzolalwa kuyona nemihlangano ezobanjelwa ehholo. Nansi iminyakazo okulindeleke ukuthi yenzeke ehlathini ngokusebenzisana namaNon Governmental Organisation (NGO) noHulumeni.

Kuzoqokwa abazokhangisa ngendawo: Kuyoba khona amapheshana ayosakazwa ayobe ekhuluma ngezinto ezitholakala ehlathini laseNtombankulu nezingejwayelekile. Loku kuyokwenzeka kuyo yonke le ndawo kubandakanya amaphephandaba endawo, imisakazo, i-intanethi kanye nakomanisakude imbala, uma nje amasenti okukhangisa esavuma. Kuyofuneka kusungulwe newebsite yaseNtombankulu kwi-internet. Lesi sikhungo siyobe sikhuluma ngezinto ezenzeka ehlathini laseNtombankulu.

Kulindeleke ukuthi abavakashi bashiye imali eningi kule ndawo ngenxa yezinto eziyobe zenzeka kuleli hlathi. Nazi ezinye zezinto abayozikhokhela.

- Inkokhelo yokungena ngaphakathi ehlathini (entrance fees)
- Inkokhelo yamabhukwana akhuluma ngendawo yaseNtombankulu.
- Inkokhelo yokuqasha izilwane zokugitshelelwa, njengezimbongolo namahhashi.
- Kuyogququzelwa imidlalo enhlobonhlobo eyobukwa, yilabo abayobe beyikhokhele. Bayongena ngemali ehholo noma endaweni eyobe ihlelelwe loko.
- Kuyodayiswa imisebenzi yezandla enjengobuhlalu, imisebenzi eyenziwe ngutshani, eyokhuni, eyesikhumba njalo njalo.
- Abanye abantu bayodayisa ngezinkuni kulabo abazidingayo.



- Kuyodayiswa ngemithi etholakala ehlathini ngemvume yabaphethe.
- Kuyoba khona abayokhokhelwa ngokuphelezela abavakashi.

UParker, (1995:198) uthi kunezinto ezine ezibalulekile okumele umuntu azibuze zona uma ufuna ukuqala umsenezi noma efuna ukuhlola ukuthi usahambisana ngako yini. Kubikwa lapho iprojekthi isimeme ngakhona (strength), kubhekwe impumelelo yayo. Kubuye kubhekwe nalapho ibuthaka ngakhona (weakness). Lobu buthaka bubandakanya ukungabi khona kukagesi, ukungabikho kwamanzi ahlanzekile, ukudla okungaphekekile ngendlela nokungenamsoco, ukungabibikho kwezinto zokuchitha izizungu, ukungabibikho kwezinto zokuhamba, ukungabibikho kwezinto zokuxhumana (telecommunication) njalo njalo.

Uma sekubonakele ukuthui yiziphi izinto ezintulekayo, njengaseNtimbankulu nje, kuyobe sekuvuleka amathuba emisebenzi. Umphakathi uyobe usuthola inzuzo ngezimali ezingenayo. Umphakathi uyothola izimali zokufunda kanye nokufundisa izingane baphinde bathole nemali yokukhokha intela kuHulumeni uma sebenamabhizinisi abo.

#### **4.13 Izinhlolo Zenkokhelo Eyoqhamuka Kubavakashi**

- Inkokhelo yokungena ngaphakathi ehlathini (entrance fees)
- Inkokhelo yokwamukelwa (admission)
- Inkokhelo yokusebenzisa izinto ezithize (use fee) njengokukhokhela izinto ezizosetshenziswa abavakashi njengokukhokhela ukusebenzisa itende.
- Inkokhelo yelayisensi noma yemvume yokudayisa (sales and concessions). Ifaka nokukhokhelela ukuzingela nezimvume zokudoba izinhlanzi.
- Inkokhelo yokudayisa ifaka inzalo etholakala ngokudayisa izinto eziyisikhumbuzo saleyo ndawo.

##### **4.13.1 Yini Ngempela Okufanele Yenziwe**

Kuyoba khona abantu bendawo abayoqashelwa ukwakha izindlu zabavakashi. Kufanele lezo zindlu zilale abantu abayisishiyagalombili kuya eshumini. Lezo zindlu ziyobe zakhiwe amalunga omphakathi wendawo. Kufanele bazakhe ngendlela eyisiko lalapho kodwa yesimanjemanje kube khona nezindlu zangasese ezinamanzi ashaywayo. Kufanele kube nethange lokugcina amanzi

nokuwadonsa ngompompi. Kuyoba khona amakhabethe asekhishini, nawokulengisa izingubo. Kuyoba khona nemibhede ezoba nomatrasi abasha. Eduze kwendlu ngayinye yabavakashi kuyoba khona indawo yokudlela, ikhishi eliphelele, amatafula okudla, nezindawo zemvelo zokuphumula ezinomata abenziwe ngezandla. Kuyoba khona izingadi ezizungeze izindlu ezitshalwe izimila ezitholakala keleli hlathi. Izithombe eziyobe zihlobisile ziyohakambisa amasiko ale ndawo.

#### **4.14 Imikhiqizo Yemisebenzi Yezandla**

Abanye abahlali bazoqeqeshelwa amakhono okwenza imisebenzi yezandla ukuze badayisele abavakashi. Ukuqeqeshelwa ukwenza imisebenzi yezandla kuzovula amathuba emisebenzi nakubantu abadala. Yibona futhi abantu abadala abazofundisa ngaloko ababekwenza ngezikhathi zabo okubandakanya yona imisebenzi yezandla kanye namasiko.

#### **4.15 Ukuqeqeshwa Kwabahlali Ukuze Bakwazi Ukuphelezela Abavakashi**

Kufanele kuqokwe abantu abayishumi abazoqeqeshelwa ukuphelezela abavakashi ukuze kuthuthukiswe ulwazi lwabo. Loku kuyobandakanya ukubafundisa ngemizila egwingcizayo etholakala ngaphakathi ehlahini. Ukuqeqeshwa kuyofaka: ukukwazi ukwehlukana izimila nezilwane, ukukwazi nokufeza loko okulindelwe abavakashi. Bayofundiswa nangokubaluleka kokugcina isikhathi nangobude bendawo okuyiwa kuyona kanye nokufundisa ngosizo lokuqala.

##### **4.15.1 Izinhlaka Eziyokwengamela Ukuqeqeshisa**

- Ososayensi abaphethe ezempilo
- Ababhekele impilo yezilwane zasendle KZN Wild Life
- Abengamele imithetho yamapaki omhlaba
- Isikhungo semfundo ephakeme sakwaZulu-Natali esifundisa amasiko, ezemvelo, ezempilo, ezamahlathi namanzi, ezolimo, ezokungcebeleka, ezokutolika nokuhumusha, Lindberg nabanye, (1989:69)

#### 4.15.2 Ukubaluleka Kwabaphelezeli

- **Ingxoxo Nezinkulumo Ezihleliwe**

Ngaphambi kokuba kuphunywe kuyongcebelekwa noma kuyobonwa izindawo ezilangazelelwa ukubonwa abavaakshi, kuba khona izingxoxo nezinkulumo ezindlelela uhambo. Kuba nalowo ozochaza ngohambo. Abahumushi bona bahumusha izinkulumo bezisulela esiNgisini beziyisa esiZulwini noma bezisusa esiZulwini beziyisa esiNgisini. Inkulumo kufanele ihleleke ngendlela yokuthi abantu bakwazi ukukhuluma nokubuza imibuzo kuphikiswane khona. Kusobala ukuthi abahumushi kafanele kube ngabantu abazazi kahle lezi zilimi ezimbili, isiNgisi nesiZulu.

- **Ukuphelezela Abavakashi**

Uhambo oluhlelekile nolubalulekile lolu oluphelezela yizingxoxo. Labo abaphelezelayo, basuke sebhlelile ukuthi kuzovakashela kuziphi izindawo khona ngaphakathi ehlathini kuqiniswe kakhulu kulezo ezihehayo ezibandakanye nezinto zemvelo. Kuba ngabantu abawaziyo umsebenzi wabo futhi abafunde bagogoda kulowo mkhakha. Abahumushi ababhekene nokuhumusha kufanele babe nalo ulwazana lwaloko okukhulunywa ngako ukuze kungabi khona ubuhixihixi ngesikhathi sokuhumusha. Okubalulekile ukuthi izindawo ezizovakashelwa zihlolwe ngaphambi kokuthutha ahambo nabavakashi.

Ngesikhathi sekuhanjwa abavakashi baba nethuba lokuma endleleni bathwebule izithombe, kodwa badinga ukuzinikela okukhulu ngoba bayakhathala. Njengoba besuke behambele izindawo ngezindawo nje, bayakhathala.

- **Ukubuka Imidlalo Yeshashalazi**

Enye into okufanele abavakashi bayibone, imidlalo yeshashalazi nekamabonisa kude. Isuke yenzelwe ukuzijabulisa, ukubafundisa nokuthi ibapholise amakhanda emva kohambo. Umdlalo weshashalazi wenzelwa endaweni evulekile noma ube sendlini.

Kwesinye isikhathi kungenziwa umbukiso ngendawo leyo yasehlathini bese uhamba ukhangiswa ezindaweni ezinochungechunge lwezitolo, noma ukhangiswe ezindaweni zokuphola. Izithombe

zalezi zindawo zingasiwa ngisho nakwezamabhanoyi ukuze zikhangiselwe abagibeli abaqhamuka kwamanye amazwe.

#### **4.16 Kusweleke Ngani Ukuthi Abavakashi Bakhokhiswe**

ULindberg, (1998:91) nabanye bathi kuswelekile ukuthi abavakashi bakhokhiswe:

- Ukuze kubuye izindleko ezasetshenziswa ngesikhathi kwakhiwa izikhiwo nokukhokhelwa kwendawo.
- Ukukhiqiza imali eyinzuzo ukuze kukhokheleke izindleko zonke kubandakanya nezimali zentela ezifunwa uHulumeni.
- Ukuvula amathuba emisebenzi emphakathini. Lapha ngokomthetho, kufanele abantu bangakhokhiswa lutho uma besaqala amabhizinisi abo noma uba bekhokhiswa, intela kufanele ibe ncane kakhulu.
- Ukukhokha intela kwabavakashi. Nalapha intela kufanele ibe phansi noma bangabizwa lutho abavakashi ngoba basuke bekhokhela ukuthenga izinto ezweni okungelona elabo.
- Kufanele banikwe ithuba elanele lokufunda ngamasiko abantu baleyo ndawo futhi banikwe ithuba lokuthakasela izinto zemvelo ezitholakala kuleyo ndawo. Imali lapha ingakhokhelwa ukuhlangabezana nezindleko zokulungisa izinhlelo nezinsiza zaloku okuzobe kufundiswa.
- Ukukhokhela ukwenganyelwa kwabavakashi (management). Loku kusiza ekunqandeni isibalo sabavakashi nokuziphatha kwabo, kusiza futhi ekuvikeleni ukuhlukunyezwa nokunukubezwa kwemvelo. Yilapha-ke abavakashi bengakhokha khona imali ethe xaxa.

Kukhona izinhlaka ezehlukene ensimini yezomnotho nokungecebeleka, ezibandakanya abasebenzayo, abongamele indawo yemvelo kanye nomphakathi owakhele. Into efanayo kubona ukuthi bafuna ukuhlomula kwezomnotho, kungaba ngokudayisa, noma ngokufuna ukuxhaswa kwezepolitiki.

##### **4.17.1 Yini Ngempela Okufanele Yenziwe Umphakathi**

- Ukulungiswa kwezindlela eziya kulezi zindawo okulindeleke ukuthi zihehe izivakashi. Esahlukweni sesithathu kubalwe izindlela ezintathu ezinqamula phakathi ehlathini neziqhamuka ezindaweni ezahlukene. Lezo zindlela kuzofuneka zilungiswe ukuze kuhambeke kuzo.

- Abanikazi bezimbongolo namahashi kufanele bame ngomumo bazi ukuthi sebezohleka bodwa ngoba kuzofuneka ukuthi izimbongolo zabo kube yizo ezithutha abavakashi. Indlela eya etsheni elinesithombe sehubesi iwumqansa. Kungcono uma begibela izimbongolo namahashi ngoba awukho umgwaqo ehlathini futhi indawo yenyukela kakhulu, iwumqansa.
- Abantu bazokwehlukaniwa ngemikhakha yabo. Kuzoba neqembu elizohlukanisa zonke izilwane ngemikhakha yazo kusukela ezilwaneni eziyingozi, njengengulube yehlathi, izimpungushe izinyoka njalo njalo. Ziyobhalwa phansi yileli qembu elijutshelwe loko. Ziyobe seziyiswa eziqiwini la kugcinwa khona lolo nalolo hlobo ukuze kusebenzeke ngokuphepha ehlathini. Isilwane okuthiwa yintibane isona okukhalwa ngaso kakhulu endaweni yaseNtimbankulu. UMnu. Malan Gumbi, wathi intibane seyize yaphumela ngisho nasesabelweni. Izenzela umayithanda emasimini abantu, icekela phansi kwasani. Abantu abasawalimi amasimu abo, asengamafusi. Yiyona yokuqala edinga ukugudluzwa ehlathini laseNtimbankulu. Emva kwaloko ihlathi liyovikelwa ngokuthi libiywe ngocingo.

Into eyobe idonsa izivakashi ukuthi zize kuleli hlathi, kuyobe kuyilitshe elikhulu elimise okomkhumbi elinesithombe sehubesi, nalelo elimise okwebhubesi, imithombo, umgede, umhume, ophumelea endaweni yaseMabheleni, indawo okuthiwa iSesibekelelweni sengane, imithi enhlobonhlobo ngokwelapha, imithi engatholakali kwezinye izindawo nalapho khona kwaphahlazeka ibhanoyi elalithwele abelungu.

Abafuna ukuba yingxenywe yokuthuthukisa ihlathi bayojoyina ngokufaka isicelo kulabo abengamele. Abahlali bakwezinye izindawo bayovumeleka ukujoyina. Ngemuva kokuba ilunga selijoyinile, umphakathi uyosebenza ngokukhululeka. Laba abanamakhono athize bayo ziveza.

Kuyoba khona abayoqoqa ulwazi ngomlando nezigameko ezenzeka ehlathini. Bayokhiqiza imiqulu ngophando lwabo eluyosebenza emihlanganweni ewukhukhulelangoqo. Kulindelekile ukuthi abantu bazoba nogqozi emlandweni wehlathi bazovela emikhakheni eyehlukene enjengeyamanzi, eyezemvelo, ezobulungiswa, ezezimali (finance), ezemigwaqo, ezamahlathi, kanye neyemiphakathi, nasezindaweni eziyizikhungo zemfundo. Umphakathi uzobe sewenza imizamo yokuxhumana ukuze uphando luqhubeke futhi bamukele noma ubani ozimisele ukubeka induku ebandla ngesihloko sakhe.

Emphakathini waseNtimbankulu kuzoba khona amathuba amaningi emisebenzi ngesikhathi sokuthuthukiswa kwehlathi.

Ukwanda kwabantu nezidingo zabo zamahlathi kuyoloku kwaqhubeka. Lokho kuyoba nomthelela wokudicilelwa phansi kwemithi esemqoka ehlathini. Yingakho nje kuyofuneka ukuthi ufundiseke ngempela umphakathi ngokongiwa kwemvelo. Kuyofanele kube khona imigomo eyolandelwa yokuthuthukisa kwehlathi laseNtimbankulu. Nansi eminye yayo:

- Kungaqhutshekwa nokunciphisa ukuguguleka komhlabathi
- Kuhlangatshezwane nezidingo ezikhulayo zemikhiqizo ekhiqizwa yileli hlathi.
- Kuxhaswe izidingo zabantu abahlala emaphandleni ngezinkuni nangemigongolo.

#### **4.18 Izincomo**

Ukuze kufezeke le migomo kuzongconywa ukuthi kuphindwe kuhlelwe kabusha neminyango yezamahlathi. Ukunakekelwa kwamahlathi kuzogqugquzelwa izithunywa zamahlathi nezomphakathi. Lezi zithunywa zizogqugquzela kakhulu ukutshalwa kwezitshalo ukuze izinkomo zithole utshani, nezakhamizi zithole izinkuni. Izinkontileka zizothola imigongolo yokwakha.

Ngemuva kokuthi kusetshenziswe nabantu abaningi, kuzocaca ukuthi ukugawulwa kwamahlathi kuzobahlukumeza abantu, hhaayi kuphela ngokomthetho kodwa futhi nasezimpilweni zabo ngezindlela ezehlukene. Lapha singabala isihluku esenzeka emvelweni ngokuphelelwa imithunzi noma imipheme. Esinye isihluko yilesa sokusha kwemithombo yamanzi ngenxa yokugawulwa kwamahlathi. Bazoqala babe nomdlandla kakhulu wokonga uma sebekhanyiselekile.

Esikhathini esedlule, ukubulawa kwezilwane besekusezingeni eliphezulu. Manje sekuzoshaywa umthetho wokuvikelwa kwezilwane. Ngaphambi kokuthi kushaywe umthetho wokunakekelwa kwezilwane, kuzoshintsha ngisho umoya ovunguzayo endaweni ngoba zizobe zingasabulawa izilwane. Abahlali babulala izilwane ngoba befuna ukuthola amathambo azo, kodwa manje, konke loku kuzokwenziwa ngohlelo.

Abengamele ihlathi kuzofanele babambe umhlangano njalo ngenyanga ukuze bahlale amathuba okuzimisela kwabantu nokuzobaholela entuthukweni nakwezomnotho. Loku kuyokwehlisa ububha

kufezeke nezidingo zabantu. Bazophinde baxoxe ngobunzima obukhona ekutshalweni kwezimali, ikakhulukazi maqondana nenkohlakalo okungase kube ikhona kwezamahlathi nokwehluleka kukaHulumeni ukukhanyisela umphakathi ngokusetshenziswa kwamahlathi, ukungasebenzi kahle kwenqubomgomo yezemvelo namhlathi, kanye nokungagcinwa kahle kwendawo. Ngaphezu kwaloko, umhlangano uzonaka izixazululo zezethembiso ezizokwenziwa kabusha ukuze kulandeleke loko okuvimba intuthuko yezamahlathi.

Amahlathi aphinde agcine ukuvunda komhlabathi, ukuvikela izindlu. Aphinde ehlise ingozi yokonakala komhlabathi njengezikhukhula kanye nokushelela kwamanzi ngendlela engafanele. Imboni yomkhiqizo wamahlathi iwumthombo wokukhula komnotho nemisebenzi. Abaphethe ezamahlathi bayovakashela umphakathi ukuze bahlole ukuthi baqhuba ngako yini.

Kuzoba khona ukuhlolwa kwamahlathi. Inhloso yokuhlolwa kwamahlathi ukuthola izidingo zabantu, nezibalo zabasebenzi abazimele, nabaqashiwe, kanye nemixhaso yangaphandle eyabelwa amahlathi ngesikhathi seminyaka yabo-1990 kuya ku1994 kanye nikuchazwa kokulondolozwa kwaloko okubalulekile kanye nokunengcindezelo.

Amazwe azocelwa ukuthi aveze amathuba okutshalwa kwezimali zamahlathi. Azophinda futhi acelwe ukuthi aveze nezinkinga ezinkulu zabasebenzi basemakhaya kanye nokulondolozwa kwezimali emabhange angaphandle kwaseNingizimu Afrika, kanye nokusetshenziswa kokudayiswa kwemikhiqizo yamahlathi.

Amanye amazwe angaphandle kungenzeka abale nokwentuleka komthetho oyiwonawona, wokuheha abafakizimali bamazwe angaphandle, ngenxa yokungabi khona kwezingqalasizinda, isibalo esincane sokudayisa nokwehla kwezinga lomnotho. Kuyobe sekubhekwa izinkinga kusizwane ukuze kuthuthuke umnotho waleli hlathi.

Inhlangano elondolozayo iyokwazi ukunika ithuba labo abamele uHulumeni, imiphakathi eyakhele, izimboni zamahlathi ukugcinwa kokusetshenzelwe, izikhungo zezimali kanye nabagcini zimali bangaphandle ukuthi bahlangane. Bazobe behlanganyela ukuthi bavumelane ngabazokwenza, nobenze, nezivumelwano zabazokutshala.

Amanye amahlathi alondolozelwe ukunekekelwa kwempilo yasendle, nokwengamela ukuphathwa kokutshalwa kwamahlathi. Kungaba amazwe amancane anamahlathi asonqenqemeni lomhlaba,

nalawulwa ngendlela enganelisi. Kukhona namaxhaphozi, kuphinde kube khona namahlathi angenawo umkhiqizo wezinkuni kodwa abe enokulondolozwa okubalulekile kwezimila ezibalulekile.

Ezinye izinkinga kungaba wukwentuleka kwabanolwazi lokulungiselela umsebenzi (project) nokusabalalisa amathuba okutshalwa kwezimali, umgomo kaHulumeni kanye nezikalo zenhlangano, ukwentuleka kwabaxhumanisi nabazoxhasa, kanye nobunzima ekuphathweni kwezithunywa zoxhaso eziqondile. Amanye amazwe angabala ukwentuleka komthetho oyiwonawona, wokuheha abafakizimali bamazwe angaphandle, ukungabi khona kwezingqalasisizinda, isibalo esincane sokudayisa nokwehla kwezinga lomnotho.

Ngokwe-intanethi yomhla ziyishumi kuNtulikazi 2004, amahlathi ahlala njalo eluhlaza, anamaqabubga amnyama, anomlando omude wokuhlukunyezwa, kwaleyo mithi esilungiselelwe ukuba isetshenziswe. Ukusikwa kotshani kanye nokubaswa kwemililo kuba nomthelela wokudicilelwa phansi kwamahlathi. Nasezindaweni ezingamahlathi asevuthiwe nakhona umphumela awubi muhle hle.

UHulumeni naye uyakuveza ukuthi uhla olusha lukazwelonke lwezithombo zemithi seluthathwa njengoluvikelekile. Lokho kwavela ngesaziso somqulu kaHulumeni ongunombolo wenkulungwane neshumi nambili (1012) wangomhla zngamashumi amabili enyangeni kaNcwaba ngonyaka ka2004. Loku kuvikeleka kulawulwa indlela amahlathi kazwelonke aqhuba ngayo.

I Ningizimu Afrika inenjongo ebalulekile yoluhla olusha lokunikela ngokugcinwa kwezitshalo ezinhlobonhlobo. Kukhona nezilwanyana ezincanyana okuzothi emveni kwesikhathi iNingizimu Afrika iziqhenye ngazo lapho isibuka emuva ukuthi kugcineke kanjani eminyakeni eyadlula.

Imbewu yemithi ivikeleke ngezizathu ezehlukene. Ezinye izimbewu zidinga ukuvikeleka okukhulu. Kanti ezinye izimbewu zidinga ukuvikelwa ngesikhathi ziqhakaza futhi sezikhiqiza. Uthi umthetho womhlaba wamahlathi wango 1998, izihlahla zasemaphandleni noma izimbewu zezihlahla ezigcinekile mazingagawulwa, zingaphazanyiswa, zingathathwa, zingamoshwa, nemikhiqizo yazo ingaphazanyiswa, ingathathwa, ingagudluzwa, futhi ingayiswa kwamanye amazwe.



Akuvumelekile nokuthi idayiswe, noma ithengwe ngaphandle uma kunemvume ephuma emnyangweni wezamanzi namahlathi. Isicelo semvume singacelwa ehhovisi lamahlathi esifundeni ngasinye. Kanti futhi izicelo zingafakwa emahhovisi amahlathi aseduze. Izicelo zezimvume ziqale zicutshungulwe kuqale ukuze kubonakale noma kufanele yini ukuthi anikwe lowo osuke eyifuna.

Abahlali baseNingizimu Afrika bayayidinga imigongolo namaphepha ezimpilweni zabo. Kukhona umkhakha omusha wamahlathi omphakathi ovikela umphakathi onikela ngomnotho wamahlathi. Unikela kubahlali abaseduze nalabo abanezidingo zehlathi.

Lo mkhakha unenhloso yokuthuthukisa indlela bonke abahlali abaphila ngayo. Singabala amaprojekthi, abhekele ukutshalwa kwezihlahla ezikoleni, emadolobheni, nabhekele ukutshalwa kwezithelo ngazinye nemithunzi yezihlahla ezitshaliwe nokuhambisa izinkuni ezindaweni lapho zidingeka khona

Kujwayeleke ukuthi abantu abacindezelekile basemakhaya, bacindezeleke ngalezi zindlela ezilandelayo.

- Bacindezeleka ngokuthi baba nomhlaba omncane noma bangabi nawo kwawona.
- Bathola amafutha amancane noma bangabi nawo kwawona
- Bahola amaholo amancane noma angabi khona kwahlalo, futhi basebenza kanzima zonke izinsuku belwa nendlala.

Umphakathi waseNtimbankulu angeke kusaba lula ukuthi ucindezeleke ngalezi zinto ezibalwe ngenhla ngoba uzobe usunolwazi olunzulu ngendlela yokuphathwa nokwenganyelwa kwamahlathi.

Kukhona ubudlelwano obukhona phakathi kwamahlathi ezindaweni zomphakathi ofundisekile ngawo. Amahlathi aletha imisebenzi, izinto zokwakha, amafutha aqhamuka ezilwaneni, nemisebenzi eyakhiwe ngezandla. Amahlathi aletha amathuba emisebenzi bese abahlali beba nethemba le mpilo kubuyiseke nesithunzi emphakathini.

Inhlosongqangi kaHulumeni ukuthi athuthukise ukukhula kwamahlathi anonophele ezindaweni. Uphinde acubungulu loko okungabe umphakathi uyakudinga aze afike ekugcineni kuwona wonke umphakathi, agade ukuvikeleka kwabantu nemvelo endaweni. Ingqubomgomo izosebenz futhi inakekelwe ngumthethosisekelo omusha wezindaba zamanzi namahlathi. USolwazi Kader Asmal wathi lolu shintsho luyothatha isikhathi eside, futhi uyazi ukuthi uHulumeni omusha uyokwazi ukuthola izinhloso nengqubomgomo ngesikhathi esifanele.

Amahlathi anamhlanje anobudlelwano phakathi kwabantu nezinsiza ezitholakala emahlathini. Ifaka nokusetshenziswa kwezinkuni, izithelo neminye imikhiqizo evela emthini, kanye nempilo yezilwane ezihlala emthini.

Inhloso yalolu cwaningo ukuveza izindlela okuzosetshenziswa ngazo ihlathi, nezindlela okuzogcinwa ngazo izinsizamahlathi ukuze zingaxhashazwa umphakathi kanye nabavakshi. Endaweni yaseNtimbankulu kufanele kulandelwe imigudu yokuxhumana eqala enkosini iye enduneni, isuke enduneni iye emphakathini owakhele. Umphakathi kufanele wazi ngentuthuko ezokwenzeka endaweni yawo.

Emphakathini waseNtimbankulu kuzoba khoba amathuba amaningi emisebenzi ngesikhathi sokuthuthukiswa kwehlathi lapho umphakathi uzokwenza izinhlobo ezehlukene zemisebenzi. Umphakathi kufanele ukwazi ukugcina izinsiza zemvelo ezisehlathini. Isibonelo, umphakathi kufanele wazi ukuthi kufanele ungalicekeli phansi ihlathi. Lokhu kusho ukuthi kufanele kube khona imithetho wqinile yokuvikela ihlathi.

Kuzoba khona isikhathi lapho umphakathi uzokwenza khona imicimbi yawo ehlathini. Umphakathi kufanele uqaphele imithi ebalulekile newusizo kuwona nasezinyangeni ukuze ungadicileleki phansi. Umphakathi kufanele ubone ushintsho ezimpilweni zawo nendlela ophila ngayo. Ngokuthuthukisa izimpilo zabo kudingeka kwenziwe izingqalasisinda ezinjengogesi, kufakwe amapayipi amanzi, nemigwaqo ilungiswe.

Lapho kukhona intuthuko emphakathini kunesiqinisekiso sokuthi izimila zakhona zivikelekile. Izitshalo ziphatheka ngendlela okuyiyonayona. Lokho kusho ukuthi kuphela nya ukugawulwa kwamahlathi okungekho emthethweni. Kuzoba khona ukubhekwa komsebenzi emva konyaka noma emibili ukubona ukuthi kuhamba kahle yini. Lokhu kuhlale kubalulekile ngoba ngaphandle kwako, ezomnotho nokungcebeleka akuphumeleli.

Umphakathi uzokwazi ukubona ukubaluleka kwezinsiza zemvelo ehlathini nokuthi uzozuzani ngokuba nazo. Emva kokuba usubonile ukubaluleka kwezinsiza, umphakathi uyobona isidingo sokuvikela imvelo. Kuyoba khona nabadayisi abayosizakala ngezinsiza zemvelo bakwazi nokudayisela abavakashi ngezinto abazidingayo. Abanye bayodayisa imisebenzi yezandla eyobe iyisikhumbuzo sendawo yaseNtimbankulu.. Bayophinde badayise imisebenzi yezandla nokunye okungamagugu kubavakashi ukuze baphindele nako emakhaya abo futhi babe nothando lokubuye bavakashe.

Iqembu elengamele, liyoba nezimvume eliyozinika izinkampani zezokuvaksha. Izivakashi ziyokhokhiswa uma zihambel kule ndawo. Lowo okunguyena owengamele ukuvakashisa abavakashi uyohlela ukuthathwa kwezithombe emaqenjini amancane ezivakashi kanye nakulabo abalangezelele ukubona amasiko endabuko. Abanye abantu emiphakathini bazolalisa abavakashi emizini yabo, ngaleyo ndlela bese bekukhokhela ukulala.

Umphakathi uphinde futhi kube iwona ohola izivakashi uzikhombisa amagugu akhona endaweni. Ngaleyo ndlela, umphakathi uyothola okokuziphilisa. Abantu bendawo bazobuye bathathe abavakashi bayobatshengisa imidwebo yendabuko nokungeyona eyendabuko esemahlathini. Ehlathini laseNtimbankulu kukhona itshe elimise okumkhumbi elqoshwa abathwa ngesikhathi behlala emahlathini. Abavakashi bayokuthokozela kakhulu ukubona izinto ezinjalo. Bayokujabulela futhi nokugibela phezu kwalomkhumbilitshu.

Abanimhlaba bayophakamisa ukuthi abantu basemaphandleni bengamele izilwane zasendle noma zibuyele kubanikazi, bese kuthi amakhansela asendaweni adlulise izimali zokuzingela izilwane ezithize enkosini. Amakhansela ayophinde aqoqe izimali zokuthuthukisa ihlathi.

Ileyo naleyo ndawo eneprojekthi, iba nekomiti yempilo yezilwane zasendle ezokwazi ukubala izilwane, ukunaka ukuthi azizingelwa noma kanjani. Ukungaboni ngaso linye okungenzeka nezinkinga zezilwane kanye nokufundiseka ngemvelo, yiko okungadala izinkinga. Umphakathi sewenza iprojekthi ukuze isize ekuthuthukisweni kwehlathi. Ileyo naleyo projekthi iyongenisa imali. Ziningi izinto eziyokwenziwa abengamele ihlathi ngezimali zeprojekthi.

Abengamele ihlathi bangathenga umshini wokugaya, bakhe imigwaqo, umtholampilo, isikole, nokunye okuningi. Abanye bangathenga ogandaganda, abanye babiye ngezingingo ezinogesi

ukugcina izilwane zingayi ngaphandle uma sezibuyisiwe. Izinga labengamele liyokhushulwa ngokwemfundo yabo nangesibalo. UHulumeni wethu akanayo imali yokwenza lezi zinto. Kuzoqapheleka ukuthi iprojekthi iyoba indlela yokuthuthukisa izwe ngendlela enomfutho futhi eyoletha umnotho.

#### **4.19 Isiphetho**

Kulesi sahluko bekukhulunywa ngempilo ephilwa ngabantu abakhele ihlathi laseNtimbankulu nangezindlela zokuletha intuthuko kusetshenziswa izinsiza ezitholakala kuleli hlathi. Umgwaqo waseNtimbankulu yimanxa UHulumeni efaka itiyela, Nakuba kungasheshi kangako kodwa usuyaphela. Imizi eminigi iwudaka. Umphakathi uyaye usebenzise umcako ekuhlobiseni. Ikhona kona eminye eyakhiwe ngezitini nasamende, nakuba ingeminingi njengoba ngichazile ukuthi umphakathi omningi awunamsebenzi.

Uma kushoniwe abesilisa bendawo basiza ngokumba umgodhi wethuna. Umsebenzi wabesilisa ukwakha izibaya njengoba efuyile, ukugawula imigongolo yokwakha izingadi, ukufulela izindlu neminye imisebenzi. Imisebenzi yamakhosikazi ukupheka, ukuhlanza izingubo, ukuyotheza, ukuhlanza izindlu nokunakekela izingane nabayeni babo. Imisebenzi yezingane ukelekelela onina noyise emisebenzini yasekhaya. Umsebenzi othandwa kakhulu izingane ukuya emfuleni bese zifike zidlale kuqale kanduba zikhe amanzi. Omunye umsebenzi eziwuthandayo ukuyotheza izinkuni.

## ISAHLUKO SESIHLANU

### 5. Iqoqa Nesiphetho Socwaningo

#### 5.1 Isingeniso

Lesi sahluko sisonga wonke umsebenzi owenziwe kulolu cwaningo. Sidalula ngamafuphi konke okutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi ubuye wanika iziphakamiso nezincomo mayelan nezindlela okungathuthukiswa ngazo ihlathi laseNtimbankulu. Uphethe ngokuphonsa inselele kulabo abangaba nomdlandla wokwenza ucwaningo lwalolu hlobo.

Esahlukweni sokuqala umcwaningi ubenenjongo yokufundisa umphakathi waseNtimbankulu mayelana nokubaluleka kwehlathi abalakele. Ubefisa ukuthi umphakathi ufunde ukuthi amahlathi kufanele avikelwe, angacekelwa phansi ngoba kuningi okutholakala kuwo nokuba inzuzo emahlathini uma alondolozwe kahle. Enye injongo kube ukuthu umcwaningi aveze ukuthi le ndawo ingathuthukiswa kanjani kusetshenziswe ezokuvakasha nokungeceleka.

Ngasekuqaleni kocwaningo umcwaningi ube nombono ongafakazelwanga obuthi: Ihlathi lingakwazi ukuthuthukiswa ukuze umphakathi usizakale ngalo futhi nawo uthuthuke. Ngokuqhubeka kocwaningo, kuvelile ukuthi lingathuthuka ihlathi uma umphakathi ungathola ukufundiseka ngalo, wazi nokuthi akufanele ushise noma ulahle ugwayi noma kanjani ngoba kungasha ihlathi nezilwane ezikulo. Kuvelile futhi nokuthi yilo leli hlathi elingaletha umnotho kule ndawo yaseNtimbankulu noma wakwaDweshula.

Kusetshenziswe injulalwazi kaCeballos- Lascurian ebandakanya izinhloko ezahlukene emphakathini (Stakeholder Theory) ekuthuthukiseni indawo. Isahluko sokuqala sibe yisendlalelo salo lonke ucwaningo oluzokwenziwa kulo mqulu. Siveze izinjongo zocwaningo nendawo lapho ucwaningo luzokwenziwa khona. Sihlaziye amagama aqukethwe yisihloko socwaningo.

Umcwaningi uveze loko osekwake kwabhalwa abanye abacwaningi ngamahlathi ezindawo ezahlukehlikan kubandakanye nehlathi laseNkandla kanye nehlathi iDlinza laseShowe. Ucwaningo ngehlathi laseNtimbankulu belungakaze lwenziwe noma lubhalwe ngeziZulu.

Esahlukweni sesibili, umcwaningi ukhulume ngokushiwo yimibhalo mayelana namahlathi kusukela emazweni aphesheya kwezilwandle njengaseMelika, Australia, eNdiya, eNyakatho-Afrika, eNingizimu Afrika kuye kufinyelele nakwaZulu-Natali namaphethelo.

Umcwaningi uthole ukuthi emazweni aphesheya njengelizwe laseMelika amahlathi akhona akhona asukunyelwa ngo1975. Inggalabutho ekuqoqeni ulwazi ngawo lwenziwa ngusosayensi uJohn Aston Warder ngesikhathi enomhlangano neqoqwana elincane labahlali basehotela iGrand Pacific eChicago. Labo bahlali babizwa ngokuthi Inhlangano Yezamahlathi yase Amerika. Le nhlangano yayinenhloso yokuthi “Akugcinwe amahlathi angadicilelwa phansi”. Nalapha eNtimbankulu, umphakathi ungasungula inhlangano yehlathi lawo.

Esahlukweni sesithathu umcwaningi usebenzisa indlela yokuthola ulwazi ngokuxoxa nomphakathi. Umcwaningi uthole ulwazi kubantu abevila emashumini amabili nane axoxisene nabo endaweni yaseNtimbankulu noma yakwaDweshula. Olunye ulwazi uluthole eMnyangweni Wezamahlathi ikakhulukazi ekutholeni ubungako behlathi.

Kuningi kakhulu okudalulwe ngabantu bendawo lapha kulesi sahluko kubandakanya izilwane eziyingozi njengentibane, izingwe, izingungumbane, izimungushe, izinyoka: njengamabululu, izimamba, izimfezi nezinye. Kutholakele ukuthi leli hlathi lenemithombo eyevile kweyisi-7 khona ngaphakathi ehlathini. Amanzi ale mithombo acwebile kanti abantu abakhele leli hlathi basebenzisa amanzi adonswa ngamapayipi asuselwa kuyo le mithombo esehlathini. Labo abanamandla okuthenga amapayipi, amanzi bawakha ezindlini zabo.

Okubaluleke kunako konke kube yilitshe elikhulu elimise okumkhumbi okuyilona okulindeleke ukuthi lihehe abavakashi. Leli litshe akwaziwa ukuthi ngubani owaliqopha isithombe sehubesi ngoba akufinyeleleki phezulu lapho lo mdwebo ukhona. Kanti futhi akwaziwa ukuthi ngubani lona owalincwela ukuze libe nesakhiwo somkhumbi. Libukeka liyinto yasemandulo ngoba nabantu bathi bazalwa likhona. Kutholakele nokuthi kunemithi eyingqayizivele etholakala kuleli hlathi kuphela, ngokusho kukaMnu. Mkipheni Ngwenya waseNatal Herbarium le eThekwini. Isimila esinjenge *Ceropegia meyeri* iyatholakala nakwezinye izindawo zesifundazwe, kodwa iyivela kncane. Esesibili iHaemanthus. Ngokusho kukaNgwenya, lesi simila asijwayelekile futhi sitholakala kuleli hlathi kuphela, nokungenzeka ukuthi isimila esisha esisadinga ukuqanjwa igama lebhothani. Nakuba uNgwenya ethi iHaemanthus iyisimila esingejwayelekile, kodwa abantu

bendawo bayalazi idumbe likanhloyile noma incotho kanti futhi noDoke, Malcolm, Sikakane noVilakazi, (1990:208) bathi lesi simila sibuye sibizwe ngogwayi kanhloyile. UNgwenya wake wayokwenza ucwaningo lwakhe khona eNtimbankulu mayelan nezimila ezitholakala kuleli hlathi. Wathola izihlahla ezimbili ezingekho lapha kwaZulu kodwa ezikhona kuleliya hlathi. Kulesi sahluko, okuxoxiswane nabo, baveze nokuthi kukhona umhume oze uypphumela ngakwelinye icala lehlathi kanye nomgede abantu abakhosela kuwo uma izulu lina.

Esahlukweni sesine kukhulunywe ngempilo ephilwa ngabantu abakhele ihlathi laseNtimbankulu. Kuvele ukuthi imigwaqo yale ndawo iseyibhuqu kodwa seyiqaliwe ukukhonkwa. Akusekude kufikwe nangakhona ehlathini. Abezimoto bayafa udaka uma linile kusize anhlabathi yendawo ewumgubane.

Isibalo esikhulu sabantu besilisa abahlali ngokugcwele endaweni ngenxa yokusebenza emadolobheni. Labo abahlala endaweni ngokugcwele ilabo asebathatha umhlalaphansi, nalabo abadilizwa emsebenzini ngenxa yezizathu ezehlukene. Imisebenzi yansuku zonke eyenziwa abesilisa ukumba iziza zokwakha, ukugawula imigongolo yokwakha ehlathini, ukwakha izindlu, ukuvuselela izindlu esezibhidlika, ukubiya izingadi besebenzisa iziqonga nemigongolo, beluse izinkomo, bakhe izibaya zezinkomo, bangcwabe labo abashonile ngokubambela imigodi, bahlinze izimbuzi, noma izinkomo uma kukhona amasiko akhona.

Amakhosikazi amaningi aseNtimbankulu asebenza imisebenzi yasemakhaya. Amakhosikazi akwaZulu ahlonishwa kakhulu ngokwenza imisebenzi yasemakhaya nangokuhlala emakhaya.

Umphakathi waseNtimbankulu wenza imisebenzi eminingi eyahlukene eqonde ukukhonza amadlozi ngezindlela ezahlukene nangezizathu ezahlukene. Imisebenzi eyenziwayo idinga ukuhlatselwa isilwane. Isilwane kungaba imbuzi noma kube inkomo kuya ngokuthi inhloboni yomsebenzi owenziwayo. Kuvele izindlela eziningi okungathuthukiswa ngazo indawo yaseNtimbankulu kubandakanya ukuqeqeshwa kwabantu abahlala kule ndawo. Kuyodinga baphumele ngaphandle bayoqeqeshwa labo abafuna ukuzibandakanya nemisebenzi emisha ezokwenziwa.

Ezintweni okufanele zenziwe abahlali bendawo kubonakale ukuthi kufanele kube khona: Abazonakekela abavakashi kuzo zonke izidingo zabo. Abanye kuzomele bavule imizila emncanyana ezohamba abantu ngaphakathi ehlathini. Le mizila iyoqanjwa amagama abantu ababalulekile endaweni kubandakanya namagama akhuphula abantu besifazane. Imizila iyoba

namalebula abhalwe la magama ukuze abahamba ngaphakathi ehlathini bengaduki. Abanye bayoqeqeshelwa ukwenza imisebenzi yezandla badayise ezimakethe ukuze kutholakale imali.

Kuzodingeka nabazoqeqeshelwa ukuphelezela abavakashi bazitshengise izindawo ehlathini kanye nabazoqeqeshelwa ukupheka nokuphisa utshwala. Uma indawo isikhombisa izimpawu zokuthuthuka, kuyokwakhiwa izindlu zokufikela izivakashi. Ziyofakwa amalebula ashoyo ukuthi leyo naleyo ndlu ingeyani. Kuyocelwa indawo kunoma ubani ozimisele ukunikela ngomhlaba wakhe endaweni ukuze kwakhiwe izindlu zezivakashi.

Angeke ithuthuke le ndawo uma ingekho imali engenayo. Kusobala ukuthi kunezinto okuyodinga zikhokhelwe njengalezi:

- Inkokhelo yokungena ngaphakathi ehlathini (entrance fees). Inkokhelo yokwamukelwa ezindaweni ezikhombisa imidlalo noma amafilimu.
- Inkokhelo yokwamukelwa (admission)
- Inkokhelo yokusebenzisa izinto ezithize (use fee) njengokukhokhela izinto ezizosetshenziswa abavakashi njengokukhokhela ukusebenzisa itende.
- Inkokhelo yelayisensi noma yemvume yokudayisa (sales and concessions). Ifaka nokukhokhelela ukuzingela nezimvume zokudoba izinhlanzi.
- Inkokhelo yokudayisa ifaka inzalo etholakala ngokudayisa izinto eziyisikhumbuzo saleyo ndawo.

Esahlukweni sesihlanu umcwaningi ukhulume ngeqoqa nesiphetho socwaningo. Kulesi sahluko sisonga wonke umsebenzi owenziwe kulolu cwaningo. Sidalula mgamafuphi konke okutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi ubuye wabeka iziphakamiso nezincomo mayelana nezindlela okungathuthukiswa ngazo ihlathi laseNtbankulu. Uphetha ngokuphonsa inselele kulabo abangaba nomdlandla wokwenza ucwaningo lwalolu hlobo ezindaweni zangasemakubo.

## **5.2 Ukuphonsa Inselele**

Emva kokuba umcwaningi eselwenzile ucwaningo lwakhe ubenesifiso kakhulu sokuphonsa inselele kwabanye abafundi abangaluqhuba lolu cwaningo balubeke ezingeni eliphezulu. Uphinde aphonse inselele kuMasipala wasOgwini okuyiwona ophethe endaweni. Inselele isekuthini



uMasipala uthule uthini ngehlathi laseNtimbankulu njengoba lingakutholi ukunakekeleka kahle.  
Kuyisiphakamiso esikhulu impela sokuthi linakwe leli hlathi laseNtimbankulu.

## IZINCWADI EZISETSHENZISIWE

Biyela, N.G .(2003): Selected Animal- and- Bird- Proverbs as Reflectors of Indigenous Knowledge and Social Mores: A study from Zulu Language and Culture. Unpublished Doctoral Thesis: Pietermaritzburg: University of KwaZulu –Natal

Biyela, Sr. N.G.I. (FSF) (2007): Securing Women and Children at King Shaka's well- Resourced and Formidable Refuge, Nkandla Forest. *Journal of the Centre for the Study of Southern African Literature and Languages. Vol. 14 No2, 2007*

Buckley, R (2004): Environmental Impacts of Ecotourism. Cabi, Oxford

Butler (1998): Sustainable tourism. New York. Longman

Boo, E (1992): Wildlands and Human needs. WHN Technical Paper, Washington D.C. WWF AND USAID

Boo, E. (1993): Ecotourism planning in protected areas. North Bennington: The urism Society

Brockelman, W.Y noDearden (1990): The role of nature trekking in conservation: a case study in Thailand. Environmental Conservation

Brandon, K (1993): Basic steps towards encouraging local participation in nature tourism projects. North Bennington

Carter, E (1994): Ecotourism in the third world- problems and Prospects for sustainably

Ceballos- Lascurain, H (1996) Tourism Ecotourism, and Protected Areas, IUCN: The World Conservation Union Glad, Switzerland

Copper, C (1993): Tourism Principles and Practice. London: Pitman

Doke, C.M. no Vilakazi, B.W.(1972). Zulu –English Dictionary. Johannesburg: Witwatersrand University Press.

Doke, C.M (1979): Zulu – English Dictionary. Johannesburg: Witwatersrand University Press

Doke, Malcolm, Sikakana, no Vilakazi (2006): English Zulu Dictionary Zulu English.Johannesburg Witwatersrand University Press

Epler Wood M, Gatz F, Lindberg K (1991): The ecotourism Society: an action agenda. Ecotourism and Resource Conservation, Madison: Omnipress

Fennel, A (1999): Ecotourism (an introduction) second edition. Routledge – London and New York

Gcumisa, MS (1993). Isilulu Solwazi Lwemvelo. Umqulu 1. Pietermaritzburg. Shuter and Shooter

Giggs, T.W (1991). Detailed early history of Durban including pioneer days. Pietermaritzburg, Natal Agricultural Union

Guide for NQF level 2,3,& 4: Collegium Educational publishers.

Gurung, CP. De Coursey M (1994): The Annapurna Conservation Area Project: a pioneering example of sustainable tourism? Chichester: John Wiley and Sons.

Hall, D no Richards,G (2003): Tourism and Sustainable Community Development. Routledge Advances in Tourism

Hawkins, J (1976): Oxford School Dictionary Cape Town. Oxford University Press 1996

Hunt,C.A (2001): Qualitative and Quantitative Concepts in proposal writing: Similarities, Differences, and Controversy. University of North Dakota

Jones, Openshaw R, Robinson J (1999): Travel and Tourism volume 1. Collegium Educational Publishers

Linderberg K, (1991): Policies for Maximizing Nature Tourism's Ecological and Economic Benefit. Washington DC. World Resource Institute

Linderberg K, Hurber R (1993): Economic issues in ecotourism management. A guide to Planners and Managers. North Bennington

Linderberg, K no Hawkins, D.E (1993): Ecotourism. A guide for planners and managers. North Bennington: The ecotourism society

Lindberg K, Enriquez J (1994): An analysis of Ecotourism's Economic Contribution to Conservation and Development in Belize. Washington DC

Lindberg K, Enriquez J, Sproule K, (1997). World Wildlife Fund, volume 2. Washington DC

Lugg, H.C (1975). Natal Family looks back. T.W.Griggs and Co, Durban

Mackinnon, nabanye (1986): Managing Protected Areas in the Topics.Gland, Switzerland: IUCN/UNEP

Malaza K (2004): Protected Area Management and environment Decision making. The case of Dlinza Forest Nature Reserve, Kwa-Zulu Natal

Magwaza, T. (1993). Orality and its Cultural Expression in some Zulu Traditional Ceremonies. Unpublished Masters Dissertation. Durban: University of Natal

Mbatha, M.O. (2006). Isichazimazwi SesiZulu. New Dawn Publishers, 14 Killarny Terrace. Pietermaritzburg

Mc Neely, Thersell no Ceballos Lascurian,H (1991): Guidelines for Development of Terrestrial and Marine National Parks and Protected Areas for Tourism. Gland, Switzerland.

- Miller R (1980): Evaluative Research in Rural Development: Concepts, Methods, Issues Ithaca: Cornell University
- Mkhize, N N.(1999), Imidlalo Yemvelo Yezingane ZakwaZulu. Unpublished Masters Dissertation. UDW.
- Moll E.J no Werger M.J.A (1978). Biogeography and Ecology of Southern Africa. Werger, M J & V N Bruggen, A.C. (eds). Junk, The Hague
- Morberly G.S.(1970). A City set out on the Hill. *Natal Witness*, Pietermaritzburg
- Mood (2002): Ecotourism: Principles, Practices and Policies for sustainable, North Bennington
- Myers (1997): The tourist as an agent for development and wildlife conservation: The case study of Kenya. *International Journal of Social Economics*.
- Nkabinde, A.C (1982):Izichazimazwi 1, Volume 1. Pietermaritzburg Shutter & Shooter
- Odero K, Huchu P, (1998): Community – Based Ecotourism Venture: The case of Sunungukai Camp, Zimbabwe. Johannesburg, Witwatersrand University Press
- Olindo, P no Ziffer, K (1989): Ecotourism: The uneasy alliance. The World Tourism Society. Working paper series, Washington. DC: Conservation International
- Openshaw R, Robinson J (1999): Travel and Tourism. Collegium Educational Publishers
- Openshaw R, Robinson J, (1999): Travel and Tourism. Facilitator's guide for NQF level 2,3&4. Collegium Educational Publishers
- Orans, M.B no Pearce, B (1995). Using interpretation to manage nature- based tourism. *Journal of Sustainable Tourism*.

Paul F, no Drake S.P (1991).(Editors) Local Patricipation in the planning and management of Ecotourism Projects In nature Tourism Management. *Journal of Ecotourism* 2 (1), 1-21

Parker, S (1995): Natural World. Darling. Kindelry

Perdesen A (1991): Issues, problems, and lessons learned from ecotourism planning projects. Ecotourism and Resource conservation, Madison

Poffenberg M no Mc Gean (eds) (1993). Community Allies Forest Co-Management in Thailand. Research Network Report Number 2 Southeast Asia.

Ross S, Wall G (1999): Evaluating ecotourism: the case of North Sulawesi, Indonesia

Royse,D (1999): Research Methods in Social Work. International Social Work. Vol.38. New Delhi

The World Book Student Dictionary :(2004): 233 North Michigan Avenue Chicago

Tourism and sustainable community development. Routledge Advances in Tourism Concepts. University of North Dakota

Venture: The case of Sunungukai Camp, Zimbabwe  
Johannesburg, Witwatersrand University Press

Vilakazi ,B.W (1993). Izinkondlo zikaB.W Vilakazi. Johannesburg. Witwatersrand University Press

Wall,G (1997). Is Ecotourism sustainable? Environmental Management 21(4)

Wearings, S no Neil,J (1999): Ecotourism impacts, potentials and possibilities. Oxford: Butterworth & Heineman

Weaver, D.B (2001) Ecotourism. Sydney: Willey & Sons

Wight, P. 1993. "Sustainable Ecotourism: Balancing Economic, Environmental, and Social Goals Within an Ethical Framework," The Journal of Tourism Studies, vol.4, no2.

Williams C, sons & Co Ltd (1988): Dictionary. Great Britain

Ziffer, K. (1989). Ecotourism: The uneasy Alliance. Working Paper Series, Washington DC: Conservation International

<http://www.google.co.za> (2007)

<http://www.worldbank.org/WBSITE/EXTERNAL/TOPICS/EXTARD/EXTFOREST>

### Ulwazi oluqoqwe emphakathini

#### **Abantu engixoxisane nabo**

- (a) Ingxoxo NoMnu. Z. Cele Oneminyaka Engama-69
- (b) Ingxoxo NoMnu. Yeni Osebenza EMnyangweni Wezamlathi ENhlabamkhosi EMthwalume.
- (c) Ingxoxo NoMnu. NoNkk Gumbi, Abalinganiselwa Eminyakeni Engama-59-63
- (d) Ingxoxo NoNkk L. Cele Oneminyaka Engama-76
- (e) Ingxoxo NoMnu. T. Cele Oneminyaka Engama-62 NoNkk Z. Ntobela Oneminyaka engama-56.
- (f) Ingxoxo NoNkk Z. Qumbisa Oneminyaka Engama-71
- (g) Ingxoxo NoNkk N. Mkhize Oneminyaka Engama-57.
- (h) Ingxoxo noMnu. B. Cele Oneminyaka Engama-55

- (i) Ingxoxo noMnu. NoNkk. Cele Abalinganiselwa Eminyakeni Engama 67 no 69.
- (j) Ingxoxo NoNkk. S. Khuzwayo Oneminyaka Engama-70
- (k) Ingxoxo noMnu.Z. Khwela Oneminyaka Engama-49
- (l) Ingxoxo noNkk. B. Khumalo Oneminyaka Engam-50
- (m) Ingxoxo noNkk. B. Gumbi Oneminyaka Engama-65
- (n) Ingxoxo Nenyanga UNzimande
- (o) Ingxoxo noMnu. X. Cele Oneminyaka Engama-60
- (p) Ingxoxo NoNksz Z. Cele Oneminyaka Engama-55
- (q) Ingxoxo NoNkk. G. Khuboni Oneminyaka Engama-45
- (r) Ingxoxo noMun. D. Cele Oneminyaka Engama-60
- (s) Ingxoxo NoNkk. G. Msomi Oneminyaka Engama-75
- (t) Ingxoxo NoNkk. E. Gumede Oneminyaka Engama-60.
- (u)Ingxoxo Nonkosikazi N. Cele Oneminyaka Engama-65
- (v) Ingxoxo NoNkosikazi V. Cele Oneminyaka Engama-70
- (w) Ingxoxo noMnu. M. Cele Oneminyaka Engama-50
- (x) Ingxoxo NoNkosikazi P. Cele Oneminyaka Engama-58
- (y) Ingxoxo NoMnu. G. Gumbi Oneminyaka Engama-63



(z) Ingxoxo Nomnu. T. Cele Oneminyaka Engama-62

(aa) Ingxoxo noNkk. Z. Ntobela Oneminyaka Engama-56