

**NXOPAXOPO WA NKUCETELO WA
NDHAVUKO EKA
VUTLHOKOVETSERI BYA
MAGAISA, J.M. NA MARHANELE,
M.M. EHENHLA KA VAVASATI
(ANALYSIS OF THE INFLUENCE OF
CULTURE ON THE PORTRAYAL OF
WOMEN BY THE POETS MAGAISA,
J.M. AND MARHANELE, M.M.)**

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DECLARATION

I declare that **An Analysis of the Influence of Culture on the Portrayal of Women by the Poets Magaisa, J.M. and Marhanele, M.M.** 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.

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SIGNATURE

DATE

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XIKHENSO

1. Ndzi rhandza ku khensa Xikwembu lexi tirhiseke Tatana Khalanga na Manana N'wa-Isak ku ndzi tisa laha misaveni.
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3. Mhlengwe, wena Dokodela Chauke O.R., muleteri wa mina, ndzi ri xandla ehenhla ka xin'wana xandla. Ku tinyiketela ka wena eku pfuneni ka vanhu ku antswisa tidyondzo ta vona swi beriwa mandla.
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NKOMISO

Ndzavisiso lowu wa nxopaxopo wa switlhokovetselo leswi kongomisaka eka vavasati wu endliwa hi ku languta matsalwa ya Magaisa, J.M. ya **Mihloti na Xikolokolo Nguvu ya Pitori** na ya Marhanele, M.M. ya **Vumunhu bya Phatiwa na Swifaniso swa Vutomi**.

Eka matsalwa lama ku langutiwa ngopfu nkucetelo wa ndhavuko eka mavonelo ma vona ma vavasati, ku karhi ku fananisiwa na leswi Vumbiwa ra tiko ri vulaka swona.

Eka Ndzima ya 1, ku kumeka xitatimende xa xiphiso, xikongomelo xa ndzavisiso, nsusumeto, nkoka wa ndzavisiso lowu, maendlelo, lama kongomisaka eka mahlengeletelo ya mahungu na mitirho leyi endliweke.

Eka Ndzima ya 2, ku nyikiwa nhlamuselo ya leswaku ndhavuko i yini, ku tlhela ku humelerisiwa mhaka ya leswaku ndhavuko wun'wana na wun'wana wu ni leswinene na leswi nga riki swinene. Ndhavuko a wu tshami ndhawu yin'we, kambe wa cinca, leswi vangiwaka hi ku hlangana ka vanhu va ndhavuko wolowo na tinxaka tin'wana.

Eka Ndzima ya 3, ku ni tithekiniki leti tirhisiweke hi vatlhokovetseri eka ku vumba swifaniso swa le miehlekotweni, laha ku katsiwa na swigaririmi.

Eka Ndzima ya 4, hi laha ku kumekaka mitirho ya vutlhokovetseri. Mitirho ya vutlhokovetseri ya hambana ku ya hi mikarhi leyi byi tsariweke hi yona. Vutlhokovetseri lebyi tsariweke hi nkarhi, wa mfumo wa xihlawuhlalu byi nge fani ni lebyi tsariweke hi nkarhi wa mfumo wa Xidimokirasi.

Eka Kavanyisa ka 5, ku xopaxopiwile switlhokovetselo leswi hlawuriweke, leswi aviweke hi swiyenge swimbirhi, ku nga leswi vulavulaka hi vavasati lava tekiweke, kasi ku na leswi vulavulaka hi vavasati lava nga tekiwangiki.

Eka ndzima ya 6, ku kaneriwa hi tindhawu/swiyenge swa vutomi lomu vavasati va tshikeleriwaka kona, ku nga evukatini, ku hlawula exikarhi ka vana va xinuna na va xisati, emitirhweni, eka vurhangeri na le ka swa tidyondzo.

Eka ndzima ya 7, laha ku nyikiwa nkatsakanyo wa ndzavisiso hinkwawo, xikan'we na magoza lama nga endliwaka ku ololoxa xiphiqo xa ku tshikeleriwa ka vavasati eka swiyenge swo hambanahambana swa vutomi.

SUMMARY

This research focuses on the analysis of poems on the portrayal of women by the two Xitsonga poets: Magaisa, J.M., **Mihloti** and **Xikolokolo Nguvu, ya Pitori** and Marhanele, M.M. **Vumunhu bya Phatiwa** and **Swifaniso swa Vutomi**.

The main focus will be on the influence of Xitsonga culture on their portrayal of women, basing the argument on what the Constitution of the Republic of South Africa of 1996 says.

In Chapter 1, there is a problem statement, aims of the study, rationale for the study, the significance of the study, the methodology, referring to the collection of data, where there is a primary and secondary research methods, scope and delimitation of the study and the literature review.

The focus on Chapter 2 is on the explanation of what culture is, that each culture has the good and the bad in it, no culture is static.

Chapter 3 focuses on the techniques employed by the poets in their portrayal of women.

The focus in Chapter 4 is on the functions of poetry, basing on different eras, that is, the apartheid and democratic South Africa.

The analysis of the selected poems will be dealt with in **Chapter 5**, divided into the married and the unmarried women.

Chapter 6 focuses on places where women are discriminated against.

Chapter 7 is a conclusion of the dissertation, and also look at what can be done to alleviate this discrimination.

NDZIMA YA 1

1.1 MANGHENELO

Afrika-Dzonga i tiko leri nga na mindzhavuko yo tala swinene leyi nga na milawu ya mahanyelo. Vumbiwa ra tiko (1996:7) ri ri:

Everyone has inherent dignity and the right to have the dignity respected and protected.

Vumbiwa loko ri ya emahlweni ri kombisa leswaku un'wana na un'wana u na lunghele ra ntshuxeko wa ku tumbuluxa switshuriwa ku katsa na vutlhokovetseri, leswi ku nga ku phofula ku titwa ka vutlhokovetseri ehenhla ka mhaka yo karhi.

Ndlela leyi vanhu va tirhisaka ririmi ha yona, yi kombisa mbangu, rixaka na mahanyelo yo karhi. Vutlhokovetseri bya kombisa mahanyelo lamanene kumbe yo biha, ndlela ya swa tipolitiki hi xikongomelo xo lulamisela vumundzuku lebyi amukelekaka Chima Achebe u ri ntirho wa mutsari i ku pfuna rixaka, ku tlakula xiyimo xa vumunhu bya yena ni ku kombisa vutomi ni mahanyelo lamanene. Reeves (1989:93) u vula leswi landzelaka mayelana na vutlhokovetseri:

No nation which claims to give its citizens a full cultural education can neglect its poetry.

Marito lama ma vula leswaku mutsari loyi a papalataka hanyelo lerinene na swa tipolitiki eka vutsari bya yena u tiveka eka xiyimo xo phewela etlhelo. Mutsari i munhu loyi vonelo ra yena ra vutomi ri lawuriwaka hi vutomi lebyi nga n'wi rhendzela. Vutlhokovetseri byi kota ku paluxa michumu leyi hi nga yi tiviki kumbe leyi hi nga yi voniki. Eliot (1975:14) u tiyisisa matimba ya vutlhokovetseri loko a ku:

so in poetry you can now and then, penetrate into another country, so to speak, before your passport has been issued or your ticket taken.

Vutlhokovetseri byi kurisa vanhu eka mavonelo ya swa tipolitiki na le ka vutomi bya masiku hinkwawo. William Wordsworth u tshahiwa (1957) hi Simpson (1972:5) loko a hlamusela vutlhokovetseri a ku:

The spontaneous overflow of powerful feelings:
it takes its origin from emotion recollected in
tranquility...

Matsalwa ya vutshila ma vulavula hi rixaka, rimbewu, xiyimo, vonele eka swa mbangu ni swo tala. Tin'wana ta tinhlokomhaka leti hi leti khumbaka vanhu ni ku tshungula mi moya leyi vavisekeke. Shava (1989:2) u tshaha Ngugi wa Thiongo (1991) loko a hlamusela ku titwa ka yena a ku:

...literature cannot escape from the class power structures that shape our everyday life. Here a writer has no choice. Whether he is aware of it, his works reflect one or more aspects of the intense economic, political, cultural and ideological struggles in society... what he or she cannot do is to remain neutral.

Vutlhokovetseri i xivoni. Vutlhokovetseri byi hi fikisa eka misava ya ku titiva. Mutlhokovetseri u langutana ngopfu na ku paluxa vutomi sweswi byi nga xiswona, bya vava kumbe bya tsakisa.

1.2 XITATAMENDE XA XIPHIQO

Xiyimo xa vavasati eka vutlhokovetseri xi paluxa mahanyelo lamanene ni mavonelo ya vutlhokovetseri. Ndlela leyi vavasati va paluxisiwaka xiswona eka vutlhokovetseri swi kombisa ndlela leyi vona vavasati va ti tekisaka

xiswona evanhwini. Ku ya hi mavonele ya rimbewu (Bowbotham 1992:18) u ri:

Ideas of what male and what in female have varied greatly in different cultures and periods... men who are customarily the authorities, the authors of perception, the creators of the dominant, I have seen women as the "other".

Vavanuna va voniwa va ri vaehleketi lavakulu, varhangi va le mahlweni, vanhu va matimba, vanhu va tinghisi. Vavanuna hi vona lava tsalaka mahungu na ku pulana vumundzuku ku ya hi ndhavuko. Loko a vulavula hi rimbewu (Reeves, 1989:39) u ri:

Men are the masters in economic, cultural, political and intellectual life, while women play a subordinate and even submissive role.

Vanhu van'wana va tshemba leswaku rimbewu ra munhu ri na xivave eka maehleketelelo kumbe eka vutlhari bya munhu, vutshila na ku teka swiboho. Vavasati va tekiwa va tsanile, ku ti tsan'wa, va phuntile, va nyenyela, a va tshembekanga va titshegile hi van'wana naswona va tsoniwile emiehleketweni. Loko vavanuna vona va tekiwa va ri vanhu va matimba, va le henhla, va vutihlamuleri, va ri va thumbhi wa swilo swintshwa, vo tiya na ku titekela ehenhla.

Vanhu vo tala va dyeletile vavasati timfanelo ta vona to ngehenela mitirho ya swiyimo swa le henhla. Leswi swi seketeriwa hi Selden (1989:136) loko a ku: "Woman is nothing but a womb"

Ku na marito yo tala lawa ya hlamuselaka vavasati tanihi swihari, kumbe swihungaso swo fana na swikukwana kumbe matamatisi. Marito lama ya vatlhokovetseri lama langutelaka vavasati ehansi ma hlamuseriwa hi Miller na Swift (1988:116) loko va ku:

...It is a verbal weapon some men use without apparently thinking through its implications.

Mitirho ya nhluvukiso ni ya mabindzu yi tekiwa yi ri ya vavanuna, loko vavasati va tirha swa mindyangu ku katsa ni swa masangu ntsena. Afrika-Dzonga yi cincile ni ku kuma Xidemokrasi laha na swilo swo tala swi nga cinca, kambe vonele ro tekela vavasati ehansi hi vatlhokovetseri a ri cincanga. Leswi swi vonaka eka matsalwa lama tekelaka vavasati ehansi ma ha hlawuriwa no tirhisiwa lomu swikolweni swo hambanana, ku katsa na le tiyunivhesiti. Hambi leswi ku nga na milawu yo tala ya vuhlayiseki, vavasati va ha ya emahlweni va dlawa, va pfinyiwa na timfanelo tin'wana ta ha oviwa hi vanhu lava a va fanele ku va sirhelela no va rhandza.

1.3 XIKONGOMELO XA NDZAVISISO LOWU

Xikongomelo xa ndzavisiso lowu i ku kombisa ndlela yo tsana leyi vavasati va Vatsonga va paluxiwaka ha yona hi vatsari va xinuna va Vatsonga.

1.4 NSUSUMETO WA NDZAVISISO LOWU

Ndzavisiso lowu wu ta paluxa mhaka yo tlakusa no yisa emahlweni vonelo ra ku tekela vavasati ehansi eka rixaka leswi onhaka ngopfu eka nhluvuko. Xivuriso xa Xitsonga lexi nge: "Mavala ya mfutsu i mavala man'we," lexi vulaka leswaku vavasati hinkwavo va fana hi mahanyelo, xi fanele ku pimanisiwa na mitirho na swiyimo swa vavasati lavo tala lava khomaka laha ku hisaka. Van'wana vavasati va tirha no va na ndhuma ku tlula vavanuna. Mhaka leyikulu hi ndzavisiso lowu i ku paluxa vonele ro hoxeka hi vatsari va xinuna eka vaxisati. Mhaka yin'wana hi ndzavisiso lowu a hi ku tlakusa vavasati hi tlhelo hi ri karhi hi ova timfanelo ta vavanuna, kambe i ku ndlandlamuxa hinkwavo vavanuna na vavasati leswaku va tirha no tlukusa rixaka.

1.5 NKOKA WA NDZAVISISO LOWU

Ndzavisiso lowu wu fanele ku khutaza vatlhokovetseri va xinuna va Vatsonga ku paluxa vavasati hi ndlela leyi khorwisaka no amukeleka eka rixaka. Eka ririmi ra Xitsonga, vatlhokovetseri va xisati va fanele ku khumbeka no khutazeka leswaku va nghenelela va ta tsala va lulamisa swihoxo leswi. Va ta tsala va paluxa mavunwa ya vavanuna.

1.6 MAENDLELO

1.6.1 MAHLENGETELO YA MAHUNGU

1.6.1.1 The Primary Research Method

Eka maendlelo ya muxaka lowu, hilaha mahungu ma kumekaka kona ro sungula, hi Xinghezi ku nga “first hand or eye witness accounts of event.” Laha hi kona mahungu ya kumekaka eka lava va nga swi vona, lava a va ri kona kumbe mutsari wa hungu hi yexe. Endlelo ra muxaka lowu ri katsa na nhlokohliso wo ka wu nga pulaniwangi, hi Xinghezi “unstructured interview.”

1.6.1.2 The Secondary Research Method

Mayelana ni maendlelo lama, vuxokoxoko byi ta kumiwa eka tibuku, milavisiso, tijenali, timagazini na maphephahungu. Vuxokoxoko byi ta kongoma ngopfu eka nkoka wa milavisiso leyi endliweke no kandziyisiwa.

1.7 MITIRHO LEYI ENDLIWEKE

Ndzavisiso wun'wana na wun'wana wu fanele ku simekiwa ehenhla ka milavisiso leyi endliweke. Mulavisisi u fanele ku handza vuxokoxoko hinkwabyo lebyi fambelanaka na ntirho wa yena lebyi nga kona. Mitirho leyi endliweke yi pfuna mulavisisi ku vona laha ku kayivelaka kumbe ku nga na vangwa kona. Mulavisisi a nga longoloxeli tibuku kumbe milavisiso yin'wana na tiatikili ntsena, kambe u fanele ku kombisa leswi a nga ta pfuneka ha swona hi ku tirhisa mitirho leyi.

Ndzavisiso wa nkoka wu simekiwa ehenhla ka vutivi lebyi nga kona. Wu kota na ku nyika nkomiso na ku angarhela milavisiso leyi fambelanaka na ndzavisiso wolowo. I swa nkoka ku va mulavisisi a kombisa matwisisele ya yena ya vuxaka bya leswi endliweke na leswi a lavaka ku endla swona. Leswi swi seketeriwa hi McMillan na Schumacher (1993:112) loko va ku:

Without reviews of the literature it would be difficult to build a body of acceptable knowledge on a particular topic.

Hikwalaho nkoka wa mitirho leyi endliweke i ku tekela enhlokweni switsariwa ku ya hi tinhlokomhaka ta kona. Ea tindzima leti landzelaka ku kaneriwa yinwana ya milavisiso leyi yelanaka ni nhlokomhaka leyi.

1.7.1 GAIDZANWA R.B. (1977)

Ku ya hi Gaidzanwa (1977) swo tala hi tlhelo ra mavonele swi tsariwile, kambe i switsariwa leswi kongomisaka eka mavonele ya Valungu ehenhla ka vanhu Vantima. Ku tsariwile swintsongo swinene laha vatsari va Vantima va tsalaka va paluxa vavasati hi tindlela to hoxeka no va tekela ehansi. Gaidzanwa u paluxa vavasati va ri va mhani, va ri vasati, vadlayi va vukati, vadlayi, vaferiwa, vadingamuti na tinghwavava. Vatsari hi vutsari bya vona va hlayisa mitolovelo yo karhi, ndhavuko na vumunhu, hikwalaho swa laveka leswaku va tsala va kombisa na leswinene leswi endliwaka hi vavasati.

1.7.2 MINOGUE, S. (1990)

Minogue (1990) u vona vavasati va nga khomiwangi kahle eka matsalwa. Matsalwa yo tala ya kombisa no paluxa vavasati va ri hava vutihlamuleri ehenhla ka wanuna. Xiyimo xa wansati xi tekeriwa ehansi swinene hi wanuna. Wansati u tekiwa a ri mupfuni wa wanuna, kambe ku nga ri mutumbuluxi kumbe musunguri wa nchumu wo karhi. Xiphiqo lexikulu hi leswi na vona vavasati va amukelaka xiyimo xa muxaka lowu.

1.7.3 CHAPMAN, M. GARDNER, C. AND MPHAHLELE, C. (1992)

Ku ya hi Chapman, Gardner na Mphahlele (1992) ku nghena ka Vakolkoni laha Afrika swi hungutile matimba ya vavasati yo rungula no dyondzisa mitsheketo. Leswi swi vangiwile hi Vafundhisi lava nga dyondzisa vavasati swikolo swo hlaya ni ku va tirhisa emakaya ya vona. Loko hi tlhelo Vafundhisi va sungula ku tsala mitsheketo leyi ni ku yi kandziyisa, ko va loko va hundzurile mhaka ya nkoka wo rungula hi nomo ku ya eka vukandziyisi bya tibuku. Ndzavisiso lowu wu ta pfuna swinene hi ku kombisa nkoka wa vavasati.

1.7.4 ANTHONISSEN, C. AND KASCHULA, R. (1995)

Anthonissen and Kaschula (1995) va boxa vonene ra leswaku vanhu vo tala va hambanile hi mindhavuko ni mahanyelo. Ririmi ri na xiave eka ku tshikelela xiyimo xa vavasati. Mikarhi yo tala vavasati va paluxiwa hi ndlela yo hoxeka no voyamela etlhelo rin'we hi vatlhokovetseri va xinuna.

Vavanuna lava nga tsana eka maendlelo ya vona ya swilo hi xitalo va fananisiwa na vavasati. Matirhisiwele ya ririmi eka matsalwa ya tshimbetela no tekela ehansi vavasati. Leswi swi endla leswaku na le ka rixaka vavasati va vonaka va ri vanhu lava va salelaka endzhaku eka swa nhluvukiso ni swin'wana swo tala.

1.7.5 BOEHMER, E. (1995)

Boehmer (1995) u boxa mhaka ya leswaku ku tshikeleriwa no tekeriwa ehansi ka vavasati i mhaka ya rimbewu na mhaka ya vukhongeri. Matsalwa i tlhari lerikulu leri nga tirhisiwaka ku ololoxa xiphiko xa muxaka lowu xo vona vavasati va ri michumu leyi nga pfuniki nchumu ni ku pfumala nkoka na vutihlamuleri. Maendlelo ya feminizimi i ndlela yo lwa ni ku voyamela etlhelo rin'we loko swi ta eka mavonele ya vavasati. Ndzavisiso

lowu wu ta pfuna swinene ku twisisa mavonele yo hambana hi tlhelo ra vavasati.

1.7.6 THE WORLD BOOK ENCYCLOPEDIA (VOLUME 21)

Ku ya hi The World Book Encyclopedia (volume 21) vavasati eka matiko yo hambana ya misava va sungurile ku twisana ndlela leyi mindhavuko yi va khomisaka xiswona no va tekisa xiswona. Vavanuna va tivona va ri ehenhla ka vavasati eka swa ikhonomi, tipolitiki, mafambisele ya tiko ku katsa na swa vukosi na swa Ndhavuko. Wansati loyi a tshamaka ekaya u languteriwa ku kombela no phameriwa hi nuna wa yena. A swi amukeleki ku va wanuna a endla mitirho ya wansati. Loko rixaka ro vona n'wana wa mufana a tirha mitirho ya xisati, u ta hlekiwa no xumbadziwa swinene. Wansati loyi a nga tekiwa a nga na matimba yo endla hilaha a rhandzaka hakona, kumbe ku tirhisa muholo wa yena hileswi a swi tsakerisaka xiswona. Miholo ya vona yi va yi lawuriwa no fambisiwa hi vavanuna va vona. Ndzavisiso lowu wu ta pfuna hi ku andlala xiyimo xa vavasati va Vatsonga.

1.7.7 NKUCETELO WA NDHAVUKO EKA VONELO RA VAVASATI HI VATLHOKOVETSERI

Ndhavuko i hinkwaswo leswi vanhu va swi ehleketaka, va swi tirhaka, va swi vulaka na ku swi endla. Ndhavuko wu katsa swa mianakanyo ya vanhu, mahanyelo ni tindzimi ta vona. Eka ndhavuko wa vanhu, timhaka ta vukati, tipolitiki, vukhongeri, mitolovelo, mitlangu na switori swi nge sali ehandle. A hi hinkwaswo leswi munhu a swi ehleketaka, a swi endlaka, a swi vulaka, kumbe a swi tirhaka swi nga tekiwaka swi ri ndhavuko. Ndhavuko i nchumu wa nhlangelo, laha ntlawa wa vanhu va avelanaka ni ku dyondza eka un'wana. Ku tiyisisa mhaka leyi Gates, (1984: 60) u ri:

The important thing about culture is that it should not be dead. Or, if dead its transformations must continue to live on in the present.

Tani hi matimu, ndhavuko a wu hetisekangi, kambe wa ndlandlamuka ni ku hluvuka. Ndhavuko wun'wana na wun'wana wu ni leswinene na leswo biha. Vanhu lava lavaka ku hanya kahle ni van'wana, va boheka ku tekela enhlokweni ndhavuko wa vanhu valavo. Ku endlela ku ololoxa swirhalanganyi swa vutomi ni ku tisa ku rhula eku hanyeni, ndhavuko wu kotisa vanhu ku tumbuluxa mindyangu, ku vumba miganga, ku vulavurisana, ku tirhisana ni ku yisa rixaka emahlweni. Ku seketela mhaka leyi, Hicks na Gwynne (1987: 47) va ri:

We can view a given culture as a complex set of problem-solving strategies for satisfying people's needs within a particular social environment, which itself exists with a given natural environment.

Ku ni swilo swimbirhi leswi vangaka ku cinca ka ndhavuko evanhwini, ku cinca loku taka ku suka evanhwini va ndhavuko wolowo, kasi ku cinca kun'wana ku vangwiwa hi tinxaka tin'wana ta mindhavuko loko ndhavuko wo karhi wu katsana ni yin'wana mindhavuko.

Timhaka ta ntumbuluko, tani hi dyandza, ti swi kotile ku susa vanhu etimhakeni ta vurimi, va ya lava mitirho emadorobeni, laha va fikeke va katsana ni tinxaka tin'wana, swoleswo swi tisile nkucetelo eka mindhavuko yin'wana.

Misava a yi yimangi ndhawu yin'we, thekinoloji yi tinyike matimba, kutani ndhavuko wihi kumbe wihi wu fanele ku famba ni mikarhi. Vutlhokovetseri i 'xivoni' xa vutomi, lexi paluxaka swifaniso swa vanhu ni tinxaka. Vanhu va mindhavuko yo hambana a va voni vutomi ku fana, leswi nga swa nkoka eka ndhavuko wo karhi, swi nga kumeka swi nga ri swa nkoka eka mindhavuko leyin'wana. A swi koteki ku hambanyisa mutlhokovetseri na ndhavuko wa yena. Ku seketela vonelo leri, Prah (1995:49) u ri:

If culture carries the identity, collective fund of knowledge and history of a people, language is the aspect of culture which directly mirrors in both verbal and written forms, all the other dimensions of culture.

Vutlhokovetseri i yin'wana ya tindlela ta nkoka eku humeeleni ka ndhavuko wa rixaka. Vonelo ra rixaka ro karhi eka vanhu va xisati ri vonaka swinene eka vutlhokovetseri bya rona. Leswi swi paluxiwa hi Steven na Stewart (1992: 2) loko va ku:

Literary works are influenced by their culture, the habits, norms, values and heroes of their times and place.

Mindhavuko hinkwayo yi ni vonelo ro karhi mayelano ni rimbewu ra vanhu, naswona hi leswi vanhu va ngo titumbuluxela swona. Mindhavuko leyi yi tumbuluxeriwe ku endla leswaku rimbewu ro karhi ri tshama ri ri ra matimba ehenhla ka lerin'wana. Vonelo leri ri tiyisisiwa hi ntshaho wa May (2002: 24) loko a ku:

The oppression of women knows no ethnic nor racial boundaries, true, but that does not mean it is identical within those differences. Nor do the reservoirs of our ancient power know those boundaries. To be ideal with one without ever alluding to the other is to distort our commonality as well as our differences

Ndhavuko wu hambanile na ntumbuluko. Leswi ndhavuko ku nga hinkwaswo leswi ntlawa wa vanhu vo karhi va pfumelelaneke ku swi ehleketa, tirha, vula na ku endla, ntumbuluko i hinkwaswo leswi vanhu va swi tekelelaka eka vatswari, naswona a swi cinceki muhlovo wa mahlo i ntumbuluko, kasi xitayeke xa misisi i ndhavuko.

Nkucetelo wa matiko ya vupeladyambu i wukulu eka mindhavuko ya Tikonkulu-Afrika. Mhaka ya rimbewu i nchumu wa ntumbuluko, kambe vonelo ku ya hi rimbewu i mhaka leyi vanhu va ngo tiendlela yona. Ku tiyisisa mhaka leyi, Goodman (1991: vii) u ri:

Gender is a social or cultural category, influenced by stereotypes about 'female' and 'male' behavior that exist in our attitudes and beliefs. Such beliefs are said to be 'culturally produced' or 'constructed'.

Vupfumeri byi ni nkucetelo wukulu eka leswi vanhu va xisati va tekisiwaka xiswona hi vavanuna. Matiko ya vupeladyambu ya tile ni vukhongereri bya Xikreste laha Afrika. Vukhongereri lebyi byi teka wansati a nga hetisekangi loko a ri hava nuna. Byi tile laha Afrika byi kuma munhu wa xisati a nyikiwile ntirho wo veleka vana, ku sweka ni ku rima. Tibuku ta Bibebe hinkwato ti ri 66 ti tsariwile hi vanhu va xinuna, lero leswi Bibebe yi swi vulaka eka Geneza 2:22-23 loko Xikwembu xi vumba wansati, swa ha tirhisiwa ku tshikilela vavasati.

EBibeleni ku ni vavasati lava endleke mitirho yo hlamarisa eku pfuneni mindyangu na miganga, kambe vatlhokovetseri va tsipa tihlo rin'we eka valavo, va tsala hi lava hambukiseke vavanuna etindlelani letinene.

Evha u rhwexiwa vutihlamuleri hinkwabyo eku hambukisiweni ka Adamu. Loko nyoka yi sala yi ya entangeni Adamu a nga ri kona, a a tshikile vutihlamuleri byo hlayisa nsati. Delila nsati wa Simisoni, u paluxiwa a ri wansati wa khombo swinene eka nuna wa yena. Simisoni u humelerisiwa a ri muxanisiwa.

Vito i nchumu wa nkoka eka ku hlawula munhu, kambe vunyingi bya vanhu va xisati eBibeleni va vitaniwa ku ya hi tindhawu ta vutshamo, mavito ya vanuna va vona, swiphiso na mahanyelo ya vona. Eka Marka 5, hi hlaya hi

wansati wa mavabyi ya switlhandla, loyi a xanisekeke malembe ya khume-mbirhi. Eka Marka 11 hi hlaya hi wansati loyi a kumiweke a ri etimhakeni ta vuoswi, kasi e ka Geneza 19 hi hlaya hi nsati wa Lota, loyi a hundzukeke tshuka ra munyu hi ku nga yingisi.

Wansati i xivumbiwa lexi ngo laveriwa xivelekelo. Vana endyangwini va vitaniwa hi xivongo xa tata wa vona. Wansati u fambisiwa hi milawu leyi endliweke hi wanuna. Ku ni vuxaka exikarhi ka leswi vatlhokovetseri va swi tsalaka ni leswi vanhu va xisati va tekisiwaka xiswona etikweni. Vulavulelo leri nge 'wansati i wa wanuna kasi wanuna i wa vavasati', ri ni xiave eka ku tikisela vavasati. Ku seketela mhaka leyi, Anthoniassen na Kaschula (1995: 41) va ri:

A 'real woman' will be one who accepts the minor role assigned to her not by necessity but by unwarranted tradition.

Vavanuna va ntshuxekile eka ku boxa matitwelo ya vona, kambe vavasati i 'swihloni' loko swi fika kwalaho. Vunyingi bya leswi vatsari va xinuna va tsalaka hi swona i ku paluxa vuhava bya va xisati tani hi tinhenha, kasi va xinuna ku kota ku hanya. Ku tiyisisa mhaka leyi, Eagleton (1996: 81) u ri:

As black women we experience oppression due to our sex, race, class and sexual orientation. This is reflected in every area of our lives and the publishing industry is no exception.

Wansati loyi a nga mutsari u tekiwa a ri munhu wo hlawuleka, loyi a nga ni swihlawulekisi swa munhu wa xinuna. Tani hi swimunhuhatwa kumbe swifaniso, vavasati va kumeka hi xitalo ematsalweni.

Mavonelo ya ndhavuko ya vanhu va xisati i ya leswaku va fenele va fikelela swilaveko swa vanuna va vona, vingi na vana. Ku ya hi ndhavuko, wansati

wa xivuri hi loyi a tiyiselaka emaxangwini, a hlonipha nuna na vingi va yena.

Ndhavuko wu hundziseriwa erixakeni leri landzelaka hi vandyangu, muganga, vanghana na swihungasi. Vanhu van'wana va endla swihoxo swo vona ndhavuko wa vona wu ri wona lowunene ntsena. Ku seketela mhaka leyi, Doyle na Paludi (1994:122) va ri:

Culture consists of accumulated knowledge, the values, and the symbolic expressions of a particular group of people.

Swi tekiwa ku ri mhaka yo amukeleka leswaku wansati a hlamuseriwa ku ya hi wanuna loyi a nga ni vuxaka na yena. Loko wansati a tekiwa, vuyena bya seleteriswa, ku sala ku twakala xiyimo xa nuna eka yena. Ku ni vavasati lava nga tekiwangiki, van'wana va tinoni, van'wana va thariwile, kasi van'wana mikarhi leyi a va vekeriwile yona hi vanhu yi hundzile. Vavasati vovalavo a va amukeriwi kahle emindyangwini na le tikweni, naswona vatsari hakanyingi va tsala hi swona. Hakanyingi loko wanuna a hundza emisaveni, nsati wa yena u rhwexiwa nandzu wa rifu rolero.

Xiave xa wanuna eka ku thalana na nsati xi biwa hi makatla, kasi vuhava bya wansati bya paluxiwa; vavasati lava nga tekiwangiki va langutiwa va ri vona va nga ni swihlawulekisi swo karhi leswi va tsandzisaka ku kuma vukati. Vavasati lava tirhaka mitirho ya le henhla, loko va nga tekiwanga, va voniwa ni ku tivona va nga hetisekangi. Ku tiyisisa mhaka leyi, Ogunyemi (1996: 88) u ri:

No matter the cause of death, she is invariably regarded as a malevolent force who killed off her spouse in order to be free.

Vavasati lava nga tekiwangiki va voniwa va ri ni nxungeto eka lava nga tekana. Ku voniwa ka vona hi tihlo ro voyama swi ni xiave eka ku onhiwa

ka tinfanelo ta vona. Eka tikonkulu ra Afrika, vavasati va kurisa vana va xisati hi xikongomelo xa ku va lulamisela vukati. Ku ya hi ndhavuko wa Vatsonga, wanuna loyi a nga ni nsati wa mhika u ni mfanelo yo teka nsati wa vumbirhi, loyi ku nga vaka makwavo wa nsati lowo sungula. Mhaka leyi yi seketeriwa hi Parkin (1978: 143) loko a ku:

A woman's status in marriage still rests on her ability to produce children. A barren woman's husband can take a second wife, but a barren woman has no equivalent option.

Ku kumeka ka vana endyangwini ku voniwa tani hi fundzu leri sivelaka ku thalana evukatini. Vavasati va voniwa va ri vanhu lava ongaka vavanuna ku tikuma va ri etimhakeni ta vugangu ni vuoswi. Tanihi leswi vu nyingi bya vatlhokovetseri eka Xitsonga ku nga vavanuna, vavasati va humelerisiwa va ri vanhu vo hIngorisa rifumu, valoyi, vadlayi na ku vanga ku avana emindyangwini.

NDZIMA YA 2

2. TITHEKINI LETI VATLHOKOVETSERI VA TI TIRHISEKE EKU VUMBENI KA SWIFANISO SWA LE MIEHLEKETWENI

Vutlhokovetseri i ku phofula vutitwi bya mbilu ni miehleketo hi ndlela ya vutshila, naswona byi fanele ku tlhontha miehleketo ya vahlayi ku ehleketa hi vuenti swinene. Mutsari u fanele ku tirhisa swikhavisa-ririmi hi ndlela ya vutlhari, naswona swi fanele ku tsika swifaniso swa le miehleketsweni ya vahlayi. Vutlhokovetseri byi hambana ni mixaka leyin'wana ya matsalwa hi xivumbeko na matirhiselo ya ririmi. Swifaniso eka vutlhokovetseri swi nga vumbiwa hi ndlela ya ntolovelo, kumbe hi ndlela yo tirhisa ririmi ro gega. Swifaniso swi nga voniwa hi mahlo, swi nga nuhetiwa hi tinhompfu, swi nga khomiwa hi mavoko, swi nga ringiwa hi ririmi, kumbe ku twiwa hi tindleve. Leswi swi yelana ni marito ya Pretorius (1989: 31) loko a ku:

Imagery as a general term covers the use of language to represent objects, actions, feelings, thoughts, ideas, states of mind, and any sensory or extrasensory experience.

Vatlhokovetseri va ni vutshila byo teka nchumu lowu nga toloveleka va wu veka hi ndlela yo ka yi nga tolovelekangi. Eka ku humelerisa mikongomelo ya swihlawulekisi leswi landzelaka:

2.1 Xigego

Xigego i xigaririmi lexi fananisaka swilo swimbirhi hi ndlela yo kongoma, kumbe nchumu wo karhi wu tekiwaka wu endliwa nchumu wun'wana. Eka xigego, nchumu wo karhi wu nga yimela nchumu wun'wana ku vumba nhlamuselo yo enta. Ku seketela nhlamuselo leyi, Ntuli (1984: 160) u ri:

Metaphor makes an instant comparison and an imaginative fusion of two objects without the use of explanatory prepositions.

Xigego xi nga tirha ku themendhela (bumabumela, hoyozela) kumbe ku tseketsela, swikombiso:

- (i) Va ri mi tingwenya hi Mathematics.
- (ii) Gezani i mbyana.

Xigego xa (i) xi tirha ku themendhela, naswona xi tirhisa xitwananisi xa vunyingi mi

Xigego xa (ii) xi tirha ku tseketsela, naswona xi tirhisa xitwananisi j

2.2 Xihlambanyiso/xifananisi

Xihlambanyiso xi fananisa michumu mimbirhi yo hambana, leyi yi nga ni swihlawulekisi swo karhi swi fanaka. Xihlambanyiso xi tihlawulekisa hi ku tirhisa swiritwana onge, swange, tani hi, wonge, bya, swa, ku fana na. Ku seketela leswi, Ntuli (1984:151) u ri:

The poet usually compares two things from otherwise dissimilar fields because those things share a common feature, using words 'as' or 'like'.

Michumu leyi fananisiwaka eka xihlambanyiso yi nga hambana eka swihlawulekisi hinkwaswo, kambe yi kumeka yi fana eka xin'we ntsena, xikombiso:

Magezi u dya wonge i nguluve.

Xihlawulekisi lexi 'Magezi' na 'nguluve' swi fanaka eka xona i madyelo ntsena.

2.3 Vumunhuhato

Vumunhuhato i xigaririmi laha swihlawulekisi swa vanhu swi nyikiwaka michumu leyi nga riki vanhu. Vatlhokovetseri va teka swilo leswi nga riki vanhu swi yimeriwa hi marito ya vanhu. Leswi swi fambelana swinene ni marito ya Pretorius (1989: 42) loko a ku:

Some scholars look at personification as 'representation' of an inanimate object or abstract idea as endowed with personal attributes.

Eka xitlhokovetselo xa “**Tivumbeni**”, Mabunda (1991:17) u ri:

*Wena Tivumbeni, hanya hi laha ku nga heriki,
vumba, letela, u nga chavi tindzisana.*

Tivumbeni i khale ka Kholichi ya Dyondzo, kambe mutsari u vulavula wonge o vulavula na munhu. U nyika Tivumbeni swihlawulekisi swa munhu.

2.4 Xisasi/Vusasekisi

Vatlhokovetseri va tirhisa rito/marito ro/yo sasa ematshan'wini ya leri/lama nga ni ndzhukano, kumbe lama yisaka xiyimo xa munhu ehansi. Xisasi xi khumisa ririmi ni ku ri anamisa, ku papalata ni ku sasekisa, swikombiso:

- (i) Ku fa ka munhu: U hi siyile
Humba yi olele nkuma
U hundzile emisaveni
A nga ha ri kona

- (ii) Wansati u ni nyimba: U tikile
I muyimani
- (iii) Mitirho ya swirho: Ku ba mati
Swa le xihundleni Ku humesa moya
Ku tipfuna
Ku ya emasangwini
Ku ya emasikwini

2.5 Xithathelo

Xithathelo i xigaririmi lexi vulaka mhaka hi ndlela yo swi nyanyisa eka leswi yi humeleriseke xiswona. Xithathelo xi tirha ku kombisa mpimo wa swilo, ku tiyisisa kumbe ku tshikilela, xikombiso:

- (i) Byalwa a ku ri milambu enkhubyeni wa Makhanani.

Emilambyeni ku khuluka mati, naswona milambu a yi kumeki eminkhubyeni. Mati loko ma kondza ma khuluka, swi komba leswaku ma tele. Kutani mutsari u tirhisile ku khuluka ka mati emilambyeni hi ndlela yo thathela, laha a kombisaka leswaku byalwa a byi tele swinene.

2.6 Mbuyelelo

Mbuyelelo i ku vuyeleriwa ka marito eka mitila, kumbe eka tindzimana, switwari na switatisi, ku vuyeleriwa ka ndzinganiso wa mitila na marito. Mbuyelelo i rin'wana ra matlhari lama mutlhokovetseri a ma tirhisaka eka ku hundzisela hungu ra yena eka vahlayi. Ku tiyisisa mhaka leyi, Malungana na Babane (2001:67) va ri:

Ku vuyelela loku ka marito hi yin'wana ya tindlela to tsotsosela mhaka leswaku yi kala yi ku tlangandla erivaleni yi twala.

Ku ni tinxaka to tala ta mbuyelelo eka vutlhokovetseri, swikombiso:

- (i) Xitereko xexo xi xokorile xichelenana lexi a xi sele.

- (ii) Mikanyi ya fana.
Vukanyi bya fana.
Minkanyi ya fana.

- (iii) Hi nantswile vulombe.
Hi ringile vunandzi.

Eka xikombiso xa (i), ku vuyeleriwele xitatisi **X** ku tiyisisa mhaka ya leswaku xitereko xi hetisile ni swimalana leswi a swi sele. Ku vuyeriwa ka rito '**fana**' eka xikombiso (ii) swi tiyisisa mhaka ya ku nga hambanangi ka nchumu yo karhi, kasi ku vuyeleriwa ka xitwananisi "**hi**" eka xikombiso xa (iii) i ku tiyisisa leswaku vanhu lava tweke ku nandziha hi vahi.

2.7 Xitikaneti

Xitikaneti i xivulwa lexi xi tikanetaka hi xoxe, kumbe lexi xi vonakaka xi ri ni tinhlamuselo to tlula yin'we. Xigaririmi lexi xa kala eka switlhokovetselo leswi hlawuriweke. Xitikaneti a xi lava ku yelana na xikhovolelo, marito ya kona ya twala ya vula swin'wana swo hambana na leswi ya hlamuselaka swona, xikombiso:

'U ta twa u nga twi!'

Ntila lowu wu vonaka wonge wa tikaneta, kambe ntiyiso wa nhlamuselo ya wona hi leswaku wu vula ku xaniseka.

2.8 Riencisi

Riencisi i rito leri kombisaka swendlo swo karhi ji ndlela yo tsakisa no koka matwelo.

Ri hlamusela rito rin'wana mayelano na maendlele, mpfumawulo, muhlovo na nuhele.

Maencisi ya hambana hi ntsengo wa mapeletwana lama ya vumbiweke hi wona.

Eka xitlhokovetselo xa "varhandzani", maphalakasi (1990:8) uri:

N'weti wu basile wa lo cacaa!

Riencisi 'cacao', ri vumbuwile hi mapeletwana mambirhi, naswona ri ni ntikelo ku tlula ku vula leswaku n'weti wu basile hikuva a ku ri hava na xipapana xo wu sivela ku voninga'.

NDZIMA YA 3

3.1 Mitirho ya vutlhokovetseri

I swa nkoka ku languta mitirho ya vutlhokovetseri erixakeni ku ya hi mikarhi leyi vanhu va hanyaka eka yona. Ndhavuko, tani hi matimu ya vanhu, a hi nchumu lowu nga hetiseka, kambe wa ndlandlamuka ni ku hluvuka. Ku tiyisisa mhaka leyi, Eliot (1975: 3) u ri:

It is always possible, of course that poetry may have a different task in the future from what it has had in the past...

Ku ni vanhu lava hanyeke, kumbe ku hanyisiwa hi ndlela yo hoxeka nkarhi lowo leha, va fikile laha va nga swi amukela ku ri byona vutomi. Kutani i ntirho wa vutlhokovetseri ku va pfula mahlo, va ta kota ku vona leswaku ku ni tlhelo rin'wana ra vutomi.

Vutlhokovetseri byi hlayisa ni ku vuyisela ku xonga ka ririmi, xikan'we ni ku ri hluvukisa. Mavekelo ya timhaka eka vutlhokovetseri ya endla leswaku muhlayi a vona swilo hi ndlela yo hambana. Ku seketela mhaka leyi, Shiach (1996:152) u ri:

Through its 'unexpectedness' and unusual collocation that arrangement often forces us to review our perception of what we see as reality.

Vutshila bya mutlhokovetseri byi nga endla leswaku muhlayi wa byona a vona vuxongi eka nchumu lowu nga langutekeki. Vutlhokovetseri byi ni vuswikoti bya ku paluxa mhaka hi ndlela ya ntikelo. Di Yanni na Rompf (1993:3) va tiyisisa mhaka leyi loko va ku:

It can excite our capacity for wonder and it can enlarge our appreciation of beauty.

Ku ya hi ntshaho lowu, vutlhokovetseri byi ni nkucetelo eka mianakanyo ya munhu, malangutelo ni matwisiselo ya swilo evuton'wini.

Vutlhokovetseri bya hlohotela vuxaka vanhuni. Byi endla leswaku munhu a titwa leswaku hi yena mani, naswona u dinga vanhu van'wana evuton'wini, kasi na vona vanhu van'wana va n'wi dinga. Ku seketela mhaka leyi, Eliot (1975: 15) u ri:

...poetry gives at once delight and instruction and is an adornment of social life and an honour to the nation.

Vutlhokovetseri byi ni nkoka wa ku hlohotela ku hanya swin'we, mahanyelo lamanene, ntirhisano eka swa tipolitiki na le ka swa vukhongeri. Ntirho wun'wana wa vutlhokovetseri i ku herisa timbholovo evan'wini xikan'we ni ku vuyisela munhu loyi a vavisekeke eka moya wa kahle. Vutlhokovetseri byi ni matimba yo phyuphyisa munhu emiehleketweni ni le moyeni.

Vutlhokovetseri bya tshinya, bya dyondzisa no tsundzuxa. Vanhu van'wana va rivala leswaku vutomi a byi yimangi, va ha hanya eka tolo kambe va ri eka namuntlha. Ku tiyisisa mhaka leyi, Ogunyemi (1996:2) u ri:

While walking this tight rope, their literature serves as a manifesto, a vision and a warning to African men and women that change is critical and inevitable.

Ku ni vanhu lava loko swilo swi hundzuka va nga ta sala ehandle, kasi ku ni lava va pfumelaka ku famba ni mikarhi.

NDZIMA YA 4

4. SWITLHOKOVETSELO LESWI HLAWURIWEKE NI NXOPAXOPO WA SWONA

Nxopaxopo lowu wu languta ntsena eka switlhkovetselo leswi kongomisiweke eka vavasati lava tekiweke na lava nga tekiwangiki. Leswi swi olovisa ku twa leswaku i nkucetelo wa njhani lowu ndhavuko wu nga na wona eka vavasati va switlhkovetselo.

4.1 Switlhkovetselo leswi vulavulaka hi vavasati lava tekiweke

Ndhavuko wu teka vavasati va ri vanhu lava hetisekeke ntsena loko a tekiwile, naswona a kumile vana, laha a bohekaka ku tswala na n'wana wa xinuna. Va voniwa va ri vanhu va ku nga koti ku tiyimela loko ku ri hava wanuna ekusuhi. Vavasati va tekeriwa ku veleka vana no sweka.

4.1.1. Marhanele (1978:15) Vavasati

Mi xirhwala xa xiphahlana emutini wa mufundhisi,
Hikuva mi ehleketa hi timbilu.
Mi rhangisa xifafa ni nhlamba,
Mi tshama hi byongo;
Byongo – njhini ya mehleketo.

Ndzi vula n'wina va masiku lawa.
Mo va mahele emutini wa xidyondzi,
Mi rimenyo esangwini ra n'wendzi.
Mi nyoka enjhobyeni ya xikhalabyana.
Mi lo swi khwa, swa xidzidzi-marivarisa-vahloti.
Loko mi tsakile ma hi chupukela,
Ma bohana loko mi hlundzukile;
Wonge mi lo dyisiwa rilada.

Pongo be, wonge i ra nyimpi ya timbyana,
Kumbe ku dzindza ka tilo.

Ndzi na n'wina va masiku lawa:
Ku pandziwa hi nhloko,
Ku suka eGiyani ku fika eKapa vuvabyi byi sumiwile.
Loko ku ri eVilavila i kusuhi;
Mi tirivarisa ni vusweti bya mindyangu yenu,
Vavanuna venu va ka va yi kama,
Lavo rivala va ta ka dzudza swikhwama.

Ndzi na n'wina exitikisini,
Mi nga tshuki mi endle xihoxo xo ndzi pumba.
Loko a ri mina a ndzi pumbiwi byona byebyo,
Hikuva ntiyiso a wu na vuloyi.
Lowu wo va ntiyiso wa leswi mi nga xiswona.

Leswi mi nga dlayisa na yena Semisoni wa kona,
Mi tlatlambele vunhenha ni vunghwazi hi xinyanyu ni xindzuvu.
Hakunene mi lo n'wi dyisa,
Leswi mi nga hetelela hi ku n'wi nwise mhondzo!
Mo teka xikan'we vunhenha bya xinuna;
Loko a ri hina ho va swioxa-nyama swa n'wina.

Ndza mi tshika a ndza ha mi khomi,
Hikuva a ndzi na xo mi endla.
Leswi swi nga tsandza na yena Adamu;
Tihelo mupfuni hi rimbambu.
Se mina ndzi ta mi kotisa ku yini?
Ndzi minte marito yanga, ndzi khomeleni.

4.1.2 Mongo wa xitlhokovetselo

Xi vulavula hi vubihi bya vavasati emindyangwini, lava va voniwaka va ri ndzhwalo ni khombo evuton'wini bya vavanuna, naswona vavasati va voniwa va fana hinkwavo.

4.1.3 Nxopaxopo wa xitlhokovetselo

Eka ndzimana yo sungula, mutsari u tirhisile xigego lexi nge:

Mi xirhwala xa xiphahlana emutini wa mufundhisi.

Ku ya hi ndhavuko wa Vatsonga, '**xirhwala**' i ku teka byalwa ni swakudya swin'wana swa ndhavuko ku endzeriwa emaxakeni, naswona vanhu valavo a va vuyi ximandlamandla, kambe xa tlhaveriwa.

Mufundhisi i murhangeri wa kereke, loyi a dyondzisaka vanhu rito ra Xikwembu. Mutsari u tirhisile xigego ku paluxa leswaku vavasati va tikisela vavanuna emindyangwini. Nakambe eka ndzimana yo sungula, mutsari u tirhisile xivulavulelo lexi nge:

Mi tshama hi byongo;

Byongo-njhini ya mehleketo.

Xivulavulelo lexi xi humelerisa vavasati tani hi vanhu lava nga ehleketiki, lava endlaka swilo va nga rhangangi va swi hlela hahle. Mutsari u ya emahlweni ni ku tseketsela vavasati eka ndzimana ya vumbirhi, laha a tirhisaka swigego leswi landzelaka:

Mo va mahele emutini wa xidyondzi,

Mi rimenyo esangwini ra n'wendzi.

Mi nyoka enjhobyeni ya xikhalabyana.

Mahele i switsotswana leswi hanyaka hi swakudya leswi lulamisiweke hi vanhu endyangwini. '**Rimenyo**' i muxaka wa vusokoti lebyi lumaka swinene, kasi '**nyoka**' i xikokovi lexi nga ni vuxungu lebyi dlayaka. Hi swigego leswi, mutsari u humelerisa wansati tani hi munhu loyi a nga

koteki ku titirhela, munhu wo endla leswaku ku pfumaleka ntshamiseko endyangwini, a tlhela a va khombo evuton'wini bya wanuna.

Eka ndzimana ya vunharhu, mutsari u tirhisa swihlambanyiso leswi landzelaka ku paluxa vukari lebyi vavasati va nga na byona:

*Ma bohana loko mi hlundzukile;
Wonge mi lo dyisiwa rilada.
Pongo be, wonge i ra nyimpi ya timbyana,
Kumbe ku dzindza ka tilo.*

'**Rilada**' i nchumu lowu hlohlonyaka swinene, kasi laha timbyana ti lwaka kona ni laha ku dzindzaka tilo ku ni huwa swinene. Kutani mutsari u humesela erivaleni mhaka ya leswaku laha vavasati va hlundzukaka kona ku va ni huwa leyikulu.

Mutsari u hlamusela vavasati tani hi vanhu lava nga hundzukeki loko va tibyerile ku kuma xanchumu, laha u tirhisa swivulavulelo leswi landzelaka:

*Vavanuna venu va ta ka va yi kama,
Lavo rivala va ta ka va dzudza swikhwama.*

Swivulavulelo leswi swi humelerisa mhaka ya leswaku vavanuna va nga va va sale ni mali yintsongo, kambe va boheka ku yi humesa loko vavasati va yi lavile, kasi vavanuna lava nga tlharihangiki va humese va nga sali na nchumu.

Mutsari u ya emahlweni u paluxa vavasati erivaleni va ri vanhu lava nga tsandzekeki ku wisa wanuna wihi kumbe wihi, leswi swi vonaka hi mitila leyi landzelaka:

*Leswi mi nga dlayisa na yena Semisoni wa kona,
Leswi swi nga tsandza na yena Adamu.*

Ku ni vavasati eBibeleni lava endleke mitirho leyinene, kambe mutsari u lo languta ntsena eka lava wiseke vavanuna.

4.1.4 Magaisa (1981:36): U nga tshembi wansati

U tlangela yini hi mpfundze?

Loko u humesa hinkwaswo swa mbilu yaku?

U sala u pfumala xihundla ni ndzhuti?

U paluxela yini swihundla ka la ku hlongoriseke entangeni,

A wu swi tivi leswo wansati i wansati?

Lemela swihundla swaku,

U swi biheleta hi mahlampfu ya xigatlu,

U lema hi mhula u sikisela,

Swi tikirhete laha ku nga riki ni tinsumba,

Xaka rakwe i mana wakwe ntsena.

U nga n'wi tshembi makwerhu,

I nsati wa wena,

A hi makwenu.

Loko u ta dzudza matluka hi vuxika,

U ta rhurha bya gumba u sala wexe.

Ngopfu n'wi chave eka leswi khumbaka xuma,

Yudas u mamile a va siyela,

Vavasati va wisile tihosi ni vuhosi,

U tata wa vana vakwe,

Phela n'wana u tiva hi mana wakwe.

4.1.5 Mongo wa xitlhokovetselo

Mutsari u tsundzuxa wanuna leswaku a nga pfuki a tshembile wansati, kumbe ku paluxa swihundla swa yena eka wansati, hikuva wansati i munhu wa khombo evuton'wini bya wanuna.

4.1.6 Nxopaxopo wa xitlhokovetselo

Nhlokomhaka 'U nga tshembi wansati', yi humesela erivaleni ku tiyimisela ka mutsari eka ku paluxa vubihi bya wansati evuton'wini bya wanuna. Eka ntila wa 1, mutsari u tirhisile xigego lexi nge:

"U tlangela yini hi mpfundze

'**Mpfundze**' i nkuma lowu nga ni ndzilo endzeni, hi ndlela yin'wana wa wansati i munhu wa khombo swinene. Tahi hi Marhanele, Magaisa u tirhisa xikombiso xa le Bibeleni loko a ku:

*U paluxela yini swihundla ka la ku
hlongoriseke entangeni?*

Magaisa u tirhisa Evha tani hi xikombiso xa lunya leri vavasati va nga na rona, leswi swi endla wonge ku hava vavasati lava endleke mitirho leyinene yo hlamarisa. Wansati u humelerisiwa a ri munhu wa ku nga hundzuki eka ntila wa 5 lowu nge:

A wu swi tivi leswo wansati i wansati?

Ntila lowu wu paluxa leswaku wansati a hi munhu wo hundzuka emahanyelweni ya yena lamo biha. Wanuna u tsundzuxiwa ku hlayisa swihundla, a nga byeli hambani nsati wa yena, leswi swi vonaka eka mitila leyi landzelaka:

*Lemela swihundla swaku,
n'wi biheleta hi mahlampfu ya xigatlu,*

*U lema hi mhula u sikisela,
Swi tikirhete empfungwe laha ku nga riki ni tinsumba*

Mitila leyi yi tsundzuxa wanuna leswaku a nga teki swihundla swa yena a byela wansati, kambe a tidyondzisa ku hlayisa timhaka leti ta nkoka. Mutsari u paluxa wansati tani hi munhu loyi ku nga ni munhu un'we ntsena loyi va nga vulavulaka timhaka ti nga tin'we hi van'wana, leswi swi paluxiwa hi ntila lowu nge:

Xaka rakwe i mana wakwe ntsena.

Ntila lowu wu kombisa leswaku munhu loyi wansati a kotaka ku vulavula timhaka ta xihundla na yena i mana wa yena ntsena. Wansati a hi munhu wo tiyisela loko swiyimo swi tika, kambe wa baleka a ya laha swi olovaka kona, leswi swi tikomba hi xivulavulelo ni xihlambanyiso leswi landzelaka:

*Loko u ta dzudza matluka hi vuxaka,
U ta rhurha bya gumba u sala wexe.*

'Ku dzudza matluka' hi loko vusiwana byi ngenile. Mutsari u ya emahlweni a tirhisa ririmi ra Bibeke eka mitila leyi landzelaka:

*Ngopfu n'wi chave eka leswi khumbaka
xuma, Yudas u mamile a va siyela,*

Vavasati va humelerisiwa va ri vanhu vo lava ngopfu mali, hambileswi Yudas a nga wanuna, kambe u fananisiwa ni vavasati. Yudas i munhu loyi a xengeke Hosi Yesu leswaku a vambiwa hikokwalaho ko lava ngopfu mali. Vavasati i vanhu va khombo ni le ka vanhu va swiyimo swa le henhla, leswi swi vonaka hi ntila lowu nge:

Vavasati va wisile tihosi ni vuhosi.

Eka ntila lowu, ku langutiwa tihosi ni vuhosi leswi wisiweke hi vavasati, kambe tihosi ni vuhosi leswi yimisiweke hi vavasati a swi langutiwi. Mutsari u ya emahlweni a kombisa leswaku wanuna a nge pfuki a tivile nsati wa yena, kambe nsati wa yena u tiviwa hi yena ntsena hi mana wa yena, leswi swi vonaka hi mitila leyi landzelaka:

*U tata wa vana vakwe,
Phela n'wana u tiva hi mana wakwe.*

Mitila leyi yi paluxa leswaku wanuna ni wansati vo hlanganisiwa hi vana ntsena, kambe a va tivani.

4.1.7 Marhanele (1975:1) Wansati i gumba

Wansati i Gumba
Gumba i wansati,
Gumba ri fana ni wansati,
Hi ximumu ri tlhakela matiko ya xona,
Kasi laha ku xurhiwaka wansati a nga pfumaleki.

Loko vuxika byi enghena gumba ri tsemakanyile,
Kasi na yena a nga lavi no vona mombo wa ndlala,
Wa hlundzuka loko yi twala hi swigingi,
Wa rhukana loko yi ri kusuhi no fika,
Loko yi fikile u fana ni gumba hi nkarhi wa vuxika.
Hi luyaa, u ya eximun'wini.

4.1.8 Mongo wa xitlhokovetselo

Xitlhokovetselo lexi xi valavula hi ku tsandzeka ka wansati ku tiyisela loko xiyimo endyangwini xi tika, laha loko ndlala yi ngenhile yena a balekaka, a tsutsumela laha ku nga ni swakudya kona. '**Gumba**' i muxaka wa xinyenyana lexi loko ku fika ndlala laha xi nga kona xi balekela xi ya laha

ku nga ni ndzalo. Muxaka lowu wa xinyenyana a wu twanani ni nguva ya xixika, kambe yi lava nguva ya ximumu.

Marhanele u tirhisile xigego tani hi nhlokomhaka ya xitlhokovetselo, laha a kombisaka leswaku wansati a hi munhu wo tiyisela swiyimo swo tika. Gumba a ri tshami laha ku titimelaka, kambe ri kumeka laha ku nga ni ximumu kona, leswi swi tikomba hi mitila leyi nge:

*Hi ximumu ri tlhakela matiko ya xona,
Kasi laha ku xurhiwaka wansati a nga pfumaleki.*

Rito **'tlhakela'** ri tirhiseriwa wansati loyi a yaka evukatini handle ka mpfumelelo wa vatswari kumbe a nga lovoriwangi. Kutani laha ka xitlhokovetselo ri vula leswaku wansati a nga yimeli mpfumelelo loko xiyimo xi tika, kambe o suka a ya laha a nga ta pfuneka kona.

Mutsari u tirhisile xigego lexi landzelaka ku paluxa mhaka ya leswaku loko nguva ya ndlala yi fika, wansati wa baleka:

Loko vuxika byi enghena gumba ri tsemakanyile,

'Vuxika' i nguva yo titimela, leyi eka yona swakudya swi kalaka, lero wansati wa tsandzeka ku tiyisela loko nkarhi wo pfumala wu fikile. Mutsari u ya emahlweni a kombisa leswaku wansati a nga lavi ndlala yi n'wi tshinelela, leswi swi paluxaka hi mitila leyi nge:

*Kasi na yena a nga lavi no vona mombo wa ndlala,
Wa hlundzuka loko yi twala hi swigingi,
Wa rhukana loko yi ri kusuhi no fika,*

Mitila leyi yi paluxa leswaku wansati a nga yimeli ndlala yi nghena hi kona a nga ta baleka. Mutsari u paluxa wansati tani hi munhu wo tsutsuma loko swiyimo swi tika, leswi u swi humelerisa hi ku tirhisa xihlambanyiso lexi nge:

Loko yi fikile u fana ni gumba hi nkarhi wa vuxika.

Gumba ri twanana ni nguva ya ximumu hikuva ku ni swakudya, kutani loko xixika xi nghena, rona ri balekela laha ku nga na ximumu. Wansati na yena, loko ndlala yi ri kusuhi, wa baleka, a ya laha ku nga ni swakudya kona.

4.2 Swithokovetselo leswi kongomisaka eka vavasati lava nga tekiwangiki

Vavasati lava nga tekiwangiki va voniwa va nga sirhelelekangi. Vavasati lava pfumalaka vukati a va amukeleki kahle etikweni, va voniwa va ri vona va hahlulaka mindyangu. Va langutiwa hi ndlela yo va hava n'winyi, lero wanuna loyi a nga ni 'torha' ra wansati a nga pfuneka eka vona nkarhi wihi kumbe wihi.

4.2.1 Magaisa (1987:3): Xihangalasi

U te vukati i khokholo ra swiphunta,
A wu tshembe vununa-bya-vusati,
U tshikile malembe ya peperhiwa hi tinguva ya bola,
A wu famba u nga halahali u nga twi nchumu,
Vunhwana byi tikundzumule byi wunguka tani hi nkunghwa,

Xihangalasi mana wa swikwembu!
Vona miti ya vanhu i marhumbi,
U mbholovisana exitikweni xa muti,
Kambe a wu te vukati xisaka xa vo ke mano'
Mindyangu yi ku tsandzaka ya hlayiwa.
U hirimuxile mindyangu-tintshava-
Maribiyeni ya masirha ya mindyangu ka tsariweke kona:
"Xihangalasi mana wa swikwembu:

Vusati byi pyile ku ku lerhisa,
Vukhomba byi hume moya-

Xihangalasi nkata swikwembu-
Vumbhuri byaku i vurimba exirhombahombeni xa vununa'
Va nyumbululaka ka byona va hlayiwa,
Lava vukhongereri bya nomo u phasa u phasile,
Hambi varhangeri u va pfuxa ehansi hi mpama wa vusati.

Xihangalasi!
Wa ha rindzele yini?
U swi vonile leswi a ndzi swi vula? Vavanuna kulo hambana ntsena
muhlovo wa malebvu-
Wo kota hi "suluvudzu" ngoma leyikulu.

4.2.2 Mongo wa xitlhokovetselo

Xi vulavula hi wansati loyi a tshamela ro sandza vukati ku kondza a
hundzeriwa hi nkarhi wo tekiwa, laha a sunguleke ku onha muindyangu ya
vanhu hi ku rhandzana ni vavanuna lava nga ni mindyangu.

4.2.3 Nxopaxopowa xitlhokovetselo

Rito 'xihangalasi' ri kongomisa eka munhu loyi a kumaka kuri ni
ntshamiseko, kutani a fika a vanga ku hambana evanhwini. Ku tiyisisa
leswaku wansati loyi a langutela vukati ehansi, mutsari u tirhisile xigego
lexi nge:

U te vukati i khokholo ra swiphuta

'**Khokholo**' i ndhawu ya vutumbelo hi nkarhi wa khombo, kutani wansati
loyi a teka vukati ku ri ndhawu ya vutumbelo dya vanhu vo ka va nga
tlharihangeni. Wansati loyi u vile na wona nkarhi wa kahle laha a fanele a
tekele mhaka ya vukati enhlokweni, kambe u wu tshikile wu hundza, leswi
swi tiyisisiwa hi xithathelo ni xihlambanyiso leswi landzelaka:

*U tshikile malembe ya peperhiwa hi tinguva
ya bola; vunhwana byi tikundzumule byi
wunguka tani hi nkunghwa*

Loko malembe ya kondza ya vuriwa ku bola i ndlela yo tiyisisa leswaku hakunene nkarhi wansati loyi wu n'wi siyile. '**Nkunghwa**' loko dyambu ri tlhava wa hangalaka lero nkarhi wansati loyi a nga ha ri na wona wo a nga tekiwa.

'**Xihangalasi**' loko a hundzetiwile hi nkarhi wo tekiwa a nga tibyelangi leswaku a nge he pfuki a rhandzanile ni wanuna, leswi swi paluxiwa hi swigego leswi landzelaka:

*Vona miti ya vanhu i marhumbi,
U mbholovisana exitikweni xa muti.
Kambe a wu te vukati i xisaka xa voke mano.*

'**Marhumbi**' i ndhawu laha vanhu va rhurheke kona, naswona a ka ha koki mahlo. Leswi swi komba leswaku '**xihangalasi**' u dlele miti yo tala swinene. '**Mbholovisano**' i muxaka wa nsinya lowu swi yilaka leswaku wu tshiveriwa hikuva wu vanga ku holova emutini, kutani wansati loyi u fananisiwa na muxaka wolowo wa nsinya. '**Xisaka**' hilaha swinyenyana swi hlayisekeke kona, kambe wansati loyi a teka vukati byi ri bya vanhu vo ka va nga tlharihang, kambe loko se a byi lava a swa ha endli.

'**Xihangalasi**' u fayile ni mindyangu leyikulu, naswona swa tiveka leswaku hi yena mufayi wa yona, leswi swi vonaka hi mitila leyi landzelaka:

*U hirimuxile mindyangu-tintshava
Maribiyeni ya masirha ya mindyangu ku tsariwile
kona: "Xihangalasi mana wa swikwembu.*

*Vumbhuri byaku i vurimba
xirhombarhombeni xa vununa,
Va nyumbulaka ka byona va hlayiwa,
Lava vukhongereri bya nomo u phasa u
phasile.*

'Vurimba' byi tirhisiwa ku phasa swinyenyana, kutani vumbhuri bya wansati loyi byi fananisiwa ni vurimba, laha yena a tirhisaka vumbhuri bya yena ku phasa vavanuna, naswona lava kotaka ku n'wi papalata a va talanga kasi ku ni lava vo tsandzeka ku yimela timhaka ta vukhongereri bya vona, kutani na vona valavo va wela ejokweni ra wansati loyi.

Mutsari u tirhisile xivulavulelo lexi landzelaka ku humelerisa mhaka ya leswaku u wisile ni varhangeri:

Hambi varhangeri u va pfluxa ehansi hi mpama wa vusati

Ntila lowu wu kombisa matimba lama wansati loyi a nga na wona eka vuswikoti byo faya mindyangu ya van'wana, leswi swi tikomba ni hi ku wisela varhangeri ehansi. Magaisa u tsundzuxa vavasati ku xiyaxiya mikarhi, na ku twa leswaku vavanuna va fana, leswi swi vonaka hi mitila leyi landzelaka:

Wa ha rindzele yini?

U swi vonile leswi a ndzi swi vula?

Vavanuna ku lo hambana ntsena muhlovo wa malebvu

Mutsari u tirhisile swivutiso ku tlhontlha mapfalo ya wansati loyi, xikan'we ni ku n'wi luma ndleve leswaku u fanele ku swi twa leswaku vavanuna va fana.

4.2.4 Marhanele (1989:21) Byi arile

Ndzi velekiwe hi lembe ra Vujeje;

Nsula-voya ya xidumo etikweni ra ka Nkuna,
Kambe ko fana ni kwala;
Ndzi tsandzekile ku huma ndzima.
Ndzi ta yi huma hi leri nge yini?
Leswi Vujeje a nga lo ndzi n'we, vujeje bya yena ke!

Mavele ya wile hi nsele wa vukhale,
Vavanuna va ndzi chava wonge ndzi chukela enyameni;
Vatswari hi lava va ndzi lan'wile,
Va ri ndzi ni xaka ekhwirini;
Hi ro xaka leri ndzi tsonaka xaka ra vutomi.

Malebvu ya leme xilebvu xanga,
Hi wona ya ndzi dlayisaka.
Xikandza xa mina i swikandza swimbirhi;
Na xona xi ve na tona.
Loko a xi nga ri xona;
Sweswi ingi ndzi vulavula tin'wana.
Byi ndzi tsandzile.
A ndzi vungunyi,
Ndzi ta swi byela mani?
Ndzi to byela ro tsolo,
Hikuva tinhlolo ta vutomi bya mina ti be bvuri;
A ti zanga ti nuhetela ni xilawu xa vukati.

4.2.5 Mongo wa xitlhokovetselo

Xitlhokovetselo lexi xi vulavula hi munhu wa xisati loyi a tivonaka a rhukaniwile hikuva vutomi byi n'wi alela ku kuma leswinene, laha nkarhi lowu a velekiweke hi wona, xikan'we ni xivumbeko xa yena swi veke ni xiave eka ku n'wi tsandzekisa ku kuma vukati.

4.2.6 Nxopaxopo wa xitlhokovetselo

Nhlokomhaka ya xitlhokovetselo 'Byi arile' yi humesela erivaleni wansatiloji a tisonaka a tsandzekile ku kuma leswinene evuton'wini. Ku ni swihlawulekisi leswi wansati loji a vonaka swi ri ni xiave lexikulu eka ku n'wi tsandzekisa ku humelela, leswi swi vonaka hi mitila leji landzelaka:

*Ndzi velekiwe hi lembe ra Vujeje; nsula-voya ya
xidumo etikweni ra ka Nkuna, kambe ko fana ni
kwala; ndzi tsandzekile ku huma ndzima.*

'Vujeje' swi komba ku ri munhu loji a ri ni mahanyelo yo biha, loji vubihi bya yena byi veke ni nkucetelo eka vutomi bya vanhu lava velekiweke enkarhini wa yena. Wansati loji a nga amukeli xivumbeko xa yena, kuve leswi a nga lo tiendla, mitila leji landzelaka yi paluxa ku vaviseka ka wansati loji emoyeni:

Mavele ya wile hi nsele wa vukhale...
Malebvu ya leme xilebvu xanga,
Hi wona ya ndzi dlayisaka.
Xikandza xa mina i swikandza swimbirhi;
Na xona xi ve na tona.

Hi ku ya hi ndhavuko, mavele ya wansati ya wisiwa hi ku mamiwa, kambe lama ya wansati loji ya wile hikokwalaho ka vukhale. Malebvu, ku ya hi ntumbuluko, ya huma vavanuna, kutani wansati loji u tikuma a mirile malebvu, kasi u tlhela a tivula wa 'swikandza swimbirhi' leswi swi hi komba leswaku u tivona a nga sasekangi. Wansati loji mbuyangwana, a nga ha ri ni ko chavela kona hikuva endyangwini wa vona, xikan'we, ni le ka vavanuna lava faneleke ku n'wi teka, a nga ha amukeleki. Mhaka leji yi paluxiwaka hi mitila leji landzelaka:

*Vavanuna va ndzi chava wonge ndzi chukela
enyameni,
Na un'we wa mhaka a nga ndzi vulavurisi.
Vatswari hi lava va ndzi lan'wile,*

Va ri ndzi ni xaka ekhwirini,

Hi ri ya hi ntolovelo wa xintima, chukela a ri cheriwi e nyameni. Xihlambanyiso lexi xi komba leswaku wansati loyi a nga tsakeriwi hi vavanuna, naswona na un'we a nga n'wi gangisi. Vatswari a ku fanele ku va vanhu vo hetelela ku lan'wa n'wana wa vona, kambe na vona va phule byi hola.

Ku titwa ka wansati loyi a cukumeitiwile swi endla leswaku a pfumala munhu loyi a tiseketelaka hi yena eka ku tikeriwa ka yena hi vutomi, leswi swi paluxiwa eka mitila leyi a nge:

Ndzi ta swi byela mani?

Ndzi to byela ro tsolo,

Xivutiso xo pfumala nhlamulo lexi a tivutisaka xona xi kombisa mhaka ya leswaku wansati loyi u pfumala munhu loyi a nga n'wi pfunaka. U tlhela a tirhisa xivulavulelo ku tiyisisa mhaka ya leswaku hi yena n'winyi a faneleke ku yimela timhaka ta yena. Wansati loyi u tsandzekile ku vona timhaka ta vutomi bya yena ti nga se fika, leswi swi vonaka hi mitila leyi landzelaka:

*Hikuva tinhlolo ta vutomi bya mina ti be
bvuri; a ti zanga ti nuhetela ni xilawu xa
vukati.*

Loko '**tinhlolo ti ba bvuri**' swi vula leswaku timhaka a ti fambangi ku ya hi laha a ti languterisiwe xiswona. Wansati loyi a nga zangi a tekiwa ni kan'we, leswi swi kombaka leswaku yena a a byi lava, kambe byi lo tsandza.

4.2.7 Magaisa (1981:43): Nghwavava

Lebyi i vurimba bya mugugudwana.

Vurimba bya ku lovisa makhopolo na vamantintina.

Khava leri fihleriweke mahlo ya vamano,
Hosi leyi losiwaka hi tihosi,
Ha hela hi xinombhela xa makatla ni swisuti.

Lowu i nkuwa wa le ndzilakaneni,
Hansi ka wona marhambu i vuhlalu,
Swi tsandza na mabokota van'wavutlhadyana.
Kunene vununa byi dyile vurivata,
Vata fa hinkwavo vana va Nkiyasi.

4.2.8 Mongo wa xitlhokovetselo

Xitlhokovetselo lexi xi vulavula hi wansati wo rhandza ngopfu vavanuna, loyi a nga khombo eka vavanuna naswona u dlayile vanyingi.

4.2.9 Nxopoxopo wa xitlhokovetselo

Rito '**nghwavava**' ri kongomisa eka wansati loyi a nga koteki ku tilawula/lawuleka loko swi ta etimhakeni ta vavanuna. Wansati loyi u tirhisa tindlela hinkwato ku kuma vavanuna. Mutsari u tirhisile xigege lexi landzelaka ku paluxa vutlhari bya nghwavava:

Lebyi i vurimba bya mugugudwana.

Vurimba bya ku lavisia makhopolo na vantintina.

'**Vurimba**' byi tirhisiwa hi varhiyi ku phasa swinyenyana, kutani mutsari u fananisa nghwavava na vurimba, laha nghwavava yi phasaka vavanuna. '**Nghwavava**' yi kota ku wisa ni lavo tlhariha, leswi swi vonaka hi mitila leyi landzelaka:

*Khava leri fihleriweke mahlo ya va mano, hosi
leyi losiwaka hi tihosi,*

'Khava' i nchumu wo tsema hi wona, kutani eka xitlhokovetselo lexi swi kombisa leswaku ni vavanuna lava tekiwaka va tlaharihile va tsandzeka ku vona khombo leri nga eka nghwavava. Vanhu lava nga varhangeri na vona va tikuma va wele eka khombo leri ra nghwavava. Ku hava munhu loyi a nga tivulaka n'winyi eka wansati loyi wa nghwavava. Leswi swi vonaka hi xigego lexi landzelaka:

*Lowu wa le ndzilakaneni' wu hava n'winyi,
munhu un'wana ni un'wana loyi a navelaka
mihandzu ya wona o kha hi ku rhandza.*

Xigego lexi xi paluxa mhaka ya leswaku wanuna un'wana na un'wana loyi a nga ni torha ra wansati a ngo titlonya hi nghwavava leyi. Vavanuna lava lahlekeriweke hi vutomi hikokwalaho ka kuva ni vuxaka ni nghwavava leyi i vanyingi. Leswi swi vonaka hi ku tirhisiwa ka xithathelo lexi nge:

Hansi ka wona marhambu i vuhlalu,

Xithathelo lexi xi humelerisa mhaka ya leswaku nghwavava leyi yi dlele vavanuna vo tala swinene, naswona vavanuna a ku fiki laha va dyondzaka endlelo ra nghwavava leyi, leswi swi paluxiwa hi xivulavulelo lexi nge:

Kunene vununa byi dyile vurivata,

'Ku dya vurivata' swi paluxa mhaka ya ku va vanhu va karhatiwa hi nchumu wun'we, kambe ku nga fiki laha va dyondzaka. Vavanuna a ku fiki laha va dyondzaka hanyelo ra nghwavava leyi, ivi va yi papalata.

4.2.10 Magaisa (1987:25): Xongeleni

Wena xongeleni ntombi-xo-vatlwa,
Vumbhuri byi ku nyunyete manyunyuyu,
U hanya etikweni raku wexe,
Mahlo hinkwawo ya le henhla ka wena,

U xiluva xa nchocho wo basa.

Ndzi ku vonile u tshamile mahlweni ka xivoni,
U vuyetela hi xandla vumbhuri byaku;
Xona xi ku kombile byento,
U vonile kona ni xihundla xa vutomi –
Kambe u hlulekile ku twisisa dyondzo yoleyo.

Nkarhi wu kokile minkondzo yaku hi magoza.
Nkuxu wu pfimba vukwembunyana bya manyunyu,
Xivoni xa hluleka ku humesa wena wa tolo –
Eka wena hinkwaswo i mihlolo –
Xongeleni xo vatlwa.

Wena xongeleni,
Misava yi le kule na tiko raku,
Namuntlha u guguruteka wexe exihlahleni xa vutomi,
Vanhu va yimile hi swivava swa ku languta,
Dzuvula ra vumbhuri ri ku dyisa mbitsi.

Wena xongeleni ntombi-xo-vatlwa,
Ka ha ri hava nkarhi eka nkarhi waku,
Nkarhi wo vumba xinakulobye ni misava,
Dyambu na rona ra ku hlekula –
Vumbhuri byi tlhotlhorile xivundza.

4.2.11 Mongo wa xitlhokovetslo

Xi vulavula hi munhu wa xisati, loyi a sasekile swinene loko a ha ri nhwana, laha a teriwe ni hi manyunyu, kambe se ku lo sala ku hlambanyisa hikuva se u kurile.

4.2.12 Nxopaxopo wa xitlhokovetselo

Nhlokomhaka ya xitlhokovetselo '**xongeleni**', yi paluxa mhaka ya leswaku munhu loyi u sasekile, kambe mpfuno wa ku saseka ka yena a wu tiveki. Ku saseka ka munhu loyi swi endle leswaku a titekela ehenhla, leswi swi humelerisiwa hi mitila leyi landzelaka:

*Vumbhuri byi ku nyunyete manyunyu,
U hanya etikweni raku wexe.*

Vumbhuri bya wansati loyi byi n'wi tisele ku tivonela ehenhla ka vanhu van'wana.

'Ku hanya etikweni raku wexe' swi paluxa mhaka yaku titekela ehenhla ka wansati loyi.

Ku ya emahlweni u kombisa vumbhuri bya wansati loyi, mutsari u tirhisile xigego lexi nge:

U xiluva xa nchocho wo basa.

'Xiluva' i nchumu lowu tsakisaka no tsakeriwa, naswona wu koka rinoko swinene, kutani muutsari u kombisa leswaku vumbhuri bya wansati loyi byi koka rinoko ra vanhu vo tala. Tani hi xiluva, loko munhu a karhi a kula ku xonga lokuyani ka yena ka nyamalala, leswi paluxiwa hi swigaririmi leswi landzelaka:

*Nkarhi wu kokile minkondzo yaku hi magoza.
Nkuxu wu pfimba vukwembunyana bya manyunyu,
Xivoni xa hluleka ku humesa wena wa tolo –*

Mitila leyi yi kombisa leswaku nkarhi a wu yimi ndhawu yin'we, naswona vumbhuri bya nyamalala loko munhu a karhi a kula. Wansati loyi u tikumele valala enkarhini lowu a ha tele manyunyu, lero loko se swi tika vanhu vo n'wi hlekula. Mhaka leyi yi paluxiwa hi mitila leyi landzelaka:

*Namuntlha u guguritela wexe exihlahleni
xa vutomi vanhu va yimile hi swivava va ku
languta, Dzuvula ra vumbhuri ri ku dyisa
mbitsi.*

Swigego leswi swi tiyisisa leswaku wansati loyi u hava wo n'wi seketela kumbe ku n'wi tiyisa emikarhini yo tika hikuva a va endlela manyunyu loko swa ha n'wi fambela kahle. Mutsari u tirhisile vumunuhati ku kombisa leswaku se nkarhi wu n'wi siyile. Leswi swi vonaka hi ku tirhisiwa ka ntila lowu nge:

Dyambu na rona ra ku hlekula –

Dyambu a ri hlekuli munhu, kambe ku hlekula ku endliwa hi vanhu, lero ko va mhaka yo komba leswaku wansati loyi se u kurile. '**Xivundza**' i nchumu lowu karhataka ngopfu lavakulu, kutani hi ntila lowu landzelaka, mutsari u paluxa mhaka ya leswaku wansati loyi se u pfumala vo hanya na vona:

Vumbhuri byi tlotlhorhe xivundza

Wansati loyi loko a ha sasekile a nga swi kotangi ku hanya na vanhu van'wana, leswi swi vangeke leswaku na vona va n'wi hlekula loko se a kurile.

4.2.13 Marhanele (1975:6): Nhwana wa rihuhu

A vo lo nyupe, endlwini ya ntsako,
A yi lo hontlo, hi vanhu vo hambana-hambana,
A va cina swa ximasiku-lawa,
Va hlawulana, va gangana, va cina,
Vusiku byi ko byi tisa nkarhalo,
Lava nga gangana va hambana.
Hi ra mundzuku vagangani vambirhi,
Va hlangana edoropeni ra le kusuhi,

Mugangisiwa u vona mugangisi,
Wa n'wi tsutsumela,
Mugangisi a nga n'wi tivi
Hikuva u hava meno, handle ka rin'we,
Rin'we ntsena ra ntumbuluko,
Laman'wana a ma ri kona,
Ma siyiwile ehansi ka xikhegelo.

“Hi wena mani u ndzi hlamulaka?”

“Hi mina wa tolo.”

“Wa tolo . . .! A ndzi ku tivi.”

“A ndzi tiva wa tolo wo pfumala meno.”

“Hi mina, meno i ya xilungu,

Ndzi ya rivale ekaya.”

A sungula ku hara-haraa, mihloti,

Va hambana, ko sala ntsena ku:

“Xi na rihuhu, a ndzi xi tivi.”

4.2.14 Mongo wa xithhokovetselo

Xi vulavula hi nhwana loyi a jikeriweke hi jaha leri a tibyele leswaku va rhandzana, laha jaha ri gangiseke nhwana nivusiku, kutani ri ya hlangana na yena ninhlekani, laha ri kumeke leswaku u hava meno.

4.2.15 Nxopaxopo wa xithhokovetselo

Mutsari u tirhisile maencisi ku hlamusela xiyimo xa laha nhwana loyi a hlanganeke na jaha va ri kona:

*A va lo nyupe, endlwini ya ntsako, A yi lo
hontlo, hi vanhu va hambana-hambana.*

Laha va hlanganeke kona a ku tsakiwile swinene, naswona a ku ri ni vanhu vo tala. Ndhawu laha vanhu lavambirhi va gangisaneke va ri kona a ku ri ni hansahansa, leswi swi tiyisisiwa hi mitila leyi landzelaka:

*Va hlawulana, va gangana, va cina,
Vusiku byi ko byi tisa nkarhalo.*

Swi kombisa swinene leswaku lavambirhi a ku nga ri vona ntsena va ganganeke, kambe a va tele. Vugangu lebyi a byi endliwa eka ndhawu leyi a byi endliwa eka ndhawu yoleyo a byi ri hava ku tiyimisela ni vumundzuku. Leswi swi tiyisisiwa hi leswi humelelaka loko vanhu lava ganganeke va hlangana hi siku leri nga landzela, leswi swi paluxiwa hi mitila leyi landzelaka:

*Mugangisiwa u vona mugangisi,
Wa n'wi tsutsumela,
Mugangisi a nga n'wi tivi
Hikuva u hava meno, handle ka rin'we.*

Loko kuve a ku ri ni vutiyimiseri, mugangisi a nga ta va a rivele munhu loyi va hlanganeke hi xa tolo. Nchumu wun'wana wa nkoka lowu hlohloleleke mugangisi ku jikela nhwana i ku vona vulema byo pfumala meno.

N'wangulano lowu veke kona exikarhi ka nhwana na jaha a wu paluxi leswaku jaha a ri lo pyopyiwa loko va hlangana, kambe o chava byo vulema. Nhwana na yena swi tikomba a nga boxangi leswaku u ni meno ya xilungu loko va hlangana ro sungula. Leswi swi tiyisisiwa hi mitila leyi landzelaka:

*"Hi wena mani u ndzi hlamulaka?"
"Hi mina wa tolo."
"Wa tolo . . .! A ndzi ku tivi.
"A ndzi tivi wa tolo a pfumala meno."
"Hi mina, meno i ya xilungu,
Ndzi ya rivarile ekaya."*

Nhwana u hetelela a vuriwa ku va ni rihuhu, leswi swi n'wi tshoveke emoyeni.

NDZIMA YA 5

5. TINDHAWU/SWIYENGE SWA VUTOMI LOMU VAVASATI VA TSHIKELERIWAKA KONA

Vanhu va tirhisa ririmi ku ringeta ku hunguta kumbe ku engetela eka leswi ntiyiso wu nga xiswona. Ririmi ri nga tirhisiwa hi ndlela yo biha kumbe leyinene ku fikelela swikongomelo swo karhi. Vanhu va tirhisa ririmi ku humelerisa rirhandzu, rivengo, nchavo, ku hela matimba na ku komba ku navela. Vatsari va fanele va cinca ririmi, va humelerisa xifaniso xintshwa hi vavasati, kasi vavasati na vona va fanele va tihumelerisa hi tindlela ta vutitshembi.

Graddol na Swann, (1993:8) va vula leswi landzelaka mayelana na mavonelo ya vavasati hi vavanuna na hi vona vinyi.

Women and men, and boys, are treated in systematically different ways, by both women and men, they have different experiences at school, at work and at home, they do different things and different things are expected of them.

Vavasati va tekiwa va ri vanhu vo endleriwa swilo hi vavanuna, va faneleke va kombiwa ndlela hikuva vona a va koti ku tifambisa. Ku seketela vonelo leri, eka xitlhokovethelo xa Vavasati Maphalakasi u ri:

Loko ri xile mo sweka mi dya,
swakudya va ta xava vanuna venu,
Mali hinkwayo ya muholo mi ta yi kuma.
Swiambalo leswi mi swi rhandzaka va ta xava vanuna.

(1990:37)

Mitila leyi yi paluxa leswaku vavasati va tshembile vavanuna ku va endlela swilo evuton'wini. Vanhu va nga tirhisa matimba lama va nyikiweke kumbe ku tinyika wona hi tindlela to hambanahambana, ku tikisela van'wana kumbe ku titikisela, ku vuyerisa van'wana kumbe ku tivuyerisa vona vinyi. Clark na Ivanic (1997:21) va kombisa matirhiselo ya matimba hi ndlela leyi:

The power operates either by winning the consent of others, by coercion, forcing others either to follow or to avoid certain practices.

Enkarhini wa mfumo wa xihlawuhlawu vavasati a va tshikileriwa hi tindlela timbirhi hi mfumo hikuva va ri va nhlonge ya ntima na hi vavanuna hikuva va ri vavasati. Afrika-Dzonga i tiko leri hlamuseriwaka ri ri ni ndzingano exikarhi ka vavanuna na vavasati. Xivutiso lexi nga kona i xa mayelano niloko ku ri ni ku pfumelelana eka mhaka leyi loko ku langutiwa eka mindhavuko leyi nga kona laha tikweni. Ku ni vanhu lava vonaka ndzingano wa rimbewu ku ri moya lowu taka wu huma ematikweni ya vupeladyambu.

Etimhakeni ta rifu ra wanuna: Wansati u voniwa a ri munhu wa khombo swinene eka vutomi bya wanuna endyangwini. Loko wanuna a hundza emisaveni, wansati, i muehleketeleriwa, naswona u vekiwa milawu yo tika swinene. Wansati u vitaniwa hi mavito yo tseketsela, leswi swi endliwa hi xikongomelo xo n'wi humelerisa tani hi munhu wa khombo. Ku tiyisisa vonelo leri, a hi xiyeni mitila ya xitlhokovetselo leyi landzelaka:

Wansati i mukwana,
Lowu tsemaka hala ni hala,
Ku bvinyeka ka wona,
Wa xinuna u funya buwa.

Khosa (1985:19)

Mukwana lowu tsemaka matlhelo hi mambirhi wu vuriwa mukwana wa xinyayi, naswona wu ni khombo swinene. Mutsari u tirhisile mukwana wa

xinyayi ku humelerisa khombo leri wansati a nga na rona ehenhla ka wanuna. Khombo leri ri fika ntsena emakumu loko wanuna a hundza emisaveni.

Etimhakeni ta ntikelo wa vavasati evukatini: Wansati loyi a nga riki na vukati u voniwa a vevukile loko a ringanisiwa na loyi a nga evukatini. Wansati loyi a nga evukatini u tirhisa vito ra nuna ku koxa ku hloniphiwa etikweni, kasi vunyingi bya vavasati va tirhisa mitirho kumbe swiyimo swa vavanuna. Ku seketela vonelo leri, a hi xiyeni ntila lowu landzelaka wa xitlhokovetselo:

Vuthicara bya nuna i baji eka yena.

Maphalakasi (1990:21)

Loko munhu a ambale baji u ni ntikelo no xiximeka. Kutani wansati loyi a tekiweke hi thicara u tirhisa vuthicara bya nuna hi ndlela yo hoxeka leswaku vanhu va fanele va n'wi hlonipha hikokwalaho ka leswi nuna wa yena a nga thicara.

Etimhakeni ta nsirhelelo no ololoxa swiphiso: Vavasati emindyangwini va voniwa va ri vanhu lava lavaka vavanuna leswaku va titwa va sirhelelekile, kasi xin'wana va lava vavanuna ku ehleketa leswaku ku fanele ku hanyiwa njhani. Vonele leri ri hoxekile hikuva swo endla wonge ndyangu lowu ku nga hava wanuna a wu hlayisekangi. A hi xiyeni mitila leyi landzelaka:

I mani khokholo ra muti?

Hi yena tatana,

Laha tincuva hinkwato ti vinjhanaka kona.

Khosa (1985:51)

'Khokholo' i ndhawu leyi akiweke leswaku vanhu va sirheleriwa kona hi mikarhi ya makhombo. Mitila leyi yi humelerisa wanuna a ri xisirhelelo na munhu wo ehleketa endyangwini.

Etimhakeni ta vutihlamuleri endyangwini: Ndhavuko wa Vatsonga i wa leswaku wansati u tekeriwa ku sweka no veleka. Ntirho wo singila wu rhwexiwa vavanuna. Leswi swi endla leswaku va tivona va ri ni timfanelo to endla xin'wana na xin'wana ehenhla ka wansati. Mitila leyi tshahiweke laha hansi yi tiyisisa vonelo leri:

Loko ri xile mo sweka mi dya,
Swakudya va ta xava vanuna venu,
Mali hinkwayo ya muholo mi ta yi kuma,
Swiambalo leswi mi swi rhandzaka va ta
xava vanuna venu.

Maphalakasi (1990:21).

Mitila leyi yi paluxa leswaku vavasati va ni vulawuli emhakeni yo sweka. Vavanuna va boheka ku nyika vavasati mali yo xava swakudya na swambalo.

Etimhakeni ta manyala: Vavasati va humelerisiwa tani hi vanhu lava nghanisaka vavanuna emakhombyeni, wonge ku hava vavasati lava nghanisiweke emakhombyeni hi vavanuna. Vonelo lero voyamela etlhelo rin'we ri seketeriwa hi mitila leyi landzelaka:

Adamu u humile hi ra ntima Edeni
hi wansati,
Samsoni, vafilista mahlo va boxeterile
hi wansati,
Hosi Solomoni swikwembu swa hava
U gandzerile hi wansati.

Mthombeni (2007:59).

Vonelo leri paluxiwaka hi vavasati ri humelerisa ntsena vavasati va ri vanhu va vubihl, wonge vavanuna lava va tekaneke na vona a va vangl na swiave.

Etimhakeni ta mitirho: Vavasati va tekiwa va ri vanhu lava faneleke ku rhangeriwa hi vavanuna eka swiyenge swa vutomi, lero hambiloko vona va ri eka vunyingi va fanele va rhangeriwa hi wanuna. A hi xiyeni mitila leyi landzelaka ku seketela mhaka leyi:

Epalamende ku khonya vona,
Vavanuna va khahliwa bya tindzumulo,
Hi khomiwe hi matomu hi yisiwa hala ni hala,
Sihalala wena, u bohiwile.

Magagane (2006:71).

Vonelo leri ri endla wonge i xidyoho loko vavasati va lava ku nghena eka swiyimo leswi a swi tekiwa swi ri swa vavanuna ku ya hi ndhavuko.

Etimhakeni to tekelela ka vana: Loko n'wana a ri ni mahanyelo yo biha ku vuriwa leswaku u tekele eka mutswari wa xisati, kasi loyi wa mahanyelo lamanene u vuriwa kuva a tekele eka mutswari wa xinuna. A hi xiyeni mitila ya xitlhokovetselo leyi landzelaka:

Mandza yo bola hinkwawo ya tshikela hi wona,
Swikukwana swa tinhloko ta maribye swi
Rhola kona.
Leswo xa emahlweni i swa tihuku tinene.
Hi tona xihlovo xa dyondzo yinene.
Wona wu ambexiwa makhombo ntsena.

Nkhwaxu (1986:33)

Swihlawulekisi hinkwaswo leswo biha, eka vana swi rhwexiwa vatswari va xisati, kasi leswinene swi rhwexiwa vatswari va xinuna.

NDZIMA YA 6

6. NKATSAKANYO NA SWIBUMABUMELO

6.1 NKATSAKANYO

Ndhawu ni ntirho wa ririmi eka dyondzo ni le ku hluvukiseni ka tinxaka swa karhi swa andza eka ku koka rinoko ra swidyondzeki, varhangeri va tinxaka, vaendli va milawu ni vakunguhati va yona. Hakanyingi i ku navela ka muganga wihi kumbe wihi ku tlhelela endzhaku. Prah (1995:1) u seketela vonelo leri loko a ku:

“One of the key features of the human community is the fact that it is able materially to continuously transform its environment and other alter the ideological assumptions which govern inter-personal and inter-group relations.”

Ririmi, xikan'we ni ndhavuko wu helerile, hi wona masungulo eka ku tlakusa vanhu ku va ehenhla ka swiharhi. Ku vulavula ni ku tsariwa ka ririmi swi endla leswaku ku va ni ku twisisana ka vanhu mayelano ni ntumbuluko. Vutivi ni vuswikoti bya ririmi swi pfula nyangwa leswaku vanhu va nghenelela eka ndhavuko wa vavulavuri va ririmi rolero.

Ku vulavuriwa hi ntshuxeko wa vanhu va xisati eka tipolitiki, xikan'we ni ku ringana ka vanhu va xisati na va xinuna, kambe ntiyiso i ku xiyimo xa swa tipolitiki a xi fambisani ni ntshuxeko wa vona emindyangwini, xikan'we ni le ka ikhonomi. Ku seketela vonelo leri Meer (1995:10) u tshaha xipichi xa

Nkosazana Dlamini Zuma xa le khonifireseni ya le Beijing hi 1995 loko a ku:

“Women in South Africa are definitely not free. The majority live in poverty and many cannot read and write. Millions do not have proper housing and no access to water, sanitation, education or health services. They are marginalized with no right to own land. Under customary law they marry and live lives as effective minors, subject to the authority of male relatives.”

Varhangeri va vulavula hi ntshuxeko wa vanhu va xisati eka swiyenge swo hambanahambana swa vutomi, leswi fambelanaka na mfumo wa xidimokirasi, kambe loko va fika emindyangwini va hundzuka mavala. Vavanuna va ambala ‘tikepisi’ ta xidimokirasi loko va ri ehandle ka mindyangu ya vona, kasi loko va nghena emindyangwini ya vona va ambala ‘tikepisi’ ta ndhavuko wa xikhale xa Vatsonga.

Ndhavuko wa Vatsonga na tinxaka tin’wana yi vekela vavasati swipimelo. Varhangeri va ndhavuko na vanhu va xinuna va vona timfanelo ta vanhu va xisati ku ri nxungeto eka matimba lama ndhavuko a wu va nyikile wona. Ndhavuko wo hoxeka wa Vatsonga wu teka vuswikoti na vutlhari swa vavasati wu swi veka etlhelo, wu va siya na mitirho yo sweka no veleka.

Ku tsana ka tindzimi ta Vantima ku paluxiwa hi tindlela to hambanahambana na hi swikongomelo swinyingi. Hakanyingi vutihlamuleri byi rhwexiwa tindzimi hi toxo, wonge ku ni swipimelo swo karhi eka tona leswi endlaka leswaku ti nga fikeleli xiyimo xa tindzimi to fana na Xinghezi.

6.2 SWIBUMABUMELO

Mhaka yaku hluvukisa vaxisati a ya ha ri yo tshama hi yona, kambe swiyenge swinyingi swi sungula ku yi rhangisa emahlweni. Vaxisati va ni xiave lexikulu eka ntirho wa ku tisa ku cinca etikweni, leswi swi vangiwa hi ku va ku cinca loku a va nga ta ku kuma eka swiyenge swin'wana loko va nga ku koxi.

Dyondzo yi ni ntirho wukulu eka ku fambisa pfhumba leri ra ku hluvukisa vaxisati. Mikarhi ya ku pfumala vutivi yi hundzile, vutivi byi andzile swinene, lero loko ku vulavuriwa hi nhluvuko eka vanhu wu va wu nga hetisekangi loko vavasati va ha tekeriwa ehansi.

Vaxisati va sungurile mihlangano yo hlaya etikweni, xikongomelo i ku endla leswaku va vulavula hi rito ra le henhla leri nga ta twala. Mihlangano leyi yi endla leswaku va kota ku tihlanganisa ni vamanana van'wana va laha tikweni ni le matikweni man'wana ya le handle, laha va kotaka ku avelana leswi va hlanganaka na swona, xikan'we ni magoza lama nga tekiwaka ku antswisa xiyimo. Mihlangano leyi sunguriweke i ya miganga, swifundzantsongo, phurovhinsi, ya tiko hi ku angarhela, ya tiko-nkulu ra Afrika ni ya misava hinkwayo, xikan'we ni ya le mitirhweni. Eka swiyenge swinyingi swa vaxisati, rito ra kona ri vangiwa ngopfu hi ku va vunyingi bya vona va nga tirhi, kutani va chava ndlala loko vanuna va vona vo khomiwa.

Swikombiso swa mihlangano leyi lwisanaka na mhaka ya ku tshikileriwa ka vavasati i:

Vumbiwa lebyintshwa bya Riphabiliki ra Afrika-Dzonga, Xiyenge 9(2), laha ndzingano ku ya hi rimbewu wu tekiwaka wu ri wa nkoka swinene, laha ku boxiweke na magoza lama nga tekiwaka ku tlakusa xiyimo xa lava a va tshikeleriwa.

Hi lembe ra 1997 Nhlangoano wa Nhluvukiso wa Matiko ya Dzonga wa Afrika ma tekile xiboho xa leswaku ku va ni ndzingano wa tinhlayo ta vavanuna na vavasati eka swiyenge laha ku tekiwaka kona swiboho.

Nhlangoano wa Matiko ya Misava eka ku lwisana na tindlela hinkwato ta xihlawuhlawu eka vavasati wu tekile xiboho xa leswaku mihlangano hinkwayo yi ta endla hi matimba eku heriseni xihlawuhlawu eka vavasati, na leswaku vavasati va ta nghenelela eku vumbiweni ka milawu ya mafambiselo no tlhela va kumeka eka swiyenge swa mfumo.

Nhlangoano lowu veke kona eBeijing wu byerile mimfumo ya matiko ku teka magoza ku tiyisiwa leswaku vavasati va ringaneriwa hi ku nghenelela eka ku tekiwa ka swiboho eka mfumo ni mafambiselo ya mihlangano ya tipolitiki.

Vutlhokovetseri byi fanele ku hoxa xandla eka ku hluvukisa vaxisati, leswi byi nga swi endla hi ku humelerisa vaxisati hi ndlela ya nhlonipho, va boxa leswinene ni leswo biha. Tani hi vanhu, hi kota ku dyondza eka leswi solekaka, xikan'we ni le ka leswi amukelekaka hi vanhu. Vaxisati, tani hi va xinuna, va vile ni xiave xikulu eka endleni matimu ya rixaka, kambe lexi hlamarisaka swi endla wonge vaxisati a va nga ri ku hanyeni hi mikarhi yoleyo. Ku tiyisisa mhaka leyi, Lorner (1986:4 & 5) u ri:

“What women have done and experienced has been left unrecorded, neglected, and ignored in interpretation... No man has been excluded from the historical record because of his sex, yet all women were.”

I ntiyiso leswaku vunyingi bya vatlhokovetseri eka Xitsonga i vanhu va xinuna, kambe ku fanele ku hlohloteriwa ku kota ku tsala ni hi tlhelo lerinene ra vaxisati. Va fanele ku anamisa miehleketo ku fikelela laha va vonaka leswaku vunene eka vaxisati a byi le ka loyi a ku velekeke ntsena, kambe ni le ka lavan'wana byi kona. Ku laveka vutlhokovetseri lebyi nga ta

paluxa vaxisati va ri '**tingwenya**', kambe ku nga ri lebyo va endle va tivona va ri '**swivungu**'. Vaxisati a va ha fanelangi ku yimela va xinuna ku va hlamusela leswaku vaxisati i vamani, kambe va fanele va teka switsalo va tihlamusela hi voxe.

Vunyingi bya vatlhokovetseri va tsipa tihlo eka ku tsala hi tinhenha ta vaxisati, kambe va '**honoka**' loko swi ta eka ku tsala hi vubihi bya vaxisati. Tiko ni ndhavuko a swi yimangi ndhawu yin'we, kutani ni migingiriko ya vaxisati ya karhi ku cinca, leswi hi swona swi faneleke swi byala nhlohlotelo eka vatlhokovetseri ku kota ku languta matlhelo hinkwawo ya vaxisati, leswinene ni leswo biha.

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