



**izitshalo
zendabuko
eziqinisekisa
ikusasa**

**Lo mbhalo uxhaswe yinhlangano
i-Goethe-Institut ngaphansi kohlelo lwayo olubizwa nge-
'Sustainable Together'**



Abaphonse itshe esivivaneni: Makhadzi Vho-Mphatheleni
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All Eat'
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eGoli, Ningizimu Afrika, 2021



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“Umsebenzi esiwenzayo owokuvuselela ulwazi lwendabuko nokusetshenziswa kwalo, abanye bathi sifuna kuvuselelwe usikompilo noma sifuna ukuphila ngokwamasiko. Sibuye sigxekwe yilabo abathi sifuna ukubuyela ezindleleni zakuqala nezinqubo zomdabu; kodwa ngifisa ukunazisa ukuthi ukusebenzisa ulwazi lwendabuko kungumsebenzi oqinisekisa ikusasa kodwa ongasibuyiseli emuva. Sisebenzela ukuvuselela ulwazi lwendabuko, nezindlela abantu abaqonda ngazo ulwazi lomdabu.

Ingqikithi yolwazi lomdabu ukuqonda ukuthi zonke izinto zixhumene. Zixhumene kanjani? Umfula uxhumene nentaba, nentaba ixhumene nendlovu, nendlovu ixhumene nesihlahla; leso sihlahla mina nawe sixhumene naso. Lena indlela yakuqala yokuqonda ukuthi abantu bayingxenye yomphakathi omkhulu, isizinda sakho konke ukuphila. Ngakho-ke uma sithi masibuyele emuva, siqonde ukuthi makuphindelwe kuleyo ndlela yokuqonda nokubuka impilo; masifunde indlela yokhokho abahamba ngaphambi kwethu, sicaphune kulowo mqulu wabo wolwazi, ababenza ngawo futhi abasakhumbula kamhlophe ukuthi sasixhumene kanjani. Lokhu sikwenzela ukuthi siphinde futhi siphikelele phambili, siphokophelela ukuba nayo indlela yokuxhumana nakho konke okuphilayo okusizungezile.”

Method Gundidza



inkomba

Inhlakanipho Yabadala Eqinisekisa Ikusasa	1
Mupo	6
Ingcindezi nokuqonelwa ngabasentshonalanga (colonisation) yabuphazamisa kanjani – futhi isabuphazamisa kanjani – ubudlelwano babantu nezitshalo	9
Ubungcwele bezitshalo	10
Imbuya	13
Indlela yokupheka imbuya	15
Izindlubu	18
Indlela yokupheka izindlubu	20
Amabele	22
Umhlonyane	26
Ukuxhumana nezitshalo edolobheni	29
Umsuka wale ncwadi	31
Imithombo ekhethekile neminye imitapo yolwazi	35
Isiphetho	36

inhlakanipho yabadala eqinisekisa ikusasa

Method Gundidza (Earthlore Foundation)

Qaphela: Le ngxenye ingumbhalo ofingqiwe womunye umbhalo omude onesihloko esithi 'Grains of Hope', wona osuselwa emsebenzini owenziwa yi-Earthlore Foundation endaweni yaseBikita, eZimbabwe. Lo mbhalo omude utholakala kwi-Resurgence Magazine eshicilelwe ngoJanuary/February 2021. Itholakala ku-

<https://www.resurgence.org/magazine/article5663-grains-of-hope.html>

Izinhlekelele ezimbili ze-COVID-19 kanye nezinguquko zesimosezulu ezisheshayo (climate change) zisinika ithuba lokuthi sime sicabangisise kahle ukuthi singafundani kokhokho bethu esingakusebenzisa ukuzisekela ngokwempilo nokuzimela ngokokudla (food sovereignty)¹. Izimo zezulu ezidlulele nezihlangene nokuguquguquka kwesimo sezulu ngendlela esheshayo zinomthelela omubi kakhulu kubalimi nasekutheni bakukhiqiza kanjani ukudla; kanti ne- COVID-19

¹ Ukuzimela ngokokudla (food sovereignty) kuchaza lokhu: “ilungelo labo bonke abantu ukuthi bathole ukudla okunomsoco, okuhambisana namasiko abo, futhi okukhiqizwe ngendlela ehambisana nemvelo kanye nelungelo lalabo bantu ukuthi bazikhethele futhi bazichazele bona ukuthi ukudla kwabo kuyini nokuthi izindlela zabo zokutshala nokufuya ziyoma kanjani” (Ie ncazelo siyithola kwi-Nyélén Declaration on Food Sovereignty, 2007).

isibathikameze kakhulu abantu ezindleleni zabo zokuzitholela okudliwayo.

Abadala baqukethe olunzulu ulwazi lokuthi benza kanjani ukuze bangaqothulwa yindlala futhi nokuqinisekisa ukuthi izizukulwane ngezizukulwane zinayo imithombo yokudla ethembekayo. Ngokosiko, abantu babetshala izinhlobonhlobo zokudla emasimini abo. Ngaleyo ndlela uma kuvela isomiso, izikhukhula, isihlava, noma ezinye izimo ezibucayi, kwakwenzeka ukuthi kube khona okutshaliwe okusalayo kungabhujiwa yizimo zemvelo ezihlukumeza izitshalo.

Ezinye zezimbewu noma izitshalo ezijwayelekile zendabuko ezinjengamabele nophoko; lezi zitshalo zinamandla azivumela ukuthi zikhule ngisho kunesomiso, futhi zikwazi ukuhluma zikhule ngisho nasemhlabathini ongavundile. Umehluko wokuqala phakathi kwezitshalo zendabuko nezokuthengwa ukuthi izitshalo zomdabu azidingi ukusekelwa ngezikhuthaza, namakhemikhali abulala amagciwane, izibulalanambuzane (pesticide), kanye nezibulalakhula (herbicide). Eziningi zezinsiza ezibalwe ngenhla besekuyinkinga ukuzithola kamuva nje ngesimanga se-Covid. Kepha izimbewu zomdabu noma ezijwayelekile ezindaweni esihlala kuzo zikhula kahle noma umhlaba ungavundile kanti futhi azitetemi uma kushintsha isimo sezulu. Izitshalo azidingi ukuthi zisekelwe ngezinto eziningi ezithengwayo ngoba siyakwazi ukuthi sizongele imbewu, kanti futhi ziyakhula noma umhlabathi ungavumi kahle.

Zikhona izizathu eziphoqa ukuthi abantu bashiye ukudla kwendabuko batshale imbewu yesilungu. Isibonelo nje, ukutshala uphoko noma unyawothi kuyakhandla! Ngokufika kommbila (sikhumbule-ke ukuthi eqinisweni ummbila awudabuki kwele ngabadi) abantu abaningi bavele balushiya phansi unyawothi bakhetha ummbila wesilungu. Okwesibili

abantu sebazikhethela izidlo ezehlukile, abanye sebaywayela uphuthu olwenziwe ngommbila ogayiwe.

Ukubuyela ezindleleni zasendulo zokutshala nezokukhulisa izitshalo kuchaza ukuthi kumele sifunde nokuthi kwakuvunwa ngayiphi indlela, nokuthi ukudla komdabu kuphekwa kanjani noma kugcinwa kanjani. Kuyasiphoqa futhi ukuthi sithole izindlela zokugcina imbewu. Emandulo bekunemikhosi noma imicimbi ehambisana nezikhathi zokuvuna. Lemikhosi ibibuye idinge ukuthi kusetshenziswe izinhlobo ezithize zezitshalo noma amakhambi. Isibonelo sokusetshenziswa kwemvelo emicimbini yomdabu ukulukwa kwezimbenge, amavovo, izilulu, nokunye; lamathuluzi alukiwe abasetshenziselwa izinto ezifana nokukhetha noma ukuhlanza imbewu noma umkhiqizo ogayiwe.

Kuyenzeka kube khona isikhathi sendlala. Uma kunjalo emandulo okhokho babekwazi ukuziphilisa ngezithelo namakhambi azikhulela ezintabeni nasendle uma kubhoke indlala. Okhokho bebekwazi ukuziphilisa ngezitshalo ezikhula emaxhaphozini nasemahlathini. Lolu lwazi belukwazi ukubahlenga okhokho ngezikhathi ezinzima. Yingakho ukunakekelwa kwamahlathi kubaluleke kakhulu, ukuze sikwazi ukuthola lezo zitshalo. Ngakho kubalulekile ukuthi sivikele, sivule nokusetshenziswa kwezindawo zasendle nezintaba ngoba ubudlelwano phakathi kwezitshalo, imbewu, ukudla, nezindawo zasendle, kuxhumene futhi kujulile.

Ezinye zezimfundiso ezisemqoka esizithola kwabadala zimayelana nokusebenzisana noma ukuxazulula izinkinga ngokubambisana. Isibonelo sokusebenzisana kwasendulo sisibona kalula uma sibheka ukuthi uphoko luvunwa kanjani. Ngoba ukuvuna izitshalo ezifana nophoko nonyawothi kuyafukuzisa, kudingeka ukubambisana ekuvuneni. Ngokosiko, izakhamuzi zendawo bezibambisana zisizane ukuvuna nokulungisa uphoko. Le nqubo – eya ngokuphela

ngokudlula kwezikhathi, iveza ithuba elihle lokucobelelana ulwazi nokubambisana; le nqubo beyiphinda ibe isizathu sokuthi abantu bomphakathi bahlanganyele ndawonye baphuze umqombothi. Ngokubuyisa ulwazi nenqubo yasemandulo, sisebenzise izimbewu zomdabu, sifunde nezindlela zokwenza zakuqala, singaqinisa ubudlelwano nokuzwana phakathi kwethu. Ulwazi lwendabuko lungasisiza ukuthi sakhe izindlela zokusombulula izinkinga ngokubambisana.

Esinye sezifundo esisitholayo kwabadala siqondene nokuhlelela ikusasa. Abantu babekwazi ukonga imbewu yophoko kuze kuphele iminyaka emibili – ibekiwe ingonakali. Lokhu kusho ukuthi abadala babekwazi ukuzibhekelela ngoba beqonda ukuthi isimo singaguquka itshe limi ngothi masinyane. Izimo-ke ezidala ukuthi kudliwe imbuya ngothi ngokuphazima kweso yizo lezi ezifana nesomiso, izikhukhula, noma yingxabano. Kuqala, abantu abekwazi nokuthi bayeke amasimu alale ukuze umhlaba/amasimu agodle umsoco.

Ekukhumbuleni indlela yokuphila yabadala singathola imibono eqhakazisa ikusasa – ikusasa elinemiphakathi eziphathela yona ilungelo lokuzondla. Ulwazi lwasemandulo lungaqinisekisa ikusasa lethu noma izimo ezinzima zingafika.



“Uma ngibuka ukusetshenziswa kolimi, amagama esiwasebenzisayo, indlela esikhuluma ngayo, ngicabanga ukuthi zikhona izinkomba eziveza ukuthi singakubuka ngeso elisha ukuxhamana kwethu njengomphakathi, nokuxhumana komuntu nemvelo. Lokhu ngikusho ngoba ulimi lokuchaza izindlela esixhumene ngazo lukhona.”

Mvuselelo Ngcoya



“Olimini lwakithi eZimbabwe, izitshalo nezihlahla eziningi zinesiqalo esithi ‘mu-’ Lo ‘mu-’ uyefana nesiwusebenzisa kubantu ukuchaza umuntu okwazi ukwenza into ethize. Futhi lo ‘mu-’ usetshenziwa uma ukhuza noma uxwayisa. Ngakho-ke, ngizokunikeza umfanekiso, ngike ngakhuluma ngokhula ekuqaleni. Umama ongizalayo wake wabuya nesitshalo sasendle esisibiza ngegama elithi ‘musarima’, ngakho igama lalesisitshalo ngu-musarima, okusho ukuthi musa ukulima. Igama lesitshalo likutshela lona ukuthi ungalimi, ungasitshali, siyazikhulela. Ngamanye amazwi ungasihlakuli, ungakhiphi ukhula ngoba siphilisana nalo.”

Method Gundidza



mupo

“‘U-mupo’ ubaluleke kakhulu. Ngokolimu lwesiVenda, igama elithi ‘mupo’ lichaza kabanzi ngendalo nomsuka wayo, konke okudaliwe emhlabeni nesemkhathini. Ngolimu lwesiVenda, u-mupo akusiyo into eyakhiwe noma engakheka. Uma sibuka inhlabathi, ingu-mupo. Uma sibheka ematsheni, angu-mupo. Uma sibona umfula, sizwa u-mupo, kulowo msindo. Uma sibona izitshalo, kusukela otshanini nakukhona konke okuhlumayo kukhule, kuye nasesihlahleni noma emithini emikhulu, ngu-mupo. Akwenziwanga ngesandla somuntu. Uma sibona ihlathi, ngu-mupo. Uma sibona intaba, isenzo so-mupo. Uma sibhekisa amehlo phezulu ezinkanyezini ngukukhanya ko-mupo, uma sibona inyanga, ngukukhanya ko-mupo. Uma sibona izilwane, izinambuzane, izibankwa, oxamu konke ngu-mupo. Uma sibona ukuthi konke lokhu kuxhumene nokuthi kuyasebenzisana ngokubambisana nobudlelwano, ukuthi sidinga amanzi avela emfuleni, yindlela yo-mupo, umfula ungu-mupo, nathi imbala singu-mupo. Isikhathi somuntu wesifazane, ngu-mupho lowo. U-mupo uyikho konke esikubonayo kanye nokungaphezu kwalokho. Awuthinteki u-mupo. U-mupo ungumoya wabaphansi uma begoduka, baya kwelikamoya, u-mupo ungumoya.”

Qaphela: La mazwi acashunwa engxoxweni esasinayo kwi-Internet esihloko sayo sasithi: Ukuguqula ubudlelwano bethu nezitshalo. Umama u vho-Mphatheleni Makaulule wayechaza ngobumqoka baleli bizo elithi ‘mupo’ esikweni lamaVenda.



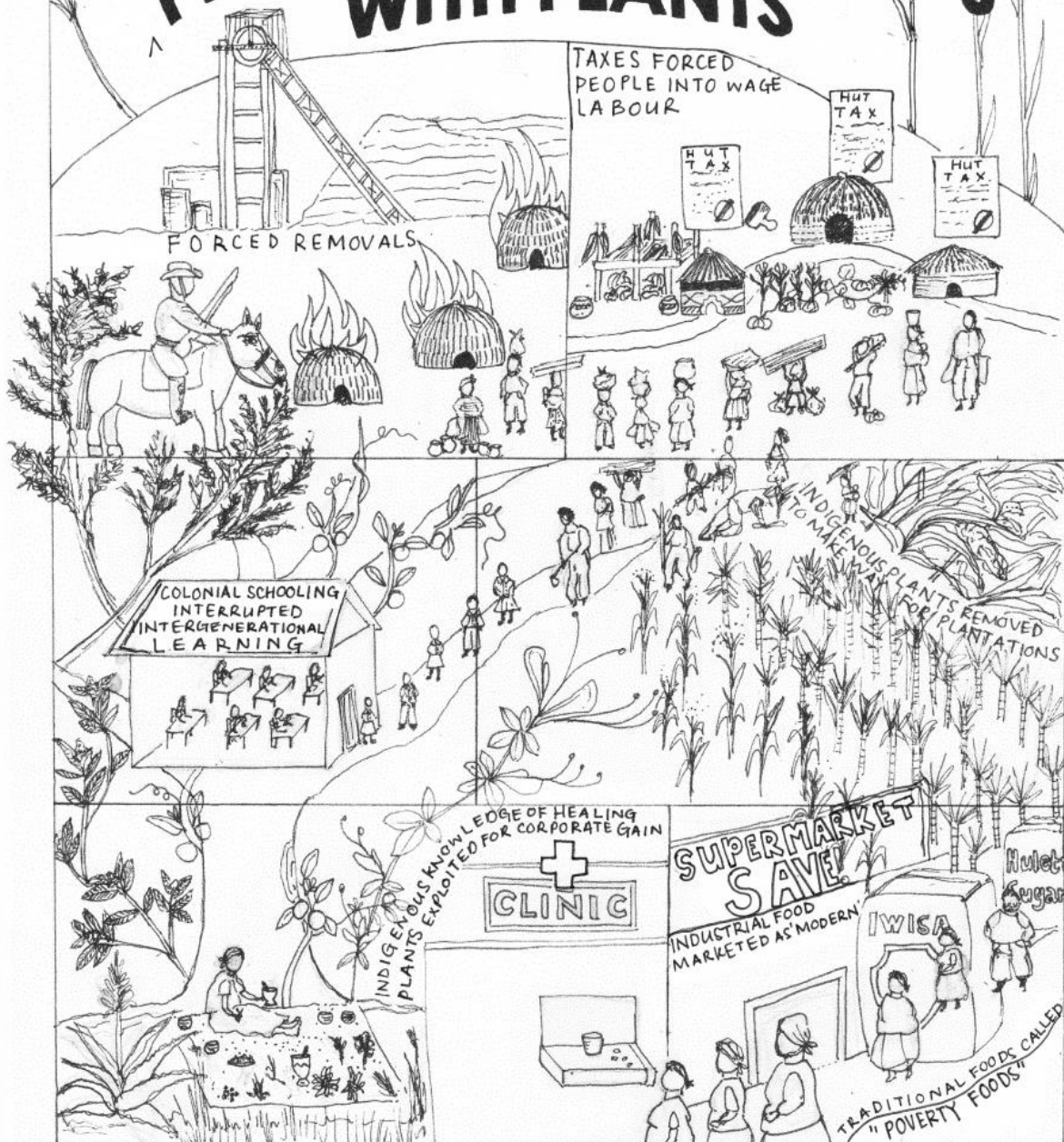
“Kukhona inkindlane yezitshalo zendabuko esingasazitshali. Ngokuba sesakhetha indlela yokwenza esingazi nokuthi isebenza kanjani. Imbangela yalokhu ukuthi sithathe inqubo nezidlo okungezona ezethu, sancoma nendlela yokutshala ukudla engesiyo eyethu... Sidla ukudla esingakuqondi ngoba izimboni ezinkulu kwezolimo ziyasilawula. Zisilawula kanjani? Izimboni ezinkulu zisilawulakukhiqizweni nasekugcineweni kwembewu. Awukwazi ukuthi uzigcinele imbewu ekhiqizwa izinkampani ezinkulu – ngesimanga sokuthi ayigcineki imbewu, uyaphoqeka ukuthi ubuye uyothenga enye imbewu ...ubani okhiqiza umanyolo, obani abakhiqiza izibulalimagciwane nezibulalikhula, ziphi izimboni ezikhiqiza imbewu? Konke kufika ngomgodla owodwa, abanikazi bezinkampani bagaye imali.

Kunjalo nje, ayiminingi imiphakathi exhaswa, noma eyake yaxhaswa, izinkampani ezinkulu zezolimo. Awuzibuze nje ukuthi wena nomphakathi wangakini, kungabe sikhona isikole, noma umtholampilo, noma umgwaqo, owakhiwa inkampani enkulu yezolimo? Inzuzo eyenziwa ekudayisweni kwembewu iya kubani, ekuliphi ilizwe? Isikhathi esiningi le nzuzo iya kubantu abadabuka kwamanye amazwe, noma idliwe abantu bendabuko kwamanye amazwe. Iqiniso ukuthi abathengi bembewu basala behlupheka. Uma siqhubeka singazitshali izithelo nezitshalo ezidabuka e-Afrika (ezinjengamabele nonyawothi ezingadingi ukuchelelwa, ezingadingi kufuthwa ngemithi, ezingadingi ukunakekelwa ngokwedlulele) sizozithola sisobishini olungapheli; asisoze futhi sakwazi ukuzimela uma sithembe imithombo engaphandle ukusiphilisa.”

John Nzira



HOW COLONIALISM DISRUPTED *and continues to disrupt* PEOPLE'S RELATIONSHIPS WITH PLANTS



**ngcindezi nokuqonelwa
ngabasentshonalanga
(colonialism) yabuphazamisa
kanjani - futhi
isabuphazamisa kanjani
ubudlelwano babantu
nezitshalo**

Ukuxoshwa kwabantu ezindaweni zabo

Ubukoloni babubhlukumeza - futhi buqhubeka buhlukumeze,
kanjani ubudlelwane babantu nezitshalo.

Intela yaphoqa abantu ukuthi bathole abaqashi
abahholelanayo.

Imfundo yobukoloni yaphazamisa ukufundisana kwabantu
kwalimala ukudluliswa kwemfundo nolwazi ezizukulwaneni
ezilandelayo.

Izitshalo zom'dabu zasuswa ukuvulela amapulazi indlela.

Ulwazi lwamakhambi omdabu luxhashazwa izimboni ezinkulu
ukuze zenze inzuzo.

Ukudla okukhiqizwe ngezindlela zesimanje-manje
kukhangiswa njegokudla kwesimanje kanti ukudla komdabu
kubizwe ngokudla kwenhlupheko.

ubungcwele bezitshalo

Ngu-Esther Adebuseyo Obasa, kanye namazwi acashunwe ku-Makhadzi vho-Mphatheleni Makaulule (bobabili abase-Dzomo la Mupo)

“Sidalelwe ukuba yizidalwa ezidla izitshalo. Ngoba ngisho noma sibona isithelo, siyabona ukuthi kumele sisikhe leso sithelo, singazikha nezimpande, sikhe nemifino; singazisebenzisa zonke izingxenye zesithelo noma zesitshalo. Siyawubona umuthi esingawusebenzisela ukwakha nokumele siwutheze. Okwamanje, asiziboni izitshalo ngokuphelela kwazo. Sizibona ngehlo elilodwa. Ngokwendabuko umuthi uyinto ephelele, zonke izingxenye zomuthi zinomsebenzi. Isitshalo akusona esokudliwa kuphela, akusona esokuzakhela umpheme kuphela. Izitshalo zibalulekile okudlula lokho.

Ngokosiko, abaVenda bayayihlonipha imvelo njengento equkethe okomoya; uma abaVenda bexhumana nabaphansi noma bexhumana noMdali, basebenzisa izitshalo. Ngakho-ke uhlwanyela imbewu nokuqhuma kwayo kuyisimanga esingcwele ngoba kuxhumele nezindaba zokomoya. Uma abaVenda betshala, bayayihlonipha imbewu kanye nezithombo, insimu okutshalwe kuyo iyahlonishwa. Ngisho nokudliwa kwalezo zitshalo kwenziwa ngendlela yokomoya, kubalulekile futhi nokuthi kukhiwe ubani wakukha kanjani. KubaVenda kubalulekile ukuthi benze konke lokhu ngendlela elungileyo, balandele imithetho nemibandela abayidluliselwa okhokho babo beyidlulisela izizukulwane ezizayo. Ngakho-ke, ukulima kwembula ulwazi ngamasiko kuphinde kulondolozeke impilosiko nokuxhumana ngokomoya, inhlalakahle, nozwano.

Isibonelo sesitshalo esinemisebenzi eminingi, imbuya (i-vowa ngesiVenda). Imbuya iyisitshalo esaziwayo nesitshalwa ngabaVenda. Sitshalwa yonke indawo, empeleni kuthiwa lapho ubona kukhula khona imbuya kutshengisa ukuthi umuzi weVenda lowo. Indlela ejwayelekile yokusebenzisa imbuya ngeyokuyidla iyisishebo esihambisana nophuthu. Inemisebenzi eminingi imbuya; injengekhambi futhi kubaVenda. Isebenza kakhulu njengomuthi wabantwana abasanda kuzalwa kanye nakwabasefazane abasesikhathini. Ngaphezu kokusetshenziswa njengomuthi nokudla, imbuya inokubaluleka ngokomoya. Itshalwa izungeze isibaya sezinkomo ukuze ivike imikhuba yabathakathi, ukuntshontsha, nokugula, njalo-njalo. Iphinde ibe ngesinye sezithako uma kwenziwa ugwayi wesintu obizwa ngelithi fola ngesiVenda. Lo gwayi uhogelwa kakhulu uma kuxhunywana nabaphansi.

Esinye isitshala esisemqoka izindlubu (Bambara groundnut noma i-phonda ngesiVenda). Izindlubu zingezinye zezitshalo ezibalulekile, nazo ziyasetshenziswa kwezomoya. Zingatshalwa ngezikhathi ezithize, inqubo ithi uma zingatshalwanga kahle zingaphazamisa imvula. Izindlubu ziphinde zisetshenziswe njengesiphuzo sesintu esiphuzwa ngabagidi ngesikhathi semikhosi ethize nakweminye imicimbi ehlangene nezikamoya.

Ukuze sikwazi ukuzihlukanisa nengcindezi nokuqonolwa ngabasentshonalanga (colonisation) ebudlelwaneni bethu nezitshalo kufanele sibuke izitshalo ngendlela ehlanganisa zonke izinhlangothi zokuphila. “Ukuzehlukanisa nengcindezi yempoqabulungu (colonisation) ngokubona kwami kuyindlela esiholela ekuhlanzeni izingqondo zethu singama-Afrika, ingqondo nendlela yokubona yazo zonke izizwe zendabuko emhlabeni wonke jikelele. Kukhona izinto ezatshalwa ngendlela yempoqabulungu engqondweni ...Ziningi izimo esiphila kuzo eziyinqubo yasentshonalanga esicindezelayo.

Kodwa, njengezimpande zesitshalo eziyisitshalo uqobo, ukuqhathulula izinqubo zoyengcindezelo kuyindlela yokuzihlambulula sihluze izingqondo zethu. Ingcindezi yobandlululo nempoqabulungu kanye nezinye izinto esidlule kuzo zenza sibuke izitshalo njengokudla kuphela. Indlela esibuka ngayo izitshalo ingeminye yemiphumela yobugqila obenziwa yingcindezi nokuqonelwa abasetshonalanga emiqondweni yethu, asisakuboni ukuxhumana nokusebenzisana kwezinto zonke.”

imbuya *(Amaranthus spp.)*

isiSuthu, isiPedi, isiTswana - Thepe/Theepe

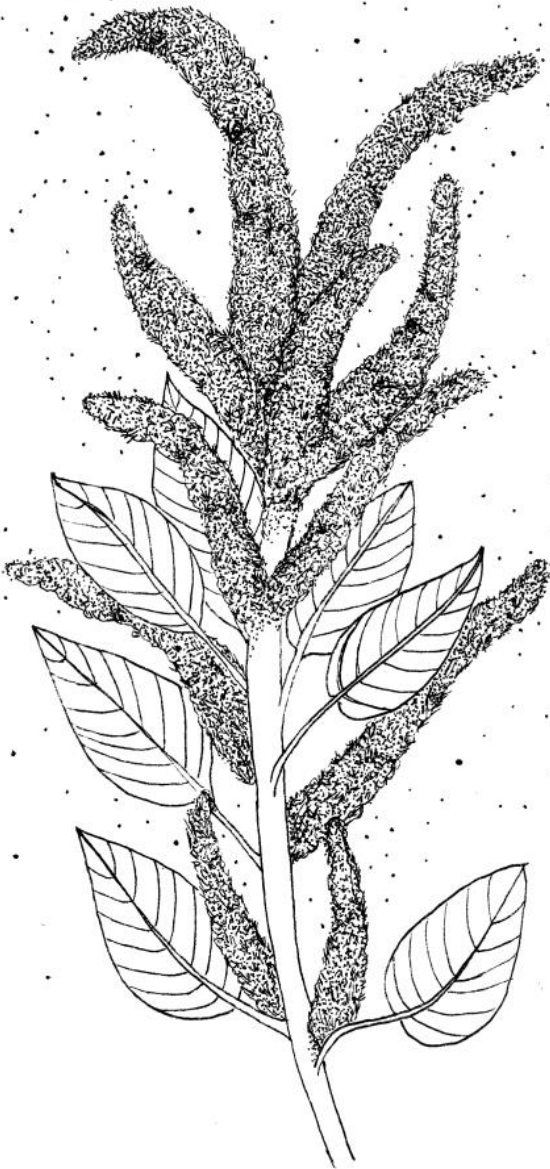
isiVenda - Vowa

isiXhosa – Unomdlomboyi

isiTsonga - Theyke/Cheke

isiBhunu - Misbredie

isiNgisi - Amaranth



Imbuya ingaba luhlaza noma ibebomvana, iwuhlobo lwemifino ejwayeleke kakhulu neyaziwayo e-Afrika. Ziningi izinhlobo zembuya yomdabu e-Afrika. Imbuya isidliwe eNingizimu Afrika amakhulu eminyaka. Ngisho bekhona abantu abayitshalayo, imbuya ijwayele ukuzikhulela njengesitshalo esizimilelayo emva kwezimvula emahlathini nasemasimini. Imbuya inamandla okukhula noma kunesomiso kanti ikhula kahle ezindaweni ezifudumele; iyashesha ukukhula futhi ikhiqiza amakhasi amaningi.

Imifino yembuya ingadliwa iluhlaza noma iphekiwe, kodwa uma isindala/isinkulu adinga ukuphekwa ngoba inokubaba. Amacembe embuya ave emnandi uma ephekwe no-anyanisi omncane, notamatisi, noma namantongomane agayiwe. Ukulondoloza amacembe ayo ungawomisa (engaphekiwe noma emuva kokuwacwilisa imizuzwana emanzini abilayo) bese uwafake esitsheni esivaliwe osigcina ekhishini. Akuwona amakhasi ayo kuphela adliwayo, uma isiqhakazile ikhiqiza imbewu. Nayo le mbewu iyadliwa ingaphekwa njengohlamvu olungenayo i-gluten (ama-protein) noma igaywe ize ibe yimpuphu.

Imbuya nembewu yembuya ave inomsoco. Empeleni, iwuhlobo lwemifino olunomsoco odlula yonke imfino eluhlaza, idlula iklabishi ngisho nesipinashi imbala. Imbuya inone kakhulu ngezakhamzimba ezifana nalezi: Insimbi (iron), iprotheni (protein), ivithamini C (Vitamin C), ikhalsiyamu (Calcium), ifosforus (phosphorus), nebetacarotene (Beta-carotene). Umsoco otholakala kuyona imbuya usinika impilo.

indlela yokupheka imbuya

Lesi sidlo singanela abantu abayisithupha.

Isixhawu esisodwa sembuya sicishe sibe u500g
2 izigaqa zikatamatisi
1 u-anyanisi omncane
1 ukhezo lwamafutha
1-2 upelepele (uma uthanda*)
usawoti omncane

Geza imbuya.

Faka imbuya epanini uyiyeke kupheke imizuzwana.

Faka u-anyanisi oqotshiwe notamatisi, ugoqoze kancane khona konke kuzophekeka ngokulingana.

Faka upelepele oqotshiwe uma uwuthanda, namafutha nosawoti.

Ungayiphaka njengesidlo eseceleni sokunezelela noma uyiphake njengesidlo esizimele.

Qaphela lokhu: Imbuya uyakwazi ukuyithosa. Qala ngokushisisa amafutha, ufake u-anyanisi, upelepele, namakhwe. Pheka imizuzwana bese ufaka imbuya, yipheka ize ishwabane. Usungaphaka.

Okunye okumnandi ukufaka amantongomane agayiwe uma upheka/udla imbuya.





“Bengikhuluma nomama izolo ebusuku wase wangilungisela imifino yasendle wase wangitshela kabanzi ngazo zonke izitshalo ezisensimini. Uma echaza, uthi ziyahlakulwa izitshalo ukuze sibulale ukhula (ukhula izitshalo esingazimisele ngazo), senzela ukuthi kukhule izitshalo esizifunayo zithole ithuba lokuphumelela. Kodwa ukhula luyabuya uma lezizitshalo esizifunayo sezikhulile. Uma sezibuya kwesibili lezi zitshalo esingazitshalanga, aziselona ukhula kodwa sezingukudla. Wayesephuma, wayovuna izinhlobonhlobo zemifino nezitshalo zasendle, lokhu esithi ukhula. Wabuya, wazilungisa, waze waphatha nezitshalo ngeziqu zazo; wathi, leli cembe lingukuthi, leliya khasi lona liyi lokhuya.”

Method Gundidza



“Asisakugqize qakala ukudlwa kwethu kwendabuko. Sikushaya indiva. Into esiyishwebayo ukubaluleka bokutshala ukudla komdabu. Sikutshalelani ukudla kwethu kule ndawo? Okokuqala nje, into yomdabu ayidingi amanzi amaningi njengento yokufika. Izitshalo zomdabu zisijwayele isimo sezulu la, nendawo ezikhulela kuyo; yingakho nje zingadingi amanzi amaningi... Okwesibili, kuyasisiza empilweni. Ngoba izitshalo ezisizungezile ziyelapha. Sidle ukudla okwelaphayo... [Okwesithathu] ukuthi kuhle ukukhulisa okomdabu; kulula, ungakhulisa izinto eziningi endaweni encane, wondle umndeni wakho. Izitshalo zomdabu zikhula kalula ngoba zikhula ngokusizana.”

Siphiwe Sithole



izindlubu (*Vigna subterranea*)

isiSuthu: ditloo-marapo

isiTswana: ditloo

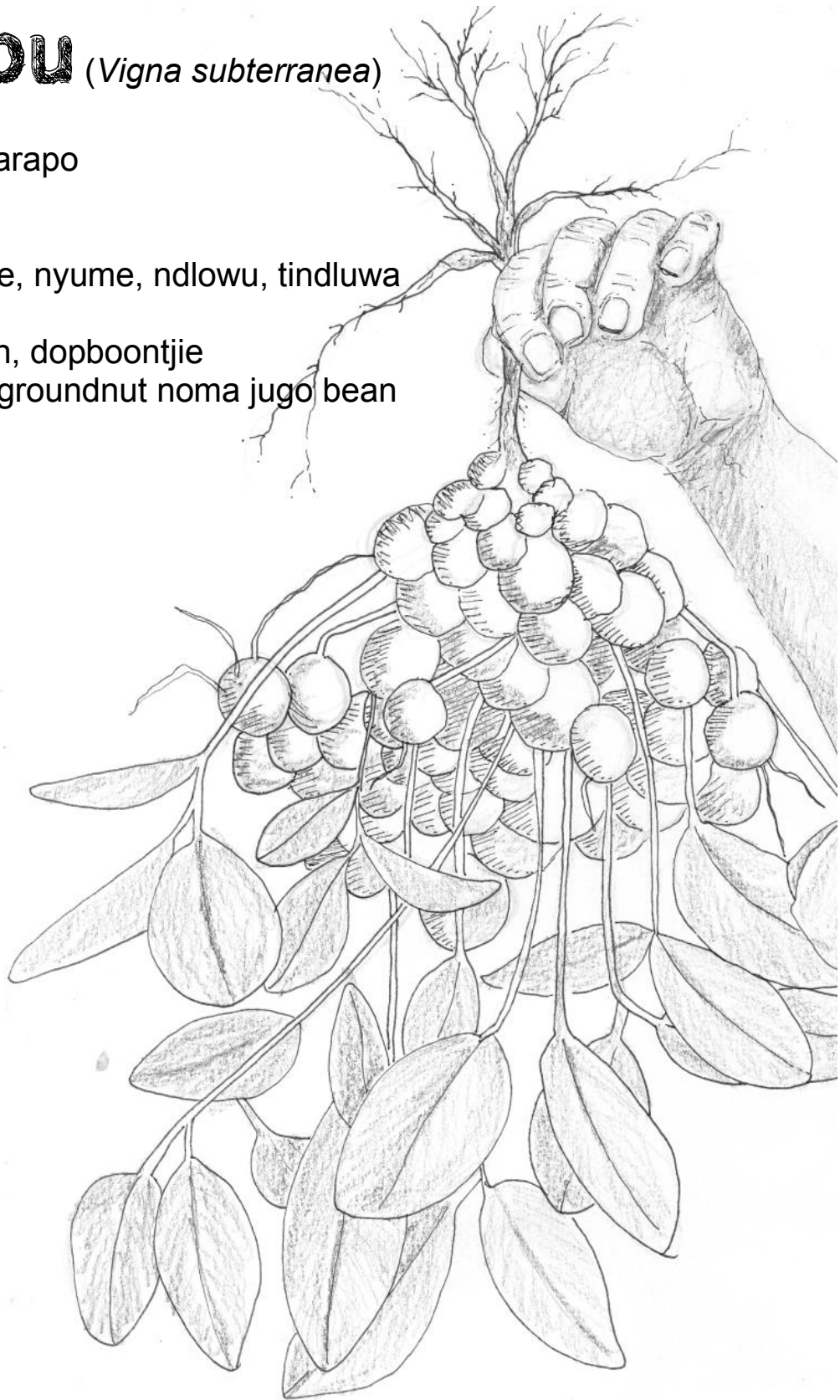
isiSwati: tindlubu

isiTsonga: kochane, nyume, ndlowu, tindluwa

isiVenda: phonda

isiBhunu: jugoboon, dopboontjie

isiNgisi: Bambara groundnut noma jugo bean



Izindlubu zikhula ngaphansi komhlabathi, zavela eNtshonalanga ne-Afrika. Izindlubu zingukudla okubalulekile nokuyisisekelo ezindaweni eziningi e-Afrika, kanti zivamile ukutshalwa ndawonye nommbila namathanga. Ziyakwazi ukumelani nesomiso, zikhule zize zisize umhlabathi ngokukhanda i-nitrogen. Zitholakala ngobukhulu obuhlukahlukene nemibala eminingi, zike zibe mhlophe, nsundu, bomvu, noma zibe mnyama.

Izindlubu ungazibilisa, uzithose futhi ungazigaya zibeyimpuphu. Zimnandi njengobhontshisi ohlangene namantongomane. Zijwayele ukudliwa njengesidlo esincane sokubamba umoya, kodwa zike zitholakale ekudleni zixutshwe namantongomane nokusanhlamvana njengommbila. Izindlubu ungazisebenzisa ziseluhlaza noma ungazomisa uzibeke. Ngezinye izikhathi, zikezigaywe zibe yimpuphu, zixutshwe nophuthu. Kwezinye izizwe zike zixutshwe namanzi, kwenziwe ubisi olungaphuzwa ingane esahlukaniswa nebele.

Izindlubu ave zinomsoco. Ziphethe i-protein ne-fibre eningi. Izindlubu zinezakhamzimba ezahlukahlukene njenge-Calcium , i-Iron, ne-Potassium.

Izindlubu zinendawo ebalulekile e-Afrika jikelele; ziyagujwa, zijatshulelwe ngemicimbi yokuvuna kwezinye izindawo kanti abanye baze bazisebenzise emicimbini yamasiko. Ziyasetshenziswa ukwakha amakhambi kwezinye izizwe.

indlela yokupheka izindlubu

Lesi sidlo singanela abantu aba-4 kuya kwaba-6.

250g noma inkomishi eyodwa yezindlubu ezomile.

1L amanzi.

Usawoti

Geza izindlubu zakho ukhethe amatshe.

Zicwilise emanzini ubusuku bonke noma amahora ayi-8.

Bilisa izindlubu zize zithambe kodwa zingalehlekelwa yisimo sazo (zingabi yidokwe). Lokhu kuzothatha ihora elilodwa kodwa kufanele uligade ibhodwe emva kwemizuzu engama-40.

Chitha amanzi okade upheka ngawo.

Faka usawoti.

Phaka uzidle njengesidlo esincane sokubamba umoya noma nezezela i-salad ngazo.

indlela yokupheka izinkobe/isitambu samantongomane agayiwe

Lesi sidlo sanele abantu abayi-12

500g wesitambu.

150g wezindlubu

100g wembumba

100g wamantongomane aphelele (angagayiwe)

125g wamantongomane agayiwe

Usawoti omncane wokunandisa

Geza izindlubu zakho uzicwilise emanzini ubusuku bonke.

Geza imbumba kwesinye isitsha, nayo uyicwilise ubusuku bonke.

Bilisa isitambu nezindlubu aze athambe kodwa angaphekeki ngokuphelele. (Imizuzu engama-30 kuya kwa-40*)

Faka imbumba namantongomane aphelele bese uyabilisa kuze kucishe kuphekeke kahle. (Imizuzu engama-20 noma imizuzu engama-30)

Faka usawoti namantongomane agayiwe.

Vumela ukuthi izinkobe zakho zihlale eziko kuze kuphekeke kahle yonke okufakile.

Sebenzisa iphini uxube yonke into ebhodweni elilodwa ngoba zidliwa njengesidlo esizimele.

Isaziso: izinkobe ziyadliwa zibanda noma zisashisa. Le sidlo sigcwele i-protein futhi sidliwa sodwa singashetshwa nalutho.

amabele (*Sorghum spp.*)

isiXhosa: amazimba
isiSuthu: mahlaka, semela
isiVenda: makhaha
isiPedi: mabelethoro
isiTswana: mabele
isiSwati: emabele
isiNgisi: sorghum

Amabele asedliwe e-Afrika izinkulwangwane zeminyaka. Ayasetshenziswa ukwenza endaweni yophuthu lwanamuhla kanye nokuvubela utshwala. Sikhuluma ngesikhathi esiphambili kakhulu ummbila ungakafiki kuleli zwekazi lase-Afrika. Ayengukudla okuyisisekelo okubalulekile, enikeza umdlandla nomsoco.

Amabele amila ngaphansi kwezimo eziningi ezihlukene, akhula imvula iningi noma kuyisomiso. Amabele akwazi ukukhula emhlabathini ohlakazekile noma owubumba. Aze akhule nalapho ezinye izitshalo zingakwazi ukusinda khona. Amabele ayashesha ukukhula, ezinye izinhlobo zamabele zivunwa kathathu ngonyaka.

Amabele angumthombo we-protein, u-Vitamin B, nezinye izakhamzimba ezinjengo-potassium no-phosphorus. Ukuwabilisa amabele (fermentation) kuyawandisa umsoco ongawuthola kuwo.

Izinhlobo ezihlukile zamabele zilungiswa ngezindlela ezihlukene. Imbewu yawo ingaphekwa njengophuthu. Ayagaywa kancane futhi aphekwe njengedokwe – cabanga i'maltabella' noma i-ting ebilisiwe – noma impuphu yokubhaka. Ngokwemvelo amabele awanayo i-gluten. Ungaze uqhumise izinhlamvu zakhona njenge-pop corn. Singalibali ukuthi

ayabiliswa uma kugaywa utshwala, umqombothi. Kukhona ngisho uhlobo lwamabele olukhiqiza uketshezi olusashukela (syrup).

Ukulima amabele kuyakhandla, yingakho abantu babebambisana kudala; abantu babehlanganyela umsebenzi uma kutshala noma kuvunwa. Uma abantu bewuhlanganyele ngale ndlela umsebenzi wokulima, babizwa ngelima ngesiZulu nangesiXhosa (-letsema ngesiTswana). Ilima linika amalunga omphakathi ithuba lokudluliselana izindaba, ukufundisa intsha, nethuba lokwakha ubumbano. Umninindlu – ozosizwa yilima - wayejwayele ukuliphekela ilima mhlawumbe agaye notshwala ekhombisa ukubonga.





“Uma sinaka ukuthi sikhulise izinhlobo ezehlukene zembewu, sandisa izinhlobo zokudla esikudlayo, kanti sandisa nomsoco ongena emhlabathini. Umhlaba ophilisa izitshalo nathi uyasiphilisa, kodwa nawo umhlaba uqobo uphiliswa izitshalo, kuxhumene.”

Method Gundidza



“Lembewu yezitshalo zomdabu iyifa langunaphakade. Uma uyitshala, iba ngumsindisi wempilo yakho. Lembewu ixhumene nokhokho bakho, okhokho bakho baxhumene nawe. Bona bahlangene nawe. Uma ikulahlekela, ufana nongazazi futhi ongaziwa. Ungazazi kanjani ungayazi imbewu yakho, imbewu yakho yomdabu?”

John Nzira



“Into emnandi ngokutshala ukudla ngendlela yase-Afrika ukuthi awutshali into eyodwa kuphela. Asifiki isikhathi lapho uzothola khona uhlobo olulodwa lwesitshalo ensimini yasekhaya. Awusoze. Ukushitsha izinhlobo zezitshalo ezikhula ensimini (crop rotation) akuyona into eyayenziwa e-Afrika. I-Afrika yayitshala okuningi ngesikhathi esisodwa (intercropping)...Ngakho, sasihlezi sizitshala lezi zinto, futhi sasihlezi sidla kahle. Bubanzi ubuciko obuphathelene nokudla e-Afrika. Ukutshala ukudla e-Afrika akunaso isidina nesizungu.”

Siphiwe Sithole



umhlonyane (*Artemisia afra*)



isiTswana nesiSuthu: lengana

isiXhosa: umhlonyane

isiVenda: tshifulathlobengo

isiSwati: mhlonyane

isiBhunu: wilde als

isiNgisi: wild wormwood

Umdlonyane ikhambi lomdabu elidala kakhulu futhi elidumile kakhulu kumakhambi omdabu okwelapha eNingizimu Afrika. Umdlonyane siwazi kusukela emandulo futhi abantu baseNingizimu Afrika bawusebenzisa ngezindlela eziningi emagunjini ezwe angefani. Ezinye zalezi zindlela zibala ukwelapha ukukhwehlela, izinkinga zokuphefumula, izifo zesisu, inhliziyu emnyama, ikhanda elinkenkethayo, izifo zesinye nezinsu, umalaleveva, ukuthoba amanxeba, ukuqaqamba kwamalunga (i-gout) nesifo sikashukela. Abantu bawusebenzisa ngezindlela ezihlukene umdlonyane sibala ukuwuphuza njengetiye, ukugquma ngawo, ukufaka amacembe ekhaleni (ukulwa nemikhuhlane nokunkenketha kwekhanda), ukufaka amacembe emlonyeni (uma izinyo libuhlungu), noma uxovwe (ukumboza izilonda noma ukugcoba umzimba). Ngezinye izikhathi uke usetshenziswe uxutshwe namanye amakhambi. Itiye lakhona alinambitheki yingakho lijwayele ukwanandiswa ngoju.

Yize lungeluningi ucwaningo olutholakalayo, olukhona lufakaza ngamandla umdlonyane ekwelapheni. Lolu cwaningo lusikhombisa amandla umdlonyane ekubulaleni amagciwane, ekulweni nokukhula kwamagciwane, ukulwa nomalaleveva, ukulwa nokuqaqamba kanye nokuvuvuka neminye imisebenzi emininginingi. Umdlonyane awusetshenziswa njengekhambi lokwelapha kuphela, isibonelo salokhu ukusetshenziswa kwawo ekuxosheni izimbuzane.

Lesi sitshalo sitholakala zwelonke, ezindaweni nasemiphakhathini emininigi eyehlukahlukene. Umdlonyane uwuzwa ngephunga lawo elinamandla. Akhona amanye amakhambi angamalunga omndeni wezitshalo ama-Artemisia – atholakala kwamanye amagumbi omhlaba – ziyasetshenziswa ekwelapheni.



“Ngicela ukuthi uke ubheke lesiya sitshalo bese uzwe ukuthi uphefumula umoya ofanayo naso. Umoya ogobhoza kuso, uyaphuma futhi, ungene ugobhoze kuwe, uphume kuwena, uphindele kuso isitshalo ugeleze kusona. Phakathi kwakho nalesi sitshalo osibonayo eduze kwakho, nisebenzisa umoya ngokushintshana. Lokho kwenza lesi sitshalo umhlobo wakho, umngani wempilo.”

Method Gundidza



“Umthwalo wenu-ke nina enisebasha ukuthi nifundise abantu ngokudla kwangempela. Nisenabo omama nogogo abakwaziyo ukwenza lezi zinto ngendlela yakhona, fundani kubona. Ngoba alikho ikilasi elizokufundisa ngezitshalo zomdabu zase-Afrika noma izinhlobo zokudla ezidabuka e-Afrika.”

Siphiwe Sithole



ukuxhumana nezitshalo edolobheni

“Uma ubuka indlela izinto ezenzeka ngayo kalula, into engizamile ukuyenza nezingane zami edolobheni ukutshala. Ukuba nezitshalo, bese uvumele zonke izingane zakho zithole ithuba lokuhlola isitshalo esithize usuku nosuku. Uma kungavumi nsukuzonke, kabili noma kanye ngesonto. Uma benza lokho, ngisho into esingiyiphilile, bayafunda ukuthi leso sitshalo siyinto ephilayo. Satshala imbewu yamathanga nendodana yami. Sayichelela ngokuhamba kwesikhathi, yaze yaba nezimbali, yathela izithelo. Uma isihlanze amathanga, indodana yami yeza kimi yathi 'kodwa uyabona ukuthi sihlakaniphe kanjani lesisitshalo?' Ngathi mina 'ngobani?' Wathi kimina 'sifihle ingane saso ngaphansi kwamakhasi'. Yingoba ithanga elincane lalimbozwe yizintanga ngaphansi kwamakhasi, yena wabona sengathi ithanga lihlakaniphile, livikela futhi lifihla ingane yalo. Kodwa mina ngicabanga ukuthi kukhona izinkomba ezincane eziveza ukuthi asikwazi ukuma ngaphandle kwemvelo. Kuyimvelo yethu uqobo, ukuthi nathi siyimvelo.

Kodwa ukusingatha lobo budlelwane ukuba khona ngempela nokubamba nokuzimbandakanya ngokuphelele. Okunye kuyizinto esingakwazi ukuzenza, ngisho nasemadolobheni, ukunaka ukuthi inyanga igcwele, ukunaka inyanga entsha. Ulwazi lwethu lwendabuko lomkhathi luyasitshela ukuthi izinkanyezi zinamagama, inyanga uma igcwele inegama, uma iqala inegama layo. Noma ngabe kuthiwa usedolobheni, noma usemakhasi. Lapho engikhona mina manje, inyanga ikhona, izinkanyezi zikhona. Sinezimbali ezindlini zethu...uma

siba nezimbali ezinkulu ezindlini zethu, sibona ukuthi lezi zimbali nazo ziyasibona, uma nathi sizibona. Yizona lezi zinto ezincane esingazenza. Singakukhuthaza lokho, sigcine sibonile ukuthi siba ngabangani nezitshalo kanye nakho konke okudaliwe amazulwini nasemhlabeni.”

Method Gundidza

umsuka wale ncwadi

Lencwajana yenziwe iyingxenye yomsebenzi ohlanganyelwe okuthiwa yi-'Decolonising food for health and sustainability'. Ingxenye yayo ikhokhelwe i-Goethe Institute emkhakheni wabo obizwa nge 'Sustainable Together' (Ukugcineka sihlange). Yona ibheke ukusiza imisebenzi ezogqamisa ukugcineka kwemvelo nabenza umsebenzi obonakalayo ekusizeni imvelo nabantu bendawo. I-Goethe Institute ibambisene neBritish Council South Africa (Umkhandlu weBrithani eNingizimu Afrika).

Le-project ebizwa nge-'Decolonising food for health and sustainability' iyabona ukuthi ukulima izitshalo zomdabu ezazisetshenziselwa ukudla namakhambi yindlela enye yokuthi imphakathi ikwazi ukuzimela ngezokudla nokuziphatha ezindabeni zempilo. Kodwa alikho iningi labantu abaphethe lolwazi ezindaweni zamadolobha. Yingakho sazama ukuxhumisa abantu abanolwazi lokulima, ukuvuna, nokusebenzisa izitshalo zomdabu emphakathini elwa nobubha, nokweswela ukudla nokugula, ukuze bakwazi:

- Ukwandisa ukuphisana kokudla komdabu nolwazi lwempilo kubalimi emadolobheni.
- Ukwakha ubucwepheshe bokutshala nokulima emalungeni omphakathi ngezindlela ezingasebenzisi izinto ezibizayo.
- Ukukhulisa ulwazi emalungeni omphakathi ngezindaba zomsoco nempilo, okubale ukusebenzisa amakhambi endabuko; kanye

Nokhuthaza ukwandiswa kolwazi kumalunga omphakathi okuhambisana nokulima izitshalo zomdabu nobudlelwane bethu nobungcwele bezitshalo zethu.

Le-project yayinezikhawu ezimbili zokuqeqesha amalunga omphakathi ase-Ivory Park, eGoli. Ahlelwa ngosizo lukaMoeketsi Monaheng weMidrand Solidarity Economy Educators & Communication Cooperatives (MSEEEC). UJohn Nzira wenhlangano ebizwa ngokuthi Ukuvuna wahola uqeqesho lokuqala zingama-27 kuNhlolanja (Feb) 2021 lapho ayeqeqesha khona ngokutshala nosizo lokutshala izitshalo zendabuko. Uqeqesho lwesibili lwaluholwa nguSiphiwe Sithole weAfrican Marmalade. Lona lwaluziyisithupha (6) kuNdasa (March) 2021 lapho kwakufundiswa khona izindlela zokupheka nokulungisa ukudla namakhambi endabuko. Zaziningi izibonakaliso zezitshalo, izimbewu nokudla lapho abahlanganyeli babekwazi ukubona, bathinte futhi baze banambithe ukudla namatiye akhona. Siwafakile amaresiphi ambalwa aSiphiwe kule ncwajana.

Saqopha omunye umcimbi kwi-Internet esawubiza nge-'Decolonising our relationships with plants' (Ukuzikhulula kubukoloni ngobudlelwane bethu nezitshalo) khona sizokwazi ukuthinta iningi labantu ngaphandle kwe-Ivory Park. Lapha samema ocwepheshe bolwazi ukuthi bezokhuluma. Ababamba iqhaza kwakuyilaba abalandelayo: uMphatheleni Makaulule weDzomo la Mupo, uMethod Gundidza we-Earthlore Foundation, kanye noMvuselelo Ngcoya waseNyuvesi yaKwaZulu-Natal. Lenkulumo ungayibukela ekhasini leYouTube leGoethe Institute. (<https://www.youtube.com/watch?v=-EEVFtF0PDo>) Amanywe amazwi olwazi avela lapho ayatholakala futhi kule ncwajana.

Okunye okubalulekile okwavela kulezi nkulumo ezabanjelwa kwi-Internet ukungabikhona kwabakhulumela abaThwa (amaKhoi namaSan). Siyavuma futhi siyabona ukuthi lokhu kuqhubeza umkhuba wokuvala ngaphandle abantu vele abajwayele ukungafakwa ezindabeni ezidinga amaphimbo abo. Siyaxolisa ngokuqhubeza lomkhuba futhi sizimisele ukwenza ngokwehlukile ngokuzayo.

Ngisho lolulwazi esiluhlanganisile kulezi nhlangano zethu yokufundisana lungagcwalisa izincwadi ezimbalwa, lencwajana eyokuthi usike kancane nje kwelinonile ucobhoze kulolwazi olunotho kangaka oluvela kubaqeqeshi nezikhulumi ezabamba iqaza kule-project. Okokuqala, kukhona ingxenye kaMethod Gundidza ekhuluma ngokubaluleka kobuhlakani babadala ekwakheni ikusasa eliqinisekile lokudla. Kulandele igalelo lika Esther Adebusayo Obasa noVho-Mphatheleni Makaulule ekubalulekelni nobungcwele bezitshalo. Lokhu kulandelwa ulwazi olubalulekile ngezitshalo zomdabu ezimbalwa: imbuya, izindlubu, namabele kanye nekhambi umhlonyane. Lezi zihambisana nezinkomba zokupheka (recipes) zikaSiphiwe Sithole nemidwebo yazo izitshalo. Okunye, sifake umdwebo okhombisa ukuthi ingcindezi yemipoqabulungu (colonisation) yabuphazamisa kanjani, futhi isaphabuzamisa kanjani, ubudlelwano phakathi kwabantu nezitshalo. Lokhu kuyasiza ukuchaza isimo sodlame esibhebhezela phambili ububha nokweswela ulwazi lomdabu nobubha kubantu abaphila emadolobheni.

Siyathemba ukuthi lencwajana iyathandeka futhi iyasebenziseka nokuthi izovusa ukuhlola nokulambela ulwazi lwabadala ngezitshalo zomdabu. Ngisho thina singebona

abaphathi bolwazi lomdabu, sifisa ukwakha isizinda lapho abanalo ulwazi bezokwazi ukucobelela abanye.

Ukhululekile ukuphisana ngale ncwajana kulabo abazoyisebenzisa. Amakhophi ambalwa ayatholakala ngesiNgisi, isiZulu nesiTswana e futhi amakhophi ayatholakala e-www.wewillalleat.org nawo ungaphisano ngawo mahhala. Thokoza!

uBrittany Kesselman noClaire Rousell

be 'We Will All Eat' (Sodla Sonke)

*i-**We Will All Eat** umfelandawonye obhekele ukwandisa nokujulisa izingxoxo ezihlangene nezindaba zokudla nobulungiswa eNingizimu Afrika. Sizama ngalokhu ukuqinisa imizamo nemizabalazo esebenzela ukuguqula izindlela zokukhiqiza nokutholakala kokudla kule lizwe.*

imithombo ekhethekile neminye imitapo yolwazi

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<https://southafrica.co.za/indigenous-food-crops.html>

isiphetho

Siphetha ngamazwi okubonga uGogo Qho Mthwethwa odlule emhlabeni ngoZibandlela 2020. Ugqozi nothando lwakhe lwezitshalo zomdabu yilona olwakhuthaza le-project futhi luyaqhubeka luyaphila ezimbewini azitshalayo:

Sicaphuna amazwi aphuma kulo mbhalo onesihloko esithi: "Gogo Qho: A visionary farmer and conservationist who refused to be a prisoner of history," ebhalwe nguMvuselelo Ngcoya, uNarendran Kumarakulasingam noBrittany Kesselman, eyashicilelwa ngomhlaka 14 January 2021 kwiDaily Maverick. Itholokala lapha:

<https://www.dailymaverick.co.za/article/2021-01-14-gogo-qho-a-visionaryfarmer-and-conservationist-who-refused-to-be-a-prisoner-of-history/>

UGogo Qho wayehlale ejabule ukuphisana ngolwazi lwakhe olubanzi ngezitshalo zesintu nezomdabu. Kwakukuningi lapho ebizwa ochwepheshe bezemfundo ukuthi abambe iqhaza ekuphenyweni noma ezofundisa emanyuvesi, yize yena engafundanga ezikhungweni zemfundo ephakeme. Wayengenandaba ukuthi ngisho abantu endaweni babemhleka usulu bethi uphambene ikhanda ngokuzilimela ukudla kwakhe namakhambi...

Sagcina sifundile ukuthi ingadi yakhe evundile kwakungelona nje ikhaya lezitshalo ezikhohliwe ngabantu. Kwakungubufakazi bomsebenzi nokungaphezi emzabalazweni wokwakha ikusasa elizosilapha. Ingadi yakhe yayingumkhombandlela, yayiveza umbono wakhe wokuthi yonke into ephilayo inendawo. Wayenobungani nokhula, izinambuzane, izinyoni nazo zonke izidalwa eziphila engadini yakhe, ngisho nalezo ezibonwa zihlupha noma ziyinkathazo...

Ukulima kwakhe kwakubunjwe ukulangazelela kwakhe ukuzikhulula kulezi zibopho eziphethe ukudla kwethu. Phecelezi, wayesebenzela ukuzilimela akudlayo azidlele lokhu

akulimile. Njalo wayesiphawulela ngokuthi uhlelo oluphethe ukudla lusithinta kanjani thina emzimbeni nasemphakathini, asikhuthaze nathi ukuthi senze njengaye. Wake wasibuza, “Ungathi ukhululeke kanjani uma ungazi ukuthi ukudla okusesitsheni sakho kuqhamukaphi?”

Ngisho simkhumbula kakhulu, uyaqhubeka uyaphila ezingqondweni nasezinhliziyweni zethu, emasimini ethu ngembewu yakhe nakuma-*computer* ethu ngamazwi nemibono yakhe.

Simangaliswa yimpilo yakhe yobuciko, ubuhlakani bakhe, kanye nokuzigqaja nesibindi aphila impilo yakhe ngaso.”

Aa. Ulwazi olutholakala lapha luvela emithonjeni yolwazi ephilayo, sisho Abadala. Asikwazi ukuluthola lo lwazi ngaphandle kwabo. Masifunde kubona bengakasishiyi. Aaa.”

Makhadzi vho-Mphatheleni Makaulule