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Ezolimo nezilimo (Agriculture)

Izilimo: Ummbila, Amabele, Ubontshisi, Izindumba, Amantongomane, Ulokwana, Ulentshisi, Ubece; Uthanga, amazambane, Umhlwazi; Amadumbe, Udumbedumbe, Ubatata

Umbila: Akuqondakali kahle ukuthi konje wavela kanjani kodwa abadala bathi ngomzekeliso, kwana izulu kakhulu wabonakala usumila, uyingcubevange kanye namabele. Emva kwalokhu abantu bawunika izinkomo zawudla kodwa omunye wasala. Bagala ukuwudla ukuhlaza baze ba wosa, belinga ukufumana ubumnandi bawo. Babuye bawuhlanganisa namabele benza isinyawolo. Abakwa Ngwane base bethi "Usomathwishi" besho ke ukuthi wagiwelela. Kusukela lapho ummbila waba ukudla okukhulu ungalinywa kodwa usakazwa nje umile kahle, ungahlakulelwa futhi nokhula lungawubulali. Usiza nezinkomo ngamakhasi awo. Namhlanje unezinhlo bonhlobo zokudla ezahlukeneyo, osiza nga zo abantu njengalezi: impuphu, ufulawa, ifutho, izinkobe, amahewu, utshwala nokunye okuningi.

Izinyoni ziyasizakala ngawo kanye namagundane. Uma ungavuthiwe uyaqumbisa, ungabi mnandi futhi. Omunye ummbila uyashesha ukuvuthwa.
Akufuneki ukuba ummbila ubedululwe ngoba uyashwabana, futhi amakhasi awo uma usaqala ukuvuthwa akufuneki elukwe ngoba awuzuvuthwa masinyane.

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Imbewu akufuneki ukuba ihlale inga hlutshiwe amakhasi, ngoba ayigeda amandla. Akufuneki imbewu ephekliwe kutshalwe ngayo ngoba isuke ingasena so isibindi. Imbewu kuhle ilengiswe endlini ekaswayo ukuze yome kahle futhi ingaze yaphehlwa yimpella.

Ubontshisi; Ulentshisi akugondakalo ngoba kungathi kwafika nabelungu abafika lapha kuqala nanxa bakutho la khona lapha kubonakala esongathó kwabe kungaziwa muntu kwaZulu.

Lezike izithelo ezejabulisa igazi nehlliziyo uma umuntu ezidlile. Abakwa Zulu bathi Ukudla kwaMasoka kanti ukudla kwezishimane izindu mba ezingadliwa yinja ezingelayo ngoba izophenduka isilima yehluleke nokuzingela. Amasoka awazidli ngoba egonda ukuthi ayophenduka izishimane uma ezidla.

Ulentshisi usiza ngoba wona awuki-zweli ukubanda masinyane ngoba nasebusika wona uyalunga nje. Ukuze lezitshalo zithelo kahle akufuneki zegiwe noma ukhani uma sedishonó le ilanga.

Amadumbe namadumbedumbe:
Amadumbe yilawa amakhulu kunga thi ukubonakala kwawo kuqala kwa ba kwa Ngobizembe ngakwa Maphumulo kude buduze nesabuyazwe. Amadumbe afuna indawo ehlala ilusuwe njalo.
Udumbedumbe; Wona ukonakala ngoba mncane wona kunamadumbe

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Wonake watholakala endaweni yase Sidumbeni, kungathi yindawo enezaqa nte eziningi. Uyolisa ukudla futhi inyama ibanandi kakhulu uma iphekelwe wona. Nawo njenga madumbe uthanda indawo elusawe njalo kodwa ayi eladaka ngoba ungabola.

<u>Amazambane</u>: Afika nabelungu, koku qala ngoba amazambane alapha KwaZulu kwakungamadumbe. Wonake asiza kakhulu ekwakheni umzimba futhi awayithandi indawo emanzi ngoba ayabola. Imbewu ku funeka igqunyiswe ize imile.

<u>Umkhwazi</u>: wona ukalle nezaqante zasendle, nawo ukutholakala kwawo wazimilela, kwaze kwaya watoka lwa. Ukubonakala kwawo kuqala kungathi kwabase Hlangeni, waze wa wanda ngokukhulu ukushesha ngenxa yezimvula. Wonake unandi sa wethiselele ukunandi kenya ma, uyakwazi futhi ukumela ukoma.

Ufuna ukuphekwa kahle impela ngoba uma kungenjalo uyaqumbi sa futhi ube nephunga elibi.

<u>Ubece</u>: Ubece lo ukanye nekhabe futhi katinye neshaqanja lasendle. Uyakwazi ukumela ukoma noma izulu lingani. Uyakwazi futhi ukwenza ujamu, kodwa udinga ukuthi ivuthwe nxa kwenziwa isijingi, ngoba ubanga isisu esibi uma ungavu thwanga. Awegiwa abantu besilisa uma kuqondonwe nokuthi uthelo kahle.

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Ukuze imbewu ilunge kuhle yenekwe endaweni eyomileyo lapho uzokoma khona kahle.

Ulokwana: Ukuvela kwawo phakathi kwezwe, wavela e Machunwini ngomnyaka ka 1932 akuqondakali kahle ukuthi wavela kanjani. Yonke indawo usuwandile, ungamabele amafushane kakhulu enza utshwala obumnandi impela.

Ubatata: Kukhona imiqondo eminingi lapha eyahlukeni ngokuba khona kuka batata: Abanye bathi watholakala eMsuze kwazulu, Abanye bathi ubatata lo ngowa kwa Quabe lapho watholakala khona kuqala. Nawoke ubatata njengokudla konke usebenzela ukukhulisa ukudla emzimbeni lokhu abathi isitashi noma ingcobengcobe. Nawo futhi unandisa inyama kodwa uya bamba ikakhulu usikwayimanzi. Ukuze uzimuke kudingeka kuthi nxa utshalwayo wenziwe amafindo.

Amantongomane: kungathi ukuqala kwawo kwabase Tholeni, nanxa abanye abadala bephikisana. Abanye bathi afika na belungu kanti abanye bakhomba abesuthu baka Moshweshwe ukuthi afika nabo lapha kwazulu. Wonake awayithandi indawo emanzi ngoba ayasheshe ukubola uma indawo imanzi futhi athanda ukuggitshelwa ngenhla bathi elula. Asiza kakhulu ekubeni enze izinkomo zisengwe kakhulu uma ziphiwa wona uma zisengwa ngoba azenza zehlise.

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<u>Isikhathi sokulima</u> Wonke umuntu uyazi
ukuthi uMfumfu iyona nyanga yoku-
qala ukulima futhi inyoni ethiwa u
Phezukomkhono iyezwakala isikhala
ithi "Phezukomkhono" ibuye ithi Wadli-
mbewu" Bonke abantu bese bazi ukuthi
sekuyiso isikhathi sokwandulelisa.
Nemithi kanye notshani kuyahluma
nezulu line futhi, ungqoqwane ubaleke.
Umthala uyehla futhi, kufike amahlola
mvula akade engasabonwa, ilanga
liyehla endaweni ebeselikuyona linga-
sheshi futhi ukushona.
<u>NgoMandulo</u> (July) imvama yabantu
ayenzi lutho ithi ithole isikhathi sokuphu
mula. Labo asebebekile batshala ulentshisi,
nezimbewu zemithi futhi baqale ukuphe
ndula amasimu abo, bengcwaba
nokhula ukuze lwandise ukuvunda.
<u>NgoNcwaba</u> (August) Bona futhi aba
kwaziyo ukulima bangcwaba utshani
futhi, balungisele ukutshala amadumbe
kanye nodumbedumbe. Uma imvula
ingahle ibekhona atshalwe amadumbe
ngesonto lesithathu ngesonto lokugcina
abanolwazi batshala amazambane,
uthamatisi, iklabishi neminye imifino
kanye nommbila ofanele udliwe ngo
Ngcela (December) utshalwe futhi.
<u>NgoMfumfu</u> (September) umanyolo ufakwa
emasimini kutshalwe Amadumbe, ama-
zambane, ubatata, amaphuzi, ubontshisi
izindumba kanye namantongomane.
Ummbila owugibe lwenhlava utshalwa
emaceleni ngoLwezi unikwe izinkomo

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ukuze inhlawa ebikhona ingaphumeleli ukwenza umonakalo phakatthi kwezwe. Ngozibandlela amasimu ayaphendulwa futhi, kutshalwe Amabele nommbila esontweni lesithathu kulenyanga ku ze kuphele ngenyanga elandelayo. Kutshalwe futhi Amazambane, ubontshisi Amaphuzi or izimpuzi, ubatata neminye imifino. Ogwini kutshalwa ubanana. Izitshalo zangenyanga edlule zithlalelwa ukuze ukhula lungabi namandla phezu kwazo, futhi luyashesha ukufa nokuhlakuleka ngoba izimpande zisuke zingakajuli ukuya phansi.

Ngo Lwezi kutshalwa ummbila kanye namabele. Imbewu kawatela - Umtholo nayo iyatshalwa ngalenyanga. Amantongomane nobatata kuyatshalwa futhi. Amazambane aggitshelwe ukuze abe mukelisa umhlabathi. Ummbila wonke wogibe uthunazwe ngalenyanga kungasali nowodwa uyawo.

Ngo Ngcela ummbila uyatshalwa kuze kuphele inyanga. Kuyenzeka futhi ukuthi uma usuphumile lommbila kutshalwe ubontshisi ezikhaleni zombila. Kuyahlakulwa futhi kuthi amazambane nobontshisi owatshalwa ngo Ncwaba uvunwe noma kudliwe. Lapho kade kutshalwe khona amazambane kutshalwa ubontshisi kuthi lapho kade kutshalwe khona ubontshisi ku tshalwe amazambane. Lokhuke seku tshalelwa ukuze kuthi nxa kufika ubusika bese kudliwa futhi.

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Ngo Ndasa (January) kutshalwa zonke izinhlobo zemifino njengalezi: uwanyanisi, iklabishi, izanqante kanye nazimbali. Imbewu katamatisi itshalwa ekupheleni kwenyanga. Amazambane ubontshisi, ulentshisi, ubatata, nomunye futhi ummbila uyatshalwa ngalenyanga. Kuya yahlakulwa kwenziwe imisele yokudonsa amanzi ezindaweni esezigcwagca ngenxa yezimvula. Ogwini kutshalwa ubanana namawolintshi.

Feb. U Masingana inyanga okutshalwa ngayo futhi imifino: uletisi, isipinach, izaqante utamatisi nazimbali kanye nolentshisi, ubontshisi uthaniphe, amazambane namadumbe aqgitshelwe. Ukhula kuliwa nalo kakhulu impela ngalenyanga ikakhulu ngadolo, idangabane kanye noqudluthukaza.
Ngo Nhlaba inhlaba isuke isiqhakazile futhi zonke izifimo ezitshalwa ngo Masingana ziya tshalwa futhi. Nemithi futhi iyatshalwa ngalenyanga. Ukhula luqafelisiswa kakhulu impela, ngalenkathi futhi selwenziwa umquba ngokungcwatshwa lapho sekuvunwe khona. (March)
Ngo Mbasa utamatisi, izaqante nowanyanisi kuyatshalwa. Kulungiswa kugcotshwa zonke izinto zokulima.
Ngo Maquba ezingadini kutshalwa uthamatosi, uletisi, izaqante nowanyanisi. Ummbila uyavunwa, kuthi futhi ekupheleni kwenyanga kuthenwe imithi kuze kufike enyangeni elandelayo u Nhlangula.
Ngo Nhlangula ummbila usuke usavunwa, kodwa kuphela ngesonto lesithathu imvama. Besekudedelwa izinkomo zidle.

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Amasimu akuvamile ukuba abendawonye ngoba nawo anda ngokwanda kwabantu bomuzi lowo noma kungenjalo nabo bazama ukukhetha izindawo ezinonileyo. Amanye aba seduze nomuzi amanye abekude impela.
Abantu amasimu bawanikwa uMnumzane womuzi egameni loMnumzane noma Induna yesifunda leso nayo futhi egameni leNkosi yesizwe leso abakusona. Lokhoke kusho ukuthi laba kobathathu bayahlangana ngaphambili kokuthi umuntu ayilime insimu leyo azonikwa yona.
Indoda noma iganiwe noma ingaganiwe iyanikwa insimu. Amasimu abantu asebe ganiwe kudingeka anele amakhosikazi anawo abemabili nomathathu omunye ngoba umncane futhi nenzalo yakhe iyokwabelana wona. Nendodakazi noma ingakagani iyanikwa insimu.
Abantu banalo ilungelo lokushintshana ngamasimu njengoba befisa, mhlaumbe kwesinye isikhathi omunye nomunye wakhe eduze kwamasimu omunye. Ukuze bangalokhu beseabana bayashintshelana amasimu.
Banelungelo ngokomthetho ukuthengisa abakuzuzilo emasimini abo nje ngezifiso zabo.
Amasimuke ayifa lendodana, indodakazi ayinalo ifa lamasimu, ngaphandle kokuba uyise achaze engakafi. Izwe lingeze lathathwa ngaphandle kwenkokhelo ethile kubaninilo, ukuze nabo phela baphile kudingeka bacolwe ngakho kuthathwa kwezwe.

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2 Kodwa uma indawo leyo ingasetshenziswa
umniniyo akanalungelo kuyona, isanokuthathwa yiNkosi uma ibonakala isigede
iminyaka emibili noma emithathu.
Akekhoke umuntu olahla izwe noma amasimu akhe ngaphandle kokuba ebesemuka kuleyoNkosi eseya kwenye.
Izindlela zokubona ukunona kwenhlabathi yokulima ziningi. Abanye babona
ngotshani obukuleyondawo, abanye
bayabula, abanye bayibona ngobufekanya bayo indawo. Kodwa uma kungenjalo eyibanabo utshani, ingabiyelo futhi ifenya
Nezinyanga zokubula futhi ziyasho uma
ibonakala ingalungile ekubuleni kwayo.
Ukukhetha insimu akukhethile kodwa
imvama yakho kwenziwa amadoda
awakwaziyo ukulima kanti nezife zikhethwa amakhosikazi awakwaziyo ukulima.

amasimu awomile anesidaka
Kukhona izingadi ezomile, ezinesidaka
aniselwayo, amasimu atshalwa ummbila
njalo nje kanye nawatshalwa ugwayi.
(esigwayini) Zonke lezingadi ziggavile
esifundeni sase Msinga.
Izingadi noma amasimu emsaho akhona
lapho kutshalwa khona imifino nezinye
izithelo ezivunayo. Kuniselwa ngomsele
ovela esizibeni esambiwa ebusika.
Uma kugalwa insimu entsha, ngamadoda kuyashiwa futhi noma kungashiswa kulinywe uma kukhona amatshe
akhishwe. Imvama yamasimu ayibiyelwe, ngoba kuyelusuwa abafana.

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2 Uma sekuvuniwe kudedelwa izinkomo zi-
dle. Ngaphambili kokuba kulinywe (tshalwe) ama-
simu alabo asebebekile ayaphendulwa
kabili noma kathathu. Ayikho insimu
elalayo ingalinywa ngoba amasimu ma-
ncane kunabantu.

Amasimu awashintshwa ngezitshalo ngo-
ba amasimu amancane futhi ummbila
udingeka kakhulu kunazozonke izintsha-
lo. Kuvamile ukuthi umuntu yonke imi-
nyaka atshale ummbila, amabele,
ubontshisi, izindlumba, amabece kanye
namathanga.

Imbewu iyakhethwa ibekwe endaweni ayo-
mile, ummbila ulengiswe emgadini
wendlu ebaswayo ukuze wome khahle
ungaphehlwa yimpehla. Imbewu iye-
lashwa ngokuchelwa ngomlunge nange-
qwaningi neminyombo yezimpuze ezintsha.
Yonke lemithi nokwenziwa kwayo ku-
tholakala enyangeni yezulu yakwa-
khusi, ibizwa ngokuthanda kwayo.

Ukutshala kuqala ngezivula ezinkulu
zokuqala ku Ncwaba, kwesinye isikha-
thi iNkosi iyabeluleka abantu ukuthi
mabatshale ngoba nayo ithole ulwazi
oluthile kubelungu noma ezinyangeni
zayo zokubula.

Kutshalwa ngezindlela eziningi impela,
ezinye aziqondakali kahle ngisho na-
namhlanje ngoba abanye batshala
phakathi kwamabili. Konke lo-
kho bakwenziswa inyanga okunjiyo
izobakhombisa ebusuku.

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2. Nazike ezaziwayo: Ukumisa uhlamvu emuva kwezinkabi, ukusakaza umbila insimu yonke ezolinywa, ukutshala ngomshini wokutshala.
Ukutshala kulula kakhulu kulabo abanobudlelwano ngoba basizana ka. Omunye lapha bayatshalisana akukho ukuzitshalela wedwa. Amadoda okungukuthi bonke abesilisa nabesifazana bayasizana, omakhelwane, nezihlobo nabo baphonsa izandla kulomsebenzi. Naboke abasizi abesule izandla umninimsimu noma ngani angase abakhohlise ngayo ngomsebenzi wabo.
Kwesinye isikhathi bayaphoqeka abantu ukuthi basebenzisane, uma kunjalo lowomsebenzi awunoni fi muntu.
Amasimu eNkosi wona asifuna ukuba kwenziwe utshwala, kubuthanwe ukuze wona atshalwe ngelanga noma ngesikhathi esifanele.
Ukuhlakula: Amasimu ahlakulwa njalo ukuze ukhule lungabi namandla phezu kwesithelo leso noma kathathu nakane ngonyaka. Ukuhlakula ngomthetho wakwaZulu ngokwabesifazane bodwa kodwa sekungalile ukuthi kube ngokwabesilisa ezindaweni asezemukele impucuzeko yokuhlonipha isimo somuntu wesifazane njengoba kunjalo.
Ukuhlakula kwenziwa ngegeja noma ngomsheshane umshini wokuhlakula phela. Abanye balulima nangalo igeja lezinkabi, balunconmule ngezandla uma luselincane.

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Ukulinda ukudla ngukubiya ukuze izilwane zingangeni, ushungisele insimu yakho ukuze izinyoni, izinkumbi, izinyamazane kanye namasela kungangeni. Uma lingenile isela livuvukale umzimba wonke noma izihlathi nje kuphela. Abantu abalindayo bona baqala ukuphuma kwelanga lize lishone futhi. Bakhe lwa izindlu zabo khona emasimini ikakhulu ngoLwezi izinyoni seziklupha.

Ukuze izinyoni zesabe ukungena ensimini kulengiswa izidwedwe ezifana nomuntu, kushungiswe ngeMfusamba nenye imithi ethothobalisayo ebizwa ngokuthiwa abathothobali nababaphaphi ivimela noma yini engenayo ensimini.

Uma amasela eba kuyaye kuthathwe uhlanga lapho ekhe khona luyiswe enyangeni noma ze yona izolwelapha, kwesinye isikhathi bamtshope noma bamvuvukalise kanti abanye baye mhlulisa akwazi ukuthi ebe nje noma ebekiwe.

Miningi ke imithi esetshenziswayo eminye iyashungiswa eminye iyachelwa ensimini ukuthi uma zikhula izitshalo zayo zithele kakhulu futhi zande impela. Umlunge neqwaningi ngeminye yayo. Eminye imithi yenzelwa ukuthi izitshalo zikwazi ukushesha ukuvuthwa kanti eminye futhi ivimbela nezulu elibi linesichotho lingangeni ensimini lizungeze,

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Ukuvuna kugalwa ngoMbasa uma kushaHlo
kanti ummbila namabele khona kugalwa
ngoMaquba. Ummbila ususwa ezinhla-
ngeni kususwe amakhasi, amabele
wona ayasikwa kuthathwa izihloko
kuphela lezo ezinamagimba. Lokeku
se ngumsebenzi wamakhosikazi nanxa
amadoda ambalwa esewenza, iningi
alikanaki ngawo.
Abanye benza izibongo ezithile ngokudla
abakutholile, bahlabe nezinkomo. Lokhu
ke umuntu ukwenza ngoba esezwene
neNduna yesifunda lesoakusona.
Omakhelwana bayasiza ngotshwala inya
ma ethile engakhethelo izisuse eNduneni
bese kuthi esele idliwe. Nokudla njenga
mabele enziwa njalo umuntu uma
ewatholile, uwisela iNkosi isaka no-
noakazane noma ngaphezulu kuthi
okusele akuyise ekhaya kwakhe se-
kubuliwe, kuthuthwe ngezinkabi noma
ngamakhanda. Ekhaya sekuzokwa
belwa umhlusi lowo njengoba kufanele.
Ukubekwa kwawo amabele ahlala
esilulwini noma emgodini ombiwa
esibayeni wesangcobe, kuxutshwe nomlo-
tha ukuze kungaboli, umgodi lo uwali-
siswe kungangeni umoya.
Sekuzolekuhlolwa nje, mhlaumbe
kungaze kuphele unyaka noma
iminyaka ~~ab~~ emibili uma umgo-
di washisiwa kahle mhla uhiswa
yo, Laphake kuthola, ukudla
okummandi abathi isangcobe.

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