

**MATHYELO YA MAVITO YA MISINYA YO TSHUNGULA MAVABYI EKA
SKHUKHUZA, EMPUMALANGA: MAENDLELO YA ONOMASITIKI (NAMING OF
SELECTED MEDICINAL TREES IN KRUGER NATIONAL PARK, MPUMALANGA:
ONOMASTIC APPROACH)**

hi

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Yi nyiketiwa hi ku landza swilaveko swa xitsalwana xo engetelela xa xikambelo

xa

DEGREE OF MASTER OF ARTS

eka

NDZAWULO YA TINDZIMI

eYUNIVHESITI YA LIMPOPO

MULETERI : DOK. O.R. CHAUKE

LEMBE : 2015

(i)

XIHLAMBANYO

Ndza hlambanya leswaku ntirho lowu wa *MATHYELO YA MAVITO YA MISINYA YO TSHUNGULA MAVABYI EKA SKHUKHUZA, EMPUMALANGA: MAENDLELO YA ONOMASITIKI (NAMING OF SELECTED MEDICINAL TREES IN KRUGER NATIONAL PARK, MPUMALANGA: ONOMASTIC APPROACH)*

i ntirho wa mina naswona a wu s itshama wu endliwa ekaYunivhesiti leyi hambi yin'wana. Matsalwa lama tirhisiweke na ku tshahiwa ma kombisiwile hi mfanelo.

R.J. MALAMULE

2015

INITIALS AND SURNAME

YEAR

SIGNATURE

XIKHENSO

Ndzi khensa swinene muleteri wa mina Dok. O.R. Chauke loyi a ndzi lehisele mbilu loko ndzi tsala xitsalwana lexi.

Ndzi khensa na valeterikulorhi eka Ndzawulo ya Xitsonga na Tindzawulo leti tin'wana ta tindzimi ta Xintima, eYunivhesiti ya Limpopo, lava va hoxeke xandla hi ku ndzi lulamisela no kondletela ntirho wa mina eka ndzavisiso lowu.

Tatana N. Mahime a wu siyiwi handle eka ku thayipa na ku pfuneta hi tin'wana ta timhaka eka ndzavisiso lowu ku kondza wu hela.

A ndzi rivali ku khensa na vatswari lava va ndzi tiseke emisaveni, ku va mi ndzi susumetile ku nghena xikolo hambiloko swi ri karhi swi tika, hikokwalaho ka vusweti lebyi a byi ri kona. Ndzi ri wena Andrinah Mnisi u nga heli matimba yo kombisa nkoka wa dyondzo.

Ndzi nga va ndzi endla xihoxo loko ndzo rivala nuna wa mina yena Kateko France Malamule loyi a ndzi hlohleteleke ku orhovela no engetela vutivi bya mina.

Ndzi khensa na vana va mina ku va va amukerile ku va ndzi va yiverile nkarhi wo va kurisa, ndzi davula mananga ya sala ya hlangana, ku ya engetela vutivi lebyi eYunivhesiti ya Limpopo. Wena Forgive, Jabu na Sindy, ndzi ri matshopetana lawa a ndzi ma tlanga, hi lawa, se ma vupfile.

Ndzi khensa Xikwembu lexi xi ndzi nyikeke vutlhari byo dyondza ndzi fika laha ndzi nga kona namuntlha.

Khanimamba!

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XIFUNDZHO

Disethexini leyi yi fundza vanhu lava landzelaka:

Mutswari wa mina Andrinah Mnisi

Nuna wa mina Kateko France Malamule

Vana va mina Forgive, Jabu, Sindy na vatukulu

MATHYELO YA MAVITO YA MISINYA YOTSHUNGULA MAVABYI EKA SKHUKHUZA, EMPUMALANGA: MAENDLELO YA ONOMASITIKI (NAMING OF SELECTED MEDICINAL TREES IN KRUGER NATIONAL PARK, MPUMALANGA: ONOMASTIC APPROACH) hi MALAMULE R.J. Yi nyiketiwa hi ku landza swilaveko swa xitsalwana swo engetelaka swa xikambelo xa “DEGREE OF MASTER OF ARTS” eka NDZAWULO YA TINDZIMI EYUNIVHESITI YA LIMPOPO MULETERI: DOK. O.R. CHAUKE LEMBE: 2015	XIHLAMBANYO Ndza hlambanya leswaku ntirho lowu wa <i>MATHYELO YA MAVITO YA MISINYA YOTSHUNGULA MAVABYI EKA SKHUKHUZA, EMPUMALANGA: MAENDLELO YA ONOMASITIKI (NAMING OF SELECTED MEDICINAL TREES IN KRUGER NATIONAL PARK, MPUMALANGA: ONOMASTIC APPROACH)</i> i ntirho wa mina naswona a wu s itshama wu endliwa ekaYunivhesiti leyi hambi yin’wana. Matsalwa lama tirhisiweke na ku tshahiwa ma kombisiwile hi mfanelo. R.J. MALAMULE 2015 INITIALS AND SURNAME YEAR SIGNATURE
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XITANDZHAKU XA A

XITSONGA

Manuhana

Mbangiyanhova

Mbhandzu

Mbvuva

Mhangana

Mkhanyakude

Mondzo

Mpopowa le kaya

Mpopowanhova

Mugwava

Mupayi

Muringa

Muvhangazi

Ndzhenga

Nhlampfurha

Nhlangula

Nhlangulalowukulu

Nkanyi

Nkonono

Nkuhlu

Nkuwa

Nkwakwa

Nsala

ENGLISH

Small knob wood

Wild dagga tree

Apple leaf

River bushwillow

Bitter aloe

Fever tree

Lead wood

Pawpaw

Cabbage tree

Guava tree

Pine tree

Muringa

Wild teak

Sickle bush

Castor oil

Blue guarri

Blue guarri

Marula

Silver cluster leaf

Natal mahagony

Sycamorefia

Black monkey orange

Green monkey apple

Ntoma	Ebony jackal berry
Nthunduluka	Large sourplum
Ntshuguri	Climbing numnum
Shungweshungwe	Large fever berry
Xikaya/mbafa	Knobthorn
Xikhavi	Russet bush willow
Ximapana	Bushveld saffron
Ximuwu	Baobab
Xiphalatsa	Zebra wood
Xirhomerhombe	Common wild fig
Xitlhangwa	Common spikethorn
Xitsalala	Savanna gardenia
Zavazava	Daturastramonium

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NHLOKOMHAKA: MATHYELO YA MAVITO YA MINSINYA YO TSHUNGULA MAVABYI - MAENDLELO YA ONOMASITIKI

XIKONGOMELO XA DYONDZO

Xikombelo xa ndzavisiso i ku lavisisa mathyelo na nkoka ya mirhi yo hambanahambana eka ndhavuko wa Vantima. Vanhu va khale a va swi kota ku hlayisa ndhavuko wa vona hikuva a va tshungula mavabyi ya tinxakaxaka hi timitsu ta mirhi na ku dya mihandzu ya misinya yo hambanahambana. Ndhavuko i xitlhangu xa rixaka rerhu.

MAENDLELO YA DYONDZO

Ku fikelela xikongomelo xa ndzavisiso lowu, ndzi ta tirhisa maendlelo ya inthavhiyu,yoke` mafundza, nxopaxopo wa matsalwa na nxopaxopo wa vundzeni bya matsalwa.

NKOKA WA NDZAVISISO

Nkoka wa ndzavisiso lowu wu ta humelerisa erivaleni nkoka wa misinya leyi tshungulaka mavabyi yo hambanahambana eka Vantima. Ndzavisiso lowu wu ta tlhela wu humelerisa no hlohletela nkoka wa ndhavuko wa Vatsonga/Machangana. Dyondzo leyi yi ta komba nkoka wa mathyelo ya mavito ya misinya na matumbulukelo ya wona. Ndzavisiso lowu wu ta hlohletela valavisisi va dyondzo ya Xitsonga lava ha taka leswaku va tinyungubyisa kutirhisa ririmi ra vona ku tsala na ku endla milavisiso ya muxaka lowu. Dyondzo leyi yi tlhela yi hlohletela vanhu ku va nga rivali laha va humaka kona kumbe timitsu ta vona. Ndzavisiso lowu wu ta tlhela wu kombisa leswaku mathyelo ya mavito ya mirhi i xiyenge xa dyondzonkulu ya onomasitiki.

NDZIMA YA 1

1.1 MANGHENELO

Vantshwa va manguva lawa a va ha tivi mavito ya misinya yo tshungula hi ririmi ra vona. Mfuwo na ndhavuko wa rixaka swa mbombomela hikokwalaho ko va ririmi ri lahlekeriwa hi marito ya rona. Xikwembu xi tumbuluxile misinya hi xikongomelo xa xona, ku nga ku hanyisa vanhu ni swinwana leswi hanyaka hi yona. Vanhu va khale a va wu landzelela ndhavuko leswi a swi endla leswaku vanhu va kota ku tshunguleka eka mavabyi yo hambanahambana ya tinxakaxaka. Misinya yi thiyiwile mavito ya yona ku ya hi rixaka ra yona. Misinya i swilo swa nkoka evuton`wini bya vanhu, swiharhi na swikokovi. Swivumbiwa hinkwaswo leswi nga laha misaveni swi kumeka swi hanya hikokwalaho ka vukona bya swinwana swivumbiwa. Matluka na timitsu ta misinya swi kumeka swi dyiwa hi swiharhi swi tlhela swi tshungula vuvabyi byo hambanahambana bya vanhu na swifuwo swinwana leswi kumekaka swi khomiwile hi vuvabyi byo karhi. Swivumbiwa leswi swi hanya hi misinya. Loko Xikwembu xi tumbuluxa ntumbuluko, xi tumbuluxile na misinya. Hazel (1960:11) u hlamusela murhi loko a ku: *“A tree is a wood plant that renews its growth every year (called a perennial) most plants classified as trees have a single self-supporting trunk containing woody tissues, and in most species the trunk produces secondary limbs called branches.”*

Ntshaho lowu wu hlamusela murhi wu ri rigodo kumbe mhandze leyi hlukaka lembe rinwana na rinwana naswona wu hanya nkarhi wo leha. Mhandzi leyi yi tlhela yi van i marhavi. Hazel (1960:5) u hlamusela murhi hi ndlela leyi: *“A tree is a woody plant usually with a single stem. A large oak is easily recognized as being a tree. It has roots in the soil, one main stem, or trunk, and a crown of branches. Trees are the largest living things on the earth, and they live longer than any animals”*. Marito ya hlamusela leswaku murhi i mhandze leyi nga na timitsu na marhavi. Nchumu lowu wu hanya nkarhi wo leha ku tlula swiharhi. Hazel (1960:5) u yisa emahlweni a ku:

Trees are the important part of our daily lives. They also absorb carbondioxide (a green-house gas) and give us oxygen to breathe. Trees make our environment beautiful with their different color, flowers and shapes and they

provide us with shade and relief from the sun's heat and harmful rays. Trees help absorb the rain and help stabilize the weather. Trees are very important to us.

Ntshaho lowu wu hlamusela nkoka wa murhi evuton`wini bya vanhu. Misinya yi humesa moya wo thyaka yi tlhela yi ngenisa ni moya lowo tenga lowu hi hefemulaka wona. Misinya yi tlhela yi xongisa laha hi tshamaka kona hi swiluva. Misinya yi tswonga mpfula yi endla maxelo ya va kahle. Benton (1983:11) u hlamusela hi ndlela leyi: *"A tree is a perennial woody plant that has many secondary branches supported clear of the ground by a single, self-supporting main stem or trunk."* Leswi swi seketela leswi swi vuriwaka laha henhla. Hi ku angarhela murhi i ximilana lexi nga na mhandze yin`we leyi seketeriwaka hi timitsu to tala naswona murhi wu hanya nkarhi wo leha. Murhi, marhavi, matluka, mafi, timitsu na mihandzu hi swona leswi pfunaka eka ku tshungula no tshunguriwa ka vanhu na swiharhi.

1.2 XITATIMENDE XA XIPHIQO

Vanhu va khale a va swi kota ku hlayisa mfuwo wa rixaka hikuva a va hanya hi ku dya misinya leyi hanyisaka. Misinya a va yi tiva hi mavito ya yona. Vanhu va khale a va tiva misinya leyi dyiwaka leyi nga dyiweki na leyi tshungulaka na leyi nga tshunguleki hi mavito ya yona. Loko munhu a khomiwa hi mavabyi a swi tiva leswaku hi yihi misinya leyi a fanele ku yi tirhisa leswaku a ta hola eka mavabyi ya yena. Hi vonile swi fanerile ku endla ndzavisiso lowu hi nhlokomhaka leyi ya mathyelo ya mavito ya misinya yo tshungula mavabyi ya tinxakaxaka. Vanhu va manguva lawa, mavito ya misinya yo tshungula vuvabyi bya tinxakaxaka a va yi tivi na leyi nga tshunguleki a va yi tivi hi mavito ya yona hikuva va hanya Xilungu.

1.3 MITIRHO LEYI ENDLIWEKE

Ku na milavisiso kumbe matsalwa yo tala eka Xitsonga leyi vulavulaka hi milavisiso leyi welaka ehansi ka dyondzonkulu ya onomasitiki, leyi vulavulaka hi mavito ya swivumbiwa na michumu kumbe swilo swo karhi swo hambanahambana, swo fana na misinya, vanhu, swiharhi, switsotswana, tindhawu, tinyoka, na swinwana. Swidyondzeki swo tala swi ti karhatile ku endla milavisiso yo hambanahambana, kambe ndzavisiso wa

mathyelo ya mavito ya misinya, a swi kalanga swi nga wu endla. Ndzavisiso lowu wu ta va wo sungula eka Xitsonga, ku va wu lavisisa mathyelo ya mavito ya misinya hi vuenti.

1.3.1 Chauke (1992)

Chauke eka xitsalwana xa yena xa onasi, u kongomisile ndzavisiso wa yena eka *Mavito na nkoka lowu wu nga kona eka mavito*. Eka xitsalwana lexi xa ndlandlamuxo, u kanaela hi ku cinca ko hambanahambana ka mathyelo ya Vatsonga va khale. U tlhela a boxa leswaku Vatsonga tanihi rixaka va thya mavito hi ku landzelela swivangelo swo karhi. Mikarhi yo tala va leteriwa hi mavelekelo ya n'wana, matikhomelo ya muveleki hi nkarhi wa ku tika ka yena, matimu ya ndyangu, vukholwakholwa na swivuriso. Nakambe, u vula leswakumavito ya Xitsonga ma wela eka mitlawa yo hambanahambana leyi katsaka mavito ya le kaya na mavito yo velekiwa, mavito ya vakokwana, mavito ya le Bibeleni kumbe mavito ya Xikreste, mavito ya rixaka, mavito yo duvulela na mavito ya matimu.

1.3.2 Serepe (2013)

Mulavisisi loyi u vula leswaku ku hava murhi na un`we lowu nga riki na ntirho kumbe wu nga riki na mpfuno wa nchumu. Vanhu va fanerile ku hlayisa misinya hikuva misinya i mfuwo wa rixaka na ku va misinya yi tshungula vanhu mavabyi ya tinxakanxaka. A tlhela a vula leswaku vana va manguva lama a va ha ma tivi mavito ya misinya na mihandzu ya nhova hikuva misinya leyi yi tsemeleriwile. Vanhu va fanerile ku dondzisiwa ku hlayisa misinya, va papalata ku hisa nhova hikuva yi ta tshwa, yinwana yi fela makumu

1.3.3 Makhubele (2000)

Makhubele (2000) u kombisa leswaku ku hlangana ka varisi va tindzimi to hambana enhoveni ku na nkucetelo eka mathyelo ya mavito ya swifaniso eka ndzavisiso wa yena wa *Mathyelo ya swifuwo hi Xitsonga ni nkucetelo wa tindzimi tinwana*.. Leswi swi va kona eka ku nwiswa, ku dibisa swifuwo swa nhova no swi risa. Mitlhambi leyi loko yi hlulana loko yi ri karhi yi lwa na loko yi ri karhi yi hlula va yi thya mavito hikokwalaho ko hlula ka yona. Hi marito manwana, varisi va na vuswikoti byo ndhundhuzela mitlhambi

ya vona. U tlhela a boxa swihadyana leswi risiwaka ni leswi nga risiweki. Swinwana swi thiyiwile mavito kasi swinwana a swi thiyiwanga. Xitsalwana lexi xi wela ehansi ka dyondzo ya misinya laha varisi va hlanganaka kona enhoveni va thya swifuwo swa vona mavito. Varisi va dzumba enhoveni laha variselaka kona swifuwo no dya mihandzu ya misinya ya nhova. Handle ka misinya, vanhu, swifuwo ni misinya a swi nga ta va na vutomi. Ndzavisiso lowu wu ta pfuna ku twisisa maendlelo lama tirhisiwaka loko Vatsonga va thya misinya mavito.

1.3.4 Mhlongo (2010)

Mhlongo yena u tsarile xitsalwana hi mayelana na *Mathyelo ya mavito manwana ya tindhawu ta le Bushbuckridge*. Xitsalwana lexi xi wela eka dyondzo ya thayiponimi, leyi kongomaneke na mathyelo ya mavito ya tindhawu. Ndzavisiso lowu wa ha pfuna swinene eka ku hlayisa mfuwo wa rixaka ra Vatsonga, hi ku va ririmi ri kuma marito mantshwa lawa ya thiywaka. Mavito ya tindhawu to tala eBushbuckridge ya thiyiwile hi Xilungu, hikuva tindhawu leti a ku ri tindhawu ta mapurasi ya Valungu khale. Ririmi ra Xitsonga ra ndlandlamuka hi ndlela leyi.

1.3.5 Nxumalo (2010)

Nxumalo (2010) u endlile ndzavisiso hi Mathyelo ya mavito ya swiharhi swa nhova, laha a langutisa vutomi bya swiharhi leswi, na ku humelerisa mavito ya swona eka Xitsonga. Ndzavisiso lowu wu wela ehansi ka dyondzonkulu ya onomasitiki.

1.4 MAENDLELO YA NDZAVISISO

Ndzavisiso i ku hlengeleta vuxokoxoko byo karhi lebyi pfunaka kumbe ku lemukisa vanhu hi timhaka to karhi. Ku na tinxaka to hambanahambana ta ndzavisiso ku nga nkambelo vutivi na nkambelo nhlayo laha hi nga ta humesela erivaleni tinhlamuselo ta wona maendlelo lama. Nkambelovutivi i ndzavisiso lowu hi wu kumaka hi ku vutisisa vanhu lava va nga na ntokoto wa timhaka ta kona. Eka muxaka lowu wa ndzavisiso ku na mixaka leyi tirhisiwaka ku humelerisa erivaleni hungu ro karhi. Nkambelonhlayo i ndzavisiso lowu hi wu tirhisaka hi tinomboro. Ndzavisiso lowu wu ta nkambelavutivi ku

kota ku humelerisa hungu ra mathyelo ya mavito ya misinya yo tshungula vuvabyi hikuva mhakankulu i ku fikelela vutivi mayelana ni mathyelo ya mavito ya misinya.

1.5 KU HLENGETA MAHUNGU

Ku hlengeta mahungu hi misinya yo tshungula vuvabyi byo hambanahambana, ndzavisiso lowu wu ta tirhisiwa nhloko hliso lowu kunguhatiweke na nhloko hliso wo ka wu nga kunguhatiwanga. Ku hlengeta swifaniso swa misinya leyi tshungulaka vuvabyi bya tinxakaxaka hi ta tihlanganisa na vanhu va khumentlhanu. Vanhu lava i vanhu va malembe lamantsongo va nga vana, vanhu va malembe ya le xikarhi ni lavakulu, tin`anga, vafuwi, varisi ni lava nga ni ntokoto wa swa misinya ya nhova. Nhloko hliso i ndlela leyi ha yona mulavisisi a hlengetaka mahungu hi ku vutisa vanwana.

1.5.1 Nhlokosiso wo kunguhatiwa

Mikarhi yinwana muvutisi u vutisa muvutisiwa swivutiso leswi a nga tilulamiselangi ku vutisa swona. Maendlelo lawa i malembe lama humelelaka exikarhi ka vanhu vambirhi, kumbe exikarhi ka munhu un`we na vanhu vo tala laha ku ngo vutisaniwa swivutiso hi nomo. Dobson (1963:13) u hlamusela maendlelo ya nhloko hliso hi ndlela leyi:

An interview is a spoken exchange of information, between a people or two, even a small group. An interview is different from everyday "chit chat" type of conversation. This exchange of information involves speaking and listening on both sides.

Ntshaho lowu wu kombisa leswaku nhloko hliso yi hambanile na mburisano wa siku na siku hikuva laha ku vulavurisana ku kona ku lava ku yingisela eka matlhelo hinkwawo naswona a swi bohi ntsena eka vanhu vambirhi kambe hambi va ri ntlawanyana wa vanhu. Nhloko hliso yi hambanile na mavulavulelo ya siku rinwana na rinwana. Mavulavulelo lawa ya katsa ku vulavula na ku yingiselana eka matlhelo hi mambirhi. Minichiello (1990:561) u seketela maendlelo lawa hi ndlela leyi: *"Interview is neither the question nor the answer categories are predetermined. Instead they rely on social interaction between the researcher and the informant"*.

Ntshaho lowu wu hlamusela nhlokohliso tanihi leswi swiyenge swa swivutiso kumbe swa tinhlamuselo swi nga rivaleni kumbe ku tihlamusela. Handle ka sweswo va tshembela ka ku vulavurisana exikarhi ka mulavisisi na muvutisiwa. Punch (1998:451) yena u hlamusela maendlelo ya nhlokohliso hi ndlela leyi:... *“As a way to understand the complex behavior of people without imposing any a prior categorization, which might limit the field of inquiry.”*

Ntshaho lowu wu hlamusela nhlokohliso tanihi ndlela yo twisisa ntlimbano wa mahanyelo ya vanhu lowu nga kona handle ka ku humelerisa erivaleni swihlawulekisi leswi nga sivelaka xiyenge lexi xo lavisisa. Patton (2002:231) yena u seketela miehleketo leyi hi ndlela leyi: *“... is a natural extention of participant observation, because they so often occur as part of ongoing.”*

Patton u hlamusela nhlokohliso tanihi ku engetela ko nghenelela eka leswi humelelaka kumbe ka ndzavisiso lowu hikuva u va na xiave eka leswi endliwaka.

1.5.2 Nhlokohliso wo ka wu nga kungahatiwanga

Nhlokohliso yo ke` mafundza i maendlelo lawa muvutisi a nga kotaka ku cinca swivutiso swa yena swi va hi ndlela leyi muvutisiwa a nga twisisaka hakona, a kota ku hlamula. Patton (2002:244) u ri:

Unstructured interview are more like an every day conversation. They tend to be more informal, open ended, flexible and free flowing. Questions are not pre-set, although there are usually certain topics that the research wish to cover. It gives the interview some structure and direction.

Ntshaho lowu wu hlamusela nhlokohliso yo ke mafundza yi ri ndlela ya mburisano wa siku na siku. Mburisano lowu a hi wa ximfumo naswona vanhu va ntshuxeka eku vulavurisaneni ka vona. Hambileswi swivutiso leswi swi va ka swi nga lulamisiwangiki, muvutisi u ni mfanelo yo vutisa muvutisiwa, swivutiso swinwana ni swinwana leswi taka enhlokweni ya yena. Patton (2002:244) u yisa emahlweni a ku: *“An unstructured interview is an interview without any set format but in which the interviewer may have some key questions formulated in advanced. Unstructured interview allow question*

based on an interview's responses and proceeds like a friend, non-threatening conversation."

Ntshaho lowu na wona wu ha hlamusela nhloko hliso yo ke` mafundza ku ri ndlela leyi muvutisi a nga rhangeki a lulamisa swivutiso leswi a faneleke ku vutisa muvutisiwa. Swivutiso leswi swi ta emiehleketweni kutani a swi vutisa, muvutisiwa a swi hlamula handle ko lwisana. Minichiello (1990:311) yena u vula leswi: *"Unstructured interview is an interview in which neither the questions nor the answer categories predetermined. They rely on social interaction between the researcher and informant to bring out information."*

Mitshaho leyi hinkwayo yi hlamusela nhloko hliso yo ke` mafundza tanihi ndlela leyi muvutisi a nga rhangeki a lulamisa swivutiso kambe, vanhu lava vo hlangana hikuva va tivana, va vutisana swivutiso ku kuma vutivi byo karhi bya timhaka.

1.6 NXOPAXOPO WA MAHUNGU

Ndzavisiso lowu wu ta tirhisa tindlela timbirhi to xopaxopa matsalwa. Tindlela leti i nxopaxopo wa matsalwa na nxopaxopo wa vundzeni bya matsalwa.

1.6.1 Nxopaxopo wa matsalwa

Mckee (2003:341) u hlamusela maendlelo lawa ya nxopaxopo wa matsalwa hi ndlela leyi: *"Textual analysis is a way for researchers to gather information about how otherhuman beingsmake of the world. It is a methodology-a data-gatheringprocess for those researchers who want to understandthe ways in which members of various cultures and subcultures make sense of who they are, and how they fit into the world in which they live."* Hi ku ya hi ntshaho lowu wu hlamusela nxopaxopo wa matsalwa tanihi ndlela leyi valavisisi va yi tirhisaka ku hlengeleta mahungu ya ku twisisa vanhu vanwana leswaku va njhani endhawini. I maendlelo yo hlengeleta mahungu eka valavisisi lava va lavaka ku twisisa vanhu va tinxaka tinwana ku va njhani na ku va fikelela eka ndhawu leyi va hanyaka eka yona. Crystal (1985:71) u hlamusela nxopaxopo wa matsalwa hi ndlela leyi: *"Textual analysis is the skill of deconstructing*

media text, that is a detailed examination of the way in which a text has been constructed to convey”.

Hi ku katsakanya, nhlamuselo leyi yi kombisa leswaku eka maendlelo lawa ku xopaxopiwa timhaka leti kongomaka vutomi kumbe mahanyelo ya vanhu va tinxaka to karhi, hi endlelo leri ro xopaxopa timhaka ta vanhu, endlelo leri hi ta ri tirhisa ku xopaxopa mathyelo ya misinya swinwana na vuxaka lebyi nga kona eka vanhu. Mavito lawa ya misinya ya thiywile hi vona vanhu. Mckee (2003:341) u tlhela a ya emahlweni, a kombisa nkoka wa maendlelo lawa eka vanhu lava va endlaka mindzavisisi yo hambanahambana hi ndlela: *“Textual analysis is useful for researchers working in cultural studies, media studies, in mass communication, and perhaps even in sociology and philosophy.”*

Ntshaho lowu wu humelerisa nkoka wa maendlelo lawa eka valavisisi va tidyondzo ta ndhavuko, tidyondzo ta vuvulavuri eka vuvulavuri bya ntshungu kumbe na le ka dyondzo ya vanhu na dyondzo yo dyondza hi vanhu. Mckee (op.cit.1) u tlhela a kombisa leswi talaka ku humelela loko ku tirhisiwa maendlelo lawa ya nxopaxopo wa matsalwa hi ndlela leyi: *“When we perform textual analysis on text, we make an educated guess at some of the mostly likely interpretations that might be of the text.”*

Ntshaho lowu nga laha henhla wu kombisa leswaku loko ku boxiwa timhaka ta tsalwa ro karhi, ku tlhela ku nyikiwa ni nhlamuselo leyi seketelaka ku kombisa vutivi byo enta lebyi kumekaka, hi ku xopaxopa tsalwa rolero ku humelerisa erivaleni leswi lavekaka hi nxopoxopo, ku nga ri hungu leri tsariweke ntsena. Ku ta endliwa na nxopoxopo wa lowu katsaka na ku hlela matirhisele ya ririmi hi vuenti.

1.6.2 Nxopaxopo wa vundzeni bya matsalwa

Nxopaxopo wa vundzeni bya matsalwa i ndlela yo kuma mahungu, ku nga va hi ku tsariwa kumbe hi mifungo. Marito lawa ya seketeriwa hi Neums (1977:3) loko a ku: *“Content analysis is a technique or examining information in written or symbolic material eg. pictures, movies, songs lyric in content analysis and researched list.”*

Ntshaho lowu wu hlamusela leswaku nxopaxopo wa vundzeni bya matsalwa i ndlela leyi mahungu ya kumisiwaka xiswona, ku nga va hi ku tsariwa ehansi kumbe hi mifungho, ku nga va ku teka swifaniso, tafilimi hambi vuyimbeleri na ku endla vulavisisi. Krippendorf (2004:8) u hlamusela leswi: *“Content analysis is a methodology of social phenomenon that are both generated by and constituent in a text and images and hence, need to be understood through their written and pictorial constituted.”*

Ntshaho lowu wu hlamusela nxopaxopo wa vundzeni bya matsalwa tanihi ndlela leyi valavisisi va tirhisaka yona ku kuma mahungu. Matsalwa lama ma nga va ma ri eka ku tsariwa emiehleketweni. Hikokwalaho endlelo leri ri lava ku twisisiwa hi kambirhi, ku nga ku tsariwa na ku teka swifaniso.

1.7 XIKONGOMELO XA NDZAVISISO

1.7.1 Xikongomelokulu

Xikongomelo xa ndzavisiso lowu i ku xiyaxiya mathyelo ya mavito ya misinya yo tshungula mavabyi hi ku tirhisa maendlelo ya onomasitiki.

1.7.2 Swikongomelotsongo

Swikongomelontsongo swa ndzavisiso hi leswi landzelaka:

- Ku humesela erivaleni tinxaka ta misinya yo tshungula.
- Ku boxa mavito ya misinya yo tshungula.
- Ku kumisisa swivangelo leswi tiseke mathyelo ya mavito ya misinya yo tshungula.
- Ku lemukisa rixaka hi misinya yo hambanahambana leyi hanyisaka mavabyi yo hambanahambanana.

1.8 TINHLAMUSELO TA MATHEME

1.8.1 Onomasitiki

Dyondzo ya mavito ya tinxakaxaka ta misinya yi wela ehansi ka dyondzonkulu ya Onomasitiki. Dyondzo leyi ya Onomasitiki i dyondzo leyi anameke swinene, leyi kongomaneke na ku dyondza mavito ya michumu yo hambanahambana hi ku angarhela ku nga mavito ya vanhu, tindhawu, swiharhi, misinya na swinwana eka tindzimi hinkwato. Loko ku thyiwa vito ku langutisiwa na nkarhi lowu vito leri ri nga thyiwa hi wona na maendlelo ya kona. Smith na Doe (2009:540) va nyika nhlamuselo ya theme ra onomasitiki loko va ku: *“Onomastics in the broadest sense is the study of names in all languages and time periods and in all aspects. In a more limited sense, onomastics is the study of personal names while toponymy or toponomastics is the study of place-names.”*

Hi ku ya hi ntshaho lowu onomasitiki i dyondzo ya mathyelo ya mavito eka tindzimi. Hi ku komisa, onomasitiki i dyondzo ya mathyelo ya mavito ya vanhu, kasi thophonimi kumbe thophonomasitiki i dyondzo ya mathyelo ya mavito ya tindhawu. Benton na Benton (1983:540) va boxa mhaka ya ku: *“Onomastics, in the broadest sense, is the study of names in all languages and time period and in all their aspects.”*

Ntshaho lowu wu hlamusela onomasitiki tanihi dyondzo ya mavito eka tindzimi hinkwato na nkarhi lowu vito leri wu nga thyiwa hi wona. Coetzee (1958:728) u hlamusela onomasitiki tanihi: *“The science that studies names in all their aspects is called onomastics.”*

Marito ya Coetzee ya seketela leswaku onomasitiki i dyondzo ya mavito eka ririmi. Kasi Burchfield (1982:72) u dlayiseta hi nhlamuselo ya yena onomasitiki leyi lavaka ku fana swinene na ya Coetzee loko a ku: *“Onomastics, or the study of names, deals with all the vocabulary of a language.”*

Ntshaho lowu wu hlamusela onomasitiki, kumbe dyondzo ya mavito, leyi tirhanaka na ntivomarito ya ririmi. Dyondzo leyi yi kongomanile na ku dyondza mavito ya swilo swo hambanahambana hi ku angarha eka tindzimi hinkwato ta misava, na ku tlhela ku

langutiwa mikarhi leyi vito ri nga thyiwa hi yona. Mavito ya michumu yo karhi ya nkoka swinene hikuva michumu leyi yi kota ku tiveka hi wona na ku hambaniseka exikarhi ka yona.

1.8.2 Vito

Tullock(1993:40) u nyika nhlamuselo yo koma leyi landzelaka ya vito loko a ku: *“A name is the word by which an individual person, animal, or thing is known or spoken of.”* Tullock u ri vito i rito leri munhu wo karhi, xiharhi kumbe nchumu wo karhi wu tiwaka kumbe ku vulavuriwaka hakona. Loko hi ya emahlweni Hazel (1960:1156) u nyika nhlamuselo yo anama ya vito loko a ku: *“A name may be defined broadly as a word or small group of words indicating a particular entity in its entirety without necessarily or essentially indicating any special quality of the entity.”*

Hi ku ya hi ntshaho lowu nga laha henhla thema leri ra vito ri hlamuseriwa hi ku anama kumbe ku angarha tanihi rito kumbe xintlawana xa marito lexi kombisaka nchumu wo karhi hi ku hetiseka handle ko kombisa nkoka wo hlawuleka wa nchumu lowu. Johnson na Sleight (1973:6) va seketela dikixinari leyi nga laha henhla hi ndlela leyi: *“A name is more than a label or a mere arrangement of sounds and letters bound up with name history, legend and fact.”*

Ntshaho lowu nga laha henhla wu hlamusela leswaku vito ri tlula na mfungho kumbe ku longoloka ka mipfumawulo na maletere lama nga hlangana ma endla vito, ku na matimu na maendlelo ya rona.

1.8.3 Nsinya

Misinya i swilo swa nkoka evuton'wini bya vanhu, swiharhi na swikokovi. Swivumbiwa leswi swi hanya hi misinya. Loko Xikwembu xi tumbuluxa ntambuluko, xi tumbuluxile na misinya. Hazel (1960:11) va hlamusela murhi loko a ku: *“A tree is a woody plant that renews its growth every year (called a perennial) most plants classified as trees have a single self-supporting trunk containing woody tissues, and in most species the trunk produces secondary limbs called branches.”*

Ntshaho lowu wu hlamusela murhi wu ri xigodo kumbe mhandze leyi hlukaka lembe rin'wana na rin'wana naswona wu hanya nkarhi wo leha. Mhandzi leyi yi tlhela yi va ni marhavi.

1.9 MATIKHOMELO EKA NDZAVISISO

Nhlonipho eka vulavisisi i mhaka ya nkoka hikuva yi tiyisisa leswaku vanhu va nga chavi ku tikatsa eka ndzavisiso nakona va vulavula ntiyiso va nga chavi nchumu. Ndzavisiso wunwana na wunwana wu fanele ku landzelela leswi landzelaka:

1.9.1 Mpumelelo wo endla ndzavisiso

Eka ndzavisiso lowu ndzi ta landzelela milawu hinkwayo ya vulavisisi. Ndzi ta komba Yunivhesiti ya Limpopo ku ndzi basisa na ku ndzi nyika mpumelelo leswaku ndzi nga endla ndzavisiso “*ethical clearance*”. Ndzi ta tsala papila ndzi kombela ku nyikiwa mpumelelo wa ku endla ndzavisiso eka Nhloko ya Xifundza xa Dyondzo xa Bohlabela. Vanhu lava ndzi nga ta endla vulavisisi eka vona, ndzi ta va byela leswaku mavito ya vona ya ta va xihundla.

1.9.2 Xihundla eka ndzavisiso

Loko u endla vulavisisi a wu fanelangi ku boxa mavito ya vanhu na mavito ya laha va tirhaka kona ku papalata leswaku vanhu lava va nga ngheni ekhombyeni. Vanhu lava va nyikaka mahungu a va fanelanga ku tiviwa hi vanhu lava nga ta hlaya rhipoto ya ndzavisiso hikuva va nga nghena ekhombyeni. Na mina ndza tiboha ku va na xihundla eka hinkwaswo leswi ndzi nga ta lavisisa hi swona eka ndzavisiso wa mina.

1.9.3 Ku hlayiseka ka lava lavisisiwaka

Ndzi vula ndzi nga tipfinyingi leswaku vanhu lava nga ta tikatsa eka ndzavisiso va ta va va tshunxekile swinene ku humesela mahungu hi ku hetiseka lama ma khorwisaka eka vanhu vanwana. Ndzi ta tlhela ndzi va tiyisa nhlana leswaku a ku na nchumu lexi nga humelaka ehandle lexi xi nga ta kumeka xi va vangela khombo ro biwa, khomiwa kumbe ku dlayiwa.

1.9.4 Ku amukela ku va na xiave eka ndzavisiso

Vanhu lava tikatsaka eka ndzavisiso va fanele va hlamuseriwa hi ku hetiseka xikongomelo xa ndzavisiso va nga si pfumela ku tikatsa eka ndzavisiso. Mulavisisi u ta tihlanganisa na munhu loyi a tikatseke eka ndzavisiso lowu kutani a n`wi hlamusela timhaka hinkwato ta ndzavisiso lowu. Loko vanhu lava va swi twisisa ku tikatsa eka ndzavisiso lowu, mulavisisi u ta va endzela a va hlamusela hi ndzavisiso wa wena. Vanhu a va fanelanga ku sindzisiwa ku va kona kumbe ku katsiwa eka ndzavisiso kasi vo fanela va titwela ku tikatsa vona hi voxe. Loko ku fika xikarhi ka ndzavisiso munhu a va a nga ha swi tsakeri, wa pfumeleriwa ku tshika hikuva a nga famba a hamba mavunwa evanhwini.

1.10 NKOKA WA NDZAVISISO

Ndzavisiso lowu wu endleriwa ku lemukisa vantshwa leswaku va fanerile ku hlayisa mfuwo na ndhavuko wa rixaka ku nga ri ku wu mbombomerisa mfuwo wa rixaka. Nkoka i ku kucetela na ku hlohletela vantshwa leswaku va endla mindzavisiso yinwana ya ndhavuko na ku hlayisa mfuwo wa rixaka.

Vantshwa va masiku lawa va ta tlhela va tiva leswaku mavito manwana ya misinya ya thiyiwile hikokwalaho ka mihandzu ya yona. Ndzavisiso lowu wu ta lemukisa vantshwa va masiku lawa leswaku mavito ma na nkoka muni eka michumu yo karhi. Vantshwa va ta tlhela va lemuka leswaku mavito ya michumu a yo thyiwa ntsena, kambe ya thyiwa hikokwalaho ka swivangelo swo karhi na ku tiva misinya leyi dyiwaka na leyi nga dyiweki.

1.11 NKATSAKANYO

Hi ku katsakanya hi nga vula leswaku mathyelo ya mavito ya swinyenyena, swiharhi, tindhawu, na swinwana ya thiyiwile hikokwalaho ka swivangelo swo karhi kumbe nkucetelo wa swo karhi. Kasi loko hi languta eka mathyelo ya misinya ya thiyiwile hi ku landzelela maendlelo kumbe mikhuva ya swona. Ndzavisiso lowu wu ta pfuna vantshwa va masiku lawa ku tiva mavito ya misinya na leswi misinya leswi swi yimeleke swona. Va fanerile va nga tichavi ku tirhisa ririmi ra vona ku thya michumu yo karhi hikuva ririmi

i mfuwo na ndzalama ya rixaka. Ririmi ri ndlandlamuka hikuva ri kuma marito mantshwa eka tindzimi tinwana.

NDZIMA YA 2

2. MISINYA LEYI PFUNAKA EKA KU TSHUNGULA VUVABYI

2.1 MANGHENELO

Ndzima leyi yi takongomisa ngopfu eka misinya leyi pfunaka ka ku tshungula vanhu eka mavabyi ya tinxakaxaka leyi tirhisiwaka hi ku hlanganiseriwa, yi swekiwa kutani yi nwiwa hi vanhu. Misinya leyi yi kumeka eka tindhawu to hambanahambana ku ya hi misava leyi yi kumekaka kona. Misinya leyi yi tiveka hi mavito manwana yo hambana na lama hi ma tivaka kasi hinkwerhu hi vula nsinya wun`we lowu wu tirhaka ntirho wun`we. Vuxokoxoko bya ndzima leyi byi hlengeletiwa byi huma eka kokwana eka kokwana wunwana loyi hi nga n`wi endzela eHluvukani hi siku ra 15 Mhawuri 2015. Kokwana loyi hi yena loyi a nga nyika vuxokoxoko bya misinya leyi landzelaka: nkuwa, nkanyi, muringa, ndzhenga, mupayi, nkwakwa, nsala, nkuhlu, ntoma, nkonola, ntshuguri na mapapawa ya le kaya. Vuxokoxoko byinwana byi kumekile eka tatana unwana wa le Mambumbu loyi hi nga n`wi endzela hi siku ra 30 Mhawuri 2015. Tatana loyi hi yena a nga nyika vuxokoxoko bya misinya leyi landzelaka: mondzo, xkhavi, xihlangwa, mkhanyakude, xipalatsi, nthunduluka, nhlangula, xirhomberhombe na mugwava.

Hloko hliso wo ka wu nga kunguhatiwanga wu vile kona exikarhi ku mulavisisi na murhangeri wa valavisisi wa Wildlife College eKruger National Park hi siku ra 10 Ndzhati 2015. Laha hi kona laha vuxokoxoko bya mavito ya misinya leyi hi nga byi kuma kona hi tlhelo ra Xinghezi na valavisisi vanwana lava endleke ndzavisiso lowu.

2.2 MISINYA LEYI LAVISISIWAKA HI LEYI LANDZELAKA:

2.2.1 Nkuwa

2.2.2 Nkanyi

2.2.3 Muringa

2.2.4 Ndzhenga

2.2.5 Mupayi

2.2.6 Nkwakwa

2.2.7 Nsala

2.2.8 Nkuhlu

2.2.9 Ntoma

2.2.10 Nkonola

2.2.11 Ntshuguri

2.2.12 Mpopo wa le kaya

2.2.13 Mondzo

2.2.14 Xikhavi

2.2.15 Xitlhangwa

2.2.16 Mkhanyakude

2.2.17 Xipalatsi

2.2.18 Nthunduluka

2.2.19 Mbulwa

2.2.20 Nhlangula

2.2.21 Xirhomberhombe

2.2.22 Mubanana

2.2.23 Mugwava

2.3 NKOKA WA MISINYA YO TSHUNGULA VANHU

2.3.1 NKUWA

2.3.1.1 XIVUMBEKO XA NKUWA



Nkuwa wu tala ku mila enambyeni na le nhoveni laha ku nga na mati hi xitalo. Murhi lowu wa kula swinene na varisi va kumeka va wisa kona va dya mihandzu ya murhi lowu. Murhi lowu wu veka marhavi na matluka yo tala swinene na ku tlhela wu tswala mihandzu yo tala. Mihandzu ya nkuwa ya vuriwa makuwa. Mihandzu leyi ya makuwa yi rhandziwa ngopfu hi vanhu, misinya, timfenhe na timbuti. Loko mihandzu leyi yi ri yimbisi i ya muhlovo wa rihlaza, yi tlhela yi va na mafi yo basa. Mahanti ya kona ma na muhlovo wo tshwuka, ma tlhela ma va na mafi yo basa. Vavasati a va swi rhandzi ku rhotela tihunyi ta nkuwa hikuva a ti pfuri naswona a ti na makala.

2.3.1.2 NTIRHO WA MAHANTI



Mahanti ya nkuwa ma tatisa mafi eka wansati loyi a mamisaka nwana loko a ha ri ntsongo. Ku phaphiwa mahanti lama ma swekiwa kutani manana wa nwana loyi a pfumalaka mafi wo mamisa nwana wa yena. Mafi lama humaka emahantini yo basa ma thoniseriwa laha ku nga na matshansi leswaku ma ta hola. Mafi ma tlhela ma horisa mukhuhlwana loko ma nwiwa, vuvabyi bya xifuva na ku horisa xikerofela.

2.3.1.3 NTIRHO WA MIHANDZU YA NKUWA

Mihandzu ya nkuwa yi tshungula vuvabyi bya rifuva “TB” loko yi vupfile. Leswi swi seketeriwa hi Roodt (1988:71) loko a ku:

A decoction of the bark and later is used for chest ailments and sore throats. In the Tropical Africa the bark is used as an anti-diarrhoeal.

Ntshaho lowu wu hlamusela leswaku mahanti ya nkuwa ma tirhisiwa ku tshungula vuvabyi bya xifuva na swirhumbana leswi pfalaka nkolo wa munhu ku va a vulavula

kahle. Eka matiko manwana ya laha Afrika yo fana na mahanti ya murhi lowu ma tirhisiwa ku tshungula nchuluko.

2.3.2 NKANYI

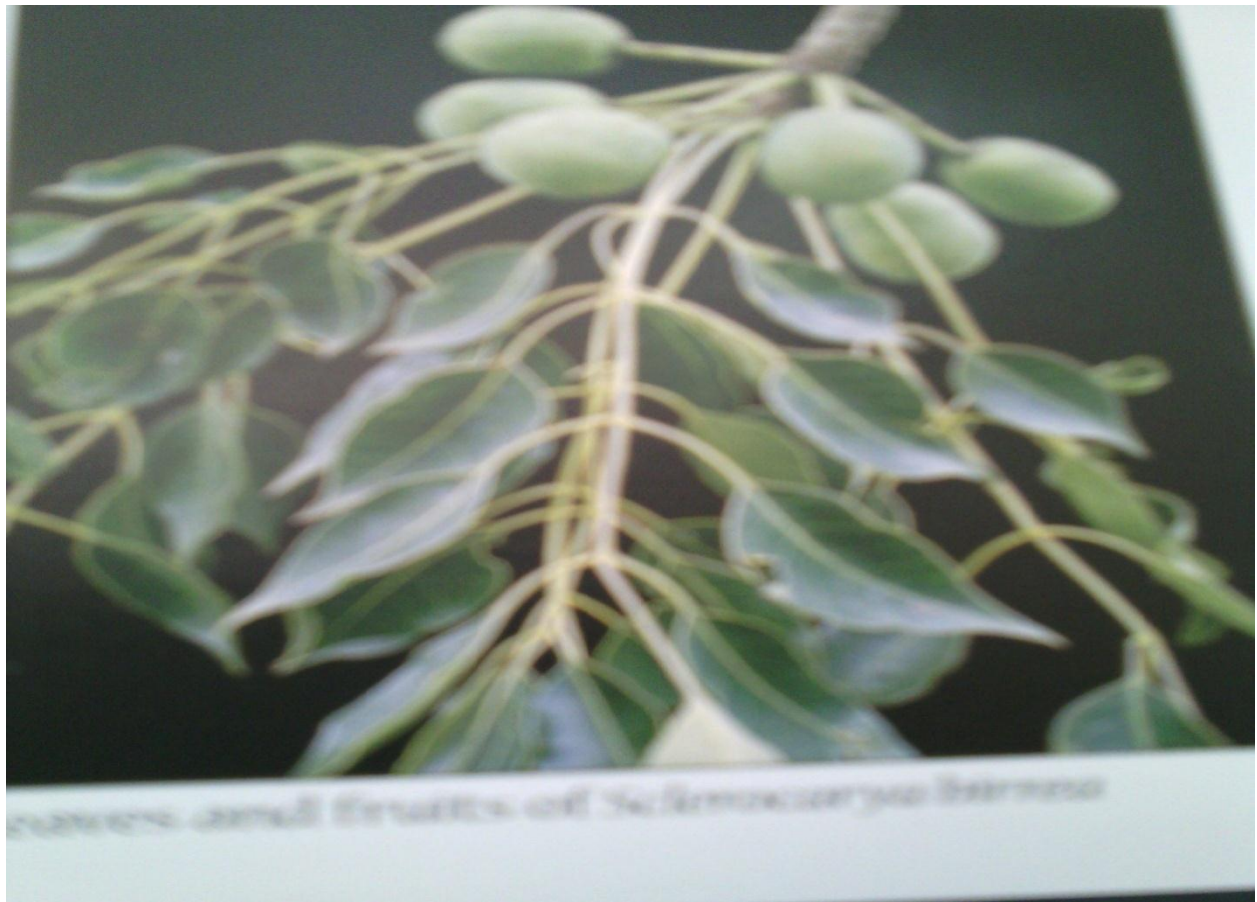
2.3.2.1 XIVUMBEKO XA NKANYI



Nkanyi i murhi lowu kumekaka eka ndhawu leyi nga na misava leyi kalaka yi nga ri na maribye ku ngo va savasava. Loko murhi wo tikuma wu mirile eka misava ya xidaka kumbe maribye, wu kumeka wu nga tsaki swinene. Swi tikomba swinene leswaku murhi lowu wu mirile eka ndhawu leyi a wu fanele wu nga milanga kona. Loko murhi lowu wu mirile eka misava ya kahle, wa kula swinene, wu tswala mihandzu leyi vuriwaka makanyi na ku endla ndzhuti wa kahle eka vanhu. Murhi lowu hi wunwana wa misinya leyi yirisiwaka ku va yi tsemiwa hikuva wu tirha swilo swo tala swo fana na ku endla byalwa lebyi ngenhisaka mali yo tala eka vanhu na le ka mfumo. Murhi lowu wa dzudzeka hi

nguva ya vuxika wu tlhela wu hluka hi nguva ya ximunwana ku fana na misinya yinwana. Murhi lowu wa mila hi nyungu ya mihandzu leyi ya makanyi. Swimilana swa kona swi kumeka ngopfu lomu masin`wini hikuva timongo ta makanyi lawa ma hangalaka hinkwako.

2.3.2.2 NTIRHO WA MAKANYI



Mihandzu ya nkanyi yi vuriwa makanyi. Loko makanyi ma nga si vupfa i ya rihlaza kasi loko ma vupfile i ya muhlovo wa xitshopana. Makanyi ma na mati endzeni ka wona lama ma tirhisiwaka ku endla vukanyi. Vukanyi byi va kona ku sukela hi n`hweti ya Sunguti ku ya fika Nyenyankulu eka lembe rinwana na rinwana. Makanyi ya rholeriwa hi vavasati, va cheletela emasakeni va rhwala va muka na wona ekaya ku ya endla rhumbula vukanyi hi foroko kumbe mhandzi leyi nga vatliwa tanihi foroko endzhaku ku cheriwa mati yo ringanela leswaku byi ta tala. Endzhaku ka swona bya kukumuka leswaku byi ta tala. Vukanyi byi na khuvi ro basa. Makanyi ma tlhela ma va na comela ra wona ra

ntumbuluko. Loko byi nga si nwiwa, ku wunguriwa khuvi leri ro basa kutani se byi nwiwa. Roodt (1988:65) u vula leswi: *“It is therefore a coagulant and is said to be quite effective in the treatment of diarrhoea.”* Roodt u tiyisisa swinene leswaku murhi wa nkanyi wu tirhisiwa tanihi murhi wo tshungula nchuluko eka munhu.

Vukanyi byi nwiwa hi xinkambana, byi ri karhi byi kiwa hi ndzheko. Loko va phosile, va chela mati ya wona ekhuwanini, va phosa ku kondza ku sala tinyungu. Makanyi ma na vhithamini C yo tala swinene. Makanyi I mihandzu leyi yi rhandziwaka hi swiharhi swo fana na timfenhe. Timfenhe tinwana ti hetelela ti pyopyiwa hi vukanyi loko ti ma dyile ku tlula mpimo. Leswi swi endlaka leswaku ti pyopyiwa timfenhe leti, hi leswi makanyi manwana ya va ya vupfile ya tlhela ya vilanyana. Endzhaku ka loko makanyi ma rhumburiwile ku sala mbewu ya kona leyi vanhu va yi vitanaka hi vito ra timongo, leti ti tlhelaka ti tirhisiwa ku kandzela muroho loko vavasati va sweka.

2.3.2.3 NHLOWA

Loko ku rhumburiwa nhlowa ku cheriwa mati, ku humesiwa tinyungu ti kamiwa kutani ti humesa mati ya makanyi ntsena. A ku cheriwa mati eka nhlowa. Ku cheriwa ntsena mati ya makanyi emakhuwanini kutani eka siku leri landzelaka ku rhumburiwa makanyi ku kondza ku tatiwa khuwana. Nhlowa wu vekiwa ekhuwanini ku ringana vhiki ra ha vila. Muhlovo wa nhlowa loko wu virile, i wa muhlovo wo tshwuka juu! Ku vunguriwa hi mitshetsho ya mavele kumbe hi nsefo byi sala byi nga ha ri na khuvi leswaku byi nwiwa kahle hi vanhu. Nhlowa a wu boli, wu tlhela wu dakwisana swinene. Loko nhlowa wu rhumburiwile wu cheriwa ekhuwanini, wu tlhela wu celeriwa emisaveni wu pfariwa hi ndhichi. Mbita ya kona yi va yi celeriwile ehansi ka nsinya. Khuwana ra kona ri va ri pfariwile hi ndyelo leyi yi lemiwaka hi vulongo bya tihomu. Vukanyi bya nhlowa bya heta lembe, ku kondza byi ya humesiwa hi khisimusi endzhakuka loko magayisa ma vuyile hi le xilungwini.

2.3.2.4 VUKANYI

Khale vukanyi a byi nga xavisiwi, a byi nwiwa mahala ntsena nakona a byi nwiwa hi vavanuna lava va nga na miti kasi manguva lawa vukanyi bya xavisiwa. Kutani vanhu va tikumela mali yo hlayisa miti ya vona. Hambu ku ri exitolo bya kumeka hi mabodhlela

yo hambanahambana ku ya hi tisayizi ta wona. Hi Xilungu vukanyi lebyi byi vuriwa “*marula beer*”. Vakhale a va swi kota ku rhamba tsima ku ya tirha emasin`wini kutani loko tsima ri hetile ku rima nsimu, a ri nyikiwa swakudya ri dya, endzhaku ka loko va dyile, a va nyiwa vukanyi va nwa.

Nkanyi wa xinuna a wu bebuli mihandzu. Eka nkanyi lowu, vanhu vo pfuneka ntsena hi ndzhuti wa wona loko dyambu ri hisa swinene. Eka nkanyi lowu ku phaphiwa mahanti ma lovekiwa kutani ku nwisiwa nwana lontsongo hi xikongomelo xa leswaku a ta hola rilondzo. Rilondzo i mukhuhlwana lowu wu sivelaka nwana ku va a hefemula kahle. Ku swekiwa mahanti ntsena. Loko ma swekiwile, ma tirhisiwa ku horisa vuvabyi bya nchuluko, lowu wu katsaka na ngati, xiongolela na xilumi.

2.3.2.5 MAHANTI



Mahanti ya nkanyi ya cakunhiwa ya mitiwa hi xikongomelo xa leswaku ya ta pfuna eka mpfuvelo wa swakudya. Mati lama ma humaka etimitswini loko ya swekiwile ya pfuna ku horisa vuvabyi bya malariya na ku pandza ka nhloko leyi nga yimeki. Mati lama ma tlhela ma pfuna ku pfula mbeleko eka vamanana loko va pfalekile mbeleko kasi hala tlhelo, mati lama ma tlhela ma pfuneta ku hanyisa vuvabyi bya masangu. Grant, et al (2000:123) va ri:

The bark is traditionally used for the treatment of malaria.
The tree plays an important, bark in marriage rituals and
has an integral role in fertility rites.

Ntshaho lowu wu hlamusela leswaku mahanti ya nkanyi ma tirhisiwa ku tshungula vuvabyi bya malaria na ku tlhela ma tirha ntirho lowukulu eka loko swa vukati swi nga fambi kahle, waxisati a nga tswali swihlangi. Ku tirhisiwa mahanti ya murhi lowu ku tshungula wansati lowo tani. Mahanti ya murhi wa nkanyi ya omisiwa ya kandziwa hi tshuri. Muhlovo wa wona i yo tshwuka. Loko ku kandziwile ku tlhela ku sefiwa mapa lama ma cheriwa emukapini ku dyiwa, ya tlhela ya tirhisiwa ku hangalasa ku tlhaviwa hi ngati. Grant, et al (2000:165) va ya emahlweni va ku:

An extract of the bark was used to treat dysentery and diarrhoea
and to prevent malaria, while the inner bark was effective in
soothing insects bites and burns of hairy caterpillars.

Ntshaho lowu wu hlamusela leswaku mahanti ya nkanyi ma tirhisiwa ku tshungula nchuluko na vuvabyi bya malaria kasi endzeni ka rihanti ku tirhisiwa ku dlaya switsotswana swo hambanahambana. Mgcwensa (2011:319) u ri: *"The bark, roots and leaves of the trees also have medical value and are used to treat diarrhea, fever and malaria."*

Mgcwensa u hlamusela leswaku marhavi, timitsu na matluka ma na nkoka ka vutshunguri bya nchuluko, mukhuhlwana na malaria.

2.3.2.2.6 MATI

Mati ya matluka ya nkanyi ma tshungula vuvabyi bya chukela eka munhu loyi a vabyaka byona. Mati lama ya matluka ma swekiwa, ma nga hlanganisiwi na nchumu kutani ya nwiwa kunene.

2.3.2.2.7 NTIRHO WA TIMITSU

Timitsu ta nkanyi na tona ta swekiwa kutani mati ya kona ya tirhisiwa ku horisa mukhuhlwana na *muthundangazi*. Van Wyk (2013:264) u ri:

In South Africa, diarrhea, dysentery and unspecified stomach problems are treated with the bark, which is believed to be of value in combating fever and in the treatment of malaria. It is also used as a general tonic. Chewing the fresh leaves and swallowing the astringent juice will help with indigestion. Numerous other traditional uses have been recorded. Elsewhere in Africa, the main medicinal use is in the treatment of diabetes.

Ntshaho lowu wu hlamusela leswaku matluka ya nsinya lowu ya tirhisiwa ku tshungula nchuluko na makhwiri yo vavisa, mukhuhlwana na malariya. Loko ku ncakunhiwa matluka ya murhi lowu ya pfuneta ku tshungula ku talelwa loko munhu a dyile kumbe ku gayela. Tin`anga ti wu tirhisa ngopfu ku tshungula vuvabyi byo hambanahambana. Murhi lowu wu tirhisiwa ku tshungula vuvabyi bya chukele eka matiko manwana ya Afrika-Dzonga.

2.3.2.2.8 NTIRHO WA MARHAVI

Marhavi ya nkanyi ma tirhisiwa ku tshungula swirhumbana leswi humaka ematihlweni. Loko ma swekiwa ku huma ximusi lexi ku orheliwaka nkahele wa kona. Loko munhu a va orhelile nkahele lowu, u kumeka a tshungulekile eka vuvabyi bya yena bya matihlo.

2.3.3 MURINGA

2.3.3.1 XIVUMBEKO XA MURINGA



Muringa i nsinya wo saseka swinene lowu loko u wu languta ongeti i xiluva. Nsinya lowu i ndzhuti hi tlhelo wu pfuna vanhu ku kuma ko wisela kona ku fana na murhi wa mkhanyakude. Nsinya lowu nga ni switlukana leswintsongo ku lava ku fana na ximuwu, ndzhuti wa kona wu vangiwa hi marhavinyana ya kona yo kala. Nsinya lowu wa muringa wu tshungula mavabyi hi ku hambana ka wona. Loko muringa u wu swi tsakela u nga wu dya kunene u nga wu swekangi kumbe u wu sweka u nwa mati ya kona.

2.3.3.2 NTIRHO WA MATLUKA

Matluka ya muringa hi wona ma tirhisiwaka ku tlula leswinwana. U khayiwa matluka ya muringa u ma omisa endzhaku, u ma sila ma endla mapa kutani u nga nantswa kumbe

u chela eka mukapa u dya. Matluka ya muringa u nga tlhela u ma dya ma nga endliwangi nchumu.

2.3.3.3 NTIRHO WA MAHANTI

Mahanti ya muringa ma phaphiwa ma lovekiwa kumbe ma swekiwa, ma thoveriwa eka milenge kumbe miri loko wu vava.

2.3.3.4 NTIRHO WA TIMITSU

Timitsu ta muringa ti tirhisiwa ku hanyisa munhu loko swi n`wi luma endzeni kumbe a chuluka.

2.3.4 NDZHENGHA

2.3.4.1 XIVUMBEKO XA NDZHENGHA



Murhi lowu wu tala ku mila enhoveni, laha wu vangaka khwati ra mitwa swinene. Murhi lowu wu taleriwile hi mitwa swinene hikokwalaho vanhu a va wu rhandzi ku wu byala emakaya. Murhi lowu a wu kuli ngopfu wu ya ehenhla, kambe wu tala ku kula wu andlala wu khomana na mindzhenga leyinwana yi endla khwati lero tlhuma swinene. Mihandzu ya ndzhenga a yi dyiwi hi vanhu. Hi nguva ya vuxika ndzhenga wu dzudza matluka kasi loko ku fika nguva ya ximumu wa hluka matluka lamantsongo hi xivumbeko xa wona. Tihunyi ta ndzhenga ti rhandziwa swinene hi vamanana hikuva ta pfurha swinene loko u tshivela ndzilo hi tona. Swiharhi swo fana na mimpfundla na timhunti swi tala ku endla swikhundla swa swona kona ku endlela leswaku swi nga hlaseriwi hi ku olova hi valala va swona.

2.3.4.2 NTIRHO WA MATLUKA NA MARHAVI

Murhi wa ndzhenga wu tshungula vuvabyi bya nchuluko, ku vava ka meno, mukhuhlwana na swirhumbana leswi kumekaka emikolweni. Matluka ya kona ya siriwa, ma cheriwa laha munhu a lumiweke kona hi nyoka kumbe xipamu leswaku ku ta hola. Mati lama humaka ematlukeni loko ma siriwile, ma tshungula ndleve leyi vavaka. Ku hlanganisiwa kamatluka, mahanti na timitsu swi pfula mbeleko eka vaxisati na ku sivela ku vava ekhwirini. Mapa lama humaka loko ku kandziwile timitsu, ma tshungula vuvabyi bya mongolo “*epistatis*”, vuvabyi bya xiongolela na ku horisa swirhumbana leswi humaka evusikwini.

2.3.4.3 NTIRHO WA MBEWU YA NDZHENGHA

Mafurha ma horisa swirhumbana swo nwayisa leswi vuriwaka rhwemburhwembu na vuvabyi bya nhlonge. Loko murhi lowu wu omisiwile, wu tlhela wu kandziwa ku huma mapa, wu tirhisiwa ku sivela ku kuma khwiri na ku nyuhelisa nwana loko wu cheriwa emukapeni leswaku nwana a dya. Taylor (1992:13) u seketela hi ndlela leyi: “*The roots and leaves have been used to treat snake bite, scorpion stings, sore eyes and even toothache*”. Kasi Van Wyk (1988:45) u seketela Taylor loko a ku:

The best known of these is as a treatment for snake-bite, which is prepared by chewing the leaf well and then applying it to the tension by binding it with strips from the inner bark.

Grant, et al (2006:91) va ya emahlweni va seketela hi ndlela leyi: *“Roots, bark, pods and leaves are used for medicinal purposes including the treatment for toothache, snake-bite and skin diseases.”* Ntshaho lowu wu hlamusela leswaku timitsu, mahanti na matluka swi tirhisiwa ku tshungula vuvabyi bya meno, ku lumiwa hi nyoka na vuvavabyi bya nhlonge. Van Wyk (2013:116) u ri:

The root infusions or decoctions have been used to treat body pain, back-ache, toothache, elephantiasis, syphilis, eprocy and as a typtic, diuretic, purgative and aphrodisiac. In the Limpopo Province root decoction (often mixed with other plants) are used to treat pharyngitis and infertility. Powdered fruits or stem bark are used for sores and skin ailments while in Namibia, fresh leaves are chewed against diarrhea.

Ntshaho lowu wu hlamusela leswaku timitsu ta nsinya lowu wu tshungula vuvabyi bya nhlana, nhloko, ku vavisa ka miri na byinwana vuvabyi. Timitsu ta ndzhenga ti hlanganisiwa ni misinya yinwana swi tshungula eka vanhu lava pfumalaka vana. Mihandzu ya nsinya lowu na mahanti ya kona swi omisisiwa kutani swi tirhisiwa ku tshungula vuvabyi bya swirhumbana leswintsongo na ku tshungula miri wa munhu. Matluka ma ncakunhiwa kunene ku sivela nchuluko ematikweni yo fana na Namibia.

2.3.5 MUPAYI

2.3.5.1 XIVUMBEKO XA MUPAYI



Murhi lowu wu byariwa enhoveni hikuva wu endla thyaka, kambe vanhu vanwana va wu byala emakaya ya vona va sasekisa hi wona. Murhi lowu a wu tswali mihandzu, wu tlhela wu va na switlukana leswintsongo onge i neleta hi xivumbeko.

2.3.5.2 NTIRHO WA MUPAYI

Valungu va byala misinya leyi va xavisela vanhu lava va nga na mapurasi na vanwana. Misinya leyi yi tirhisiwa ku vatla tifeanichara, ku aka hi wona na swinwana. Timitsu ta kona ti hlanganisiwa na matluka ya matatana swi swekiwa ku herisa vuvabyi bya nchuluko na rifuva.

2.3.6 NKWAKWA

2.3.6.1 XIVUMBEKO XA NKWAKWA



Nkwakwa i murhi lowu kumekaka eka ndhawu ya savasava laha ku pfumalaka maribye ngopfungopfu emasin`wini ya vanhu. Laha murhi lowu wu nga mila kona wu tala ku endla khwati hikuva timitsu ta wona ti humesa swimilana swa nkwakwa. Nkwakwa i murhi lowu wu tirhisiwaka ngopfu hi vanhu ku swakudya leswi vuriwaka mfuma na ku mihandzu ya kona yi rhandziwa ngopfu hi swiharhi swo fana na timhunti, timbuti na swinwana swiharhi swa nhova. Nsinya lowu wu endla ndzuti wo tlhuma swinene hikokwalaho ko taleriwa hi marhavi. Vanhu a va tali ku tshama ehansi ka murhi hikuva wu rhandziwa ngopfu hi tinyoka na tihukwahukwa na matluka lama tsongo.

2.3.6.2 NTIRHO WA NKWAKWA



Nsinya lowu i wa nkoka eka vanhu hikuva wu endla ndzhuti na ku endla mfuma kumbe nkwakwa. Mfuma i swikandziwa leswi salaka loko ku vanguriwile tinhwakwa ta mihandzu ya nsinya wa nkwakwa. Loko mihandzu leyi yi nga si vupfa yi na muhlovo wa rihlaza kasi loko yi vupfile yi na muhlovo wa xitshopana. Makwakwa i swakudya ngopfu swa varisi enhoveni tanihi masala. Vamanana va rholela makwakwa enhoveni va ma chela esakeni leswaku ma ta vupfa hi xihatla. Loko va ma fayile va humesa tinyungu ta wona va tianeka emun`wini leswaku ti ta oma ku ringana mavhiki manharhu kumbe mune. Marhavi ya nkwakwa yi tirhisiwa tanihi tihunyi to tshivela ndzilo. Ndzilo wo tshiveriwa hi tihunyi ta nkwakwa ta pfurha swinene. Ku tlhela ku endliwa matshuri, misi na tindyelo hi murhi lowu. Tshuri na muswi swi tirhisiwa ku kandza hi swona mavele kasi ndyelo yona yi tirhisiwa ku dyela ka yona.

Tinhwakwa ta nkwakwa ta tsindzihela swinene hikokwalaho ti omisiwa masiku yo tala ku endlela leswaku ti ta kandzeka. Loko vanhu va lava leswaku swi hatlisa ku oma va tirimbela tinhwakwa. Va teka nhlahla va tshivela ndzilo eka wona kutani va chela tinhwakwa, va tlhandleka tinhlanga ehenhla ka wona leswaku ti ta tshwa hi ndzilo. Loko va hetile sweswo va ti chela etshurini, va tikandza nkarhi wo leha ku kondza ti

hlahlekela leswaku ti ta dyeka. Munhu a nga dya a nga chelanga chukele kumbe ku chela chukela. Nkwakwa i murhi wa xinuna na ku sivela nchuluko eka vanhu. Loko u hetile ku dya nkwakwa u tlhela u nwa mati, khwiri ri vambeka ri ku ndee!

Grant, et al (2006:125) va seketela hungu leri hi ndlela leyi: *“The seeds are eaten after being sundried and pounded.”* Ntshaho lowu wu hlamusela leswaku tinyungu ta kona ta dyiwa loko ti omisiwile na kuva ti vanguriwile.

Grant, et al (2006:133) va ya emahlweni va hlamusela hi ndlela leyi: *“The fruit pulp is edible but the seeds are avoided as they are a purgative”*. Grant na vanghana va yena va ya emahlweni va hlamusela leswaku mihandzu ya kona ya dyiwa kambe a yi mitiwi.

2.3.7 NSALA

2.3.7.1 XIVUMBeko XA NSALA



Tanihi hi nkwakwa, nsala wu mila kun`wana na kun`wana. Murhi wa nsala wa rhetemuka kasi marhavi ya wona ya tlhava yi na mitwa. Mihandzu ya nsala yi vuriwa masala. Loko mihandzu ya kona yi nga si vupfa i ya muhlovo wa rihlaza kasi loko yi vupfile i ya xitshopana. Masala a ma nonohi ku fana na makwakwa loko ya fayiwa.

2.3.7.2 NKOKA WA NSALA



Varisi va dya wona loko va twa ndlala enhoveni. Masala ma nuhela swinene ma tlhela ma va swakudya swa timhunti loko ma tshana ehansi. Loko varisi va dyile masala lama, va tlhela va muka na lama saleke ku ya nyika lava saleke ekaya. Sala a ri dyiwi hi tintiho hikuva ri hlambisa timbilu, kasi ri dyiwa hi ximhandzana. Tinyungu ta sala ta mila loko ti lahleriwile ehansi. Masala ma na nkoka eka vutomi bya vanhu hikuva ma tshungula vuvabyi byo hlanta. Timitsu ta nsala ti swekiwa ti nwiwa loko munhu a twa a lumalumiwa. Mati ya sala ya tshungula vuvabyi bya loko munhu a heta ku tsakamisa a tshamela ku twa ku vava. Mahanti ya kona ya tshungula vuvabyi bya masangu.

2.3.8 NUKHLU

2.3.8.1 XIVUMBeko xa NUKHLU



Nkuhlu wu mila etindhawini to hambanahambana ta le makaya na le nhoveni. Murhi lowu wu na marhavi yo tala lama endlaka ndzhuti wo titmela swinene. Murhi lowu loko wu mirile enhoveni, varisi va wu simula va ya wu simeka emakaya va endla ndzhuti. Mihandzu ya nkuhlu yi vuriwa tinkuhlu. Murhi lowu i murhi lowu kulaka swine, wu tlhela wu tswala mihandzu ya wona hi swichocho swo tala swinene. Loko mihandzu leyi yi nga si vupfa yi na muhlovo wa rihlaza kasi loko yi vupfile yi va na muhlovo wa ribungu. Tinyungu ta mihandzu leyi ti humela ehandle loko se yi vupfile. Tinyungu leti ti na muhlovo wo tshwuka naka ntima. Tinkuhlu i swakudya swa misinya na vana lavantsongo. Vana va rhandza tinkuhlu swinene ku va va tidya. Vana vo tala va kala va

tshoveka mavoko hikokwalaho ko lava ku kha mihandzu leyi. Murhi lowu wu tshama wu ri wa rihlaza lembe hinkwaro.

2.3.8.2 NKOKA WA NKUHLU



Loko tinkuhlu ti vupfile ti hlengeletwa ticheriwa ematini yo titimela leswaku tiblyela ti ta dyeka hi vana. Vanhu va teka tinkuhlu va tichela ematini yo titimela leswaku va ta endla mukapa wa tinkuhlu. Mihandzu ya nkuhlu ya siriwa yi humesa mafurha lama ma horisaka vuvabyi bya marhambu na switshetshela. Tinkuhlu titlhela ti swekiwa kumbe ku kandziwa leswaku ku ta huma mafurha lama ma tshungulaka ku vava ka le ndzeni. Matluka na mahanti ma tshungula vuvabyi bya marhambu loko ma lovekiwile ematini. Van Wyk (2013:296) u ri:

A popular remedy for stomach and intestinal complaints as well as dysentery, kidney problems, indigestion and parasites. Root decoctions are used for fever and as purgatives. Leaves

or fruit poultices are applied for bruises and eczema and the seed oil for rheumatism. Small square of bark is powdered and mixed with two cups of hot water.

Ntshaho lowu wu hlamusela leswaku nsinya lowu wu tshungula vuvabyi bya marhumbu makhwiri, tinswa na ku pfuneta ku gayeleka hi ku olova endzeni ka khwiri ra munhu. Timitsu ti tirhisiwa ku tshungula vuvabyi bya mukhuhlwana. Mihandzu kumbe matluka ma tirhisiwa ku tshungula vuvabyi bya ku hisa miri. Ku omisiwa timitsu ti va phwudara kutani ku hlanganisiwa na mati kutani swi nwiwa.

2.3.9 NTOMA

2.3.9.1 XIVUMBEKO XA NTOMA



Ntoma i murhi lowu talaka ku mila enhoveni, wu tlhela wu kula swinene. Murhi lowu wu na marhavi yo tala swinene na ndzhuti wo titimela swinene. Mihandzu ya kona yi vuriwa tintoma. Loko mihandzu leyi yi nga vupfanga, yi na muhlovo wa rihlaza, yi tlhela yi va na mahla loko u yi dya. Kasi loko yi vupfile, i ya xitshopana.

2.3.9.2 NKOKA WA MIHANDZU YA NTOMA

Mihandzu leyi yi rhandziwa swinene hi varisi, misinya na swiharhi swo fana na timfenhe. Tinyungu ta tintoma i ta muhlovo wa ribungu. Varisi va dya tintoma va tlhela va nwa mati va xurha. Tintoma timbisi ti dlaya tindleve loko munhu a ti dya hikokwalaho ka mahla ya tona. Khale ka khaleni, a ku tirhisiwa tintoma to ka ti nga vupfanga ku namarheta maphepha ya tibuku kumbe ku namarheta swifanisi emaphepheni hikuva khale a hi nga ri naswona swa Xilungu.

2.3.9.3 NKOKA WA MAHANTI YA NTOMA



Nkoka wa mahanti ya ntoma eka vanhu ya tshungula ku vava kale khwirini hikuva ku phaphiwa mahanti ya ntoma ma katsiwa na mahanti ya nkanyi u sweka kumbe ma

lovekiwa. Kutani ma nwiwa na mati ya kona. Matluka, mahanti na marhavi swi tshungula vuvabyi bya matshasi, switshetshela, ku hisaka misinya, nchuluko lowu katsaka ngati na swilondzo. Swilo leswi swa lovekiwa ematini kutani ku nwiwa mati ya kona. Grant, et al (2006:161) va seketela mahungu lama hi ndlela leyi:

The fruit is edible fruit, leaves and roots contain tannins and have medical uses in the treatment of wounds and against internal parasites. Extracts of various part of the tree have antibiotic properties.

Timintsu ta ntoma ti tirha ku tshungula nwana loko a ha ri ntsongo. Loko nwana a ha ku velekiwa, enhlokweni ya yen aka tlulatlula kutani vakhegula va ku u na xa le nhlokweni, ku tirhisiwa timitsu na swinwana ku tshungula vana.

2.3.10 NKONONO

2.3.10.1 XIVUMBEKO XA NKONONO



Nsinya wa ngonola wu tala ku mila enhoveni laha ku tlhumeke. Matluka ya nsinya lowu i ya silivhere. Murhi lowu a wu na ndzhuti wo nyawula, wu tlhela wu nga tswali mihandzu.

Murhi lowu wa ngonola wa tirhisiwa ku tshivela ndzilo, kambe nsinya lowu a wu na makala naswona tihunyi ta wona a wu tiyiseli.

2.3.10.2 NTIRHO WA TIMITSU TA NKONONO

Timitsu na mahanti ya nsinya wa ngonola swi hanyisa vuvabyi bya ku vava endzeni ka khwiri. Timitsu ta nsinya lowu ti tlhela ti tirhisiwa ku tshungula vuvabyi bya *muthundakazi* kasi mapa ya timitsu ta nsinya lowu ma tirhisiwa ku tshungula vuvabyi byo lumalumiwa endzen ka khwiri hikuva ku omisiwa timitsu kutani swi sefiwa. Mapa ya kona ya tlhela ya tshungula ku pfula mbeleko eka vamanana loko va nga bebuli vana. Mapa ma kandziwa ma cheriwa evusikwini bya v aka manana ku ndlandlamuxa mbhovo wa xivelekelo xa vamanana, ku tlhela ma tshungula ku pfimberiswa na ku tshungula vuvabyi bya xa le nhlokweni xa nwana loko a ha rintsongo hi ku va ku cheriwa mapa lama emukapini wa nwana. Van Wyk (2013:288) u ri:

Root decoctions are used as a traditional Tswana remedy for stomach disorders and diarrhea. Decoctions and infusions are used as eye lotions and to treat pneumonia. The bark is taken against diabetes and used topically to treat wounds. For diabetes, ground bark is eaten, mixed with mealimeal.

Ntshaho lowu wu hlamusela leswaku timitsu ta nsinya lowu ti tirhisiwa ku tshungula nchulukoko na vuvabyi bya le ndzeni ka khwiri. Timitsu ta nsinya lowu tirhisiwaka nakambe xikandza kumbe matihlo. Mahanti ya nsinya lowu ya tshungula vuvabyi bya chukele na swilondzo. Loko munhu a ri na vuvabyi bya chukele, ku omisiwa mahanti, ku kandziwa kutani ku cheriwa emphungwini ku dyiwa.

2.3.10.3 NTIRHO WA MAHANTI YA NKONONO



Mahanti ma tlhela ma tshungula nchuluko na xilumi eka vavasati. Mapa wa mahanti ma tshungula vuvabyi bya chukele. Loko murhi lowu wu tsemiwile, mhandzi ya kona ya lovekiwa ku nwiwa mati ya kona kutani ma horisa vuvabyi bya mahahu na ku orhela musi wa tihunyi ta wona swi hlantswa mahlo lama vavaka. Thomas, et al (1998:164) va seketela hungu leri nga laha henhla hi ndlela leyi:

Extracts of the bark are used as a antiddats to poisons, to treat diabetes and wounds and for tanning. Roots extracts are used as eye lotions and as remedial for stomaka, disorder, diarrhea and pneumonia.

Grant, et al (2000:173) va seketela ntshaho lowu loko a ku:

Roots extracts were used as a remedy for stomach disorder, extract and infusion as eye lotions and to treat pneumonia. Bark was used to treat diabetes and wounds.

Grant u hlamusela leswaku timitsu ta nkonola ti tirhisiwa ku tshungula vuvabyi bya ku pandza ka khwiri na ku tirhisiwa tani hi mafurha yo tola mahlo na ku tshungula vuvabyi bya nyumoniya kasi mahanti ya kona ma tirhisiwa ku tshungula vuvabyi bya swilondzo na vuvabyi bya chukela.

2.3.11 NTSHUGURI

2.3.11.1 XIVUMBEKO XA NTSHUGURI



Nsinya wa ntshuguri wu mila etlhelo ka nkova na tindhawu to tlhuma swinene. Murhi lowu a wu kuli swinene, kambe wu endla khwati ro tlhuma swinene. Marhavi ya kona ya nembelela ehenhla ka misinya yinwana. Mihandzu ya ntshuguri yi vuriwa tintshuguri. Tintshuguri ti na muhlovo wa rihlaza loko ti ri timbisi kasi loko ti vupfile i ta muhlovo wa ntima wo hatima bya khwezu. Loko ntshuguri wu tsemiwa, wu humesa mafi yo basa ku fana na loko tintshuguri ti nga si vupfa. Mafi ya ntshuguri ma namarhela. Murhi lowu wu

taleriwile hi mitwa yo tsindzihela swinene. Nsinya lowu a wu khandziyeke hi ku olova hikokwalaho ka mitwa wa wona. Hi nguva ya vuxika, murhi lowu wu dzudza matluka.

2.3.11.2 NKOKA WA NTSUNGURI

Tintshuguri i swakudya swa varisi, misinya na switsotswana swa nhova. Mihandzu leyi yi dyiwa loko yi vupfile na loko yi nga vupfanga, kambe yi va yi ri na mahla, yi tlhela yi namarhela onge i chapisi, yi tlhela yi tshapuka. Timitsu ta ntshuguri ti tshungula vuvabyi bya rifuva, ku khohlola, vuvabyi bya masangu. Mati ya timitsu ya lovekiwa kutani ma cinca muhlovo ma va yo tshwuka kutani va n`wi nwise mati ya kona. Mati lama ma tlhela ma cheriwa emukapeni va nyika nwana leswaku a ta tsunguleka eka vuvabyi ya xinyama na ku pfula mbeleko wa va ka manana. Mati lama ma tlhela ma tiyisa timayisele ta munhu loyi a tikeke na ku horis mavabyi ya mahahu. Siku leri wansati a bebulaka a nga hlweli naswona xivelekelo xa yena xa pfuleka hi ku hatlisa. Loko u lava ku endla murhi hi timitsu ta ntshuguri, va ti tseleka endzilweni kutani ti humesiwa ti ri karhi ti hisa, ku thoveriwa rhumba leri ri nga boxekeki kutani ri boxeka ku huma thyaka hinkwaro ri hola na ku tsungula vuvabyi bya ku pandza ka nhloko. Mihandzu ya kona yi tirhisia ku tshungula vuvabyi bya swivungwana endzeni ka khwiri.

2.3.12 MPOPO WA LE KAYA

2.3.12.1 XIVUMBENKO XA MPOPO WA LE KAYA



Mpopo wa le kaya i murhi lowu wu byariwaka ekaya, wu tswala mihandzu leyi vuriwaka mapapawa kumbe mapopo. Mihandzu leyi i ya rihlaza loko yi nga si vupfa yi tlhela yi va na mafi yo basa kasi loko yi vupfile yi na muhlovo wa xitshopana. Loko mafi lawa mo tshika ma tshonela munhu emirini, ma humesa swirhumbana na ku dlaya mahlo. Loko mati ya mpopo ma ku tshonela swiambalo, a ma suki hi ku olova. Loko ku tshuka ku ba moya lowukulu, murhi lowu wa wa hikuva a wu na rimitsu lerikulu leri ri nga wu khoma. Loko u dya popo, ra xurhisa eka ndlala. Tinyungu ta mpopo i tamuhlovo wa ntim, leti milaka loko u tibyala.

2.3.12.2 NTIRHO WA MPOPO WA LE KAYA



Mapopo i swakudya leswi rhandziwaka hi vanhu, misinya na swiharhi swinwana swo fana na timbhongolo. Timbhongolo ti dya murhi lowu hinkwawo. Loko matluka ya kona ma omile i ya muhlovo wa ribungu lama ma tsondzeriwaka hi nyuziphepha ma dzahiwa. Loko matluka lama ma dzahiwa ma tshungula vuvabyi bya mukhuhlwana.

2.3.12.3 NTIRHO WA TINYUNGU TA MPOPO WA LE KAYA



Loko mapopo ma vupfile ma dyiwa naswona ya nandziha. Loko popo ri pfuriwa endzeni ka rona ri na muhlovo wa xitshopana na tinyungu ta ntima leti tirhisiwaka ku tshungula mavabyi ya tialisa. Vuvabyi lebyi byi vanga swirhumbana endzeni ka xifuva leswi swi nga tshungulekeki hi ku olova. Kambe loko u dya tinyungu ta mpopo, u nga ti minti u lahla ta swi swi kota ku byi tshungula vuvabyi lebyi. Loko yinyungu ta mpopo ti omisiwile ta mila loko u tityala emisaveni. Mpopo wu byariwa hi tona tinyungu leti.

2.3.13 MONDZO

2.3.13.1 XIVUMBEEKO XA MONDZO



Mondzo wu mila enhoveni laha ku nga tala misinya swinene. Murhi lowu wa kala swinene hikuva vanhu va wu tirhisa mitirho yo tala swinene, wu tlhela wu tsindzihela. Vanhu va wu tirhisa ku aka hi wona tindlu ta vona, ku tshivela ndzilo, ku vatla tifanichara na swinwana na swinwana. Ndzilo wo tshiveriwa hi murhi wa mondzo wa pfurha swinene, wu tlhela wu va na makala yo tala swinene. Hi mikarhi liya ya khale, vanhu a va tirhisa makala ya mondzo eka ayini ya malahla ku ayina hi yona. Xigodo xa mondzo xi tirhisiwa ku endla matshuri na misi yo kandza mavele. Murhi lowu a wu dyiwi hi muhlwa. Hambu u aka darata hi wona a wu dyiwi hi muhlwa.

2.3.13.2 NTIRHO WA MAHANTI YA MONDZO

Vanhu va tala ku vatla tindyelo to dyela ka tona swakudya. Murhi lowu a wu olovi ku wu kuma enhoveni hikuva vanhu va wu tirhisa swinene. Loko vanhu va wu kuma va tsema va wu pulanela swilo swo hambanahambana. Mahanti ya mondzo ma tirhisiwa ku tshungula munhu loko a ttshwile hi ndzilo. Mahanti ya murhi lowu ma phaphiwa ma omisiwa, ma tlhela ma kandziwa hi tshuri kutani ma sefiwa. Xilondzo xi hola hi ku olova loko ku cheriwa mapa ya murhi lowu. Tikereke tinwana ti tirhisa nkuma wa mondzo ku vat i tshungula vanhu eka mavabyi ya vona. Vanhu lava va olela nkuma va chela exhibyeni na mati va endla xiwacho xo hanyisa vanhu hi xona, va tlhela va tshemba leswaku loko va hlamba hi mati ya mondzo va ta suka mabadi lama va nga na wona emirini.

2.3.13.3 NTIRHO WA MATLUKA YA MONDZO

Matluka ya mondzo ya omisiwa ya tsondzeriwa hi nyuziphepha, va yi lumeka endzilweni va dzaha ku endlela ku tshungula mukhuhlwana. Loko ku swekiwa timitsu ta murhi lowu, mati lama humaka ma tirhisiwa ku pfula mbeleko eka vavasati lava va nga velekeki vana. Mati lama ma tlhela ma tsungula vuvabyi bya nchuluko na *muthundagazi* loko u wu nwa. Nkuma wa kona wu tirhisiwa ku hlantswa meno ma basa ma ku paa! Taylor (1992:3) u seketela mhaka leyi hi ndlela leyi: “*A cough mixture can be prepared from the flowers*”. Ntshaho lowu wu hlamusela leswaku murhi wa mukhuhlwana wu endliwa hi matluka. Vanhu va teka swiluva swa wona murhi lowu swi virisiwa kutani swi nwiwa leswaku swi tshungula mukhuhlwana.

Grant, et al (2006:119) va ya emahlweni hi ku seketela hi ndlela leyi: “*The flowers are used in a cough mixture and smoke from the burning leaf is inhaled to relieve coughs and colds*”. Swiluva swa nsinya wa mondzo swi pfuna munhu loko a khomiwile hi vuvabyi by mukhuhlwana, a tlhela a hisa matluka ya kona a dzaha, a kokela endzeni. Kutani munhu yoloye u ta kuma ku tshunguleka eka vuvabyi bya mukhuhlwana. Munhu loyi u ta sungula ku hefemula kahle.

2.3.14 XIKHAVI

2.3.14.1 XIVUMBEKO XA XIKHAVI



Murhi wa xikhavi wu tala ku mila enhoveni, etlhelo ka nambu. Xikhavi a xi na ndzhuti hikuva marhavi na matluka ya kona ma hangalakile. Mbewu ya xikhavi i yo tshwuka, yi tlhela yi tirhisiwa ku endla tiya. Nsinya lowu a wu kumeki hi xitalo enhoveni tanihi leswi vatatana, vahloti xikan`we na varisi va tsemaka marhavi ya kona va endla mikhavi yo khayima swifuwo swa vona enhoveni.

2.3.14.2 NTIRHO WA XIKHAVI

Vatatana va tsema marhavi ya murhi lowu va ya biya miti ya vona. Mhandze ya xikhavi ya hlwela ku bola loko yi celeriwile. Xikhavi na xona xi tirhisiwa ku vatla matshuri, mikombe, misi na swinwana. Mahanti ya murhi lowu ya tirhisiwa ku tshungula vuvabyi byo ba hi timbilu, xiongolelo, vuvabyi bya mahawu na ku pfula mbeleko eka vamanana. Mbewu kumbe mahanti ya swekiwa kutani ma nwiwa. Matluka ma tshungula vuvabyi

bya nhloko loko u orhela na ku herisa swivavi hinkwaswo swa miri. Nkahelo wa matluka loko ma swekiwa wu tshungula swithavi swa miri. Timitsu ti tshungula swithavi swa miri, vuvabyi bya le ndzeni, ku lumalumiwa kumbe ku twa ku vava endzeni. Timitsu ta swekiwa kutani ta nwiwa. Roodt (1988:83) u seketela hi ndlela leyi: “*An infusion of the roots is used for stomach disorders*”. Ntshaho lowu wu hlamusela leswaku timitsu xa murhi wa xikhavi wu hanyisa mavabyi ya le ndzeni.

2.3.15XITLHANGWA

2.3.15.1 XIVUMBEKO XA XITLHANGWA



Murhi wa xitlhangwa wu mila enhoveni, wu tlhela wu tala ku kumeka emikoveni ni le tindhawini leti tlhumeke. Murhi lowu wu na mitwa wu tlhela wu tirhisiwa tanihi tihunyi.

2.3.15.2 NTIRHO WA MATLUKA YA XITLHANGWA

Matluka ya murhi wa xitlhangwa wu tshungula vuvabyi byo fana ni loko munhu a chiwile endzhaku ka yena kumbe nkuzi. Loko nwana a chuluka a nga yimi, ku kandziwa matluka ma lovekiwa kutani ku nwiwa mati ya kona. Loko munhu a ri na nkuzi u kandza matluka kutani a n`wisiwa, ku sivela ku vava loku. Van Wyk (2013:200) u vula leswi:

The wood is heavy and strong, the colour varying from red-dish to white. The wood is used for carrying and musical instruments, also to make tools, spoons and knobkieries. The fruit is edible. It was widely used as a medicinal tree. The bark was used to treat dysentery and diarrhea and the roots and thorns were used to treat colds and coughs. It was also used to treat snakebites.

Van Wyk u hlamusela leswaku timhandzi ta nsinya lowu ti tiyile swinene. Timhandzi ta kona ti endla swichayachayana. Nsyinya lowu wu tshungula vuvabyi byo hambanahambana. Mahanti ya nsinya lowu ma tshungula vuvabyi bya nchuluko. Timitsu na mitwa ya nsinya lowu swi tshungula mukhuhlwana nakambe nsinya lowu wu pfuna ku tshungula munhu loko a lumiwile hi nyoka.

2.3.16 MKHANYAKUDE

2.3.16.1 XIVUMBeko xa Mkhanyakude



Murhi lowu wa mkhanyakude wu tala ku kumeka enhoveni ngopfu etikweni ra Natal. Murhi lowu wu tala ku mila ekusuhi na milambu, wu tlhela wu taleriwa hi mitwa swinene. Nsinya lowu wa vangama swinene. Murhi lowu wu tala ku byariwa emakaya, madorobeni, tindhawini ta vuwiselo na kunwana hikuva wu endla ndzhuti wa kahle. Vanhu va kumeka va kuma vuwiselo bya kahle eka murhi lowu.

2.3.16.2 NTIRHO WA MAHANTI NA TIMITSU TA MKHANYAKUDE



Mahanti na timitsu ta murhi lowu swi tshungula vuvabyi byo hambanahambana. Loko vanhu va lava ku kuma nhlanhla, va hlamba hi wona na ku phalaza leswaku va ta hlongola mabadi. Loko munhu a twa ku vava endzeni ka khwiri wa nwa leswaku ku ta hola ku vava endzeni. Mahanti ya murhi lowu ma tirhisiwa ku tshungula mukhuhlwana na mahlo. Grant,et al (2006:91) u seketela mhaka leyi hi ku humesaela erivaleni nkoka wa murhi lowu hi ndlela leyi: *“The bark is used for treating fevers and eye complaints and the wood for building.”* Ntshaho lowu hlamusela leswaku mahanti ya murhi lowu ma tshungula vuvabyi bya mukhuhlwana na ku vava ka mahlo kasi hi tlhelo murhi lowu wu tirhisiwa tanihi tihunyi to tshivela ndzilo.

2.3.17 XIMAPANA

2.3.17.1 XIVUMBEKO XA XIMAPANA



Nsinya wa ximapana wu mila enhoveni eka tindhawu leti ku nga na mati swinene. Mihandzu ya kona yi vuriwa swimapana. Murhi lowu a wu kuli ku ya ehenhla kambe wu kula ku fana na ndzhenga, wu endla khwati wu tlhela wu duvuka swiluva swa xitshopana na ku tlhela wu tswala mihandzu yo tshwuka yo ka yi nga dyiwi hi vanhu kambe yi dyiwa hi misinya na switsotswana swinwana swa nhova. Murhi lowu wu dzudza matluka hi nkarhi wa xixika ku fana na yinwana misinya kasi loko ku fika nkarhi wa ximunwana wu hluka matluka na wona.

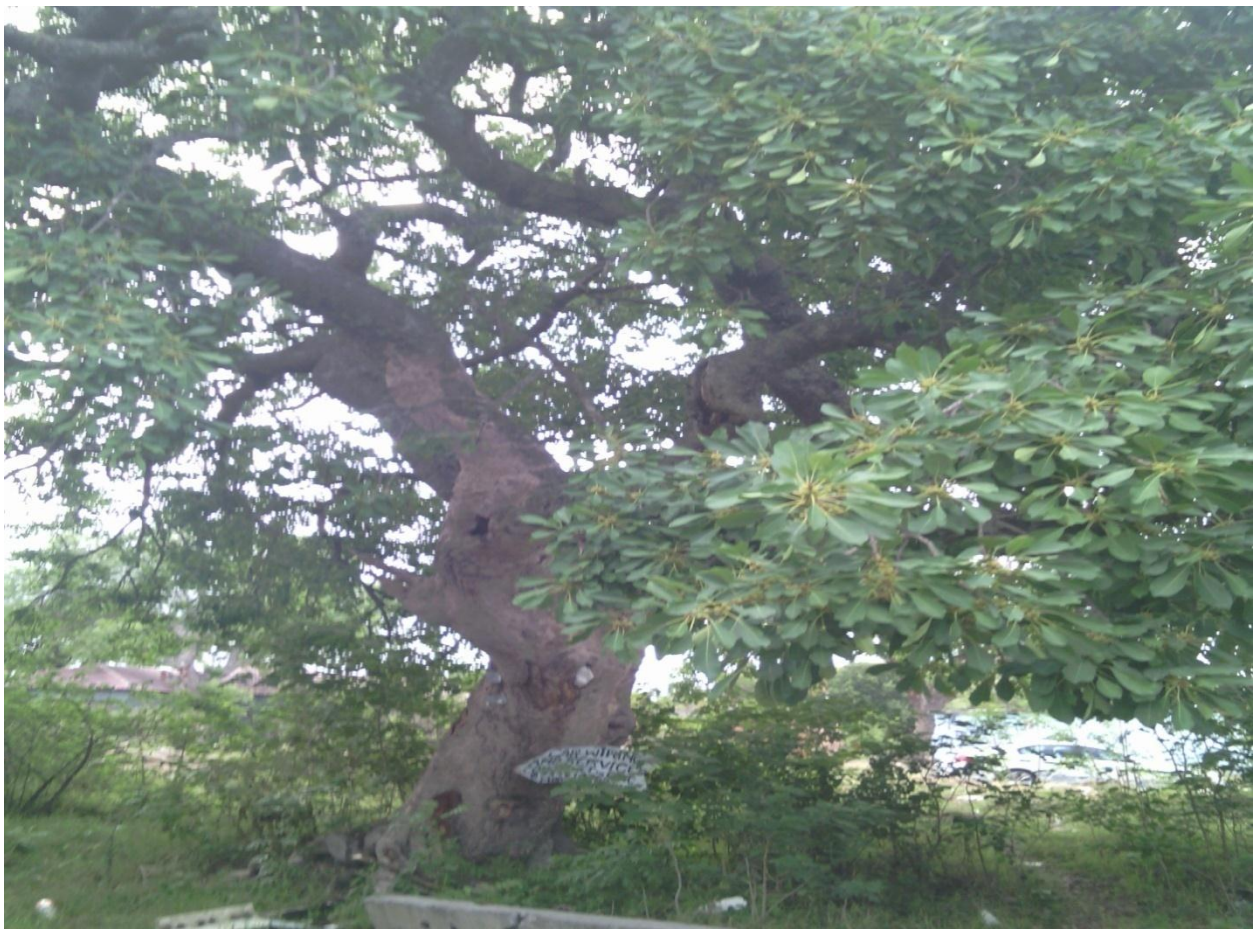
2.3.17.2 NTIRHO WA TIMITSU NA MAHANTI YA XIMAPANA

Timitsu na mahanti swi lovekiwa embiteni swi nwiwa leswaku swi ta tshungula vuvabyi bya xilumi, ku pandza ka nhloko hi matimba, vuvabyi bya rifuva na switshetshela. Murhi lowu wu tlhela wu horisa vuvabyi bya vana loko va ha ri vantsongo loko va nga si wisa nkava. Ku siriwa mahanti ya chigwana, ma nantswisiwa nwana, va tlhela va bohelela nwana lapi enhan`wini leswaku a nga chuhi loko ku tshuka ku nghena vanhu vo ka va

nga basanga. Mihandzu ya murhi lowu yi horisa vuvabyi bya tindleve. Grant, et al (2005:175) va vula leswi: *“The bark is used for tanning aid to make tea. It is reputedly and excellent treat for stomach ailments.”* Ntshaho lowu wu hlamusela leswaku mahanti ya murhi lowu ma nga tirhisiwa ku endla tiya leyi nwiwaka ku tshungula ku vava ka khwiri.

2.3.18 XIRHOMBERHOMBE

2.3.18.1 XIVUMBEKO XA XIRHOMBERHOMBE



Murhi wa xirhomberhombe a wu hambanangi ngopfu na murhi wa nkuwa hikuva na wona wu mila enhoveni. Nsinya lowu na wona wu na mafi yo basa yo tala swinene. Mihandzu ya murhi lowu yi rhandziwa swinene hi misinya, timfenhe, timbuti na swiharhi swinwana swa nhova. Mihandzu ya xirhomberhombe i matatana naswona yi hambanile

ni ya makuwa hi muhlovo hikuva yona yi na muhlovo wo tshwuka. Mihandzu ya kona a yi kulanga ku fana na makuwa. Murhi lowu wu kula ku fana na misinya yinwana. Marhavi ya kona ma rhetemuka ku fana na ya nkuwa. Mihandzu ya kona yi rhandziwa na hi varisi loko va twa ndlala enhoveni tanihi hiloko na yona yi ri yinwana ya mihandzu ya nhova.

2.3.18.2 NTIRHO WA MAHANTI YA XIRHOMBERHOMBE

Mahanti ya xirhomberhombe ma humesa mati lama vuriwaka mafi yo basa, lama ma tirhisiwaka ku tatisa mafi eka vamanana lava mamisaka. Ku phaphiwa mahanti lawa ma swekiwa kutani ku nwisiwa manana loyi a pfumalaka mafi yo mamisa nwana wa yena. Mapa ya mahanti ya thoniseriwa eka xirhumbana kutani xi va xi horile.

2.3.18.3 NTIRHO WA TIMITSU TA XIRHOMBERHOMBE

Mati ya timitsu loko ma swekiwile ma tshungula swilondzo swa le nhlokweni, ku vava loku humelelaka loko munhu a heta ku tsakamisa, ku sivela ku humela hi khwirhi na ku pfula mbeleko eka vamanana. Mati ya timitsu ya horisa vuvabyi bya rifuva “TB” na nchulukoko. Mati ya murhi lowu ma tshungula mahlo na ku yimisa ku hlanta. Mahanti na timitsu swa kandziwa swi hlanganisiwa na matatana swi tirhisiwa ku horisa mukhuhlwana. Grant, et al (2000:153) va seketela a ku:

An extraction of the bark was used for colds and throat infections to prevent constipation, to stop nose bleeding and to stimulate lactation. It was believed that miscarriage could be prevented by drinking a tea made from the roots. The milky latex, dropped into the affected eye, was used to treat cataracts.

Ntshaho lowu wu hlamusela leswaku murhi lowu wa xirhomberhombe wu tshungula vuvabyi bya mukhuhlwana, wu pfuna na leswaku loko wansati a tikile a sirhelela leswaku ri nga humi. Loko munhu a nwa murhi wo endliwa hi timitsu ta nsinya lowu, swi yimisa ku humaka ngati hi tinhompfu.

2.3.19 NHLANGULA

2.3.19.1 XIVUMBEKO XA NHLANGULA



Nhlangula i nsinya lowu milaka etlhelo ka milambu laha ku kumekaka mati hixitalo. Mihandzu ya murhi lowu yi khiwa hi ku olova hi varisi hikuva a wu kuli wu ya ehenhla naswona a wu na mitwa yo tlhava. Mihandzu ya kona yi vuriwa tinhlangula yi tlhela yi kumeka hi xichocho. Loko mihandzu leyi yi ri yimbisi yi na muhlovo wa rihlaza kasi loko yi vupfile yi na muhlovo wa ntimba bya tintshuguri. Mihlangula yi rhandziwa ngopfu hi varisi, vana lavantsongo na misinya swa nhova hikuva ya nandziha swinene kasi matluka ma dyiwa hi swiharhi swa nhova na swifuwo swa le kaya. Murhi lowu a wu byariwi ekaya hikuva a wu na ndzhuti. Mihlangula ya hambana ku ya hi tindhawu leti yi kumekaka kona. Ku na nhlangula lowukulu na nhlangula lowuntsongo. Ndzavisiso lowu wu ta kongomisiwa eka nhlangula lowu kumekaka eka ndhawu ya hina. Marhavi ya kona ma rhandziwa ngopfu hi vavasati hikuva ma pfurha swinene loko va tshivela ndzilo.

2.3.19.2 NTIRHO WA TIMITSU NA MATLUKA TA NHLANGULA

Timitsu ta nhlangua ti horisa vuvabyi bya chukela, switshetshela, ku boheka endzeni na vuvabyi bya swimungwamungwana. Mapa ya timitsu loko ma kandziwile, ma tshungula vuvabyi bya meno loko ma vava kasi timitsu ti tirhisiwa ku hlantswa meno na ku tshungula vuvabyi bya maxinini. Marhavi ya kona loko ma swekiwile ma tshungula vuvabyi bya marhambu, mukhuhlwana na muthundagazi. Matluka ya nhlangua ma lovekiwa ematini, ma cheriwa exipeyitini kutani ku peyitiwa munhu loyi a nga dyiwa hi xikuna. Grant, et al (2000:151) va vula leswi landzelaka:

Infusions of the roots have traditionally been used to treat heart diseases. The roots have also been used to treat headache and toothache.

Ntshaho lowu wu hlamusela leswaku timitsu ta nhlangua ti tshungula vuvabyi bya mbilu naswona ti tlhela ti tshungula vuvabyi bya nhloko na meno. Grant, et al (2000:191) u ya emahlweni a vula leswi. *“Leafy branches are broken off and used to beat out veld fires. The frayed ends of the twigs are used as toothbrushes.”* Ntshaho lowu wu hlamusela leswaku matluka ya nhlangua ya tirha ku timela ndzilo wa nhova na ku hlantswa meno. Van Wyk (2013:144) u hlamusela leswi hi ntirho wa timitsu ta nhlangua:

Infusions of the roots have traditionally been used in the Cape for heart diseases and elsewhere it is known as a remedy for headache and toothache. Decoctions of the roots of other species have numerous medicinal applications, suggesting purgative analgesic and anti-inflammatory properties. Infusions of the dried and powdered roots are generally used.

Ntshaho lowu wu hlamusela leswaku tin`anga ta Xintu ti tirhisa timitsu ta nsinya lowu ku tshungula vuvabyi bya mbilu. Timitsu ta nsinya lowu ti tirhisiwa ku tshungula vuvabyi bya meno na nhloko eka matikomanwana. Timitsu ta omisiwa, ti kandziwa ti humesa mapa kutani ti tirhisiwa ku tshungula vuvabyi byo hambanahambana.

2.3.20 XIPALATSA

2.3.20.1 XIVUMBEKO XA XIPALATSA



Murhi wa xipalatsa wu mila enhoveni laha ku nga tlhuma swinene. Nsinya lowu wu mitwa yo tiyela kumbe ku tsindzihela swinene. Loko vavasati va tshivela tihunyi ta murhi lowu, ti humesa makala yo tala lama tirhisiwaka ku ayina swiambalo hi ayini ya malahla. Emikarhini liya ya khale ku nga si va na gezi, vanhu a va tirhisa ayini ya malahla ku ayina tinguvu ta vona. Malahla lama a va ma kuma eka ndzilo lowu a wu tshiveriwile hi tihunyi ta misinya leyo tshindzihela tanihi xipalatsa, mondzo na yinwana misinya yo tsindzihela.

2.3.20.2 NTIRHO WA TIMITSU TA XIPALATSA

Nsinya wa xipalatsa wu na tihunyi to sweka hi tona leti vatshiveri va tilavaka swinene. Timitsu ta nsinya wa xipalatsa ti tshungula vuvabyi bya nhloko na meno. Loko munhu a ri na vuvabyi bya nhloko kumbe meno u loveka timitsu kutani a nwa, a va a tshungulekile eka vuvabyi bya yena. Nsinya wa xipalatsa va wu tirhisa ku endla matshuri, mikombe, misi yo kandza hi yona mavele, tindyelo na swinwana. Grant, et

al(2006:187) va vula leswi: *“The roots are used to treat headache and toothache.”* Ntshaho lowu wu seketela leswaku timitsu ta xipalatsa ti tshungula vuvabyi bya nhloko na meno lama vavaka.

2.3.21 NTHUNDULUKA

2.3.21.1 XIVUMBEKO XA NTHUNDULUKA



Murhi wa nthunduluka wu tala ku mila laha ku omeke swinene, laha misava ya kona yi nga ya ntima ku fana ni le xidakeni. Misava ya kona yi tlhela yi va ya vumba. Murhi lowu wu na mitwa yo ka yi nga talanga, yi tlhela mitwa ya kona yi nga tontswanga. Mihandzu ya murhi wa nthunduluka yi vuriwa tinthundluka. Mihandzu ya murhi lowu yi na muhlovo wa rihlaza loko yi nga vupfanga kasi loko yi vupfile yi ni muhlovo wo tshwuka.

2.3.21.2 NTIRHO WA MATLUKA NA TIMITSU TA NTHUNDULUKA

Matluka ya murhi lowu ma tirhisiwa ku tshungula vuvabyi bya mahlo na mukhuhlwana. Timitsu tona ti tirhisiwa ku tshungula vuvabyi bya lendzeni, ku vava ka khwiri na swilondzo emirini wa munhu. Nakambe murhi lowu wu tshungula vuvabyi bya ku tsakamisa na vusiku. Leswi swi seketeriwa hi Grant, et al (2000:115) loko va ku:

An extract from leaves was used to sooth inflamed eyes, while dried leaves were taken to break fevers. A roots extract was used as a remedy for dysentery and diarrhea, abdominal pains and bilharzia. Powdered roots were used to heal sores.

Ntshaho lowu wu hlamusela leswaku timitsu ta nsinya lowu ta omisiwa, ti tlhela ti kandziwa ku huma mapa kutani ti cheriwa eka xilondzo leswaku xi ta tshunguleka. Nakambe timitsu ti horisa vuvabyi bya nchuluko, ku vava ka lendzeni na muthundugazi. Vanwana vanhu va tirhisa murhi lowu eka ku ti sirhelela eka timhaka to tika. Vanhu va teka mahanti va endla ntsambu kutani va tsimba exisutini.

2.3.22 MUGWAVA

2.3.22.1 XIVUMBeko XA MUGWAVA



Murhi lowu wa mugwava wu kumeka enhoveni na le kaya. Murhi lowu wu mila hi ku olova swinene ku fana na loko munhu a dyile mihandzu leyi, kutani a ya tirhuma emakhwatini wu sala wu mila loko mpfula yi na. Mugwava wa byariwa na le kaya hikuva na wona i wunwana wa misinya ya mihandzu ku fana na misinya ya milamula, manghozi na yinwana misinya. Mihandzu yi dyiwa hi vanhu na misinya swa nhova, yi tlhela yi xavisiwa etimakete ta mihandzu. Loko murhi lowu wu byariwile ekaya, wu endla ndzhuti wa kahle lowu dzudzekaka matluka hi nguva ya xixika ku fana na misinya yinwana kasi hi ximunwana wa hluka matluka na wona.

2.3.22.2 NTIRHO WA MATLUKA YA MUGWAVA



Matluka ya mugwava ma tirhisiwa ku tshungula vuvabyi bya mukhuhlwana. Ku swekiwa matluka ku nwiwa mati ya kona ma hlanganisiwile na matluka ya mugamugamu. Ku tekiwa xuka u tikhumbumeta hi rona kutani u koka nkahelo wa kona, u dzuka nyuku. Loko munhu u huma kwalani u ta va a tshungulekile eka mukhuhlwana lowu a wu n`wi khomile. Van Wyk (2013:236) u ri:

Guava leaves are mainly used, sometimes the unrip fruits, barks or roots. Guava leaves are commonly used in South Africa as a remedy for diarrhea. The leaves are also used for several other ailments, including diabetes, fever, cough, ulcers, boils and wounds. The main enthnotherapeutic used in Africa is said to be for malaria. Leaf infusions are used in the Cape for diabetes. Crushed leaves are boiled in water and the infusion is either taken orally as a tea or as an enema for severe diarrhea, an infusions of one crushed leaf in a litre

of water is used.

Ntshaho lowu wu hlamusela leswaku matluka ma tirhisiwa ku tshungula mikarhi yinwana ku tirhisiwa mahanti na timitsu. Matluka ma tirhisiwa ku tshungula vuvabyi bya nchuluko. Matluka ya murhi lowu nakambe ma nga pfuneta ku tshungula vuvabyi byi fana na vuvabyi bya chukele, mukhuhlwana, tialisa, swilondzo na malariya. Matluka ma tirhisiwa ku tshungula vuvabyi bya chukele etikweni ra Kapa.

2.3.23 MBAFA/NKAYA

2.3.23.1 XIVUMBEKO XA MBAFA



Murhi wa mbafa wu kumeka enhoveni laha ku nga tlhuma swinene, wu tlhela wu va na mitwa yo tlhava swinene. Vito rinwana ra mbafa i nkaya kumbe mulahla vanhu. Mbafa i murhi lowu vekaka mihandzu leyi vuriwaka timbafa. Mihandzu ya kona yi rhandziwa hi misinya, vana lavantsongo na swiharhi swa nhova swo fana na timfenhe hikuva ya

nandziha swinene. Khale loko munhu a lovile a va teka rhavi ra mbafa kumbe nkaya va tlhandleka ehenhla ka sirha leri.

2.3.23.2 NTIRHO WA TIMITSU, MAHANTI NA MATLUKA YA MBAFA/NKAYA



Timitsu ta murhi wa mbafa ti tirhisiwa ku tshungula vuvabyi bya loko munhu a pandza miri wa yena hinkwawo. Ku swekiwa timitsu ta mbafa kutani a nwisiwa leswaku a ta hola eka vuvabyi bya yena. Mahanti na matluka swi tirhisiwa ku tshungula vuvabyi bya xifuva. Roodt (1988:71) u vula leswi:

A decoction of the roots is commonly administered as a pain killer and an infusion of the bark and leaves is used for chest complains...

Ntshaho lowu wu hlamusela swinene leswaku swi tiyisisiwile leswaku timitsu ta murhi lowu ti tirhisiwa ku tshungula swithavi swa miri na leswaku mahanti na matluka swi tirhisiwa ku tshungula vuvabyi bya rifuva na swinwana swithavi swa le mirini. Van Wyk (2013:322) u ri:

Warm bark infusions (sometimes with roots or leaves added) are used as expectorants for cough and chest problem, while root infusions are popular as a remedy for diarrhoea and dysentery. Decoctions of roots and leaves (chewed leaves) are applied externally to boils, sores and glandular swellings, not only to promote healing but also for pain relief. Warm infusions of roots, bark or leaves are taken orally as tea or decoctions are used topically to treat painful sores, boils and swellings.

Van Wyk u hlamusela leswaku mahanti ya nsinya lowu xikan`we na timitsu kumbe matluka ma tshungula vuvabyi bya nchuluko. Timitsu na matluka swi pfuneta ku tshungula ku pfimba ka miri na swinwana. Timitsu, mahanti na matluka swa virisiwa kutani swi nwiwa ku fana na tiya. Nsinya lowu wa pfuna swinene ka ku pfimba ka miri na swinwana.

2.4 NKATSAKANYO

Hi ku katsakanya hi nga vula leswaku misinya yi na nkoka swinene eka vutomi bya hina hikuva loko hi languta misinya hi langutisa vutshunguri eka rihanyu ra hina ku nga ri ntsena ku vona mihandzu, ndzhuti, timhandzi to aka hi tona tindlu na swinwana. Misinya i ndhavuko wa rixaka ra hina. Murhi wunwana na wunwana wu na ntirho laha misaveni. Misinya leyi yi tirhisiwa ku tshungula vuvabyi byo hambanahambana ku ya hi tindhawu leti yi kumekaka kona.

NDZIMA YA 3

3. MISINYA LEYI YI YIRISIWAKA EKA VANHU

3.1 MANGHENELO

Vuxokoxoko bya ndzima leyi byi hlengeletwa byi huma eka mukhalabye un`wana loyi hi nga n`wi endzela eHlabekisa hi siku ra 17 Mhawuri 2015. Mukhalabye loyi u nyikile vuxokoxoko bya misinya leyi landzelaka: ximuwu, mbhandzu, nhlanhlani, muvhangazi, mbangi ya nhova, mhanga, papawa ra nhova na nkaka. Vuxokoxoko byin`wana byi kumekile eMambumbu lahi hi nga endza hi siku ra 27 Ndzhati 2015 laha hi kumeke vuxokoxoko bya misinya ya mbholovisana na mbuva.

Hloko hliso wo ka wu nga kunguhatiwanga wu vile kona exikarhi ka mulavisisi na murhangeri wa valavisisi wa Wildlife College eKruger National Park hi siku ra 10 Ndzhati 2015. Laha hi kona laha vuxokoxoko bya mavito ya misinya leyi hi nga byi kuma kona hi tlhelo ra Xinghezi na valavisisi van`wana lava endleke ndzavisiso lowu.

Ndzima leyi yi kanela hi misinya leyi nga yirisiwa eka vanhu hikuva yi ri na chefu, yi dlayaka kumbe yi vangaka vuvabyi byo ka byi nga ri kahle. Loko munhu a tikuma a dyile misinya leyi, yi va na switandzhaku swo ka swi nga kahle evuton`wini bya vanhu. Misinya leyi ya yirisiwa ku byariwa emakaya hikuva vana va nga tshuka va dya mihandzu ya yona. Misinya leyi yi yirisiwaka hi leyi yi landzelaka:

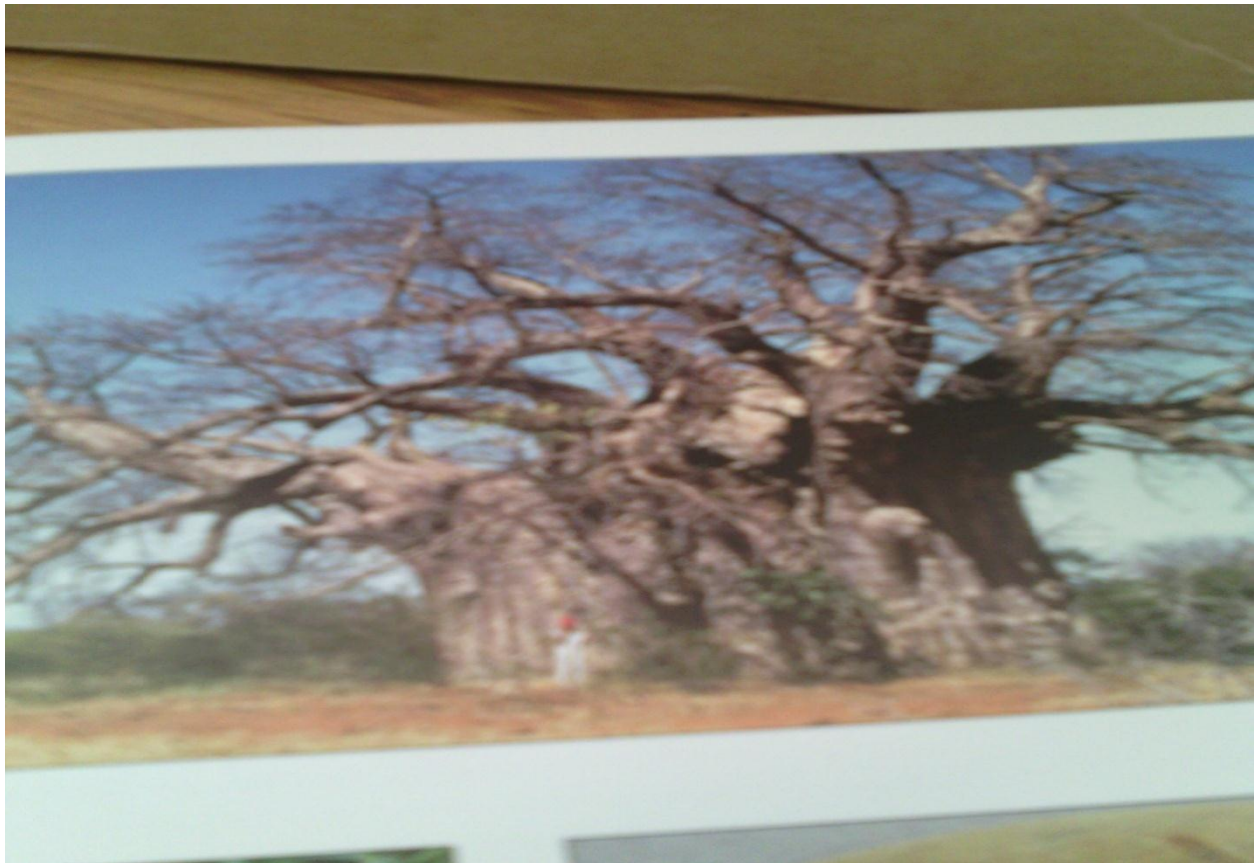
- Ximuwu
- Mbhandzu
- Nhlahlani
- Muvhangazi
- Mbangi ya nhova
- Zavazava
- Mhanga
- Papawa wa nhova

- Nkaka
- Nhlampfurha
- Mbholovisana
- Shungweshungwe
- Mbvuva
- Xikaya
- Xitsalala
- Nhlangua lowukulu

3.2 XIVUMBEKO NA MITIRHO YA MISINYA LEYI YI YIRISIWAKA

3.2.1 XIMUWU

3.2.1.1 XIVUMBEKO XA XIMUWU



Ximilana xa ximuwu a xi kumeki kunwana na kunwana kasi ku na tindhawu to karhi laha wu rhandzaka ku mila kona. Murhi lowu wu kumeka hi xitalo eka xifundzankulu xa Limpopo na Mpumalanga. Nsinya lowu wa kula swinene na ku tlhela wu va na vutomi byo leha swinene kumbe ku hanya malembe lamo tala swinene. Ximuwu xi tswala mihandzu leyi vuriwaka swimuwu. Mihandzu ya murhi lowu yi na muhlovo wa ribungu ehandle ka yona, yi tlhela yi va na voya. Mihandzu ya ximuwu a yi fayeki hi ku olova handle ko tirhisa ribye kumbe nchumu wo tsindzihela. Ximuwu xi na mapa yo basa na tinyungu na tintambu to lala to basa endzeni ka xikhwakhwa xa kona.

3.2.1.2 NTIRHO WA XIMUWU



Vanhu va dya mapa ya mihandzu ya murhi wa ximuwu na ku munyunga tinyungu ta kona na ku kampfunya kunene. Vanhu va teka masi ya homu loko ma ha ku sengiwa, va chela eka mihandzu ya ximuwu va dya. Swilo leswi swi nandziyela vanhu lava va swi

dyaka swinene. Mapa lawa ya kumekaka eka mbewu ya kona na wona ma nandziha swinene, kambe a ya twali chukele ro dzungelanyana. Murhi wa ximuwu wu hlawulekile eka misinya yo tala swinene hikokwalaho wu fanekerile ku hlayisiwa swinene. Matluka, marhavi na mahanti ya kona swi tirhisiwa ku tshungula vuvabyi byo hambanahambana eka vanhu. Van Wyk (2013:30) u ri:

A refreshing drink is prepared from the pale yellow or whitish fruit pulp, which has been regarded as a “cream of tartar”. This drink has been used to treat fevers, diarrhea and apparently also haemoptysis. In West Africa the bark and leaves are claimed to have anti-inflammatory and diaphoretic properties and are regarded as a remedy for urinary disorder and mild diarrhea. The leaves are reported to be used against fever, to reduce perspiration and as an astringent. In the Limpopo Province, the powdered seeds are given to children as a hiccup remedy. The bark has been sold commercially in Europe under the name “cortex coel cedar” to treat fever and as a substitute for cinchona bark. It is however, of limited interest in pharmacy.

Ntshaho lowu wu hlamusela leswaku ku swekiwa matluka ya xitshopana na mihandzu ya kona kutani ku nwiwa. Matluka na mihandzu leyi loko swi swekiwile, swi tshungula vuvabyi bya mukhufwana, nchuluko na ku hisaka miri. Vanhu va leVupeladyambu va tirhisa matluka na mahanti ku tshungula vuvabyi bya mitsakamiso na nchuluko. Matluka va ma tirhisa ku tshungula mukhufwana kasi vanhu va le tlhelo ra Dzonga va omisa mihandzu kutani va yi kandza ku endla mapa, va chela eka mukapu wa vana va dya. Mahanti ya nsinya lowu ya omisiwa ma rhumeriwa etindhawini to fana na Yuropa ku kota ku tshungula vuvabyi loko swi tikile laha va swi vulaka hi vito ra “*cortex to cinchona bark*”. Murhi lowu wu tirhisiwa ngopfu eka ku tshungula vana lavantsongo va ku fana na lavo velekiwa va biwile kumbe va ri na xa le nhlokweni kutani va ondza hikokwalaho ko xanisiwa hi vuvabyi lebyi. Ku phaphiwa mahanti ma hlanganisiwa na makhambakutani ma lovekiwa ma heta masikunyana ematini. Endzhaku ka masiku mambirhi kumbe

manharhu, mati yalawa ma va ma cincile muhlovo ma va yo tshwuka. Kutani manana wa muti u pfuka na mixo swinene, a humesa xikhuwana lexi a nga lovekela mahanti na matluka a xi veka enyangweni laha a humaka hi kona, kutani a hluvula nwana loyi a vabyaka tinguvu hinkwato. Nwana u hlambisiwa miri hinkwawo a langutisisiwe evuxeni bya nyangwa wa yindlu. Loko nwana a hlambisiwa a nga fanelanga ku khoma nhloko kumbe ku hlambisiwa ni nhloko hikuva u ta va na nhloko leyikulu loko a kula. Nsinya wa ximuwu a wu tirhisiwi ku tshivela ndzilo hi wona swa yila.

Grant, et al (2006:85) va seketela leswi ngalaha henhla hi ndlela leyi: *“Bark and leaves have been used in treating malaria, dysentery, urinary disorder and diarrhea”*.

Ntshaho lowu wu hlamusela leswaku mahanti na matluka swi tshungula vuvabyi bya malariya, nchuluko na mitsakamisi yo hisa. Valavisisi vo tala va vula leswaku murhi lowu wu tshungula vuvabyi byo tala hi ku hambana ka byona.

3.2.2 MBHANDZU

3.2.2.1 XIVUMBEKO XA MBHANDZU



Misinya lowu wa mbhandzu wu tala ku mila etindhawini etlhelo ka nambu kumbe enhoveni. Laha murhi lowu wu milaka kona ku kumeka ku ri na mati ya le hansi hi xitalo. Nsinya lowu wu na matluka lamakulu. Murhi lowu a wu tirhisiwi ku tshivela ndzilo hi wona hikuva vanhu va khale a va wu tirhisa ku biya miti hi wona. Tihunyi ta murhi lowu ti talele hi nkuma swinene. Nsinya lowu wa dzudzeka matluka hi nkarhi wa xixika ku fana na misinya yinwana. Timhandzi ta mbhandzu va biya hi tona miti ya vona hikuva a ti teka nkari wo leha ku dyiwa hi muhlwa.

3.2.2.2 NTIRHO WA MBHANDZU

Murhi lowu wa mbhandzu wu tirhisiwa ku tshungula vuvabyi byo hambanahambana. Matluka na mahanti swa swekiwa kutani swi nwiwa ku endlela ku horisa mukhuhlwana. Loko swi swekiwile swi nga si hola, swi funengetiwa hi nkumba leswaku ku ta huma nkahelo wa kona. Munhu loyi a vabyaka, u funengetiwa hi nkumba lowu leswaku a ta dzuka nyuku ku ta huma mukhuhlwana lowu. Grant, et al (2006:125) va seketela hi ndlela leyi: *“The wood provides poles for building, pestles for pounding grain, pots and axe handles”*. Grant u hlamusela leswaku nsinya lowu wu hi pfuna ku endla timhandzi to aka hi tona na ku pfuna ngopfu ku hlanganisa na misinya yinwana ku aka muti.

3.2.3 NHLAHLANI

3.2.3.1 XIVUMBEKO XA NHLAHLANI



Murhi lowu wu mila enhoveni wu tlhela wu kula swinene loko wu mirile endhawini ya kahle. Murhi lowu wu na switlukana leswintsongo swa muhlovo wa rihlaza na marhavi yoka ya nga tiyangi swinene. Swiluva swa nhlahlani swi na muhlovo wa xitshopana kasi mihandzu ya kona a yi dyiwi hi vanhu.

3.2.3.2 NTIRHO WA NHLAHLANI

Mahanti ya nhlahlani ma tshungula vuvabyi bya nchuluko. Ku kwamuriwa byevu bya mahanti, ma lovekiwile endzhaku ka masiku yo karhi. Mahanti lama ma kufumetiwa leswaku ma ta nwiwa. Mati lama ma tlhela ma cheriwa exipeyitini ku peyita nwana loyi a vabyaka hi xikuna.

3.2.4 MUVHANGAZI

3.2.4.1 XIVUMBEKO XA MUVHANGAZI



Murhi lowu wu tala ku kumeka enkoveni, wu hava mitwa na ku tlhela wu leha. Mahanti ya wona i yo tshwuka bya ngati loko ma phaphiwile. Tihunyi ta kona a ti tshiveriwi hikuva tin`anga ti tala ku phapha mahanti yo tshwuka ti endla murhi, ti chela ematini kutani ti hlambisa vanhu mabadi. Murhi lowu a wu tswali mihandzu wu tlhela wu yirisiwa hikuva wu tirhisiwa hi tin`anga ku tshungula mabadi.

3.2.4.2 NTIRHO WA MAHANTI NA TIMITSU TA MUVHANGAZI

Mapa ya mahanti loko ma kandziwile ma hlanganisiwa na mukapu swi tshungula vuvabyi bya mongolo, ku halaka ngati yo tala, vuvabyi bya muthundagazi na xilumi eka

vamanana. Mahanti yo tata voko ya lovekiwa ematini ku ringana siku hinkwaro ku kala mati ma cinca ma va ya muhlovo wo tshwuka kutani ma nwisiwa munhu loyi a vabyaka hi vuvabyi bya nhlana. Loko mapa ya mahanti ma cheriwa eswakudiyeni ma horisa vuvabyi bya nhloko, ku lumiwa endzeni, ku pfula mbeleko, swilondzo swa nhloko na nomo. Mati ya kona ma tirhisiwa ku horisa vuvabyi bya tindleve loko ma kameriwa etindleveni. Loko mahanti ma lovekiwile, ku hlambisiwa vanhu mabadi. Loko nkuma wa timitsu wu siriwile wu tshungula vuvabyi bya rifuva, vuvabyi bya tingana na malariya.

3.2.5 MBANGI YA NHOVA

3.2.5.1 XIVUMBEKO XA MBANGI YA NHOVA



Murhi lowu a wu kuli ku fana na misinya yinwana, kambe wona wu komile swinene naswona wu na swimitwana swo tlhava na le mbewini ya wona. Loko wu kula wu va wu ri nsinya wo pfumala marhavi, ko va matluka ntsena na ndzhuti ku ri hava. Murhi lowu wa khiwa ku endliwa tiya yo nandziha swinene. Hi nguva ya vuxika wa fa, wu dzudzeka mbewu ya wona leyi nga ta mila hi nguva ya ximunwana. Matluka ya kona ma fananisiwa na tindleve ta nghala.

3.2.5.2 NTIRHO WA MATLUKA YA MBANGI YA NHOVA



Matluka ya mbangi ya nhova ma tirhisiwa ku sweka tiya yo nandziha swinene. Mati ya kona ma tirhisiwa ku tshungula vuvabyi bya mukhuhlwana, vuvabyi bya nhlonge, swilondzo leswi humaka emirini, vuvabyi bya xifuva na xivindzi, vuvabyi bya xilumi, ku sivela ku onhaka ka khwiri eka wansati na ku tatisa ngati loko yi halakile ngopfu

endzhaku ko bebula nwana na ku karhala ka miri. Xihlahla xa mbangi xi tshoviwa xi omisiwa xi tlhela xi kandziwa. Kutani xihlahla lexi xi boheleriwa hi nyuziphepha xi dzahiwa tanihi fole ku tshungula vuvabyi bya switshetshela.

3.2.5.3 NTIRHO WA SWILUVA NA TIMITSU TA MBANGI YA NHOVA

Timitsu ta mbangi ya nhova ti hlanganisiwa na swiluva loko swi swekiwile. Mati ya kona ma tshungula ku hlantswa swilondza kumbe maphokolo ya munhu loyi a vavisekeke.

3.2.6 MBVUVA

3.2.6.1 XIVUMBeko XA MBVUVA



Mbvuva i murhi lowu milaka kunwana na kunwana. Murhi lowu loko wu byariwile ekaya wu tirha tanihi ndzhuti na ku sivela mabubutsa loko ma ba hi matimba. Vamanana va

rhandza ku tshivela tihunyi ta murhi lowu hikuva a wu na mitwa naswona wa pfurha na ku va na makala swinene. Mihandzu ya mbvuva a yi dyiwi hikuva ya dlaya. Grant, et al (1998:164) va vula leswi:

The wood is soft, tough and yellow. It is used for carving and to make cattle troughs and the gum is used for tanning. The root was used as a purative and as a cure for venereal disease but may be very poisonous. This tree is still important in traditional medicine today.

Ntshaho lowu wu hlamusela leswaku nsinya lowu wu tshungula vuvabyi byo hambanahambana.

3.2.6.2 NTIRHO WA MAHANTI NA TIMITSU TA MBVUVA

Mahanti na timitsu swi horisa vuvabyi bya tingana “VD” loko swi swekiwile swi nwiwa. Mati ya kona ma horisa vuvabyi byinwana nab yinwana eka munhu.

3.2.6.3 NTIRHO WA MATLUKA YA MBVUVA

Matluka ya murhi lowu ma horisa vuvabyi bya mukhuhlwana na ku vava ka le ndzeni ka khwiri. Matluka lama ma khiwa ma swekiwa kutani ma nwiwa.

3.2.7 ZAVAZAVA

3.2.7.1 XIVUMBEKO XA ZAVAZAVA



Nsinya wa zavazava a wu kuli wu ya ehenhla, kambe nsinya lowu hi wu wona wu komile. Vanhu ngopfu varimi a va wu rhandzi nsinya wa zavazava hikuva wu endla nhova leyikulu emasin`wini. Nsinya wa zavazava wu vangela vahlakuri ntirho lowukulu hikokwalaho ka nhova. Nsinya wa zavazava wu tswala mihandzu ya ribungu naswona a wu dyiwi hi vanhu hikuva wu na mitwa.

3.2.7.2 NTIRHO WA MBEWU YA ZAVAZAVA

Murhi lowu wu na chefu eka vanhu. Mbewu ya wona loko vana vo tlanga hi wona yi nga va vangela ku kula ka ndzololo ematihlweni, ku hisa ka miri, ku oma ka nomo, mbilu yi bela ehenhla. Vana va fanele ku lemukisiwa leswaku a va fanelangi ku tlanga hi murhi lowu. Mbewu kumbe mihandzu ya zavazava loko wu tsakama kumbe wu omile, wa phutseriwa hi phepha wu lumekiwa ndzilo va dzaha musi wa kona, wu hanyisa vuvabyi bya matino na rifuva.

3.2.7.3 NTIRHO WA MATLUKA YA ZAVAZAVA

Matluka ya murhi lowu ma horisa swilondzo, ku vava ka miri, vuvabyi byo tlulela tanihi mukhuhlwana, marhumba, ku tshoveka ka marhambu, marhambu yo ka ma nga tiyelanga, ku hundzuluka ka misiha na ku tshungula ku tshamela ku ya exiyindlwani ku ya ba mati. Loko munhu a dya matluka ya ku tsakama kumbe yo oma ma ta n`wi etlerisa kumbe ku n`wi hlanganisa nhloko. Nsinya lowu wu na mitwa leyi damarhelaka loko munhu a tshuka a hundza hi le kusuhi na wona. Timbuti na tinyimpfu ta damarheliwa loko ti tshuka ti fambela kusuhi na murhi lowu. Mbewu ya murhi lowu yi byaleka hi ku olova hikuva yi phatsama eka munhu kumbe xiharhi xo karhi kutani laha yi fikaka yi wela kona yo mila. Van Wyk (2013:114) u ri:

The plant is much used in traditional medicine, mainly to relieve asthma and to reduce pains. Weak infusions are used as hypnotics by the elderly and as aphrodisiacs by adults. The fresh warmed leaf may be used as a poultice to relieve the pain of rheumatism, gout, boils, abscesses and wounds. The fresh green fruit is sometimes applied locally for toothache a sore throat and tonsillitis. The leaf is rolled up and smoked to relieve asthma and bronchitis. The two major alkaloids of the plant are still used commercially, atropine is an ingredients of eye-drops, while the main use of hyoscine is to treat motion sickness, but it may also be used as an injection to treat parkinsonism and painful visceral spasms.

Ntshaho lowu wu hlamusela leswaku nsinya wa zababa wu tshungula vuvabyi bya asthma na ku herisa ku vava ka miri. Nsinya wa zavazava wu tshungula swilondzo na ku chuluka na ku tlhela wu tshungula meno na swirhumbana na ti “*tonsillitis*”. Nakambe murhi lowu wu tshungula vuvabyi bya mahlo.

3.2.8 MHANGA

3.2.8.1 XIVUMBEKO XAMHANGA



Timhanga ti hambanile ku ya hi tinxaka ta yona ku ya hi tindhawu laha misinya leyi yi kumekaka kona. Ku na timhanga leti milaka enhoveni, etintshaveni na le makaya. Nsinya wa mhanga wu mila eka ndhawu leyi omeke swinene ko fana na le maribiyeni. Vutomi bya nsinya lowu byi lehile swinene hikuva wa swi kota ku hanya hi nkarhi lowu ku va ka ku ri na dyandza.

3.2.8.2 NTIRHO WA NSINYA WA MHANGA

Timhanga ti tala ku byariwa emindyangwini leyi ku tshamaka tin`anga hikuva va tirhisa murhi lowu wu tshungula vanhu lava va xanisekaka hi vuvabyi byo hambanahambana. Nsinya lowu a wu na marhavi ko va ntsena matluka lamo leha swinene, wu tlhela wu va na mitwa yo tlhava swinene. Mhanga a yi tswali mihandzu, kambe yona yo duvuka

swiluva hi nkarhi wa xixika. Timitsu ta mhanga ti tshungula xifo xa le ndzeni xo vava na manyokana. Swiluva swa kona swi rhandziwa hi misinya na varisi. Mati ya mhanga ma tshungula xilondzo lexi vavakaxi nga holeki na ku tlhela ma tirhisiwa ku toteriwa eveleni ra manana loko a lava ku tshikisa nwana ku mama. Mati lama ma bava swinene loko munhu a tshuka a n`wile na ku tlhela ti tirhisiwa ku endla mafurha yo tola swikandza swa vanhu leswaku swi ta tshama swi xongile. Mafurha lama ma endliweke kumbe ku hlanganisiwa ni mhanga, ma tlhela ma nuhela kahle. Van Wyk (2013:42) u ya emahlweni a u:

Cape aloe is still an important commercial laxative medicine. The large part of the atrial production is exported but substantial quantities are marketed and used locally. The roots or leaves, boiled in water are taken as a laxative but also for arthritis, eczema, conjunctivitis, hypertension and stress. The product should not be used during pregnancy.

Ntshaho lowu wu hlamusela leswaku timitsu na matluka swa virisiwa, ma tirhisiwa tanihi murhi wo chulukisa nakambe wu tshungula vuvabyi bya marhambu, ku hlangana ka marhambu, vuvabyi bya marhambu na ku tshikeleriwa. Murhi wa nsinya wa mhanga a wu fanelanga ku tirhisiwa hi munhu loyi a nga biha emirini.

3.2.9 XIKAYA/ MBAFA

3.2.9.1 XIVUMBEKO XA XIKAYA



Murhi lowu a wu tali ku kumeka emakaya hi xitalo hikuva wu mitwa yo tlhava swinene. Handle k ova xikaya xi va na mitwa a xi rhoteriwi hi vamanana hikuva vanhu va tshemba leswaku i xikombiso xa leswaku xi tlhandlekiwa ehenhla ka sirha loko munhu a lovile. Xikaya I murhi wo hlawuleka eka vanhu va Vantima hikuva va tirhisa rhavi ra murhi lowu ku tlhandleka ehenhla ka sirha ra munhu ku va xitshundzuxo. Masiku lawa vanhu va tlhandleka ribye ehenhla ka sirha ku va xitshundzuxo. Tihunyi ta xikaya a ti ngheni ekaya hikuva swa yila naswona a ti tshiveriwi hi vavasati. Varisi na vatsongwana a va swi rhandzi ku kandziya va kha mihandzu ya kona hikuva wu na mitwa. Vanhu va khale a va kholwa leswaku loko ku tlhandlekiwa richacha kumbe rhavi ra murhi lowu ehenhla ka sirha, mufi a nga ka a nga ha ha vuyi ekaya a ta va xanisa. Mufi u fanele ku etlela, a nga beriwi huwa hi vanhu, a etlelela makumu.

3.2.9.2 NTIRHO WA XIKAYA

Vanhu va cela timitsu ta murhi lowu vat i sweka hi mati kutani ti nwiwa leswaku ti ta tshungula vuvabyi bya switshetshela. Vuvabyi bya swtshetshela byi tala ku vabya munhu kan`we loko n`weti wu huma kumbe wu ri xikarhi naloko n`weti wu pela.vanhu vo fanela ku yirisa loko a nyika munhu murhi hi nkarhi wolow a nga tikatsi eka timhaka ta masangu.

3.2.10 PAPAWA WA NHOVA

3.2.10.1 XIVUMBEKO XA PAPAWA WA NHOVA



Papawa wa nhova wu mila enhoveni laha ku nga tlhuma swinene. Murhi lowu a wu tswali mihandzu. Matluka ya wona ma fana na matluka ya khavichi kasi mhandzi ya kona ya rhetemuka. Murhi lowu wu dzudza matluka hi nkarhi wa xixika wu tlhela wu hluka hi ximunwana. Timitsu ta nsinya lowu a ti dyiwi hikuva ti na chefu. Matluka ya papawa wa nhova ya hambana na matluka ya mpopo wa le kaya hikuva ya mpopo wa

le kaya i ya xiphepherete kasi papawa wa nhova wu na matluka yo tala. Murhi lowu a wu byariwi ekaya hikuva a wu tswali mihandzu yi tlhela yi nga dyiwi. Mahanti ya kona a ma nonohi naswona ma tirhisiwa tanihi xipeyiti.

3.2.10.2 NKOKA WA PAPAUA WA NHOVA

Mati ya mahanti ya tirhisiwa ku tshungula vuvabyi bya malariya, vuvabyi bya swa masangu, xiongolelo, ku hisaka miri, ku hlamba timbilu na ku tshikisa nwana vele leswaku a nga ha mami.

3.2.11 NKAKA

3.2.11.1 XIVUMBeko XA NKAKA



Nkaka wu mila edaratini, wu tlhela wu ri tsondzela. Murhi lowu rhandziwa ngopfu hi rimpfana hikokwalaho ka muhlovo wa wona wa rihlaza. Mihandzu ya nkaka i tihaka. Mihandzu leyi yi na muhlovo wa rihlaza loko yi nga si vupfa kasi loko yi vupfile i muhlovo wo tshwuka. Loko tihaka ti vupfile ta davuka, ti wela ehansi kutani ti sungula ku mila ku huma ximilana xa nkaka.

3.2.11.2 NTIRHO WA NKAKA

Nkaka i muroho lowu swekiwaka wu dyiwa hi vanhu kasi tihaka ta kona ti tlhela ti dyiwa hi misinya na switsotswana swa nhova. Muroho wan kaka wu swekiwa wu kandzeriwa hi timanga na timongo. Tihaka na tona ta swekiwa ti ri toxo ti kandzeriwa hi timanga kumbe timongo. Loko nwana a ri na vuvabyi bya swibokisana, ku khandliwa marhavi ya nkaka ku katsiwa na malongo ya mbuti. Nwana loyi a vabyaka hi swibokisana u tekiwa a yimisiwa exitshukeni kutani a totiwa nkaka na marhavi ya wona ti nga swekiwanga miri wa yena hinkwawo a nga ambalanga nchumu. Kutani nkaka wu ta omelela emirini wa yena a nga ambalanga nchumu. Loko nwana a pfuka nimixo u ta pfuka a horile eka vuvabyi bya yena bya swibokisana na swimungwamungwana. Vuvabyi lebyi bya yirisiwa swinene. Loko ku ri na nwana loyi a nga na vuvabyi lebyi, vanhu va muti wolowo va petsisiwa masangu ku kala nwana loyi a hola eka vuvabyi lebyi. Nwana loyi akhomiweke hi vuvabyi lebyi a nga fanelanga ku hlangana na vana lavanwana hikuva u ta va tluleta. Nkaka wu tshungula vuvabyi bya chukele na vuvabyi bya xikuna.

3.2.12 NHLAMPFURHA

3.2.12.1 XIVUMBeko XA NHLAMPFURHA



Murhi wa nhlampfurha i wa muhlovo wa rihlaza nakambe murhi lowu a wu kuli ngopfu naswona a wu lehanga. Loko moya wu ba, murhi lowu wa tshoveka hi ku olova hikuva wu larile. Nsinya lowu wu na matluka lamakulu ya swiphepherete, wu tlhela wu mila enhoveni na le makaya laha ku nga na tshanga ra tihomu. Nhlampfura i murhi wa nkoka eka vanhu vo fana na tin`anga hikuva va wu tirhisa ku tshungula vanhu lava va vabyaka. Mihandzu ya kona yi vuriwa tinhlampfurha. Marhavi ya nhlampfurha i yo tshwuka.

3.2.12.2 NTIRHO WA MIHANDZU YA NHLAMPFURHA

Mihandzu ya nhlampfurha a yi dyiwi hi vanhu. Vana lavantsongo va fanele ku lemukisiwa hi murhi lowu leswaku a wu dyiwi hikuva wu ni khombo lerikulu eka vutomi bya vanhu. Loko tinhlampfurha ti swekiwiwe ti humesa mafurha lama tirhisiwaka hi tin`anga.

Mihandzu ya nhlampfurha yi tswariwa yi ri hi xichocho. Mihandzu ya kona yi na muhlovo wa rihlaza loko yi nga si vupfa kasi loko yi vupfile yi cinca muhlovo wa rihlaza yi va ya ribungu.

3.2.12.3 NTIRHO WA MAFURHA YA NHLAMPFURHA

Loko tin`anga ti lava ku endla mafurha ya nhlampfurha, ti tshova ntshetsho wa kona ti wu sweka. Loko ku swekiwa tinhlampfurha vanhu va fanele ku songa masangu hikuva loko swo ka swi nga ri tano mafurha ya tinhlampfurha a ma nga humi. Tinhlampfurha ti cheriwa embiteni ti bambateriwa leswaku ti ta kukumuka naswona ti fanerile ku heta mavhiki mambirhi kumbe ku tlula ti nga si swekiwa. Loko tikukumukile, ku cheriwa mati epotweni lerikulu kutani ti swekiwa dyambu hinkwaro ku ri karhi ku tshiveleriwa ndzilo swinene. Mafurha ya kona ma ya ehenhla kasi tinhlampfurha ti sala ehansi loko ku endliwa mafurha. Mafurha lama ma swekiwa eka siku ra vumbirhi, ku ri karhi ku minyiwa mafurha epotweni. Loko ku ri karhi ku swekiwa, ku sefiwa mati ku sala mafurha ntsena. Mafurha ya kona ya cheriwa emabodhleni laha ma swi kotaka ku tshama malembe yo tala ma nga onhaki, ma tlhela ma xavisiwa. Mafurha lama ma nga tirhisiwa ku orha misisi na ku tirhisiwa eka vana loko va ha ri vantsongo ku sivela vuvabyi bya swirhumbana na ku tlhela ma nwiwa ku tshungula nchuluko eka vana na ku tlhela ma horisa silondzo. Kasi mati ya matluka ya kona loko ma nwiwa ma horisa ku vava endzeni.

3.2.12.4 NTIRHO WA TIMITSU TA NHLAMPFURHA

Mati ya timitsu ma horisa ku vava ka meno kasi matluka ya kona ma nga tlhela ma tirhisiwa ku thova munhu loko a vavisekile kumbe a pfimbile. Loko ti swekiwa ku tshiveriwa ndzilo lowukulu, ti cheriwa kona ti katingiwa ti kala ti cinca na muhlovo ti va ta

ntima. Loko tinhlampfurha ti katingiwile ta hlantswiwa, ti tlhela ti anekiwa leswaku ti ta kandzeka na ku sileka kahle.

3.2.13 MBHOLOVISANA

3.2.13.1 XIVUMBEKO XA MBHOLOVISANA



Murhi wa mbholovisana a wu kumeki eka tindhawu hinkwato kambe ku na laha wu rhandzaka ku mila kona. Murhi lowu a wu kuli ngopfu na ku tlhela wu hatla ku oma wu fa. Murhi lowu a wu tswali mihandzu, wa nuha swinene matluka ya wona. Murhi lowu wu buluka swiluva tanihi misinya yinwana. Swiluva swa murhi lowu i swa muhlovo wo basa.

3.2.13.2 NTIRHO WA MBHOLOVISANA

Tihunyi ta murhi lowu a ti tshiveriwi, a ti ngeni emutini hikuva swa yila. Tihunyi ta kona ta nuha swinene ku fana na matluka ya kona. Murhi lowu wu vanga timbolovo emutini loko munhu a tshuka a ngenile na wona emutini hi xihoxo. Timitsu ta murhi lowu ta swekiwa, ku tlhela ku nwiwa mati ya kona leswaku ma ta pfula mbeleko eka manana loyi a nga tswaleki. Grant, et al (2006:168) va ri:

The wood is white and has an unpleasant smell when cut-hense the common name. It can be used to make yokes, planks and tent bows as well as household articles. The wood is believed to have protection, magical properties, e.g. mixed with crocodile fat it is used as a charm against lightning.

Grant u hlamusela leswaku tihunyi ta murhi lowu i ta muhlovo wo basa na ku nuhela tlhelo. Murhi lowu wu tlhela wu tirhisiwa ku endla majoko yo panela tihomu, ku endla mapulango na ku endla mitirho yinwana emutini. Ku tshembiwa leswaku tihunyi ta murhi lowu ti tirhisiwa ku sirhelela vanhu hikuva wu hlanganisiwile na mafurha ya ngwenya ku endlea ku sirheleleka eka rihati.

3.2.14 MANUHANA

3.2.14.1 XIVUMBEKO XA MANUHANA



Nsinya wa manuhana i wa muhlovo wa xitshopana, wu na marhavi yo tala wu tlhela wu nuha swinene. Murhi lowu a wu kuli ku fana na misinya yinwana. Matluka ya murhi lowu i ya rihlaza. Swikokovi na switsotswana swinwana a swi swi rhandzi ku tshama eka murhi lowu hikuva wa nuha swinene. Swiharhi swo tala a swi wu dyi murhi lowu. Hi nguva ya xixika wa dzudzeka mbewu leyi nga ta mila hi nguva ya ximunwana loko timpfula ti sewula xi fa. Murhi lowu wu na swiluva swo basa leswi kokaka rinoko eka maphaphatana na switsotswana na swinwana. Vamanana a va xirhandzi ximilana / murhi lowu hikuva xi engetela nhova emasinwini.

3.2.14.2 NTIRHO WA MATLUKA YA MANUHANA

Murhi wa manuhana wu pfuna eka vuvabyi byo tala loko wu swekiwi. Matluka ya kona ma tshungula nwana loko a khomile hi nkuzi kumbe xikuna. Matluka lama ma gandliwa, ma lemiwa hale ndzhaku ka nwana kumbe munhu loyi a twaka vuvabyi lebyi, ma tlhela ma dlaya na tshungunyana. Matluka ma tlhela ma horisa hi ku va ma ncakunhiwa kunene.

3.2.14.3 NTIRHO WA MARHAVI YA MANUHANA

Marhavi ya manuhana ma horisa ku vava ka meno. Mikolo leyi nga na swirhumbana na swilondzo hikuva ya ncakuniwa kunene.

3.2.14.4 NTIRHO WA MAHANTI YA MANUHANA

Mahanti ya manuhana ya tshungula vuvabyi bya switshetshela loko ma swekiwile kasi timitsu ti tshungula vuvabyi bya vamanana byo humela hi makhwiri hikuva ku ceriwa timitsu.

3.3 NKATSAKANYO NA SWIBUMABUMELO

Hi ku katsakanya misinya yo tala leyi yirisiwaka yi tala ku va yi tshungula vuvabyi bya mukhuhlwana, ku pandziwa hi marhambu na ku luma ka lendzeni ka khwiri. Misinya yo tala a yi tali ku mila tindhawu tin`wana na tin`wana, kambe yi tala ku mila eka tindhawu to karhi ku ya hi misava ya kona laha yi kumekaka kona. Xiyenge xin`wana na xin`wana xa nsinya xi na ntirho wo karhi ku ya hi ndhawu yo karhi.xiyenge xo karhi xi nga kumeka xi nga ri na ntirho eka matiko man`wana kasi eka man`wana xi va na ntirho kumbe nkoka wo karhi. Leswi swi hi fikisa ka leswaku murhi wun`wana na wun`wana wu na nkoka ku ya hi vanhu vo karhi eka ndhawu yo karhi laha yi kumekaka kona.

NDZIMA YA 4

4. NKATSAKANYO NA SWIBUMABUMELO

Hi ku angarhela hi nga vula leswaku ku hava na murhi na wun`we lowu nga riki na ntirho kumbe wu nga ri ki na mpfuno wa nchumu. Vanhu va fanerile ku hlayisa mirhi hikuva mirhi i mfuwo wa rixaka na ku va mirhi yi tshungula vanhu mavabyi ya tinxakaxaka. Vana va manguva lama a va ha ma tivi mavito ya mirhi na mihandzu ya nhova hikuva mirhi leyi yi tsemeleriwiile. Vanhu va fanerile ku dyondzisiwa ku hlayisa mirhi, va papalata ku hisa nhova hikuva yi ta tshwa, yin`wana yi fela makumu. Mirhi yin`wana a yi khomiwi hi mavoko kumbe ku dyiwa hikuva yi ri na chefu. Kasi yin`wana a yi byariwi emakaya ya yirisiwa.

Hi nga bumabumela leswaku mirhi ya nhova i mfuwo ni ndhavuko wa rixaka hikuva mirhi leyi i ya nkoka swinene eka vanhu. Loko hi tsemelela mirhi leyi vana va hina a va nge he yi tivi mirhi yin`wana na ku lemuka nkoka wa yona eka vutomi bya hina. Vana va manguva lawa va kumeka va lahlekeriwa hi mfuwo wa vona hikuva a va ha tivi mavito ya mirhi leyi na nkoka wa yona. Ku tala ka vanhu emisaveni swi endla leswaku hi lahlekeriwa swinene hi mirhi leyi ya nkoka. Loko ku lava ku akiwa doroba kumbe ku tumbuluxiwa switandi swintshwa, ku kumeka ku tsemeleriwa mirhi ya nkoka hiko ku lava ndhawu yo ta ka yona.

Hi nga tlhela hi bumabumela leswaku loko ku fika nkarhi wo byala mirhi, vaakatiko a va vi na xiave swinene eka goza leri endlekaka, va tikuma hi xitalo va ri xiphemu xa pfhumba ro byala mirhi. Vanhu va fanele ku hlayisa mirhi leyi swinene ku fana na le mitangeni ya swiharhi. Vanhu a va fanelanga ku hisa nhova leswaku misinya yi ta hlayiseka na ku dyondzisiwa milawu leswaku va ta kota ku landzelela swiyila swa rixaka rerhu leswaku va ta kota ku hanya kahle. Mfumo wu fanele ku va na xiave eka ku byala mirhi yo hambanahambana etikweni. Leswi hinkwaswo swi ta endla leswaku vana va kula va kota ku hambanisa mirhi ya chefu, yo tshungula na ya mihandzu leyi dyiwaka.

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