

<p>NKUCETELO WA VUKRESTE EKA MAFAMBISELE YA MUTI WA NDHAVUKO WA MUTSONGA (THE INFLUENCE OF CHRISTIANITY IN THE RUNNING OF THE MUTSONGA TRADITIONAL FAMILY)</p> <p>HI</p> <p>M.E MHINGA</p> <p>[REDACTED]</p> <p>SUBMISSION IN PARTIAL FULFILLMENT FOR THE DEGREE OF MASTER IN AFRICAN LANGUAGES IN THE DEPARTMENT OF AFRICAN LANGUAGES FACULTY OF HUMANITIES School of Languages and Communication Studies AT THE UNIVERSITY OF LIMPOPO PROMOTER: DR O.R. CHAUKE YEAR: 2012</p>	<p>DECLARATION</p> <p>I declare that Nkucetelo wa vukreste eka mafambiselo ya muti wa ndhavuko wa Mutsonga (The influence of Christianity in the running of the Mutsonga Traditional Family) hereby submitted to the University of Limpopo, for the degree of Masters of Arts in African Languages Studies has not previously been submitted by me for a degree at this or any other university, that it is my work in design and in execution, and that all material contained herein has been duly acknowledged.</p> <p>M.E. MHINGA (Ms) 2012 INITIALS AND SURNAME YEAR</p> <hr/> <p>SIGNATURE</p>
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NKATSAKANYO

Kavanyisa ka 1: Xiyenge lexi xi andlala manghenelo, nsusumeto, xikongomelo, nkoka wa ndzavisiso, tinhlamuselo ta matheme, maendlelo, xikopu xa ndzavisiso na mitirho leyi endliweke.

Kavanyisa ka 2: Laha ku andlariwa ku cinca ka Muti wa ndhavuko wa Mutsonga ku ri karhi ku langutiwa maakelo ya tindlu, xivava, tshanga hambi xihahlu leswi nga kuceteriwa hi ku nghenelela ka Vukreste exikarhi ka Vatsonga.

Kavanyisa ka 3: Xiyenge lexi xi andlala switirhisiwa kumbe swingolongondzwana leswi a swi tirhisiwa eka Muti wa Mutsonga xikan'we na mahanyelo/vutomi exikarhi ka ndyangu wolowo. Leswi se swi vonakaka swi cincile hikokwalaho ka ku nghenelela ka Vukreste evuton'wini bya Vatsonga.

Kavanyisa ka 4: Xiyenge lexi xi langutisia ku cinca ka leswi Muti wa Mutsonga a wu fambisiwa xiswona, leswi Vuhosi bya Vatsonga a byi ri xiswona, maambalelo ya Vatsonga, Vukhongeri bya vona/ripfumelo ra vona, dyondzo ni rihanyu, mitirho leyi a yi tirhiwa hi Vatsonga hi ndhavuko wa vona ku katsa na swakudya swa xintu leswi Vatsonga a va tinyungubyisa hi swona hikokwalaho ka Vukreste lebyi nga nghenelela.

Kavanyisa ka 5: Lexi i xiyenge xa ku katsakanya na ku dlayiseta laha ku andlariweke leswi kumekeke xikan'we na swibumabumelo.

SUMMARY

Chapter 1: This deals with the introduction, background to the problem, aim of the study, the significance of the study, definition of terms, methodology, scope of the research and literature review.

Chapter 2: Outlines the changes that occurred in the Tsonga traditional family focusing on the building of the dwellings, courtyard, kraals, fowlrun, due to the influence of Christianity among the Vatsonga people.

Chapter 3: Outlines the resources that were used in the Mutsonga family and looking again on how the family lived before being affected by the impact of Christianity amongst them.

Chapter 4: Outlines the changes that occurred in the Mutsonga family with the focus on how it was run, how traditional leadership was portrayed, the Vatsonga dresscode, their traditional beliefs, education and health, the division of labour as well as the traditional food that the Vatsonga people took pride in, due to the impact of Christianity on them.

Chapter 5: Deals with conclusion wherein the findings and recommendations have been outlined.

XIKHENSO

Ku khensa ka mina ko rhanga ndzi ku kongomisa eka Hosi Xikwembu, Yena Muvumbi wa mina eka ku va yi ndzi tsetselerile no ndzi nyika nhlohloteloo wo thhela ndzi va na torha ro languta matsalwa. Na ku va ku navela ka mina ku vile ka ku pfuxa ndhavuko wa hina lowu hi wu cukumeteke. Hi ntiyiso, ri vile rendzo ro nonoha kambe ri taleriwile hi torha ro byala nakambe.

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Va Muti wa Vatsonga, Open Air Museum, mi ndzi vevukiserile ntirho wa mina loko hi ta va hi endzelanile. Ngopfungopfu ndzi khensa ku pfuleka ka mavoko na mbilu ya tatana Victor Tebeila loyi a nga Museum Human Scientist kona kwale loyi a nga amukela ku endza ka mina ni ku ndzi hlanganisa na tatana Rodgers Makelani loyi a nga muleteri eka muti lowu. Ndzi ri tatana Rodgers Makelani khani mamba, ku hlamusela ni ku ndzi jikajikisa ka wena na muti wa Vatsonga swi ndzi pfunile. Yana emahlweni u pfuni ni van'wana leswaku timitsu ta Vutsonga bya hina ti ta tswonga mati nakambe kutani rixaka ra hina Vatsonga ri ta hluka ri kula.

Ndzi nge, torha ra mina n'wana wa Adolph wa Sunduza ra ha ri rikulu eka matsalwa. I nge Hosi yi nga ha ndzi hlayisa ku ya emahlweni leswaku norho wa mina wu kala wu humeleta. Ndzi hela kwala mina mudyi wa bangu!!

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NKUCETELO WA VUKRESTE EHENHLA KA MAFAMBISELO YA MUTI WA MUTSONGA

KAVANYISA KA 1

1.1 Manghenelo

Vatsonga i rixaka tanihi tinxaka tin'wana leti nga kona kwala Afrika Dzonga, eMozambique, eZimbabwe na le Swaziland. (Shangaan website 2008:1). Vatsonga va vulavula ririmi ra Xitsonga. Rixaka leri i rixaka leri nga fuwa hi ndhavuko. Ri tinyungubyisa hi mfuwo wa rona. Mfuwo wa rona wu katsa mintoloveloyofana na ku yisa Vana engomeni, evukhombeni, ku biya mindyangu, swiyila, milawu ya matekanelo, milawu ya rifu, maambalelo na swin'wana. Leswi hinkwaswo hi swona swi kombaka ndlela ya vutomi bya Vatsonga. I swin'wana swa vukhongeri bya swa ndhavuko. Hi ku famba ka nkarhi ku ve na ku nghenelela ka mikhuva yin'wana exikarhi ka rixaka leri ku fana na vukhongeri bya Xikreste. Vukreste byi vile na nkucetelo wo karhi eka ndhavuko wa Vatsonga. Hambiloko swi nga va kona swa kahle hi vukhongeri bya Xikreste eka ndhavuko, swo tala swa swona swi ve na xiave xo ka xi nga ri kahle hikuva mikhuva yin'wana ya ndhavuko wa Vatsonga yi khukhuriwile hi Vukreste.

Eka ndzavisiso lowu, ku ya langutisisiwa tindlela leti vukhongeri bya Xikreste byi nga kucetela ndhavuko wa Vatsonga ha tonna. Hi ndlela ya kahle kumbe yo ka yi nga ri kahle.

1.2 Nsusumeto

Ndzi susumetiwa ku tsala xitsalwana lexi hikokwalaho ka ku va ndhavuko wa Vatsonga wu nga le kusuhi no nyamalala, leswi vangiwaka hi ku nghenelela ka Vukhongeri bya Xikreste eka rixaka. Rixaka ri tekela ndhavuko ehansi kumbe ku ri vonela ebodhleleni. Vatsonga vo tala a va ha koti ku lemuka timintsu ta rixaka ra vona hambi ku tinyungubyisa hi rixaka ra vona. Ririmi ra Xitsonga a ha ha ri tirhisi hi ndlela ya mfanelo no hetiseka hikokwalaho ka ku lungiwa hi Xikreste. Maambalelo

ma cincile, milawu leyi a yi landzeleriwa loko ku beburiwa n'wana, ku ri na rifu na swin'wana a ya ha landzeleriwi.

1.3 Xikongomelo xa ndzavisiso

Xikongomelo xa ndzavisiso lowu i ku humelerisa timhaka tin'wana hi nkucetelo wa Vukreste eka ndhavuko. Tin'wana ta swilemukiso swo fana na:

- i. Ku lemukisa Vatsonga hi nkoka wa ndhavuko.
- ii. Ku lemukisa vahlayi leswaku mikhuva yin'wana ya ndhavuko wa Vatsonga yi wela eka Vukhongeri ntsena byo va bya ndhavuko.
- iii. Ku humesela erivaleni mikhuva yin'wana leyi yi nga tshikiwa hi ku nghenelela ka Vukreste.
- iv. Ku hloholotela Vatsonga ku tlhelela eka timintsu ta vona hi ku tekela ndhavuko enhlokweni.
- v. Ku lemukisa vahlayi tlhelo ra kahle (positive side) ra ku fika ka vukhongeri etikweni.

1.4 Nkoka wa Ndzavisiso

Ndzi vona swi fanerile ku endla ndzavisiso hi nhlokomhaka leyi ya nkucetelo wa Vukreste eka ndhavuko wa Vatsonga ku endlela leswaku:

- i. Vatsonga lava a va tlunyiwile mahlo va ta pfuleka mahlo va vona hi laha Vukreste byi cukumetiseke vanhu ndhavuko wa vona hakona.
- ii. Van'wana lava nga na ku tiyimisela va ta swi kota ku tlhelela endzhaku va cheleta ximilani xa ndhavuko leswaku xi ta hluka xi kota ku tlhela xi va na marhavi hambi mihandzu leyi rixaka ri nga ta tiphina hi yona.
- iii. Khumbi ra nyanyuko wo tekela ehenhla Vukreste ku ri karhi ku tsan'wiwa ndhavuko ri ta mbindzimuxiwa.
- iv. Ku tekelana ehansi loku nga kona exikarhi ka Vakrite na valandzeri va ndhavuko ku ta hunguteka.

John Mbiti (1969:2) u kombisa nkoka wa ndhavuko hi ku vula leswi: “Africans, in moments of crisis, often revert to traditional approach”.

1.5 Nhlamuselo ya matheme

Eka xitsalwana lexi, ndzi vona swi fanerile ku va ndzi andlala no hlamusela matheme yo karhi lama khumbekaka eka ndzavisiso lowu leswaku ku twisisa hungu ra xitsalwana ku ta va mhaka yo olova. Marito lama landzelaka ma ta hlamuseriwa: **Vukhongeri, ndhavuko, Vukreste, Swiyila.**

1.5.1 Vukhongeri

Vukhongeri i ndlela na maendlelo ya ripfumelo ehenhleni ka Vukwembu, leswi katsaka Magandzelelo, Vumunhu, mfuwo, ntumbuluko na mavonelo ya vutomi. Vukhongeri byi ringeta ku hlamusela matwisiselo ya munhu ehenhleni ka leswi: Hikwalaho ka yini ndzi ri kona/ndzi hanya?, xana vutomi byi angarhela yini?, swikongomelo eka swilo hinkwaswo hi swihi?

Vukhongeri byi nga ha va bya Xikreste, Xilslam, XiJuda, na swin'wana. Hikwalaho ka ku kala ka tibuku ta Xitsonga, tinhlamuselo to tala i ta ririmu ra Xinghezi. Hi ku ya hi Bocock R and Thompson K (1985: 207) “Religion is a complex mixture of beliefs, symbols and rituals”. Durkheim (1961:62) yena u ri:

Is a unified system of beliefs and practices relating to sacred things that is to say, things set apart and forbidden, beliefs and practices which unite into single moral community called Church, all those who adhere to them.

Hi ku landza nhlamuselo leyi hi kuma leswaku vukhongeri byi angarhela leswi: mitolovelu yo karhi ya ntlawa wo karhi, ntlawa lowu wu na ku tshemba/ku pfumela eka swo karhi na ntlawa lowu wu vuriwa kereke naswona valandzeri lava va landzelela mintolovelu leyi. O'Dea (1966:123):

Religion is a central and fundamentally important aspect of culture and like culture as a whole, it's concrete content may be in harmony or in conflict with situations existing in, or transformations in progress in the society.

Nhlamuselo leyi nga laha henhla yi kombisa leswaku vukhongeri i xiphemu xa nkoka xa ndhavuko ku fana na ndhavuko wu helerile, mongo wa byona (vukhongeri) wu nga wo tisa ku rhula kumbe ku lwisana na swiyimo kumbe ku cinca loku nga kona eka vaaki. Leswi swi tlhela nakambe swi komba leswaku vukhongeri ha byi kuma endzeni ka ndhavuko wa rixaka ro karhi.

1.5.2 Ndhavuko

Rixaka rin'wana na rin'wana ri na mintolovelu na mikuva ya maendlelo ya rona, leswi swi katsa vukhongeri, maambalelo, matekanelo, mahanyelo endyangwini hambi milawu ya rifu kumbe ku beburiwa ka munhu.

Leswi swi endliwaka eka ndhavuko wa Vatsonga swi nga hambana kumbe swi yelana ni swa mindhavuko ya tinxaka tin'wana.

Giddens (1989:31) u ri:

Tradition refers to the way members of a society or a group within a society, including how they dress, their marriage custom and their religious ceremonies.

Nhlamuselo leyi yi paluxa leswaku ndhavuko wu katsa mahanyelo hi ku ya hi ntlawa wa vanhu eka rixaka, maambalelo, matekanelo na minkhuvo ya swa vukhongeri.

Ferrante (2000:85) U hlamusela ndhavuko loko aku: "Tradition is the way of life especially general customs and beliefs of a particular group of people at a particular time."

Marito lama nga laha henhla ma paluxa leswaku ndhavuko i ndlela ya vutomi ngopfungopfu mahanyelo na swikholwakholwa swa rixaka ro karhi eka nkarhi wo karhi. Adamson Hoebel (1996:5) u ri:

Culture is the intergrated system of learned behavior patterns which are characteristic of the members of a society which are not the result of biological inheritance. Hi ku ya hi Hoebel, ndhavuko wo dyondziwa/tokotiwa, Ndhavuko wu khumba ntlawa wa vanhu va rixaka ro karhi.

Hicks (1994:46) u seketela West loko a ku:

Culture is all the things people think, do, say and make. In other words their ideas, behaviors, languages and artifacts. This includes institutions (such as marriage) religious beliefs (such as witchcraft) and rituals.

Kwenda (1997:1) et al va seketela nhlamuselo ya ndhavuko loko kombisa leswaku ndhavuko na vukhongeri swi nga yimi endhawu yin'we hi ku vula leswi:

Both culture and the religion are dynamic other than static, adapting and changing while resting on a base of recognizable principles.

Kwenda u vula leswaku ndhavuko na vukhongeri swa cinca a swi yimangi ndzhawu yin'we swa cinca hiku landza milawu yo kari ya mahanyelo.

1.5.3 Swiyila

Leswi i swin'wana swa mikuva ya ndhavuko ya rixaka ro karhi. Swi vuriwa leswi vanhu va rixaka rolero va aleriwaka ku swi endla. Ku tlula xiyila lexi, ku na ku xupuriwa loku nga ta va kona ka ntumbuluko handle ka loko loyi a tluleke xiyila a nga basisiwa/xuviwa hi swa xintu. Meiring (1996:5) u hlamusela swiyila a ku:

This refers to that which is forbidden and is a hazardous aspect that led to rules pertaining to certain food, holy places, seasons, articulation of some names, touching the dead and sexual intercourse.

Loko Meiring (1996) a ya emahlweni u ri:

Breaking of taboo brings an automatic punishment perhaps by a sudden death. The transgressor may avoid the punishment by the application of purification rites.

1.5.4 Vukreste

Vukreste i rixaka ra vukhongeri lebyi sunguriweke ni ku akiwa ehenhleni ka tidyondzo na mitirho ya Yesu Kriste, lava va landzaka vukhongeri leyi va vitaniwa Vakriste. Vukhongeri bya Xikreste byi lawuriwa hi Bibele ni ku pfumela timhaka ta ku pfuka ka vafi ni siku ra ku avanyisiwa. Byi tshemba leswaku Yesu Kriste i n'wana wa Xikwembu. Meiring (1996:148) u hlamusela Vukreste a ku:

Christianity is a religion with a very long history and many facets. Ultimately Christianity stands or falls by its belief in the work of reconciliation between God and humankind which Jesus has performed.

Hi ku ya hi Meiring, Vukreste i vukhongeri lebyi sukelaka khale no va na maendlelo yo tala. Vukreste byi tiyisiwa hi ku pfumela eka mitirho ya ku rivalelena exikarhi ka Xikwembu na munhu leswi endliweke hi Yesu Kriste.

1.6 Maendlelo

Ndzavisiso lowu wa nkucetelo wa Vukreste eka ndhavuko wa Vatsonga wu ta fikeleriwa hi ku tirhisa Maendlelo ya *Text analysis* kumbe *content analysis* ku katsa na *interviews research method*. Kumbe swi nga vuriwa leswaku ku ta landzeleriwa `Primary research` methods na `Secondary research` method.

1.6.1 Primary research method

Eka endlelo leri, vuxokoxoko byi kumeka hi ku vutisela vanhu vo karhi swivutiso vona va ri karhi va hlamula hi ku landza leswi xivutiso xi lavaka swona. Leswi swi vuriwa nhlokohliso (interview) Hi ku ya hi Hargie (1997:385) nhlokohliso yi hlamuseriwa yi ri:

Interview is a face-to-face didactic interaction in which one individual plays a role of interviewer and other takes the role of interviewee.

Hi endlelo leri muhlokohlisiwa (interviewee) u va a ri karhi a nyika vuxokoxoko na tinhlamuselo leti ti languteriweke. Muhlokohlisi (interviewer) u kuma mahungu ya ndzavisiso wa yena hi xitalo. Down na van'wana (1980:5) va hlamusela hi ndlela leyi:

Interview is a specialized form of oral face-to-face communication between people in an interpersonal relationship that is entered into a specific task related purpose associated with a particular subject matter.

Hi ku ya hi Down, ndlela leyi yi na nkoka eka vanhu lava nga na vuxaka lebyi bohiwaka hi mhaka leyi va burisanaka hi yona. Vanhu lava va burisana hi ndlela yo vulavula hi ku nyiketana.

Eka ndzavisiso lowu, “*ti-interview*” ti ta endliwa eka vanhu lava nga Vatsonga.

Swivutiso swi ta vutiseriwa eka vanhu hi un’we-un’we leswaku Muvutisiwa a ta kota ku twisia xivutiso lexi nga kongomana na yena.

Muxaka wa swivutiso leswi nga vutisiwaka ku nga va swo fana na leswi:

- i. Xana mi tsundzuka yini hi mikhuva ya ndhavuko wa Vatsonga?
- ii. A mi hanyisa ku yini emindyangwini ya n’wina mayelano na vuxaka bya swirho swa ndyangu?
- iii. Loko mi languta vutomi bya sweswi na bya khale mi vona ku ri na ku hambana?
- iv. Loko ku ri na ku hambana hi kwihi ku hambana loku?
- v. Xana mi vona ku cinca loku ku tisile swa kahle kumbe e-e?
- vi. Hi ku vona ka n’wina ku nga va yini xi nga tisa ku cinca loku?

1.6.2 Secondary research method

Eka ndlela leyi ya vulavisi, vuxokoxoko mayelano na nhlokomhaka byi ta kumeka eka tibuku ta le Library, maphephahungu na timagazine.

1.6.2.1 Nxopaxopo wa matsalwa

Eka endlelo leri, mulavisi u endla vulavisi hi ku pambula timhaka ta nkoka eka leti fambelanaka na nhlokomhaka ya xitsalwana xa yena. Hi ndlela yin’wana hi nga swi vula document analysis. Travers (1964:68) u ri:

Document analysis involves secondary sources
that were used to supplement information obtained
through observations and interviews.

Eka xitsalwana lexi, ku ta tirhisiwa ntsena matsalwa yo tsariwa hi vatsari vo hambana hambana.

1.7 Xikopu xa ndzavisiso

Ndzavisiso lowu wu ta kongomisa eka tindhawu ta miganga ya xifundzha-ntsongo xa Vhembe eka xifundzhankulu xa Limpopo.

1.8 Mitirho leyi endliweke

Xiyenge lexi xa vulavisisi xi langutanile ngopfu na ku xopaxopa miehleketo na mavonelo ya vatsari vo hambanahambana mayelana na ndhavuko na Vukreste kumbe nkucetelo wa Vukreste eka ndhavuko.

Mhaka ya ku va Vukreste byi ve na nkucetelo wo karhi eka ndhavuko a hi mhaka leyi nga tumbela. Leswi swi tiyisisiwa hi vatsari vo hambanahambana.

1.8.1 Magubane (1998)

Magubane u endlile ndzavisiso hi ku nyamalala ka ndzhavuko wa vantima. Ku paluxa tindlela leti Vukreste byi nga kucetela ndhavuko ha toni, Magubane (1988:8) ura:

In the course of the 19th and 20th centuries, many changes have been wrought through the impact of Christianity on indigenous practices" much has been lost forever, including various forms of dress and rituals that are associated with investiture of traditional leaders

Hi ku landza marito ya Magubane laha henbla, hi lemuka leswaku hi ku landza vulavisisi lebyi a byi endleke, hi kwalomu ka lembe xidzana ra 19th na 20th ku vile na ku cinca lokukulu loku nga vangiwa hi nkucetelo wa Vukreste eka mikhuva ya xintu ya xikhale. Ku ya emahlweni u kombisa nakambe leswaku swo tala swi lahlekerile makumu ku katsa na maambalelo yo hambanahambana.

Ku kombisa ku tlakuka ka nhlayo ya Vatsonga lava sukelaka mikhava ya ndhavuko wa vona hikokwalaho ka ku landzelela tindlela ta Xikreste, Magubane (1998:96) hi marito ya yena u ri:

Today over half of the Tsonga belong to Christian churches, particularly the Independent or Evangelical Presbyterian Church. Christianity is attracting increasing numbers of adherents

Magubane u lavisisile na hi vuxaka bya mindyangu, hi marito ya yena (1998:96) u ri:

Familial relations were strengthened through marriage, since in subsequent marriages preference was shown for the younger sisters of the first wife might insist on his acquiring other wives as this enhanced her status.

Eka ntshaho lowu, Magubane, u swi lemukile leswaku vuxaka bya mindyangu ya Vatsonga a byi tiyisisiwa ngopfu na hi mhaka ya swa Vukati. Nsati lonkulu wa muti a ri yena a nga na rito eka loko wanuna a lava ku teka vasati van'wana.

Magubane u lavisisile ndhavuko wa Vatsonga hi vuenti. U fikelerile na le ka timhaka ta rifu na ndhaka exikarhi ka Vatsonga, ngopfungopfu loko ku lovile wansati kumbe wanuna wa muti ku andlala leswi a swi kumeke Magubane (1998:96) u ri:

Should a wife die before producing a child one of her relatives is supplied to bear children. When a husband dies his relatives have to provide for his widow, if she is still fertile a younger brother might take her as a wife and produce children through her on his deceased brother's behalf.

Marito lawa ya Magubane ya komba nkoka wa ku kula ka muti wa Vatsonga hi ku beburiwa ka vana. Mhakankulu i vana. Hi Xitsonga ku sala wansati a tekiwa hi makwavo wa nuna hi swi vula “ku dyiwa ndhaka”. Mitolovelu leyi, yo tala ya yona a ya ha landzeleriwi tanihiloko Magubane a swi boxile leswaku swo tala swi nyamalarile hi malembe-xidzana ya va 19th na 20th hikokwalaho ka Vukreste lebyi nga nghena.

1.8.2 Mbiti (1969)

Mulavisisi loyi na yena u xopaxopile tindlela leti Vukreste byi nga kucetela ndhavuko wa Vantima hi toni hi marito ya yena Mbiti (1969:212) u ri:

There are immediate causes for the changes now taking place. Christianity from Western Europe and North America has come to Africa not simply carrying the Gospel of the New Testament but as a complex phenomenon made up of Western culture politics.

Hi ku leteriwa hi marito ya mbiti. Ha swi vona leswaku Vukreste a byi tisangi ntsena Rito ra Xikwembu kambe swi tele no pfuvapfvana swa mikhuva ya “Western” leswi Vukreste byi nga ta na swona. Ku ya emahlweni na mhaka ya yena Mbiti u ri:

Christianity in its modern return to Africa is the main carrier of all the elements of this world revolution.

Rito ra “main” leri Mbiti a ri tirhiseke ri heta timhaka hinkwato leswaku Vukreste hi byona xivangelonkulu xa hinkwaswo leswi cincacinceke.

Vukreste byi tumbuluxile swikolo leswi nga swona swi nga pfula mahlo ya vanhu va Vantima vo tala va sungula ku va na mavonelo yo hambanahambana hi swa vutomi.

Swi tikomba kahle leswaku Vukreste hi byona murhwali lonkulu wa ku cinca loku nga kona. Mbiti (1969:212) u ri:

Missionaries established and pioneered schools everywhere and these schools became the nurseries for change. It is the young men and women in these schools who assimilated not only religion but science, politics, technology and so on; and the same young people are the ones who became detached from their tribal roots. Those attending school also became the vehicles of carrying the new changes and introducing to their villages.

Hi ku landza ntshaho lowu, Mbiti u kombisa leswaku swikolo swi tumbuluxiwile hinkwako leswi swi nga swona swi nga tumbuluxa ku cinca hinkwako loku nga kona. Vantshwa vaxisati na vaxinuna a va dzahangi moyo wa vukreste ntsena kambe na swa “xisayense” na swa “xipolitiki”. Vantshwa lava hi vona va nga tlhela va tisusa/namurhuta eka timintsu ta xintu xa vona. Lava a va nghena xikolo hi vona a va rhwala ku cinca loku va ku yisa eka miganga ya vona.

Ku cinca loku tisiweke hi Vukreste ku endlile Vatsonga va tekela ehansi mikuva ya Xintu xa Vatsonga. Leswi swi tiyisisiwa hi Mbiti (1969:213) loko a ku:

The change has been described as detribalization—meaning that traditional life is deeply undermined, so that tribal identity is fading away since other identities are making claims on the individual and the community.

Ku ya emahlweni a kombisa ku cinca loku nga vangiwa hi Vukreste hi ku tisa dyondzo, emindyangwini. Mbiti (1969:213)

In traditional life the family is the nucleus of both individual and corporate existence. Now the family

is the severely affected part of Africa life. Within one family or household may be found two totally different worlds coexisting. The children may be attending University Studies, while the parents are illiterate.

Hi ku xiyaxiya ntshaho lowu, hi kuma leswaku Mbiti u lemukile leswaku ndyangu hi wona mbilu ya munhu na ku hanya ka vanhu. Kambe sweswi hi wona wu nga khumbheka swinene eka vutomi bya vanhu endyangwini wun'we hi kuma tinxaka timbirhi to hambana ta mavonelo ti ri karhi ti hanya endhawini yin'we. Vana va nga nghena xikolo va fika na le tiyunivhesithi loko vatswari vona va ri hava na xivati na xintsongo xa dyondzo. Mbiti (1969:213) u ri:

Some families are more affected than others; the new change shows itself outwardly in many ways such as education, clothing, houses, food and moral behavior.

Mbiti laha henhla u kombisa swinenenene ku cinca loku tisiweke hi Vukreste. Ku cinca loku ku vonaka hi tindlela leti: Dyondzo, Maambalelo, Tindlu, Swakudya na Mahanyelo ya yumunhu.

Leswi Mbiti a swi boxeke hinkwaswo swi na xiave xikulu eka ku cinca ka ndhavuko wa hina Vatsonga. Vuxokoxoko bya ku cinca loku ku ta va hungu eka swiyenge leswi nga ta landzela.

Ku va Vukreste byi hoxile xandla eka ku cinca ka ndhavuko wa Vatsonga mayelano na mahanyelo, hi twa Mbiti (1969:220) loko a swi vula hi ndlela leyi:

Marriage contracts are increasingly becoming individual affairs and the concern of two persons rather than the concern of families and communities. The transition is painful to the

parents and other members of the kinship,
Mbiti (1969:220)

Ku ya emahlweni Mbiti u vula leswaku:

Another manifestation of this strain is that a number of parents demand costly marriage gifts in view of the fact that they spend their wealth educating their daughters. They forget that it also costs the parents and relatives of the bridegroom to educate him.

Mbiti u kombisa kahle leswaku vatswari va sweswi va langutile ngopfu eka rifumo ra mali ku nga ri ngopfu vuxaka lebyi faneleke ku tumbuluxiwa exikarhi ka mindyangu ya muteki na mutekiwa. U kombisa na leswaku va languta ngopfu ku va va dyondzisile nhwana wa vona xikolo va rivala leswaku na jaha vatswari va rona va ri kurisile no ri dyondzisa.

Ku cinca loku nga tisiwa hi Vukreste swi tikomba kun'wana ku tisile ku onha, hi marito ya yena Mbiti (1969:228) u ri:

The changes have disturbed traditional solidarity, leaving an increasing number of African people with little or no foundation.

Ntshaho lowu wu komba leswaku ndhavuko wu onhiwile, leswi swi siya vantima va Afrika va ri na masungulo mantsongo ya ndhavuko kumbe va ri hava.
Mbiti (1969:231) u kombisa leswaku vatsari vambirhi Welbourn (missionary chaplain eUganda) na Ogot va kombisile leswi:

The protestant and Roman Catholic forms of Christianity have meant separating Africans from their society and putting them on the side of Europeans – evidenced by taking European

names, joining mission churches and receiving literary education – This Christianity made no positive attempt to “incorporate ancestors” into their Christian scheme.

Marito ya Vatsari lava laha henhla, ya hi andlalela kahle leswi Vukreste byi nga swi endla swa ku lumula Vantima eka ntlawa wa ka vona va tinamarheta eka mikuva ya “xilungu”. Leswi swi tikomba kahle hi ku va Vantima va tekelela ku tithya mavito ya Xilungu, va nghenela tikereke na ku dyondza swa xikolo. Hinkwaswo leswi swi kombisa ku va Vukreste byi nga kalangi byi tikarhatela ku katsa timhaka ta swikwembu (gods) eka makungu ya byona.

Timhaka ta Vukreste a ti lo onha ntsena eka Vantima va Vatsonga. Swi kona swa kahle leswi byi nga switisa leswi na namuntlha ha ha swi landzelelaku. Leswi swi tiyisiwa hi Mbiti (1969:212) loko a ku:

Through missionaries too, came European medicine and knowledge of hygiene. In addition to the physical impact, the new medicine prepared people psychologically to become receptive to Western Culture. Eventually, the new form of medical care and knowledge began to reduce infant mortality and put under control diseases like smallpox, malaria and stomach ailments which had been always the main killers of African people.

Eka ntshaho lowu nga laha henhla, Mbiti u hi lemukisa leswaku ku fika ka Vaneri/Vafundhisi ku tumbulukile na mirhi ya xilungu na vutivi bya swa ntivo rihanyu. Ku tatisa eka ku cinca loku vonakaka, mirhi ya xilungu yi lulamisile miehleketo ya vantima ku kota ku amukela ndhavuko wa xilungu. Leswi swi pfunile ku hunguta mafu ya tincece na ku kota ku lawula vuvabyi byo fana na mungu, dari na mavabyi lama hlaselaka khwiri leswi a swi heta vantima. Mbiti (1969:212) u tlhela a kombisa leswi:

Better health and medical care result in increased population and larger population brings more problems morally, culturally e.t.c.

Marito lawa ya Mbiti ya komba tlhelo ra vumbirhi ra swa vutshunguri lebyi nga tisiwa hi Vakriste bya hanyisa kambe hi hala tlhelo byi ndlandlamuxa nhlayo ya vanhu endhawini naswona nhlayo ya le henhla ya vanhu yi vanga swiphiqo swa mahanyelo, swa ndhavuko na swin'wana.

Mhaka ya ku hambanisiwa na ndhavuko/mintolovelu ya hina ya ha ya emahlweni yi tiyisisiwa hi Mbiti (1969:229) loko a ku:

Some independent churches are very strict, forbidding their members to eat pig meat, drink alcohol, have more than one wife".

Mbiti (1969:105) u pfumelelana na West hi xivumbeko xa tindlu ta Vantima hi marito ya yena u ri:

As a rule traditional African houses are round in shape, built around the village compound so that if there are several houses in one compound, they also form a circle.

Tindlu ta muxaka lowu boxiweke hi Mbiti a ta ha vonaki hambi matshamelo ya muxaka lowu a ma ha talangi exikarhi ka miganga leyi ya Vatsonga.

Hi xintu xa Vatsonga, loko wansati a ri eku bebuleni ku na tindlela na swiyila leswi landzeleriwaka. Wansati a languteriwa ku bebulela endlwini ya yena kumbe eka ya n'wingi wa yena naswona a tshameriwile. Ku hava wanuna loyi a faneleke ku va eka ndhawu leyi. Mbiti (1969:109) u ri:

Birth generally takes place in the house of the expectant mother, or in the house of her parents where this custom is observed. As a rule also, during the giving of birth men are forbidden to be present in the house where delivery is taking place.

Hikokwalaho ka ku cinca ka matikhomelo ya Vatsonga, milawu leyi a ya ha landzeleriwi hi swona leswi endlaka leswaku vavanuna van'wana va ya tshamela vasati va vona loko va ri eku bebuleni.

1.8.3 West (1976)

West na yena u na vonelo ro fana na ra Mbiti na ra Magubane mayelana na leswi Vukreste byi nga endla eka ndhavuko wa Vantima, hi marito ya yena (1976:7) u ri:

New religion was actively propagated by Christian missionaries, a Western economy developed during the 19th century. These and many other changes became so entrenched that not even the most "traditional" African in South Africa could remain unaffected.

West laha henhla u kombisa nkucetelo lowu Vukreste byi nga na wona lero ku cinca ku nghenelerile swinene lero hambi lava va nga MaAfrica ma xiviri a ma salangi ehandle, ma kuceletekile. Ku yisa emahlweni West u ri:

Strictly speaking, the tribal people of Southern Africa have ceased to exist the great changes that have occurred have inevitably ensured that the inhabitants have changed from living in a traditional way on the land, their religious beliefs have been influenced and their culture modified by prolonged contact with the West.

West u kombisa leswaku ka ha ri hava Vantima lava landzelelaka xintu hi ku hetiseka. Leswi swi vangiwile hi ku cinca loku nga va kona ko tala. Vanhu a va ha hanyi hi ndlela ya xintu, ku tshemba ka vona eka ripfumelo ra vona hambi kuri ndhavuko wa vona wu kuceteriwile hi ku hanya ngopfu na Vakriste va ku huma eVupeladyambu.

Exikarhi ka rixaka ra Vatsonga, tshengwe a ri amukeleka. Leswi a swi fikeleriwa hi lava nga na swa vona. Tin'anga na tihos i a ti teka vasati vo tala. Mhaka leyi yi seketeriwa hi West (1976:106) loko a ku:

Polygyny was permitted among the Tsonga and the preferred choice for a second wife was the first wife's younger sister.

West u seketeriwa hi Junod (1938:91) loko na yena a ku:

All the Bantu permitted polygyny, but the great majority of men had only one wife. The number of wives was generally the indication of a man's social status.

West (1976:110) u ya emahlweni a kombisa nkucetelo wa Vukreste eka matekanelo ya Vatsonga, ngopfungopfu eka tshengwe hi ku vula marito lawa:

Polygyny was permitted among Southern Africa peoples, but was never as widespread as is commonly held indeed, only the wealthy could afford to maintain and pay lobola for more than one wife. More over, the influence of Christianity and the Western concept of Monogamy have made Polygamous marriage even more rare"

West wa ha kombisa nakambe timhaka ta matekanelo ya xintu xa Vatsonga. Ku paluxa mhaka leyi West (1976:106) u ri:

As among other Bantu speaking people, a new wife was a junior member of the household, under the direction of the mother-in-law. It was only after the birth of her first child that she established herself properly and if her husband took a second wife her position was further strengthened.

Ku ya hi ntshaho lowu nga laha henhla West, u tiyisisa no pfumelelana na marito ya Magubane (1998:96) loko a ku:

After her marriage, the bride stayed in her mother-in-laws muti, helping her mother-in-law in her daily duties and in cooking the food. She usually moved into her own ‘muti’ after the birth of her first child.

Mikhuva leyi boxiweke hi West na Magubane a ya ha vonaki exikarhi ka Vatsonga. Ku tshama na vingi yo va mhaka ya milorho ya vakhale. Sweswi ku landzeleriwa nawu wa xiBibele lowu nge: “U ta sukela vatswari va wena u namarhela nsati wa wena” West (1976:106) u andlala mhaka ya ngoma hi ndlela leyi:

In former times boys were circumcised under the most rigorous conditions, they spent their initiation time in initiation lodge. They were beaten, exposed to cold and given unpleasant food to eat”

Eka nkarhi wa sweswi, hikokwalaho ka nkucetelo wa Vukreste lebyi nga sungula swikolo no tisa tindlela tintshwa ta swa rihanyu, vana loko va ri eka ngoma ya bona, a swa ha ri kona swo xanisiwa. Va nyikiwa swakudya leswi nga ta aka miri kasi na

vaongori va rhumeriwa ku ya vona vana leswaku va nga tshuki va hlangana na ku tikeriwa. West (1976:110) u ri:

The huts for Tsonga people usually had encircling
Verandas and the extended roofs rested on
decorated poles

Tindlu ta muxaka lowu boxiweke hi West a ta ha ri kona exikarhi ka Vatsonga. Leswi swi nga va swi vangiwa hi ku cinca loku nga nghena hikokwalaho ka nkucetelo lowu nga tisiwa hi Xikreste. Leswi swi tikomba na hi marito lama boxiweke hi Mbiti (1969:213) eka ndzavisiso wa yena loko a ku:

Some families are more affected than others. The
new change shows itself outwardly in many ways
such as clothing, houses, food....

Hicks na Gwyne (2003:47) va kombisa leswaku nkucetelo lowu wu nga ha va kahle kumbe wu nga vi kahle hi ku vula leswi:

Sometimes this influence has been beneficial (as
with the spread of Western medicines) sometime it
has resulted in the destruction of cultures."

Hi kuya hi vatsari lava, nkarhi wun'wana ku cinca loku kutise ku vuyeriwa ku fana na ku hangalaka ka mirhi ya xilungu. Nkarhi wun'wana swi tisile ku onha eka ndhavuko.

1.8.4 Junod (1927)

Junod na yena u lavisisile hi vutomi na mikhuva ya Vatsonga. Ku tiyisia nkoka wa ndhavuko wa ku hlahuva eka Vatsonga, Junod (1962:384) u ri:

If a disease breaks out in the village the bones

may reveal that someone in the hut has hurt the gods, and a sacrifice will be required in order to appease them. Secondly, the ancestor-gods communicate with the living in their dreams. If someone dreams of his dead relatives, he is very much frightened and consults the bones in order to know exactly what the god desires of him.

Junod (1962:423) u sola swikhongelo swa ku ya eka swikwembu (gods) hi ku vula leswi:

Prayers to the ancestors do not show very much religious feeling, and are at any rate absolutely devoid of awe".

Ntshaho lowu wu kombisa ku tshemba ka Vantima eka ndhavuko hi ku vula leswaku loko ko tshuka ku va na mavabyi emutini, tinhlolo ta paluxa leswaku ku na un'wana kwala mutini a nga hlundzukisa swikwembu kutani ku fanele ku endliwa muphahlo ku va tsakisa. Milorho leyi vanhu va nga yi lorhaka ya vafi yi hlamuseriwa hi tinhlolo leswi yi lavaka swona.

1.8.5 Junod (1938)

Junod na yena u yima na marito ya Mbiti mayelano na timhaka to lovola. Loko Mbiti a ha vulavula hi ku tlakuka ka ntsengo lowu lavekaka masiku lawa, Junod (1938:91) yena u swi vula hi ndlela leyi:

The arrivals of European money have fundamentally transformed the principle of lobola. There is already such an extent of deterioration that there is no likelihood of preserving the old backbone of Bantu society.

Junod (1938:91) u kombisa ku cinca loku nga kona hi matikhomele ya Vatsonga. Nxiximo lowu a va ri na wona a wa ha ri kona. Leswi swi vangiwa hi ku nghenelela ka mikhuva ya Valungu lava teke na Xikreste. Hi twa Junod a kombisa leswi loko a ku:

Kissing was entirely unknown, when they saw the custom adopted by the Europeans, they laughed.
Even a husband never kissed his wife.

Ntolovelu wa ku tswontswana wu tele ngopfu etikerekeni namuntlha. A ya ha ri mhaka yo chavisa. Hi siku ra ku cata nsati na nuna va lerisiwa ku tswontswana. Leswi swi komba kahle ku timuleka ka ntikelo wa ndhavuko wa Vatsonga.

Ku cincacinca hinkwako loku nga nghenela ndhavuko wa Vatsonga ku vangiwa na hi ku tekeriwa ehansi ka ndhavuko wa rixaka leri. Leswi swi tiyisisiwa hi Mbiti (1969:7) loko a vula leswi:

The early Western approaches and attitudes brought out an argument that places African religions at the bottom of the supposed line of religious evolution. It tells us that Judaism, Christianity and Islam are at the top since they are Monotheistic.

Junod (1938:91) u pfumelela na Hartman na West mayelana na nkoka wa ku beburiwa ka vana endyangwini hi marito ya yena u ri:

Marriage is there only to provide the way for the begetting of children and so the great thing is not the wife, but her reproductive capacity.

Ntshaho lowu wu kombisa leswaku vukati a byo va kona ntsena ku kuma ndlela yo kuma vana hikokwalaho mhaka ya nkoka a hi nsati kambe vuswikoti bya yena byo veleka vana. Ku ya emahlweni Junod u tiyisisa mhaka ya vana endyangwini hi ku vula leswi:

If she is barren or if she dies without having children, she must be replaced and that is why, in certain tribes, a man has a number of presumptive wives within the woman's clan.

Junod u kombisa mhaka ya ndzovolo na nkoka wa yona hi ndlela leyi:

Lobolo established marriage as Bantu institution. It was a bond of a legal nature. It did not prevent repudiation and did not give a complete fixity to the marital tie but it was at least a check to illicit intercourse and to promiscuity. This check does not exist anymore in Bantu Urban communities, where nowadays as much as 80% of births are illegitimate.

Junod u kombisa ku chika ka xiymo xa matikhomelo exikarhi ka Vantima hi ndlela leyi: Junod (1938:41)

From a moral point of view, we may congratulate ourselves on the moral stability of the Bantu people. Unfortunately, it is rapidly deteriorating, and we should make a very complete study of the alarming phenomena.

Junod laha henhla u kombisa leswaku mahanyelo na yumunhu swi onhaka hi ku hatlisa siku na siku hikokwalaho ku fanele ku lavisisiwa hi ku hetiseka hi mayelano na xiymo lexi xa ku chavisa

1.8.6 Hartman (1991)

Ku tshika nsati kumbe nuna hi ku va a nga bebuli a swi nga amukeleki exikarhi ka wanuna na wansati. Ku na endlelo leri landzeleriwaka ku lavisia loyi a nga bebuliki exikarhi ka vona. Swi vu riwa ku kamba mbeleko (to determine infertility) Hartman (1991:71) u swi vula hi ndlela leyi:

Neither the sterility of the man nor the infertility of the woman constitutes grounds for divorce. All tribes under review recognize the same procedure for establishing which of the partners is infertile. The procedure is known as ku **kamba mbeleko** (to determine infertility) Two snuff-boxes are filled with grain sorgum. Each of the parties is given a box with these seeds. Some woman's urine is sprinkled on the seeds in her box and some of the man's urine in his box. The boxes are stored in a safe place. If the seed in one of the boxes fails to germinate, the partner whose urine was sprinkled is considered sterile.

Endlelo leri ri nyamalarile exikarhi ka Vatsonga. Vanhu va tsutsumela eka mikuva ya xilungu ya madokodela kumbe va tshikana swi nga lavisisiwanga.

Hartman u pfumelelana na West eka mhaka ya nhlantswa. Loko wansati a nga bebuli kumbe a lova a nga vangi na vana. Vatswari va yena va humesa nhlantswa ku ya bebulela nuna wa yena Vana. Hartman (1991:72) u swi vula hi ndlela leyi:

It is the duty of the barren woman herself to ask her father to provide a supplementary wife. Normally the nhlatswa will be the wife's younger sister.

Mhaka leyi na yona yi nyamalarile. A ka ha ri na Mutswari loyi a nyiketaka n'wana wa yena ku ya siva xivandla xa hosi ya yena. Swi tano ni le ka ku dya ndzhaka (marrying one's brother's wife). A swa ha ri kona eka minkarhi leyi. Hi xintu xa Vatsonga, loko wanuna a lova, ndyangu wa ka vona wu sala wu lava loyi a nga ta sala a hlayisa nsati na Vana va hosi ya yena. Mayelano na leswi, Hartman (1991:91) u ri:

It will suffice to note that the death of the husband does not terminate the marriage. A substitute may be appointed to fulfil the progenitive duties of the deceased husband. Children in this manner are regarded as the legal offspring of the deceased.

Vatsonga i rixaka leri a ri landzelela nawu. Wansati a nga languteriwi ku va na wanuna un'wana handle ka nuna wa yena. Leswi a swi endla leswaku loko ku beburiwa n'wana ku va na ndlela yo tiyisisa loko a ri n'wana wa ndyangu wolowo. Loko n'wana a beburiwa a hleveriwa vito ra tata wa yena, loko o ala ku mama swi komba leswaku a hi n'wana wa wanuna yoloye. Hartman (1991:93) u ri:

It is the midwife's duty to murmur the father's name to the child before putting him to the breast. If the child suckles, it proves that the mother's legal husband is indeed the child's father."

Hartman u swi lemukile leswaku dyondzo exikarhi ka Vatsonga yi hungutile vutswari eka vatsvari. Hi ndlela leyi Hartman (1991:103) u ri:

Now that formal education has been introduced in Gazankulu, parents are no longer able to educate their children in quite the same way as they did in the past. The conventional schooling has made it less convenient for the children to carry out their traditional duties than it used to be in the past.

Mhaka ya ku zila yi vuriwa na hi Hartman (1991:131) loko a ku:

When the period of segregation is over, the wives put on black dresses and participate in a purification ceremony known as byala bya mavoko (beer from the hands). Their hands are washed in beer.

Loko wansati a loveriwile hi nuna, ku na leswi swi vuriwaka ku zila exikarhi ka Vatsonga wansati u ambala tinguvu ta ntima ku ringana nkarhi wa lembe. Masiku lawa hi ku nghenelela ka tikereke na Vukreste exikarhi ka Vatsonga, a swa ha endliwi.

Exikarhi ka Vatsonga, loko hosi yi lova n'wana wa yena lonkulu wa mufana hi yena mudyandzhaka kambe a rhanga a khomeriwa hi tindzisana ta tata wa yena. Leswi a swa ha landzeleriwi hi vuhosи bya masiku lawa.

KAVANYISA KA 2

2.1 Muti wa Mutsonga

Vatsonga va xifundzhantsongo xa Vhembe na vona va kucetelekile hi ku nghanenelela ka Xikreste. Vatsonga va muganga wa ka Mhinga a va sali ehandle. A va ri vanhu lava a va hanya hi xintu xa Vutsonga bya vona. A va hanya hi ku rima, ku fuya swifuwo, ku kandza, ku sila hambi ku ri ku teka tshengwe. Vavanuna a va ri vona a va vona leswaku mindyangu ya dya, yi na malwangu etinhlokweni na ku hlayiseka. Ku tshembela eka ripfumelo ra ndhavuko a ku ri xihlawulekiso xin'wana xa vanhu lava. A va cina mandlhozi, a va hlahluva hambi ku ri ku huma mungoma loko ku ri na xiphiqo.

Yin'wana ya mitolovelu leyi ya xintu xa Vatsonga lava yi hlanstwiwile hi Vukreste, loko ya ha ri kona yi kwalarile no tlhela yi nga ha ri na ntikelo. Ku cinca loku ku sungurile ku va kona ku sukela kwalomu ka lembe ra 1883 loko Hosi Sundhuza Mhinga a ta va a komberile Maswisa ku ya eka tiko ra yena ku ya sungula leswiya swa kahle (that which is good- meaning that church and it's practices).

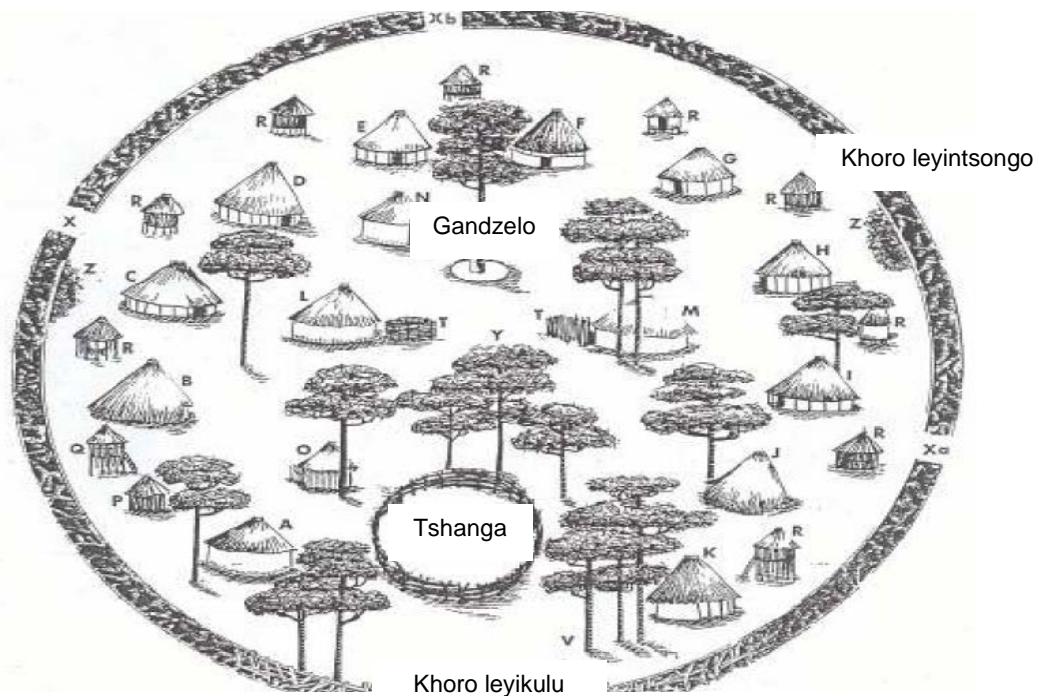
Muti wa Mutsonga a wu tshama endhawini yin'we. Tatana, manana, vana va xisati lava nga se tekiwaku, vana vaxinuna na vasati va vona a ku tshembheriwa eka vun'we bya muti.

Vatsonga a va ri na ku tshemba leswaku khoro ya muti yi fanele yi languta evuxeni leswi a ku ri xikombiso xa vutomi lebyintshwa lebyi languteriwaka loko dyambu ri huma. Khoro a yi tirhiwa hi n'anga ku nga se akiwa ku ri ndlela yo hlongola mimoya leyo biha. A ku tirhisiwa mahlampfu ya mirhi yo hambana hambana.

Ehandle ka khoro leyikulu ya muti wa Mutsonga, a ku endliwa ni yin'wana hi le mahosi. Khoro leyi a yi tirhisiwa hi swirho swa ndyangu loko swi ya etihunyini kumbe ku ya etaleni. Leyikulu yona a yi tirhisiwa ngopfu hi vaendzi. Wun'wana ntirho lowukulu wa khorho leya vumbirhi/ ya le ndhaku i vuhlayiseki, loko ko tshuka ku va na ku hlaseriwa, vanhu a va baleka hi yona.

Eka nkarhi lowu, swikholwakholwani a swa ha landzeleriwi. Khorø ya muti yi languta tlhelo rin'wana na rin'wana leri tsakeriwaka hi vamunti leri nga langutana na patu kumbe ndlela. A ka ha ri na tin'anga to vitaneriwa ku ta biya muti hi mirhi ya tin'anga sweswi exikarhi ka Vatsonga. Va biya hi ku vitana vafundhisi va ta khongelela muti hinkwawo. Rihlampfu ra muti ri tirhiseriwa darata (fence) ya xilungu. Kumbe ku akiwa rirhangu ra switina.

Hi matshamelø ya xintu xa Vatsonga, yindlu ya majaha (lawu) a yi akiwa kwale kusuhi na khorø na xivala xa tihomu. Etlhelo ka yindlu ya vafana a ku landzela yindlu ya nsati wa vumbirhi. Yindlu ya nsati lontsongo a yi va ekusuhi na yindlu ya n'wini wa muti ku endlela leswaku a ta hatla a rhumiwa eka vasati lavan'wana. Yindlu ya vanhwanyana (nhanga) na yona yi akeriwa ekusuhi na yindlu ya nsati wa vumbirhi.



Nxaxamelø lowu hinkwawo wa tindlu na matshamelø lawa a wa ha ri kona. Mhaka ya leswaku swirho swa ndyangu hinkwaswo swi tshama ndhawu yin'we a ya ha ri kona. Loko wanuna a teka vasati vo tlula un'we a nge tshami na vona endhawini yin'we hikuva a va nge tshamisani. Swi susumeta nhloko ya muti ku akela vanhu lava eka tindhawu to hambana.

Ku cinca loku nga byariwa hi Vukreste i kukulu. Ka ha ri hava ndhawu yo hlanganelø eka yona ya vavanuna (bandla) hikuva sweswi ku landzeleriwa swihungaso swa

masiku lawa swa thekinoloji. Swihungaso leswi nga katsaka tithelevhixini, tiradiyo na swin'wana.

Exikarhi ka muti wa mutsonga a ku ri na gandzelo ehansi ka murhi wa nkanyi ndhawu leyi a ku phahleriwa eka yona.



2.1.1 Maakelo ya tiyindlu

Vaaki van'wana va le makaya eka tiko ra Afrika-Dzonga hinkwaro a va aka tindlu ta vona ti fana kumbe ku yelana na leti a ti akiwa hi vakokwa wa vona.

Tiyindlu ta Vatsonga a ti akiwa hi switirhisiwa swa ntumbuluko. A ti akiwa hi timhandzi leti a ti ri tona a ti rhanga ti endla rimba (frame) kutani ti phamiwa lomu xikarhi hi misava yo tiya ya tshuka. Malwangu a ma tirhiseriwa timhandzi leti a ti tlhela ti bohiwa hi tingoti leti nga rhanga ti lovekiwa ematini ti ri ta minsinya ngopfungopfu mixanatsi, byasi a byi ri byona lebyi a byi tirhiseriwa ku fulela. Timbati a ti endliwa hi tinhlanga laha loko u pfula a wo sukumeta kunene ri famba na khumbi ra yindlu. Ehansi a ku chayiwa hi xichayu leswuku ku tiya endzhaku ku hamba ku sindziwa kunene.



Hi ku ya ka nkarhi, tindlu ta Vatsonga va khale a ti akiwa hi switina swo ka swi nga ri swa semendhe ku tlhela ku tirhisiwa switirhisiwa swo ka swi nga xaviwi ku fana na timhandzi ta nhova, maribye na byasi byo fulela. Endlelo leri ri kala ngopfu eka masiku lawa. Tindlu ti nga ha akiwa ti va ta xivumbeko xa khale xa xirhendzevutana kambe maribye hambi timhandzi ta nhova a swa ha tirhisiwi. Vanhu va xava switina kumbe ku foroma switina swa semendhe ku aka tindlu ta vona kasi timhandi tona vo ti xava Kunene. Hambiloko makenya ma ha tirhisiwa kun'wana, votala va Vatsonga va fulela tindlu ta vona hi ku tirhisa timbalelo ta xilungu na mazinghi hambiloko ku ri eka tindlu ta xirhendzevutana. Hi nga xiya ni xifaniso lexi nga laha hansi, hambi mabiyelo a ya ha fani ni ya xintu xa Vatsonga lexo tirhisa mahlampfu.



Tindlu ta Vatsonga a ti tirhiseriwa ngopfungopfu ku etlela eka tona no hlayisa swingolongondwana swa muti. Mitirho yo tala a yi endleriwa ehandle, handle ka loko ku ri na mpfula.

Tindlu leti nga ta muti wun'we a ti longoloxiwa hi ku landzela xiyimo xa vukulu emutini. A ku biyeriwa muti hi ku tirhisa timhandzi, endlelo leri ri nyamalarile. Tindlu ta mikarhi leyti va eka muako wun'we lowu ngo aviwa hi makamara yo hambarana laha kamara rin'wana na rin'wana ri nga na ntirho wa rona. Halala (2005:57) u tiyisisa akelo lerintshwa ra tindlu hi ku vula leswaku: "At nearly all mission stations, Christians built houses with three rooms, each with windows and a door. This initiated the modern township system". A ka ha ri na muti lowu biyeriwaka hi timhandzi masiku lawa. Muti yi biyeriwa hi tidarata ta xilungu leti seketeriwaku hi tinsimbhi.

Ku basisa tindlu, Vatsonga a vo sinda kunene hi ku tirhisa misava leyti nga pfuviwa yi hlanganisiwa na vulongo bya tihomu. Leswi a swo endleriwa ku susa ritshu ri etindlwini. Endlelo leri loko kuve ra ha ri kona, ra kala masiku lawa. Tindlu ta Vatsonga hambiloko to va xirhendzewutana, ti basisiwa hi ku ti semendhela ehansi. Ku susa ritshu ri hi masiku, ko koropiwa hi ku tirhisa mati na lapi ro tsakama.

Ku endlela leswaku lwangu ra yindlu ri ta tiya, Vatsonga a va aka tindlu ta vona va ti vekela tiphuphu (supporting poles/pillars) ta mintsandza. Tindlu ta muxaka lowu a ta ha ri kona exikarhi ka Vatsonga. Ematshan'wini ya tindlu leti, Vatsonga va aka tindlu leti nga na ntekekelo wa xivumbeko xa xilungu. Loko ti vekeriwa tiphuphu, ku va ku ri ta semendhe naswona eka tindhawu to karhi ta yindlu.

Vatsonga i rixaka rin'wana leri a ri landzelela endlelo ra vakokwa va rona. Tindlu ta vona a ti akiwa ti tlhela ti sasekisiwa hi tinxakanxaka to hambana ta vumba ti tsalatsariwa ku humesa swivumbeko swo hambarahambana leswi tirhisiwaka mihlovo yo tlhavula yo hambarahambana. Mihlovo leyti a yi tirhisiwa ni lendzeni ka tindlu. Leswi hi swi vula ku chuchuta tindlu hi Xitsonga.

Masiku lawa tindlu a ta ha tsalatsariwi no khavisiwa hi mihlovo yo tala. Loko yindlu yo sasekisiwa ku nga ha tirhisiwa muhlovo wun'we ntsena ku nga ri ku katsakatsa mihlovo yo tala yo hambana hambana.

Eka tsalwa ra "A cultural Image of South Africa" The Xitsonga-speaking people (ND: 6) Hi kuma mutsari loyi a nga tivekiku loyi a andlalaka vutivi bya yena hi ndlela leyi: a Vatsonga homes consisted of cone-shaped thatched roof supported by poles. "They were built around the kraal. Later these were replaced by cylindrical shaped rondavels with clay walls and cone shaped reed or thatched roofs".

Lwangu ra yindlu ya nsati lonkulu na ya wanuna wa muti a ti xaxametiwa tinhlanga endzeni ka wona. Sweswi tinhlanga ti siviwile hi silingi "ceiling". Tinhlanga, a ti pfuna na ku khoma makenya leswaku mpfula yi nga ngheni.

Sweswi, tindlu to caceriwa malwangu hi tinhlanga ka ha ri hava. Hambi tindlu to endliwa hi timhandzi ku sukela ehansi a ta ha ri kona. Hinkwaswo leswi swi mintiwile hi nhluvuko lowu nga tana Maswisa etikweni.

2.1.2 Xivava

A ku ri xihlawulekisi xin'wana xa muti wa mutsonga laha hi laha a ku xuxeriwa kona no tshivelela kona ndzilo ngopfungopfu hi vavasati na vana lavantsongo. Sweswi hikokwalaho ka ku cinca loku ku nga tisiwa hi Vukreste vana na vamana wa vona va xuxa hi ku languta thelevhixini. Swivava na xitshwati xa swona ka ha ri hava. Vanhu va Vatsonga a va ha ri na wona nkarhi wo xuxa ehandle va ri karhi va bula. Ku xuxeriwa etindlwini ku ri karhi ku voniwa makombakule (*television*).



2.1.3 Tshanga

Tshanga ra tihomu a ri akiwa ri va xirhendzevutana naswona hi mintsanda ya mirhi ya nhova.



Tshanga ra Tihomu



Tshanga ra Timbuti

Matshanga ya tihomu na loko yova kona a ka ha ri wona ya xirhendzevutana ya tala ku endliwa ya va ya khona naswona hi ku tirhisa timhandzi to xaviwa xikan'we na darata yo hlanganisela hi yona. Leswi hinkwaswo i mitirho ya vakreste va ku ta hi le Swisa.

Ku fika ka varhumiwa (missionaries) swi timurile mikhuva na mintoloveloo yo tala ya Vatsonga. Tshanga ra tihomu a ku ri xihlawulekiso xin'wana exikarhi ka Vatsonga lexi a xi nyika muti ndzhuti. Tshanga a ri akiwa kwala endyangwini hi mintsanda yo bumbula. Muti wa Mutsonga a wu hlawulekisiwa hi tihomu.

Hikokwalaho ka Vukreste na nhluvuko, ku na ku cinca lokukulu exikarhi ka Vatsonga. Mikhuva liya ya Vatsonga yi khukhu riwile hi nambu wa Vukreste. A ka ha ri na tshanga ri akiwaka ekaya masiku lawa (loko ri ri kona, swo kombiwa hi tintiho). Matshanga ma ya akiwa ehandle ka muti. Ku vu riwa leswaku tihomu ti vanga tinhongani leti ku boxiwaka leswaku ti vanga mavabyi. Vonelo Ieri na miehleketo leyi ya mavabyi swi tisiwile hi vona Maswisa va nga sungula ku tisa matirhelo mantshwa hi swa rihanyu. Mhaka ya swa rihanyu yi seketeriwa na hi Halala (2005:53) loyi a swi vulaka hi ndlela leyi: They realized the necessity for hygiene lessons because they met learners who were not hygiene conscious. His untiring efforts initiated the cleanliness he expected from people who came into contact with them. Learners were for the first time in their lives introduced to health care and health awareness.

2.1.4 Xihahlu xa tihuku

Tihuku a ta ha endleriwi swihahlu swa xivumbeko xa xintu xa Vatsonga lexi xa ku akiwa emoyeni xi yimisiwa ehenhla ka timhandzi ku sivela tihuku ku va ti fikeriwa hi swihadyana leswi dyaka tihuku. Tihuku a ti endleriwa xitepisi xo khandziya hi xona.



Xihahlu xa Tihuku

Nsati lonkulu a ri na xitanga xa yena a ri yexe laha a swekela kona. Tindhawu to swekela eka tona ta lavan'wana a a ti rhendzela ya nsati lonkulu.

KAVANYISA KA 3

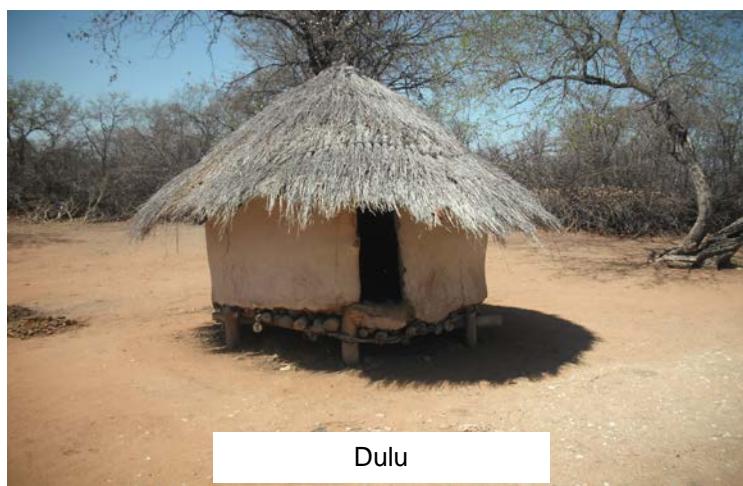
SWITIRHISIWA/SWINGOLONGONDWANA SWA VATSONGA NA MAHANYELO EXIKARHI KA NDYANGU WA VATSONGA

3.1 Switirhisiwa swa Vatsonga.

Vatsonga a ku ri rixaka ra ku hanya hi ku rima. Leswi a swi endla leswaku va va na mavele yo tala. Hi ku landza vutivi bya West (1976:107) u hi kombise kahle leswaku eka ndyangu lowukulu, madulu/switlati leswi a swo tlhemuka hi mavele na ntlhambi lowo hatima wa tihomu a swi hlawulekisa munhu wo fuma.

Mavele na swin'wana swakudya a swi hlayisiwa emadulwini. Madulu ka ha ri hava eka mikarhi leyi, leswi swi nga ha va swi vangiwa hi leswaku mhaka yo rima swakudya swotala a ya ha rhangisiwi emahlweni. Vatsonga a va ha hanyi hi swa lemasin'wini ntsena. Va hanya hi ku xava migayu na swin'wana swakudya emavhengeleni. Loko vanhu va lo tshuka va pfunile swa lemasin'wini swo hlaya va swi hlayisa emasakeni kumbe emadiron'wini.

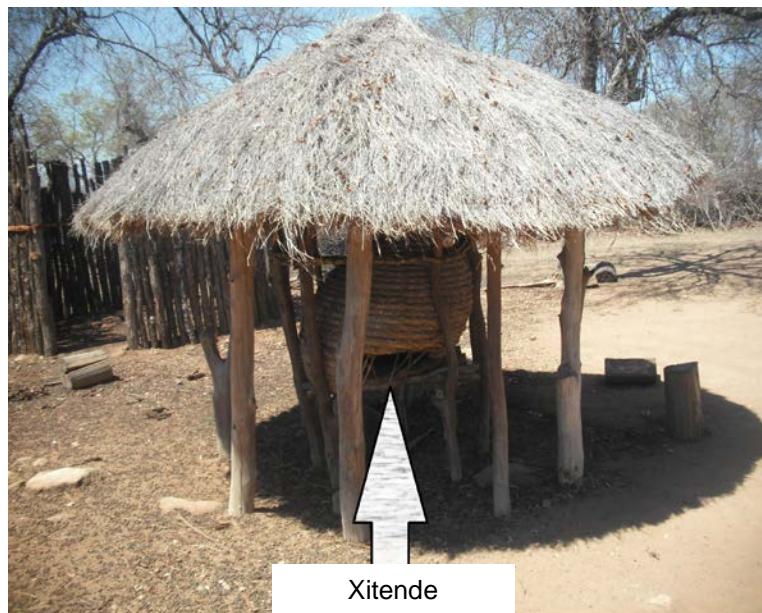
3.1.1 Dulu



Mintulukwa na yona ka ha ri hava. Laha Vatsonga a va aka dulu ri va ehenhla laha hansi va siya ndhawu yo pima ku tshivela ndzilo. A wu ri na mitirho yimbirhi ku nga ku hlayisela mavele na ku tshivela ndzilo ehansi ka wona va kota ku sweka. Musi lowu a wu huma eka ndzilo lowu tshiveriweke ehansi ka ntulukwa a wu pfuna ku sivela mavele na swin'wana leswi nga hlayisiwa kwala ndzeni leswaku swi nga boli.

3.1.2 Xitende

Switende a swa ha ri kona exikarhi ka Vatsonga. Timanga leti khale a ti lemeriwa endzeni ka switendze sweswi ti hlayiseriwa emasakeni. A ka ha ri na muti lowu nga kombaka xitende. Leswi swi endla leswaku vana va Vatsonga va nga swi tivi switirhisiwa leswi swa xintu xa ka vona.



3.1.3 Xirhundu, tshuri, musi na rihlelo

Leswi i switirhisiwa leswi a swi tala ku tirhisiwa swin'we. A hi chela mavele exirhundzwini kumbe mapa. Tshu ri na musi a hi swi tirhisa ku kandza mavele kumbe swakudya swin'wana hi ri karhi hi tirhisa rihlelo ka swi peperha.

Swirhundzu, matshu ri, misi, tinhlelo hambiku ri swintewana a swa ha ri kona. Swi siviwile hi switirhisiwa swa xilungu leswi nga tumbuluka hi ku fika ka Varhumwiwa. Musi na tshu ri swi siviwile hi xigayu.



A ka ha kandziwi sweswi, mavele ma yisiwa exigaywini lexi fikaka xi endla hinkwaswo ku sukela eka ku tlhokola ku fika eka ku pfhumbula. Swirhundu swi siviwile hi swikotlola swa nsimbhi kumbe swa pulasitiki loko rihlelo ri siviwile hi "titray".

3.1.4 Ntundwana

Ntundwana a wa ha ri kona exikarhi ka swibye swa Vatsonga. Swakudya swa munhu wo xiximeka kumbe n'wini wa muti swi hlayisiwa endzeni ka swibye swa xilungu. Ntundwana lowuya wa ndzhuti wu nyamalarile. Ku na michumu ya ximanguva lawa leyi vuriwaka (*tifood warmer*) leyi hlayiselaka swakudya leswaku swi nga titimeli.



3.1.5 Mbita na Poto

Loko vavasati va Vatsonga va lulamisa swakudya swa ndyangu a va tirhisa mbita leyi nga endliya hi vumba. Masiku lawa ka hari hava timbita leti vanhu va swekaka hi tona. Ematshan'wini ya timbita ku tirhisiwa mapoto ya xilungu (mapani). Loko hi languta eka xifaniso lexi nga laha hansi, hi vona mbita yi pfariwile hi xipfalu xa poto (dikizela). Leswi a hi xintu xa hina, mbita a yi pfariwa hi ku tirhisa matluka ya tinhwembe ma namarhetiwa lomu makumu na nomo wa mbita. Hi mikarhi yo tala mbita a yi pfariwa hi nkambana lowu wo khubumetiwa kunene enon'weni wa mbita.



3.1.6 Majomela, Makhuwana na Xiphaphana



Mati a ma kiwa hi makhuwana na swiphaphana. Switirhisiwa leswi a ha hari na swona. Mati ma kiwa hi mabakiri ma ya hlayisiwa emadiron'wini. Loko u fanele u n'wa mati a wu fanele ku tirhisa ndheko. Sweswi hi tirhisa mabikiri ya nsimbi kumbe

switirhisiwa swa pulasitiki kumbe nghilazi. Byalwa a byi nwiwa hi jomela leri khavisiweke swinene. Sweswi byalwa byi tirhiseriwa mabikiri kumbe mabodhlela lawa ma nga ta hela swin'wana.

Loko ku laveka mati a ma ya kiwa hi makhuwana. N'wana wa mutsonga a tinyungubyisa hi ku rhwala a tlhela a dzenengela. Vutshila lebyi a byi fikeleleka hi ku tirhisa hari leyi a yi vekerija ethavathaveni. Vutinyungubyisi lebyi byi khukhuriwile byi ya cukumetiwa ekule hi nhluvuko lowu nga tisiwa hi Maswisa. Vanhu va pfulekile mahlo va tumbuluxa switirhisiwa swintshwa ku nga tingholovhani na swigubu ematshan'wini yo rhwala hi nhloko swibye leswi nga na mati swi pakiwa eka nghanlovhani swi sukumetiwa hi yona.

3.1.7 Ndyelo

Loko ku swekiwile swakudya a swi phameriwa endzeni ka ndyelo. Ndyelo leyi yi lo vatliwa yi huma eka nsanda. Xibye lexi xi nyamalarile hi ku fika ka Vukreste exikarhi ka Vatsonga. Ematshan'wini ya tindyelo to vatliwa Vatsonga va tirhisa tindyelo ta xilungu ta nsimbhi kumbe to endlifa hi rhambu ku dyela eka tona.

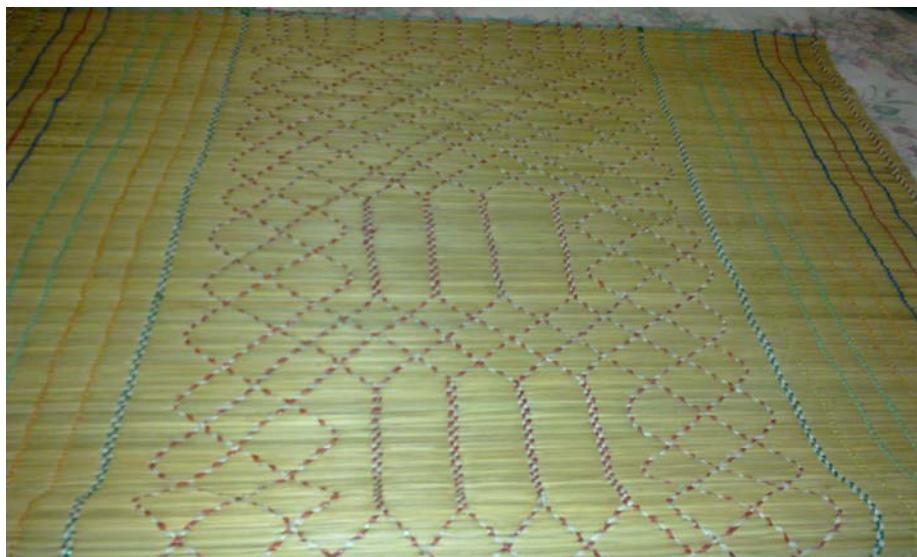
West (1976:117) u paluxa mhaka leyi hi kuvula leswaku tindyelo ta nsimbhi se ti sivile tindyelo to vatliwa na minkambana. U swi vula hi ndlela leyi: "Enamel dishes have largely replaced traditional gourds and pots for preparing and serving food".



Vukreste byi yirisa vanhu ku dya nyama ya nguluve. Leswi swi landzela vutivi bya leBibeleni bya leswaku tinguluve ti na madimona.

3.1.8 Xitheve/sangu

Nhluvuko lowu ngo ta na Vakreste va le swisa wu cincile swo tala. A ku nga ri xiyila ku va ndyangu wu etlela ehansi esangwini. Futhi a ku ri yona ndlela ya xintu xa Vatsonga. Masangu a ya endliya/ tlhaviwa hi risana / majekejeke. A ku nga ri na ku tika ka nchumu.



Vanhu sweswi va lungiwile hi ku cinca loko nga tumbuluka endzaku ka ku fika ka maswisa na Vukreste exikarhi ka Vatsonga swa kala ku kuma munhu loyi a etlelaka eka esangwini/ exitheveni. A nga ha va ricece kumbe ntswatsi. Nawu wa kona i mubedwa. Sangu/ xitheve ku vu riwa leswaku xa gogonya.

3.1.9 Xikhigelo

Loko Mutsonga a etlela, a ku ri na xikhigelo/ xiseketelo lexi a xi tirhisiwa ku seketela nhamu. Xikhigelo lexi ku nga ha va xa ku vatliwa hi ntsanda kambe loko nkarhi wu famba endhaku ka ku tumbuluka ka nsimbi, xikhigelo a xi endliya xi ri nsimbi. Masiku lawa swikhengelo i swa malapi lama ku endliwa mukhwama kutani ku pangwa vutiyi (cottonwool) kumbe vutsenga bya tihuku. Nchumu lowu a wu gogonyi ku fana na swikhigelo swa xintu xa xikhale.



3.2 Mahanyelo exikarhi ka ndyangu wa Vatsonga.

Vatsonga a ku ri vanhu vo xixma. Vavanuna a va nga tshami va dzumba ndhawu yin'we na vavasati. Vavanuna a va tshama ehandle ka muti ehansi ka murhi va boha kona timhaka ekule na vavasati. Mikarhi yin'wana vavanuna a va hlanganelu endzeni ka tshanga ku tirha swa mirhi yo tiyisa miti ya vona kona no kanelu swihundla. Tshanga ra tihomu ari ri na mintirho leyi a yi tirheriwa eka rona. Ku fana na :

- i. Homu ya magandzelo a yi dlayiwa endzeni ka tshanga
- ii. Nhloko ya muti a yi lahleriwa endzeni ka tshanga yi phutseriwile hi dzovo ra homu leyi ya ha ku dlayiwaka.
- iii. Vavasati a va nga pfumeleriwi ku nghena exivaleni/ etshangeni na swona va fanele ku ku xixima swinene.

Hinkwaswo leswi boxiweke laha henhla a swa ha vonaki, swi khukhu riwile hi Vukreste na nhluvuko. Ka ha ri hava tshanga ro akiwa ekaya sweswi. A ka ha ri na homu ya magandzelo yi tlhaveriwaka etshangeni exikarhi ka Vatsonga vo tala. A ka ha ri na vavanuna vo hlanganelu ematshangeni ku kanelu timhaka ta swihundla hikuva masiku lawa timhaka va ti kanelu na Vasati va vona. Mhaka yo lahlela vanhu endzeni ka tshanga a ya ha ri kona. Vafi hinkwavo va lahleriwa eswilahlweni swa tiko naswona va hoxiwile endzeni ka bokisi ro lahla vafi ematshan'wini yo phutseriwa hi madzovo. Khale munhu a rhwariwa hi vuhlaka loko a ya eku lahliweni. Sweswi u rhwariwa hi movha wo rhwala vafi.

Loko nwinyi wa yindlu a lova, yindlu ya yena a yi hisiwa kumbe ku mbindzimuxiwa ngopfungopfu n'wini wa muti. Muti hinkwavo a wu herisiwa ku tlhela ku ya akiwa kun'wani.

Xiyimo na ntikelo wa wanuna wa mutsonga a swi lawu riwa hi vukulu bya muti wa yena kasi wansati ntikelo wa yena a wu lawu riwa hi nhlayo ya vana lava a nga na vona.

Vavanuna va Vatsonga vo tala va vona a va tihlawulekisa hi ku teka tshengwe. A va twa swi va nyika ndhuti no xiximeka. Hikokwalaho ka ku nghenelela ka Vukreste exikarhi ka Vatsonga, mhaka ya tshengwe yi hungutekile ngopfu. Vavanuna va chava ku va na mindyangu leyikulu hikuva ku yi hlayisa swi ringanelia swi va ndzhalo hikuva sweswi a ka ha hanyiwi ngopfu hi ku rima kambe ku languteriwa ngopfu eka ku tirhisa xikhwama. Xin'wana xi hunguteke mhaka ya tshengwe i ku durha ka ndzovolo.vatswari va sweswi va va koxa ntsengo wa mali ya lehenhla ngopfu ku hambana na khale laha a ku lovoriwa hi swikomu kumbe tihomu. Nkatini (ND:4) u kombisa nkucetelo wa Vukreste eka ndyangu wa Mutsonga hi ku vula leswi:

Ripfumelo ri nghena entimbilwini ta vanhu va ka
Mhinga, vahlahlivi va cukumeta tinhlolo, vavanuna
lava a va ri na matshengwe va hambana ni
van'wana vavasati va vona leswaku va sala ni nsati
un'we ntsena.

Shilubana (1958:107) na yena u kombisa ku tsan'wiwa ka tshengwe hi Vukreste, u ri:

Yindlu ya Vafundhisi a yi swi tive leswaku ndza
teka. Hi ku vula sweswo, a tihumesa etifanelweni ta
kereke leti a a enghenile eka ton a siku a nga khuvu
riwa, ku nga ku dya xilalelo xa Hosi Jesu ni ku
fambisa kereke.

Loko swi ta eka ndzovolo, Schapera (1937:380) u ya emahlweni a ku:

The early missionaries and many other Europeans also objected strenuously to lobola, which they regarded as wife purchase. And with the decay of ancestor-worship and the substitution of money for cattle the custom loses much of its ritual significance and becomes a more purely materialistic and commercial transaction.

Ku kombisa ntokelo lowu Vukreste byi nga fika byi va na wona exikarhi ka Vatsonga va le Vhembe, hi kuma leswaku loko Sunduza a ta va a vitanile Maswisa ku ta sungula kereke etikweni ra yena (Mhinga) kereke yi boha mhaka ya ku alela tshengwe (Polygamy) ntolovelu lowu a ku ri ku tinyungubyisa ka wanuna wa Mustonga hi nkarhi wolowo vavanuna vo fana na Nkhavi, Rhangani na Mjaji wa Magwaza a va tekile matshengwe. Swi va tikerile ngopfu ku tshika vasati va sala na un'weun'we ku fikela laha vao fana na Rhangani na Mjaji wa Magwaza va nga vona swi anstwa ku tshika kereke ku ri na ku tshika vasati va vona vavumbirimbirhi a va vona kereke yi va hluvula ndzhuti wa ku va wanuna wa Mutsonga. Schapera (1937:380) u tiyisisa mhaka ya ku tsariwa ka tshengwe hi ku vula leswi:

The structure of the family has been considerably modified by the decay of polygamy. The missionaries from the first resolutely opposed it and refused to extend church membership to men with more than one wife.

Hlomisa ra mutsonga (Tsonga bride) a ri xixima vandyangu. West (1976:106) u swi andlala hi ku vula leswaku wansati loyi a ha ku tekiwaka a ri yena a tirhaka swa ndyangu a ri karhi a kombisiwa hi n'wingi wa yena. N'wingi (mother-in law) a nga ha tirhi nchumu. Mhaka leyi tiyisiwa na hi West (1976:106) loyi a nge:

A new wife was a junior member of the household, under the direction of her mother-in-law. She did many of all more onerous chores and at all times had to show respect to her new relatives. It was only after the birth of her first child that she established herself properly and if her husband took a second wife her position was further strengthened. Polygyny was permitted among the Tsonga and the preferred choice for a second wife was the first wife's younger sister.

Magubane (1998:96) na yena u ri:

After her marriage, the bride stayed in her mother-in-law's muti helping her mother-in-law in her daily duties and in cooking food. She eventually moved into her own muti after the birth of her first child.

Wansati loyi a ha ku tekiwaka a tshunxeka ntsena loko a kala a kuma n'wana wa mativula. Xiyimo xa wansati a xi tiyisiseka hi loko nuna wa yena a teka nsati un'wana. Nsati loyi a ku tsakeriwa ngopfu yena ku ri a tekiwa a va nsati wa vumbirhi a ku ri ndzisana ya nsati lowo sungula. Vutomi bya muxaka lowu byi kala ngopfu namuntlha kumbe hi nga vula leswaku kun'wana a bya ha ri kona. Vavanuna lava a va tikota a va teka vasati vo sungula eka nhungu ku ya ehenhla. A va tshemba ku va hlayisa hi swa le masin'wini. Vavasati lava hinkwawo ka vona un'wana na un'wana a ri na yindlu na xitanga xa yena. Hlomisa a swi talanga ri tshama na vatswari va nuna. Loko va hlomisa na va heta hi ku fambisana va ya titshamela swin'we eka ndhawu ya vona handle ka ku tshama a tirhela va vukati. Vavasati a va swi pfumeli swa xikatikuloni.

Vana a yi ri mhaka ya nkoka exikarhi ka Vatsonga. Loko ku ri hava vana endyangwini a swi nga hetisekangi. Loko wansati a nga bebuli kumbe a lova a nga siyangi vana, ku fanele ku kumeka ndzisana ya yena kumbe un'wana erixakeni ku ya

tekiwa hi nuna wa hosi ya yena a ta kota ku n'wi bebulela vana, munhu loyi a ya ka a ya siva hosi ya yena u vu riwa nhlantswa hi Xitsonga. Vana lava a fikaka a va bebulva tekiwa va ri vana va nsati loyi a siviwaka naswona va teka xiymo xa manana loyi a siviwaka. A ku na ndzovolo wu humesiwaka kambe nyiko ya tihomu to suka eka yin'we ku fika eka tinharhu yi nyikiwa tata wa nhwana loyi. Mhaka ya vana na yona Schapera (1937:163) u yi andlala hi ndlela leyi:

When a married women dies childless or without sons, her husband, if still living, may bring in another woman, generally her younger sister or some other near relative to "raise seed" for her. This woman will then use the cattle, fields and other properly assigned to the deceased house, and they will be inherited by her own children.

Loko wansati o lova siya vana kutani nuna wa yena a sala a teka ndzisana ya mufi loyi, wanuna u boheka ku lovola hi ndlela ya ntolovel. Hikuva wansati loyi wo lova a hetisisile timfanelo ta yena evukatini.

Endlelo leri ri nyamalarile, na loko ra ha vonaka kun'wana ho komba hi tintiho. Vavanuna a va ha boheki ku ya teka ndzisana ya nsati kambe va suka va ya tilavela loyi va n'wi lavaka vona vinyi kasi na vo vanhwana ka ha ri hava wo hlawuleriwa nuna kambe vo titlonya hi voxe hi loyi va n'wi lavaka.

Khale a ku ri na ku dya ndzhaka ya buti kumbe tatana wa wena. Loko wanuna a lova a siya vasati va tshengwe kuve u na vana vakulu va xinuna, a swi nga yili ku sala lonkulu a rhwala vutihlamuleri byo hlayisa ndyangu wa tata wa yena.

Eka masiku lawa a swa ha landzeleriwi, n'wana wa mufi a nga ha boheki ku sala a hlayisa ndyangu wa tata wa yena kasi na yena muferiwa a nga boheki ku sala a tekiwa hi n'wana wa nuna wa yena. Mikarhi yo tala wansati u huma a ya tilavela byin'wana vukati. Kambe mhaka ya ndzhaka a yi endliwi eka mana wa wena wa xiviri.

KAVANYISA KA 4

4.1 Mafambiselo ya muti

Vatsonga va ni tindlela to karhi ta maendlelo kumbe mintoloveloye karhi eka timhaka to karhi. Hi hala tlhelo ku na swiyila leswi a swi landzeleriwa ku hlayisa ndhuti na ntokelo wa rixaka ra Vatsonga.

Khale a ku hanyiwa hi nawu. Makhombo mo tala a ma papalatiwa hi ku yingisa loko u byeriwa leswaku swo karhi a swi endliwi swa yila

Swiyila i swilo leswi hi ndhavuko wa Vatsonga swi nga pfumeleriwiki. I swilo swihi kumbe swihi leswi nga va ku na khombo eka munhu kumbe rixaka ro karhi.

Xik. U nga tshami eanhla ka sweko, swa yila.

Nkarhi wo byela vana swilo leswi a wa ha ri kona. Ka ha ri hava ku xuxa mi ri karhi mi dyondzisana. Tithelevhixini ti tekile nkarhi lowuya Vantshwa a va fanele va dyondzisiwa hi ndhavuko. Lavakulu na vona a va tshinyiwa hi swiyila swo fana na leswi:

- i. U nga andlali masangu loko ku vabyiwa emuntini, swa yila.
- ii. U nga ticeleli sirha wa ha hanya. – kun'wana ma tshama ma ceriwile vanhu a
- iii. Va ha chavi ku landzela hikuva Vukreste byi susile ku chava rifu.
- iv. U nga yimi enhla ka sirha, swa yila.

Hinkwaswo leswi boxiweke laha henhla i swiyila leswi a swi landzeleriwa hi muti wa mutsonga, sweswi hikokwalaho ka Vukreste lebyi nga hlongola ndhavuko wa hina Vatsonga, ka ha ri hava na xin'we xi landzeleriwa. Ku vu riwa leswaku a swi endli nchumu hikuva hi vito ra Yesu swa chava.

Loko wo byela munhu hi xiyila xa ku u nga yimi ehenhla ka sirha, u ta twa nhlamulo ya ku munhu loyi a nga lahaya u file khale lero a nga ha twi nchumu. Leswi swi vangiwa hi Vukreste lebyi nga endla leswaku vanhu va vona no tekela ndhavuko ehansi hi ku vula leswaku i swa vuhedeni. Xin'wana mhaka ya leswaku Vukreste byi

nghenisile moyo wa leswaku munhu loko a file a nga ha twi nchumu. Kasi a hi mhaka yo twa nchumu i ku hlonipha vafi va hina. Ku na milawu leyi Vatsonga a va yi landzelela eka swiyimo swo fana na ku beburiwa ka n'wana, rifu, vukhomba, ngoma, ku gangisa wansati na swin'wana.

Wansati a nga pfumeleriwi ku dya tincondo ta huku. A ku tshembiwa leswaku u ta hangalesela swilo swa muti. Masondo/swinondwana swa homu na swona swa yirisiwa. Hi ku tshemba leswaku wansati loyi u ta famba ngopfu a hlota vavanuna.

Junod (1927:184):

The legs of fowls are also taboo for all women, because the hen scatters the sad... so are the holfs of oxen and pig's feet. A woman eating them would walk too much. She would go everywhere to look for husbands.

Eka minkarhi leyi, a ka ha ri na xiyla mayelana na swirho leswi nga dyiwaka na leswi nga dyiwiki hi wansati. Hinkwaswo swi vu riwa nyama. Vavasati lava tekiweke va yirisiwa eka leswi:

- i. A va pfumeleriwi ku dya marhanga ya swirho swa xinuna
- ii. A va pfumeleriwi ku dya xirheche xa xifuwo
- iii. Ririm na rona a va pfumeleriwi ku ri dya (ri vekeriwa vakhalabya)
- iv. Matandza a ya nga dyiwi hi vavasati hikuva n'wana a nga bebu riwa na mpndlha kumbe n'wana a nge tshamiseki a nge rhuli loko a ri ku bebuleni.

Swiyila hinkwaswo leswi boxiweke laha henhla a swa ha landzeleriwi. Matanda ma fanele ku dyiwa hikuva ya ni swakudya leswi akaka mirhi. Nyama va tidyela yin'wana na yin'wana. Hambi xirheche xa homu va dya hikuva i nyama.

Nhwanyana loyi a nga etinhwetini a nga fanelanga ku nghena exivaleni xa tihomu kumbe ku ti risa. Aku tshembiwa leswaku tihomu ti ta khomiwa hi mukhuhlani ti tlhela ti ondza.

Swiyila swo tala a swi nga ha chavisi loko wansati se a hundzile malembe ya ku bebula vana (child bearing years) va pfumeleriwa xin'wana na xin'wana. Ku kala va yirisiwa, a ku tshembiwa leswaku swi tandzhaku swi nga va khombo eka n'wana loyi a nga se bebu riwaka.

4.1.1 Ku bebu riwa ka n'wana

Loko wansati a biha emirhini ro sungula, khale a fanele a tlhaveriwanyana ekusuhi na mavele na le milengeni. A ku tshembiwa leswaku a ku susiwa/humesiwa ngati liya a yi fanele yi huma loko wansati a ri etinhwetini hikuva yi yimile hi leswi a nga muyimani. Ku na swiyila leswi a swi fambisana na mhaka leyi ya ku biha emirhini ka wansati, ku nga:

- i. Wansati la nga biha emirhini a nga fanelangi a nwa mati a yimile – a fanele a khinsama. Ku tshembiwa leswaku mati ma ta hojomela kunene ma wela ehanhla ka n'wana ma n'wi vavisa.
- ii. A nga dyi mukapu wo hisa – wu ta hisa n'wana wu n'wi vangela mavala ya ntima.
- iii. Wansati wa mutimani a nga endzeli/pfuxela muvabyi hikuva a nga sala a lova.
- iv. Vatsonga a va chava ngopfu mhaka ya ku onhakeriwa hi ndzhwalo. N'wana loyi a nga lova a nga se bebu riwa a fanele ku lahliwa emisaveni yo tsakama handle ka swona mpfula a yi nge ni. Masiku lawa swa hisiwa eswibedlhele.

Loko wansati a lava ku bebula, a tshameriwa hi vakhegula lava a va n'wi pfuneta ku n'wi byela leswi a faneleke ku swi endla va ri endlwini ya n'wingi wa yena. Loko n'wana a humela ehandle a swi twala hi minkulunwani ya vakhegulu.

Masiku lawa a ka ha ri na wansati wo bebu risiwa hi masungukati yo ka ya nga byi dyondzelengi naswona a bebulela ekaya. Mitirho ya vakreste va le swisa yi nghenelerile hi ku tumbuluxa swibedhlele. Vayimani va tsutsumela etitliliniki kumbe swibedlhele ku ya pfuniwa hi vaongori lava nga byi dyondzela vuongori lebyi.

Loko n'wana wa mativula a ha ku bebu riwa, a swi pfumeleriwi ku va a nga tlaku riwa hi munhu un'wana. Va fanele ku humesa xan'wa nchumu ku kuma mpfumelelo wo endla tano. Nawu lowu a wu yirisi tata wa n'wana.

Masiku lawa hikokwalaho ka ku cinca ka swilo, endlelo leri a ra ha landzeleriwi hikuva loko va endla hi ndlela leyi, i ku kombisa ku tsaka na ku amukela n'wana exikarhi ka ndyangu. A swa ha yili. Swi tekiwa leswaku ku kuma n'wana ro sungula i ku khupuka/hundza ka wansati ku suka eka ka vanhwana ku ya eka vumanana. Junod (1927:192) u swi hlamusela hi ndlela leyi:

Nowadays this ceremony means only that these people are happy to receive the new born child amongst them. There is no taboo in it. But it is certainly related to the fact that in giving birth to a child for the first time, the woman has passed from womanhood to motherhood.

Loko n'wana aha ku beburiwa u hleveriwa vito ra tata wa yena. Loko o ala ku mama swi komba leswaku mana wa n'wana a nga tshembhekangi hikokwalaho a hi n'wana wa wanuna yoloye. Vakhegulu va masungukati namuntlha a swa ha ri kona, vavanuna va na mpfumelelo wo ya yimelela vasati va vona loko va ri eku bebuleni.

Loko ricece ra ha ku beburiwa, ntwedyan a fanele a hambana na yindlu leyi nuna wa yena a etlelaka eka yona naswona a ku nga laveki tlukwatluwa endlwini ya ntwedyan xinkavana xa n'wana xi kala xi wa. Leswi ko va milorho ya khale, vatwedyana va landziwa na leswibedlhele hi vanuna na vona va tlhela va ya tirhisa kamara/ yindlu yin'we. Leswi hinkwaswo i mintirho ya Vukreste leyi nga susa ku chava na ndhavuko eka vanhu hambi ku ri ku chava swiyila.

Loko ndzi ta va ndzi vutisisile kokwani N'wa-Maxamba Mathonsi mayelano na maondlele ya n'wana, va swi hlamu rile hi ku vula leswaku n'wana a bebu riwa hi dzovo ra mbuti leyi nga dlayiwa kwala muntini leri chukiwaka hi vavasati, leswi a swi endla leswaku n'wana a kumeka a bebu riwile swi tiya. Mana wa yena a kota ku tirha mintirho ya ndyangu a bebu rile n'wana. Masiku lawa ku na ku cinca lokukulu. Vana va tirhiseriwa madzovo ya xilungu ya malapi lawa ha wona n'wana a va ka a ri exifueni xa mana wa yena. Loko va nga tirhisi nchumu lowu, va tirhisa thawula ku bebulu hi rona.

N'wana a ondliwa a kala a fika malembe mambirhi ku fika eka manharhu anga se lumu riwa. Loko mana wa ricece o biha emirhini nkarhi lowu wu nga se fika a swi tekiwa swi hoxekile hikuva ku vu riwa leswaku "u tsemile ndlela ya n'wana lowo rhanga" hikokwalaho n'wana wa hlongha kumbe a limala. Schapera (1937:96) u ri:

Children are not weaned until 2 – 3 years. Should the mother become pregnant before this, it is considered that she has 'cut the road' of the first child and that makes him thin or paralysed.

Vavasati va Vatsonga va minkarhi leyi a va ha swi teki swi ri nchumu ku lumuleta vana va vona u to vona hi ku siyana hi lembe va vula leswaku va lava ku hatla va heta naswona madokodela va ri a swi vuli nchumu ntsena loko n'wana a hlayisiwa no phameriwa hi mfanelo, na yona mhaka leyi i mihandzu ya Maswisa ya vakreste hikuva hi vona va nga tumbuluxa mhaka ya swa vutshungu ri bya xilungu na vutivi bya swona.

N'wana wa mutsonga a nyikiwa vito ra swikwembu kumbe vito rin'wana na rin'wana leri fambelanaka na swin'wana leswi anga humelela hi nkarhi wa ku beburiwa ka yena. Vito leri a thyiwa loko a humeseriwa ehandle endzhaku ka tinhweti timbirhi kumbe tinhарhu.

Sweswi ricece u ta kuma ri tlaku riwile ri humeseriwa ehandle na nhweti ri nga se heta. Vito ra swikwembu a ra ha thyiwi ku thyiwa mavito ya ku fambelana na Bibele. Mavito lawa va huma exibedlhele va thyiwle a ka ha yimeriwi ku humeseriwa ka yena ehandle.

Masiku lawa , hikokwalaho ka ku kuceteriwa hi Vukreste vatswari va thya vana va vona mavito ya Xikreste ya ri ya xilungu kumbe va thyiwa mavito ya Xitsonga kambe lawa ya nga na mongo wa Vukreste aka wona, Xik (Muhlu ri,Kurhula,Khensani,Esaya.Ester,David). Mavito lawa a ma thyiwi hi ku va n'wana a ri rilerile tanihileswi khale a swi endlisa swona. Kambe vatswari va thya hi ku landza

ku enta na ku pfumela ka yena eka mhaka ya Vukreste va ri lawaya ya xintu ya vuheneni/ ya na mindzhukano. Nkatini (ND:4) u swi tiyisa hi ku vula leswi:

Va vuyile va tlakusiwa leswaku va hundzuka vavu
ri va eVhangeli exikarhi ka vamakwavo. Mavito
lawa ya xilungu va thyiwile wona loko va ri
exikolweni endzhaku ka loko va amukerile
eVhangeli.

Halala (2005:43) u tiyisisa endlelo leri hi ku vula leswaku:

To fulfil the Christianization of the converts, the Swiss missionaries decided that the surnames of all their Christians would be the patronymic names of their last pagan fathers. This incentive was intended to eliminate the use of traditional surnames so customary amongst the Tsonga people; the Swiss missionaries discontinued paganism by introducing the paternal surnames by introducing the paternal surnames and Christian names.

Loko n'wana a ha ri na tinhweti tinharu, vakokwana va yena va ya n'wi humesela ehandle va n'wi komba n'weti. Va n'wi hoxa empfhukeni va tlhela va n'wi qhavulela, leswi a swi endleriwa ku hlongola mimoya ya mavabyi leyi nga tshukaka yi nghenerile vana. N'wana a bebu riwa hi dzovo ra mbuti leri nga chukiwa hi vavasati. Hi xintu xa Vatsonga, loko n'wana o bebu riwa a nga fikangia tekiwa hi masungukati a hoxiwa endzeni ka mbita yi tlhela yi lemiwa hi vulongo kutani va boxanyana mbhovo kumbe va vekela nhonga ya nhwembeleswaku ku nghena nyana moyo n'wana a ta kota ku hefemula. N'wana a hlayisiwa laha ku ringana nkarhi lowu kayivelaka ku fikisa kaye (9) wa tinhweti. Mbita ayi tirhisera ku kufumela. Hikokwalaho ka tindlela tintswa ta swa rihanyu na swibedlhele leti nga tumbuluxiwa hi Maswisa, endlelo leri ri nyamalarile hikuva se vana va muxaka lowu va vekiwa

emabodlheleni yo kufumeta no ku risa ya le swibedlele (incubartors) ku ringana nkarhi lowu nga fanela.

4.1.2 Rifu

Khale rifu a ri xiximiwa ngopfu exikarhi ka Vatsonga. Loko n'winyi wa muti a lova, a phutseriwa hi dzovo a lahliwa endzeni ka tshanga ra tihomu ta yena.

Wansati loyi a loveriwaka hi risana (ricece) u tekiwa a khumile no namarheliwa hi rifu. U boheka ku lahla n'wana hi yexe. Handle ka ku pfuniwa hi nuna wa yena. Hi xamundzuku a languteriwa ku fikela endzhaku ka yindlu a kamela mafi ehansi. Wansati loyi a nga fanelangi ku ya hala na hala. Wansati loyi a nga languteriwi ku dya hi lepula. Swi tekiwa xi ri xiyla lexikulu hikuva a swi tsundzuxa wansati loyi hi rifu. Leswi hi swona a swi endla vavanuna ku ri vona lava tirhisaka ngopfu ndlela leyi ya madyelo. Junod (1927:193) u ri:

To us e a spoon is a bad omen for a woman,
because it reminds her of death. This is the
reason why men adopt this civilized custom more
readily than woman".

Mhaka leyi yi ya emahlweni yi tiyisisiwa na hi Junod eka tsalwa ra yena (1927:193):

A woman who loses an infant, is deeply
contaminated with the defilement of death. She
must bury it herself without aid from her husband.
Next day she goes behind the hut, kneels down
and draws off her own milk on to the ground.

Masiku lawa, vanhu va tekiwa va hluvukile ku sukela loko Maswisa ma nghenisile mikhuva ya Xikreste exikarhi ka Vatsonga. Vavasati va titeka na vona va ri na mfanelo yo hluvuka. Hi swona swi endlaka leswaku swi nga ha hlamarisi ku vona wansati a tirhisa lepula, foroko kumbe mukwana loko a dya.

Khale loko wansati a loveriwile hi n'wana kutani endzhaku a vona tinhweti ro sungula, a nga swi tivisi eka nuna wa yena. A ta tivisa nuna ntsena eka ravumbirhi kumbe ravunharhu kutani a basisiwa hi nuna wa yena hikuva loko ku nga si fika nkarhi lowu, mhaka ya masangu a yi yirisiwa. Eku basisiweni ka wansati loyi, a fanele a nghena endlwini na nuna va endla ta masangu ro sungula hi mpfhuka va loveriwile hi n'wana.

Wansati loyi a loveriweke hi vona vanharhu, mune kumbe ku tlula a tekiwa leswaku u na vumba. A ku ri na milawu leyi a yi landzeleriwa mayelana na mhka leyi. Xin'wana xa kona, n'wana loyi a bebu riweke endzhaku ka ku lovetela ka vamakwavo wa yena, u tekiwa hi mana wa yena a famba na yena eka rikwavo a fika a n'wi celela etaleni ku fika hi lenhan'wini. Endzhaku ka sweswo, un'wana u tat a hi ku tsutsuma a fika a nusa mavele a hoxetela n'wana loyi hi wona. Endzhaku, n'wana a ta pfupfu riwa kutani a ya hlambisiwa a totiwa ntsumani kutani a vuyisiwa ekaya. Leswi a swi vu riwa ku rhangela vumba. Hi ndlela leyi mhangu leyi a yi nge he humeleti hikuva swi cukumetiwile etaleni na n'wana. Mhaka leyi ya ku lulamisa vumba yi andlariwa na hi Junod (1927:194):

The child whose elder brothers and sisters have died is
taken by the mother to the village of her own parents.
There it is buried in the as-heap up to its neck then
somebody runs to the village and throws them to the child.

Milawu hinkwayo leyi boxiweke leha henhla mayelana na ku feriwa ka wansati hi n'wana a ya ha landzeleriwi. Vanhu va tshembha ngopfu eka timhaka ta swikhongelo na madokodela leswi ku nga mihandzu leyi byariweke hi Maswisa exikarhi ka Vatsonga. Ku tshemba eka swiyila a swi tirha exikarhi ka Vatsonga loko va nga si nyunyuteriwa hi Vukreste. Kambe sweswi, Vatsonga lava ha swi kholwaka ku ngo va tihosи endzeni ka lwandle. Ku tshemba ka vo tala va hina se ku le ka mhaka ya Xikwembu. Junod (1927:132) u ri:

Loko wanuna a vabya swinene, a vonaka a lava ku lova, ku na milawu leyi landzeriwaka. Munhu loyi a nga endla ta masangu eka masiku mambirhi lama nga hundza a nga ngheni.

Wanuna loyi a nga tshama a rhandzana na wansati wun'we na muvabyi, a nga ngheni endlwini ya muvabyi a nga lova, nkarhi wolowo. Junod (1927:133) u ri:

Should visitors come, they are not allowed to enter the village; they must have kept "pure" for the past two days. Should another man of the village have had relations with the same women as the patient he is doubly prohibited from seeing him, because the patient would break out into perspiration and die immediately. This is the great law of matluana.

Kuya emahlweni Junod (1927:136) u hlamusela mhaka ya rifu hi ndlela leyi: To notify the relations of the deceased who are far, someone takes a handful of grass and lights and throws it in the direction of the absent one and say "your brother is dead."

Maendlelo lawa, a ha ha ri na wona. Ma siviwile hi tindlela tin'wana to fambisa mahungu. Ku nga nghenelela nkucetelo wa Vukreste, a ku ri yona ndlela ntsena na ya nomo yo tivisa rifu. Sweswi hikokwalaho ka Vakreste lebyi nga hi pfula mahlo hi kota ku tsala ku tirhisawa mapapila lawa se ma vonakaku ku ri ndlela yo hlwela. Ku tirhisawa tinqingho na swiyanimoya ku fikisa mahungu hi xihatla.

Mufi a lahliwa endzhaku ka yindlu ya yena kwala kaya. Sweswi a swa ha ri kona swa ku lahla ekaya. Ku na tindhawu leti nga tsewi no pimiwa leswaku vanhu hinkwavo va tiko lava lovaka va ya lahliwa kona naswona kun a nsinya wo hayekela swilo swa mufi. Junod (1927:136):

They choose a place behind the hut of the

deceased. They had to make sure that there is a tree near the grave so that the purified deceased belongings can be handed on.

Misisi ya Vaferiwa a yi tsemiwi yi ya cukumetiwa enhoveni. Ya wansati wa muferiwa na yona a yi tsemiwa yi tlhela yi hlantswiwa hi mapa/murhi wo xuva hi wona.

Khale eka xintu xa Vatsonga, a ku tshembiwa leswaku rifu ra namarhela swibye ni hinkwaswo leswi nga kona. Ku fanele ku basisiwa ku kota ku tlhelerisa xiyimo ematshan'wini. Hi ndhavuko, loko ku ri na rifu mhaka ya masangu ya yirisiwa eka vanhu va ndyangu hinkwavo hikuva muti wu tekiwa wu khumile

Endzhaku ka mavhikinyana, vandyangu va hlangana ku lava ku kanelo mavuyiselo ya swa masangu exikarhi ka muti. Loko ko va na un'wana loyi a nga van a swa masangu hi nkarhi lowu a swi yirisiwa a tlhela a nga boxi loko ku hlanganiwa u van a nandzu ngopfu. U vu riwa leswaku u yivile ndhaka kutani u ta sungula ku khohlola swo ka swi nga tolrevelekangi a ondza a hetelela hi ku lova.

Exikarhi ka rixaka ra ka Maluleke loko munhu a lovela ekule, a ku hisiwa nhundu ya yena ku tlhela ku xuviwa. Loko ko lava xi ta xi famba, vavanuna va tiko a va cela sirha va n'wi lahla va nga n'wi khomangi hi mavoko ya vona kasi ko tala ntsumbu a wo hisiwa va yimelela ntsumbu wu kala wu buluka hi kona va fambaka hikuva se va tshemba leswaku khombo se ri fambile. Junod (1927:165) u swi seketela hi ndlela leyi:

When a stranger dies, and no one knows him "a nga na ntshumu" he does not matter. The grown up men will bury him. They dig a hole and drag the corpse into it with a rope. They do not touch it. Among the Maluleke clan such corpse is burnt.

Ricece a ri lahliwa endzeni ka mbita leyi nga fayeka. N'wana loyi a nga kulanyana u lahliwa hi dlela ya ntolovelu ya ku celeriwa esirheni kambe a ku na mintirho yo tala

leyi endliwaka. Tata wa n'wana hi yena a celaka sirha. A ku yi vanhu vo tala kambe mana wa n'wana wa ya eku lahleni. Mhaka leyi yi seketeriwa na hi Junod (1927:165) "When an infant dies, it must be buried in a broken pot.

Loko munhu a lo tisunga u lahliwa hi ntolovel. Murhi lowu a tisungeke eka wona wu tekiwa wu tekiwa wu yila hikokwalaho wa tsemiwa naswona a wu tshiveriwi hi ku chava leswaku van'wana va nga ya tisungela eka wona. Loko wansati a lova a bibile emirhini kumbe a ri eku bebuleni, a hisiwa hi ku landza ntolovel wa nyimba ya ka Maluleke/wa papaxu riwa ku vona mbewu ya n'wana naswona swi endleriwa endzeni ka sirha. Timhaka leti ti tiyisisiwa na hi Junod (1927:166):

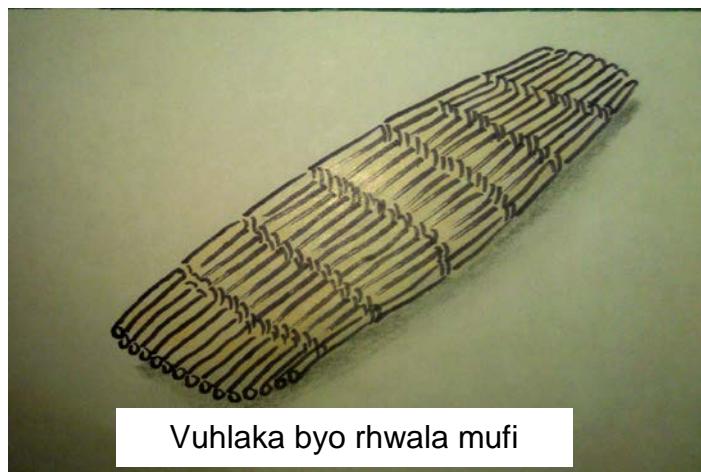
In the case of suicide, the corpse is buried according to ordinary rules but the tree on which the man hanged himself is cut down. If a woman dies during pregnancy, she must be cut open to see what sex of her child is. This must be done inside the grave before the earth is covered in.

Maendlelo/mafambisele lawa ya timhaka ta rifu a ya ha landzeleriwa hi ku hetiseka ku sukela loko Vukreste byi nghenile exikarhi ka Vatsonga. Hi ndlela leyi hi vona mufi a xiximiwa u lahliwa hi ndlela ya ndhuti.

- i) Loko ku ve vamuti va lava ntsumbu wu nga lahliwi Kunene, va wu yise eka vavutisi wu hisiwa Kunene kutani nkuma wa mufi wu cheriwa exibokisanini va wu hlayisa ekaya.
- ii) Ricece a ri vuyi ekaya, minkarhi yo tala ri lahliwa hi va xibedlhele.
- iii) N'wana loyi a nga tlharihanyana u lahliwa hi ndlela yo fana na loko ku ri munhunkulu. U xaveriwa bokisi ro lahla vafi a hoxiwa lomo va ya lahla.
- iv) Munhu loyi a nga lo tisunga Kunene u tekiwa a file ku fana na mufi un'wana na un'wana. U lahliwa kunene handle koa ku n'wi hisa naswona murhi lowu a nga tidlayela eka wona a wu kali wu yirisiwa. Vukreste byi susile nchavo wa rifu exikarhi ka valandzeri va byona.

- v) Wansati loyi a nga lova a tikile u tekiwa a fana na mufi un'wana na un'wana. U lahliwa ku fana na mufi un'wana na un'wana handle ku hisiwa tanahi leswi va nyimba ya ka Maluleke a va endlisa swona khale.

Mhaka ya ku veka munhu wo lova masiku yo tala a yi nga endliwi loko munhu a lova, a ta lahliwa hi xamudzuku wa kona, a nga ha phutseriwa hi dzovo kutani a rhwariwa hi vuhlaka va ya n'wi lahla.



Tinhundzu ya mufi a ti hisiwa kumbe ku celeriwa (Schapera 1966:162). Loko ku ve ku lovile wanuna loyi a ri na tshengwe, rifa ra yena ri aviwa ku ringana eka vana va xinuna lavakulu eka tindlu hinkwato (all wives). Mudyandzhaka u tiakela muti wa yena kutani a titekela mana wa yena na vamakwavo a ya titshamela na vona. Milawu ya ku lova ka n'wini wa muti yi hlamuseriwa hi Schapera (1937:162) hi ndlela leyi:

The estate of polygamist is similarly divided. The eldest son in each house inherits all livestock assigned to that house. The eldest son of the great house further inherits such properties as has not been assigned to any house. The fields, the huts, and the household utensils remain with the widows to use. But in many tribes especially Nguni and Shangaan-Tsonga, the homestead is destroyed on the death of the household head. The heir of each

house then builds his own home, where he is joined by his mother and her other children.

Hikokwalaho ka ku lungiwa hi Xikreste, nhundu ya mufi a ya ha endliwi swona leswa khale, ya hlayisiwa ku fikela loko yi ta va yi hetile lembe kutani yi phakeriwa lava yi tsakelaka, ku ngo hisiwa ntsena leyi nga hlakala kumbe leyi nga pfumala vateki.

Loko n'wini wa muti a lova, maxaka ya yena hinkwawo lama lekusuhi ku katsa na ndyangu wa yena a wu tekiwa wu khumile. Muferiwa a fanele a basisiwa endzhaku ka ku lahliwa ka nuna wa yena. A boheka ku va mixo wun'wana na wun'wana a pfukela enabyeni kumbe enkoveni ku ya hlamba. A famba no rhandzeriwa hi vavasati lava nga feriwa khale. Loko wansati a loveriwile hi nuna, ku na leswi hi Xitsonga hi swi vulaka ku "zila" wansati la nga feriwa u ambexiwa tinguvu/ swiambalo swa ntima ku ringana nkarhi wa lembe. Vana vona va vekeriwa xilapana xa ntima ekatleni wu ri mfungho wa ku loveriwa. Mimfungho leyi yi ta susiwa ntsena endzhaku ka lembe laha ku endliwaka ntirho wo basisa muti no hluvula swa ntima. Muhlovo lowu wa ntima wu fananisiwa na rifu na ku landza swikhawlakholwani swa xintu.

Ematshan'wini ya tinguvu ta ntima, Vakreste va tirhisa tinguvu ta wasi. Lava va tirhisa muhlovo lowu hikuva va tshemba leswaku muwa ntima wu fambelana na swa ku phahla kasi wa wasi wu fambisana na ripfumelo ra vona ra ka Kreste. Endlelo leri a ra ha ri kona exikarhi ka Vatsonga. Lava nga va ka va ha ambala swiambalo swa ntima vo hlayiwa hi tintiho. Vaferiwa va ambexiwa swiambalo swa mihlovo ya tikereke ta vona kumbe va nga ambexiwi nchumu na kantsongo hi ku landza leswi kereke ya vona yi twisisisaka swona mhaka ya rifu.

Leswiya swa khale swa ku pfuka mi ya lahla loko munhu a lovile a swa ha ri kona. Rifu ra masiku lawa ra longeriwa. Mufi u ta vekiwa vhiki hinkwaro evuhlayselweni bya vafi loko ka ha lulamisiwa ku n'wi lahla. Siku rin'wana na rin'wana ku va na swikhongelo hi tikereke to hambarahambana ku fikela loko hi ravuntlhanu mufi a ta vuyisiwa ekaya a ri endzeni ka bokisi ro lahla vafi a ta etlela ekaya. Loko ri xa hi mugqhivela ku endliwa ntirho wa xikhongelo kutani mufi a yisiwa eswilahlweni a ya

lahliwa. Rifu i xilo xo chavisa eka munhu un'wana na un'wana hikuva hi wona mahetelelo ya vutomi.

Hi nkarhi wa rifu, a ku yirisiwa swo tala eka vandyangu. Aku nga rimiwi, a ku nga hlambibi hambi mhaka ya masangu a yi yima. Vana a va rhurhisiwa va ya tshamisiwa kun'wana a xi ri xihundla a va byeriwa leswaku ximanimani u vhakile. Loko ku lo lova hosi, rifu ra yena a ri tivisiwa loko ku vekiwa yinwana hosi.

4.1.2.1 Ku lahla mufi

- i. Munhu loyi a nga lova khale a lahliwa nivusiku vana va ha ettele. Vana loko vo tshuka va lava ku tiva a va byeriwa leswaku munhu yaloye u landziwile hi Van'wana naswona Van'wana va kona a va tiviwi.
- ii. Ntirho wo lahla a wu tirhiwa hi lavakulu. Vaakelani a va pfuneta ku fihluta vuyeni bya ndyangu lowu nga feriwa. Vatswatsi va rixaka leri nga feriwa va hlanganisa swakudya ekhorweni.
- iii. Mufi a phutseriwa hi dzovo kumbe malapi a tlhandlekiwa/ funengetiwa hi mahlampfu ehenhla ka sirha ku cheriwa mati na misavanyana ku byariwa na swimila.
- iv. Loko vanhu va vuya hi le masirheni ava haxiwa hi mati lama nga na mhangani kumbe mintsembyani, va nga si tlhela va nghena emuntini loko va vuya. Hi swi vula ku xuva hi Xitsonga. Minkarhi yo tala a ku vekiwa bavhu ekhorweni ri ri na mati, loko vanhu va vuya hi lemasirheni a va hlamba mavoko va nga si nghena emuntini. Endlelo leri na rona ri cincile, vanhu vo kaneterisiwa swandla hi un'we unwe a hlamba. Leswi va ri swi papalata ku dyisana thyaka. Va vula leswaku ntivo rihanyu a yi pfumeli. Ta rihanyu ti tisiwile hi Maswisa. Loko va vuyile va phameriwa tihove, tshopi na swakudya swin'wana swa xintu. Masiku lawa rifu i nkhuvo vanhu vo lipa loko va ya enkosini.

Lava nga loveriwa a va fanelangi ku ya emasangwini ku kondza ku hela nkombo wa masiku, endhaku ka nkarhi lowu (nkombo wa masiku) vanhu va hlantswiwa hi mintsembyani kutani swi tekiwa leswaku va basile.

Hikokwalaho ka mikhuva ya Xikreste, mhaka yo lahla mufi nivusiku a ya ha ri kona, na loko yo va kona ku nga ho kombiwa hi tintiho nakona swi nga ha endleka loko munhu wa kona a ri n'anga a lerisile tano.

Eka Vatsonga, vana na lavantshwa a va nga amukeriwi laha ku nga na rifu. Sweswi hikokwalaho ka ku va nchavo wa rifu wu nga susiwa hi Xikreste, vana na lavantshwa a va ha zi va twa swi ri nchumu ku ya laha ku nga na rifu. Futhi va tlhela va lava na ku vona mufi wa kona, leswi swi vangiwa hi leswaku nchavo wa rifu a wa ha ri kona.

4.1.2.2 Ku hluvula

Eka rixaka ra Vatsonga, ntirho wa ku hluvula awu ri wa nkoka na ntikelo swinene. A ku ri ntirho lowu hi siku ra kona vanhu lava a va ambexiwile minala/ tinguvu ta ntima a yi susaka endzhaku ka lembe. Va basisa eka xinyami lexi a va ri eka xona, hi xintu xa hina, ku pfukiwa ka ha ri mixo swinene ku yiwa emasirheni laha a va fika va tsema rhavi ra nkanyi leri nga kwala sirha ri nga kona, rhavi leri a ri kokiwa ku suka emasirheni ku fika ekaya ku nga langutiwi nile ndzhaku. Rhavi a ri fika ri vekiwa laha gandzelo ri nga kona. Leyi i ndlela yo vuyisa moywa mufi a ta va un'wana wa swikwembu swa muti. Rhavi a ri hetelela ri byariwa ri tlhela ri mila. Hi siku ra ntirho lowu ku va ku ri na ntsako lowukulu. Ku dlayiwa timbuti na tihomu. Nswanyi swa swifuwo leswi a swi katsiwa na mintsembyani swi vekiwa ekhorweni leswaku un'wana na un'wana la nghenaka a fika a tihlantswa mavoko hi swona kutani a ya tibasisa hi mati yo tenga lawa ya nga vekiwa kwala tlhelo ku va ku ri masungulo lamatshwa endyangwini. Ntirho lowu wu fambisana na tinyiko to tala to hambana hambana. Hi mhaka yo hluvula, Maringa (2005:25) u ri:

Eka Vatsonga, ku hluvula i nkarhi lowu nga na ntikelo swinene, hikokwalaho muti wa sasekisiwa no pfuxetiwa. Nampundzu, Van'wana va ya emasirheni, laha va ha phahlaka, kutani ku tekiwa rhavi ra nkanyi ri kokiwa ku suka esirheni ra mufi ri tisiwa laha mutini ku nga langutiwi endzhaku. Leswi swi endliwa ku vuyisa mufi ekaya leswaku a ta va

un'wana wa Swikwembu leswi languteleke muti
wolowo.

Maringa u ya emahlweni a ku:

Loko ku endliwa ntirho wo hluvula, ku nga tlhaviwa timbuti kumbe homu. Leswi swi katsa ku tiphina lokukulu.

Hikokwalaho ka ku nghanenelela ka Vakreste, mhaka yo hluvula ka ha ri hava hikuva vanhu va va va nga ambarisiwangi swa ntima. Nkarhi lowu hi xintu ku kokiwaka rhavi hi wona, Vakreste va ya eswilahlweni va ya pfula ribye ra xitsundzuxo leri nga vekeriwa eka sirha leri. Ku endliwa ku ya van a ntirho wo tlangela. Ku tshemba/pfumela ka Vakreste ku le ka Xikwembu loko hi xintu ku tshemba ku ri ka vafi. Masiku lawa swilahlo swi lo phephele, hi maribye ya switsundzuxo loko ku vana lava ha landzelelaka swa ku koka nhlampfu va ngo hlayiwa hi tintiho ntsena.

4.1.3 Vukhomba

Lowu i ntolovelu wun'wana eka mikhuva ya xintu xa Vatsonga. Xikongomelo xa minkhuva leyi i ku dyondzisa vana va vanhwanyana mintirho ya wansati na leswi a faneleke ku hanyisa swona. U tshama endlwini ku ringana nhweti. Khale a tshama hambi tinhweti tinharu.

Sweswi a swa ha endliwi leswi eka Vatsonga. Vana va tshama ntsena vhiki kumbe mambirhi va huma leswaku va fa ya exikolweni lexi xikolo xi nga tumbuluxiwa hi vakreste vo huma eswsia.

Loko ndzi vutisisile kokwani N'wa-Maxamba Mathonsi, mukhegulu wa le ka Mhinga zone 1 hi mayelano na vukhomba leswi byi nga xiswona sweswi loko va pimanisa na khale, va swi hlamu rile hi ku vula leswaku vukhomba a byi ri lebya khale, manguva lawa i ku bombisa mali ntsena hi ku ya hi kokwana.

- i. N'wana loko a kula a byela hahani kumbe u'nwana lonkulu eka rixaka.
- ii. Loko a fanele a cineriwa a ku ri xihundla, a swi lulamisiwa yena a nga swi tivi.
- iii. A langha mu rileli (muhlayisi).

- iv. Loko nkarhi wa ku a nghena endlwini wu fika, a ku swekiwa byala bya milangu.
- v. Khomba a yi fanele yi ya cineriwa emutini wa mu rileri wa yena. A ta heta tinhweti a ha ri endlwini haswona hi vuxika. Loko a huma, a totiwa hi ntsumani. Loko a ri mativula a hakarisiwa dzovo ra mbuti leyi nga dlayiwa rin'wana a ambarisiwa enhlokweni. Loko a ta va a hetile vhiki a humile endlwini, a hlombisiwa ntsumani kutani a heleketiwa ekaya. Junod (1927:177) u seketela hi ku vula leswi:

The girl, when she thinks that the time of nobility is near, chooses an adoptive mother, possibly in a neighbouring village. She works for her, and helps her in gathering her fuel" At the end of the month the adoptive mother brings the girl home to her true mother.

Swin'wana swi nga vevukisa ntokelo wa vukhomba i milawu ya tiko ro karhi. Tindhawu tin'wana ti yirisa ntolovelio lowu. Shilubana (1958:127) u swi veka hi ndlela leyi:

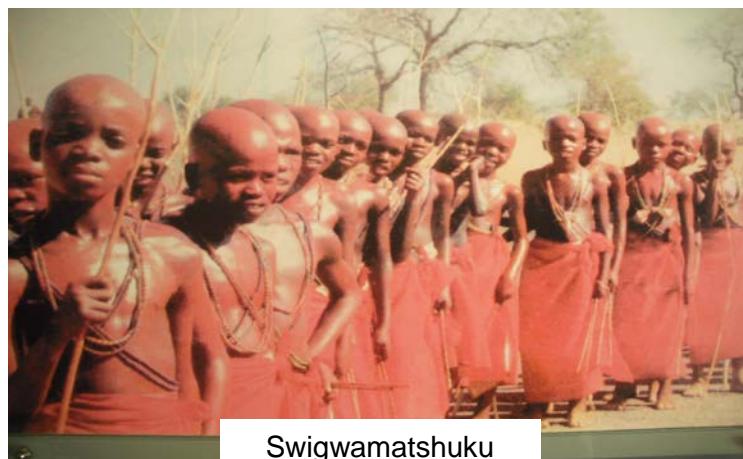
Loko va tile a va komba hi ku biha ka vukhomba,
hikokwalaho ka mafu lama tisiwaka hi byona. Loko
va kanerile va twanana leswaku byi dlawa byi fa
rif. Vukhomba byi file, a ka ha ri na vukhomba
etikweni, loyi a nga ta kumiwa a endlile mhaka leyo
tano u ta rihisiwa.

Sweswi, vana va cineriwa na hi n'wendzamhala. Ku tiyisela lokuya ka vuxika a va fanele va van a kona a va tshunetiwi eka kona, va papalatisiwa xirhami. Loko a fanele a humesiwa endlwini se k ova ntlangu lowukulu. N'wana a nga ha bohiwi madzovo lawaya ya ku fungha n'wana wa mativula. Ku tirhisiwa timali ta xitalo ku endlwa ntlangu. Khomba yi nyikeriwa hi tinyiko leto tala ku sukela eka swiambalo ku fika eka switirhisiwa swa lendlwini ku nga mibedo na mabokisi yo hayeka swiambalo.

Hikokwalaho ka ku hlaya no tsala, leswi ku nga mihandzu ya Maswisa, vukhomba byi endleriwa na swirhambo swa makhadi laha va tlhelaka va kombisa na mimpimo/tisayizi ta swiambalo swa n'wana wo totiwa ntsumani masiku lawa ematshan'wini ya rona, va totiwa swo tikhavisa hi swona swa xilungu.

4.1.4 Ngoma

Ngoma i xiphemu xin'wana xa dyondzo. N'wana wa jaha un'wana na un'wana wa mutsonga u languteriwa ku ya eka xikolo lexi. N'wana u ya dyondzisiwa ku tiyimela, titirhela na ku tiyisela. Vavanuna lava a nga yimbangiki a va tiveka va ri vafana vutomi bya vona hinkwabyo naswona avanga pfumeleriwi ku nghenelela mitengo na ku teka swiboho swa vavanuna no tlhela a nyandziwa no soriwa hi vavasati. Munhu/wanuna loyi a nga pfumeleriwi ku teka nsati. Ngoma ya xintima a yi endleriwa enhoveni hi nguva ya vuxika laha ntirho a wu endliwa hi n'anga leyi nga pfumeleriwa hi hosi ya tiko na vapfuni va yena. Swikhombana/vankwera a va nga hlambi ku sukela loko va werile ku ya fika siku va nga ta huma. A va dya va ri na thyaka.



Swigwamatshuku

Xikongomelo

Ngoma yi yimiseriwa ku dyondzisa vana va xinuna milawu leyi va faneleke ku hanya hi yona. Na ku va lulamisela ku va vavanuna vo hetiseka va Vatsonga. Hi ntolovelwa Vatsonga, ngoma yi yimisiwa hi nkarhi wa xixika ku ringana nkarhi wa tinhweti ta ntsevu. Hi ku famba ka nkarhi yi hunguteriwa nkarhi wu va kwalomu ka tinhweti timbirhi. Hosi a yi ri yona a yi teka xiboho xa ku lava n'anga yo ta yimisa ngoma etikweni ra yona. Leswi a swa ha ri tano hikokwalaho ka ku nghenelela ka nhluvuko.

Tihosi ti fanele ti rhanga ti kombela mpfumelelo eka mfumo, leswi hi swi kuma na le ka phephahungu ra Dailysun (2012: 8 June) loko yi ku: "This year 314 traditional leaders have applied to have initiation schools around the province. 295 were accepted".

Masiku lawa, hi mhaka ya swikolo vana a va heti nkarhi lowu a wu tirhisiwa khale kambe va nga ha heta mavhiki manharhu ntsena nakona ngoma yi yimisiwa loko swikolo swi wisile leswaku swi nga kavanyeti na nkarhi wa xikolo. Mhaka ya swikolo yi tisiwile hi Maswiswa naswona hi swona swikolo leswi nga vanga ku cinca loku nga kona.

Siku ra ku yima ka ngoma ari tshama ri ri xihundla xa mubi wa ngoma (maine) na vakulukumba lava hlawu riweke. Masiku lawa mhaka ya ku yima ka ngoma yi tiveka ka ha sele nkarhi wo leha leswaku yi yima. Xikolo xi dyondziwa na hi vuxika hi nkarhi lowu a va fanele va ri eku wiseni, leswi swi kavanyeta na mhaka ya ku va vana va ya wela engomeni. Va ya eswibedlhele kumbe eka madokodela va ya yimbisiwa kona. Xihundla xa vununa nkwee, hikuva va ya yimbisiwa na hi vaongori va xisati va heta va nyikiwa mirhi yo ya tota mbanga.

Ngoma ya vavanuna a yi ri mhaka yo xiximeka swinene. A swi boha ku va n'wana wa mufana a ya eka ngoma leyi a yi va mhaka leyi a yi hloniphowi swinene. Masiku lawa a swa ha ri na ntikelo hikokwalaho ka ku nghenelela ka dyondzo nkarhi lowuya a wu tirhisiwa khale a wa ha landzeleriwi hikuva vona va fanele va tlhelela exikolweni. Nakambe kutlhala ku nghenelela swibedlhele laha vona van'wana va yisiwaka kona. Vo fika va yimbisiwa ntsena a kun a mulawu ya vununa leyi va dyondzisiwaka ku fana na loko va yile eka xikolo xa le nhoveni. Mfumo na wona wa nghenelela masiku lawa wu nyika swipimelo eka mhaka leyi ya ngopma. Loko ho languta eka phephahungu ra Daily Sun (8 June 2012) hi nga vona hi laha ku nghenelela loko ku nga ha kona ehansi ka nhloko mhaka leyi nge: "Stay Safe du ring initiation season!" Laha mfumo wu pimela leswaku:

- i. Vatswari va fanele va yisa vona va vona eswibedlhele kumbe tlinski ku ya kamberiwa va nga se va yisa eka xikolo xa lenhoveni.
- ii. Vatswari hinkwavo va fanele va twananile loko n'wana a ta yisiwa enhoveni.

- iii. Vana va le hansi ka 12 wa malembe a va pfumeleriwi.
- iv. Swikolo hinkwaswo swi yimbisa swa lenhoveni swi fanele ku va swi pfariwile hi siku ra 13 July 2012, ku endlela leswaku vana vata kota ku tlhelela eswikolweni loko swi pfula hi musumbhunuku la tlhandlamaka.

Hi ku hlaya mhaka leyi, hi swi vona xikan'we leswaku dyondzo leyi nga tisiwa hi Maswisa yi le ku timuleni ka ntikelo wa xintu xa Vatsonga. Milawu leyi mfumo wu yi nyikaka a yi nyikiwa hi hosi ya tiko na n'anga leyi nga ta yimisa ngoma. Hi ndlela leyi hi vona Vuhosi byi tekeriwa matimba.

Hi ku fika ka Maswisa, xiyenge lexi xi ngheneriwile hi ku cinca swintsongo. Vana loko va fanele ku yimba a va ha boheki enhoveni ntsena. Vo tala vatswari va yisa vana va vona eka madokodela ya xilungu ku endlela leswaku va ta kuma na vutshungu ri. Vutshungu ri bya xilungu byi tile na vona Maswisa. N'wana u ta hamba a hlamba loko a ri ekaya no tlhela a dya mirhi leyi nga ta horisa mbanga hi ku hatlisa. Xirhami va va va nga ri na xona hikuva va ambala swo kufumela ku tlula le nhoveni laha va ngo tshama va lo dlu! Ku xaniseka loku ka lengomeni ku endliliwa na hi Junod (1927:82) loyi a nge:

The candidates must accept all the hardships of initiation. They are taught to suffer. There are six main trials, blows, cold, thirst, unsavoury food, punishment and death.

Ku va Varhumiwa va alana na mhaka ya ngoma swi hlamuseriwa hi Schapera (1937:382):

Practically, all mission societies, again have condemned the traditional initiation ceremonies for boys and girls as most immoral, and forbid their converts to participate. It is only recently that some have shown a tendency to adapt these ceremonies to Christianity. In those tribes where the chief

became a Christian, the ceremonies were completely abolished or profoundly altered in character.

Tindlu ta vana lava nga le ngomeni a ti akiwa hi timhandze na mabyanyi. Namunlhha exikarhi ka Vatsonga mhaka leyi a ya ha landzeleriwi ngopfu. Ku na ku nghenelela ka ta rihanyu. Mhaka ya swa rihanyu yi sungu riwile hi Maswisa. Leswi hi swona swi endlaka leswaku ematshan'wini ya tindlu ta muxaka lowu wa ndhavuko, vana va vamberiwa matende leswaku va tshama eka wona. Ku yirisiwa ka mhaka ya ngoma exikarhi ka Vatsonga yi lemukiwile na hi Halala (2005:61) loko a ku :

It was, for example, unchristian to watch Tsonga traditional dances as well as taking part in boys and girls initiation (circumcision school) activities.
All had to avoid any traditional rituals.

Hi kuya hi ntshaho lowu, a swi ri vuvedeni ku hlalela mincino ya xintu xa Vatsonga na ku tinghenelerisa eka swa ngoma ya xintu, a va fanele ku papalata mikhuva hinkwayo ya xintu.

4.1.5 Ku gangisa no teka

Leswi i ku va jaha ri vulavurisa nhwana ku n'wi byela leswaku ra n'wi rhandza. Hi xintu xa Vatsonga, jaha a ro rhumela Kunene vanhu ku ya ri gangisela nhwana loyi ri nga n'wi vona. Loko nhwana a pfumela u humesa xan'wanchumu a nyika jaha leri kasi na rona jaha ri humesa swin'wana ku nyika nhwana loyi. Ku nga ha va xidukwana, vuhlalu, xibetso kumbe swin'wana. Loko jaha ri kala ri endla hi ndlela leyi, se ra pfumeleriwa ku vhakela nhwana wa rona.

Vatswari va Vatsonga a va ri na rito eka ku teka ka jaha ra vona, a va ri letela leswaku ri ya teka kwihi kumbe ri nga teki eka swimanimani hikuva vana va kona va loloha, kumbe vatswari va loya kumbe swin'wana leswi swi endlaka leswaku va nga tsakeriwi.

Masiku lawa, vana va Vatsonga a va laviku gangiseriwa. Va ya hi voxe kumbe va tsala papila hikuva vona xikolo va nghanile. Ematshan'wini ya michumu leyi boxiweke leyi a yi tirhisiwa tani hi mubejo, vana va Vatsonga eka minkarhi leyi va nyikana minchumu leyi nga tumbuluka eku fikeni ka Maswisa na Vukreste bya vona ku nga swilo swo fana na tiwachi, tinkelani ta le tinhan'wini mali, swiambalo na swin'wana.

Loko timhaka se ti lulamisiwile, jaha ra lovola ri swi endla hi ku rhumela vanhu le ka va nhwana na swo lovola hi swona. Lexi a xi tirha ngopfu i tihomu kumbe swikomu. Sweswi, ku sukela loko ku tumbuluxiwile ta mali, vana va Vatsonga a va ha lovoli hi tihomu. Va tirhisa mali laha va koxiwaka ntsengo wo vonaka swinene. Lava nga na swa vona va nga tilovolela hi siku rin'we va heta. Mhaka yo lovola hi siku rin'we mi heta a yi nga amukeleki exikarhi ka Vatsonga. A swi antswa mi siyanyana ntsengo wuntsongo va ta tlhelela va ya hetisa siku rin'wana.

Vatsonga a ri nga ri rixaka ra tihomu ngopfu ku fana na tinxaka tin'wana. Leswi a swi endla leswaku swi nga va oloveli ku kuma tihomu to tala hikokwalaho a va lovola vasati hi ku tirhisa swikomu swa nsimbhi swa kwalomu ka 40 ku fika 50. Loko ku lovoriwile vakon'wana ava dlayeriwa mbuti no tlhela va phahliwa leswaku swikwembu swi ta tiyisa vukati lebyi.

Loko hi langutile namuntlha, hi kuma leswaku ndzovolo wo tirhisa swikomu a wa ha ri kona exikarhi ka Vatsonga. Ndzovolo wu tirhiseriwa mali ntsena. Mali leyi nga tisiwa eka vutomi bya Vatsonga hi vakreste va le Swisa.

N'wana wa nhwanyana wa mutsonga a fanele a heleketiwa evukatini (ku hlomisiwa) hi vatswatsi va ya heta siku kumbe mambirhi va ri karhi va korhokisa nhwana wa vona kasi nxangwani leyikulu (mazingongwa) yena u sala na mutekiwa ku ringana nhweti kumbe timbirhi. Loko se a tlhelela ekaya a heleketiwa hi ntsumi.

Endlelo leri ri nyamalarile exikarhi ka Vatsonga, ka ha ri hava ku heleketa munhu evukatini mi thela mi ya xwa nkarhi wo lehisa leswiya. Swa endleka mutekiwa a tifambela yexe hikuva ka ha ri hava ku korhoka sweswi vana va nkarhi lowu a va ha

tshami na vatswari. Mi kuma leswaku loko va ha ku hlomisana va teka rendzo ro ya xwa va ri vambirhi ntsena

Khale eka xintu xa Vatsonga, ku va wanuna a lovori lese sati a swi n'wi nyika matimba yo lawula nsati wa yena. Wansati a tshama a ri ehansi ka nuna wa yena.

Loko wanuna na wansati va ha ku tekana, a van a nkarhi wo tala wa vona. Vambirhi ntsena hikuva wanuna u tshama ebendla na vavanuna kulobye.

Masiku lawa wanuna loko a ha ku hlomisa nsati wa yena, u tsakela ku heta nkarhi wo tala na nsati wa yena. Mikarhi yin'wan loko mali yi pfumela va famba nkarhi wo lehanyana va ya eka ndhawu ya vuwiselo laha va nga ta va va ri vambirhi ntsena va tiendlela leswi va swi lavaka.

Eka minkarhi ya khale, wansati loyi a nga tinhwetini a nga tshuneli eka nuna wa yena, a nga khomi mapa hi mavoko ya yena, a ku ri na swiambalo na sangu leri a ri tirhisiwa ntsena hi nkarhi lowu. Loko nkarhi wa masiku ya yena wu hela, a fanele a basisa yindlu (hi ku sunda, ku komba leswaku leswaku se u basile. Ku yila ka ku va emasikwini ku hlamuseriwa hi Junod (1927:187):

Every month du ring her 'tinhweti' the woman is taboo and no intercourse is allowed, du ring these days she sleeps on a special mat and puts on special clothes the old ones which she bought with her for this purpose on the day she first came to the conjugal dwelling. When cooking, she must not touch the mielie meal with her hands but with a spoon. At the end of the period she smears the floor of the hut and puts on her ordinary clothing.

Nkarhi lowu nuna wa yena o va ni tshengwe, a nga dyi swakudya swa wansati loyi a nga tinhwetini kambe a hanya eka un'wana wa vasati va yena.

Sweswi tshengwe ri cukumetiwile hi Vukreste. Leswi swi endla leswaku ku nga vi na ko tsutsumela kona ka wanuna loyi. Nsati u boheka ku n'wi swekela. A ku zi ku ri na swiambalo swo karhi leswi embariweke hi wansati hi nkarhi lowu. Vutomi byi tiyela emahlweni tani hi ntolovel.

Loko Jaha/wanuna a ta va a hlomisile nsati, a ku ri na milawu leyi a yi fanele ku landzeleriwa. Mukon'wana a nga hlamulani na mhani wan sati wa yena, a swi yila. Mana wa nsati na yena a swi va tano, a nga hlamuli nuna wa n'wana wa yena (mukon'wana) kumbe ku hunda-hunda hi laha a nga tshama kona. Loko ku ve swi boha ku va va hlamulana, mukon'wana u humesa mali yo karhi ku xava ku vulavula na mhani wa nsati. Hakelo/mali leyi yi vu riwa **XILUKU**. Endlelo leri a ri landzeleriwa ntsena loko kuve a ku se van a vana eka vukati lebyi kumbe loko vana va ha ri vantsongo.

Hikokwalaho ka ku tshunxeka ka mapfalu ya vanhu ku sukela loko ku ta va ku nghenelerile Vukreste, a swa ha chavisi ku kuma mukon'wana a ri karhi a bu risana na mana wa nsati wa yena. Mukon'wana a vu riwa leswaku i n'wana kwala ndzeni ka muti.

4.1.6 Xiyimo xa hosi exikarhi ka Vatsonga.

Tihosi ta khale a ti nyikiwa ndhuti. A ti xiximiwa na tona ti xixima no rhandza vanhu va tona, ku na tindlela leti vaaki a va xixima tihosi ta vona hi tona. Schapera (1937:168) u kombisa leswaku eka tinxaka to hambana hambana hosi a yi va na nsimu kumbe tinsimu to tala letikulu swinene leti a ti rimiwa lembe na lembe hi vanhu va miganga ya tiko rero va rimela hosi ya vona. Hosi a yo humesa timbewu ntsena vanhu va tiko va tirha hinkwaswo ku sukela eka ku tshetsha, ku rima, ku hlakula no tlhela va tshovela va ya nyika hosi ya vona yi hlayisa/ phamela ndyangu wa yona. Madzovo ya swihari hinkwaswo leswikulu leswi a swi dlayiwa loko ku ve na ku hlota a ya nyikiwa hosi.

Hosi a yi ri yona a yi va na tihomu kumbe swifuwo swo tala ku tlula vaaki hinkwavo. Nsati wosungula wa hosi a lovoriwa hi tiko. Ayi tilovelela ntsena loko yi teka nsati wa

vumbirhi kumbe ku tlula. Mhaka ya matekelo ya hosi yi seketeriwa na hi Schapera (1937:168):

The lobola paid for his great wife is frequently made up of contributions from the tribes while the lobola he receives for his daughters forms a substantial addition to his wealth.

Mintolovelu leyi boxiweke laha henhla a ya ha ri kona, ka ha ri hava dzundze (chief's mielie field) masiku lawa.loko hosi yo va na nsimu ka ha ri hava vanhu va tiko lava tikarhatelaka ku ya rimela hosi ya vona, loko vahloti va dlele swihari, madzovo i ya vona, hosi yi boheka ku ya ya tilavela xo ya tirimela nsimu ya yona hi yoxe yi tlhela yi tivonela swa tihakelo na ku lava vo hlakula.

Leswi i ntiyiso wo helela loko ho ya languta na vanhu va miganga ya tiko ra ka Mhinga nsimu ya hosi ka ha ri hava, yi pandeleriwile yi phakiwa vanhu. Nsati hosi yi lo tilovolela vanhu va tiko a va kalanga va hoxa xandla.

Hikokwalaho ka Vukreste, hosi ya tiko leri a yi lavanga no twa hi mhaka ya tshengwe. Tshengwe ri nga va ri nyamalarile na vakokwani va yona. Vanhu va maganga yo tala ya Vatsonga va cukumetile nxiximo aka swa vuhos. Khale loko vanhu va tshovela ro sungula swa lemasin'wini a swi ya vikiwa eka hosi ku ri kona se va nga ta ya tshovela va ya dya emakaya. Leswi hi swi vula ndzuvo hi Xitsonga. Tihosi ta khale a ti luviwa. A ti xiximiwa hi ku yiseriwa mihadzu ya mavoko ya vanhu va tiko ra yona. Vukanyi, timango, xigugu, tinhwakwa na swakudya swin'wana swa xintu aswi yiseriwa hosi. A ku ri xifundzho lexikulu. Ku komba nkoka wa ndzuvo lowu, hi twa leswaku Sundhuza (kwale ka Mhinga) u kale a hlongoriwa ekaya hikokwalaho ka ku dya ndzuvo lowu a wu yiseriwile tata wa yena (Mhinga). A va ha talangi(lokou ve va kona) Vatsonga etikweni leri lava va ha tirhisaka mavoko ya vona ku handza no lulamisa swo ya luva hosi ya vona. Hosi yo tihanyela hi ntsengo wolowu yi wu kumaka eka Vafambisi va tiko va Xifundzha xa Limpopo (Office of the traditional leaders).

Vukanyi byo sungula etikweni na byona a byi ya byi ya sumiwa ehosini hi miganga hiku hambana ka yona yi ri karhi yi siyerisana migqhivela yo yisa hi yona ehosini. Vukanyi lebyi a ku tlhela ku dzumbiwa kwale ntsindza byi nwiwa hi madoda. Endzaku ka ndzuvo lowu, vanhu va nga tshunxeka va hamba va tirhumbulela vukanyi va tinwela hikuva se hosi yi vikeriwile. Mintoloveloo leyi yi boxiweke laha henbla a ya ha ri na masalela mantsongo exikarhi ka Vatsonga, ka ha ri ha va lexi vikeriweka hosi loko xi nga si endliwa. Vanhu va tshunxekile lero a va ha voni vuhozi byi ri nchumu. Va xixima vafundhisi ku tlula tihosi ta vona. Loko ko lova un'wan a wa swirho swo xiximeka swa hosi, hosi a yi tivisiwa hi ku khayima homu va ya yi nyika hosi ku ri ndlela yo vika ta rifu ra munhu wa yona. Leswi a swa ha endliwi helo, hosi yo ya vikeriwa hi nomo ntsena.

Ntikelo wa vuhozi wu vevukisiwile hi ku nghenelela ka varhumiwa (missionaries). Schapera (1937:360) u kombisa leswaku varhumiwa vantsongo la va ava nga Iwisani na tihosi leti a ti phinganyeta ntirho wa vo na wa swa Vukreste hi ku endlisa leswi, swi endlile leswaku xiphemu xikulu xa Vatsonga xi sungula ku langutela vuhozi ebodlheleni. Ku tiyisisa nkucetelo lowu Varhumiwe va Maswisa va nga va na wona eka Vuhosi bya Xintu, Schapera (1937:360) u swi vekisa leswi:

Few missionaries hesitated to stand up against
chiefs or magicians who attempted to hinder their
work.

Hi ku famba ka nkarhi, tihosi tin'wana a ti sungu rile ku voyamela no landzelela swa Vukreste. Endlelo leri ri kokile na valandze ri va hosi ku teka swa Vukreste. Mhaka ya dyondzo yi sungu rile ku tekeriwa enhlokweni hi tihosi ta Vatsonga no hlohlotelala swa nhluvukiso wa swa mabindzu.

Schapera (1937:362) leswi boxiweke hi Schapera laha henbla swi pfumelelana swinene na ku cinca loko nga nghena etikweni ra ka Mhinga ku sukela loko hosi yi amukerile Maswisa hi lembe ra 1899.

Swo tala swi sungu rile ku cinca, dyondzo na ku sungu riwa ka xikolo swi ve xin'wana xo sungula ka ku humelela ka nkucetelo wa Vukreste eka tiko leri. Handle ka swa ku dyondzisa xikolo swa vuongori bya xilungu na swona swi sungu rile ku

landzeleriwa. Eka tiko leri ku vile na n'wana wa hosi Ezekiel yena Florence na un'wana lava nga va vaongori vo sungula etikweni na le rixakeni va Vatsonga. Ndzi vulavula ni namutlha sweswi a va ha talangi etikweni lava nga tirhisiki vutshungu ri bya xilungu.

Ku cinca ka swa ndhavuko ku vonaka swinene eka mimfumo xivongo/ tinxaka leti nga amukela no hlayisa Vukreste. Eka tinxaka leti swi kala ngopfu ku kuma vana va nkari lowu/lavantsongo lava tivaka xam'wanchumu hi mimoya kumbe swikwembu swa le hansi leswi swi tiyisisiwa na hi schapera (1937:368) Ku va Vukreste byi cincisile swo tala eka tinxaka/matiko lama amukeleke Vukreste, hi twa Schapera (1937:368) a ku:

Cultural changes have of course been most marked in the tribes which have officially embraced Christianity. Hardly any of the younger people know what is meant by the ancestral spirits and even among elders there is no positive cult outside Christianity.

Ku nghenelela ka swa Xikreste eka swa vukosi hi swi vona na leka mfumo xivongo wa ka Mhinga laha Musumbhunuku wun'wana na wun'wana loko ku nga se sungula huvo ku taka vafundhisi vo hambana-hambana va ta khongeleta tiko na vufambisi bya rona, leswi swi endliya nhweti yinwana na yin'wana. Leswi vulaka leswaku kuna swo karhi leswi khongeleriwaka hi ku hambana hambana ka tinhweti. Vukreste byi sungu rile tikereke na mintolovelu yintshwa. Siku ra sonto ri endlilwile siku ro boha ra ku wisa na ku ya tikerekeni eka vanhu va mfumo xivongo wolowo.

Schapera (1937:369), eka minfumo xivongo leyi hosi yi nga si amukelaka Vukreste, laha na vanhu vo tala va landzelaka hosi ya vona, varhumuwa (missionaries) ntirho wa vona ku vile ku a va vanhu hi mintlawu yimbirhi. Vakreste a vo fanelu ku hlawulekisiwa hi ku khongela ntsena kambe vo fanele va landzeleta leswi va dyondzisiwaka swona mayelano na maambalelo. Va languteriwa ku ambala hi ndlela yo xiximeka na ku sukela mikhuva leyi tekiwaka yi nga ri ya Xikreste ku fana na ku nwa byalwa. Nkucetelo wa Vukreste eka ndhavuko wa ha hlamuseriwa ku ya emahlweni hi Schapera (1937:369) hi ndlela leyi:

The main effect of missionary activities has been to divide the tribe into two camps. Church members not only have their worship to distinguish them. They must also conform to the social and moral ideals preached by the missionary, dress in a “respectable” manner, and abstain from certain tribal customs regarded as incompatible with true Christianity”.

4.1.7 Swiambalo

Rixaka rin'wana na rin'wana ri hlawulekisiwa hi maambalelo ya rona. Tanihileswi Vatsonga ku nga rixaka exikarhi ka tin'wana tinxaka, Swi vula leswaku ri na maambalelo ya ronavu. Ku na swiambalo leswi a swi ambariwa hi vavanuna kasi na swiambalo leswi a swi ambariwa hi vavasati na swona swi kona. Maambalelo ya Vatsonga va xifundzhantsongo xa Vhembe a ya hambani ni maambalelo ya Vatsonga lavan'wana.

Swiambalo swa Vatsonga a swi hambana hi ku ya hi xikongomelo xa kona. Ntirho a ku ri ku sivela mirhi ku va erivaleni, ku tumeta eka xirhami kumbe momu. Xin'wana i ku ambalela ku bomba. Loko u ri Mutsonga wa xiviri u ambele hi ku hetiseka swi fambelana na xiyimo, munhu u titwa a hetisekile no titwa u tinyungubyisa hi ku va u ri mutsonga wa xiviri, ndhuti wa vutsonga na wona wu vuya hinkwawo. Ambalelo leri ri hundzuka ngula ya vuhlaiselo bya Vutsonga byerhu. Xiphemu xin'wana xa mfuwo wa rixaka ra Vatsonga. Ku nghenelela ka Vukreste eka Vatsonga swi vile na nkucetelo wukulu eka maambalelo ya hina Vatsonga. Ku cinca loku eka maambalelo ku voniwile na hi Schapera (1937:142) loko aku:

The old Bantu dress has been widely replaced either completely or partially by clothing of European material and pattern.

Maambalelo lawaya ya xintu xa Vatsonga ma yile kwihi? Maambalelo lawaya ya xintu xa Vatsonga ya siviwile kumbe ku hafu riwa hi maambalelo ya xilungu, Schapera (1966:142):

The old Banhu dress has been widely replaced either completely or partially by clothing of European material and pattern.

I ntiiyiso ku cinca i kukulu. Swiambalo leswiya swa madzovo yo amabariwa hi Vakhalabya ya kwihi? Tinguvu ta vamanana letiya to rhungeriwa na vuhlalu ti kwihi? A ka ha ambariwi madeha na vusenga. Swibetso emavokweni swi siviwile hi mabendlele ya xilungu (bracelets) na tiwachi.

4.1.7.1 Swiambalo swa Vavasati va Vatsonga na ku tisasekisa ka vona

Vavasati va Vatsonga a va ambala tinguvu leti a ti rhungeleriwile na vuhlalu emirhini kasi emilengeni a va bela madeha loko emavokweni va ambala vusenga na masinda, eminkondzweni a ku nga ambariwi nchumu a va famba hi minkondzo. Etindleveni a va vekela swimhandzana leswi nga vatliwa swi ringana mbhovo wa ndleve. Swibetso (masinda yo endliwa hi byasi) aha ha swa voni emavokweni ya vavasati va Vatsonga. Masinda na swibetso swi siviwile hi tiwachi na mabendlele (bracelets) ya nsuku kumbe silivhere.



Vavasati vo tala va Vatsonga sweswi hi ambala tirhoko kumbe swikete swo endliwa hi malapi yo hambanahambana. Loko ho tshuka va ambarile tinguvu ta xintu, hi

katsela hi ku ti ambala na swa lehenhla swa xilungu kasi emilengeni madeha ka ha ri hava. Eminkondzweni hi va hi ambarile tintanghu. Tinguvu ta vuhlalu a ha ha ri na tona. Futhi ha swi kota ku tirhisa lapi ro rhunga tinguvu ta xintu ku va hi rhunga swikete kumbe tirhoko hi rona. Ku cinca loku hinkwako ku tisiwile hi Maswisa lawa ya nga wona ya nga tisa no sindzisa timhaka ta dyondzo ya le swikolweni leyi ku nga yona yi nga lumula vavasati va Vatsonga eka ku landzelela ambalelo ra xintu xa ka vona. Vatsonga vo sungula ku ya exikolweni a va ambala swingubyana. Loko nkarhi wu yaw u famba va tshikiwa ku ambala xintu loko va ya exikolweni va rhungeriwa swirhokwana hi ku tirhisa malapi ya xilungu kumbe mikhwama ya masaka ya mugayu. Leswi a swi endla na leswaku tirhoko leti va ti nyika na mantirho va ku i ta xikolo na kereke. Vavasati a va tisasekisa hi ku tlhavela makanja eswikandzeni na tinhlanga emakhwirini. Leswi a ri ri bombo ra vaxisati. Nkarhi wun'wana a wu ta kuma nhwana a titlhaverile swibayana emilengeni kumbe evokweni a titsarile lembe ra ku cineriwa hi rona.

- 4.1.7.1.1 Rigidawa – xiambalo lexi i duku ro basa leri bohiwaka enhlokweni ya wansati ri sasekisiwile hi swipereta leswintsongo.
- 4.1.7.1.2 Mpandani – duku ro tshwuka leri bohiwaka enhlokweni ya xikhombana. Duku leri ri bohiwa siku a humesiwaka endlwini ku fikela loko va ta ya hlantswetela nhundu hinkwayo leyi a yi tirhisiwa loko a hi ri endlwini.



4.1.7.1.3 Vuhlalu – bya tirhisiwa tani hi xingwavila xa le ndleveni kumbe ku hakarha enhan'wini. Rixaka leri hi kuma xizambhana, maqalaka na swo tala. I byintsongo hi vukulu eka lebyi tirhisiwaku ku ambala exisutini.



4.1.7.1.4 Tinguvu – xiambalo lexi xi ambariwa exisutini hi vavasati. Xi rhungeleriwa vuhlalu ku xi khavisa no komba xiyimo xa ntikelo wa wansati yoloye. Tinguvu ta muxaka lowu ti ambariwa eka mitirho yo xiximeka na loko va vhaka. Loko wansati a lo titshamela ekaya a ambala makhaxa/ madovani. Swiambalo leswi i tinguvu leti rhungiweke/ ganghiweke hi nguvu yo hlakala/ malapi yo hlakala. Malapi ma va ma nga khomanisiwanga loko ma rhungiwa ama thhela ma hundzana hundzana. Loko munhu a cina a ambele makhaxa, ma bakanyeka no hangalaka ma ya le na le. Xiambalo xa nguvu xi endleriwa na xitlhikutani ku endlela leswaku loko wansati a cina ku huma macinelo yo navetisa. Hi ku languta swifaniso leswi laha henhla, hi nga namba hi hamba nisa ntikelo wa swona.



4.1.7.1.5 Tikhwini – lebyi i vuhlalu lebyi rhungiwaka byi tele hi mihlovo yo hambanahambana lebyi ambariwaka ehenhla ka xisuti xa tinguvu. I byikulu hi vukulu eka lebyi hakariwaku enhan'wini.



4.1.7.2 Swiambalo swa Vavanuna

Vavanuna va khale va Vatsonga a va hlawulekisiwa hi ku ambala tinhovo leti a ti endliwa hi madzovo ya swihari swo karhi. Tinhovo leti a ti endliwa hi madzovo lama vaka ma omisiwile hi munyu ma tlhela ma tlhuvutsiwa ku endlela leswaku ma olova. Dzovo leri a ri pandzeleriwa yi endla mincikiciki. Tinhovo a ti tirhisiwa ku cina hi tono no ambala tani hi xiambalo xo sivela mirhi Exisutini a va va vatipfarile hi tinhovo leti kasi emirhini a va va va lo dlu, va nga ambalanga nchumu. Ku komba xiyimo xa lehenhla xa wanuna, van'wana a va ambala mubodi enhlokweni lowu a wu va wu endliwile hi milala. Mubodi i xihuku lexi ambariwaka hi wanuna wa xingomantanda kumbe vavanuna va xi ambala ntsena loko va cina mincino ya swigubu na yin'wana.



Vavanuna va Vatsonga va ambale tinjhovo

Eka mikarhi ya namuntlha, xiymo xa le henbla xa munhu xi kombisiwa hi ku ambala xigqhoko xa ntsengo wo durha wo karhi kumbe xi khavisiwile hi swin'wana swo fana na tinsiva ta swin'yenyani swo karhi. Ku durha ka leswi a swi ambaleke swi hlamusela xiymo xa yena.

Bencu.Nnchumu lowu i tinjhovo leti a ti ambariwa hi vavanuna. Xiambalo lexi a xa ha ambariwi hikokwalaho ka ku tsan'wiwa ka ndhavuko. A wu ambariwa ku pfala hala mahlweni ntsena. Ku va xiambalo lexi xi nga ha laviwi swi tiyisisiwa na hi Mbhalati (2011:29) loyi a swi vekaka hi ndlela leyi:

Bencu i muxaka wa tinjhovo lowu a wu ambariwa hi
vavanuna lowu nga ha ambariwiki eka masiku ya
namuntlha hikokwalaho ko tsan'wiwa ka ndhavuko
wa hina Vatsonga hi hina vini.

4.2 Vukhongeri na tindhawu to gandzelela eka tona

Ndyangu wa mutsonga awu tiyisiwa vukhongeri bya xintu kumbe ku tshembhela eka vukhongeri bya xintu. Ndyangu a wu hlangana endhawini yin'we va rhendzela murhi/ nsinya kumbe sirha ku va na munhu loyi a nga yena a vulavulelaku ku hanganisa ndyangu na swikwembu swa wona. U vulavula a ri karhi a hlamusela xikongomelo

xa ku hlangana ka ndyangu a ri karhi a chela byala kumbe fole ehansi. Leswi swi endliwa swi kongomisiwa eka swikwembu swa ndyangu naswona swi vu riwa ku phahla.

Masiku lawa ndyangu wu namurhutiwile eka ku tshemba eka swikwembu swa lehansi. Ndyangu wu rhangisana wu ya hlangana na vakrestekulobye ekerekeni ku ya khongela Xikwembu lexi se va pfumelaka eka xona laha ku tirhisiwa nomo ntsena. A ku na byalwa kumbe fole leri tirhisiwaka, hi ndlela leyi, ku khongela ku tekile ndhawu ya ku phahla exikarhi ka ndyangu.

Muti wa mutsonga wu kombisa ripfumelo ra ndhavuko hi ku hlonipha swikwembu swa muti wolowo. Muti wu languteriwa ku phahla hi ku tshemba lokukulu leswaku hi swona swi nga khoma vutomi bya muti. Ku tshemba loku ku nga va ka leswaku swikwembu swi nga hi pfulela kumbe ku hi pfalela tindlela.

Muti wa Mutsonga wu hlawulekisiwa hi ku va na Gandzelo - ku nga ndhawu leyi a ku tala ku va laha ku nga na murhi wa nkanyi lowu rhendzeriweke hi tindlu ta muti wona wu sala exikarhi. Tebeila (2005:20) u swi vula hindlela leyi:

The living Heritage at the gandzelo is accompanied by celebrations ceremony and ritual, and is the centre of all religious life. The central point in each Muti wa Vatsonga is the gandzelo – an altar built at the base of the sacred marula tree, where all members of the community gather regularly to connect with their departed ancestors through ritual. The ceremonial tree is a marula tree, where all members of the community gather regularly to connect with their departed ancestors through ritual. The ceremonial tree is a marula tree. It is the shrine to honour the ancestors (Muti wa Vatsonga Open Air Museum).

Ku ya emahlweni Tebeila (2005:20) u ri:

Ritual promotes healing and well-being of communal life, seasonal and life cycles. Neglect reads to illness, misfortune and catastrophe. Birth and death, initiations and wedding ceremonies also take place at the gandzelo. The ancestors must never be forgotten nor neglected.



Muti hi nkarhi waku phahla ehansi ka murhi wa nkanyi

Loko ku phahliwa a ku tirhisiwa leswi landzelaka. Byala na Fole – leswi swi cheriwa ehansi etshinyini ra nkanyi ku ri karhi ku vulavuleriwa. Malapi ni minceka ya timhamba- Malapi lawa a ya tolloveriwile i mapalu, tinjeti, lopa na man'wana. Swipetlu swa malapi lawa a swi handzu riwa swi tsonderiwa eka nsinya lowu wa gandzelo (nkanyi) minceka leyi nga sula ayi vekiwa endhumbheni kumbe yi nyikiwa loyi a phahliwaka.

Handle ka ku tirhisa minceka leyi yi boxiweke laha henhla, Vatsonga vo tala hi ku va va ri etikerekene to hambana hambana va tirhisa swiambalo swa mihlovo yo karhi leswi funghaku vanhu va kereke yoleyo. Byala i xiyila xikulu eka Vakreste. Leswi swi nghenerile na vanhu va mindyangu leyi khongelaka, a va lavi na ku tshunela ekusuhi

na byona kumbe ku twa risema ra byona. Kuve hi xintu xa Vatsonga i swakunwa leswi ku hungasiwaka hi swona no tirhisiwa loko ku phahliwa.

Ku na swilo swo hambana hambana leswi a swi kumeka egadzelweni xik. Xijomelani xo chela byalwa, xikomu (lexi a xi kombisa matimba ya wansati yo rima) na rhambu ra xihari xa nhova lexi a xi fambelana na xivongo xa muti wolowo.

Ku phahla a swi ngo endleriwa nawu, a swi endleriwa egandzelweni loko ku ri na swo karhi kwala mutini ku fana na loko ku ri na mavabyi, n'wana loko a tshamela ku rila, loko ku ri na ntshovelo wa swirimiwa swo sungula, loko munhu a xambilka kumbe ku vhaka- a kombela ku basiseriwa tindlela. Mindzhwalo ya munhu loko a vuya kumbe a tlhela ayi rhanga yi ya vekiwa egandzelweni leswaku yi phahliwa. Ku na swiyimo leswi nga susumetaka vandyangu ku ya phahla egandzelweni. Maringa (2005:20) u ri:

Ku phahliwa egandzelweni loko: ku ri na mavabyi
laha kaya, n'wana a tshamela ku rila, tshoverile
mavele mantshwa

Hikokwalaho ka Vukreste, mindyangu yo tala ya Vatsonga a ya ha swi landzeleli leswi. Gandzelo ra miti yo tala hi le kerekene. Xikwembu xa matilo hi xona ku tshembiwaka xona leswaku xa pfula tindlela kumbe xi ti pfala. Kun'wana swivala swa tihomu/swifuwo a swi akiwa exikarhi ka muti wa mutsonga. Nsiya wa gandzelo a wu kumeka eka muti wa mutsonga. Timhamba hinkwato a ti tirheliwa eka mu ri lowu. Hikokwalaho ka ku nghenelela ka Vukreste, murhi lowu a swa ha talangi ku va wu tirhisiwa hikuva vanhu se va tinghenela tikereke. Swiphiqo hinkwaswo va swi heleketa egandzelweni ra vona Vakreste ku nga le kerekene.

A va ha talangi lava hlayisaka minkanyi ya magandzelo. Muphahlu ka miti yo tala i xikhongelo. Loko munhu a vabya va n'wi yisa eka lavo khongeleriwa. Loko munhu a lava ku teka rendzo masiku lawa u rhangisa xikhongelo. Hi ku ka vanhu va nga tshembhani, tinyiko ta khongeleriwa. Mavabyi ya nga ha khongeleriwa kumbe ma

yisiwa eswibedlhele. Hinkwaswo leswi, swibedlhele na swikhongelo i mintirho/mihadzu ya Vakreste.

Loko wansati a ri enkarhini wo bebula kambe a lumiwa swi nga heli/ a hlwela ku bebula, a ku yiwa egandzelweni ku ya phahlelela leswaku n'wana a bebu riwa handle ka swiphiqo. Xivumbiwa xintshwa xi amukeriwa endyangu. Hi xintu xa Vatsonga va ndhawu leyi, loko munhu a vabya a yisiwa etin'angeni ku ya tshungu riwa. A ku ri na tin'anga leti a ti tiveka no tirhisa ngopfu eka tiko leri kun a va Mathoma, Va Jack Ramatamba na vaMakhuvha.

Xintu lexi xi sungurile ku languteriwa ehansi loko Maswisa ma ta va ma tisile timhaka ta matshungulelo ya xilungu. Va sungu rile xibedlhele xo sungula xa Elim lexi a xi tirha ku tshungula vanhu va haleno n'walungu. Endhaku ku tumbuluxiwile va Shiluvani, Goldville na vaMasana. Halala (2005:66):

Even the surrounding communities had developed dependency on their vast medication, as practiced by P. Berthoud from 1875 – 1887. This led to the building of the hospital because there were many patients whose sicknesses needed hospitalisation.

Swibedhlele leswi swi lumurile Vatsonga vo tala eka xintu xa ku tirhisana na tin'anga ta xintu. Halala (2005:66) u swi veka hi ndlela leyi:

It was this mission that religion and medication were the sources of Christian life not intertwined in pagan herbalism, this venture was in contrast to healing which was detrimental to society as it was not enrocentric treatment of the patients”

4.3 Dyondzo na rihanyu

Schapera u komba ku cinca eka ndhavuko wa xintu xa Vatsonga hi ku vula leswaku dyondzo ya le swikolweni leyi hinkwako yi nga tisiwa hi Varhumiwa (missionaries) hi yona se yi nga ndlandlamuka ngopfu eka vutomi bya ndhavuko wa xintu xa Vatsonga. Loko Schapera a swi hlamusela (1937:376) u ri:

Scholastic education, almost everywhere initiated by the missionaries, has now become an established part of tribal culture. There is hardly a single tribe where schooling facilities are not provided and in most of them every village or small local area has its school".

Ku ya emahlweni Schapera (1937:377) u ri:

It has often and rightly, been maintained that such education as the natives now receive tends to divorce them from their tribal environment. They are, it is true, becoming differentiated from their less literate brethren in habits of dress, speech and behaviour. They acquire a new sense of values; they are more prone to resent absolute parental control.

Hi ku seketela vonelo ra Schapera, hi nga paluxa leswaku vana va Vatsonga a va ha kumi nkarhi wo dyondza mikhuva ya rixaka kumbe xintu xa ka vona hikuva va chichivu riwa emaveleni ya vamana wa vona va ya hluhlurhetiwa eswikolweni swa tindzumulo. Nkarhi wa ku tiva no dyondza swivongo na rixaka ra ka vona ku hava hikuva nkarhi wa vona wo tala va va va ri kwale makaya ya vona lamantshwa. Ku nga eswikolweni.

Mintsheketo liya yo tshinya no dyondzisa va ta yi kuma kwihi? Vana va vuya na mintirho yo tsala hi leswikolweni swa vona naswona va vuya va karhele lero ku fika emakaya i vurhongo ntsena. Loko vo ka va nga etlelangi, va tshamela thelevhixini ri kala ri sikula. Ku heta swa tidyondzo ta tisekondari va lumuka va ya ematikweni va

ya orhovela dyondzo. Loko va ri le, mikhuva ya rixaka ra ka vona yi haha bya nyenyana hi ku katsana na tinxaka tin'wana. Va kopa mikhuva ya tinxaka tin'wana va sungula ku langutela ehansi ndhavuko wa ka vona.

Ku heta swa tidyondzo, va vhela va nghena eka misava ya swa ntirho va namba va tikatsa na vutomi bya lentirhweni ku va kona ku lahlekela makumu. Mavulavulelo, vumunhu, xintu, maambalelo swi vhela swi khulukisa sweswo.

Vakreste va le Swisa va hlohhloterile ku sunguriwa ka xikolo etikweni ra ka Mhinga. Xikolo xo sungula etikweni leri xi sungu riwile exilaxu laha mudyondzisi wo sungula wa xisati wo byi tshwasela ku dyondzisa exilaxu a pfunetiwa hi manana Ellen Mpenyisi.

Mhaka yo hlaya no tsala yi sungurile ku tiveka etikweni leri hikokwalaho ka migingiriko ya Maswisa. Mhaka ya dyondzo ya leswikolweni ni ku tumbuluxiwa ka swikolo etikweni ra ka Mhinga yi hlamuseriwa hi Nkatini (ND: 19):

Dyondzo leyi yi simekiwile nkarhi wun'we ni
vukhongeri bya Xikreste hi 1889 hi vafambisi va
kereke ya Swiss Mission leyi namuntlha yi
vitaniwaka Evangelical Presbyterian Church in
South Africa”.

Nkatini (ND: 4):

Loko Muneri Rosset a fikile eka Mhinga u simekile
kereke ni xikolo ekusuhi ni ntshava ya Xanghu ni
xinambyana xa Xilaxu.

Mhaka leyi ya dyondzo yi tshikeleriwa nakambe hi Schapera (1937:378) u ri:

Education has also introduced a knowledge of
writing, with the result that letter-writing has come
to play a considerable part in maintaining contact

between the men working abroad and their relatives and friends at home.

Ku tiyisisa mhaka ya ku dyondza ka n'wana hi ku encenyeta lavakulu yi vu riwa hi Schapera (1937:150) hi ndlela leyi:

Children are required and taught from a fairly early age to be of assistance to their parents. They start by imitating these activities in their play and are gradually drawn into actual domestic work under the instruction of their mothers and sisters.

Hi 1915 mfumo (government) wu tekile xikolo xa ka Mhinga (xilaxu) ku xi fambisa. Leswi swi ve swona swi nga navisa mhaka ya dyondzo ya mafundha (formal education) etikweni ra ka Mhinga ku fikela laha namunlhha ku nga na swikolo swo hlaya leswi swi nga thyiwa na mavito ya xivongo xa ka Mhinga. Hi na Nkhavi primary, Sunduza primary, Mhinga primary, Matiyani primary, Mashakadzi primary, Maphophe primary, Adolf Sunduza Mhinga High School, Basopa high School, Ripambeta High School. Sweswi ku na va Rhangani primary school. Ku tala ka swikolo leswi swi komba ku nwelela ka ku tsakela timbhaka ta dyondzo etikweni leri. Khale n'wana wa mutsonga a kula a ri karhi a dyondza hi ku languta lavakulu ka yena. Loko vavanuna va tsema timhandzi no vatlavatla, vavasati a ava tirha ku phama no sinda tindlu.

Vana va vanhwanyana ava pfuneta hi ku ka mati, ku tshova tihunyi, ku kandza no sweka. Leswi a va swi endla hi ku kopela eka vamana va vona. Laha lavantsongo ava encenyeta micingiriko leyi loko va ri karhi va tlanga emathumbhanini hi swintsongontsongo va kokeka va tokota mintirho leyi ya ndyangu hi ntiyiso kutani va ya yi ringeta emakaya va ri karhi va leteriwa hi lavakulu.

Xikolo na Thelevhixini swi tekile tidyondzo leti hinkwato eka rixaka. Vana a va ha yi etihunyini, a va ha kadzi. A va ha tlangi mathumbhani hikokwalaho ka xikolo. Loko va vuya va nga ri na mintirho ya xikolo va tshamela thelevhixini. Leswi hinkwaswo i

mintirho na mbewu ya Maswisa lava nga tumbuluxa mhaka ya swikolo exikarhi ka Vatsonga na vantima van'wana. Vana va vafana a hi vongani va swi tivaku ku na ku risa, masi ku ri ma sengiwa eka homu i mhaka yintswa eka vona. Vona va tiva masi yo xaviwa evhengeleni. Ku tiphina lokuya ka vafana va khale hi ku tlanga swin'we enhoveni loko swifuwo swi ri eku dyeni a va ha ku kumi.

Schapera (1937:378) u kombisa leswaku dyondzo yi tumbuluxile vutivi bya ku tsala leswi nga endla leswaku ku sungu riwa ku tsariwa ka mapapila lawa aya pfuna ku hlanganisa wanuna loyi a nga ekule eku tirheni na ndyangu kun'we na maxaka ya yena ekaya. Namuntlha ku na tindlela to tala ta ku tihlanganisa na va wena hi riqingho na swin'wana. Xiyimo xa n'wana wa mutsonga a xi lawu riwa hi nongonoko wa ku bebu riwa ka yena emutini ku nga ri hi ku landza ku humelela ka yona. Vana va dyondza hi ku encenyeta vutomi bya vanhu lava nga va rhendzela / lava hanyaka na vona.

Mhaka ya dyondzo ya leswikolweni leyi nga sungu riwa hi maswisa yi teka xiave xikulu exikarhi ka Vatsonga a ya ha hlawuli hambi u lontsongo kumbe lonkulu. Vavasati lava a va fanele va languta swa mafambelo ya ndyangu na vona se va na torha ra dyondzo leyi byariweke hi Maswisa, leswi hi swona swi endlaka leswaku na namuntlha Vamboni va mindyangu va ya nghena xikolo xa nanhlekani. Hi vona namuntlha eka tiko ra ka Mhinga eka Xifundzha-ntsongo xa Vhembe hi kuma ku ri na tidyondzo ta lavakulu ta ABET na kharigude. Minonganoko leyi i yo pfuneta lavakulu ku va na dyondzo ya mafundzha (formal education). Halala (2005:60) u tiyisisa a ku:

It appears clear that learning was important to some Tsonga woman because they attended lessons with babies on their backs.

Masiku lawa, hikokwalaho ka ku vevukisiwa ka timhaka ta ngoma, vavanuna va teka vavasati hambi va nga yimbangi.

4.4 Mitirho ya Vatsonga

4.4.1 Vavanuna

Ntirho lowukulu wa wanuna wa mutsonga a ku ri ku hlayisa ndyangu ni ku wu sirhelela eka makhombo.

Hikokwalaho ka ku nghelela ka mintirho ya vakreste va le Swisa, vanhu va cincile mavonelo, mali yi va yona xikhiya xo hanyisa ndyangu. Leswi swi endla leswaku vavasati va teka vu vutihlamuleri byo tirhela mindyangu. Wanuna hi yena a languteriwaku ku phahla egandzelweni ku hundzisela mahungu ya muti eka swikwembu. Ntirho lowu a wu endla leswaku wanuna a xiximiwa emutini. Ka ha ri hava vavanuna vo tirha ta gandzelo. Mahungu ya ndyangu ya fambisiwa hi xikhongelo. Ku tshemba eka swikwembu swi timu riwile hi Xikreste hikuva Vatsonga vo tala se va voyamela eka xikhongelo xa ripfumelo ra Xikreste.

Handle ka mintirho leyi boxiweke laha henhla, vavanuna va Vatsonga a va rhwele vutihlamuleri bya ndyangu hinkwawo. A va hlayisa hinkwaswo endyangwini, a va hlota leswaku vat a kuma swo hanyisa ndyangu. A va sirhelela ndyangu eka swihari swa makhombo. Junod (1977:37) u ri:

Ntirho wa vavanuna a wu ri kona. Hi vona lava a va
hlayisa tihomu hi vona kambe lava a va hlota
swihari na swivandzana. A va tiva ku tlhuvutsa
madzovo ya tihomu ni ya swihari swin'wana.

I ntirho wa wanuna/jaha ku teka nsati ku tshembha ka wanuna wa mutsonga a ku ri eka muti. Leswi hi swona a swi endla jaha/wanuna a vona swi n'wi fanela ku teka. Eka swa vurimi vavanuna va byala mbewu, va hlakula no tshovela. Vafana lavantsongo a va langutana na ku risa. Vakhalabya vona a vo langutela ntsena. A ku nga ri na ntirho wo karhi lowu wanuna a fanele ku tokotela wona. A ku ri mfanelo ya munhu wa xinuna ku va a risa tihomu, ku hlota ni mintirho yin'wana ya vavanuna. Leswi swi seketeriwa hi Schapera (1937:150) loko a ku:

And men occasionally take part in planting

weeding, and reaping. The younger boys and youths look after the cattle, but men closely supervise their activities. Hunting is done by men and youths. The occupations just dealt with are in no way special every men is expected to be able to herd cattle, hunt, and do all the other work normally performed by men.

4.4.2 Vavasati

Loko se ku herile ntshovelo, vavasati a va fanele ku vandzekela byalwa byo khensa eka vanuna va vonakeka leswi va endlelaka mindyangu ya vona.

Vavasati va Vatsonga a va hanya hi ku kanda. A va tirhisa tshu ri na musi kasi loko va lava ku kuma mapa ava ma sefela exirhundzwaini kumbe va tirhisa rihlelo ku khedza hi rona.

Swakudya swa muti a swi boha ku lulamisiwa hi vavasati. Mati na wona a swi boha ma ya kiwa hi vavasati hi ku tirhisa makhuwana.

Vavasati va Vatsonga a va languteriwile hi mintirho leyo tika ya ndyangu. Hi vona a va rima masimu, a va byala timbewu hi hala tlhelo a va languteriwile na hi ku lava mati. Ntirho wa wasati a wu ri wa lendyangu ntsena. Tihunyi ta ku sweka hi ton a ti tshoviwa hi Vavasati, Junod (1977:37):

Vavanuna a va nga rimi masimu kumbe ku byala
timbewu, a wu ri ntirho wa vavasati, wo tika
swinene. Vavanuna a va nga yi ematini.

Hikokwalaho ka xiyimo xa swa mali laha tikweni, vavasati a va ha ri na va le ndyangwini ntsena. Sweswi va langutane na ku hlayisa ndyangu va teka xiyimo xa wanuna. Va huma va famba va ya etindhawini to hambana hambana ku ya tirhela swihlangi vat a kuma mali yo swi hlayisa. I mitirho yo tala leyi se na Vavasati va yi tirhaka. Va aka hambi ku ri tindlu, va gonya va fulela. Hikwaswo leswi va swi endla kuve va tlhela va langutana na ntirho wo bebula no ku risa vana.

4.5 Swakudya

Vutshila bya Vatsonga a byi vonaka ni le ka swakudya. Munyu a vo tiendlela hi voxé, a ava ya nusa misava leyi tivekaka yi dzunga hi ntumbuluko wa yona, a va endla hono leyi a yi andlaleriwile hi byasi le tshakwini ra mahetelelweni ya yona. Misava yi cheriwa endzeni ka hono leyi kasi ehansi ka yona ku va ku vekiwile xibye xo

kangetela hi xona. Mati ma cheriwa ehenhla ka misava kutani ma hlantswa munyu lowu nga eka misava. Mati ma rhelela ma ya nghena eka nchumu lowu kangetelaka ehansi ka hono. Mati lawa ma tekiwa ma vekiwa emun'wini kumbe ma virisiwa ma kala ma haha hinkwawo ku sala munyu etshakwini ra xibye lexi. Masiku lawa Vatsonga va lawu riwa hi xilungu. Munyu wo xavisiwa emavhengeleni lowu wa ku tiendlela hi voxe ka ha ri hava na loyi a swi ringetaku.

Munyu lowu, loko se wu endliwile wu va gavadi, a wu tirhisiwa ku lovola nsati hi wona kumbe ku cincana na van'wana va va nyika swin'wana leswi va swi pfumalaka. Vukreste, nhluvuko na dyondzo swi vangile nkucetelo wukulu eka swakudya na madyelo exikarhi ka Vatsonga. Ku na maendalelo yo karhi lawa a ma landzeleriwa emutini hi xintu xa Vatsonga.

Vavanuna a va dya va ri voxe. Wansati a fanele ku khinsama loko a nyiketa wanuna kumbe lavakulu swakudya yi ri ndlela yo komba ku xixima. Vavasati a va nga pfumeleriwi ku dya nyama ya huku kumbe matandza. Mufana kumbe munhu lontsonga a nga pfumeleriwi ku rhanga a pambula nyama loko a ri karhi adya na lavakulu kumbe ku yima ku dya lavakulu va nga se yima/xurha. Endlelo leri a ku ri ndlela yo komba ku xixima lavakulu. Endlelo leri a ra ha ri kona exikarhi ka Vatsonga.

Ka ha ri hava ku khinsama masiku lawa hikuva vanhu vo tala va dyela ematafuleni kumbe swo tshikiwa ntsena nyama ya huku na matandza a swa ha yirisiwi eka vavasati hikuva ku vu riwa leswaku i swin'wana swa swakudya leswi akaku mirhi. Vana va tshunxekile ku dya xirho xihi kumbe xihi lexi va xi lavaka eka huku ku nyamalala ka mikhuva leyi ku voniwile na hi Maphophe (2011:10) loyi a swi andlalaka hi ndlela leyi:

This practice is no longer as famous as in the olden days because of Christianity, education.

Khale eka xintu xa muti wa mutsinga a ku hlayisiwa muti hi ku kanda. Vavasati a va kanda mavele hi mavoko va tlhela va ma sefa leswaku ku ta kumeka mapa mo swekaela vandyangu vuswa. A ku ri xintu lexi hetisekeke loko ku dyiwa vuswa bya xibasa emuntini. Handle ka vuswa, ku na swakudya swo tala swa xintu leswi a swi tirhisiwa ku teka ndhawu ya vuswa. Swakudya leswi swi na malulamiselo ya swona. Swin'wana swa swona ku nga tlhove, xigugu, tshopi, xinghwumbhi, mithusa na swin'wana. Ndzi navela kantsongo ku tshweta hi malulamisele ya swin'wana swa swakudya leswi:

4.5.1 Tihove

Tihove i swakudya swa xintu leswi swekiwaka hi ku tirhisa mavele mo kandziwa lama katsiwaka na tinyawa kumbe tindluwa kumbe hinkwaswo kutani swi kandzeriwa hi timanga to kandziwa.

Loko ku lulamisiwa swakudya leswi ku rhangiwa hi ku tseleka mati hi mbita. Loko ma virile ku peperhiwa mavele lamo kandziwa kutani ma hlantswiwa ma cheriwa eka mbita leyi nga le xitikweni na mati lama vilaka. Mavele ma swekiwa hi ndzilo lowu nga ringanelu ku ringana nkarhi wo leha. Loko mati ma phya, ku cheriwa mati man'wana lama hisaku. A ku tirhisiwi mati mo titimela tihove ti nga nwa ndondo. Loko mavele ma vonaka ma ri kusuhi na ku vupfa, ku cheriwa tinyawa kumbe tindluwa swi tshikiwa kwala henhla. Loko swi nga se vupfa, mati mo hisa ma cheriwa ku kondza swi vupfa. Loko se swi vupfile ku cheriwa timanga to kandziwa ku kondza na tona ti vupfa. Ku cheriwa munyu kutani swi hakaseriwa leswaku swi hlangana. Swi tshikiwa swi foma. Leswi a swi va swona swakudya swa xilalelo eka muti hinkwawo. Muti a wu tshwatsa wu heta wu nwa mati wu ya etlela.

4.5.2 Xigugu

Lexi i xakudya xa mafundha ya xintu xa Vatsonga lexi lulamisiwaka xi huma eka mavele na timanga to katingiwa ngopfu loko ku tekiwa marendzo kumbe loko ku endzeriwa evukatini bya n'wana.

Ku lulamisa xigugu, ku katingiwa mavele ma tshikiwa ma hola. Ku katingiwa timanga na tona ti tshikiwa ti hola. Loko swi horile, swa kandziwa swi hambanile swi tlhela swi sefiwa swi va mapa na timanga swi va tona. Endzhaku mapa lawa ma cheriwa etshurini hinkwawo ma kandziwa ma kala ma khomana no namarhela hikokwalaho ka mafurha ya timanga, leswi swi kandziwa swi cheriwile munyu wu ntsongo wo ringanelo. Hi xakudya lexi, munhu a xurha nkarhi wo leha hambi a lo dya swintsongo a tlhandlekela hi ku nwa mati.

4.5.3 Tshopi

I vuswa bya xitshopana lebyi swekiwaka hi makwembe lama nga hariwa makamba ma cheriwa na mavusi kutani ma tiyisiwa hi mapa yo kandziwa. Makwembe ma susiwa mapfipfi endzeni kutani ma tsemeleriwa ma tselekiwa hi mbita.

Loko ma vupfile, ku peperhiwa mavusi ma tlhela ma hlantswiwa kutani ma cheriwa ehenhla ka makwembe. Ma tshikiwa kona ku fikela loko ma vonaka leswaku ma vupfile. Ku tekiwa rifetho ku hakasiwa kwembe na mavusi lawa leswaku swi hlanhlekela. Endzhaku ku ku tekiwa mapa kutani ku cheriwa mapa hi swintsongo ntsongo ma ri kathi ma phyakuteriwa. Loko swi vonaka vuswa, lebyi byi tiyile ku ringana, byi tshikiwa byi foma kutani byi phameriwa vamuti.

4.5.4 Xinghwimbhi

I swakudya swa xintu leswi swekiwaka hi makwembe lama nga se tiyelaka ngopfu ma kandzeriwa hi timanga. Makwembe lawa ma hariwanyana ma hungutiwa makamba loko kuve a ma tiyerile kutani ma susiwa na mapfipfi endzeni kutani ma tsemeleriwa ma tselekiwa. Nkarhi wo tala ku tirhisiwa kwembe leri nga se tiyelaku. Loko ri vupfile ku tirhisiwa timanga to kandziwa ku kandela kwembe leri. Ku cheriwa na munyu ku lunga. Loko wo languta muhlovo, u nga swi nyenya kambe ringisa ririm u ta tiluma na tintiho.

4.5.5 Mithusa

Xifaki xo omisiwa xi swekiwile, loko nguva ya swa le masin'wini yi hundzile swa havuriwa swi swekisiwa kutani swi dyiwa. Sweswi hi khusa hi ku tirhisa swigwitsirisi. Leswiya swa hinkwaswo swa swakudya leswi kombisiweke laha henhla i mihandzu ya swa le masin'wini. Leswi swi tiyisisa ku tinyiketela loku Vatsonga a va ri na kona hi swa vurimi ku katsa ni vutlhari bya ku tiva leswaku nguva ya swa le masin'wini ya hundza mi sala mi navela swakudya leswi kambe ku va ku ri hava loko milo endla mithusa mi to tihawulela mi swi pfuxa hi ku swi virisanyana mi tidyela.

KAVANYISA KA 5

Ku katsakanya no dlayiseta

Hi xitsalwana lexi, ndzi ringeta ku humesela ehandle leswi Vukreste byi nga nghanelerisa xiswona eka ndhavuko wa muti wa Mutsonga. Nkucetelo lowu byi nga vana wona a hi wa tlhelo rin'we ntsena. Hi rin'wana tlhelo wu ve na xiave xo onha loko kun'wana wu ve na ku pfuna.

5.1 Leswi kumekeke

Ndzi lemukile no dzondza leswaku Vatsonga a va ri vanhu va ku rhandza no tshembhela eka ntumbuluko. Swo tala leswi a va swi endla a swi tirhisa ngopfu switirhisiwa swa ntumbuluko. A va aka tindlu, va biya miti, va endla swiambalo hi ku tirhisa ntumbuluku. A va hoyozela ntumbuluko no tinyungubyisa hi wona.

Hi ku landzelela maendlelo ya Vatsonga va khale, swi lemukekile leswaku a swi pfuna ku hlayisa ririm na vuina bya hina tani hi Vatsonga ni ku endla leswaku vanhu va khomelela eka timintsu ta vona.

Swi lemukekile nakambe leswaku Vukreste byi na xiave eka ku timuleka ka mikuva ni maambalele ya xintu xa Vatsonga hikuva ku sukela loko maswisa ma nghanelerile evuton'wini bya Vatsonga, ku cinca ku sungurile. Maakelo ya tindlu, ku tumbuluxiwa ka swibedhlele, tikereke hambi swikolo hi swona swi nga nghanisa ku cinca loku. Maambalelo na wona ma lungiwile hi xilungu xa le vupeladyambu.

Vana a va ha ri na nkarhi wa ku xuxa no dyondza hi swikholwakhawlani swa xintu xa Vatsonga leswi a swi pfuneta ku vatla vutomi bya n'wana wa Mutsonga.

5.2 Swibumabumelo

Vatsonga, hi tlhelela endzhaku hi rholela swipetlu swa ndhavuko leswi hi swi cukumeteke leswaku rixaka ra hina ri ta vuyeriwa hi ndhuti wa rona wa khale, ririm ra hina ri ta kota ku hlayiseka hikuva ndhavuko hi wona ngula leyikulu ya ririm.

Vatsonga hi tinyungubyisa hi Vutsonga bya hina ku fana na tinxaka tin'wana. Hi nghenelela eka swa xintu xa Vutsonga bya hina hi ku hetiseka leswaku hi ta kota ku hlayisa ndhaka ya hina. Sweswi hi ringeta swa xilungu kambe a hi swi fikeleli, swa Vutsonga bya hina na swona a hi swi endli hi ku hetiseka lero ho dewula emoyeni. A hi titivi laha hi welaka kona.

Vatsonga a hi yeni emahlweni ni ku endla leswinene leswi Vukreste byi nga ta na swona evuton'wini bya hina tani hi rixaka. Ku fana na swa dyondzo ya le swikolweni na swin'wana leswa kahle. Vatsonga a hi cukumeteni miehleketo ya leswaku ndhavuko i Vuhedeni.

Ndzi bumabumela ku ya emahlweni hi ku vula leswaku loko ku ri na mitirho ya xintu xa hina, a hi ambalen'i hi ndlela leyi xintu xa Vatsonga bya hina xi lavaka swona.

Swakudya swa ndhavuko na swona hi nga swi siyi endzhaku. A hi swi lulamiseni hi leswi xintu xi swi lavisaka swona hi tlhela hi titoloveta ku swi dya leswaku na rixaka leri ra ha taka ri ta swi tiva.

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