

**NKANELO WA KU OVIWA KA
TIMFANELO TA VAVASATI EKA
TSALWA RA KHALE KA
MAKWANGALA HI F. RIHKOTSO**

hi

ALLETTAH TINTSWALO LAMULA

Xitsalwana xo engetela eka swilaveko

swa xikambelo xa

“DEGREE OF MASTER OF ARTS”

eka

NDZAWULO YA XITSONGA

EYUNIVHESITI YA LIMPOPO

MULETERI: DOK. O.R. CHAUKE

LEMBE: 2013

DECLARATION

I swear and take an oath that (**AN ANALYSIS OF THE ABUSE OF WOMEN'S RIGHTS IN XITSONGA FOLKLORE KHALE KA MAKWANGALA BY F. RIKHOTSO**) is my own work, there is no other university in which I have registered this dissertation before and I have indicated all sources quoted by a complete references.

A.T. LAMULA

2013

INITIALS AND SURNAME

YEAR

SIGNATURE

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XINKHENSO

Ndzi rhandza ku khensa Dok. O.R. Chauke, muleteri ni makombandlela wa mina eka dyondzo leyi, loyi hi vutivi bya yena a ndzi khutazeke ni ku ndzi letela hi mfanelo eka dyondzo leyi. Wena na Prof. R.N. Madadze mi ve vamaboxandlela eka ndzavisiso lowu. Hi n'wina mi beke swikhundla, mi ndzi basisela rivala leswaku ndzi pfuleka mahlo, ndzi kota ku tsala disethexini leyi.

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Disethexini leyi yi fundzha vanhu lava va landzelaka:

Manana wa mina: Pangina Lucy

Tatana wa mina: Khamela Hendry

Vana va mina va vanhwana: Paula Tokoza, Chanteel Buhle

Vabuti wa mina: Samsom Regional, Mufana Griffiths, Colly, na Rector

DEDICATION

This dissertation is dedicated to:

My mother: Pangina Lucy

My father: Khamela Hendry

My daughters: Paula Tokoza, Chanteel Buhle

My brothers: Samsom Regional, Mufana Griffiths, Colly, and Rector

SUMMARY

The main aim of this study is to examine women's abuse with special reference to Xitsonga folklore, **Khale ka Makwangala** by F. Rikhotso. This study also shows characters who are abused and those who cause this abuse.

The first chapter reveals the general outline of the study, the problem statement, the aim, the importance and its methodology. The most important terms of the study have been explained in this chapter so as to reveal what is expected to be analyzed. Some of the definitions of the Constitution have been given.

Chapter two gives short summary of the folklore **Khale ka Makwangala** by F. Rikhotso which has been examined together with the history of their authors. The definitions of the word human rights have been included and defined in this chapter. In this chapter, other folklores which have been selected for analysis have been analysed.

Chapter three explains, defines and analyses the themes of selected folklores. The definitions of themes have been given in this chapter. These definitions make it easier to understand what themes are.

Chapter four deals with the general summary of this mini-dissertation. The recommendations and findings for further research have been indicated in this chapter.

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NKATSAKANYO

Xikongomelo xa dyondzo leyi i ku xopaxopa ku oviwa ka timfanelo ta vana eka yin'wana ya mintsheketo eka tsalwa ra **Khale ka Makwangala** hi F. Rikhotso.

Dyondzo leyi yi tlhela yi kombisa swimunhuhatwa leswi tshikileriwaka na leswi vangaka ntshikilelo lowu.

Ndzima yo sungula yi kombisa manghenelo, xitatimendhe xa xiphiso, xikongomelo xa ndzavisiso na maendlelo. Eka yona ndzima leyi ku tlhela ku hlamuseriwa ni matheme ya nkoka lawa ya tirhisiweke ku humesela erivaleni leswi swi faneleke ku xopaxopiwa eka tsalwa leri ri hlawuriweke ku xopaxopiwa. Milavisiso ya swichudeni swin'wana yo fambelana na yona yi xopaxopiwile ku lava ku kombisa nkoka wa yona eka ntirho lowu. Tinhlamuselo ta Vumbiwa na tona ti hlamuseriwile hi vuxokoxoko.

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NDZIMA YA 1

1. MANGHENELO

Ndzavisiso lowu wu humesela erivaleni ku oviwa ka timfanelo ta vana (child abuse) eka tsalwa leri nga hlawuriwa, ku nga **Khale ka Makwangala** hi F. Rikhotso (1993). Smart Cape (2010) yi hlamusela ku oviwa ka timfanelo ta ximunhu (abuse) loko yi ku:

Abuse is any form of behaviour that controls another person, causes physical harm or fear, makes someone do things they do not want to do. Abuse can be verbal, emotional, physical, sexual, material or financial. Abused woman usually experience multiple forms of abuse.

Mikarhi yin'wana ku oviwa ka timfanelo ku va kona hi ku biwa, ku chavisiwa, ku pfinyiwa eka swa masangu, ku tekeriwa, ku onheriwa nhundzu ni swin'wana swo tala. Barker (1991) u yisa emahlweni hi ku oviwa ka timfanelo ta ximunhu loko a ku:

An improper behaviour intended to cause physical psychological or financial harm to an individual or group.

Barker u paluxa leswaku ku oviwa ka timfanelo ta munhu i mahanyelo yo ka ya nga lulamanga lawa ya endliwaka hi xikongomelo xo vavisa munhu kumbe ntlawa wo karhi emiehleketweni kumbe ku n'wi vangela leswaku a va na xiphiso xa mali. Swindlo leswi hinkwaswo eku heteleleni swi n'wi vavisa emiehleketweni, a hetelela a tikomba ongeti i munhu loyi a nga hanyangiki kahle emiehleketweni eka lava va va tshamaka na yena.

Swin'wana swa swivangelo swo xanisiwa emiehleketweni hileswi swi landzelaka: ku nga tirhi, vukwele, makolo, xihlawuhlawu, vusiwana, swidzidziharisi, ni swin'wana.

Eka matsalwa ni le ka vutomi bya vanhu hi kuma ku xanisiwa na ku oviwa ka timfanelo ta vavasati hi ku hambana ka tona. Vavasati lavo tala va chava ku humela erivaleni va kombisa leswaku va xanisiwa hi vavanuna va vona kumbe vanghana va vona vaxinuna. EAfurika-Dzonga vavasati vo tala va lawuriwa hi vavanuna va vona. Van'wana va vavasati lava va miyela, va nga humeseli erivaleni ku xanisiwa ka vona hi xikongomelo xo sirhelela vukati bya vona. Va tisirhelela hi ku vula leswaku va tshamile kahle emindyangwini ya vona ni vavanuna va vona. Eka **The National Gender Conference of the Professional Educator's Union** on 28 July 2012: Belabela hilaha loko Nelson Mandela a vulavula ro sungula loko a pfula Palamendhe hi lembe ra 1984 a vula marito lama lamdzeleka:

Freedom cannot be achieved women have been emaciated from all forms of oppression.

Eka nhlamuselo leyi nga laha henhla Tatana Mandela u vula leswaku ntshuxeko wa Afrika-Dzonga wu nge swi koti hi ku hetiseka loko vavasati va ha hlangana na ku hambanahambana ka ku xanisiwa na ntshikilelo wa vutomi.

Hi xitalo vavasati lava va nga swisiwana va tala ku xanisiwa hi tindlela totala, va biwa, va khomisiwa tingana, va chavisiwa va tshembisiwa ni ku baleseriwa hi swibalesa, van'wana va tsemeleriwa hi swihloka ni swin'wana na swin'wana leswi endlaka leswaku vavasati va hanya hi ku chava vavanuna va vona.

1.1 XITATIMENDHE XA XIPHIQO

Emisaveni hinkwayo ku katsa na Afrika-Dzonga hi ku angarhela siku na siku vavasati va xanisiwa kutani timfanelo ta vona ta oviwa. Ku na ntshikilelo lowukulu laha ku hanyeni hikuva vanhu vo tala va onheriwa timfanelo ta vona, kambe a va swi koti ku swi humesela erivaleni hikuva va hetelela va fa na swona. Ku xanisiwa ni ku oviwa ka timfanelo ta vavasati hi swin'wana swa swivangelo swa mafu lama hume lelaka kumbe ku vangwiwa hi ku wa hi timovha, ku duvuriwa hi swibamu, ku tsemiwa hi swihloka, ku tihinga ni swin'wana.

Nsusmeto lowukulu wa swilo leswi hinkwaswo i ku xanisiwa ni ku oviwa ka timfanelo ta vanhu. Van'wana va vabya hikokwalaho ka ku oviwa ka timfanelo leti ku ya hi swiyimo swo hambana. Vanhu van'wana va hlangana tinhloko hikokwalaho ka ku xanisiwa ni ku oviwa ka timfanelo ta vona, va tshikileriwa hi swiyimo leswo tika kambe va nga swi rhuleli munhu hikuva vo kala va raha bakiti na swona swi nga tiviwangi hi munhu.

Hi xitalo ku xanisa ni ku oviwa ka timfanelo ta ximunhu kumbe vavasati ku humelela emindyangwini ya vanhu. Eka nxopaxopo lowu hi ta langutisa eka madzolonga ya le mindyangwini. Hi ta langutisa eka Vumbiwa ni nawu wa Afrika-Dzonga ni le ka madzolonga ya le mindyangwini leswaku wu ri yini hi mhaka leyi. Bill of Rights, Section 12 (c) yi vula leswi hi madzolonga ya le mindyangwini loko yi ku:

Everyone has the right to freedom and security of the person, which includes the right to be free from violence from either public or private sources.

Munhu un'wana na un'wana u na timfanelo ta ntshuxeko na ku sirheleriwa hi nawu leswi swi vulaka leswaku munhu u fanele a va loyi a ntshunxekeke eka madzolonga, ya nga va ya le xihundleni kumbe ya le rivaleni ma voniwa hi vanhu hinkwavo. Un'we eka mune wa vavasati va hlangana na madzolonga ya le mindyangwini siku na siku. Eka The National Conference on Women Abuse and Domestic Violence (1995), mukhomelamuphuresidende, Mbeki (1995) u vule leswi landzelaka:

It was estimated that 30 percent of all the cases of violence reported to the South African Police Service are domestic in nature.

Nhlamuselo leyi laha henhla yi vula leswaku ku pimanisiwa makumenharhu wa tiphesente ta makheyisi etijele ya Afrika-Dzonga, to tala i ta madzolonga ya le mindyangwini leti mangariwaka. *The Section 7 (2) of the constitution* yi hlamusela leswi landzelaka:

Respect, protect, promote, and fulfil the rights
in the bill of rights.

Ku engetela eka leswi swi nga laha henhla “Section 7(1)” eka *The Bill of Rights* yi vula leswaku:

Affirms the democratic values of human
dignity, equality and freedom.

Tinhlamuselo letimbirhi laha henhla ti hlamusela leswaku timfanelo ta ximunhu, leti munhu un’wana na un’wana a nga na tona ti fanele ku xiximiwa, ku sirheleriwa, ku tlakusiwa kumbe ku humelerisiwa hi mfumo. Eka xidimokirasi ku na ndzinganiso, ntshunxeko, na ku ringanisiwa ka munhu un’wana na un’wana hi ku nyikiwa xiyimo kumbe timfanelo ta yena. Munhu un’wana na un’wana u na mfanelo yo ntshunxeka eka madzolonga. *The South African Law Commission* yi vula leswi landzelaka:

While women form the majority of domestic violence victims, it is important to recognize that it is by no means exclusively a female problem.

Nhlamuselo leyi laha henhla yi vula leswaku hi xitalo vavasati hi vona va xanisiwaka swinene ku tlula vavanuna. Swi vula leswaku i vavasati lava va nga na swiphiso swo tala emindyangwini ya vona. “Section 1(viii) of the domestic violence Act 1998” yi vula leswaku madzolongwa ya le mindyangwini ku vuriwa leswi landzelaka:

Physical abuse, sexual abuse, emotional abuse, verbal and psychological abuses; economic abuse, intimidation abuse, harassment, stalking, damage to property.

Hikokwalaho hi vonaka nhlokomhaka leyi yi fanerile ya ku xanisiwa ni ku oviwa ka timfanelo ta vavasati eka mitsheketo leswaku yi lavisisiwa. Women’s Net (2008) yi vula leswi landzelaka:

Research carried out in Soweto in 1994 found that one in three women attending a clinic for

any reason had been battered at some time by her husband or boyfriend.

Hungu leri nga laha henhla hi rona ri susumeteke leswaku ku endliwa ndzavisiso lowu. Eka mintsheketo hi vona vavasati vo tala va xanisiwa hi ku biwa kumbe ku tirhisiwa mitirho yo tika ni ku tekeriwa leswi swi nga swa vona. Kun'wana vavasati lava va sindzisiwa ku endla swilo leswi swi khomisaka tingana swo fana ni ku yivisiwa, ku loyisiwa, ku hembisiwa na swin'wana na swin'wana.

1.2 XIKONGOMELO XA NDZAVISISO LOWU

Xikongomelo xa ndzavisiso lowu i ku lava ku hunguta ku xanisiwa ka vavasati hikuva masiku hinkwawo loko hi yingisela xiyanimoya, loko hi hlaya maphephahungu yo hambanahambana, naloko hi langutisa thelevhixini ku va ni ku dlayana, ku pfinyiwa, ku holovisiwa, ku xanisiwa ka le mirini ku humelela masiku hinkwawo.. Scholtz (1998:25) u seketela mhaka leyi loko a ku:

Physical abuse consists of the infliction of injuries such as bruises, laceration, fractures and burns, although stabbing with a variety bites are also sometimes manifested themselves.

Scholtz u seketela swinene xikongomelo xa ndzavisiso lowu wa ku xanisiwa ni ku oviwa ka timfanelo ta vavasati.

Nkoka wa ndzavisiso lowu i ku lava ku herisa ku xanisiwa ka vavasati ni ku oviwa ka timfanelo ta vona. Hambu ku ri etikerekeni tin'wana ku na ku oviwa ka timfanelo ta vavasati. Eka tikereke tin'wana wansati a nga fanelangi ku yima exikarhi ka nhlengeletano a vula rito kumbe ku dyondzisa rito ra Xikwembu. Va tshamisiwa ehansi va yingisela loko vavanuna va vula rito ntsena. Eka ndzavisiso lowu hi endlela leswaku vavasati hinkwavo lava va xanisiwaka ni ku overiwa timfanelo ta vona va kota ku humela erivaleni handle ka ku tshama na kona ku kondza va hundza emisaveni.

1.3 MAENDLELO EKA NDZAVISISO LOWU

Maendlelo eka ndzavisiso lowu i yo xopaxopa tsalwa leri hlawuriweke ra **Khale ka Makwangala** (1993) hi F. Rikhotso ku nga "*text analysis*". Hileswaku eku xopaxopeni ka vundzeni bya mbulavulo ku nga matirhiselo ya ririmi hi mutsari. Nhlamuselo ya matheme yi ta tirhisiwa ku ya hileswi ya nga xiswona eka tsalwaxidzi. Matheme man'wana eka ndzavisiso lowu i ku hlaya ni ku xopaxopa matsalwa ya mintsheketo leyi hlawuleriweke ntirho lowu. Hi Xinghezi maendlelo lawa ya vuriwa "*text analysis*". Neuman (1997:37) u hlamusela leswi landzelaka hi "*text analysis*":

The text is anything: books, newspapers or magazines articles, advertisement, speeches,

official documents, films or video types, music lyrics, photographs articles or clothing or work of art.

South African Concise Oxford Dictionary (2006:12) yona yi hlamusela theme ra “*text analysis*” hi ndlela leyi landzelaka:

... is a written work chosen as a subject of study ... text can be defined as books, essay, discussions, interviews.

Vatsari lava laha henhla va tirhisile tindlela to hambanahambana to xopaxopa matsalwa ku kumisisa leswi va lavaka ku swi fikisela vahlayi, ku ri karhi ku tekeriwa enhlokweni leswaku matsalwa ya kongomisa eka vutomi ni swiendlo swa vanhu swa siku na siku, mikhuva ni mintolovelo ya vona. Grace (1965:191) yena u yisa emahlweni loko a ku:

The critics most important tasks are to understand the artists. Real objective in a piece of work and to show in a carefully argued analysis how the artist achieves that objective ...

Crystal (1985:71) yena u ri “*text analysis*” i:

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

Grace na Crystal va kombisa ku va tinhlamuselo ta vona ti khumba swinene maendlelo yo xopaxopa timhaka ta vutomi kumbe mahanyelo ya vanhu va tinxaka to karhi. Endlelo leri ri ta tirhisiwa eku xopaxopeni ka mintsheketo ya tsalwa ra **Khale ka Makwangala** hi F. Rikhotso.

Mckee (op.cit. : 1) u kombisa nakambe leswi swi talaka ku humelela loko ku tirhisiwa ndlela leyi ya “*text analysis*” hi ndlela leyi:

When we perform textual analysis on text, we make an educated guess at some of the most likely interpretations that might be made of that text.

Nhlamuselo leyi laha henhla yi 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 nxopaxopo wolowo.

Maendlelo ya nxopaxopo lowu i ku endla ndzavisiso wo xopaxopa ku nga ri hungu leri tsariweke ntsena hikuva ku katsiwa ni ku hleriwa ka matirhiselo ya ririmi hi vuenti. Leswi swi vuriwa “*content analysis*”. Palmgust (1980:02) eka inthanete “*content analysis*” i:

... is a methodological for research where contextual interrogation proceeds any analysis of similarity and difference, it is a thematic process directed and designed to explore relationship . .. rather than institutional or structural frameworks.

Palmguist (Ibid:2) u ya emahlweni a vula leswaku:

It can be defined as the study of recorded human communication such as books, websites, paintings and laws, it is also considered as a scholarly methodology in the humanities by which texts are studied as to authorship, authenticity or meaning. Include philology, hermeneutics and semiotics.

Palmguist eka mitshaho leyi tshahiweke laha henhla u kombisa leswaku theme leri ri hlamuseriwa ku va ku ri maendlelo ya ku hlaya matsalwa hi xikongomelo xo humelerisa erivaleni swihlawulekisi hinkwaswo leswi nga kona eka tsalwa rolero

ku katsa ni matirhiselo ya ririmi hi mutsari. Pilmguist (Ibid: 2) u hlamusela “content analysis” hi ndlela leyi:

Is a research tool focused on the actual content ardirternal features of media. It is a systematic research technique for the objective and description of manifest content of communication. It is used broadly to determine the presence of certain words, concepts, themes, phrases, characters or sentence within certain texts to quantity. This presence in an objective manner determine the presence of certain words, concepts, themes, certain texts to quantity this presence in an objective manner.

Hi ku katsakanya, “text analysis” na “content analysis” swi tirhisiwa ku hlahluva nxopaxopo wa leswi tsariweke ku humelerisa erivaleni swihlawulekisi eka tsalwa ku katsa ni matirhiselo ya ririmi hi ndlela leyi faneleke.

Swa tika ku nyika nhlamuselo ya nxopaxopo wa matsalwa lawa hi ku hetiseka. Ku nonoha loku ku endliwa hileswi swi nga oloviki ku nyika nhlamuselo ya matsalwa leyi hetiseka.

1.4 VUMBIWA NI TIMFANELO TA XIMUNHU

1.4.1 Nhlamuselo ya vumbiwa

Rautenbach na Malherbe (1994:193) va hlamusela Vumbiwa hi ndlela leyi:

A Constitution is a law which contains the most important legal rules concerning a political system of a country.

Ntshaho lowu wu nga laha henhla wu hlamusela leswaku Vumbiwa i nawu lowukulu lowu eka wona ku nga ni milawu ya ximfumo leyi lawulaka ta mafambiselo ya tiko. Va ya emahlweni va ku:

A Constitution ... is an important component of the legal system of a state. It also gives expression to the values and sentiments of a society.

Rautenbach na Malherbe va tiyisisa leswaku Vumbiwa i nchumu wa nkoka lowu wu lawulaka ximfumo swilo swa mafambiselo ya tiko. Vumbiwa ri tlhela ri veka mavonelo ni swilaveko swa vanhu va tiko. Kasi Raylene (1999:07) yena u hlamusela Vumbiwa ku ri nchumu wa nkoka loko a ku:

The Constitution is a very important political and legal document. It is a collection of laws made by parliament which set out the structure of the government and what powers it will have ...

Ntshaho wa Raylene wu paluxa leswaku Vumbiwa i tsalwa ra nkoka ra ximfumo. I nawu lowukulu lowu nga ni nhlengelo wa milawu leyi endliweke hi palamendhe leyi vumbaka mfumo lowu rhwexiweke matimba yo karhi. Joubert abd Prinsloo (2001:22) vona va hlamusela Vumbiwa hi ndlela leyi:

A Constitution is a document that sets out rules for running the country. It also protects democratic principles and the rights of citizens.

Ku ya hi ntshaho lowu nga laha henhla Vumbiwa i tsalwa ro karhi leri vekaka milawu ya mafambiselo ya tiko ri tlhela ri sirhelela mikhuva yo karhi ya xidemokirasi ni timfanelo ta vaakatiko. Nawu lowu wu fanele ku landzeleriwa hi murhangeri wa tiko, mfumo ni vanhu hinkwavo va Afrika-Dzonga. Eka **You and the Constitution** (P19.2) ku hlamuseriwa Vumbiwa hi ndlela leyi:

is the supreme or highest law of South Africa.

Ntshaho lowu wu nga laha henhla wa ha tiyisisa leswaku Vumbiwa i nawunkulu wa Afrika-Dzonga. Allsopp (1992:6) u seketela hi ku vula leswi:

It must be followed by the president, the government and all the people of South Africa.

Allsopp u kombisa ku hlonipheka ka nawunkulu wa Afrika-Dzonga loko a engetela hi ku vula leswaku nawu lowu wu fanele wu landzeleriwa na hi puresidente wa tiko, mfumo ni vanhu. Joubert na Prinsloo (2001:291) va hlamusela leswi landzelaka mayelana ni "human rights":

Human rights are the rights that everybody has because they are human, those rights that are naturally due to every person, irrespective of his or her status, colour, or beliefs.

Joubert na Prinsloo va boxa leswaku timfanelo ta ximunhu i timfanelo leti munhu un'wana na un'wana a nga na tona hikuva a ri munhu laha tikweni. Timfanelo leti i ta ntumbuluko eka munhu un'wana na un'wana, ku nga ri hi xiyimo, muhlovo kumbe ripfumelo ro karhi. Allsopp (1992:6) u hlamusela timfanelo ta ximunhu loko a ku:

Human rights are the rights everyone has.

U ya emahlweni a ku:

They are the basic rights the government must protect.

Allsopp na yena wa ha tiyisisa leswaku timfanelo ta ximunhu i timfanelo leti munhu un'wana na un'wana a nga na tona naswona ti fanele ku hlayisiwa no sirheleriwa hi mfumo. Rautenbagh na Malherbe (1994:195) vona va hlamusela timfanelo ta ximunhu hi ndlela leyi:

Human rights are the rights to equality before the law and equal protections of the law.

Raurtenbagh na Malherbe va paluxa leswaku timfanelo ta ximunhu i timfanelo to ringana emahlweni ka nawu na ku va vanhu va sirheleleka ku ringana eka nawu. Davel (2000:120) yena u hlamusela timfanelo ta ximunhu a ku:

Human rights are often described as those rights afforded to every human being. People are born with these basic rights.

Nhlamuselo ya Davel yi vula leswaku timfanelo ta ximunhu ti hlamuseriwa tanihi mfanelo leyi munhu un'wana na un'wana loyi a hanyaka a nga na yona. Vanhu loko va velekiwa va velekiwa va ri na tona timfanelo. A swi kali swi lava leswaku

munhu a endla swo endla swo karhi leswaku a va na tona. Davel (2000:121) u tlhela a ku:

... Anyone in South Africa adults and children,
citizens and aliens - is a bearer.

Davel u paluxa leswaku un'wana na un'wana eAfrika-Dzonga, ku nga va ntswatsi, vaakatiko na lava va nga riki vaakatiko va faneriwa hi timfanelo leti.

1.5 MITIRHO LEYI ENDLIWEKE

1.5.1 Mbedzi (2004)

Mbedzi eka nhlokomhaka ya yena ya **The Depiction of women characters in Netshivhuyi MJ's Tshithudivha** u kombisa leswaku vavasati va paluxiwa hi ndlela yo khomisa tingana, yi nga ndlela yo va vonela ehansi. Mbedzi u kombisa vavastai va ri vanhu vo biha swinene. U paluxa vana va vona vaxisati va ri vanhu vo tsana swinene, hi ndlela leyi endlaka leswaku eku heteleleni va pfumala vutihlamuleri.

1.5.2 Mdumela-Ndlovu (2006)

Tani hilaha ku kombisiweke hakona laha henhla eka nsusumeto wa xitatimendhe xa xiphiso, Mdumela-Ndlovu u lavisisile hi ku xanisiwa ka vana eka tsalwa ra FA **Thuketana ra Xisomisana** (1987) na ra MJ Maluleke ra **N'wana wa Tihlalu**.

Eka ntirho wa yena u hlamusela leswaku ntirho wa yena wu xopaxopa ku xanisiwa, wu tlhela wu kombisa hilaha swimunhuhatwa swi ndlandlamukaka hakona eka tinovhele ta **Xisomisana** na **N'wana wa Tihlalu** na hilaha xin'wana na xin'wana xi xanisiwaka hakona. Mdumela-Ndlovu u tshaha marito ya Gross (1985) loko a ku:

According to Gross, abuse can be divided into various types such as ones listed below.

Gross u vule leswaku ku xanisiwa ku hi tindlela to hambanahambana, leti landzelaka:

1.5.1.1 Ku xanisiwa ka le mirini

Gross u hlamusela ku xanisiwa emirini ku ri mahanyelo lama katsaka misava hinkwayo, laha vanhu van'wana va xanisiwaka emirini wa vona.

Swikombiso swa yena swo tala swi kombisa ku va vanhu va vavisiwa hi van'wana hi swilo swo fana ni ku vangeriwa timbanga hi swibamu, mikwama, swihloka ni swin'wana swo tala.

1.5.2.2 Ku xanisiwa ka le miehleketweni

Mdumela-Ndlovu u tshaha Dr Scholtz na Litt (1988:20) loko va hlamusela ku xanisiwa ka le miehleketweni loko va ku:

Emotional is concerted attack by an adult on a child's development of self and social competence, a pattern of psychically destructive behaviour. Emotional abuse manifests itself in these forms: rejecting, isolating, terrorizing, ignoring, or corrupting the child. Emotional abuse also verbal assaults such as belittling, threats, blaming and sarcasm.

Nhlamuselo leyi yi vula leswaku nxaniseko wa le miehleketweni i nxaniseko lowu munhu a wu kunguhataka ku ri ndlela yo hlasela n'wana ebyongweni leswaku makulele ya yena ya kavanyeteka, a nga kuli hi mfanelo. Ku xaniseka kale miehleketweni ku nga humelela kumbe ku tihumelerisa hi tindlela leti: ku tshikiwa, ku ka n'wana a nga hlanganisiwi ni vana van'wana, ku honisa kumbe ku bvinyiwa byongo. N'wana a nga rhuketeriwa swinene hi nhlamba yikulu yo

chavisa, a sapateriwa kumbe ku vitaniwa hi vito ro n'wi divulela ro biha mikarhi hinkwayo ku fikela laha n'wana a tshamaka a nga ha tsakanga no ntshuxeka emoyeni.

1.5.2.3 Mashao (2004)

Mashao u tsarile ndzavisiso hi ku xanisiwa ka vavasati. Eka tibuku ta yena ta tinovhele Mashao u dyondze hi ku xanisiwa ka vavasati a tlhela a swi tsala eka matsalwa ya yena lama landzelaka, ku nga tinovhele ta Xisuthu xa N'walungu ti nga: **Bowelakalamu** (Rarapa:1987), **Megokgo ya lethabo** (Lentsoane:1992), **Molato Mpeng** (Matlala:1982) na **Megokgo ya Byoko** (Matsepe:1968). Tinxaka to xanisa leti Mashao a nga ti langutisa eka tinovhele ta yena hi leti landzelaka: "women neglect, physical abuse, racial discrimination na domestic violence".

1.5.2.4 Marivate (1973)

Marivate u vula leswaku eka mitsheketo a ku tirhisiwa mavito ya swiharhi yo fana na Va N'wampfundla, N'wanhlarhu, ni man'wana ku humelerisa migingiriko ya siku na siku. Eka yin'wana mintsheketo swiharhi swi tirhisiwa ku heleketa vanhwanyana evukatini ku ya pfuna ku tirha endzhaku ko lovorwa. Khale eka Vatsonga vanhwanyana a va longisiwa timfenhe, swimanga, tinyoka ku ya swi ya pfuna ku tirha mitirho ya le vukatini. Marivate u tshaha Finnegan (19970:330) loko a ku:

The fact that most of the animals are well-known to the audience-their appearance, their behaviour, their calls, so often amusingly imitated wit and significance...

Nhlamuselo leyi laha henhla yi vula leswaku eka mintsheketo swiharhi swi tirhisiwa tanihi leswi tiviwaka hi vayingiseri kumbe vahlaleri, mahanyelo ya swona ni ku vitaniwa ka swona. U boxa leswaku mitsheketo yi ta humelerisa ndzavisiso lowu wa ku xanisiwa ka vavasati erivaleni ku katsa ni ku oviwa ka timfanelo ta vona.

1.6 TINHLAMUSELO TA MATHEME

1.6.1 Swimunhuhatwa

Hungu ra mitsheketo ri humeseriwa ehandle hi marito na swiendlo swa vanhu ni swiharhi leswi swi nga kona endzeni ka mitsheketeo. Abrams (1971:21) u hlamusela swimunhuhatwa hi ndlela leyi:

Characters are the persons in a dramatic or narrative work endowed with moral and dispotional qualities that are expressed in what they say the dialogue – and what they do the action.

Gray (1985:45) u hlamusela vumunhuhati hi ku rhanga a kombisa leswaku theme leri ri huma eka ririmi ra Xigiriki loko a ku:

Characters are invented, imaginary persons in a dramatic or narrative work, which are given qualities and behaviour, we learn about them through dialogue, action and description.

Abrams na Gray va seketela mhaka ya leswaku swimunhuhatwa i vanhu lava va nga ka mintsheketo, lava va nga lo tumbuluxiwa hi mutsari, va kumeka va gingirika va ri ni swiendlo leswi swi humelerisaka vumunhu bya swona.

Swiendlo swi nga va ni nkucetelo wa hanyelo ra swimunhuhatwa, mbangu, kungu ni leswi swi humelerisaka swiendlo, mbulavulo ni mahanyelo ya swona.

Vumunhuhatwa i swihlawulekisi leswi swi kumekaka eka novhele, ntlangu kumbe mintsheketo, hi kuma ku twisisa vito leri loko hi nyika tinhlamuselo. **Concise Oxford Dictionary** (2006:192) yi vula leswaku vumunhuhati i:

A person in a novel or play.

Nhlamuselo leyi nga laha henhla yi paluxa rito leri ku va ri vula leswi vumbiweke, kumbe leswi tshuriweke ni ku tumbuluxiwa emiehleketweni swi ri vanhu. Nkuzana (1996:85) u tshaha Lischer (1975:) loko a ku:

The art of creating fictional characters in words which give them human dignity, whereby characters created seem to become people traits and personalities which a reader can recognize, respond, and analyze.

Tinhlamuselo leti ti nga laha henhla ti kombisa vumunhuhati ku ri swihlawulekisi leswi tumbuluxiwaka emiehleketweni ntsena. Roberts (1983:53) u hlamusela swimunhuhatwa swa mutsari loko a ku:

Although characters in a book are not real persons, as readers, we are entitled to expect that the characters in a novel or play will be true to life i.e., the actions, statements and thoughts of a particular character must all resemble what a human being is likely to do, say and think under a given circumstances.

Roberts u kombisa leswaku swimunhuhatwa eka tsalwa a swi hanyi loko hi languta hi mahlo kambe swi hanya emiehleketweni loko hi hlaya leswi swi tsariweke. Swi ni migingiriko, swa vulavula eka mbangu lowu wu nga kona

emiehleketweni. Kiek Patrick (1983:211) u seketela mhaka ya vumunhuhati hi ndlela leyi:

A person created in a novel or play.

Tinhlamuselo leti hatimbirhi ti paluxa leswaku vumunhuhati i ku tumbuluxa munhu emiehleketweni eka novhele, ntlangu kumbe mintsheketo. Crystal (1977:77) u yima na leswi swi boxiweke laha henhla mayelana ni vumunhuhatwa loko a ku:

One of the most important linguistic techniques of characterizations through the use of a distinctive style of speech which emphasizes feature of regional or class, background or personal idiosyncrasies.

Eka vumunhuhati ku kumeka leswi vuriwaka swimunhuhatwa. Lesswi swi nga vanhu lava va tumbuluxiwaka emiehleketweni hi mutsari laha hi kotaka ku vona vutshila bya mutsari wa tsalwa. Eka vumunhuhati ku kumeka swihlawulekisi swo karhi leswi endlaka tsalwa ra novhele, ntlangu kumbe mintsheketo, ri hanya. Rimmon-Kenan (1983:59) u seketela Crystal loko a ku:

Characters, as one construct within the abstract story, can be described in terms of a network of character traits.

Hi miehleketo yo yelana ni ya Rimmon-Kenan, Roberts (1983:54) u ri:

... Characterization in literature is an author's representation of human being, specially of those inner qualities that determines how an individual reacts to various conditions indicated character.

Hi ku leteriwa hi tinhlamuselo leti nga laha henhla, swimunhuhatwa eka matsalwa i vanhu va le miehleketsweni lava va endlaka migingiriko leyi faneleke ku ya hilaha va nga kona eka mbulavulo wa vona, mahanyelo ya vona ni mbangu wa vona. Roberts u engetela leswaku handle ka swimunhuhatwa eka tsalwa, tsalwa rolero ri ta va ri nga hetisekangi. Tsalwa ra Rikhotso ra **Khale ka Makwangala** ri ta xopaxopiwa hi ku tirhisa swihlawulekisi swo fana na "peech external, action, environment, and plot" hi xikongomelo xo humelerisa nsunsumeto wo tsala ndzavisiso lowu.

1.6.2 Mitsheketo

Matheme ya nkoka eka ndzavisio lowu i mitsheketo, ku oviwa ka timfanelo ta ximunhu ta vamnana, na swimunhuhakwa. Coddon (1985:430) u ri theme ra mitsheketo ri vula leswi swi landzelaka:

Derived from Italian novella 'tale' piece of news and now applied to a wide variety of writings whose only common attribute is that they are extended pieces of prose fictiona ... it is a form of story or prose narrative containing characters, action and incident and perhaps, a plot.

Abrams (1971:110) u vula leswi landzelaka loko a ku:

The term folktales is now applied to a great variety of writings that have in common only the attribute to being extended works of prose fiction. As an extended narrative, ... its magnitudes permits a greater variety of characters of milieu, and more sustained and subtle exploration of character than do shorter, hence necessarily more concentrated modes.

Tinhlamuselo leti nga laha henhla ti humesela erivaleni leswaku mitsheketo, i ndzulamiso wo koma wa hungu lowu wu nga ni swimunhuhatwa ni swiendlo leswi humelelaka eka mbangu wo karhi, leswi hinkwaswo swi hlanganaka ku vumba kungu ro karhi.

1.7 NKATSAKANYO WA TINDZIMA

Dyondzo leyi yi kongomane ni ku xopaxopa tsalwa ra F. Rikhotso ra **Khale ka Makwangala** (1993). Ku xopaxopa ku endliwa hi ku landzelela endlelo ra Rimmon-Kinan loyi a endleke vulavisisi byo enta hi tlhelo ro xopaxopa tinovhele, mintlangu ni mintsheketo, a kongomisa eka swihlawulekisi swo fana ni matumbuluxelo ya mutsari, swimunhuhatwa, kungu, mbangu, migingiriko kumbe swiendlo. Matimu ni vutomi bya mutsari swi kumeka swi ri kona eka nxopaxopo lowu ku kombisa laha nyiko ya vutsari yi tumbulukeke kona. Milavisiso ya swidyondzeki leswi swi veke van'wamabulandlela eka ntirho wa dyondzo leyi ya ndzavisiso wa matsalwa, ku pfuna ka vona ndzima leyi khatsiweke hi swidyondzeki leswo rhanga, ku suka kwalaho ku fanele ku langutiwa tindlela leti ti nga tirhisiwaka ku antswisa ni ku ndlandlamuxa dyondzo ya ririmi rerhu ra Xitsonga.

Ndzavisiso lowu wu ta avanyisiwa hi tindzima leti landzelaka:

Ndzima yo sungula i ya manghenelo lawa ya katsaka tinhlamuselo ta matheme ya nkoka, xitatimendhe xa xiphiso, xikongomelo xa ndzavisiso, maendlelo ya ndzavisiso lowu. Eka yona ku tlhele ku hlamuseriwa na mitirho ya valavisisi van'wana, leyi fambelanaka na nhlokomhaka leyi ku lavisisiwaka hiyona.

Eka ndzima ya vumbirhi, ku hlamuseriwile matimu ya mutsari wa tsalwa ra **Khale ka Makwala** hi vuenti. Ndzima leyi yi tlhele yi kombisa nkatsakanyo wa mintsheketo leyi yi nga hlawuleriwa ku xopaxopiwa. Ndzima leyi yi hetelela hi ku xopaxopa hi vuenti ntshikilelo lowu wu nga kona eka mintsheketo leyi hlawuleriweke ku xopaxopiwa.

Ndzima ya vunharhu yi kombisa ndlela leyi mikongomelo ya mintsheketo leyi nga hlawuleriwa ku xopaxopiwa yi nga xopaxopiwa hiyona.

Ndzima ya vumune yi hlamusela hilaha mutsari a swi koteke hakona ku humeleria mbangu wa minkongomelo leyi nga hlawuleriwa ku xopaxopiwa.

Ndzima ya vuntlhamu i yo katsakanya ntirho lowu hinkwawo ka wona. Yi ta tlhela yi kombisa swibumabumelo swa mulavisisi eka yona.

NDZIMA YA 2

2.1 MATIMU YA MUTSARI

2.1.1 Manghenelo

Tsalwa ra **Khale ka Makwangala** ri tsariwile hi F. Rikhotso. U velekiwile hi siku ra 4 Dzivamisoko 1952 eKeulen laha namuntlha ku tiwaka hi vito ra Mafarana, eMopani Distric eka Phurovhinsi ya Limpopo, etikweni ra Hosi Muhlaba. Vatswari va yena i Jamela na James Rikhotso. Freddy Rikhotso u sungurile tidyondzo ta yena ta phurayimari eswikolweni leswi landzelaka: Calais, Bordeaux na Mafarana hi 1960 ku fikelwa 1969 laha a nga pasa giredi ya 4. Rikhotso u endlile tidyondzo ta yena ta sekondari exikolweni xa Phangasasa hi 1970 ku fikelwa 1972. Loko a ri eka giredi ya 8, ePhangasasa hi 1970, u endlile matimu hi ku tsala buku ya ntlangu: **Hlamalani wa ka Gulatino**, leyi nga kandziyisiwa hi vaka Sasavona Publishers and Booksellers. Buku leyi yi landzeriwile hi yin'wana ya ntlangu yi nga **Mavondzo a ya hakeri** leyi a nga yi tsala a ri eka giredi ya 10 ePhangasasa hi malembe ya 1970-1972. Vutsari bya yena byi sukela loko a hamba a tsala switori eka magazine ya **Wamba, munghana wa vana**. Rikhotso u pasile giredi ya 12 hi 1973-1974 exikolweni xa le henhla xa Bankuna. U sungurile ku tirha etihofisini ta mfumo hi 1975 laha a nga sungula ku va muhleri wo sungula wa phephahungu ra **Mhahamhala** eGiyani. U yisile tidyondzo ta yena emahlweni hi ku tidyondzela a ri ekaya, a ri karhi a tirha etiyunivhesiti to hambanahambana. Hi 1976 u pasile Journalism Diploma eUnion College. U yisile tidyondzo ta yena emahlweni eyunivhesiti ya N'walungu laha a nga pasa digiri ya B.A. hi 1988. U

gimetile tidyondzo ta yena hi Higher Education Diploma (HED) eyunivhesiti ya Unisa hi 1990.

Hi 1979 u thoriwile hi SABC ku va muhaxi wa khale ka Radio Tsonga, leyi sweswi yi tivekaka hi vito ra Munghana Lonene FM ePolokwane. Ku sukela hi lembe ra 1981 ku fikela hi lembe ra 1996 u thoriwile eka xiyenge xa mahungu ya Radio Tsonga laha a a tirha tanihi muhlengeleti wa mahungu. Hi rona lembe leri ra 1996, u tlhele a tlhelela ePolokwane ku ya va muhlayi wa mahungu ya Munghana Lonene FM. Hi 2012 a swi endla 33 wa malembe a ri karhi a tirha kona ka Munghana Lonene FM.

Tin'wana ta tibuku leti a ti tsaleke ti tirhisiwile eswikolweni swa tisekondari, swikolo swa le henhla ni tiyunivhesiti. Rikhotso u tsarile tibuku ta mitlangu leti katsaka: **Hlamalani wa ka Gulatino (1990), Mavondzo a ya hakeri, Nhenha ya Mafarana, N'warilacuma, Ndza tisola, Mhunti yo fela etinyaweni, Muhloti wa muhloti na Magandlati ya vutomi.** Eka swirungulwana u tsarile buku yin'we ntsena ya **Xirimela.** Tibuku ta mintshekto leti a ti tsaleke ti katsa **Xa mina i Nyeleti, Ndzhaka yerhu, Phehlwa ra Gwambe na Dzavana, Vutshila bya vakokwa werhu na Khale ka Makwangala (1993).** U tsarile na tibuku ta matimu ti nga leti landzelaka: **Tolo a nga vuyi, Dyandza, Vatsari va Vatsonga na Matimu ya mfumo wa Gazankulu.** Hikowalaho ko tikarhata ni ku tiyimisela ka yena ni vutshila lebyi a ri na byona ni migingiriko ya yena u kumile masagwati ya vutsari ni yan'wana: masagwati ya yena hi lama landzelaka: Hi 1989 u kumile sagwati ra Educum Literary award best black drama. Hi 1989 u kumile Idem award, best Tsonga Radio Script. Hi 1991 u kumile *Shutter and Shooter folklore award, first position.* Hi 1991 nakambe u kumile ya *Tsonga Language Board, H.P. Junod Folklore award, first position.* Hi 2008 u kumile ya *best Munghana*

Lonene News Reader. Hi 2010 u kumile ya *Pan South African Language Board Literature Award*. Hi rona lembe leri ra 2012 u tlhele a kuma yin'wana ya *Mama Beka Ntsan'wisi Community Builder Award*. Jamela na James va vuyeriwile hi xijahatana lexi khomeke ko hisa ku hlulukisa ririmi ra Xitsonga hi matsalwa ni ku hlalaya mahungu ya Xitsonga eka Munghana Lonene FM. Nyuku wa vona a wu helelangi evoyeni bya mbyana hikuva na rixaka ri vuyeriwile swinene.

2.2 **Nkatsakanyo wa tsalwa**

2.2.1 **Khale ka Makwangala**

Tsalwa leri i tsalwa ra mintsheketo, leri ri avanyisiweke hi mintsheketo ya khumentlhanu (15). Ndzi ta ringeta ku endla nkomiso wa tsalwa hambileswi swi nga oloviki, ku kombisa nkomiso wa tsalwa leri ra **Khale ka Makwangala** hi ku hetiseka. Hikokwalaho ndzi ta komisa mintsheketo leyi yi vulavulaka hi vanhu kumbe vutomi bya vanhu hikuva ku oviwa ka timfanelo ta ximunhu ta vana i swiendlo leswi humelelaka eka vanhu ntsena. Eka tsalwa leri ku ni mintsheketo yo vulavula hi vanhu, yo vulavula hi vanhu ni swiharhi ku katsa ni yo vulavula hi mintsheketo ya matimu.

2.2.2 Nkomiso wa mintsheketo

- 2.2.2.1 I mani a nge khe?
- 2.2.2.2 Madyela-nhoveni
- 2.2.2.3 Madya-yexe
- 2.2.2.4 Muyivi wa gamba
- 2.2.2.5 Vakhidi
- 2.2.2.6 Tswiyo, nandzuwe

2.2.2.1 I mani a nge khe?

Ntsheketo lowu wu vulavula hi wanuna loyi a a ri ni vavasati vambirhi. Nsati lonkulu a ri ni n'wana wa xinhwanyetana, kasi nsati lontsongo a a nga ri na n'wana. Nuna wa vona a a tirha ekule ni le kaya. Loko a vuye ekaya a va nyika mpahla yo ringana. Leswi swi endla leswaku nsati lontsongo a va ni mavondzo kutani a hetelela hi ku vula leswaku nuna wa vona u xavela lonkulu ntsena hambileswi nuna a va nyika ku ringana.

Loko nsati lonkulu a ha ye emasin'wini, nsati lontsongo u sale a luka rhengu ro cela goji ro hoxa nsati lonkulu endzeni ka rona loko a vuya hi le masin'wini. N'wana wa nsati lonkulu u swi vonile loko goji leri ri ri karhi ri ceriwa hi mhantsongo wa yena. Nsati lontsongo u hlamuserile n'wana wa nsatilonkulu leswaku i goji ro chela thyaka endzhaku ka loko a vutisile. Loko nsati lonkulu a vuye hi le masin'wini u phameriwile vuswa, a byeriwa ku ya tshama ehansi endzhutini wa kahle laha a andlaleriwile na sangu ro tshama eka rona, leri a ri

finenetile goji. Nsatinkulu u te loko a ringeta ku kandziya ehenhla ka sangu a ku hojomu, endzeni ka khele kutani nsati lontsongo a n'wi seletela, a hetelela hi ku teka mhandzi eveka ehenhla ka ndhundhuma leyi a yi tekiwa tanihi sirha. Endzhaku ka nkarhi u tekile rihunyi ehenhla ka ndhundhuma a ri pandzela. Loko a nga si heta u twile rito ri n'wi lerisa ku tshika ku pandzela. U tshamile ehansi a tikhoma rihlaya, a nga ha tivi lexi a nga xi endlaka. U byela nuna leswaku nsatikulu u fambile a nga lelangi, endzhaku ka loko yena a tlhelerile exilungwini loko a ta va a vutisile. Loko a ha yile emasin'wini, n'wana wa ntsatinkulu u sale a byela tata wa yena leswaku mana wa yena u werile egojini leri nga ceriwa hi mhanintsongo wa yena. Wanuna loyi u hatlisile a ya pfukula nsati, a ya n'wi veka endlwini, kutani a n'wi endlela swakudya a n'wi dyisa. Endzhaku ka swona u bukuterile nsatilontsongo a kondza a kolwa kutani a n'wi hlongolela makumu a sala a hanya na nsati lonkulu hi ku rhula.

2.2.2.2. Madyela-nhoveni

Ntsheketo lowu wu vulavula hi wanuna wa nsati un'we, wo tolovela ku dyela swakudya enhoveni, a tsona ndyangu wa yena. Wanuna loyi a swi kota ku yimbelela kutani mihandzu ya murhi wa Kurikubyabya ku kondza yi tshana, a dya, a rhwala rikunyi a ya ekaya loko dyambu ri pela.

Loko a fikile ekaya a nga pfumeli ku dya swakudya leswi xeviwaka hi nkaka. A a lerisa nsati leswaku a nyika n'wana leswaku a dya, a ta kula. Nkarhi hinkwawo loko wanuna a ri karhi a yimbelela leswaku mihandzu yi ta tshana, n'wana wa yena a va a ri karhi a n'wi vona laha a tumberile kona ehansi ka nsinya wa nkonola. N'wana loyi u lemukisile mana wa yena hi mhaka leyi. Loko wanuna loyi a vuya ekaya nakambe u arile ku dya a ku"nyika n'wana a dya a ta kula".

Hi siku leri landzelaka u yimbelerile hi matimba ehansi ka murhi wa Kurikubyabya kambe mihandzu yi nga tshani. Leswi swi vangiwile hileswi n;wana wa yena wa jaha a nga fika a yimbelela murhi luwa wa mihandzu, a wu byela leswaku wu tshanisa mihandzu hinkwayo. Wanuna u kale a hela matimba, a fa rito, a tlhelela ekaya. U kumile muti wu lo moo, hi vavanuna lava a va vitaniwile hi nsati wa yena ku ta n'wi laya leswaku hikokwalaho ka yini yena a nga dyeki nkaka, a hanya hi mihandzu leyo tskombela swinene enhoveni. Wansati loyi u hetelela a tlhelela eka rikwavo ku ya tshama kona vutomi hinkwabyo hikokwalaho ka swiendlo swa nuna wa yena.

2.2.2.3 Madya-yexe

Ntsheketo lowu wu vulavula hi wanuna loyi a a hanyisa muti wa yena hi ku rima ni ku hlota. Loko nsati a ri karhi a rima, yena a nghena enhoveni a hlota swiharhi kutani loko a dlayile a ya swi tumbeta emasin'wini. Loko nkarhi wo muka wu fika, wanuna loyi a nga pfumelangi ku ya ekaya xikan'we ni nsati hikokwalaho ka leswi a dlayile mhunti. A a tisirhelela hi ku vula leswaku a nga hanyangi kahle emirini kutani yena a nge muki, u ta vuya a n'wi kuma loko a ta nakambe emasin'wini mundzuku. Wanuna loyi u sale a yevula mhunti, a sweka a dya yexe kwale nhoveni.

Loko wansati a fike ekaya, u tlhelerile emasin'wini, a kuma nuna wa yena a pfukile, nyama leyi a yi swewiwile yi ri karhi yi nuhwela kasi hi hala tlhelo yin'wana a yi hayekiwile emurhini. Wansati u tekile nyama leyi a yi sele a ya na yona ekaya a ri karhi a sola nuna swinene. U fikile a yi celela ehansi, a vitana vaakelani ku ta vona nyama leyi vatsoniwaka yona enhoveni. Wanuna u

khomiwile hi tingana to dya nyama yexe emasin'wini, ndyangu wu ri karhi wu dlayiwa hi ndlala.

2.2.2.4 Muyivi wa gamba

Ntsheketo lowu wu vulavula hi wanuna loyi a a ri ni vavasati vanharhu. Endzhaku ko sweka nyama, ku phameriwile nuna wa vona yi ya vekiwa. Wansati lontsongo u dyile nyama ya nuna wa vona hinkwayo. Loko nuna a vutisa loyi a dyeke, hinkwavo va landzurile.

Loko ku yiwa emungomeni, nsati lontsongo, mudyi wa nyama ya nuna wa vona u lerise n'wana leswaku loko a vona a nga ha vonaki u tava a hundzile emisaveni naswona u fanele a sala a longa a ya eka vakokwa wa yena. Endleleni yo ya emungomeni, nsatilontsongo u werile edziveni xa tingwenya kutani ti n'wi dya.

N'wana u sale a longa a kongoma eka vakokwa wa yena laha a nga hlangana na N'wambilu-makokorho loyi a nga yimisa n'wana loyi ehandle kutani ku nghena yena eka vakokwana wa yena, va n'wi amukela, ntukulu wa vona a xaniseka. Va dlayile N'wambilu-makokorho, va landza ntukulu wa vona ku ya n'wi hluvula dzovo ra N'wambilu-makokorho leri a ro mbvee, kutani ntukulu wa vona ku ri kona a kumaka ku hlayiseka.

2.2.2.5 Vakhidi

Ntsheketo lowu wu vulavula hi vanhwanyana lava a va ye eku khideni enambyeni. Va hlurvurile mpahla ya vona va sungula ku khida. Loko se va hetile ku khida va humile ematini leswaku va ta ambala mpahla ya vona va tlhelela ekaya hikuva se nkarhi a wu fambile na wona. Un'wana wa vanhwanyana lava u salerile endzhaku. Loko nkarhi wo a huma ematini wu fika, u kumile leswaku nceka wa yena lowu a a fanele a wu ambala wu yiviwile hi gama.

U lo na vona leswaku se timhaka ti bihile, a tsendzeleka ni nhova hi xikongomelo xo famba a lava nceka. U hlanganile ni xikhegudyana kutani a xi vutisa loko xi si tshama xi vona nceka wa yena. Xikhegudyana xi landzurile na xona hi ku n'wi yimbelela risimu. Nhwanyana loyi u yile emahlweni no lava nceka wa yena kutani a fika a kuma vafana va ri karhi va ti vandzela timomgo. Endzhaku ko va vutisa na vona va landzurile hi risimu.

Loko a fika eribuweni ra nambu, u kumile xikhegudyana xa vumbirhi, a xi vutisa na xona loko xi nga si tshama xi vona nceka wa xona. Xikhegudyana lexi xi n'wi byerile leswaku loko a lava nceka wa yena u fanele a sungula hi ku xi susetela tinhwala ni ku xi hlambisa. Nhwanyala luya u lave ku kanana, kambe a swi vona leswaku u ta va a tidyela nkarhi. U tiyiserile a endla xileriso xa xona, a sungula ku susetela mataya, a tlhela a hetelela hi ku xi hlambisa. Endzhaku ka swona va rhangisanile va kongoma ensinyeni wun'wana lowukulu, xi fika xi n'wi komba gama leri a ri ri ehenhla ka nsinya lowu, kutani xi ku ka yena, gama leri hi rona ri nga teka nceka wa wena. Xikhegudyana xi ri sumerile nghoma yo kombela nceka wa nhwanyana loyi, kutani gama ri ku loko xi lava nceka xi fanele ku

sungula hi ku sala xi rindza mavondlo ya rona loko rona ra ha ye eku laveleni ka mavondlo ya rona swakudya. Endzhaku ka loko gama ri vuyile ni tinjiya, ri fike ri nyika mavondlo swakudya, ri tlhela ri famba ri nga si va nyika nceka. Loko ri vuya ri fikile ri va nyika wona, kutani va tsaka swin'we. U fikile a byela va le kaya kutani, hi ku tsaka va fambile va lavalava xikhegudyana kutani va xi dlayela tihomu.

2.2.2.6 Tswiyo, nandzuwe

Ntsheketo lowu wu vulavula hi nuna loyi a ri ni nsati ni n'wana un'we wa mufana. Tata wa yena a fuwile swifuwo leswi a swi risiwa hi mufana loyi siku na siku ku fikela loko a va jaha. Hi rin'wana ra masiku tata wa yena u lavile ku n'wi tshikisa ku risa swifuwo leswaku a ta kota ku n'wi akela yindlu hikuva a swi vona leswaku jaha ra yena ri kurile ku ringanela tanihi vafana van'wana kwala tikweni leri a va tshama eka rona. Jaha leri ri landzurile, kutani tata wa rona a hlundzuka swinene.

Tata wa jaha leri u ya en'angeni, a lava murhi wo chelela wo ri chelela eswakudiyeni leswaku ri ta fa hikokwalaho ka leswi ri nga ala ku teka xileriso xa yena. Loko mufana loyi a ha ye eku riseni, u sala a n'wi chelela evusweni. Hinkwaswo leswi a a swi endla a swi voniwa hi xinyenyana. Xinyenyana xi sukile xi ya enhoveni ku ya byela mufana luya leswaku loko a fika ekaya a dye vuswa byi ri tano hikuva tata wa yena u n'wi chelerile evusweni. Lewi swi hlundzukisile tata wa yena kutania a kunguhata ku n'wi chelela exixeveni hi siku leri landzelaka. Kutani loko jaha ri vuyile ri kunguhatile ku dya vuswa byiri byoxe. Endzhaku ka loko a tsandzekile eka rhengu ravumbirhi, u tekile nghala a yi

nghenisa emakenyeni leswaku loko jaha ra yena ri vuya a ta ri lerisa ku tlhantlha makenya leswaku va ta kota ku fulela. Hi ku landzelela switsundzuxo swa xinyenyana, u arile kutani a byela tata wa yena ku rhanga emahlweni, ku fikela loko a copiwa hi nwala wa nghala a lova kutani jaha ri hlongola mana wa rona, hileswi yena ni nuna a va tshamela ku kunguhata ku ri dlaya.

2.3 NXOPAXOPO WA TSALWA

2.3.1. Ku xanisiwa ka le miehlekotweni

Eka xiphemu lexi ku ta kombisiwa timfanelo ta nhlaysenko wa n'wana hi mutswari wa waxisati. Eka tsalwa ra **Child and Law Manual for Prosecutors** (:22) hi kuma nawu wa "The Universal Declaration of Human rights loko yi ku:

Childhood is entitled to special care and assistance, convinced that the family, as the fundamental group of society, and the natural environment for the growth and well being of all its members and particularly children, should be afforded the necessary protection and assistance. So that it can fully assume its responsibilities within the community, recognizing that the child for the full and harmonious development of his or her personality should grow up in a family

environment ... prepared to live an individual
life in a society ...

Laha henhla ku paluxiwa leswaku vuhlangi kumbe vun'wana byi lava nhlayiseko lowu wu landziwaka hi ku pfunetiwa ko karhi. Ndyangu hi wona wo sungula, wa nkoka etikweni naswona i swa ntumbuluko ku va wu hlayisa no sirhelela vana va wona. Mfumo wu fanele wu vona leswaku vana va hlayiseka no kula emitini ya mahanyelo lama ma amukelekaka evanhwini. Leswi swi ta endla leswaku vana va va na mahanyelo lamanene loko va ri karhi va kula evuton'wini bya vona. Va Justice College et.al. eka nawu wa vona lowu nge: "Declarartin of the Rights of the Child" va vula leswi landzelaka:

The child, by reason of his physical and mental immaturity, needs special safeguards and care including appropriate legal protection before as well as after birth (P.45).

Va Kholichi ya Nawu va paluxa leswaku loko n'wana a ri ricece u fanele ku hlayisiwa ni ku sirheleriwa. N'wana u kuma ku sirheleriwa hi nawu wa tiko loko a nga si beburiwa na loko se a tswariwile. Eka Kholichi ya Nawu hi kuma nawu wa "Declarartion on social and legal principles of the protection and welfare of children" Va yisa emahlweni va ku:

... the best interests of the children (P50).

Nhlamuselo leyi nga laha henhla yi boxa leswaku swilaveko swa n'wana ku fanele ku va leswi rhangisiwaka no tekeriwa enhlokweni emutini ehenhla ka swilo hinkwaswo mikarhi hinkwayo. Loko hi langutisa eka tsalwa ra **Khale ka Makwangala**, ku kumeka ku ri ni timfanelo to karhi ta vana leti oviweke ku ya hi vumbiwa ni timfanelo ta vana. Eka Kholichi ya Nawu, hi kuma nawu wa "Declaration of the protection of women and children in Emergency and armed conflict" lowu wu nge:

The child has the right to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development (P66).

Nhlamuselo leyi nga laha henhla yi kombisa leswaku n'wana u na mfanelo yo sirheleriwa eka ntirho wo va munhu a endla mali hi vana, ku sirheleriwa eku tirheni ntirho lowu kavanyetaka tidyondzo kumbe lowu nga ni nghozi eka rihanyo, miri, miehleketo, moya ni makulele ya vona.

Loko hi languta laha ka tsalwa ra **Khale ka Makwangara** eka ntsheketo wa "I mani a nge khe?", hi kuma wanuna loyi a nga na vavasati vambirhi laha lontsongo a nga riki na rhumbu ro veleka. Lonkulu a a ri na n'wana wa xinhwanyetana. Nuna loyi a a tirhela ekule ni le kaya.

Eka ntshekeko lowu, lontsongo u va ni mavondzo hikokwalaho ka ku va a nga kumi vana. U kunguhata ku dlaya nsatilonkulu leswaku n'wana wa yena a ta sala a xaniseka endzhaku ka ku lova ka yena. Leswi swi ta endla leswaku n'wana loyi a va ni ku xaniseka ka le miehleketsweni nkarhi hinkwawo loko a tsundzuka mana wa yena. Endzhaku ka loko nsatilontsongo a cerile goji u hlamula n'wana endzhaku ko vutisa leswaku i goji ra yini hi ndlela leyi:

I goji ro chela thyaka n'wananga (P.3).

Leswi swi endla leswaku n'wana loyi a va ni ku xaniseka emiehleketsweni hikuva u hetelela a nga swi tivi leswaku i ra ku chela yini eka rona.

Mayelana ni makulelo ni nhlayiseko wa n'wana, va Justice et.al. eka nawu wa vona wa "Social and Legal Principle of the protection and welfare of Children va ya emahlweni va ku:

... Legal guardians, have the responsibilities for the upbringing and development of the child. The best interest of the child will be their basic concern (p.50).

Ntshaho lowu wu tiyisisa leswaku vana va fanele va hlayisiwa leswaku va ta kula va ri na mahanyelo lamanene. Hi marito man'wana timfanelo ta vona ti fanele ti rhangisiwa emahlweni mikarhi hinkwayo. Eka ntsheketo lowu boxiweke laha

henhla n'wana u vangeriwa xiphiqo xa le miehleketweni endzhaku ka loko mhantsongo wa yena a celerile mana wa yena egojini. Loko nuna wa vona a vutisa nsatilontsongo leswaku nsatilonkulu u ye kwihi mutsari u swi veka hi ndlela leyi:

Nsati lontsongo a ku: “u ye eka rikwavo,
A nga ndzi lelangi.
Hi mpfhuka a famba loko na n'wina mi ya joni.
N'wana loyi ndzi lo sala ndzi hlayisa” (p.4).

Mahanyelo ya nsatilontsongo ya ni nkucetelo lowukulu eka vutomi bya n'wana loyi wa nsatilonkulu. Leswi swi endliwa hileswi a nga swi voni kahle loko nsatilontsongo a seletela mana wa yena egojini, a vekela na rikunyi ehenhla. Hinkwaswo leswi swi ta endla leswaku n'wana loyi a nga kuli kahle hikuva u tshamela ro kavanyeteka ebyongweni. Leswi swi kombisa ku va a sarile a nga khomiwangi kahle endzhaku ko seleteriswa ka mana wa yena egojini. Vumbiwa ra Afrika-Dzonga eka timfanelo ta vana ri ri:

Every child has the right to be protected from
maltreatment neglect, abuse or degradation
(p.13).

Laha henhla ku paluxiwa leswaku n'wana u n'wana na un'wana u ni mfanelo yo sirheleriwa eka ku xanisiwa hi ndlela yo biha ya tihanyi, ku tsan'wiwa kumbe ku chichiwa xiyimo. Eka ntsheketo wa (I mani a nge khe?) n'wana u xaniseka

emihleketweni ku kondza a hlamusela tata wa yena laha mana wa yena a nga seleteriwa kona. Hi twa xinhwanyetana lexi xi ku:

Mhani a nga yangi kaya,
U wele le gojini leri nga ceriwa hi
mhanintsongo,
Kutani va n'wi seletela lahaya (p.4-5).

Ku celeriwa ka mana wa xinhwanyetana lexi egojini hi mhanintsongo wa xona a swi nga xi khomangi kahle. Leswi swi vangela n'wana loyi swiphiqo swo hambanahambana hikuva wa ha tsakela rirhandzu ra mana wa yena ni ku kurisiwa hi yena. Swiphiqo leswi swi ta tlhela swi endla leswaku a va munhu loyi a tikombaka a hlangana nhloko kutani a hetelela a nga rhandzi ku nghena xikolo. Hikokwalaho Dr Scholtz na Litt. D (1998) va nge:

A permitted chronic truancy and failure to
enroll a child in a school.

Vana vo tala va tsandzeka ku fikisa tidyondzo ta vona emakumu hikokwalaho ka leswi vatswari vo tala va pfumelelaka vana lava ku xwa no baleka exikolweni. Leswi swi vangywa hikuva n'wana loyi a fanele a sala a rhumiwa lomu va lavaka leswaku a rhumiwa kona hi nkarhi wa vona. Lexi hi xin'wana xa xiphiqo xa le mihleketweni lexi vana va vangeriwaka hi vatswari va vona. Laha hi kona hi vonaka nxaniseko wa swa tidyondzo kona.

Switano ni le ka ntsheketo wa "Tswiyo, nandzuwe", nakona hi kuma n'wana loyi xanisiwaka emiehleketweni hi tata wa yena. Tata wa yena u n'wi xanisa hileswi a alaka ku tshika ku risa hambileswi yena a ha swi tsakela hi xikongomelo xa leswaku a ta n'wi akela yindlu ya makenya. Ku tshikisiwa loku ka yena ku risa swifuwo ku kombisiwa hi ndlela leyi:

U nga ha risi tihomu,
Hikuva se u kurile,
Ndzi lava u ndzi akela yindlu (p.29).

Ku sindzisiwa loku ka yena ku tshika ku risa "tihomu" hikona ku n'wi vangelaka ku xaniseka ka le miehleketweni hikuva yena ku risa a a ha swi lava. A a ha tsakela ku famba a hlangana na varisikulorhi enhoveni.

Tata wa jaha leri vuriwaka laha henhla i munhu wa tihanyi. Tihanyi leti a nga na tona ti endla leswaku a lavela n'wana wa yena murhi wo n'wi dlaya en'angeni. Hikwalaho mutsari a nge:

Hiloko a ya en'angeni,
A ya lava murhi wo dlaya n'wana (29).

Ntshaho lowu wu nga laha henhla wu kombisa leswaku n'wana loyi a nga rhandziwi hi tatana wa yena endzhaku ko ala xileriso xa yena. Vubihi bya mbilu

ya yena byi tlhela byi kombisiwa hi mutsari loko nuna loyi a chelela n'wana evusweni loko a ku:

Loko a lavile murhi a wu chela evusweni,
Leswaku loko n'wana a vuya eku riseni,
A ta dya a fa xikan'we (29).

N'wana loyi u vile ni nkateko wo ta tsundzuxiwa hi xinyenyana kwale nhoveni leswaku tata wa yena un'wi chelerile evusweni. Endzhaku ka loko xinyenyana xi phatsamile emurhini xi ri:

Bava wena m'fana,
Njerere, njerere, njerere,
Bava wa wena wa loya,
Njerere, njerere, njerere,
A nga teka murhi njerere,
A chela evusweni njerere,
U nga dyi m'fana njerere,
Njerere, njerere, njerere (p. 30).

Hikokwalaho ka ku va Xikwembu xi ri ni matimba, mufana u yingisile swinene leswi xinyenyana xi nga n'wi byela swona. Loko a fika ekaya u dyile xixevo xi ri xoxe, a byela tata wa yena leswaku vuswa a nga byi lavi. Mhaka leyi yi hlundzukisile tata wa yena. Kasi hi hala tlhelo yi kavanyeta miehleketo ya mufana loyi, a va munhu loyi a nga ha twisiseki kahle. Hi siku leri landzelaka loko mufana

loyi a yile eku riseni, tata wa yena u sala a n'wi chelela exixeveni leswaku loko a dyile a ta hundzu emisaveni. Mutsari u ri:

Jaha ro pfula tihomu ri ya eku riseni,
Loko ri rhenga ko swekiwa xixevo,
Xi cheriwa murhi,
Leswaku mufana mufana a ta dya a fa (30).

Tanihi ntolovelo mufana u dyile ku ya hileswi xinyenyana xi nga n'wi lerisisa xiswona. Mhaka leyi loko vatswari va nga yi langutisisi kahle, yi nga hetelela yi endla leswaku n'wana a hlangana nhloko kumbe ku tisunga hikwalaho ka swiphiso leswi swa ku xungetiwa ka vutomi bya yena hi tata wa yena masiku hinkwawo. Endzhaku ka loko tata wa yena a vutisile leswaku hikokwalaho ka yini a dya vuswa ntsena hi twa mufana a hlamula a ku:

Ndzo swi lavisa xiswona tatana (.31).

Mahlamulele ya mufana loyi ya humesela erivaleni leswaku leswi a swi endliwa hi tata wa yena a swi nga n'wi tsakisi. Swi tikomba ongeti loko a ko va na laha a nga balekelaka kona a ta va a nyengile ku ya tshama kona. Timfanelo ta mufana loyi ti tlhela ti oviwa loko tata wa ye a n'wi vekela nghala emakenyeni leswaku yi ta n'wi copa hi n'wala a fa. Loko mufana loyi a vuya eku riseni tata wa yena u ri:

Loko tatana a vona leswaku u tsandzekile,

A byela nsati ku endla makenya,
Leswaku va ta ngehenisa nghala
Loko jaha ri vuyile ri ta nyikiwa nseve wo ya
copa,
Kutani u ta dlayiwa hi nghala (p.30).

Mufana loyi u ponisiwile hi xona xinyenyana nakambe. Loko a byeriwa ku ya tlhantlha makenya u komberile tata wa yena ku rhanghi emahlweni. U ve a rhangang kutani a copiwa a fela kwalani, mufana a sala a hlongola mana wa yena.

Hinkwaswo leswi boxiweke laha henhla swi nga endla leswaku n'wana a hlangana nhloko, a tisunga, kumbe a tikuma a ri karhi a ba vana va van'wana hikokwalaho ka nxaniseko lowu wa le miehleketweni.

2.3.2 Ku xaniseka ka le mirini kumbe enyameni

Nxaniseko wa le mirini wu vangiwa hi nxaniseko lowu kombisiwaka munhu a vavisiwile emirini, lowu wu humelerisiwaka erivaleni hi swivati, timbanga, ku tshoveka swirho swa miri, ku tshwa, ku tlhaveteriwa hi swo karhi, ku biwa, ku sapatariwa hi marito, ku tekeriwa swa yena hi vanhu van'wana. Encarta R. eka **Encyclopedia** (2004) yi hlamusela swin'wana swa mayelana na ku xaniseka ka le mirini loko yi ku:

The infliction of severe bodily pain either as punishment or to compel a person to confess to a crime or give evidence in a judicial proceeding. It involves the use of instruments to extract evidence from unwilling witness.

Ntshaho lowu wu seketela swinene mhaka ya ku vaviseka ka le mirini loku hi hala tlhelo ku nga susumetaka leswaku munhu a kala a tisunga hikokwalaho ka ku va a heleriwile hi dzanu.

Eka tsalwa ra **Khale ka Makwangala**, ku xaniseka loku ku tikomba eka mintsheketo ya "Muyivi wa gamba" na "Vakhidi".

Eka ntsheketo wa wa "Muyivi wa gamba", ku tikomba loko wanuna loyi a ri ni vavasati vambirhi a dlayile gamba. Nyama leyi a yi fanele yi dyiwa hi nuna loyi a ri yexe. Nsati lontsongo u ngenile endlwini a dyama nyama ya nuna wa vona hinkwayo ka yona. Endzhaku ka loko wanuna a vutisile vavasati va yena leswaku nyama yi dyile hi mani, hinkwavo ka vona va hlamurile leswaku a va swi tivi. Wanuna wa vavasati lava u tekile xiboho xa leswaku ku humiwa mungoma ku ya lavisisa loyi a nga dya nyama ya yena ya gamba. Nsati lontsongo u teriwile hi ku chava lokukulu hi ku tiva leswaku a nge vuyi emongomeni, u ya eku feni. Leswi swi endla leswaku a byela n'wana wakwe leswaku ku tsandzeka ka yena ku vuya swi ta va swi kombisa leswaku u hundzile emisaveni. Hi twa a n'wi lela hi ndlela leyi:

Loko u vona n'hwembe yi vuna,
Tiva leswaku ndzi file,
Famba eka vakokwana wa wena (p.15).

Marito lama nga laha henhla ya kombisa ku va ku ri yena loyi a nga yiva nyama ya nuna wa yena. Xivulavulelo xa ku "n'hwembe yi vuna" xi vula ku va a file kumbe ku hundza emisaveni, loku ku nga ta sala ku vangela n'wana wa yena ku xaniseka ka le mirini loko a fanele ku khoma ndlela a kongoma eka vakokwana wa yena ku ya tshama kona.

Munhu un'wana na un'wana u fanele ku va eka ndhawu leyi a nga ta va a hlayisekile na ku va timfanelo ta yena ti sirheleriwile hi matlhelo hinkwawo. Endzhaku ka loko n'hwembe yi vunile, n'wana u khomile ndlela yo ya eka vakokwana wa yena ku ya tshama kona. Endleleni u hlanganile na N'wambilu-Makokorho, loyi a nga n'wi xanisa swinene emirini hi ku n'wi dambiketa hi madambi ya yena. Mutsari u hlamusela mhaka leyi hi ndlela leyi:

Le kaya kunene n'hwembe yi ve yi vuna,
Xinhwanyetana lexiya xi ve xi suka,
Ku kongoma eka vakokwa wa xona.
Endleleni xi kuma N'wambilu-makokorho,
A n'wi kombela leswaku va hlamba
enambyeni,
Va hlurvurile va hlamba.
N'wambilu-makokoro a huma a teka mpahla
ya xinhwanyetana xi huma,

Xi ambala dzovo ra N'wambilu-makokorho.
Loko xinhwanyetana xi teka mpahla ya xona,
N'wambilu-makokorho a ku u ta xi nyika
endleleni (p.16).

Mana wa xinhwanyetana lexi u xi vangele ku xaniseka ka le mirini ni le nyameni loko a ri karhi a ya eka vakokwana wa yena ku ya hlayisiwa kona. N'wambilu-makokorho u n'wi tekela mpahla ya yena ya kahle kutani a n'wi nyika ya yena ya khale yo thyaka leswaku a nga amukeleki eka vakokwana wa yena.

N'wambilu-makokorho u ve na xitiyanhlana xo n'wi heleketa hi xikongomelo xo lava ku n'wi xanisa endleleni ku kondza a ya nghena eka vakokwana wa yena laha a a fanele ku tshama kona hileswi mana wa yena a hundzile emisaveni. Loko va fikile emutini wa vakokwana wa xinhwanyetana lexi, N'wambilu-makokoro u siya ntukulu wa vona ehandle, yena a nghena, a va hembela hi ku vula leswaku yena hi yena ntukulu wa vona loyi a faneleke ku hlayisiwa hi vona hikuva mana wa yena u lovile. Mutsari na N'wambilu-makokorho va swi veka hi ndlela leyi:

Loko va ri ekusuhi ni le ka vakokwa wa
xinhwanyetana,
N'wambilu-makokorho a byela xinhwanyetana:
"Tshama kwala ndza vuya".
N'wambilu-makokorho a nghena emutini,
Va n'wi amukela va ku i ntukulu wa vona.
Kasi a hi yena, yena u le ndleleni.

Loyi a nga feriba hi mana wa yena (p.16).

Ndhawu leyi yi kombisa ku va n'wana loyi a nga hlayisekangi hikuva N'wambilu-Makokorho a n'wi siyile ehandle ka muti. N'wambilu-Makokorho u lo na nghena eka vakokwana wa xinhwanyetana va n'wi amukela hi malwandla, va hetelela hi ku n'wi swekela swakudya a dya, a xurha, ntukulu wa vona a ri karhi a dlayiwa hi ndlala hala handle.

Eka ntsheketo wa "Vakhidi", hi vona wanhwanyana loyi a yiveriwaka mpahla hi gama ri famba na wona laha ri tshamaka kona. Leswi swi vangele nhwanyana ku xaniseka ka le mirini swinene hikuva u fambile nkarhi wo leha a nga ambala nchumu. Endleleni miri wa yena wu xanisiwile hi ku halahariwa hi swikhwatana swo vavisa swo hambanahambana. Hikwalaho mutsari a nge:

Nhwanyana un'wana u salele endzhaku ka
vona,
Loko a huma ematini, a lava ku ambala,
A kuma leswaku nceka wa yena ku hava,
Wu tekiwile hi gama ri haha (p.21).

Leswi swi vangele nhwanyana loyi ku xaniseka ka le mirini hilaha ku vuriweke hakona laha henhla. Ku xaniseka ku tlhela ku humelerisiwa hi mutsari hi ndlela leyi:

Hiloko nhwanyana wa vanhu a famba a lava.
Leswi a fambaka a lava nceka wa yena,
A kuma xikhegudyana xin'wana,
Kutani a fika a nkhisama a yimbelela! (21).

Hambiswiritano u tiyiserile a ya emahlweni no lava nceka wa yena ku kondza a wu kuma.

Manguvalawa vana vo tala, lavo pfumala vatswari, va sala va nga hlayisekangi hikokwalaho ka ku tekeriwa swa vona. Hambileswi mfumo wu humesaka mali yo hlayisa vana, vanhu lava va va holelaka va yi tirhisela swa vona. Leswaku swi endla leswaku vana lava va lahlekeriwa hi dyondzo hi ku va va va ri ni swiphigo swa le miehleketweni ni swa le mirini ku katsa ni le moyeni hikokwalaho ka ku tshama va ri karhi ehleketa hi mali a va swi ehleketi ebyongweni bya vona.

NDZIMA YA 3

3.1 NKONGOMELO

3.1.1 Manghenelo

Nkongomelo eka tsalwa ku vuriwa mhankulu leyi tsalwa ri vulavulaka hi yona. Hungu leri hi leri mutsari a lavaka ku ri fikisela vahlayi hi ndlela yo tsala. Hambiloko tsalwa rin'we ri ri ni minkongomelo yo tlula yin'we, hungu leri mutsari a ri hundziselaka vahlayi eka tsalwa rolero u ri hundzisola vona hi ku tirhisa ximunhuhathwankulu, lexi swiendlo swa xona swi nyikaka dyondzo eka vahlayi.

Ku nga si xopaxopiwa minkongomelo ya mitsheketo leyi yi hlawuriweke, ku ta nyikiwa tinhlamusela tingari tingani ta nkongomelo, leswaku hi ta kota ku twisisa leswaku nchumu (nkongomelo) lowu i ncini eka tsalwa. Cohen (1973:198) u hlamusela leswaku nkongomelo i:

The essential meaning of main concept in a literary work.

Cohen u boxa leswaku nkongomelo i mhakankulu ya tsalwa, leyi mutsari a lavaka ku yi hundzisola eka vahlayi leswaku va ta kuma dyondzo yo karhi. Roberts yena u ri nkongomelo i:

The major or central idea of artistic work.

Wallace (1976:21) u hlamusela nkongomelo hi ndlela leyi:

The principal phenomenon which underlines a discussion. The central idea, the basic issue which the novelist/playwright is concerned, and on which he comments through the medium of his story and his plot.

Nhlamuselo leyi nga laha henhla yi boxa leswaku nkongomelo i hungunkulu ra tsalwa leri mutsari a ri hundziselaka vahlayi hi ndlela yo rungula xitori.

3.1.2 Nxopaxopo wa minkongomelo eka tsalwa ra **Khale ka Makwangala**

Mikongomelo ya tsalwa ra **Khale ka Makwangala** yi ta xopaxopiwa ku ya hi mintsheketo leyi nga hlawuleriwa ku xopaxopiwa.

3.1.2.1 I mani a nge khe?

Ntsheketo lowu wu nga laha henhla wu kombisa leswaku mavondzo a ya hakeri. Eka ntsheketo lowu wanuna u va na vavasati vambirhi. Nsatilontsongo a ri ni n'wana wa xinhwanyetana kasi nsatilontsongo a nga ri na n'wana. Ku pfumaleka ka yena ka vana ku endla leswaku a teriwa hi mavondzo lawa ya endlaka leswaku a luka mano yo dlaya nsati lonkulu. Hi hala tlhelo loko nuna a va rhumela mali ni ku va xavela mpahla ku ringana loko a ri eJoni, nsatilontsongo wa gungula, a vula leswaku u xavela nsatilonkulu ntsena. Ku nga eneriseki loku ka nsati lontsongo mutsari u ku kombisa hi ndlela leyi:

Siku rin'wana nsatilonkulu a ya emasin'wini,
Nsatilontsongo a sala a cela goji,
A teka sangu a andla ehenhla ka goji.
Xihlangi xa nsatilonkulu xo eka mhani wa
xona:
"Ka mhani, i goji ra ku endla yini ke?"
Wansati a ku:" I ro chela thyaka n'wananga"
(p.3).

Nhlamuselo leyi nga laha henhla yi humesela erivaleni mavondzo lawa nsatilontsongo a nga na wona eka nsatilonkulu. U rivala leswaku leswi a swi endlaka swi ta xanisa xinhwanyetana lexi emiehleketweni, emirini ni le nyameni. Loko nsatilonkulu a vuya hi le masin'wini u kumile vuswa byi vupfile, ku lo sala ntsena leswaku a phameriwa, a dya. Mutsari u hlamusela mhaka leyi hi ndlela leyi:

Hiloko nsatilonkulu a vuya hi le masin'wini,
Nsati lontsongo a phama vuswa a ku:
"Nkatikulorhi, fambani mi ya dya vuswa,
Ndzi nga veka le sangwini,
Kona ku ni ndzhuti wa kahle.
Nsatilonkulua a byela nkatikulobye a ku:
A hi fambe hi ya dya swin'we (p.3).

Ntshaho lowu wu nga laha henhla wu kombisa leswaku hambiloko mi tekiwe swin'we, a swi laveki leswaku mi tshembana ku tlula mpimo. Endzhaku ka loko nsatilontsongo a arile ku ya dya na nsatilonkulu, nsatilonkulu u kongomile ehansi ka murhi, laha a nga lerisiwa kona ku ya dya vuswa. U te loko a kandziya sangu a hojomela egojini, a n'wi seletela, a teka rikunyi a veka ehenhla. Hinkwaswo leswi u swi endla hi xikongomelo xa leswaku a ta kota ku sala na nuna a ri yexe a nga xanisiwi hi munhu emiehleketweni ya yena.

Loko dyambu ri xa, nsatilontsongo u yile emasin'wini ku ya rima no hlakula. Loko a vuya hi le masin'wini nuna wa yena u n'wi vutisile lomu nsatilonkulu a yeke kona, kutani a hlamula leswaku a nga swi tivi hikuva na loko a famba a nga va lelangi. Vukwele ni mavondzo swi endla leswaku nuna wa yena a n'wi ba a tlhela a n'wi hlongola, a tlhelela ekaya eka rikwavo, a sala a hanya na nsatilonkulu, endzhaku ko n'wi pfukula egojini leri a nga ri lemukisiwa hi xinhwanyetana xa yena.

3.1.2.2 Madya-yexe

Eka ntsheketo lowu mutsari u kombisa makwanga lawa ya endliwaka hi wanuna endyangwini wa yena. Wanuna loyi u rhandza ku dya swakudya a ri yexe, a tsona ndyangu wa yena. Hi rin'wana ra masiku va sukile va kongoma emasin'wini ku ya hlakula. Loko va fika u siyile nsati a ri karhi a rima a ri yexe, yena a ya eku hloteni ka swiharhi. Wanuna loyi u dlayile mhunti a yi tumbeta emabyanyini. Loko nkarhi wo ya ekaya wu fikile, wanuna u ala ku muka leswaku a ta sala a dya nyama ya mhunti a ri yexe. Loko nsati a byela nuna leswaku va fanele va muka hi twa wanuna loyi a ku:

Nkatanga, a ndzi pfukangi kahle emirini,
Ndzi ta sala ndzi wisa kwala masin'wini,
U tata ndzi kuma nimixo (p.11).

Leri i rhengu leri a nga ri luka emiehleketweni ya yena leswaku a ta kota ku sala a ri yexe. Endzhaku ka loko nsati wa yena a mukile hi twa mutsari a ku:

Loko nsati a nyamalarile,
Nuna luya a sala a humesa mhunti
emabyanyini,
Kutani a sungula ku yi yevula,
A sungula ku tshivela ndzilo,
A teka masweko a vekela....

Yi vupfa, yi nuhela yi ku khunsee...!

A sungula ku yi tlatlama ehenhla (p.11).

Laha mutsari u kombisa ku va wanuna loyi a nga tekeli muti wa yena enhlokweni ni ku va a ri ni makwanga, lawa ya endlaka leswaku a dlayisa ndyangu wa yena hi ndlala. Ku va a yi "tlatlama" swi kombisa ku va a yi dya swinene, a ri karhi a twa ku nandzika swinene.

Loko nsati wa yena a fika ekaya a swi n'wi nyikangi ku rhula, swikwembu swa ka vona swi n'wi sindzise ku tlhelela emasin'wini ku ya kamba nuna hileswi a n'wi siyeke a ri karhi a vabya. Loko a fike emasin'wini u hlamarisiwile hi ku voningiwa ka nuna wa yena hi ndzilo lowukulu. U ngungumerile a tshunelela ekusuhi ni nuna kutani a hlamarisiwa hi ku n'wi vona a dya nyama ya mhunti. Hi hala tlhelo u vonile yin'wana yi anekiwile kutani a yi teka a muka na yona ekaya. Loko a ri karhi a ya ekaya a a ri eku gunguleni. A a vilela swinene hileswi nuna wa yena a nga n'wi hambela. Mutsari u hlamusela mhaka leyi loko wansati loyi a ku:

Kasi u ri wa vabya hoo!

U lava ku dya a ri yexe,

A tsona muti wa yena (p.13).

Marito lawa ya kombisa ku va wansati a vavisekile swinene emoyeni hikokwalaho ka leswi nuna wa yena a nga n'wi hambela a ku wa vabya kasi u lava ku sala a dya nyama a va tsona ekaya.

Wansati u fikile a celela nyama ehansi kutani a hlengeleta vamuti a va kombisa ndlela leyi nuna wa yena a hanyisisaka muti wa yena yona. Endzhaku ka loko vamuti va vonile vufendze lebyi a nga byi endla bya vukwanga ehenhla ka muti wa yena, u khomiwile hi tingana, a hetelela a nga tivi lexi a faneleke ku xi endla, a dyiwa hi timhaka.

3.1.2.3 Muyivi wa gamba

Ntsheketo lowu wu vulavula hi nkongomelo lowu kombisaka leswaku ku yiva swa dlayisa. Kasi hi halatlhelo wu kombisa leswaku ku yingisa swi tlula magandzelo. Wanuna loyi a tekile vavasati vanharhu u sukile a ya eku hloteni kutani a vuya a dlayile gamba. U fikile a nyika un'wana wa vavasati va yena leswaku a n'wi swekela rona leswaku a ta ri dya. Gamba ri swekiwile ri vupfa, ri ya vekiwa endlwini hikokwalaho ka leswi wanuna loyi a nga si khomiwa hi ndlala. Wansati lontsongo u nghanile endlwini a dya nyama liya ya gamba hinkwayo a ku yi bi. Ku yiviwa loku ka nyama ya gamba mutsari u ku hlamusela hi ndlela leyi:

Kunene gamba ri tselekiwa ri vupfa.
Loko van'wana va ha tirha,
Nsati lontsongo a funungula mbita,
A dya nyama ya gamba a ku yi bi!
A tlhela a funengeta a ya titirhela (p.14).

Ndzimana leyi yi nga laha henhla yi kombisa ku va nsatilontsongo a nga ri na xichavo eka nuna wa yena ku katsa ni ku va a ri khamba lerikulu leri a va nga ri tekeli enhlokweni. Riencisi ra "bi" ri kombisa ku va nyama yi dyiwile hinkwayo ka yona ku nga sali nchumu. Leswi u swi endla a rivele leswaku hi rin'wana ra masiku swi nga n'wi dlayisa. Nuna wa vona u vuyile a khomiwile hi ndlala kutani a kombela ku phameriwa vuswa na nyama ya gamba leri a vuyeke na rona eku hloteni. Un'we exikarhi ka vavasati lava u tinyiketile ku ya n'wi phamela. Leswi wansati loyi a nga hlangana na swona mutsari u swi hlamusela hi ndlela leyi:

O kuma leswaku ku sale marhambu embiteni.
Hiloko a byela nuna: "Nyama a ya ha ri kona,
Ndzi lo kuma marhambu ntsena." (p.14).

Mhaka leyi yi hlundzukisile wanuna loyi kutani a endla leswaku ku humiwa mungoma ku ya lavisisa nsati loyi ku nga yena loyi a nga dya nyama ya yena ya gamba.

Leswi nsatilontsongo a swi tiva leswi hetisekeke leswaku hi yena a nga dya nyama ya nuna wa yena, u swi tivile leswaku a nge vuyi emongomeni. Hi twa a lela n'wana wa yena hi ndlela leyi:

Loko u vona n'hwembe yi vuna,
Tiva leswaku ndzi file,
Famba eka vakokwana wa wena (p.15).

Marito lawa ya tiyisisa ku va ku ri yena loyi a nga dya nyama ya gamba ya nuna wa vona. Leswi swi tiyisisa hi leswi a kotaka ku lerisa leswaku a ya eka vakokwana wa yena loko a vona va nga vuyi na yena tata wa yena na mhanikhulu wa yena.

Nsatilontsongo u biwile hi mungoma ku ya hileswi a swi vonise xiswona emilorhweni ya yena. U werile edziveni lexi ngoti a yi vambiwile eka xona. Mutsari u ri:

Loko a fika exikarhi,

Ringoti ro thibu!

O fambisa xisweswo nsati wa vanhu (p.15).

Riencisi ra "thibu" ri vula ku tsemeka ka ntambhu hi xihatla loku kombisaka ku va a biwile hi mungoma kasi "dlomu" ri kombisa ku wela ka yena exidziveni xa tingwenya hi ku copeta ka tihlo kutani tingwenya ti n'wi dlaya, ti n'wi dya. N'wana u sala a kongoma eka vakokwana wa yena, a xanisiwa endleleni hi N'wambilu-Makokorho hi ku n'wi tekela swiambalo swa yena a n'wi nyika swa yena swa thyaka ni ku n'wi a risa ku nghena eka vakokwana wa yena, ku nghena yena a hlayisiwa ku kondza va n'wi hlongola va hlayisa ntukulu wa vona.

3.1.2.4 Madyela-nhoveni

Nkongomelo wa ntsheketo lowu i kombisa makwanga lawa a ya endliwa wanuana loyi a ri ni nsati un'we na n'wana un'we. Hi lembe ra kona ndlala a yi ri yikulu. A ku pfumaleka swakudya hikuva swo fana na swixevo a swi kala swinene. Loko ri xile wanuna loyi a teka xihloka a kongoma enhoveni ku ya lavalava mihandzu ya xintu leyi a nga ta hanya hi yona a ri yexe. U kumile murhi wa kurikubyabya. Nsinya lowu loko a wu yimbelela a wu tshanisa mihandzu kutani a rholela a dya a xurha, khwiri xi ku ndangu! Mutsari u hlamusela ku yimbelela ka yena hi ndlela leyi:

Kurikubyabya, mina ndzi ngo lava manharhu,
Kurikubyabya, kurikubyabya p.6).

Hi risimu leri ra yena ro tsokombela swonghasi, nsinya lowu a wu swi kota ku tshanisa mihandzu a dya a xurha, ekaya va dlayiwa hi ndlala. Loko a fikile ekaya a swi endla leswaku a nyenya swakudya hileswi a ku xeviwa hi muroho wa nkaka. Loko va n'wi phamela swakudya u swi papalata hi ndlela leyi:

Mina ndza ha xurhile swinene,
U nga vileli hi mina,
Nyika n'wana a dya a ta kula (p.6-7).

Wanuna loyi u endla ongeti u rhandza n'wana wa yena ku tlula mpimo, kasi hoo! Ya va ya ri mano ya leswaku laha kaya ka yena va nga swi tivi leswaku yena u dya enhoveni a xurha masiku hinkwawo na ku va a papalata ku xeva hi nkaka lowo bava wu nga cheriwangi biriviri. U endlisile sweswo masiku yo tala ku fikela loko wansati loyi swi n'wi hlamarisa kutani a rhuma n'wana wa yena ku n'wi sala hi le ndzhaku ku ya vonisisa leswi a hanyaka hi swona loko a ri enhoveni hileswi laha kaya a alaka ku dya, a tisirhelela hileswaku leswi a faneleke ku dya swona swi nyikiwa n'wana wa vona. Jaha leri ri vonile hinkwaswo leswi tata wa rona a endlisa xiswona leswaku nsinya wu ta tshanisa mihandzu. Leri a ri ri siku ra vumune a ri karhi a endla mhaka yo fana na leyi. Loko a dyile, a xurhile u tekile xihloka xa yena tanihi masiku a kongoma ekaya. Jaha ri yile ri ya yimbelela nsinya leswaku wu tshanisa mihandzu hinkwayo leswaku tata wa rona a ta dlawa hi ndlala siku leri landzelaka. Ku yimbelela ka rona ku hlamuseriwa hi mutsari hi ndlela leyi:

Kurikubyabya, kurikubyabya, mina ndzo lava
hinkwawo, kurikubyabya, kurikubyabya,
kurikubyabya (p.8).

Hi ndlela yeleyo murhi wu tshanisile mihandzu hinkwayo jaha rirhwala ri ya na yona ekaya ku ya kombisa mana wa rona leswi tata wa rona a xurhaka hi swona enhoveni. Loko ri xa wanuna tanihi ntolovelo u tekile xihloka a kongoma enhoveni. Endzhaku ka lo a khomiwile hi ndlala u yimbelerile risimu ra yena kambe ku pfumaleka ni muhandzu ni wun'we lowu nga tshana. Leswi swi endla leswaku a hlamala loko a vona mihandzu yi nga tshani. Mutsari u hlamusela hlamalele ra yena hi ndlela leyi:

Kasi namuntlha swi lo yini xana?
Kurikubyabya lowu wo ndzi kholela ke?
Kumbe a ndzi yimbelelanga wu swi twa? (p.9).

Swivutiso leswi a tivusaka swona, swo pfumala na tinhlamulo swi kombisa ku va murhi wu nga endlanga swona swa masiku, swo tshanisa mihandzu leswaku a ta dya a xurha.

Hi ku vona leswaku se tibihile, u khomile ndlela a kongoma ekaya ku ya dya swakudya kona. Loko a fika u kumile nsati wa yena a rhambile vavanuna va miti yin'wana ku ta va vonisa makwanga lawa wanuna loyi a nga na wona. Endzhaku ka swona u longile leswi swi nga swa yena a tlhelela ekaya ka vona. Wanuna loyi u sala a xaniseka hikokwalaho ka vuphukuphuku bya yena byo dya a ri yexe nsati ni n'wana va ri karhi va dlawa hi ndlala ekaya.

3.1.2.5 Vakhidi

Nkongomelo wa ntsheketo lowu i ku kombisa leswaku ku yingisa na ku tiyisela swa pfuna. Loko un'wana vanhwanyana lava a va ye eku khideni a yiveriwile nceka hi gama, u fambe a wu lava ni nhova liya hinkwayo a ri yexe. Endleleni u hlangane ni swo biha kambe a tiyisela. Loko a ri karhi a tilavela nceka wa yena, u hlanganile ni xikhedyna xo sungula ni vafana. Hinkwavo va landzurile endzhaku ko vutisiwa. Xikhedyana hi nomu wa xona xi landzula hi ndlela leyi:

Ndlhula khegu, tantra-tantra,
A ndzi vonangi nghuzi ya we,
Tantra-tantra (p.21).

Ku tiyisela ni ku yingisela ka yena ku tikomba loko a ri karhi a famba hi ribuwa ra nambu, laha a nga kuma xikhegudyana xa vumbirhi. Xikhedyana lexi xi arile ku n'wi komba loyi a nga yiva nceka loko a ha ri eku khideni. Xi boxa leswaku loko a lava leswaku xi n'wi komba, u fanele a sungula hi ku xi basisa leswi swi xi karhataka emirini wa xona. Hi nomu wa xona xi ri:

Khegwani, loko u lava nceka wa wena,
Wa ndzi vona leswaku ndzi njhani?
Rhanga u ndzi susetela tinhwala emirini,
U tlhela u ndzi hlambisa ndzi ku paa! (p.22).

Endzhaku ko twa marito lama, nhwanyana luya swi n'wi hetile matimba hikuva a swi vona leswaku nkarhi wu fambile. Ku biwa ka yena hi ripfalo mutsari u ku hlamusela hi ndlela leyi:

Nhwanyana luya a lava ku kanakana,
Kambe loko a tsundzuka nceka wa yena,
A susetela mataya,
Lawa a ya lo moo, emirini wa xikhegudyana
(22-23).

Marito lama nga laha henhla ma kombisa leswaku a nga ha tshembi leswaku nceka wa yena wa ha ta kumeka. A a ehleketa leswaku u ta ya ekaya a nga ambalanga nchumu emirini.

Eku heteleleni nhwanyana loyi u ve a vuyeriwa hikuva xikhegudyana xi swi kotile ku n'wi komba gama leri a ri yivile nceka wa yena. Ku vuyeriwa ka yena ku tikomba loko gamba ri vuyile ra vumbirhi eku laveleni ka vana va rona swakudya hikuva ri fikile ri va nyika nceka, nhwanyana luya mbilu ya yena yi tshamiseka, kutani a timukela ekaya. Mutsari u hlamusela mhaka leyi hi ndlela leyi:

Loko ri vuya ri kuma nhwanyana a ha ri kona,
Hiloko ri n'wi nyika nceka,
A tsaka swinene,
A ya byela va le kaya,
Va famba va lava xikhegudyana,
Va xi dlayela tihomu (p.23).

Ku va va famba va xi lava leswaku va ta xi dlayela tihomu swi kombisa leswaku a va tsakile swinene hi ntirho lowu xi wu tirheke.

3.1.2.6 Tswiyo, nandzuwe

Nkongomelo wa ntsheketo lowu i ku kombisa swinene leswaku ku yingisa swa pfuna kasi nakambe wu kombisa ku va muhloti wa tinyarhi ti vuya hi yena.

Wanuna u teka nsati, a tswala n'wana un'we wa mufana, a risa tihomu, a kula a va jaha kambe a tama a ha rhandza ku risa. Hi ku vona leswaku u kurile, tata wa yena u n'wi byerile leswaku a tshika ku risa leswaku a ta n'wi pfuna hi yin'wana ya mitirho ya kwala kaya. Endzhaku ka loko jaha leri ri arile ku tshika ku risa hi twa tata wa rona a ku:

A wu twisisi leswi ndzi ku byelaka (p.29).

Mavutiselo ya tata wa mufana loyi ya kombisa ku va a hlundzukile ku tlula mpimo. Maendlelo lama hi wona lawa ya endlaka leswaku mufana loyi a kala a hlamula tata wa yena hi ndlela yo ka yi nga kombisi xichavo. Ku xungetiwa ka vutomi bya yena hi kona ku n'wi vangelaka xiphiso xa le miehleketweni, lexi endlaka leswaku a tekiwa a ri munhu loyi a nga ni vutomi lebyi nga amukelekeki endyangwini wa tata wa yena.

Loko ntsheketo wu hela hi vona tata wa yena a kunguhata leswaku ku endlwa makenya lawa eka wona ku nga ta vekiwa nghala leyi yi nga ta dlaya jaha leri. Wanuna loyi u byela nsati u ri:

... endla makenya,
Leswaku va ta ngenisa nghala,
Loko jaha ri vuyile,
Ri ta nyikiwa nseve wo ya copa.
Kutani u ta dlayiwa hi nghala (p.31).

NDZIMA YA 4

4.1 MBANGU

4.1.1 Tinhlamuselo ni nxopaxopo wa mbangu

Mbangu swi vula ndhawu laha timhaka ta tsalwa ti humelelaka kona. Pearsall (1991:1312) u hlamusela mbangu a ku:

The surroundings of a place or location where an event happens ... the place and time at which a story is represented as happening.

Longman Dictionary of Contemporary English (1304-305) yona yi ri mbangu i:

All the things that surround someone or something at a particular time, including the events that happen, their environment, or the people they are with... the place or time that the action of a book, film, etc. happens.

4.1.1 I mani a nge khe?

Mbangu wa ntsheketo lowu wu kombisa ku va wu humelela ngopfu ematikweni yo karhi. Laha hi vona wanuna a suka etikweni ra yena ku ya vuta vasati ra van'wana. Mutsari u hlamusela mbangu lowu eku sunguleni ka tsalwa loko a ku:

Swo na swi pfuketana, ko suka wanuna,
A ya hlomisa vasati vambirhi.
Lonkulu a kuma n'wana wa xinhwanyetana,
Kasi lontsongo a nga ri na n'wana (p.3).

Ntshaho lowu wu nga laha henhla wu kombisa leswaku vanhu va khale a va teka vasati va vona ekule ni lomu va tshamaka kona.

Mutsari u tlhela a kombisa mbangu ekule ni le kaya ku nga exilungwini ku ri lomu vavanuna vo tala khale a va tala ku ya tirha kona, u ri:

Nuna loyi a a tirha ekule ni le kaya.
Loko a vuya ekaya a va nyika mpahla yo
ringana (p.3).

Vanhu lava va khale a va tala ku hanya hi ku rima emasin'wini loko vavanuna va vona va yile eJoni ku ya va singilela swakudya. Mbangu lowu wa le masin'wini

wu humela erivaleni loko mutsari a ku “Siku rin’wana nsati lonkulu a ya emasin’wini”. Leswi swi kombisa leswaku loko ri xile nsati loyi a kongoma emasin’wini ku rima nohlakula.

Mutsari u tlhela a tirhisa goji leri a ri celeriwa ku dlayela nsati lonkulu eka rona. Hi nsati lontsongo loko a ku:

Nsati lontsongo a sala a cela goji,
A cela, a cela, a cela,
A teka sangu a andlala ehenhla ka goji (p.3).

Ku vuya ka yena hi le masin’wini u phamile swakudya a n’wi nyika, a n’wi lerisa ku tshama a dyela endzhutini lowu a nga n’wi rhiyela xirimhana eka wona. Hikwalaho mutsari a nge:

Hiloko nsati lonkulu a kongoma esangwini,
Loko a ku kandziyi, a hojomela egojini.
Nsati lontsongo a hatla a n’wi seletela.
Kutani a veka rihunyi ehenhla,
Ka ndhundhuma ya misava (p.4).

Endzhaku ka loko nuna a lemukisiwile hi n’wana laha mana wa yena a nga celeriwa kona hi twa mutsari a ku:

Wanuna a hatla a ya handza,
A humesa nsati wa yena,
A kuma a ondzile swinene,
Kutani a ya n'wi veka endlwini.
Ku lulamisiwa swakudya a dyisiwa (p.5).

Ku ondza ka yena ku kombisa leswaku wansati loyi a ri kusuhi ni ku hundza emisaveni. Nakambe ku va a dyisiwa swakudya swi kombisa ku va a nga ha swi koti ku titirhela hi yexe. Hileswaku a a herile matimba.

Mutsari u tlhela a paluxa mbangu hi ku tirhisa ndhawu ya le kule ku ri laha n'wansati lontsongo a nga hlongoleriwa ku ya tshama kona na vatswari va yena vutomi bya hinkwabyo. Endzhaku ko n'wi ba hi twa mutsari a ku:

Loko a korwile hi ku n'wi khembetela,
A n'wi hlongolela makumu.
A sala a hanya ni nsati lonkulu.
Hi ndlela yo rhula (p.5).

4.1.2 Madyela-nhoveni

Mbangu wa ntsheketo lowu wu humelela ekaya ni le nhoveni. Siku rin'wana ni rin'wana wanuna wa muti a tisindzisa ku ya enhoveni hi xikongomelo xo ya dya mihandzu yo nyanganya a ri yexe. Hi rin'wana ra masiku hi twa mutsari a ku:

Siku rin'wana wanuna a kongoma enhoveni,
Loko Xivambalana xi sungula ku buba,
A vona murhi wa mihandzu wa kurikubya
(p.6).

Endzhaku ko dya a xurha, u khomile ndlela a kongoma ekaya. Loko a fika ekaya swakudya a nga dyi hikokwalaho ko chava ku xeve hi nkaka. Loko a nyikiwa swakudya swi endla leswaku a hlamula hi ndlela leyi:

Mina ndza ha xurhile,
U nga vileli hi mina (p.6).

Ku ala loku ka yena a ku vangywa hi leswi a vuya hile nhoveni a xurhile swinene.

Hi siku leri n'wana wa yena a nga ya tshanisa makurikubya hinkwawo ka wona, u vuyile a khomiwile hi ndlala swinene. Mutsari u swi veka hi ndlela leyi:

Leswi ni ndla a yi hlaserile,
U herile ni matimba yo yimbelela,
U khomile ndlela yo ya ekaya (p.10).

Mutsari u tlhela a tirhisa muti wa wanuna loyi ku ri ndhawu laha nsati wa yena a nga vitanela kona vavanuna va muganga ku ta n'wi vonisa mhaka leyi. Mbangu lowu wu paluxiwa hi ndlela leyi:

Loko a fika ekaya,
U kumile nsati a vitile vavanuna,
Ku ta n'wi vonisa ta nuna,
Loyi a nyenyaka nkaka,
Kambe a xurha enhoveni,
Ku kondza a thumbiwa hi n'wana (10).

Maendlelo lawa ya endla leswaku nsati loyi ni n'wana va va ni swiphogo swa le miehleketweni, leswi wi endlaka leswaku va tikomba va nga hanyangi kahle. Nsati loyi u hetelela a teka n'wana a tlhelela eka rikwavo a ya tshama kona hi ku rhula.

4.1.3 Madya-yexe

Eka ntsheketo lowu ku kombisiwa mbangu wa le masin'wini ni wa le makaya. Loko ntsheketo wu sungula hi vona nsati na nuna va kongoma emasin'wini ku ya rima ni kuhlakula. Wanuna loyi a a rhandza ngopfu ku hlota. Va fikele emasin'wini a siya nsati a ri karhi a rima, kutani a nghena enhoveni a hlota, a dlaya mhunti a yi tlhota ebyanyini. Mutsari u hlamusela mbangu lowu hi ndlela leyi:

... a ya eku hloteni,
Hiloko a fika a dlaya mhunti.
A fika a yi tumbeta emasin'wini,
Kasi a sukele nsati a ri karhi a rima (p.11).

Ku va a tumbeta mhunti exihlahleni swi kombisa ku va a tsonana swinene. U rivala leswaku hinkwaswo leswi a swi endlaka u vangela n'wana yena swiphiso swa le miehleketweni. Mutsari u ya emahlweni a kombisa mbangu wa le masin'wini ku ri laha wanuna a nga sala a etlele kona endzhaku ko byela nsati leswaku a nga hanyangi kahle emirini, naswona a nge swi koti ku fika ekaya loko a ku:

Ndzi ta sala ndzi wisa kwala masin'wini,
U ta ndzi kuma nimixo (p.11).

Lawa a ya ri mano ya wanuna loyi leswaku a ta kota ku sala a dya nyama ya mhunti a ri yexe. Hi vuyela a a nga vabyi. Loko santi a n'wi lerile a muka, mutsari u ri:

Loko nsati a nyamalarile,
Nuna luya a sala a humesa mhunti
emabyanyini,
Kutani a sungula ku yi yevula (p.31).

Ku tala ka nyama leyi ya mhunti mutsari u ku hlamusela hi ku va yin'wana yi vengiwile yi endliwa mitonga. Lowu i nkarhi lowu nsati a nga n'wi juma hi wona endzhaku ka loko swi n'wi tsonile vurhongo ku va a siyile nuna wa yena enhoveni a ri yexe. Hikwalaho mutsari a nge:

Nyama yin'wana ya "mhunti" a yi hayekiwile
emurhini,
Leswaku yi ta swekiwa siku rin'wana (12).

Marito lama nga laha henhla ya kombisa ku va wanuna loyi a ri ni makwanga lama vangelaka muti wa yena swiphiqo swa le miehleketweni.

4.1.4 Muyivi wa gamba

Mutsari u paluxa mbangu wa tsalwa leri hi ku tirhisa tindhawu ta le makaya ni le nhoveni. Mbangu wa le nhoveni wu humelerisiwa hi wanuna loyi a nga ya tidlayela xihadyana xo ta xeva hi xona. Mutsari u swi veka hi ndlela leyi:

Siku rin'wana a suka a ya enambyeni,
A fika a dlaya gamba.
Gamba i xivodze xa ntima,
Hiloko a muka na rona ekaya (p.14).

Leswi swi kombisa ku va a tikumerile xixevo xa kahle, lexi a nga tithova hi xona. Mbangu wu tlhela wu paluxiwa hi yindlu leyi nsati lontsongo a nga ya veka nyama a tlhela a ya yiva a yi dya hinkwayo. Mutsari u ri:

Loko van'wana va ha tirha,
Nsati lontsongo a ya funungula mbita,
A dya nyama ya gamba a ku yi bi!
A tlhela a funengeta a ya titirhela (p.14).

Mutsari u ya emahlweni mbangu lowu loko a ku:

Un'wana wa vona loko a lava ku phamela,
O kuma leswaku ku sale marhambu embiteni
(p.14).

Mbangu wu tlhela wu paluxiwa hi ku tirhisa nambu lowu nsati lontsongo a nga fela kona endzhaku ko biwa hi mungoma. Hi twa mutsari a ku:

Ringoti ro thibu'
Nsati luya exidziveni dlomu, (p.14)

Leswi swi kombisa ku va ku ri yena loyi a nga yiva nyama ya nuna wa vona ya gamba.

Ku kundza ka mana wa n'wana loyi emisaveni ku sala ku n'wi vangela ku xaniseka ka le miehleketweni ni le mirini hikuva a nga ha hlayisekangi.

3.1.5 Vakhidi

Mutsari u kombisa mbangu hi ku tirhisa nambu lowu vanhwanyana van'wana va nga tshama va ya hlamba kona endzhaku ko rhambana loko a ku:

Kutani va fika enambyeni ekulenyana,
Va khida, va khida, va khida,
Vanhwanyana lavan'wana va huma ematini,
Va tiambalela timpahla ta vona, (p.21).

Mutsari u ya emahlweni a paluxa mbangu wa ndhawu leyi ku ri laha un'wana wa vanhwanyana lava, loko a huma ematini a kuma leswaku mpahla ya yena yi yiviwile. U ri:

Loko a huma ematini a lava ku ambala,
A kuma leswaku nceka wa yena ku hava,
Kasi a wu tekiwile hi gama (p.21).

4.1.6 Tswiyo-nandzuwe

Mutsari u kombisa mbangu wa tsalwa leri hi ku tirhisa enhoveni ku ri laha mufana loyi a dyondzisiwile ku hamba a ya risela kona tihomu hi tata wa yena, ku katsa ni ku tsundzuxiwa swihoxo swo biha hi xinyenyana leswi tata wa yena a n'wi navelela swona. Endzhaku ka loko makungu yo rhanganga ya tsandzile, u kunguhata ku luka makenya ku ngenisa nghala endzeni. Xinyenyana xi yile enhoveni ku tsundzuxa mufana hi ndlela leyi:

Tswiyo nandzuwe,
Bava wa wena m'fana,
Njerere, njerere, njerere,
U teke nghala njerere,
Njerere, njerere, njerere,
A hoxa makenyeni,
U nga copi m'fana
Njerere, njerere, njerere,
Teka vava wa wena,
U copa yena m'fana,
... (p.32)

Mbangu lowu wu kombisa ku va n'wana loyi a xanisiwile emiehleketweni ku tlula mpimo. U hetelela a hlongola mana wa yena ekaya endzhaku ka ku lova ka tata wa yena hikokwalaho ka leswi a ri loyi a tikomba a hundzile muti ri xile.

NDZIMA YA 5

5.1. NKATSAKANYO WA NDZAVISISO HI KU ANGARHELA

Ndzavisiso lowu wu vulavula hi ku oviwa ka timfanelo ta vana eka tsalwa ra **Khale ka Makwangara** hi F. Rikhotso. Eka ndzavisiso lowu hi kotile xopaxopa swiphigo leswi vana va vangeriwaka swona hi vatata wa vona kumbe vatswari va vona hi ku angarhela. Rikhotso u hundzisela vatsari hungu ra minkongomelo ya mintsheketo leyi hlawuleriweke ku xopaxopiwa hi ku tirhisa vavanuna ku ri vova lava va vangaka ku xaniseka loku ka le miehleketweni.

Mikongomelo ni mbangu swi kombisa makwanga lama endliwaka hi vavanuna lava hi leswi va tsandzeka ku hlayisa miti ya vona hi ku rhandza ku dya voxex. Vavanuna va suka va ya enhoveni ku ya hlota kutani va dlaya swiharhi va dyela kwale nhoveni va ri voxex, nsati ni vana va ri karhi va sika ekaya. Van'wana vavanuna lava va dya mihandzu va tsona nsati ni vana ekaya. Loko se va tengisiwa va hetelela va khomiwa hi tingana va nga ha tivi leswaku va nga endla yini.

Eka ntsheketo wa wena "I mani a nge khe", timfanelo ta n'wana ti oviwa hi mhanintsongo wa yena hikokwalaho ka vukwele ni mavondzo. U cela goji a seletela mana yena leswaku n'wana a ta xaniseka hikokwalaho ko pfumala vatswari. Ku celeriwa ka mana wa yena egojini swi vangerile n'wana loyi swiphigo swa le miehleketweni vutomi bya yena hinkwabyo.

5.2 SWIBUMABUMELO

Mulavisisi u bumabumela leswaku matsalwa ya timfanelo ta vana ya fanele ya landzeleriwa hi xikongomelo xo lava ku kota ku hlayisa vana. Hileswaku vana va fanele va hlayiseka no sirheleleka kun'wana na kun'wana laha vanga kona. Timfanele ta vona hinkwato ti fanele ti rhangisiwa emahlweni hi mfumo nkarhi hinkwawo.

Milavisiso ya muxaka lowu yi fanele yi tshama yi ri karhi yi yisiwa emahlweni leswaku vanhu va ta kota ku dyondza ku hlayisa timfanelo ta vana hi ku hetiseka, hilaha ku nga heriki.

5.3 Swibumabumelo swa milavisiso leyi leswi swi faneleke ku endliwa:

5.3.1 Ku oviwa ka timfanelo ta vanhu eka tinovhele ta MG Magagana.

5.3.2 Mathyelo ya mavito ya miganga ematikoxikaya.

5.3.3 Mapaluxelo ya vavanuna eka yan'wana ya matsalwa ya Xitsonga.

5.3.4 Mapaluxelo ya mikongomelo ya matsalwa ya Xitsonga ya ku sukeka eka malembe ya 1998 - 2013.

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