

BIOCULTURAL PROTOCOL of The Traditional Health Practitioners of Bushbuckridge

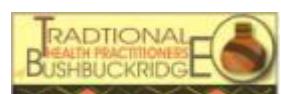


*Tsela Yeo Dingaka Tsa Setso
Tikologong*

*Ya Bushbuckridge Di Tshwanetsego Go E Latela Ge Di
Dirisa Botsebi Bja Setso Ka Lefapheng La Tsa Kalafo Ya
Setso*

*Ndlela Leyi Tin'nga Ta Xintu
Ta Bushbuckridge Ti Faneleke Ku Yi Landzela Loko Ti
Tirhisa Vutivi Bya Ndhavuko Etimhakeni Ta Vutshunguri*

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Biocultural Protocol Of The Traditional Health Practitioners Of Bushbuckridge

Who we are and what this protocol stands for



We are a group of over 80 traditional health practitioners (referred to here as "healers") living in the Bushbuckridge area of Mpumalanga, which is in the North East of South Africa. Bushbuckridge lies on the Westerly perimeter of the Kruger National Park and falls within the Kruger to Canyons (UNESCO) Biosphere Region (K2C). The K2C is currently the fourth largest

Biosphere Reserve in the world, and encompasses a very large array of animal and plant biodiversity. It is also home to over 1m people, the vast majority of which earn among the lowest wages in South Africa. We are all from either Sepedi or Tsonga communities.

As a group, we are committed to keeping our communities healthy which includes tending to their physical, cultural and spiritual wellbeing. Because our *muti*, or traditional medicines, come from the areas in which we live, we are also committed to protecting our biodiversity and ensuring that any use of our biodiversity or knowledge directly benefits us and our communities.

This protocol provides details of:

- Our contribution to the health of our communities;
- Our traditional knowledge;
- How we connect our communities via our culture to our biodiversity;
- The threats to our livelihood posed by biodiversity loss and the taking of our traditional knowledge without the sharing of benefits;
- How we want to improve conservation and sustainable use of medicinal plants; and
- Information for people wanting to access our traditional knowledge and medicinal plants.

We contribute to the health of our communities

As traditional health practitioners we work to keep our communities healthy and heal those that suffer from illnesses or injuries. Whilst we share common knowledge of the main types of illnesses, each one of us has a specific way of treating those illnesses. We also specialize in the types of ailments we treat and cross refer patients to each other depending on their symptoms. Notably, the people we treat are poor and we often provide healthcare regardless of whether they can pay or not. Our ancestors prohibit us from pressuring people for money, so we rely on goodwill and reciprocity.

As well as treating conventional illnesses, we perform a number of other culturally significant roles in the community. We connect community members to their ancestors in a number of different ways, including in assisting families when their newborn babies cry for their names, carry out coming of age ceremonies, providing counselling for a range of issues, chase away evil spirits through cleansing ceremonies, and determine when the ancestors are calling someone to become a

traditional health practitioner. We also induct new traditional health practitioners, providing initiation and training, thus passing on our knowledge and culture to future generations.

All of the above contributes to healthy communities, builds leadership and morale, and promotes our culture.

We have a wealth of traditional knowledge

Each one of us has received a calling to become a healer and has been inducted and studied with other healers. We gain our knowledge in four main ways: we are taught by our mentors, during our dreams we receive our ancestors' knowledge that is passed down through the generations, we innovate on our knowledge and we receive knowledge from other traditional health practitioners. Whilst we share much common knowledge, each one of us has specialized areas of expertise and corresponding knowledge. Thus our knowledge is at the same time ancestral, common and individually held. If we give our knowledge to others without taking into consideration our ancestors and fellow healers, we will anger our ancestors and jeopardize the sanctity of our common knowledge. We can share our knowledge, but only after appropriate consultations and on the basis of reciprocity, including benefit sharing. We lament the loss of knowledge that has already taken place, in most cases without any acknowledgement of the source of the knowledge and in the absence of benefit sharing.



We connect our communities via our culture to our biodiversity

A large amount of our medicines are collected directly from the areas in which we live, mostly from communal areas around our villages. This makes us very aware of the links between biodiversity, our livelihoods and the health of our communities.

Our harvesting of medicinal plants is guided by our spiritual values and is regulated by our customary laws that promote the sustainability of our natural resources. For example, we ask our ancestors as we harvest to ensure that the medicines will have their full effect, and believe that only harvested leaves or bark that are taken in ways that ensure the survival of the plant or tree will heal the patient. This means that we take only strips of bark, selected leaves of stems of plants, and always cover the roots of trees or plants after we have collected what we require. Also, we have rules linked to the seasons in which we can collect various plants, with severe consequences such as jeopardizing rains if they are transgressed. Because we harvest for immediate use, we never collect large scale amounts of any particular resource, tending to collect a variety of small samples. This inhibits over-harvesting.

We protect biodiversity in other ways, such as guarding against veld fires and discouraging poaching of plants by *muti* hunters. These ecologically-based customary laws and methods of sustainable harvesting are passed on to our students, perpetuating our biocultural values.

Our livelihoods are threatened through biodiversity loss and the taking of our traditional knowledge without the sharing of benefits

As traditional health practitioners we perform an important role in society, but it is a difficult one. We face three main challenges, namely: access to medicinal plants, benefit sharing from our knowledge and discrimination.

Access to natural resources: For our medicines, we require access to medicinal plants, yet there are a number of inter-related factors that are hindering our ability to harvest the medicinal plants we require. There are three main types of land in the K2C – communal, protected and private - each one with its particular problems.

Access to *communal lands* is regulated by traditional leaders who either require unrealistic sums of money for access or we endure conflict. The numbers of plants are falling due to over-harvesting by herbalists or *muti* hunters who collect large quantities using unsustainable methods. The Mariepskop (*protected*) conservation area is important to us because of the great diversity of plants it sustains, but difficult for us to access because we have until very recently been unsure of the regulations relating to collecting medicinal plants, and face logistical and cost related barriers to traveling to those areas.

The amount you have to pay is also related to the amount you harvest, and the combined price of transport and the collected plants is beyond our means. We have also been asked for bribes from the conservation guards. Similarly, we are excluded from the Bushbuck Ridge Nature Reserve, which is closer to us than Mariepskop but remains totally inaccessible.

Private land is off-bounds to us and it is hard for us to even conceive of gaining access to those areas.

No benefit sharing: We have been visited by scores of researchers who generally provide us with few details of who they are working for and what our knowledge will be used for. We have not yet entered into any benefit sharing agreements regarding our knowledge or material transfer agreements for the plants they have accessed. This experience has made us jaded about sharing information with researchers, who we now distrust. We want our consent to be sought before our knowledge or plants are taken and to be acknowledged as the holders of the knowledge and benefit from any commercialization.

We also face payment issues within the community. We always treat patients and only ask for money afterwards. Because of the general poverty in the area, this means we are often not paid for the services we provide our community.

Discrimination: We face discrimination from the police who arrest us if a patient dies whilst in our care (unlike western doctors) and are often targeted if people die in inexplicable circumstances. Our relationship with Christian institutions is also strained as they claim our practices are not consistent with the Christian faith. This is not true, as we are all churchgoing Christians. Finally, often medical clinics warn patients against engaging with us, when in fact our medicines are complementary to western drugs.

Improving Conservation and Sustainable Use of Medicinal Plants

To ensure that we can continue to provide for our communities, we require continued access to medicinal plants, which means that over-harvesting in the communal areas must be tackled and access to conservation areas improved.

We want to work with traditional authorities to better regulate the access to communal lands by *muti* hunters. Their over-harvesting has to be better regulated or else there will be no medicinal plants for us to harvest from the communal areas. We want to explore how we can contribute to minimizing the environmental degradation being carried out by the herbalists, by either through



community education or establishing closer local controls.

Now that we are clear about the procedures for accessing plants from Mariepskop, we want to be recognized by the Department of Agriculture, Forest and Fisheries as both contributing to and benefiting from the region's biodiversity and work with the Department to establish a system that facilitates our access to the resources under its management. We call on the DAFF to instigate a process towards establishing such a collaborative partnership, and to explore the establishment of a medicinal plants conservation and development area on Mariepskop to increase the *in situ* cultivation of the most important medicinal plants.

We also want to evaluate how to replicate successful community run medicinal plants nurseries in the area, and seek the K2C Biosphere Committee's assistance in any future projects of this kind. We are considering beginning discussions with local traditional authorities as well as with the Mpumalanga Tourism and Parks Agency to evaluate whether we could have some land set aside for our purposes.

We call on: the K2C Biosphere Committee and the MTPA to work with us to identify new areas which we could access or that could be set aside for the purpose of conserving and sustainably using medicinal plants.

We also call on the Department of Health and Social Development to speed up its registration process to enable us to carry cards that certify us as traditional health practitioners. We feel that being recognized at the national level will assist us in our local challenges.

Protecting and sharing our traditional knowledge: respecting our prior informed consent

To ensure that our traditional knowledge is protected, we require people who want to access our knowledge to abide by customary and domestic law regulating the transfer of traditional knowledge. We use both customary and domestic laws to determine the conditions upon which we may share our knowledge.

Customary laws: The principle of reciprocity lies at the core of our customary laws on the transfer of knowledge. We must honour our ancestors and take due consideration of other members of our community of THPs when considering whether and on what terms we can share our knowledge.

Domestic law: We know our rights under the National Environmental Management: Biodiversity Act (2004) and the Bioprospecting, Access and Benefit Sharing (BABS) Regulations (2004) and will require any users to whom the law and regulations apply to comply with the full extent of their obligations.

Prior informed consent: We will base any consent to use our knowledge and access our indigenous biological resources on our customary laws and domestic regulations and the process of providing prior informed consent and deciding on the conditions for transfer will depend largely on the type of user. For example:

- **Students** wanting to become healers: we want to assist anyone wanting to become a student of traditional health practices. Prospective students should make arrangements with any of us to set up a mentorship and can expect to pay a fee.

- **Healers** from other areas who contact any of us for particular information will be directed to the Executive Committee who will conduct a process of community deliberation and ancestral consultation to decide whether the knowledge should be shared and on what basis.
- **Academic researchers** must apply to the Executive Committee for any access to our traditional knowledge or indigenous biological resources. We will require, according to the BABS Regulations and the BABS Amendment Regulations, to see the letter from the Department of Water and Environmental Affairs (DWEA) stating that they can conduct the research. The Executive Committee will conduct an information gathering process to ascertain the exact parameters of the intended research. With that information the Committee will, based on our customary laws, conduct a process of community deliberation and ancestral consultation to decide whether the knowledge should be shared and on what basis. Where access is granted, it will be on condition that further consent is required if the intended use of the research is changed and for a range of non-monetary benefits including acknowledgement that we are the holders of the original knowledge. Any dealing with us must be conducted in total transparency.
- **Commercial bio-prospectors** are welcome to engage us. They must first apply to the Executive Committee for any access to our traditional knowledge or indigenous biological resources. We will require, according to the Bio-prospecting, Access and Benefit Sharing Regulations, any commercial bio-prospecting company to provide us with all information relating to the intended use of the knowledge and/or indigenous biological resource. With that information the Committee will, according to our customary laws, conduct a process of community deliberation and ancestral consultation to decide whether the knowledge should be shared and on what basis. That will form the start of a process of negotiation with the company towards a benefit sharing agreement and material transfer agreement, if required. Benefits could include monetary and/or non monetary benefits.

We call on: the Department of Water Affairs and Environment and the Department of Science and Technology to visit us to discuss how we can assist them with their respective programmes on access and benefit sharing and Farmer to Pharma. We also call on the Mpumalanga Tourism and Parks Agency as well as the Mpumalanga Rural Development Programme to engage us to better understand our needs and what we can offer as joint implementers of conservation and livelihood projects. We feel that a multi-stakeholder approach to these issues is central to improving the current situation.

Call for local dialogue

To address the misconceptions about our practices we call on the following local groups to engage with us to discuss our role in the lives of our communities: traditional leaders, local health facilities, political organizations and church leaders.

Tsel a Yeo Dingaka Tsa Setso Tikologong Ya Bushbuckridge Di Tshwanetsego Go E Latela Ge Di Dirisa Botsebi Bja Setso Ka Lefapheng La Tsa Kalafo Ya Setso

Re bo mang, naa e ka ba BCP e emala eng?

Re seholpha sa dingaka tsa setso tše masome a seswai ka palo tse dulang tikologong ya Bushbuckridge provinsing ya Mpumalanga leboa bohlabela bja Afrika Borwa. Bushbuckridge e hwetšagala bohlabela bja seripa sa serepa sa diphoofolo sa Kruger National Park, ka lebaka leo e wela ka tlase ga tikologo ya Kruger2Canyons Biosphere region. K2C Biosphere region ke ya bone ka bogolo lefaseng. Tikologo ye e swere mehutahuta ya diphoofolo le dihlare go ya ka go fapanafapana ga tšona. Ke le gae la batho ba go feta million ka palo. Bontši bja batho ba iphediša ka letseno le le nnyane kudu. Tikologo ye ke le gae la morafo wa Bapedi le Batsonga

Re seholpha seo se ikemiseditsego go kgonthišša gore seemo sa maphelo a setšhaba sa rena ke se se botse mmeleng, moyeng le setšong sa rena. Re dira se ka lebaka la gore dihlare tsa rena tsa kalafo ya setso di humanega mo tikolong ye re dulago mo go yona. Re ikemeseditse le go tshireletsa pharologano ya hlago mo tikologong ya rena, gore re netefatse gore tšomiso ya pharologano ya hlago le tsebo ya rena ya setso e hola rena le setšhaba sa gabon rena.



Protocol ye e re alela ditaba tše di latelago ka bottlalo:

- Tsebo ya rena ya setso.
- Tsela yeo re amanyago setšhaba sa rena le pharologano ya hlago re šomiša setso le meono ya rena.
- Thlotlo yeo maphelo a rena a lebaganego le yona ka lebaka la go lahlegelwa ke pharologano ya hlago le go tšeelwa tsebo ya rena ya setso eupša re sa be le seabi mo dipoe long tsa gona.
- Tsela yeo re nyakago go kaonafatša seemo sa polo kego ya hlago le tšomiso ye babalegilego dihlare tše di šomišwago go alafa malwetswi a go fapanafapana.
- Go tsebiša batho bao ba nyakago go šomiša tsebo ya setso sa rena le dihlare tsa kalafo tikologong ya rena.

Re kgatha tema go tsa maphelo mo setšhabeng

Bjalo ka dingaka tsa setso re šoma go netefatša gore setšhaba sa rena se phetše gabotse le go fodiša bao ba lwalago le bao ba nago le dikgobadi mmeleng. Le ge re na le tsebo e tee ya mehuta ya malwetsi, e mongwe le e mongwe wa rena o na le tsela yeo a e šomišago go alafa malwetsi ka yona. E mongwe le e mongwe wa rena o na le mohuta wa malwetsi ao a alafago. Bjalo ka dingaka tsa setso re kgona go romelana balwetsi ba rena go ya tsebo tsa rena tše di fapanego. Bontši bja balwetsi bja rena ke batho bao ba diilago eupša setso le badimo b arena ba re gapaletša go thuša batho le ge ba sa thsepiše gore bat lo re putsa ka

morago ga ge re ba thušitše, s arena re le dingaka tṣa setṣo ke go thuṣa le go holofela gore ba tlo re leboga ka se sengwe.

Ka ntle le go alafa malwetṣwi, go na mediro ye mengwe ya setṣo yeo re phetelago batho go ya ka go fapafana ga di nyakwa tṣa bona. Re kopanya maloko a setṣhaba le badimo ba bona ka di tsela tṣe fapanego bjalo ka; Ge lesea le lla kudu ka setṣo ba re le llela go thewa leina. Bjalo ka ngaka re ka kgopelwa gore re phete modiro wa go rea lesea leo leina, Re fa batho maele le go ba kgothatsa ge ba e na le mathata, re phetha mediro ya hlwekiṣo go thuṣa go leleka meoya ye mebe e hlaselago batho, re kcona gape le go thuṣa le go lemoṣa batho ge ba e na le pitṣo ya badimo ya gore ba swanetṣe go ba ngaka ya setṣo, re hlahla gape dingaka tṣe empsha tṣa setṣo, re dira gape le llebolo la setṣo le go fetiṣetṣa tsebo ye re na go le yona ya setṣo go setṣhaba sa rena sa ka moso.

Tṣohle tṣe di boletṣwego di thuṣa go netefatṣa seemo se se botse sa tṣa maphelo setṣhabeng, le go hlohleletṣa go boloka setṣo sa rena le phediṣanommogo setṣhabeng

Rena le bohwa bja tsebo ya setṣo sa rena

O mongwe le o mongwe w arena o hweditṣe pitṣo ya go ba ngaka ya setṣo a ba a rutwa ke dinaka tṣe dingwe le go ithuta mmogo le dingaka tṣe dingwe tṣa setṣo. Re humana tsebo ya rena ka ditsela tṣe di latelago tṣe nne: Re hwetṣa tsebo go tṣwa go ba barutiṣi le ba eletṣi ba rena, re ithomela tsebo go ya ka mo filwego ka gona, re hwetṣa tsebo go tṣwa go dingaka tṣwa go dingaka tṣe dingwe, re fiwa tsebo ke badimo ba rena mo ditorong. Le ge re ena le tsebo e tee o mongwe le o mongwe wa rena o na le lefapha leo o na le tsebo kudu ka lona. Ka tsela yeo tsebo ya rena ya swana ka gore e tṣwa badimong b arena ebile ka moka rena le maloka a go itshwarela yona. Ge re fetiṣetṣa tsebo y arena pele ka ntle gago tsebiṣa badimo ba rena le dingakammogo ka rena re tla galefiṣia badimo b arena gomme ra senya le go tṣhilafatṣa tsebo yeo re na go le yona. Re ka abelana ka tsebo ya rena ge feela re latela meloa ya setṣo yeo e beilwego maelana le go dira go loka setṣhabeng gape le hwetṣwa kabelo go ditsenwa tṣeo dihwetṣagalago gotṣwa tsebong y arena ya setṣo. Re hlobaetṣwa ke tahlegelo ya tsebo ya setṣo ye e ūetṣego e bile gona entle le go tsebagatṣa mothopo wa tsebo yeo le go abelana ditsenwa tṣe di hwetṣagalago ka lebaka la tsebo yeo ta setṣo.

Re kopantsha setṣhaba sa rena le pharologano ya hlago re ūomiṣa setṣo sa rena.

Bontṣi bja dihlare tṣa kalafo di kgobaketṣwa gotṣwa ditulong tṣa rena, ka tsela yeo setṣhaba se kcona go bona kgomagano ya pharologano ya hlago, tṣa maphelo setṣhabeng le bophelo bja tṣatṣi ka tṣatṣi bja setṣhaba.

Tsela yeo re rwalelago dihlare tṣa kalafo tikologong ya rena e eletṣwa ke melao ya setṣo yeo e hlohleletṣago go ūomiṣa di diriṣwa tṣa rena tṣa hlago ka pabalelo re gopola setṣhaba sa ka meso. Go fa mohlala ka se, pele re ka rwalela dihlare re thoma ka go botṣiṣa badimo pele le go kgonthiṣiṣa gore dihlare tṣeo re di rwalelago di tla kcona go tṣwela pele di phela le go phediṣa balwetṣwi bao re ba alafago ka tṣona. Ka morago gage re kgobakeditṣe mahlare le mamalamati a sehlare re tṣhela mobu godimo ga medu ya sehlare go se tṣhireletṣa gore se tṣwelepele se phela. Dihlare tṣa rena re di kgobaketṣa go ya ka sehlare, ge go rwalelwa sehlare ka sehlare se se foṣagetṣego go ka ba le ditla morago tṣe di ūiiṣago setṣhabeng bjalo ka komello. Ka lebaka la gore re rwalela dihlare ge feela di nyakega, re kcona go rwalela dihlare tṣa rena gabotse ntle le go senya goba go rwalela go fetiṣa ka mo go hlokagalago.

Re tṣhireletṣa pharologano ya hlago ka tsela tṣe di fapanego: re hlokomedīṣa gore a go be le mmolo wa hlaga le gore bao ba rwalelago dihlare ka go senya ba a emiṣwa go dirwa

bjalo. Re fetišetša pele tsebo e ya go rwalela le go diriša hlago y arena ka pabalelo go setšhaba sa rena sa ka moso.

Bophelo bja rena bja letsatsi ka le tšatši bo hlobaetšwa ke tahlegelo ya pharologano ya hlago le go tšeelwa tsebo y arena ya setšo ntle go go tšeа karolo go abaganeng ga ditsenwa tša go tšwa tsebong ye le go pharologano ya hlago tikolong y arena.



Bjalo ka dingaka tša setšo, re tšeа karolo e kgolo mo setšhabeng sa rena, eupša seo ga se bonolo. Re na le dithlotlo tše tharo tše e le go: Tumelelo ya go kgobela di dirišwa tša rena tša hlago, go hlokagala ga kabelano ya ditsenwa le Kgethologanyo.

Tumelelo ya go ka kgobela di dirišwa tša hlago: Gore re kgone go go dira dihlare tša setšo tša kalafo, re swanetše go kgona go ka hwetša dimela tšeо re ka di šomišago go dira dihlare tšeо. Efela gona le ditšhišo tšeо di re paledišago go hwetša dibjalo tšeо. Go na le mehuta ye meraro ya naga ma K2C Biosphere-lefelo la bodulom, lefelo le le tshirereditšwego le lefelo la poraebete- le lengwe le le lengwe la mafelo a le na le mathata a lona a itšego.

Tumelelo ya go ka kgobaketša dimela lefelong la bodulo e fiwa ka baetapele ba setšo bao ba nyakago tšelete ye ntši kudu goba ba re lweša kudu. Palo ya dimela e fokotšega kudu ka lebaka la go kgobela dimela go fetiša tekano ga diherbalists le muti hunters bao bas a šomišego tsela e e babalegilego ya go kgobela dimela. Lefelo le le tshirereditšwego la Mariepskop le bohlokwa go rena ka lebaka la pharologano ya hlago yeo lefelo leo le nago le yona. Efela go bothata go ka hwetša tumelelo ya go kgobela dimela lefelelong leo ka ge re sa tsebe melao yeo e tshwanetšeego go latelwa ge go kgobelwa dimela tikologong ya Mariepskop gape le mathata a ditšhelete ka ge lefelo leo le le kgole le mo re dulang gon. Ditelo tša go hwetša tumelelo le tša tsela ga re kgone go di fihlelala. Re felela re kgopelwa le ditšhelete tša pipa molomo ke ba hlapetši ba lefelo. Re palelwa ke go kgobela dimela Bushbuckridge Nature Reserve yeo e leng kgauswi le rena go feta Mariepskop eupša ga re a dumelwa go tsena moo re kgobela dimela.

Seripa sa naga sa poraibete ga re a dumelwa go ka tsena ra rwalela dihlare tša kalafo go sona, ka fao ga re nagane go hwetša tumelelo mafelong ao.

Ga go na kabelo ya ditsenwa ye re e humanago. Tikologo ya rena e etetšwe ke batho ba bantši ba dirisetše bao ba re tsebišago ka boripana gore ba tšwa kae, ba šomela mang le gore tsebo ba e nyakago ga rena ba ya go e šomoša kae le gona bayo e šomiša eng. Ga go na tumelano ye ebilego gona magareng ga rena le bona mabapi le go abelana ga ditsenwa tše di ka bago gona ka morago ga gore re ba fe tsebo ye re nago le yona le dihlare tšeо re ba filego tšona. Boitemogelo bjo bo re nyamisitše moko kudu wa gore ga re sa thabela go abelana tsebo ka bokgoni bja rena bja tša kalafo le batho ba dirisetše ka ge re sa san le tshepo. Re nyaka batho ba hwetša tumello go rena pele ga ge ba ka hwetša tsebo ya rena le dihlare tša rena le gore re be le kabelo ya letseno le tša thekišo ya tsebo ya dihlare tša rena, gape le gore re bonwe re le beng ba tsebo ya mereana yeo.

Re lebagane gape le bothata bja ditefelo mo setšhabeng sarena. Ka setšo sarena re thoma ka go alafa molwetši pele gomme ra nyaka tefo ka morago. Ka lebaka la bohloki le kwelobohloko re ikhwetša gantši re sa lefiwe ka morago ga gore re alafe balwetši le go phetela setšhaba ditirelo tše dingwe.

Kgethologanyo: Re lebagane le go kgethologanywa ke ba lefapha la se molao la sephodisa tikologong ya rena. Ge molwetšwi a hlokagaloa ka tlase ga hlokomelo ya ngaka ya setšo, ngaka yeo e a golegwa efela ge molwetši a hlokagala ka tlase ga hlokomelo ya ngaka ya sekgowwa ga go na molato. Setswalle sa rena le ba tumello ya sedumedi le sona se ka gare ga kgatelelo ka ge badumedi ba re bongaka bja rena bo kgahlanong le tumello ya sekreste efela

nnete ke gore se a se nnete ka ge ba bangwe barena ba tsena kereke. Sa mafelelo ke gore baoki ba eletša balwetši gore ba se ke batla go ren a lwalla eupša se se a makatša ka ge dihlare tše re di šomišago di nyakile go swana le tša kalafo ya sekgora.

Go kaonafatša seemo sa paballo le tshomisyo ye e nepagetšego ya dihlare tša kalafo

Go netefatša gore re tswelapele re abela setšhaba ditirelo tša kalafo ya setšo, go hlokagala gore go be le go tswelapele re kgona go kgobela dihlare tša kalafo le gore taba ya go kgobela dihlare go feta tekano go fedišwe gape re kgone go fiwa tumelelo ya gore re kgone go rwalela dihlare mafelong a hlago ao a ssireleditšwego.

Re nyaka go šoma ga mmogo le baetapele ba setšo gore re kgone go laola gabotse tsela yeo basenyi ba dihlare tša kalafo ba kgonago og tsena tikologong tša ren a gomme ba rwalele dihlare ka go utswa le tshenyo e kgolo. Tsele ya bona ya go rwalela dihlare go fetiša ka moo go hlokalago e nyaka go ba ka tlase ga taolo, e seng mo re tla ba re se na dihlare tša kalafo mengwageng ye e tlago tikologong tša ren a. Re nyaka go hwetša ditsela tše re ka go kgonago go ba le seabi go kgonthišiša gore seemo sa hlago ya ren a seo se theolwago ke di batsomi ba dihlare tša setšo. E ka ba ka tsela ya go ruta le go sedimoša setšhaba goba ka go bopa makgotla a taolo ya tikologo.

Bjalo ka ge re hweditše kwešišo e kaone mabapi le go humana dihlare tša kalafo Mariepskop, re nyaka go bonwa ke ba Department of Agriculture, Forestry and Fisheries (ke gore DAFF) ren a le seabi le go putswa gotšwa go pharologano ya hlago ya tikologo ye. Gape re nyaka go šoma mmogo le lefapa go thea lenaneo le le laolago tsela ya go humanwa ga dihlare tša kalafo ka tlase ga taolo ya lefapa la Mmušo. Re dira boipiletšo go DAFF gore batle le leano leo re ka kgonago go aga setswalle sa tshomisanommogo yeo re ka kgonago go hloma lenaneo la go šireletša dihlare tša kalafo le go di tšweleletša tikologong ya Mariepskop, gore go tšweletšwe go bjalo wa ga dihlare tša kalafo.

Re nyaka go lebelela kgonagalo ya gore re ithomele serapa sasetšhaba sa go tšweletša dihlare tša kalafo mo tikologong ya ren a, gape re kgopela ba Kruger2Canyos Biosphere Committee gore ba re thuše ka diprotšeke tše bjalo ka ye re e šišinyago. Re gopola go thoma ditherišano le maloko a baetapele ba setšo le Mpumalanga Tourism and Parks Authority go lebeledišiša lebaka la gore naa ba ka se kgone go refa seripa sa naga moo re ka kgonago go šomela gona.



Re dira boipiletšo go: Department of Health and Social Development go potlakiša lenaneo la bona la go re ngwadiša bjalo ka dingaka tša setšo tša semolao gore re kgone goba le dikarata tša boitsebišo. Rena le maikutlo a gore taba ya go rwalela ga dihlare tša kalafo e swanetše go ahlaahlwa le gore go kgona go rwalela dihlare tša kalafo mafelong a pabalelo ya hlago go kaonafatšwe. Re kgauswi le Bushbuckridge Nature Reserve go feta Mariepskop efela ga re na tumelelo ya go ka tsena ka Bushbuckridge Nature Reserve.

Go tshireletša le go abelana ka tsebo ya ren a ya setšo: go hlompha tumelo go tšwa go ren a.

Go netefatša gore tsebo yarena ya setšo e tshireletšegile re nyaka gore batho ka moka bao ba nyakago go šomiša tsebo le bokgoni bja ren a bja setšo, ba latele melao ya setšo sa ren a le melao ya se legae yeo e laolago tsela yeo tsebo ya setšo sarena e abelwago ka gona. Re

 om isa melao ya set o mmogo le melao ya se legae go tla le ditsela t eo tsebo ya set o e tshwanet ego go abelanwa ka gona.

Melao ya setšo: Tsela ya go fa se sengwe o lebeletše go fiwa se sengwe, ke kgokgo ya taba mo moloang wa setšo wa go abelana ka tsebo ya setšo sa rena. Re tshwanetše go hlompha badimo ba rena le go gopola maloko a mangwe a rena a leloko la dingaka tša setšo ge re lebelela ditsela tše re ka go abelana ka tsebo ya setšo sarena ka gona.

Melao ya se legae: Re tseba ditokelo tša rena ka tlase ga National Environmental Management: Biodiversity Act (2004) and the Bio prospecting, Access and Benefit Sharing Regulations (2004), ka lebaka leo re nyaka gore motho mang le mang yeo a ratago go šomiša tsebo ya setšo sa rena le pharologano ya hlago tulong ya rena a ikemišetše go latela melao yeo ka botlalo.

Pele ga ge re fihlelala tumelelano: tumelelano yeo re e fihlelelago ya go abagana ka tsebo le pharologano ya hlago tikologong ya rena e tla ba e theilwe godimo ga melao ya rena ya setšo le melao ya selegae, tsela yeo e tla go šomišwa pele go fihlelelwa tumelelano e tlaya ka mohuta wa motho yo a nyakaqo go abelwa tsebo le pharologano ya hlago ya rena.

- **Barutwana bao ba nyakago go ba dingaka tṣa setṣo:** Re ka thabela go thuṣana le motho mang le mang yeo a nago le kgahlego ya go ba morutwana wa bongaka bja setṣo. Bao ba nago le kgahlego ba ka dira ditokiṣetṣo tṣa gore re be bathuṣi ba bona gomme ba tlo swanela go lefa tṣhelete yeo e itṣego goya ka thuto yeo ba e fiwago.
 - **Dingaka tṣa setṣo** tṣeo di nyakago tsebo ye e e itṣego go renā di tla romelwa go lekgotla khuduthamaga leo le tlago sekaseka kgopelo yeo gape le go botṣiṣa badimo gore a naa tsebo ye e ka abelanwa le gona ka tsela efe.
 - **Badinyakiṣiṣo go tṣwa mafelong a thuto** a go fapafapana ba ka dira dikgopelo go lekgotla khuduthamaga gore ba kgone go hwetṣa tumelelo ya go ka abelwa le go šomiṣa tsebo le pharologano ya hlago tikologong ya renā. Go ya ka molawana wa Bio-prospecting, Accesss and Benefits Sharing batla swanela go tṣweleletṣa lengwalo la tumelelo go tṣwa go Department of Environment and Water Affairs le le bontṣhago gore ba dumeletṣwe go ka dira resetṣhe tikologong ya renā. Lekgotlakhuduthamaga le tla dira dinyakiṣiṣo tṣe di tseneletṣego go kwešiṣa mafapha ka moka ao risetṣhe yeo e tlo go dirwa ka gona. Ka morago ga moo komiti e tla tṣea magato a go bolediṣana le setṣhaba le badimo go bona gore e ka ba go lokile gore ba abelana ka tsebo le gona bjang? Ge tumelelo e fihleletṣwe go swanetṣe gore go dumelelwane gape ka moo tsebo yeo e yago go diriṣwa ka gona, le go fetolwa gore go tsebagatṣwe gore ke renā beng ba tsebo yeo. Moṣomo o mongwe le o mongwe o swanetṣe go direlwā lebaleng moo o bonwago le go tsebjā ke batho ka moka.
 - **Bao ba nago le ponelopele ya tṣa kgwebo** le bona ba amogelegile go ka bolediṣana le renā ka kakanyo tṣa bona. Ba swanetṣe go thoma ka go dira kgopelo ya tumelelo go lekgotlakhuduthamaga gore ba kgone go hwetṣa tumelelo ya go ka šomiṣa tsebo le pharologano ya hlago ya renā. Go ya ka molawana wa Bio-prospecting, Access and Benefits Sharing batho ka moka ba nyakago go šomiṣa go tṣa kgwebo, bokgoni le pharologano ya hlago ya renā, ba swanetṣe gore botṣa gore naa tsebo yeo e didiriṣago tṣe dingwe tṣa hlago bayā go gweba ka tṣona. Ka morago ga moo komiti e tla tṣeya magato a go bolediṣana le setṣhaba le badimo go bona gore e ka ba go lokile gore ba abelana ka tsebo le gona bjang? Seo e tla ba e le mathomo a ditheriṣano le kgwebo yeo ka tsela ya go abelana ga ditseno tṣeo di tla go hwetṣagala ka morago ga go gweba ka tsebo le hlago ya renā. Ditseno di ka ba ka tsela ya tṣhelete goba mokgwa o mongwe le o mongwe wo o tla go kgola dingaka tṣa setṣo goba setṣhaba.

Re dira boipeletšo go: Department of Water Affairs and Environment le Department of Science and Technology gore ba re etele re kgone go boledišana ka gore re ka ba thuša

bjang ka mananeo a bona a Access and Benefit Sharing le Farmer to Pharma. Re dira boipeletšo gape go Mpumalanga Tourism and Parks Authority le Mpumalanga Rural Development Programme go kopana le rena gore go be le kwešišano ya seo re se hlokago le gore re ka tsea karolo bjang bjalo ka ba sireletšimmogo ba paballo ya hlago le maphelo setšhabeng. Re bona gore go ba le batsea karolo ba bantši tabeng ye, ke yona tsela ya go kaonafatša seemo sa bjale.

Boipeletšo bja poledišano

Re dira boipeletšo go batho ba ba latelago gore go be le poledišino le bona go lokiša taba ya go se kwešiše seo dingaka tsa setšo di lego sona gape le seo ba se dirago setšhabeng: Baetapele ba setšo, Boradipolotiki, Baetapele ba Dikereke le Baemedi ba tsa Maphelo.

Ndlela Leyi Tin'nga Ta Xintu Ta Bushbuckridge Ti Faneleke Ku Yi Landzel a Loko Ti Tirhisa Vutivi Bya Ndhavuko Etimhakeni Ta Vutshunguri

Hi va mani naswona ndlela leyi hi faneleke ku yi landzelela yi yimelaka swona

Hi ntlawa wo tlula 80 wa tin'nga to tshungula mavabyi (eka tsalwa leri hi tin'nga/vatshunguri) leti tshamaka eBushbuckridge wa Mpumalanga, leyi kumekaka eNwalungu-vuxa wa Afrika Dzonga. Bushbuckridge yi andlaleke eVupeladyambu bya Ntanga wa Swiharhi wa Kruger naswona yi kumeka endzeni ka Kruger to Canyons (UNESCO) Biosphere Region (K2C). K2C i Biosphere Reserve ya vumune hi ku kula emisaveni hinkwayo naswona yi katsa vunyingi bya swiharhi ni misinya hi ku hambana-hambana. Naswona i kaya ra vanhu vo hundza miliyoni, laha vunyingi bya vona va holaka mali ya mpimo wa le hansi eAfrika-Dzonga. Hinkwerhu hi huma eka miganga ya Mapedi kumbe Machangana.



Tanihi ntlawa, hi tinyiketele ku hlayisa miganga ya hina ku va ni rihanyo lerinene leswi katsaka ku ongola mimiri ya vona, ku hlayisa ndhavuko ni vumoya bya vona. Tanihi leswi murhi wa hina wu humaka etindhawini leti hi humaka eka toni, hi tiyimiserile ku hlayisa hinkwaswo leswi hanya ni ku tiyisisa leswaku swilo leswi kumbe vutivi bya hina bya hi vuyerisa hina ni vaaka-tiko va miganga ya hina hi ku kongoma.

Tindlela leti faneleke ku landzeriwa ti nyikela vuxokoxoko bya:

- Ku tinyiketela ku hlayisa rihanyo ra vaaka-tiko;
- Vutivi bya hina bya ndhavuko;
- Mukhuva lowu hi hlanganisaka vaaka-tiko va miganga ya hina ni hinkwaswo leswi hanya hi ku tirhisa ndhavuko wa hina;
- Nxungeto eka vutomi bya hina bya siku rin'wana na rin'wana lowu vangiwaka hi ku lahlekeriwa ka swilo lewsi hanya ni ku tekiwa ka vutivi bya hina bya ndhavuko ku nga ri na ku avelana ka mbuyelo wa kona;
- Ndlelaleyi hi lavaka ku antswisa ku hlayisa ntumbuluku ni ku tirhisa misinya ya mirhi; ni
- Timhaka leti vanhu va nga ti kumaka leswaku va fikelele vutivi bya hina bya ndhavuko ni misinya ya murhi.

Hi nghenisa xandla eka rihanyo ra vaaka-tiko

Tanihi tin'nga ta ndhavuko hi tirha ku hlayisa rihanyo ni ku thsungula lava xanisiwaka hi mavabyi ni lava vavisekeke emirini. Loko hi ri karhi hi avelana vutibyi byin'we bya mavabyi lama khomaka ngopfu vanhu, un'wana na un'wana wa hina u na ndlela yo karhi yo tshungula hi yona. Ku na mavabyi lawa hi ma kotaka ngopfu ku ma tshungula naswona ha hundzisela swigulana eka tin'nga tin'wana hi ku ya hi leswi swi vivisaka xiswona emirini. Swa xiyiwa leswaku vanhu lava hi va tshungulaka i vapfumari naswona minkarhi yo tala ha va hlayisa hambiloko va hakela kumbe va nga hakeli. Va le hansi va hi yirisa ku tshikilela

vanhu ku va va hi nyika mali, hikowalaho hi titshege hi ku swi endla swi suka embilwini ni ku tlheriselana vunene.



Ni loko hi tshungula mavabyi ya xilungu (ya ximanguva lawa), hi endla mintirho yin'wana ya ndhavuko ni ya nkoka emigangeni. Hi hlanganisa vaaka-tiko ni mikwembu ya vona hi tindlela to hambana hambana, ku katsa ku pfuna ndyangu loko n'wana a rilela vito, ku khutaza ni ku nyikela switsundzuxo, ku hlongola mimoya yo biha hi ku endla ntirho wo basisa, ni ku hlahluva ku tiva loko munhu a vitaniwa hi va le hansi kuva a endla ntirho wa vun'nga. Hi dyondzisa ntirho wo tshungula eka mathwasana, ku yimbisa, xisweswo hi hundzisela vutivi ni ndhavukoeka rixaka leri landzelaka.

Hinkwaswo leswi nga laha henhla swi nghenisa xandla eka rihanyo lerinene ra vaaka-tiko, swi aka vurhangeri ni mahanyelo lamanene ni ku kurisa ndhavuko.

Hi na mfuwo wa vutivi bya ndhavuko

Un'wana na un'wana wa hi hina u vitaniwile ku va n'nga (mutshunguri) naswona u thwasile ni ku dyondza ni tin'nga tin'wana. Hi kuma vutivi hi tindlela ta mune litikulu: hi dyondzisiwa hi magovela ya, emilorhweni hi lorha hi amukela vutivi bya va le hansi lebyi hundziseriwaka eka rixaka hinkwarho, hina vutivi bya hina naswona hi kuma vutivi eka tin'nga kolorhi. Loko hi ri karhi hi avelana vutivi byin'we, byo tala, un'wana ni un'wana wa hina u na vutivi byo karhi. Hikokwalaho vutivi bya hina hi karhi wun'we byi ta hi le ka va le hansi, vutvi lebyi tolrevelekeke naswona byi va byi ri bya munhu hi xiyexe. Loko hi nyikela vutivi bya hina eka van'wana hi nga rhanganga hi tivisa va le hansi ni tin'nga kolorhi, hi ta hlundzukisa va le hansi naswona hi ta onha ku hlawuleka ka vutivi bya hina lebyi tolrevelekeke. Hi nga avelana vutivi bya hina, kambe ntsena endzhaku ko vutisia ni ku va hi vuyeriwa hi ku avelana ka vutivi lebyi. Ha vilela hi ku lahleka ka vutivi lebyi nga kona, naswona hi mikarhi yo tala a xi tivi xihlovo xa byona naswona ku hava mbuyelo.

Hi hlanganisa vaaka-tiko va ka hina hi ku tirhisa ndhavuko ku ya eka swilo leswi hanyaka hi ku hambana hambana.

Mirhi yo tala ya hina yi kumeka etindhawini leti hi hanyaka eka tona, hi minkarhi yo tala etindhawini leti tirhisiwaka hi vanhu hinkwavo emigangeni ya hina. Leswi swi endla leswaku hi tiva ku hlangana exikarhi ka leswi hanyaka, vutomi bya hina ni rihanyo ra vaaka-tiko emigangeni ya hina.

Ku cela ka hina misinya ya murhi swi kongomisiwa hi yumoya bya hina naswona swi lawuriwa hi milawu ya ndhavuko leyi hlohetelaka ku tirhisa kahle ka ntumbuluko. Hi xikombiso, hi kombela va le hansi loko hi cela murhi ku tiyisekisa leswaku murhi wu ta tirha kahle, ni ku tshemba leswaku i matluka kumbe mahanti lamaphaphiweke hi tindlela leti nga ta tiyisa ku hanya ka nsinya ni ku horisa xigulana. Leswi swi vula leswaku hi phapha mahanti yo karhi, hi hundla matluka ma nga ri manganyi ya nsinya, hi seletela timitsu ta nsinya endzhaku ko ceka leswi hi swi lavaka. Naswona hi na milawu leyi yelanaka ni tinguva leti hi nga celaka minsinya yo hambana hambana, leswi minkarhi yin'wana, loko swi nga endliwanga kahle, swi nga tisa ndzukano tanihi ku arisa mpfula. Tanihi leswi hi celaka murhi ku wu tirhisa swa nkarhi wolowo, a hi celi murhi wo tala, hi cela murhi wutsongo hi ku hambana hambana ka wona. Leswi swi sivela ku cela murhi ku tlula mpimo.

Hi sirhelela leswi hanyaka hi ku hambana hambana ka swona hi tindlela tin'wana, tanihi ku sivela rintswa ni ku arisa ku ceriwa ka murhi hi 'vahloti va mirhi'. Milawu ni tindlela leti to cela murhi hi ndlela ya kahle swa hundziseriwa eka mathwasana ya hina, swi kurisa vutivi bya ndhavuko etimhakeni ta vutshunguri.

Vutomi bya hina byi xungetiwa hi ku lahlekeriwa ka swilo leswi hanyaka ni ku tekiwa ka vutivi bya ndhavuko handle ko vuyeriwa

Tanihi vatshunguri va ndhavuko hi nghanisa xandla swinene exikarhi va vanhu, kambe a swi olovi. Hi langutane ni mintlhontlho yinharhu leyikulu: ku kuma misinya ya murhi, ku avelana mimbuelo ya vutivi bya hina ni xihlawuhlawu.

Ku fikelela switirhisiwa swa ntumbuluku: leswaku hi kuma murhi hi fanele ku kuma misinya ya murhi, kambe kuna switandzhaku leswi hi sivelaka ku cela misinya leyi hi yi lavaka. Ku na minxaka yinharhu ya misava eK2C - misava ya vanhu hinkwavo, misava leyi sirheleriweke ni misava ya munhu a ri yexe- yin'wana na yin'wana ya yona yi na swiphiqo swa yona.

Ku fikelela *misava ya mani-na-mani* swi lawuriwa hi varhangeri va ndhavuko lava lavaka mali yo tala ku va hi yi fikelela kumbehi boheka ku boheka ku tiyisela ku kokelana. Nhlayo ya misinya ya hunguteka hikwalaho ka ku ceriwa ku tlula mpimo hi tin'nga rumi kumbe vahloti va misinya ya mirhi lava celaka mpimo wa le henhla swinene va ri karhi va tirhisa macelelo lama onhaka. Ndhawu ya Marieskop (leyi sirheleriweke) tanihi ndhawu yo hlayisa ntumbuluku i ya nkoka eka hina hikuva yi na misinya yo hambana-hambana, kambe swa tika eka hina ku yi fikelela hikuva ku ta fika sweswi a hi ma tivi kahle mafambiselo ni malaweleso lama yelanaka ni macelelo ya murhi, naswona swi vanga ntirho wo swi landzeleta ni madurhelo leswi vangaka swiphiqo swo teka maendzo yo ya etindhawini teto. Mali leyi u yi hakelelaka yi ringanisiwa ni leyi murhi lowu u wu celaka, kutani ku halangana ka mali ya swo famba ni yo cela murhi swi hundza swikhwama swa hina. Hi komberiwe ni ku ba mati hi varindzi va vuhlayiselo bya ntumbuluku. Hi mukhuva lowu fanaka, hi bakanyeriwa etlhelo ekaBushbuckridge Nature Conservation (Ku Hlayisa Ntumbuluku wa Bushbuckridge), leyi nga kusuhi na hina loko yi ringanisiwa na Marieskop kambe swo fana ni kwala, a hi koti ku yi fikelela.

Misava leyi nga ya munhu a ri yexe yi le handle ka vufileleri bya hina naswon a swi olovi, hambi ku ri ku fikelela tindhawini teto.

Ku hava ku avelana ka mbuyelo: hi endzeriwe hi vavalangi vo hlaya lava hi ku angarhela va hi byelaka swintsongo mayelana ni leswaku va tirha kwihi ni leswaku vutivi bya hina byi tirhiseriwa yini. A hi se tshama hi vumba ntwanano wa ku avelana mbuyelo wa vutivi bya hina kumbe ku hundzisela leswi hi nga na swona mayelano ni misinya leyi va kotaka ku yi fikelela. Ntokoto lowu wu endle leswaku hi karhala ku avelana vutivi ni vavalangi, lava hi nga ha va tshembeki. Hi lava leswaku ku vilela ka hina ku twiwa emahlweni ko tekiwa ka vutivi bya hina swin'we ni misinya hi fanele ku tiveka, hi tekeriwa enhlokweni hi vutivi ni ku vuyeriwa eka bindzu rin'wana na rin'wana.

Hi langutana ni mhaka ya ku hakeriwa emigangeni ya hina. Hi minkarhi hinkwayo hi sungula hi ku tshungula munhu kutani endzhaku hi kombela mali. Hikwalaho ka vusweti, hi minkarhi yo tala vukorhokeri lebyi hi byi endlelaka vaaka-tiko byi hakeriwi.



Xihlawuhlawu: hi langutana ni xihlawuhlawu xa maphorisa lava hi khomaka loko swigulana swi fela emavokweni ya hina (ku hambana ni madokodela ya xilungu) naswona hi minkarhi yo tala ha xungetiwa loko vanhu va hi fela loko ku nga ri na xivangelo lexi hlamuselekaka.

Ku Antswisa Vuhlayiselo ni Matirhiselo Lamanene ya Misinya ya Murhi

Lewaku hi yisa emahlweni ni ku korhokela vaaka-tiko va ka hina, hi lava leswaku hi kota ku fikelela misinya ya murhi, leswi vulaka leswaku ku cela murhi ku tlula mpimo emigangeni ya

hina swi fanele swi langutisiwa naswona ku fanele ku antswisiwa ku fikelela tindhawu leti sirheleriweka (mintanga ya swiharhi).

Hi lava ku tirha ni vurhangeri (vuhosi) bya ndhavuko leswaku hi antswisa ku lawula ku ceriwa ku murhi hi vahloto va murhi. Ku cela ka vona murhi ku tlula mpimo ku fanele ku lawuriwa hi ndlela yo antswa handle ka swona ku ta va ku ri hava misinya ya murhi leyi hi nga ta yi cela emigangeni ya hina. Hi lava ku kumisia mukhuva lowu hi nga ta kota ku hunguta ku onheteriwa ka mbangu lowu onhiwaka hi vaceli va murhi, hi ku dyondzisa vanhu kumbe hi ku simeka vulawuri bya kwala migangeni.

Tanihi leswi hi basiseriwa hi maendlelo yo fikelela misinya ya le Marieskop, hi lava ku va hi tiviwa hi Ndzwulo ya Vurimi, Swihlahla ni Vutshevi (DAFF) tanihileswi ha timbirhi ti nghenisaka xandla eku ku vuyeriweni hi swilo leswi hanyaka swa ndhawu leyi ni ku va hi tirhisana ni Ndzwulo ku simeka fambiselo leri nga ta olovisa ku fikelela ka hina murhi ehansi ka fambiselo ra yona. Hi rhamba DAFF ku sungula ndlela yo vumba ntirhisano wa xinghana, ni ku lavisia ku tumbuluxa ndhawu yo hlayisa ni ku hluvukisa misinya ya murhi eMarieskop leswaku ku andzisiwa ku byariwa ka misinya ya nkoka swinene ya murhi.

Naswona hi lava ku kambisia ndlela yo phindha ku tumbuluxa tindhawu leti nga humelela kahle to kurisela kona misinya, ni ku kuma nseketelo wa Komiti ya K2C Biosphere eka tiprojeke leti fanaka eminkarhini leyi taka. Hi ehleketa ku sungula bulo ni vurhangeri bya ndhavuko swin'we na Vufambisi bya Timhaka ta Vuendzi ni Mitanga ya Swiharhi ya Mpumalanga (MTPA) ku vona leswaku kumbe hi nga van a misava leyi hi yi vekelaka tlhelo ku fikelela xikongomelo lexi.

Hi rhamba: Komiti ya K2C Biosphere na MTPA ku tirhisana na hina eku laveni ka tindhawu tin'wana leti hi nga ti fikelelaka kumbe leti nga vekeriwaka etlhelo hi xikongomelo xo hlayisa ni ku tirhisa misinya ya murhi.

Hi rhamba ni Ndzwulo ya Rihanyo ni Nhluvukiso wa Mahanyelo ku va yi hatlisisa ku hi tsarisa ximfumu leswaku hi kota ku vehela makhadi lama hi tivisaka tanihi vatshungurhi va ndhavuko. Hi titwa onge loko hi tiveka etikweni hinkarho swi ta hi pfuna ku langutana ni mintlhontlho ya kwala hi hanyaka kona.

Ku sirhelela ni ku avelana vutivi nya ndhavuko: ku xixima ku rhanga munhu a kuma mpfumelelo

Ku tiyisisa leswaku vutivi bya hina bya ndhavuko byi sirheleriwile, hi lava vanhu lava lavaka ku fikelela vutivi bya hina leswaku va va hansi ka nawu ximfumo wa ndhavuko ni xikaya lowu lawulaka ma hundziselo ya vutivi bya ndhavuko. Hi tirhisa nawu wa xintu ni xikaya ku veka swipimelo swo avelana vutivi.

Nawu wa nxitu/ ntoloveloo: nawu-nsinya wa xandla-famba xandla-vuya wu titshege hi nawu wa ndhavuko wo hundzisela vutivi, hi fanele ku fundza va le hansi ni ku tekela enhlokweni swirho swin'wana swa miganga ya hina swa Vatshunguri va Xintu loko hi vulavula hi ku avelana vitivi bya hina.

Nawu wa xikaya: ha ti tiva tinfanelo ta hina ehansi ka *National Environmental: Biodiversity Act (2004) na Bioprospecting, Access and Benefit Sharing (BASS) Regulation (2004)* naswona hi ta lava vatirhisi lava nawu ni vulawuri byi va khumbaka leswaku va landzelela milawu leyi hi laha ku heleleke.

Ku kuma mpfumelelo ku sungula: Mpumelelo wun'wana na wun'wana wu ta titshega hi ku tirhisa ni ku fikelela vutivi byo tirhisa swilo leswi hanyaka endzeni ka milawu wa hina wa

ndhavuko ni mafambiselo ya xikaya ni tindlela to kuma mpfumelelo ku sungula ni ku teka xiboho xa swipimelo swo hundzisela, swi ta titshega hi muxaka wa mutirhisi. Hi xikombiso:

- **Mathwasana** lawa ma lavaka ku va vatshunguri (tin'nanga): hi lava ku pfuna wun'wana na wun'wana loyi a lavaka ku va thwasana ra vutshunguri bya ndhavuko. Lava va lavaka ku va mathwasana va fanele ku endla malulamiselo ni un'wana wa hina ku lulamisa ndlela yo dyondza naswona va fanele ku yi hakelela.
- **Vatshunguri (tin'nanga)** lava humaka etindhawini tin'wana lava tihlanganisaka ni wun'wana na wun'wana wa hina ku kuma mahungu yo karhi va fanele ku kongomisiwa eka Komiti yo Fambisa leyi nga ta lulamisa ku vulavurisana ni muganga ni ku tivisa va le hansi ku voha leswaku vutivi byi nga fanelo ku aviwa naswona hi mikhuva wihi.
- **Vavalangi va le swikolweni swa le henbla** va fanele ku kombela mpfumelelo eka Komiti yo Fambisa ku fikelela vutivi bya hina bya ndhavuko kumbe mirhi ya ndhavuko. Hi ta lava, hi ku ya hi fambiselo ra *BASS Amendment Regulations*, ku vona papila ro huma eka Ndzawulo ya Mati ni Timhaka ta Mbango (DWEA) leri vulaka leswaku va nga endla vulavisisi. Komiti yo Fambisa yi ta nghena nhlengeletano yo kola mahungu ku tiyisia mindzelekano ya ndzavisiso lowu nga ta endliwa. Loko Komiti yi kume timhaka leti, hi ku ya hi milawu ya ndhavuko, ku vulavurisana ni miganga ni ku vutisa va le hansi ku boha leswaku vutivi byi avelaniwa naswona hi mikhuva wihi. Loko pfumelelo wu va kona, ku ta va na xipimelo xa leswaku mpfumelelo wun'wana wu nga ha laveka loko xikongomelo xa ndzavisiso xi cinca ni loko mbuyelo wa kona wu nga katsi mali, ku katsa ni leswaku hina hi vini va vutivi lebyi xidzi. Ntirhisano wun'wana na wun'wana na hina wu fanele ku ku va erivaleni.
- **Vavalangi va Mabindzo va Mirhi** va amukeleka ku tihlanganisa na hina. Va fanele ku kombela mpfumelelo eka Komiti yo Fambisa ku kota ku fikelela vutivi bya ndhavuko. Hi ku ya hi *Bio-prospecting, Access and Benefit Sharing Regulations*, tikhampani ta vavalangi va mabindzo va murhi ti fanele ku hi nyika mahungu/timhaka hinkwato leti fambelanaka ni ku tirhisiwa ka vutivi kumbe murhi wa ndhavuko. Loko Komiti yi kume timhaka leti, hi ku ya hi milawu ya ndhavuko, ku vulavurisana ni miganga ni ku vutisa va le hansi ku boha leswaku vutivi byi avelaniwa naswona hi mikhuva yihi. Sweswo swi ta vumba ku sungula ka tindlela to vulavurisana ni tikhampani ni ku vumba ntwanano wo avelana mbuyelo ni ntwanano wo hundzisela swilo. Mbuyelo wu nga ha va hi mali ni/ kumbe wu nga vi hi mali.

Hi rhamba Ndzawulo ya Timhaka ta Mati ni Mbango ni Ndzawulo ya Sayense ni Thekinoloji ku hi endzela leswaku hi ta burisana hi tindlela to va pfuna eka minongono ya vona yo fikelela ni ku avelana mbuyelo ni nongolonoko wa Murimi ku ya eka Muendli wa Mirhi ya xilungu. Hi rhamba ni Vufambisi bya Timhaka ta Vuendzi ni Mitanga ya Mpumalanga ni Nongonoko wa Nhluvukiso wa Miganga ya le Makaya ku tihlanganisa na hina eku antswiseni ko twisia swilaveko swa hina ni leswi hi nga swi nyikelaka eku simekeni hi vun'we ka ku hlayisa ni ku simeka tiprojeke to antswisa vutomi bya vanhu. Hi twisia leswaku ku hlangana ka mintlawa yo hambana hambana etimhakeni leti i swa nkoka eku antswiseni ka xiyimo xa sweswi.

Ku rhamba ku vulavurisana ka tindhawu leti hi tshamaka eka tonia

Ku va hi lulamisa ku langutiwa hi tihlo ro ntswuka hi mintirho ya hina, hi rhamba mintlawa leyi landzelaka ya kwala migangeni ku tihlanganisa na hina, hi burisana hi ku nghenisa ka hina xandla eka vutomi bya vaaka-tiko va ka hina: varhangeri va ndhavuko, swiyenge swa vuthsunguri bya kwala migangeni, minhlangano ya tipolitiki ni vangheni va tikereke.

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