

**NKUCETELO WA MAVITO YA XILUNGU EKA MATHYELO YA MAVITO
YA VANHU EKA VATSONGA VA LE KA MUHLAVA**

**(THE EFFECT OF EUROCENTRIC ON THE NAMING OF VATSONGA
AT MUHLAVA AREA)**

HI

ONASSISS MATHEBULA

NOMBORO YA MUCHUDENI: 11612244

**DESITHEXINI YO FIKELELA SWILAVEKO SWA XIKAMBELO XA
DIGIRI YA MASITASI**

EKA DYONDZO YA XITSONGA

EKA

XIKOLO XA SAYENSE YA SWA VANHU NA MAHANYELO

**EHANSI KA SENTHARA YA M.E.R MATHIVHA YA TINDZIMI TA
AFRIKA, VUTSHILA NA MFUWO**

EYUNIVHESITI YA VHENDA

THOHOYANDOU, LIMPOPO PROVINCE

AFRIKA-DZONGA

MULANGUTERI : DOK. M.T. CHAUKE

MULANGUTERIKULONI : DOK. M.T. BABANE

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Xihlambanyo

Mina, Onasiss Mathebula, ndza hlambanya leswaku ndzavisiso lowu i ntirho wa mina, naswona a wu si tshama wu nyiketiwa eka yunivhesiti yin'wana kumbe eka nhlango wo karhi hi xikongomelo xo endla tidyondzo to karhi. Mahungu hinkwawo lawa tirhisiweke ku tsala ndzinganyeto lowu ya kombisiwile hi ndlela leyi faneleke endzeni ka desithexini.

Nsayino wa muchudeni..... Siku.....

Declaration

I, Onasiss Mathebula, declare that this research is my own, unaided work. It has not been submitted for any degree or examination in other university or organization. All sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signature..... Date.....

NKOMISO

Ndzavisiso lowu wu lava ku kombisa nkucetelo lowu Xilungu xi nga na wona eka mathyelo ya mavito ya vanhu eka Xitsonga. Ku thyiwa ka mavito ya munhu ku na ntikelo lowukulu eka vanhu hikuva ku komba ndhavuko, matitwelo, mitolovelo, maendlelo, ku navela na ripfumelo ra vanhu va rixaka ro karhi. Hi xitalo mavito ya tisa hungu ro karhi endyangwini, emugangeni kumbe etikweni; hileswaku hungu leri ri nga eka vito ri nga kongomisiwa eka n'wini wa vito kumbe eka vanhu van'wana erixakeni. EAfrika mavito a ya thyiwi ntsenantsena kambe ya thyiwa hikuva ya ri na nhlamuselo yo karhi. Ndzavisiso lowu wu kombisile switandzhaku swo biha leswi va ka kona loko Vatsonga va nga tirhisi mavito ya Xitsonga ku thya vana va vona. Ndzavisiso wu ta ttherile wu languta swivangelo leswi endlaka leswaku Vatsonga va thya vana mavito ya Xilungu. Xo hetelela, ndzavisiso wu langutile tindlela leti nga tirhisiwa ku endla leswaku Vatsonga va tirhisa mavito ya Xitsonga ematshan'wini ya Xilungu.

Maritonkulu : Xilungu, Mathyelo ya mavito, Vito, Vito ra munhu, Vatsonga, na Nkucetelo.

ABSTRACT

The study examined the effect of Eurocentric on the naming of Vatsonga. To give a person a name is very essential as it makes people to know culture, feelings, tradition, wishes or the beliefs of a particular tribe. In most cases names send a message to the clan, village or society; the message that a name has can be directed to the name bearer or other people in the tribe. In African society, names are not just given but are given because they contain certain meaning. The study shows negative consequences that are evident when Vatsonga neglect giving their children Xitsonga names. The study also revealed the reasons that culminate in Vatsonga are influenced by Eurocentric when they are naming their children. Lastly, the study has shown that several measures can be taken to make sure that Vatsonga use Xitsonga names instead of Western names.

Key words : Sociolinguistics, Eurocentric, onomastics, name, anthroponym, Tsonga people, and effect.

KU NYIKELA

Ndzi nyikela ntirho lowu eka vafi n'wananga Vuako Prosperity, vatswari va mina Joyce Sibanda na Lucky Swinayena Mathebula; n'wananga Vukheta Isabelle Mathebula, nghamu Tiyani Mpenyani, makwerhu Nhluvuko Perseverance na ntukulu Vutshila Trimaine Mathebula.

DEDICATION

I dedicate this work to my late child Vuako Prosperity, late parentes Joyce Sibanda and Lucky Swinayena Mathebula, my child Vukheta Isabelle Mathebula, Tiyani Mpenyani (my wife), Nhluvuko Perseverance (my younger sister) and Vutshila Trimaine Mathebula (my niece).

XIKHENSO

Ndzi rhandza ku khensa Yehovha Xikwembu lexi tumbuluxeke tilo na misava na hinkwaswo leswi swi nga le ka swona. Yehovha loyi loko a tumbuluxile munhu a nga ndzi tsundzuka na mina ku ndzi tisa laha misaveni leswaku ndzi ta twa no vona leswi humeelalaka. Ndza khensa Xikwembu ku va u ndzi hile mandla yo kota ku tsala ntirho lowu wu kondza wu fika emakumu.

Ndzi ba mandla ndzi vuyelela eka valanguteri va mina Dok. M.T. Chauke na Dok. M.T. Babane ku va mi ndzi boxile mahlo no ndzi komba ndlela, ndzi ri xandla ehenhla ka xin'wana xandla. Nkulungwana hi dzonga ku va mi endlile leswaku ku navela ka mina ko endla ndzavisiso lowu ku nga vi norho ntsena, kambe ku va leswi humeleleke. Handle ka n'wina ndzi nga va mani?

Ndzi khensa Dok. Hlungwana M.C. na Dok. Mushwana A. lava ndzi kuceteleke no ndzi hlohletela ku yisa tidyondzo ta mina emahlweni. Ndzi ri mi nga heli matimba ndzi hlohleteleni ndzi kota ku dyondza ndzi ya emahlweni. Ndzi tlhela ndzi khensa swinene Dok. Baloyi M.J. loyi a ndzi tlhontlheke miehleketo hi nkarhi lowu a ndzi andlala *proposal* eka ndzawulo, swivutiso swa wena swi ndzi tlhontlhe miehleketo no ndzi pfula mahlo. Tat. Repect Mlambo ndzi khensa ndzi vuyelela eka mpfuno wa wena hinkwawo.

Vatirhikulorhi va le Hudson Ntsan'wisi S.S.S. ndzi khensa swinene nseketelo wa n'wina, ndzi nge mi hlayi hinkwenu hikuva nsimu yi tele, kambe ndzi ta vula van'wana va n'wina. Nhloko ya xikolo wena Tat. Rikhotso P.T. ndza khensa nseketelo wa wena ku va u ndzi lehiserile mbilu hi tlhelo ra ntirho loko ndzi ri karhi ndzi endla ntirho lowu. Tat. Mkhari E.H. na Man. Nyambi H.F. ndza khensa loko ndzi loko mi ndzi pfunile ku hlela ntirho lowu. Ndza swi tiva leswaku a swi nga olovi ku ndzi pfuna kambe rirhandzu ra n'wina hi rona leri endleke mi swi kota. Tat. Mhlongo M.P., Man. Mathebula S.T. na Man. Shingange V.G. ndza khensa ku va mi ndzi seketerile hi tindlelo to hambahambana. Man. Sibyi A.Z. ndzi khensa ku tlurisa loko u ndzi pfunile ku hlela ntirho wa mina wo hetelela, ndzi ri inkomu.

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NDZIMA YA 1

1. MANGHENELO NA NTIVISO WA NDZAVISISO

1.1. MANGHENELO

Munhu un'wana na un'wana eka timheho hinkwato ta misava u na vito kumbe mavito lawa ya tirhisiwaka ku n'wi vitana no n'wi hambanyisa na vanhu van'wana endyangwini, mugangeni kumbe etikweni ha wona. Hi marito yan'wana, mavito ya hlawulekisa munhu loko a pimanyisiwa na van'wana. Ku nyikiwa ka munhu vito swi kuceteriwa hi swivangelo swo hambanahambana, swivangelo leswi swi katsa: ripfumelo, ku navela, swihumelelwa, swikholwakholwana hambu ku ri matitwelo ya lava thyaka mavito walawo. Rixaka rin'wana na rin'wana ri na maendlelo ya rona loko swi ta eka mathyelo ya mavito ya vanhu. Tinxaka tin'wana ti thya vanhu mavito ku ya hi xiyimo lexi tiko ri nga le ka xona hi nkarhi wolowo. Hi tlhelo mavito yan'wana ya thyiwa hi xikongomelo xo hundzisa hungu ro karhi; mavito yan'wana ya na tinhlamuselo to karhi.

1.2. MATIMUNDZHAKU

Ku thyiwa ka vanhu mavito swi sungurile khale ka makwangala loko misava yi tumbuluka. Ku tumbuluka ka munhu swi endlile leswaku munhu a va na vito. Machave (2004:17) u vula leswaku vito i khale ri ri kona loko a ku: *“Although onomastics is still a relatively new field among researchers and academics, the act of naming among human beings is as old as human history.”* Marito lawa ya paluxa leswaku dyondzo ya mathyelo ya mavito ya ha ri leyintshwa eka valavisisi na swidyondzeki, vutshila byo thya vanhu mavito i khale byi ri kona laha byi ringanaka na matimu ya ku tumbuluka ka vanhu.

Mavito ya vanhu ya hi komba mikhuva na mindhavuko ya vona, Makondo (2009:20) u tiyisisa loko a ku: *“Personal names were used by the Euro-Asian-American people to define the world, develop cultural identities and pass on certain feelings.”* Marito lawa ya komba leswaku mavito ya munhu a ya tirhisiwa hi vanhu va le vupeladyambu lava a va ya tirhisa ku hlamusela misava, ku hambanyisa mindhavuko ya vanhu no hundzisa matitwelo yo karhi.

EAfrika, vito ra munhu ri na nkoka swinene eka munhu, emugangeni na le tikweni. Ngidi (2012:126) u kombisa loko a ku: *“African names serve a purpose of letting people who are not part of the clan know of the situation taking place within the family and the community at*

large”. Ntshaho lowu wu paluxa leswaku laha Afrika mavito ya na xikongomelo xo tivisa vanhu lava va nga riki va nyimba yo karhi ku tiva xiyimo xa muti wo karhi.

Nakambe mavito Afrika ya na tinhlamuselo to karhi, hi leswaku vito ri thyiwa ri ri na hungu leri fanelaka ku fikelela swo karhi. Walker (1977:74) u kombisa loko a ku: “...*African names still are chosen for their specific meaning. One example is the first name of the late Ghana President Kwame Nkrumah, which means that he was born on a Saturday.*” Ntshaho lowu wu boxa leswaku mavito eAfrika ya thyiwa hikuva ya ri na tinhlamuselo to karhi; ku tlhele ku nyikiwa na xikombiso xa vito ra khale ka murhangeri wa tiko ra Ghana yena Kwame Nkrumah leswi vulaka leswaku u tswariwile hi Mugqivela.

Ku fika ka Valungu eAfrika swi cincile mitolovelo ya Vantima yo endla swilo swo hambanahambana ku katsa na mathyelo ya mavito. Machaba (2004:17) u hlamusela loko a ku: “*This is because of the belief that African people’s identity has been corrupted by among other things the arrival of white people and the insistence on the use of Euro-western names.*” Marito lawa ya kombisa leswaku mavito ya Xilungu ya kuceteriwe hi ku fika ka Valungu eAfrika. Hi tlhelo rin’wana, mavito ya Xilungu ya thyiwa ntsena handle ka nhlamuselo yo karhi. Mphela (2010:27) u tiyisisa leswi loko a ku: “*English names are mostly difficult, that is, the meaning is not obvious and is to be found in languages other than modern English...*” Ntshaho lowu wu komba leswaku mavito ya Xilungu a swi olovi ku tiva tinhlamuselo ta wona hikuva ya thyiwa handle ka tinhlamuselo to karhi.

Ku fika ka Valungu eAfrika-Dzonga swi endle leswaku Vantima va tekelela mikhuva ya Valungu. Vantima a va nga ri na rito eka mafambiselo ya tiko, leswi a swi endla leswaku swilo leswi a swi ta na Valungu, Vantima a va swi teka handle ko kanakana. Machaba (2004:274-5) u tiyisisa loko a ku: “*The arrival of the Euro-Western people in South Africa led to the adoption of Euro-Western Languages and Euro-Western names.*” Ntshaho lowu wu paluxa leswaku ku fika ka Valungu e0Afrika-Dzonga swi endlile leswaku Vantima va tekelela tindzimi ta Xilungu na mavito ya xona.

Loko Valungu va fikile eAfrika-Dzonga va sungurile ku tisa dyondzo, vadyondzi a va fanele ku tirhisa mavito ya Xilungu ku komba leswaku va dyondzekile. Makondo (2009:68) u hlamusela leswi loko a ku: “*The formal school came with the European colonizing system... Therefore, an acceptable outside proof that one was educated included, amongst others,*

adopting and using English or Christian names.” Ntshaho lowu wu vula leswaku dyondzo ya ximfumo yi ve kona hi nkarhi wa ku khondzisiwa ka Vantima hi Valungu. Vantima a va boheka ku tirhisa mavito ya Xilungu exikolweni.

1.3. XITATIMENDE XA XIPHIQO

Mavito eAfrika ya na nko ka swinene hikuva ya khomile xiviri xa munhu. Ku thyiwa ka mavito etikongolo Afrika swi kuceteriwa hi swivangelo swo hambanambana leswi katsaka mitolovelolo, mikhuva, swikholwakholwana, ripfumelo na swin’wana. Eka mavito ya Xintima hi nga kota ku twisisa mahanyelo ya ndyangu, muti, nyimba, muganga na tiko ro karhi. Mavito yan’wana ya thyiwa hikokwalaho ka tihosi na vafi lava a va ri ni xiave lexikulu erixakeni. Ku va Vantima va tsan’wa mavito ya Xintima hi ku kuceteriwa hi mavito ya Xilungu i xiphiso hikuva Vantima va lahlekeriwa hi xiviri xa vona. Hi tlhelo Vantima va lahlekela hi ndhavuko na ririmi ra vona. Nakambe ndzhaka ya Vatsonga ya nyamalala hikuva Vatsonga a va ha ri na ku tsakela mavito ya Xitsonga. Vatsonga va vona swi antswa ku nyika vana va vona mavito ya Xilungu hikuva va vona ku ri ya xiyimo xa le henhla; leswi i ku nyefula vuvona.

1.4. SWIKONGOMELO SWA NDZAVISISO

1.4.1. Xikongomelonkulu

Xikongomelonkulu xa ndzavisiso lowu i ku kanela hi nkucetelo lowu Xilungu xi nga na wona eka mathyelo ya mavito ya vanhu eka Xitsonga. Ku kaneriwa hilaha Xilungu xi kucetelaka hakona mathyelo ya mavito ya vanhu eka Xitsonga.

1.4.2. Swikongomelontsongo

Ndzavisiso lowu wu lava ku fikelela swikongomelontsongo leswi landzelaka:

- Ku kanela hi swivangelo swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga.
- Ku hlamusela hi mavonelo ya Vatsonga ehenhla ka ku va va thya vana mavito ya Xilungu.
- Ku paluxa magoza lawa ya nga tirhisiwaka ku ololoxa swiphiso swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga

Emakumu ka ndzavisiso lowu ku kombisiwa loko swikongomelontsongo leswi fikeleriwile.

1.5. SWIVUTISO SWA NDZAVISISO

Swivutiso swi na nkoka swinene eka ndzavisiso hikuva swi pfuna ku kumisisa matitwelo na mavonelo ya Vatsonga mayelana na mavito ya Xilungu na ya Xitsonga. Swivutiso leswi nga ta vutisiwa hi leswi landzelaka:

- Xana hi swihi swivangelo swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?
- Xana hi wahi mavonelo ya Vatsonga eka nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?
- Xana hi wahi magoza lawa ya nga tirhisiwaka ku ololoxa swiphiso swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?

1.6. NSUSUMETO

Ndzi susumetiwiwe ku tsala ndzavisiso lowu hi ku lava ku komba nkucetelo lowu Xilungu xi nga na wona eka mathyelo ya mavito ya vanhu eka Xitsonga. Xin'wana hi leswi Vatsonga vo tala va vonaka swi nga ri swa nkoka ku thya mavito ya Xitsonga ya ri woxe, kambe va tiboha ku thya na ya Xilungu. Ndzi tlhele ndzi susumetiwa ku tsala ndzavisiso hi ku lava ku hlohletela Vatsonga ku thya vana va vona mavito ya Xitsonga ku nga ri ya Xinghezi. Nakambe ndzi tlhele ndzi susumetiwa ku tsala ndzavisiso hi ku lava ku komba Vatsonga leswaku ku thya vanhu mavito ya Xitsonga swi na nkoka lowukulu eka ririmi na ndhavuko.

1.7. NKOKA WA NDZAVISISO

Ndzavisiso lowu wu ta pfuna leswaku Vatsonga lava va nga thya vana va vona mavito ya Xilungu va vona nkoka wo tirhisa mavito ya Xitsonga loko va ri karhi va thya vana va vona. Nakambe ndzavisiso lowu wu ta komba Vatsonga leswaku swi na khombo ku tsan'wa mavito ya Xitsonga hikuva swi ta endla leswakuririmi ra vona ri nga hluvuki, naswona ri nge tekeriwi enhlokweni. Hi tlhelo mavito ya Xitsonga ya nga nyamalala loko ya nga tirhisiwi.

1.8. TINHLAMUSELO TA MATHEME

Xiyenge lexi xi kongomanile na ku hlamusela yan'wana ya matheme lawa ya tirhisiweke ngopfu eka ndzavisiso lowu. Xikongomelo xo hlamusela matheme lawa i ku lava ku komba hilaha ya tirhisiweke hakona eka ndzavisiso lowu leswi nga hambanaka na leswi ya tirhisiweke

xiswona eka tidyondzo tin'wana. Matheme lawa ku nga ta nyikiwa tinhlamuselo i Xilungu, mathyelo ya mavito, vito, vito ra munhu, Vatsonga, na nkucetelo.

1.8.1. Xilungu

Xilungu ku kongomisiwa eka mahanyelo, mitolovelo, ripfumelo, mindhavuko, ririmi na swin'wana leswi khumbaka vanhu lava humaka evupeladyambu. Marhanele na Bila (2016:837) loko va hlamusela Xilungu va ri: "*Xilungu; ririmi ra Valungu, nchumu wun'wana na wun'wana lowu yelanaka ni mindhavuko ya Valungu.*" Ntshaho lowu wu vula leswaku Xilungu ku vuriwa swilo hinkwaswo leswi khumbaka kumbe ku yelanisiwa na Valungu. eAfrika-Dzonga rito ra Xilungu ri katsa XInghezi na Xibunu.

1.8.2. Mathyelo ya mavito

Mathyelo ya mavito ku kongomisiwa eka ku nyika michumu mavito; hi marito yan'wana nchumu wun'wana na wun'wana laha misaveni wu nyikiwa vito. Mkonto (2009:90) u tiyisisa loko a ku:

The subject of the science onomastics is broad because everything can be given a name, and above all, the study of names theoretically encompasses all languages spoken by human beings.

Marito lawa ya vula leswaku eka mathyelo ya mavito hilaha michumu hinkwayo yi nyikiwaka mavito. Dyondzo leyi yi khumba vanhu va tinxaka hinkwato na tindzimi ta misava hinkwayo. Nyambi na van'wana (2016:IX) va hlamusela mathyelo ya mavito hi ndlela leyi: "*Onomastics is the scientific study of names and naming systems and the name of the discipline originates from the Greek word for a name, e.g. 'onoma'.*" Ntshaho lowu wu kombisa leswaku mathyelo ya mavito i dyondzo leyi langutaneke na mavito na 6tku nyikiwa ka wona. Hi tlhelo theme leri ri tumbuluka eka rito ra Xigiriki 'onoma' leri vulaka vito.

Mathyelo ya mavito ya avanyisiwile hi swiphemu swo hlaya leswi katsaka *toponymy* na *anthroponym*. *Toponymy* ku kongomisiwa eka mathyelo ya mavito ya tindhawu kasi *anthroponym* ku kongomisiwa eka mathyelo ya mavito ya vanhu. Ndzavisiso lowu wu langutisa *anthroponym* ku nga ri *toponymy* hikuva wu langutisa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu ya Vatsonga.

1.8.3. VITO

Vito i rito leri kongomisaka eka nchumu wo karhi ku wu hambanyisa na michumu yin'wana. Hi marito yan'wana vito i rito leri tirhisiwaka ku hlawulekisa nchumu na michumu yin'wana, nchumu lowu wu tiveka hi rito leri nyikiweke nchumu wolowo. Bright (2003:670) u hlamusela rito hi ndlela leyi: *"The word name is often used to mean a term which can refer to anything."* Ntshaho lowu wu vula leswaku vito i rito leri talaka ku kongomisa eka nchumu wun'wana na wun'wana. Sebashe (2003:12) yena loko a hlamusela vito u ri: *"...a word or words by which a person, animal, place or a thing is spoken of or referred to."* Marito lawa ya paluxa leswaku vito i rito kumbe marito lawa nyikiwaka munhu, xiharhi, ndhawu kumbe xilo xo karhi.

1.8.4. VITO RA MUNHU

Vito ra munhu ku kongomisiwa ka vito leri nyikiwaka munhu ku n'wi hambanyisa na van'wana. Hi marito yan'wana, munhu un'wana na un'wana u nyikiwa vito ra yena n'wini leswaku a hlawuleka loko a fanisiwa na van'wana. Batoma (2010:4) u hlamusela vito ra munhu hi ndlela leyi: *"The term 'anthroponym' is a technical term used internationally to designate names of human beings as opposed to names of animal"* Marito lawa ya boxa leswaku vito ra munhu i vito leri nyikiwaka munhu ku n'wi hlawulekisa eka swihari.

1.8.5. VATSONGA

Vatsonga i vanhu va rixaka leri ririmi ra vona ku nga Xitsonga; hileswaku Xitsonga i ririmi leri tirhisiwaka hi vanhu va rixaka ra Vatsonga. Eka nkarhi wa sweswi Vatsonga vo tala va kumeka laha Afrika-Dzonga, Mozambique, Zimbabwe na Swaziland. Junod (1912:13) u hlamusela Vatsonga hi ndlela leyi:

The Thonga tribe is composed of a group of Bantu populations settled on the Eastern coast of South Africa, extending from the neighbor of St Lucia Bay (20 lat. S.) on the Natal Coast up to the Sabie River to the North (I).

Ntshaho lowu wu vula leswaku rixaka ra Vatsonga i ntlawa wa vanhu lava a va tshama evuxeni bya lwandle laha Afrika-Dzonga. Hi tlhelo va kumeka ku fika na le St Lucia Bay hala tlhelo ra lwandle ra Natal ku ya fika enambyeni wa Sabie en'walungu.

1.8.6. Nkucetelo

Nkucetelo ku vuriwa ku hlohletela munhu ku endla swilo swo karhi, nkarhi wun'wana ku nga hlohletela munhu emiehleketweni ku teka swiboho swo karhi. Xitsonga National Lexicography Unit (2014:166) yi hlamusela nkucetelo hi ndlela leyi:

Nkucetelo; nsusumeto/nseketelo lowu nyikiwaka munhu wo karhi
leswaku a va ni ntshembo wo kota ku humelela eka swo karhi kumbe
a endla swo karhi.

Ntshaho lowu wu vula leswaku nkucetelo i nsusumeto lowu munhu a nga na wona leswaku a kholwa leswaku a nga kota ku humelela eka ku endla swo karhi. Hi nga vula leswaku nkucetelo wu endla leswaku munhu a navela ku endla swo karhi kumbe a ehleketa hi ndlela yo karhi hi ku va a nyikiwile vonelo hi nchumu wo karhi.

1.9. MAAVANYISELO YA TINDZIMA

Ndzima ya 1

Ndzima leyi yi komba matimundzhaku ya ndzivisiso lowu. Hi tlhelo, ku hlamuseriwa nsusumeto lowu endleke leswaku ku endliwa ndzavisiso no humelerisa xiphiqo. Ku yiwa emahlweni ku boxiwa swikongomelo swa ndzavisiso leswi nga landzeriwa hi ku longoloxiwa ka swivutiso leswi nga ta hlamuriwa emakumu ka ndzavisiso lowu. Nakambe ku tlhela ku kaneriwa tinhlamuselo ta matheme lawa ku nga wona ya nga khoma mongo wa ndzavisiso lowu.

Ndzima ya 2

Eka ndzima leyi hi laha ku kaneriwaka milavisiso leyi endliweke eka nkarhi lowu nga hundza eka dyondzo leyi. Xo hetelela eka ndzima leyi ku nyikiwile mixopaxopo ya milavisiso leyi endliweke eka dyondzo leyi ya mathyelo ya mavito xikan'we na ku xopaxopa matsalwa lawa ya vulavulaka hi timhaka ta mathyelo ya mavito ya vanhu.

Ndzima ya 3

Eka ndzima leyi ku hlamuseriwa hi maendlelo lawa ya tirhisiwa eka ndzavisiso. Maendlelo ya nhloko hliso wa swivutiso hi wona ya nga tirhisiwa ku hlengeleta mahungu. Vuxokoxoko lebyi byi nga ta hlengeletwa byi ta hleriwa no xopaxopiwa ku ya hi mahlamulelo ya

vavutisiwa. Laha ku langutiwa eka ku fana kumbe ku hambana ka vavutisiwa ku ya hi tinhlokomhaka ta kona. Mhaka yo hetelela leyi nga kaneriwa eka ndzima leyi i thiyori leyi yi tirhisiweke eka dyondzo ya onomasitiki na mathyelo ya mavito ya vanhu.

Ndzima ya 4

Eka ndzima leyi ku kaneriwile hi vito ra munhu hi ku angarhela no tlhela ku langutiwa vito ra munhu eAfrika; laha ku kombisiwile leswaku eAfrika vito a ro thyiwa ntsenantsena, kambe ku va na tinhlamuselo na mikucetelo yo tala. Ku kaneriwile na lava faneleke ku nyika n'wana vito no tlhela ku xiyiwa vuxaka bya munhu na vito ra yena. Nakambe ku xopaxopiwile na tinxaka to hambanahambana ta mavito ya munhu, hileswaku leswi endlaka munhu a thyiwa vito ro karhi. Ku kaneriwile na swivangelo leswi kuceteleke Vantima ku thya vana va vona mavito ya Xilungu leswi katsaka leswi landzelaka: ku khondzisiwa ka Vantima; ku tirha ka Vantima eValungwini; nkarhi wa vuhlonga; nkucetelo wa vukhongeri; xihlawuhlawu; ku tsakela Valungu va ndhuma na swin'wana swivangelo.

Ndzima ya 5

Eka ndzima leyi hi laha ku nga gimetiwa timhaka hinkwato leti ku kaneriweke hi tona hi ku nyika nkatsakanyo ni leswi kumekeke eka ndzavisiso. Ku tlhela ku nyikiwa swibumabumelo swa ndzavisiso, hambu ku ri swilo leswi nga ha lavisisiwaka eka nkarhi lowu taka mayelana na mathyelo ya mavito ya vanhu eka Xitsonga. Ndzima leyi yo hetelela yi landzeriwa hi nongonoko wa matsalwa lawa tirhisiweke loko ku tsariwa ndzavisiso lowu.

1.10. NKATSAKANYO

Ndzima leyi yi langutanile na manghenelo ya ndzavisiso laha eka yona ku hlamuseriwaka matimundzhaku, xitatimende xa xiphiso, nkoka wa ndzavisiso hambu ku ri swivangelo leswi susumeteke leswaku ku va ku endliwa ndzavisiso lowu. Nakambe ku tlhele ku kaneriwa hi swikongomelo swa ndzavisiso leswi nga landzeriwa hi swivutiso swa wona. Ku tlhele ku hlamuseriwa matheme lya ya risima eka ndzavisiso lowu. Ku heteleriwile hi ku kombisa leswi ndzavisiso wu nga ta va wu longolokise xiswona ku sungala eka ndzima ya n'we ku fika eka yo hetelela.

NDZIMA YA 2

2. NXOPAXOPO WA MILAVISISO LEYI ENDLIWEKE

2.1. MANGHENELO

Eka xiyenge lexi hi laha kongomisiwaka eka ku xopaxopa mitirho leyi endliweke hi valavisisi eka nkarhi lowu hundzeke leswaku mulavisisi a nga tikumi a lavisisa hi milavisiso leyi endliweke. Hi marito yan'wana, xiyenge lexi xi pfuna ku pfala vangwa leri nga va ka ri ri kona eka milavisiso leyi valavisisi va rhangeke va yi endla. Laha ku kaneriw hi yin'wana ya mitirho leyi endliweke eka dyondzo ya onomasitiki na mathyelo ya mavito ya vanhu.

2.2. NKANELO WA MILAVISISO LEYI ENDLIWEKE

Dyondzo ya mathyelo ya mavito i xiyenge lexi welaka eka dyondzo ya soxolingwisitiki. Dyondzo leyi ya mathyelo ya mavito yi khumba swiyenge swo hambanahambana. Ku na swiphemu swimbirhi: xo sungula i mathyelo ya mavito hi ku angarhela; kasi xiphemu lexin'wana i xa mathyelo ya mavito eka matsalwa. Hi tlhelo rin'wana mathyelo ya mavito ya nga aviwa hi swiphemu swo hambanahambana. Osagie na Owing (2015:2) va tiyisisa loko va ku:

The literature on onomastics scholarship continues to reveal the multi-dimensional complexities of naming, as various scholars explore the importance of personal names in different cultural contexts in Africa.

Marito lawa ya boxa leswaku vulavusisi eka mathyelo ya mavito byi nga aviwa hi swiphemu swo tala. Valavisisi va nga lavisisa hi mavito ya swihari, tindhawu hambi ku ri ya vanhu.

Ndzavisiso lowu tanihleswi wu kongomaneke na mathyelo ya mavito ya vanhu, mulavisisi u ta langutile matsalwa lawa ya nga endliwa hi valavisisi van'wana eka xiyenge lexi. Ingraham (1953:XV) u hlamusela vito ra munhu hi ndlela leyi: "*A personal name: is the one that belongs to an individual, distinguishing him or her from the other members of the family.*" Marito lawa ya vula leswaku vito ra munhu ku vuriwa vito leri munhu wo karhi a nyikiwaka ku n'wi hambanyisa na vanhu van'wana endyangwini. Jouro na van'wana (2013:3) va ndlandlamuxa nhlamuselo ya vito ra munhu loko va ku:

Personal name is a kind of name that refers to an individual. It is a name, word or group of words often used by people to identify particular person. They reflect the concerns and values of society.

Marito lawa ya boxa leswaku vito ra munhu ku kongomisiwa eka vito leri nyikiwaka munhu ku n'wi hlawulekisa eka van'wana. Hi tlhelo vito ra munhu ku nga va vito, rito kumbe ntlawa wa marito lowu talaka ku tirhisiwa hi vanhu ku hambanyisa munhu eka van'wana. Vito ri komba mitolovelo leyi nga kona etikweni. Ku na matheme mambirhi lawa tirhisiwaka ku vula vito ra munhu, Bright (2003:671) u tiyisisa leswi loko a ku: “...another is *PERSONAL NAMES*, for which we have not commonly used term derived from Greek, but which are sometimes called *anthroponyms*.” Marito lawa ya paluxa leswaku ku na mavito mambirhi ku nga *personal names* na *anthroponym*. Leswi swi vula leswaku valavisisi va nga tirhisa rin'wana ra mavito lawa loko va endla milavisiso ya vona.

Munhu un'wana na un'wana loyi a nga laha misaveni u na vito. Makinen (2010:25) u kombisa hi vuenti loko a ku: “*Name is a universal phenomenon: names are found in all languages and cultures of the world.*” Ntshaho lowu wu hi komba leswaku vito ri kumeka misava hinkwayo, mavito ya kumeka eka vanhu va tindzimi hinkwato, hambi ku ri eka mindhavuko hinkwayo. Ku hava munhu loyi a pfumalaka vito. Cowan (2005:1) u swi veka hi ndlela leyi: “*Names are ubiquitous linguistic artifacts: every person that we meet has a name.*” Vito ri endla munhu naswona munhu i vito. Berglund (1976:287) u tiyisisa leswi loko a ku: “*The name is a person. They are the same, the name and the person. It is the word where that person is known.*” Ntshaho lowu wu kombisa leswaku munhu a hi nchumu handle ka vito ra yena naswona vito a hi nchumu handle ka n'wini wa rona. Hi marito yan'wana vito na munhu i michumu leyi nga hambanyisekeki.

Mavito lawa thiyiwaka vanhu ya kona hikwalaho ka swivangelo swo hambanahambana. Cowan (2005:3) u kombisa swin'wana swa swivangelo leswi loko a ku: “*Names carry a great deal of linguistic, cultural, and historical baggage with them.*” Marito lawa ya komba leswaku mavito ya nga kombisa ririmi, ndhavuko kumbe matimu ya rixaka ra vavulavuri vo karhi. Molefe (1999:1) na yena u kombisa leswaku mavito ya nga aviwa hi swiyenge swo karhi, hi twa loko a ku: “*Names can be categorised into classes.*” Ku na mavito yo hambanahambana tanihi mavito ya vukhongeri, ndhavuko, vafi, yo duvulela, vuhlangi, yo xiximiwa, yo tiphata na yan'wana yo tala.

Valavisisi vo tala va endla milavisiso ya vona va kongomisa eka xiyenge xo karhi xa mathyelo ya mavito ya vanhu ku fana na ku endla ndzavisiso hi mavito yo divulela. Ku na vangwa lerikulu eka ndzavisiso wa nkucetelo wa Xilungu eka mathyelo ya mavito ya Vantima. Valavisisi van'wana vo tshuka va swi khumbile eka milavisiso ya vona, kambe ku nga ri hi vuenti. Laha hansi ku langutiwa yan'wana ya milavisiso leyi endliweke lawa khumbaka nkucetelo wa Xilungu eka mathyelo ya mavito ya Vantima.

Bantoma (2010) u paluxa leswaku vito ra munhu ri nga vitaniwa hi tindlela timbirhi eka Xinghezi, ri nga vitaniwa *personal names* kumbe *anthroponym*. U boxa leswaku rito ra *personal name* ri tirhisiwa ngopfu eka mathyelo ya mavito ya vanhu ematikweni ya le vupeladyambu kasi *anthroponym* ri tirhisiwa ngopfu eka tikonkulu ra Afrika. U tlhela a kombisa leswaku *personal name* yi angarhela swo tala ku katsa na swivongo na mitolovelohaha Afrika, yi tlhela yi kongomisa eka munhu un'we ku nga ri ndyangu hinkwawo. *Anthroponym* a yi katsi swivongo, hi hala tlhelo u kombisa leswaku yi nga aviwa hi swiphemu swimbirhi: *individual anthroponym* na *collective anthroponym*. *Individual anthroponym* yi kongomisa eka ndhavuko wa le Afrika ku nga ku thya munhu vito hi ku kongoma kasi *collective anthroponym* yi katsa ndyangu na swivongo.

Machaba (2004) eka ndzavisiso wa yena u kongomisa ngopfu eka mathyelo ya mavito ya vafi na vahanyi eka mindyangu ya tshengwe. U kombisa hilaha vakatikuloni va tirhisaka hakona mavito yo gegana loko va thya vana va vona mavito. Eka ndzavisiso wa yena u kombisile eka swin'wana swa swivangelo leswi kuceteleke ku tirhisiwa ka Xilungu eka mathyelo ya mavito ya Vantima.

Machaba (2004) u paluxa leswaku ku fika ka Valungu laha Afrika swi vile na nkucetelo wo biha eka Vantima hikuva va tsan'wile vuvona va namarhela Xilungu. Vantima va sungurile ku dyondza Xilungu no tlhela va thya vana va vona mavito ya Xilungu. Nakambe u boxa leswaku hi nkarhi lowu Vantima a va khondzisiwile, Vantima lava a va tirha evalungwini no nghena exikolweni xa vamuneri va nyikiwile mavito ya Xilungu.

Hi tlhelo, Machaba (2004) u vula leswaku xiyimo xa tipolitiki xi vile na nkucetelo wo biha lowu endleke leswaku Vantima va nyikiwa mavito ya Xilungu. Hi nkarhi wa xihlawuhlawu eAfrika-Dzonga vanhu van'wana a va boheka ku va na mavito mambirhi, rin'we ra wona a ri

fanele ri va ra Xilungu; vatirhelamfumo loko munhu a pfumala vito ra Xilungu a va n'wi thya rona.

Machaba (2004) u ttherile a kombisa leswaku Vakreste lava a va nghena eka kereke ya Rhoma a va nga khuvuriwi loko va ri hava vito ra Xikreste leswi swi vula leswaku a va nyikiwa mavito yo huma eBibeleni. U ttherile a boxa leswaku mavito lawa ya Xikreste a ya tirhisiwa na le xikolweni. Hi tlhelo rin'wana, vadyondzisi a va thya vadyondzi mavito ya Xilungu hambiloko tinhlamuselo ta wona va nga ti tivi. Vatswari loko va lava leswaku vana va dyondzo a va fanela va thya vana va vona mavito ya Xilungu hikuva a va swi tiva leswaku swa boha va va na wona.

Xo hetelela, Machaba (2004) u boxile leswaku xin'wana lexi nga kucetela leswaku Vantima va nyikiwa mavito ya Xilungu i ku va Vantima va papalata no sivela leswaku mavito ya Xintima ya nga cinciwi hi matwariselo yo hoxeka ya Valungu. Valungu loko va twarisa mavito ya Xintima hi ndlela yo hoxeka a swi nga cinci vito ntsena, kambe na nhlamuselo ya rona. Ntirho wa yena khumba leswi hoxeke xandla eka ka ku va Vantima va tirhisile mavito ya Xilungu leswi fambelanaka swinene na leswi lavisisiweke eka ndzavisiso lowu.

Ngidi (2012) eka ndzavisiso wa yena u kombisile ngopfu hi laha vito ri nga na nkoka hakona eka munhu, endyangwini, emugangeni hambu ku ri etikweni. U vurile leswaku vito ri khomile xiviri xa munhu, leswi swi vula leswaku munhu a hi munhu handle ka vito ra yena. U ttherile a kombisa leswi landzeleriwaka loko ku thyiwa munhu vito.

Hi tlhelo rin'wana Ngidi (2012) u boxa swin'wana leswi kucetelaka Vantima ku thya vana va vona mavito ya Xilungu. U kombisa leswaku yan'wana ya mavito ya Xilungu lawa thyiweke vana va Vantima ya va ya huma eka tindzimi ta Xintima; xik, Ntsako ri va Happy. Hi marito yan'wana, Vantima a va hundzuluxa mavito ya Xintima va ya yisa eka Xilungu. Mikarhi yin'wana u kuma leswaku munhu u ya tirhisa hinkwawo xikan'we.

Xin'wana lexi nga na nkucetelo wo thya Vantima mavito ya Xilungu hi le xikolweni. U kuma n'wana a tirhisa vito ra Xilungu loko a ri exikolweni, kambe loko a ri ekaya a tirhisa ra Xintima. Hi marito yan'wana, ku na vito ra xikolo na ra le kaya. Hi tlhelo u kombisa leswaku hambileswi Vantima va tirhisaka mavito ya Xilungu a ya na ntikelo hikuva a ya na nhlamuselo (Ngidi, 2012). Ndzavisiso wa yena wu fambelana na lowu endliweke laha hikuva u kombisa hi laha mavito ya Xilungu ya kuceteleke hakona eka mavito ya Vantima.

Walker (1977) eka ndzavisiso wa yena wu kongomisa ngopfu eka ku sihalala ka mahlonga ya Vantima lava aleke ku tirhisa mavito ya Xilungu. U kombisa leswaku mahlonga yan'wana a ya tirhisa mavito ya Xilungu ntsena loko ya ri na vinyi va wona, kambe loko ya ri woxe a ya tirhisa mavito ya Xintima. Kasi hi hala tlhelo mahlonga yan'wana a ya cinca mavito ya Xilungu va ya yelanisa na ya tindzimi ta vona. Leswi swi vile tano hikuva mavito ya Xintima ya na tinhlamuselo to karhi hi tlhelo ya rhwarile ndhavuko, vukhongeri na matimu ya Vantima.

Walker (1977) u tlhela a kombisa swivangelo leswi kuceteleke mahlonga ya Vantima ku tirhisa mavito ya Xilungu. Vinyi va mahlonga a va thya mahlonga ya vona mavito ya Xilungu hi xikongomelo xo lava ku dlaya ndzhaka ya wona. Nakambe Bibebe na yona yi ve na nkucetelo lowu, leswi swi va tano hikuva mahlonga yan'wana a ya tithya mavito yo huma eka yona; mahlonga a ya thya vana va vona mavito ya Xikreste. Leswi swi paluxa leswaku mavito Xilungu xi vile na nkucetelo eka mathyelo ya mavito ya Vantima leswi nga xiphemu xa ndzavisiso lowu nga endliwa laha.

Handler na Jacoby (1996) eka ndzavisiso wa vona a va languta ngopfu nkoka wa mavito na mathyelo ya wona. Va tlhela va khumba swin'wana swa swivangelo leswi endleke leswaku mahlonga ya Vantima va thyiwa mavito ya Xilungu. Migingiriko ya Vukreste ya vamuneri yi vile na nkucetelo wo va mahlonga ya Vantima ya thyiwa mavito ya Xilungu. Mavito ya nkhubulo lawa a ya nyikiwa mahlonga ya Vantima ya endlile leswaku mavito ya mahlonga ya hundzuka mavito ya Xilungu. Hi leswaku loko mahlonga ya khuvuriwa a ya fanele ku kuma mavito ya Xilungu.

Hi hala tlhelo, loko ku xaviwa mahlonga ya eAfrika, a ya nyikiwa mavito ya Xilungu hi vinyi va wona. Leswi swi endlile leswaku Vantima va tinyika mavito ya Xilungu. Ku nyikiwa ka mahlongo mavito ya Xilungu ku endlile leswaku ya ya tolovela, kutani va nyika vana va vona mavito lawa. Mahlonga lawa a ya twa swi fanerile no toloveleka ku thya vana va vona mavito ya Xilungu (Handler na Jacoby, 1996).

Fitzpatric (2012) eka ndzavisiso wa yena u languta swin'wana swa swihlawulekisi swa nkoka leswi Vantima va swi landzelelaka loko va thya vana va vona mavito. Swin'wana swa kona i ku thya n'wana vito ra siku leri a nga velekiwa hi rona. Xik: loko n'wana a velekiwa hi Sonto a fanele a nyikiwa vito ra Sonto. U tlhela a kombisa risima ra vito eka muthyi na n'wini wa rona.

Fitzpatric (2012) u kombisa na leswi kucetelaka Vantima ku thya vana va vona mavito ya Xilungu. Ndzavisiso wa yena wu kumile leswaku Vantima va thyile vana va vona mavito ya Xilungu hi ku kuceteriwa hi Xikreste; hi leswaku vanhu va thyile vana mavito lawa hi ku va Xikreste xi fikile eka Vantima hikokwalaho ka vaneri. Vantima van'wana hambiloko va nga ri Vakreste a va thya vana va vona mavito ya Xikreste hi ku swi tsakela.

Nakambe u boxa na leswaku hikokwalaho ka Xikreste, Makhongo na Maangola va titolovete ku tirhisa maendlelo yo thya vana mavito mambirhi: vito ra Xikreste na ra Xintima. Leswi swi endlile leswaku vana va va na vito ro sungula ku nga ra Xikreste, na ra vumbirhi ku nga ra Xintima. Hi tlhelo rin'wana u kombisile na leswaku nkucetelo wun'wana wu vile kona hikokwalaho ko va vadyondzi va nyikiwa mavito ya Xilungu exikolweni (Fitzpatric, 2012). Ndzavisiso wa yena wu yelana na ndzavisiso lowu endlilweke hikuva wu na xiyenge lexi vulavulaka hi ku va Vantima va kuceteriwile ku tirhisa mavito ya Xilungu.

Osagie na Owing (2015) va hlamusela leswaku Vantima laha Afrika va kuceteriwa hi swilo swo tala ku thya vana va vona mavito; ngopfungopfu hi ndhavuko. Ndhavuko wu na xiave lexikulu eka mathyelo ya mavito ya Vantima. Va tlhela nakambe va kombisa swin'wana swa swivangelo leswi endlaka leswaku Vantima va tirhisa mavito ya Xilungu loko va thya vana va vona mavito.

Vuhlonga byi hoxile xandla eka mathyelo ya mavito ya Vantima ku ri karhi ku tirhisiwa Xilungu ematshan'wini yo tirhisa mavito ya Xintima. Mahlona ya sungurile ku thya vana va vona mavito ya Xilungu hi ku kuceteriwa hi Valungu. Hi tlhelo rin'wana, Valungu va thyile mahlona ya Vantima mavito ya Xilungu hambiloko va nga si ya evukhumbini. Leyi a ku ri ndlela yo lava ku herisa timitsu ta xiAfrika (Osagie na Owing, 2015).

Osagie na Owing (2015) va tlhela va paluxa leswaku a swi hlamarisi loko Vantima va namarhela mavito yambe (Xilungu), hikuva Vantima lava va va va kuceteriwa hi Xilungu ku thya vana mavito ya xona. Ku nga vuriwa leswaku va vona Xilungu xi antswa loko xi pimaryisiwa na tindzimi ta Xintima. Vantima va twa swi lulamile ku va va tirhisa mavito ya Xilungu ku thya vana va vona mavito ya Xilungu.

Koma (2012) u kombisa hi laha mavito ya hlawuriwaka hakona loko ku thyiwa vana. U tlhela a kombisa hi nkucetelo wa swilo swo hambanahambana lowu endlaka vana va nyikiwa mavito. Nakambe u kombisa na hilaha Vukreste na xikolo swi veke na xiave hakona loko ku thyiwa vana mavito. Hi marito ya'wana, Vukreste na xikolo swi vile na nkucetelo wa leswaku vatswari va thya vana va vona mavito ya Xilungu.

Koma (2012) u tlhela a kombisa leswaku mavito ya Xikreste yo huma eBibeleni a ya nyikiwa vana endzhaku ko velekiwa na loko va sungula ku nghena xikolo. Hi tlhelo u kombisa leswaku vadyondzi van'wana a va mukisiwa exikolweni loko va nga ri na vito ra vumbirhi; ku nga vito ra Xilungu. Vatswari a va boheka ku nyika vana va vona mavito ya Xilungu; loko va tsandzeka ku endla tano, vadyondzi a va boheka ku tithya mavito ya Xilungu, vana a va tithya mavito lawa a ya va tsakisa.

Vana van'wana a va nyikiwa mavito ya Xikreste loko va khuvuriwa etikerekeni laha a va nghena kona. Leswi swi vula leswaku munhu a nga khuvuriwi loko a nga ri na ku tsakela vito ra Xilungu. Hi tlhelo rin'wana, vana van'wana a va nyikiwa mavito ya Xikreste loko vatswari va vona va ri Vakreste. Vatswari van'wana lava a va kota ku hlaya Bibeke a va thya vana va vona mavito ya Xikreste ya tinhenha ta le Bibeleni leti va tsakisaka (Koma, 2012).

Koma (2012) u vula leswaku vatswari van'wana a va sungula ku hundzuluxa mavito ya le Bibeleni ya tikomba onge i ya Xintima ku endlela ku vanhu va nga voni onge va titsan'wa hi ku va va thya vana mavito ya Xilungu, xik, *Moses* va ku i Muxe. Mavito ya Xikreste ya tirhisiwa ku thya vana va Vantima hambiloko tinhlamuselo ta wona ti nga tiviwi kumbe ku tiveka.

Mphela (2010) eka ndzavisiso wa yena u kombisa nkucetelo lowu endlaka leswaku Vantima va thya vana va vona mavito ya Xilungu. U tlhela a boxa leswaku mavito ya Xikreste ma tala ku thyiwa hi vafundhisi loko ku tswariwa n'wana wa mupfumeri. Mavito lawa a ya tsakeriwa hambiloko yo tala ya wona ya pfumala tinhlamuselo. Vatswari a va tsakisiwa ntsena hikuva vana va vona va thyiwa mavito ya Xilungu.

Nakambe vana a va nyiki mavito ya Xilungu loko va sungula ku nghena xikolo. Xin'wana xa swivangelo leswi endleke leswaku swi va hi ndlela leyi a ku ri leswi vadyondzisi va Valungu a va tsandzeka ku twarisa mavito ya Xintima. Van'wana a va twarisa va onha xivumbeko na

nhlamuselo ya marito ya kona. Kasi van'wana a va endla hi vomu hikuva a ku ri nkarhi wa xihlawuhlawu laha nhlawulambala a wu ri eka xiyimo xa le henhla (Mphela, 2010).

Mphela (2010) u tlhela a vula leswaku mavito ya Xilungu a ya nyikiwa Vantima hambiloko va ri na mavito ya Xintima, leswi a swi endla leswaku n'wana a hetelela a va na mavito mambirhi; ra Xintima na ra Xilungu. Valungu a va kucetela no thya Vantima mavito ya Xilungu.

Vantima vo tala va cincile mavito ya vona ya Xintima hi nkarhi lowu Vantima a va khondzisiwile; Vantima va sungurile ku tiveka hi mavito ya Xilungu. Valungu vo tala va endlile leswaku Vantima va tshemba leswaku mavito ya Xintima ya yelanisiwa na vubihi/vuhedeni. Vito ra Xikreste a ku ri xikombiso xa leswaku munhu u hundzukile hi ku hetiseka; Vantima a va nyikiwa mavito ya Xilungu endzhaku ka ku khuvuriwa (Mphela, 2010).

Shezi (2001) u vula leswaku ku nyika mavito i ntilovelo lowu kumekaka eka tinxaka hinkwato hambileswi swikongomelo na maendlelo ya kona ya hambanaka ku ya hi tinxaka. MaAfrika ya tekela ngopfu enhlokweni mathyelo ya mavito, n'wana a nga nyikiwi vito ntsenantsena, kambe ku na swivangelo swo tala leswi endlaka leswaku a nyikiwa vito, naswona lava va thyaka vana mavito ku tala ku va vanhu lavakulu.

Guma (2001) u vula leswaku vito a ko va rito ntsena leri endlelaka leswaku munhu, xiharhi, ndhawu kumbe nchumu wu tiveka hi rona, kambe ri humelerisa hungu ro karhi. Vito ri nga paluxa swilo leswi nga humelela khale. Mavito ya kombisa swilo leswi humelelaka, mahanyelo, swiyimo, matimba na leswi vanhu va khensiwaka xiswona.

Eka Vasuthu vito a ri endli munhu a tiveka, kambe ri endla leswaku munhu a va hanya hi ku ya hi vito ra yena, hileswaku vito ri na nkucetelo eka mahanyelo ya yena (Guma, 2001). Mhaka leyi yi tano na le ka Xitsonga, vito ku khorwiwa leswaku ra landzelela, xik, munhu loyi a thiywaka vito ra Madambi a nga tala ku humelela hi makhombo yo landzelelana.

Guma (2001) u tlhela a vula leswaku vito ri nyikiwa vanhu hi ku kongomisa eka swihumelelwa swa khale, leswi tokotiweke, matitwelo, xiyimo, rixaka kumbe vurhangeri. Vana va nga thiywa mavito ya vanhu va ndhuma, vaakelana kumbe ya sungukati loko n'wana a ri nhwanyana. Mavito ya ndhuma ya va ya ri ya vandyangu wa vukosi, hileswaku vanhu va tiko va tirhisa mavito ya swirho swa vukosi ku thya vana va vona. Nkarhi wun'wana munhu a nga thiywa

vito ra munhu loyi a nga riki xaka, vanhu lava mavito ya vona ya thyiwaka vana va va va hoxile xandla erixakeni.

Mavito lawa ya thyiwaka endzhaku ka swihumelelwa ya kombisa matitwelo ya swirho swa ndyangu, xik, n'wana wa mufana a nga thyiwa vito ra *Kotsi* (Khombo) loko ku humelerile khombo endyangwini. Ku thya n'wana vito ra leswi humeleleke swi endla leswaku vanhu va nga rivali swilo leswi nga humelela. Leswi swi endla leswaku va tsundzuka lembe leri n'wana a tswariweke hi rona (Guma, 2001).

Guma (2001) u vula leswaku vito ri nga tlhela ri thyiwa loko endyangwini ku humelele rifu hi ku landzelelana, mafu lawa a tala ku va ya vana. N'wana a nga thyiwa rito ro fularhela nhlamuselo ya ntiyiso. N'wana a nga thyiwa vito ra xiharhi, ro fana na mbyana. Hi hala tlhelo loko ku tswariwa mahahlwa swi tekiwa ku ri nkateko. Mavito ya vona ya kombisa ntsako no tlangela, leswi swi vula leswaku endyangwini ku va ku tsakile swinene.

Hi tlhelo, mavito ya nga thyiwa hi ku kuceteriwa hi Xikreste, leswi swi vula leswaku mathyelo ya marito ya vanhu ya kuceteriwa hi Xikreste. Vanhu lava nga khuvuriwa va nyikiwa mavito ya Xikreste. Hi tlhelo, mavito lawa ya nyikiwa vana lava ngenaka xikolo xa vamuneri. Vanhu lava va nyikiwa mavito yo huma eBibeleni. Mavito ya Xinghezi ya tala ku tirhisiwa loko ku thyiwa vana va Vantima, leswi swi tala ku endlwa hi vatswari lava tirhaka eValungwini. Vanhu lava va tirhisa marito lawa tanihi mavito ya vumbirhi (Guma, 2001).

Guma (2001) u vula leswaku vaneri a va thya vanhu mavito ya le Bibeleni na ya Xinghezi ku ri ndlela yo hambanyisa vafumeri na vahedeni. Loko vanhu va nyikiwa mavito ya le Bibeleni va languteriwa ku hanya ku ya hi swiendlo swa vona. Hi tlhelo, tinghanakana a ti nyikiwa mavito ya vunghwazi yo huma eBibeleni yo fana na ya Nehemiah. Mavito ya Xinghezi a ya ri xikombiso xo va Mukreste; hi tlhelo a ya kombisa ku hluvuka, ku va munhunene, no va na xiyimo xo antswa. Maendlelo lawa ya endlile leswaku Xinghezi xi hluvuka loko mavito ya Xintima ma ri eku feni.

Makondo (2009) eka ndzavisiso wa yena loko a ri karhi a lavisisa u paluxa leswaku vito ra Xilungu leri nyikiweke hi vatswari, vadyondzisi kumbe vafundhisi i xikombiso xo namarhela ndhavuko wa Xilungu. Hi marito yan'wana, Vantima a va tirhisa marito ya Xilungu ku kombisa nhluvuko.

Xin'wana xa swivangelo lexi kuceteleke Vantima ku thya vana va vona mavito ya Xilungu a ku ri leswaku vana va vona va kota ku amukeriwa exikolweni. Hi hala tlhelo Vantima a va tirhisa mavito ya Xilungu kumbe ya Xikreste ku komba vanhu leswaku va dyondzekile. Valungu na vona va thyile Vantima mavito ya Xilungu leswaku swi va olovela ku ya twarisa hikuya a va tsandzeka ku twarisa mavito ya Xintima (Makondo, 2009).

Xo hetelela, Makondo (2009) u kombisile leswaku Vantima va sungurile ku tirhisa mavito yambirhi ra Xilungu na ra Xintima. Vito ra Xilungu a ri tirhisiwa eka swilo swa ximfumo, kasi ra Xintima ri tirhisiwa hi vandyangu, vanghana na lava va tolovelaneke na n'wini wa rona.

Ndzavisiso lowu wu kongomisiwile eka mathyelo ya mavito ya Vatsonga kutani swa fanela ku languta hi laha Junod (1912) a languteke hakona mathyelo ya mavito ya Vatsonga. Junod u kombisa leswaku loko n'wana a tswariwa u fanerile ku nyikiwa vito leri a nga ta tiveka hi rona. U kombisa tindlela ta mune leti a ti tirhisiwa loko ku thyiwa n'wana vito.

Ndlela yo sungula leyi Vatsonga a va yi tirhisa ku thya vana mavito a ku ri vatswari lava a va ri na vutihlamuleri byo thya n'wana vito. Vatswari hakanyingi a va thya vana va vona mavito ya tihosi, xik, n'wana a nyikiwa vito ra Mawewe. Ndlela yin'wana a ku ri ku nyika n'wana vito ra vakhale; maendlelo lawa ya vuriwa ku pfluxa vito ra khale. Hi marito yan'wana, n'wana a thyiwa vito ra swikwembu. Vatsonga a va vona swi ri swinene ku tsundzuka vakhale (swikwembu). Loko vatswari va ri na vito ro karhi ra vakhale a va ya en'angeni ku ya ba tinhlolo, loko ti ba bvuri a va fanele ku vutisa ya vutisa eka yin'wana n'anga ku kondza va kuma vito leri va faneleke nyika n'wana (Junod, 1912).

Nakambe Junod (1912) u kombisa leswaku munhu (ngopfungopfu vanghana va muti wolowo) a kombela ku thya vito eka vatswari va n'wana. Hi xitalo Vatsonga a va nyika xitaxifamba nkateko wo thya n'wana vito. Xitaxifamba lexi a xi boheka ku hamba xi vhakachela n'wana loyi lembe rin'wana na rin'wana xi n'wi nyika na tinyiko. Loko n'wana a kurile ku ringana mana wa yena a fanele ku famba na yena eka loyi a nga n'wi thya ku ya n'wi pfluxela.

Ndlela yo hetela yo thya n'wana vito leyi Vatsonga a va yi tirhisa a ku ri ku nyika n'wana ku ya hi swihumelelwa swa nkarhi wa ku velekiwa ka yena. Loko n'wana yaloye a tswariwile ehansi ka nsinya wa nkuwa a tala ku thyiwa vito ra Nkuweni ku komba ndhawu leyi a nga tswariwa ka yona. Junod u tlhela a kombisa leswaku mavito lawa n'wana a thyiwa loko a

velekiwa a ya tala ku khiriwa loko n'wana a kula, xik, n'wana a tithya vito loko a huma engomeni kumbe etikhombeni (Junod, 1912).

Mapindani (2018) eka ndzavisiso wa yena u languta ngopfu mathyelo ya mavito ya le ngomeni na ya le tikhombeni. U vula leswaku eka Xitsonga mavito ya ngoma kumbe vukhomba ya fambelana na ku nyika vito, ku tithya vito hambu ku ri mavito yo duvulela. Vanhu lava nga khomba kumbe ku yimba va siva mavito ya vuhlangi hi mavito ya le ngomeni na le vukhombeni, leswi swi kombisa leswaku se va tshunxekile.

Vito leri munhu a nyikiwaka rona loko a tswariwa ri komba leswaku wa ha ri xihlangi naswona a nga si tiva swa vutomi. Mavito lawa nyikiwaka loko n'wana a tswariwa a hi mavito lawa ya tirhisiwaka nkarhi wo leha hikuva ya cinciwa hi ku famba ka nkarhi, leswi swi va tano hikuva munhu u cinca vito loko a vuya engomeni hambu ku ri evukhombeni (Mapindani, 2018).

Mapindani (2018) u tlhela a vula leswaku mikarhi yin'wana vankwera na tikhomba va nyikiwa mavito yantshwa loko va huma engomeni na le vukhombeni. Mahanyelo ya munkwera kumbe khomba ya nga endla leswaku a nyikiwa vito leri fambelaka na swiendlo swa yena, xik, jaha ri nga nyikiwa vito Hatlani hikuva a hatlisele ku ya engomeni nkarhi wu nga si fika.

Xiphiso lexi nga kona i ku va majaha ya pfumeleriwa ku tinyika mavito. Leswi swi endla leswaku va nga voni nkoka wa mavito lawa va tithyaka wona hikuva vona va tsakisiwa ntsena hi mavito lawa ya nga tsakisaka loko ya twarisiwa. Munhu u tinyika vito ku ya hi ku saseka ka rona ku nga ri hi nhlamuselo ya rona (Mapindani, 2018).

Chauke (1992) u vula leswaku n'wana u tekiwa a ri n'wana loko a thyiwa vito, hi marito yan'wana, loko n'wana a nga si nyikiwa vito u va a ri xivumbiwa ntsena, hileswku vito i xiviri xa munhu. U kombisa na leswaku ku na tindlela to hambanahambana leti ti tirhisiwaka loko ku thyiwa n'wana vito, u andlala tindlela leti.

Chauke (1992) boxa leswaku Vantima va pfumela leswaku loko n'wana a thyiwa vito ra munhu loyi a nga lova n'wana yaloye u ta sirheleriwa evuton'wini bya yena. Mavito ya muxaka lowu ya tirhisiwa ngopfu hi vanhu lava va pfumelaka eka swikwembu kumbe ripfumelo ra ndhavuko. U tlhela a vula leswaku van'wana va thya vana va vona mavito lawa hi xikongomelo

xo tsundzuxa, ku xixima, ndlandlamuxa no hlayisa swivongo swa vona. Hi tlhelo, u kombisa leswaku mindhavuko yin'wana yi lwisana na ku kanetana na ku thya vana mavito ya vafi.

Vatsonga va thya mavito hi ku landza swivangelo swo tala leswi katsaka mavelekiwele ya n'wana; mavito lawa ya komba nkarhi na ndhawu leyi munhu a velekiweke eka yona. Swin'wana swa swivangelo hi leswi landzelaka: matikhomelo ya muveleki hi nkarhi wo tika ka yena, matimu ya ndyangu, vukholwakholwa ni swivuriso. U tlhela a kombisa leswaku maendlelo lawa ya mathyelo ya mavito ya vanhu ya Xitsonga ya yelana swinene na ya Xishona (Chauke, 1992).

Chauke (1992) u ya emahlweni a vula leswaku Vatsonga va nga thya vana va vona mavito ya tihosi. Loyi a nyikaka n'wana vito a nga thya hi ku tsakisiwa hi ndhuma na vunhenha bya hosi ya kona; swihlawulekiso swa hosi erixakeni swi nga endla leswaku n'wana a thyiwa vito ra yona. Vatsonga va kholwa leswaku vito ra landzelela, kutani loko va thya n'wana vito va tshemba leswaku n'wana a nga a tshuka a tekelela mahanyelo, vutlhari ni malwandla ya yona. Hi tlhelo rin'wana, vatswari va tekiwa va ri vanhu va le henhla swinene loko va thya vana va vona mavito ya tihosi.

Chauke (1992) u kombisa leswaku vatswari va nga thya n'wana vito ra un'wana wa vakokwana wa vona va khale ku ri ndlela yo va ekusuhi na vona. Va nga ya tin'angeni ku ya lavisisa vito ra ntiyiso leri ri fanelaka ku thyiwa n'wana; tinhlolo hi tona ti nga ta paluxa vito leri; loko swo endleka na'anga yi hluleka ku va byela vito ku hundzeriwa eka yin'wana va kala va pfuneka. Loko va thya vana mavito ya va le hansa va va va tsundzuka hi wona. Van'wana va tshemba leswaku va ta katekisiwa hi rifumo.

Chauke (1992) u tlhela a kombisa leswaku vito ra muhlampfa kumbe muendzi ri nga nyikiwa n'wana loyi a ha ku velekiwaka. Muhlampfa loyi n'wana a thyiwaka vito ra yena u boheka ku aka xinakulobye na n'wana loyi. U fanerile ku endzela n'wana kan'we hi lembe, a tlhela a ta na tinyiko loko a ta eku pfluxeleni. N'wana na yena loko a kurile kuringana u fanerile ku endzela muendzi loyi ku ri xikombiso xo n'wi xixima.

Ndlela yin'wana leyi Vatsonga va yi tirhisaka ku thya vana mavito i ku thya n'wana ku ya hi mavelekiwele ya n'wana. Laha hi laha ku xiwaka matikhomelo ya muveleki, n'wana a nga thyiwa vito hikwalaho ka matikhomelo lamanene kumbe yo biha ya muveleki; hileswaku vito

ri paluxa matikhomelo ya muveleki (Chauke, 1992). Hi tlhelo rin'wana, n'wana a nga thyiwa vito hi ku landza nkarhi na ndhawu leyi a nga velekiwa eka yona. Leswi swi fambelana na ndzavisiso lowu hikuva ku kombiwa mathyelo ya mavito ya Vatsonga loko va nga si kuceteriwa hi mavito ya Xilungu.

Chauke (2015) eka ndzavisiso wa yena u vula leswaku mavito erixakeni ya na nhlamuselo yo karhi tanihiloko ya kombisa matimu kumbe ndhavuko wa vanhu va rixaka ro karhi. Mavito ya nga tlhela ya paluxa rirhandzu kumbe nxaniseko leswi nga kona eka swirho swa rixaka rolero. Hi tlhelo rin'wana, mavito ya tala ku suka ka swihumelelwa swo karhi leswi katsaka tipolitiki, ikhonomi, kumbe swin'wana kwala eku hanyeni. Vito ri na nkoka swinene hikuva i nyiko yo hlawuleka leyi munhu a nyikiwaka loko a velekiwa, loko munhu a pfumala vito u tekiwa a nga hetisekangi.

Vatsonga a va thyi vana mavito ntsenantsena, kambe va swi endla hi vurhon'wana lebyikulu; munhu loyi a thya n'wana vito u fanele ku va a ringanerile ku thya vito. Vatsonga na tanihi tin'wana tinxaka ta le Afrika, va tirhisa tindlela to tala ku thya vana mavito. Eka mikarhi yo tala vadyuhari hi vona va byarhaka vutihlamuleri byo thya vana mavito. Khale tisungukati hi tona a ti nyika vana mavito eswibedhlele (Chauke, 2015).

Chauke (2015) u ya emahlweni a boxa leswaku Vatsonga va tala ku nyika vana mavito ya vanhu lava nga lova ku endlela ku sirhelela n'wana eka swilo swo biha. Vatsonga va ya na le ka tin'anga leswaku ti va byela vito leri faneleke ku thyiwa n'wana. Nkarhi wun'wana va thya vana mavito lawa ku ri ndlela yo endla leswaku n'wana a kuma mikateko. Vito ri nga va ra xaka ra manana wa n'wana kumbe ra tatana wa yena.

Chauke (2015) u tlhela a nyika tinxaka to hambanahambana ta mavito ya Xitsonga, leswi swi komba leswaku mavito ya Xitsonga ya hlohleteriwa hi swilo swo tala. Ku na mavito lawa ya kuceteriwaka hi swa tipolitiki, xik, munhu a nga thyiwa vito ra Xitereko. Vito leri ra Xitereko ri nga thyiwa hikuva munhu a velekiwile hi nkarhi lowu a ku ri na xitereko. Mavito yan'wana ya thyiwa hi ndlela ya xitsundzuxo, xik, vito ra Xitlhavangoma ri nyikiwa jaha ro sungula engomeni. Nkarhi wun'wana n'wana u nyikiwa vito ra swikwembu tanihilaha ku kombisiweke hakona eku sunguleni.

N'wana a nga nyikiwa vito ra Xikreste, xik, Xikhongelo. Vito ra Xikhongelo ri nga nyikiwa n'wana loyi vatswari va yena ku nga vapfumeri. Xiyimo xa ndyangu xi nga endla leswaku n'wana a nyikiwa vito, xik, Maxangu; vito leri ri kombisa ku xaniseka loku ndyangu wo karhi wu hlanganeke na wona. Mavito yan'wana ya nyikiwa vana leswaku ya va sirhelela, xik, Telakufa; vito leri ri nyikiwa n'wana loyi vatswari va yena va loveleke hi vana vo tala yena a nga si velekiwa. Vito leri ri ta tanihi xikhongelo xa leswaku n'wana loyi a nga lovi na yena. Ndlela yo hetelela leyi nga tirhisiwaka ku thya vana i ku tirhisa mavito ya Xilungu, xik, Connie (Chauke, 2015).

Ndzavisiso lowu wa Chauke (2015) wu kongomisa ngopfu eka mavito na mathyelo ya vanhu eka Xitsonga hi ku angarhela. Ndzavisiso lowu wu khumba xiyenge xa mathyelo ya Vatsonga hi ku kuceteriwa hi Xilungu leswi fambelanaka na ndzavisiso lowu endliwaka. Wu tlhela wu khumba na nkucetelo wa Xikreste eka mathyelo ya Xitsonga.

2.3. NKATSAKANYO

Ndzima leyi yi hlamuserile hi vuxokoxoko milavisiso leyi nga endliwa eka nkarhi lowu nga hundza leyi fambelanaka ni nhloko nga ku lavisisiweni eka ndzavisiso lowu naswona yi kotile ku humesela ehandle vangwa leri nga kona eka Xitsonga na leswi faneleke ku humelela ku ta ri pfala. Milavisiso leyi endliweke yi ta kota ku pfuna eka Xitsonga leswaku ku lavisisiwa hi nkucetelo lowu Xilungu xi nga va na wona eka mathyelo ya mavito ya vanhu.

NDZIMA YA 3

3. XIVUMBEKO NA MAENDLELO YA NDZAVISISO

3.1. MANGHENELO

Ndzavisiso wun'wana na wun'wana wu humelela hiloko ku hlengeletiwile mahungu lawa fambelanaka na ndzavisiso wolowo. Ku na tindlela to tala leti nga tirhisiwaka ku hlengeleta mahungu. Nhlokomhaka ya ndzavisiso wo karhi hi yona yi lawulaka no letela leswaku ku tirhisiwa maendlelo wahi ku hlengeleta mahungu ya kona.

3.2. XIVUMBEKO XA NDZAVISISO

Ndzavisiso wu ta tirhisa mahlengeletelo ya *qualitative research method*. Roshan na Deeptee (2009:1) va hlamusela *qualitative research* hi ndlela leyi: “*Qualitative research is said to be exploratory which is the collection, analysis and interpretation of data by observing human behavior.*” Ntshaho lowu wu vula leswaku mahlengeletelo lawa ya hlela no hlamusela leswi hlengeleteweke swa matikhomelo ya vanhu. Mason (2002:3) u seketela nhlamusela leyi nyikiweke loko a ku: “*Based on methods of analysis, explanation and argument building which involve understanding of complexity, detail and context.*” Marito lawa ya paluxa leswaku mahlengeletelo lawa ya katsa ku hlela, ku hlamusela na njhekanjhekisano lowu khumbaka matwisiselo yo enta lawa ya fambelanaka ni vundzeni bya ndzavisiso. Creswell (1994:2) loo a hlamusela mahlengeletelo lawa loko a ku:

Qualitative research method is an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in natural setting.

Marito lawa ya paluxa leswaku mahlengeletelo lawa i maendlelo yo kumisisa no twisisa swiphiqu leswi kongomaneka na vanhu hi vuenti; hi hala tlhelo ku langutiwa swikhedzakhedza hinkwaswo leswi khumbanaka na vanhu. Mulavisisi loko a ri karhi a hlengeleta mahungu a nga kota ku andlala timhaka hi ku hlamusela ku nga ri hi tinhlayo. Mulavisisi a nga kota ku hlengeleta mahungu hi ku tirhisa nhloko hliso wa swivutiso.

Ku na maendlelo layo tala lawa va lavisisi va nga ya tirhisaka ku endla milavisiso ya vona. Maendlelo lawa ya hlawuleriwa hikuva ku languteriwile muxaka wa leswi lavisisiwaka na makumelo ya vuxokoxoko.

3.3. MAHLENGETELO YA MAHUNGU

3.3.1. Maendlelo ya nhlokohliso wa swivutiso

Nhlokohliso wa swivutiso ku kongomisiwa eka ku vutisiwa no hlamula swivutiso hi xikongomelo xo fikelela swilo swo karhi. Munhu loyi a vutisaka u lava ku kumisisa mhaka yo karhi, muhlamuri wa swivutiso u nyika mavonelo na vutivi bya yena loko a ri karhi a hlamula swivutiso. Kvale (1996:176) u tiyisisa leswi loko a ku: *“the main task in interviewing is to understand the meaning of what the interviewee say.”* Marito lawa ya vula leswaku ntirho lowukulu wo hlokohlisa i ku twisisa leswi muhlokohlisiwa a vulaka swona. McNamara (1999:24) na yena u hlamusela hi vuenti loko a ku:

Interviews are particularly useful for getting the story behind a participant’s experiences. The interviewer can pursue in-depth information around the topic.

Interviews may be useful as follow-up to certain respondents to questionnaires.

Marito lawa ya vula leswaku nhlokohliso wa swivutiso wu pfuna ku kumisisa hungu leri muhlokohlisiwa a ri tokoteke. Muhlokohlisi a nga swi kota ku kuma vuxokoxoko bya hungu leri fambelanaka na nhlokomhaka. Muhlokohlisi a nga kota ku kumisisa vuxokoxoko lebyi a byi lava loko a landzelela swivutiso leswi a faneleka ku swi vutisa naswona a nga humi emongweni. Ndzavisiso lowu wu tirhisa maendlelo ya nhlokohliso wa swivutiso ku ri ndlela yo lava ku kumisisa vuxokoxoko bya ndzavisiso lowu endliwaka. Maendlelo ya nhlokohliso wa swivutiso ya tirhisiwa eka ndzavisiso lowu hikuva ya kota ku pfuna muhlokohlisi wa swivutiso loko a hlengeleta vuxokoxo hi vuenti eka mavonelo, miehleketo, matitwelo hambi ku ri ntokoto wa vanhu.

3.4. MAXOPAXOPELO YA MAHUNGU

Ndzavisiso wun’wana na wun’wana wu na maendlelo ya wona ya ku xopaxopa mahungu ya nkoka ku ya hi nhlokomhaka ya ndzavisiso wa kona. Vuxokoxoko byi nga hlengeletwa hi emaendlelo lawa ya fambelanaka na ndzavisiso wolowo. Eka ndzavisiso lowu, vuxokoxoko lebyi byi hlengeletiwaka bya hleriwa no xopaxopiwa ku ya hi mahlamulelo ya vavutisiwa. Laha

ku langutiwile ku fana kumbe ku hambana ka vavutisiwa ku ya hi tinhlokomhaka ta kona. A hi mahungu hinkwawo lawa ya nga ta va ya andlariwile ya nga ta tsariwa hikuva vuxokoxoko byi nga yelana kumbe ku fana; hi marito yan'wana ku nge endliwi mbuyelelo wa mahungu.

3.5. MILAWU LEYI NGA TA XIXIMIWA

Xiyenge xin'wana na xin'wana lexi khumbaka vanhu evuton'wini xi fanerile ku va na milawu leyi faneleke ku landzeleriwa leswaku xi kota ku lawuleka. Milavisiso na yona yi na milawu leyi faneleke ku landzeleriwa leswaku milavisiso yi kota ku fikelela swikongomelelo swa yona. Milawu leyi yi khumba mulavisisi na vanyiki va mahungu, hi tlhelo rin'wana milawu leyi yi fanele ku landzeleriwa loko ku endliwa nhlokohliso wa swivutiso. Milawu leyi nga ta landzeleriwa hi leyi landzelaka:

- a) Ku hlamusela leswaku ndzavisiso wu mayelana na yini.
- b) Xikongomelo lexi ndzavisiso wu lavaka ku xi fikelela.
- c) Ku hlamusela muhlokohlisiwa leswaku mahungu lawa a nga ta ya nyika ya ta tirhisiwa hi mfanelo na leswaku vito ra yena ri nge boxiwi laha swi voniwaka ku ri a nga nghena ekhombyeni.
- d) Ku ringeta ku vona leswaku vutomi bya vahlokohlisiwa byi hlayisekile, ku nga va ka nyama kumbe emoyeni; na
- e) Muhlokohlisiwa u ta byeriwa leswaku loko a tsakela ku ka a nga ha nyiki mahungu, u na mpfumelelo wo tshika

Hinkwaswo leswi swi ta endliwa ndzavisiso na nhlokohliso swi nga si sungula.

3.6. XIKOPU XA NDZAVISISO

Ndzavisiso lowu wu ta endliwa eka tindhawu leti kumekaka eka hosi Muhlava. Tindhawu leti ndzavisiso lowu nga ta endliwa eka tona ti fanerile ku ri leti eka tona ku nga na Vatsonga lava thyaka vana va vona mavito ya Xilungu hi ku kuceteriwa hi xona.

3.7. RIMBA RA THİYORI

Ndzavisiso wun'wana na wun'wana wu na rimba ra thiyori leri ndzavisiso wu tumbulukaka eka rona. Eka ndzavisiso lowu ku tirhisiwa rimba leri vuriwaka *Descriptive*. Rimba leri ri kombisa leswaku mavitavito ya va ya ri na tinhlamuselo to karhi; vito ri thyiwa hikuva ri ri na

hungu ro karhi, vito ri yelanisiwa na nchumu lowu wu nga nyikiwa rona. Popescu (2013:1-2) u hlamusela rimba leri loko a ku:

Descriptivism yields a view which allows for the composition of a cluster to change across time, without impugning on the identity of the various name tokens whose uses the cluster in all guises, supports.

Nhlamuselo leyi yi boxa leswaku eka rimba leri vito leri nyikiwaka ri nga kota ku nyikiwa tinhlamuselo to engetelela leti yelanaka na nchumu lowu wu nyikiweke vito. Hi tlhelo, vito leri nyikiwaka nchumu wo karhi ri nga yelanisiwa na nchumu wolowo, xik, vito ra munhu ri nga yelanisiwa na xivumbeko, mahanyelo kumbe swin'wana leswi yelanisiwaka na munhu yaloye. Soames (2005:7) u tiyisisa loko a ku:

...if the meaning is essentially representational, it would seem that the meaning of any word or phrase should be just what it represents or stands for.

Ntshaho lowu wu paluxa leswaku vito leri thiywaka nchumu wo karhi ri va na nhlamuselo leyi yelanaka na vito rolero. Hi marito yan'wana, vito na nchumu swi fanela ku va na vuxaka.

Rimba leri fambelana na ndzavisiso lowu hikuva ri vulavula hi mavitavito na tinhlamuselo ta wona eka michumu leyi thyiweke wona. Ndzavisiso lowu wu kongomisa eka mavito ya vanhu lowa ya thiywaka hikuva ya ri na tinhlamuselo to karhi. Ndzavisiso wu languta mavito ya Vatsonga lawa a ya thyiwa hikuva ku landzeleriwa swihumelelwa swo karhi kumbe tinhlamuselo to karhi, kasi na mavito ya Xilungu ya thyiwa hikuva ya yelanisiwa na swilo swo karhi.

3.8. NKATSAKANYO

Eka ndzima leyi ku hlamuseriwile maendlelo lawa ya tirhisiwaka eka ndzavisiso lowu. Ku kombisiwile leswaku eka ndzavisiso lowu ku tirhisiwile maendlelo ya nhloko hliso wa swivutiso ku hlengeleta mahungu. Ku tlhele ku paluxiwa leswaku loko ku hlengeletwa mahungu ku langutiwa mahlamulelo ya vavutisiwa. Nakambe ku paluxiwile milawu leyi

nga ta xiximiwa na xikopu xa ndzavisiso. Ku gimetiwile hi rimba ra thiyori ra *descriptive* leri tirhisiweke eka ndzavisiso lowu.

NDZIMA YA 4

4. NXOPAXOPO WA NKUCETELO WA MAVITO YA XILUNGU EKA MATHYELO YA VANHU YA XILUNGU EKA VATSONGA

4.1. MANGHENELO

Eka ndzima leyi hi laha ku xopaxopiwaka nkucetelo wa Xilungu eka mathyelo ya mavito eka Xitsonga. Ku rhangana ku langutiwa vito ra munhu hi ku angarhela na leswi eAfrika ri tekisiwaka xiswona. Ku kombisiwa nkoka wa vito ra munhu eAfrika na leswi tekeriwaka enhlokweni loko munhu a fanerile ku nyikiwa vito; hileswaku ku na swilo leswi kucetelaka leswaku munhu a nyikiwa vito ro karhi. Ku tlhela ku boxiwa lava lulameleke ku nyika n'wana vito. Ku tlhela ku paluxiwa mavito yo hambanahambana lawa munhu a nga nyikiwaka wona loko a ri karhi a kula. Nakambe ku kombisiwa leswi kuceteleke Vantima ku nyika vana va vona mavito ya Xilungu ematshan'wini ya mavito ya Xintima. Ku fika ka Valungu; vuhlonga; vukhongeri; ku nghena xikolo na xihlawuhlawu eAfrika-Dzonga hi swin'wana swa swivangelo leswi endleke leswaku Vantima va nyika vana mavito ya Xilungu.

4.2. RIXAKA RA VATSONGA

Loko Maputukezi ya fika ro sungula eMozambique, va fikile va kuma Vatsonga ku ri khale va tshamile eka ndhawu liya. Vatsonga va kumiwile hi Maputukezi lava va nga kuma leswaku va na ririmi na ndhavuko wo fana hambiloko va ri na tihosi ta ku hambana. Vatsonga a va tiviwa va ri vanhu va rixaka rin'we; a va vulavula ririmi ra ku fana (hambiloko va ri na marin'wana ya hambana), hi tlhelo a va ri na mitolovelo, ndhavuko, ripfumelo, mahanyelo hambi ku ri maendlelo yo fana.

Loko va Ndwandwe va hluriwile hi Shaka Zulu, va tsutsumile ehansi ka vurhangeri bya Manukosi loyi a tiveka hi vito ra Soshangane va ri karhi va ya laha a ku tshama Vatsonga. Malungana (1994:55) u seketela leswi loko a ku: *“The Vangoni or Machangana group was formed after Soshangana and Songandaba, their Vangoni leaders, had fled from Shaka in 1820 when he was spreading death and destruction.”* Ntshaho lowu wu tiyisisa leswaku Soshangana

u balekile vukarhi bya Shaka hi lembe ra 1820. Manukosi ku balekile hikokwalaho ka tinyimpi ta Shaka Zulu. Junod (1912:28) u andlala loko a ku:

The Ba-Ngoni were led by Manukosi; who found all the Thonga clans living according to the old Bantu style as tribes, however, hence there were without national unity. He then conquered them and tried to impose on them the military system of dominion created by Dingiswayo and Chaka.

Ntshaho lowu wu vula leswaku Vangoni lava a va rhangeriwa hi Manukosi va hlurile van'wana va Vatsonga; hi nkarhi lowu u ringetile ku tirhisa maendlelo ya malwelo ya nyimpi lawa a ya tirhisa hi Shaka na Dingiswayo. Loko Soshangane na mavuthu ya yena va ya eMozambique, Vatsonga a ku ri khale va akakile no tlhela va vulavula Xitsonga. Bill na Masunga (1985:4) va kombisa loko va ku:

During the middle of the 18th century, an expansion of Tsonga speakers had occurred throughout the interior of southern Mozambique... It was into this area that Soshangane, one of Zwide's lieutenants, fled from the clutches of Shaka, the Zulu chief, after the defeat of the Ndwandwe in 1819. His army overran the Portuguese settlements at Delagoa Bay, Inhambane and Sena, and during the next few years he established the Ngoni kingdom of Kwa Gasa.

Munukosi u hlurile van'wana va Vatsonga, kasi van'wana va tinyiketile kutani va khondzisiwa. Endzhaku ka loko Manukosi a hlurile van'wana va Vatsonga u tiendlerile mfumo wa yena wa ka Gaza. Malungana (1994:55) u kombisa leswi loko a ku:

While in Mozambique, Soshangana and his followers subjugated and incorporated the indigenous Vatsonga tribes and this incorporation brought into existence the Gaza Empire which is today known as the Gaza Province in Mozambique.

Marito lawa ya tiyisisa leswaku loko Soshangana a ri eMozambique u tiendlerile mfumo wa yena laha Vatsonga a va khondzisiwile no luva eka yena. Vatsonga lava va nga khondzisiwa va sele va ri hansi ka vulawuri bya mfumo wa Gaza. Mfumo lowu a wu ku katsa tindhawu ta le nambyeni wa Zambezi na le ribuweni ra Delgoa. Vatsonga van'wana va kotile ku nyenga kutani va ya tshama eka tindhawu ta le n'walungwini eMozambique, na le ka xiphemu xin'wana xa tiko ra Zimbabwe, kasi van'wana va yile eka xifundzha xa Limpopo eAfrika-Dzonga (Va ka Nkuna, Valoyi, Mavundza na Rikhotso). Malungana (1994:56) loko a tshaha *The Gazankulu Year Book and Diary* (1983:4) u ri: “*Vatsonga who emigrated from Mozambique to the present Transvaal was not of assistance to Soshangana.*” Marito lawa ya tiyisisa leswaku a hi Vatsonga hinkwavo lava a va ri ehansi ka mfumo wa Soshangana.

Malungana (1994:56) u ya emahlweni a ku: “*The most important were the Vankuna, Valoyi and Mavunda sub-groups who settled near Tzaneen, Bolobedu, and the Mavunda sub-group in Swaziland and later in the Balobedu area near Groot Spelonken.*” Marito lawa ya komba van'wana va Vatsonga lava va nga baleka vukarhi bya Soshangana. Hi tlhelo rin'wana, Junod (1912:28) u kombisa leswaku Varhonga a va kalangi va va ehansi ka mfumo wa Vangoni hikuva a va ri ehansi ka vulawuri bya Maputukezi.

Junod (1912:28) u kombisa leswaku Manukosi u lovile hi lembe ra 1856. Endzhaku ka rifu ra yena ku vile na nyimpi ya xin'wanamanana laha a ku lweriwa ku fuma, hi nga vula leswaku a ku vangwiwa vuhosi. Vamakwavo vambirhi a va lwela vuhosi, Muzila na Mawewe. Junod (1912:28) u kombisa loko a ku:

According to the Thonga lwa of succession, Muzila was the legal heir;

but the Ngoni law was against him and in favour of his younger brother Mawewe. Mawewe was then proclaimed chief and Muzila's followers fled to the Spelonken; the new chief however behaved as a cruel despot and, with the help of the Portuguese and of the Ronga warriors, Muzila defeated him decisively on the Sabie River, August 17-20 1886 (Junod, 1912:28).

Ntshaho lowu wu vula leswaku hi ku ya hi maendlelo ya Vatsonga loyi a fanela ku va hosi a ku ri Muzila kasi hi Xingoni a swi nga ri tano; hileswaku Mawewe a fanela ku teka vuhosi. Mawewe hi yena a nga va hosi, vaseketiri va Muzila va balekerile eXipilongo. Mawewe a fuma hi voko ra nsimbi no va na tihanyi kutani swi endlile leswaku Maputukezi na masocha ya Varhonga va pfuna Muzila ku hlula Mawewe hi lembe ra 1886. Hi nkarhi lowu Muputukezi loyi a va ku i Juwawa (Albasini) hi yena a fuma Vatsonga lava a va ri eXipilongo. Bill na Masunga (1985:5) va hlamusela va ku:

In the north, João Albasini, who had been appointed the Portuguese Vice-Consul to the Zuid Afrikaansche Republiek in 1858, employed Tsonga men as 'induna' (headman) and defenders of his forth-like home at the foot of the Piesandkop near the modern town of Louis Trichardt.

Ntshaho lowu wu tiyisisa leswaku Juwawa hi lembe ra 1858 u hlawuriwile a va murhangeri wa Vatsonga va le Xipilongo. Juwawa u hlawurile vavanuna van'wana va Vatsonga leswaku va va tindhuna ta yena. Endzhaku ka rifu ra Muzila, n'wana wa yena Nghungunyana u sungurile ku fuma. Junod (1912:32) loko a ku: *"When Muzila died, his son Gungunyane succeeded him. The Ba-Ngoni had greatly diminished in number."* Hi nkarhi wa ku fuma ka Nghungunyana ku vile na nyimpi exikarhi ka yena na Maputukezi. Vaseketeri va Ngungunyana va n'wi tsan'wile hi ku chava nyimpi. Junod (1912:32) u kombisa loko a ku: *"Gungunyane, who was the Ngoni chief was abandoned by most of his people, even by his uncle Nkuyu: his capital Mandlakasi was burnt and he was captured by Musinho d'Albuquerque at the end of the year 1895."* Ntshaho lowu wu kombisa leswaku endzhaku ka ku va Nghungunyana a tsan'wile u vile a

hluriwa no khotsiwa. Endzhaku ka nyimpi leyi, mfumo wa Vangoni wu vile ku herisiwa kutani ku fambisa maendlelo ya Maputukezi, leswi swi endlile leswaku Vatsonga va tekeriwa enhlokweni.

Junod (1912:32) u kombisa leswaku Vangoni lava a va ri ehansi ka Manukosi a va lava leswaku Vatsonga va tsan'wa ririmi ra vona va namarhela Xingoni. Leswi a swi endlekangi hikuva vavasati va Vatsonga a va dyondzisa vana va vona ririmi ra Xitsonga; nkarhi wun'wana hi swona swi endlaka hi ku ririmi ra manana. Bill na Masunga (1985:4) va andlala loko va ku:

Soshangane insisted that Nguni customs be adopted and that the Zulu language be learnt by the Tsonga. Although many of men had a basic knowledge of the Zulu language through their trading contacts with the Nguni, they were now forced to speak it. Most women however did not learn Zulu. Young Tsonga men were conscripted into the arm as 'mabulandlela' (those who open the road).

Soshangane u sindzisile leswaku maendlelo ya Xingoni na ririmi ra Xizulu swi dyondziwa Vatsonga. Hambileswi vavanuna vo tala va Vatsonga a va ri na vutivi bya ririmi ra Xizulu hi nkarhi lowu a va endla swa mabindzu na Vangoni se a va boheka ku vulavula Xizulu. Vavasati vo tala va Vatsonga a va kalangi va dyondza ririmi leri ra Xizulu. Junod (1912:33) dlayiseta hi ku vula leswaku:

The Thonga language was already spoken by the primitive occupants of the Thongas in Mozambique more than 500 years ago and that, together with a certain number of customs, it formed the great bond which bound the Thonga clans together in past centuries.

Marito ya ntshaho lowu ya vula leswaku ririmi ra Xitsonga i khale ri ri karhi ri tirhisiwa; hileswaku Xitsonga xi vile kona Vangoni va nga si ta erixakeni ra Vatsonga. Bill na Masunga (1985:2) vaseketela Junod loko va ku:

Along with the Khoi of the Southern Cape and the Nguni of the Transkei coastal areas, the people of the Tsonga group were the first to meet the Portuguese explorers of the early 16th and 17th centuries. Records of the Portuguese expeditions show that by the mid-seventeenth century, there were long-established chiefdoms of Tsonga and Ronga people in the area around Delagoa Bay, and these chiefdoms extended both southwards and inland from the sea.

Marito lawa ya vula leswaku Vatsonga hi vona vanhu vo sungula ku hlangana na Maputukezi; leswi swi tiyisisa leswaku Vatsonga i khale va ri kona. Vatsonga na Varhonga i khale va ri karhi va tifuma eDelagoa Bay. Mathebula (2002:1) u seketela Junod na Malungana loko a ku:

The Tsonga people are among the first tribes to occupy the eastern coast of Africa south of Zambezi. They and other tribes from as far as the area of west central Africa, then known as the Guinea region, had already established themselves along the east coast by the 13th century. They moved down Zambezi valley and settled in scattered tribes as they gradually extended south.

Mathebula u paluxa leswaku Vatsonga hi van'wana va tinxaka to sungula ku tshama evuxeni bya lwandle eAfrika edzongeni wa Zambezi. Mathebula (2002:1) u ya emahlweni a ku:

The earliest people who lived in the Tsonga country were hunting and

gathering societies....there is clear evidence that the Tsonga people were there in the 13th century. Beads dating as far back as AD1250 TO 1350 were found to have been used by the Tsonga people, an indication that the Tsonga people were there before 1250.

Ntshaho lowu wu komba leswaku Vatsonga i khale va ri kona, ku kumekile vuhlalu lebyi a byi ri bya khale swinene lebyi a byi tirhisiwa hi Vatsonga. Lexi i xikombiso xa leswaku Vatsonga va vile kona ku nga si fika lembe ra 1250. Hi nga vula leswaku ririmi ra Xitsonga i khale ri ri kona. Vatsonga a va ri tirhisa ku vulavula ntsena, kambe leswi swi cincile loko vaneri va fika erixakeni ra Vatsonga, leswi swi va tano hikuva Xitsonga a xi nga ha vulavuriwi ntsena kambe se a xi tsariwa. Makamu (2011:6) u kombisa loko a ku:

Xitsonga was announced as a written language in 1874 by the missionaries from Switzerland who selected the Gwamba dialect to be codified, meaning it was given a status to be standardised, wherein books were written in that dialect.

Marito lawa ya boxa leswaku ririmi ra Xitsonga ri sungurile ku tsariwa hi vaneri va Maswisa hi lembe ra 1874, a ku tirhisiwa ririn'wana ra Xigwamba loko ku tsariwa. Hi nga vula leswaku Xigwamba a ku tekiwa ku ri xona ririmi ra ku ringanisiwa hi nkarhi wa kona. Rixaka ra Vatsonga ri kumeka eka matiko lawa ya landzelaka: Afrika-Dzonga, Mozambique, Zimbabwe na Swaziland.

4.3. VITO RA MUNHU

Munhu un'wana na un'wana loko a tswariwa u nyikiwa vito. Tinxaka hinkwato ti tiyisisa leswaku n'wana u nyikiwa vito; kambe rixaka rin'wana na rin'wana ri na maendlelo ya rona yo thya vito. Loko n'wana a nyikiwa vito ku va ku ri na swivangelo swo hambanahambana. Xivangelo xo nyika n'wana vito i ku va a hambanyisiwa na vanhu van'wana. Makinen

(2010:25) u tiyisisa loko a ku: “*We need and use names for quite practical reasons: to identify one person from another.*” Ntshaho lowu wu vula leswaku vito ra munhu ri nyikiwa munhu leswaku a kota ku tiveka.

Nkarhi wun’wana vito leri n’wana a nga nyikiwi ntsenantsena, munhu u nyikiwa vito leswaku a va na vuxaka na vito ra yena; Bernhardt (2001:7) u kombisa leswi loko a ku: “*When one bestows a name upon a child that person is not simply naming the flesh of the child, but rather the name is for the person’s soul.*” Marito lawa ya kombisa leswaku munhu loyi a nyikaka n’wana vito a nga thyi nyama, kambe u nyika xiviri xa munhu loyi.

Vito ra munhu ri nga swi kota ku paluxa rixaka hambu ku ri ririmi leri munhu a ri vulavulaka, hileswaku vanhu va tinxaka timbe va nga kota ku tiva leswaku munhu i wa rixaka rihi hikwalaho ka vito ra yena. Ngidi (2012:90) u boxa leswi loko a ku: “*A person’s name is a valuable clue to his/her nationality or mother tongue which is also part of his/her identity.*” Marito lawa ya kombisa leswaku vito ra munhu i xikoweto lexi kombaka laha munhu a humaka kona. Ngidi (2012:90) u ya emahlweni a ku: “*The bestowal of a name is a symbolic contract between the society and individual.*” Ntshaho lowu wu boxa leswaku vito ra munhu ri komba vuxaka bya munhu na ndhawu leyi a humaka eka yona. Osagie na Owing (2015:3) va hlamusela hi vuenti leswi hlamuselaka hi Ngidi loko va ku:

Naming a child is therefore imbued with great significance and the names chosen by the child’s parents or the community often reflect historical events, environmental circumstances, such as seasonal cycles or even extreme weather patterns, local animals and birds, the ancestors, or living-dead as some call them, and heartfelt dreams or prophetic wishes for the future.

Ntshaho lowu wu boxa leswaku ku thya n’wana vito i swa risima, vito ra munhu ri nga thyiwa hi vatswari kumbe van’wana emugangeni. Vito ra munhu ri nga paluxa swilo swo hambanahambana leswi swi humelalaka kumbe leswi nga kona eka muganga wolowo. Vito ra

munhu ri nga va ri kombisa matimu ya rixaka rolero, swihumelelwa swa mbangu wolowo (swo fana na maxelo yo ka ya nga tolovelekangi, ku fana na loko n'wana a tswariwile hi nkarhi wa ndhambi a nga nyikiwa vito ra Ndhambi). Nakambe munhu a nga thyiwa vito ra swihari, switswotswana, swinyenyenyana hambi ku ri swikokovi, xik, Nhlala ku suka eka vito ra xinyenyana. Mutunda (2016:78) u seketela Ngidi loko a ku:

When personal names are chosen, different societies take different factors into consideration. Personal names are not chosen at random; they are typically bestowed upon children according to the circumstances surrounding the birth of the child, social aspects of the family, hopes, traditional beliefs, and wishes for the child, or the expression of gratitude to a deity. The wishes, happiness and sufferings endured by the family are also taken into account when a personal name is chosen.

Marito lawa ya kombisa leswaku swi tele swivangelo leswi nga endlaka leswaku munhu a nyikiwa vito. Hi tlhelo munhu a nga thyiwa vito ra swikwembu (vanhu lava nga hundza emisaveni), kumbe a nyikiwa vito to leri kombisaka vumundzuku lebyinene. Hi leswaku vito ri nga komba ndhavuko na mitolovelo ya vanhu va rixaka ro karhi, Ngidi (2012:1) u tiyisisa leswi loko a ku: *“Through names language meets culture (daily living routines) and religion beliefs regulating people’s lives).”* Marito lawa ya komba ya komba leswaku mavito ya komba ndhavuko na ripfumelo ra rixaka ro karhi.

4.4. VITO RA MUNHU EAFRIKA

EAfrika munhu a nga nyikiwi vito ntsena, ku va ku ri na leswi kucetelaka leswaku n'wana a nyikiwa vito ra karhi. Ku na swivangelo swo hambanahambana leswi endlaka leswaku n'wana a thyiwa vito ro karhi. Machaba (2004:133) u tiyisisa loko a ku: *“The act of naming in various societies is sociologically, psychologically, politically, economically and culturally bond.”* Ntshaho lowu komba swin'wana swa swivangelo leswi endlaka leswaku vanhu eAfrika va

nyika vana mavito, leswi katsa matshamelo emigangeni, swa tipolitiki, swa ikhonomi hambi ku ri ndhavuko wa vanhu va rixaka rolero.

Afrika yi na vanhu va tinxaka to hambanahambana lava nga na mindhavuko, vukhongeri no kholwa swilo swo hambana, kambe tinxaka hinkwato a ti nyiki vito ra n'wana hi ku tsakisiwa hi vito, ku va na leswi endlaka va nyika n'wana vito rolero. Mutunda (2016:75) u seketela leswi loko a ku:

However, this reality is more pronounced in African society in that personal names are not just labels or appellations put on individuals to identify them in the community but rather words that reflect the world-view of people.

Ntshaho lowu wu vula leswaku eAfrika munhu a nga nyikiwi vito hi xikongomelo xo n'wi hambanyisa na van'wana, kambe u nyikiwa vito hikokwalaho ka leswi vanhu va vonisaka xiswona swilo, ku fana na ndhavuko, swikhohlwakholwana, ripfumelo na swin'wana swo kota swona. Mutunda (2016:76) u ya emahlweni a ku *“To put it differently, the name giving process in Africa is sensitive to various factors such as physical, socio-cultural, historical and religious; hence the conclusion that names are never neutral.”* Marito lawa ya tiyisisa leswaku munhu a nga nyikiwi vito ntsenantsena kambe ku va ku ri na nsusumeto wo karhi.

Mavito eAfrika ya thyiwa ku ri ndlela yo hlayisa ndhavuko, mitolovelu, ririmi hambi ku ri maendlelo ya vanhu va tinxaka hinkwato. Hi marito yan'wana, hi nga vula leswaku loko munhu a nyikiwa vito swi endla leswaku Vantima va nga rivali leswi va nga xiswona. Batoma (2010:4) u seketela leswi loko a ku:

To preserve this difference the structural term ‘individual anthroponyms’ is used to designate the African traditions, practices and ‘collective anthroponyms’ to designate family names as well as lineage or clan names which are sometimes

used in referential usage of proper names in Africa.

Marito lawa ya komba leswaku i mitolovelo ya vanhu eAfrika ku nyika vanhu mavito lawa ya nga ta kota ku hlayisa ndhavuko wa Vantima. Mavito lawa eka Xitsonga ya tala ku hundzuka swivongo leswi hi xitalo swi talaka ku hlayisa, xik, vito ra Khazamula ri endliwa xivongo, leswi swi endla leswaku vito leri ri nga fi. Onukawa (1998:73) yena u vula leswaku: *“An indigenous Africa name of the whole tells some story about the parents or the family of the bearers, and in a more general sense points to the values of the society in which the individual is born.”* Hi ku ya hi ntshaho lowu hi nga vula leswaku vito ra munhu eAfrika ri hlamusela swo karhi hi vatswari kumbe ndyangu wa loyi a nyikiwaka rona, ku fana na maendlelo ya swilo swo karhi eka rixaka leri a welaka eka rona. Mandende (2009:1) u seketela Onukawa loko a ku:

African societies use personal names as a means of conveying the cultural values and traditions of their daily experiences. Before people could read and write, personal names were used as a means of documenting important events, and they were part of the oral tradition, making them an integral part of every cultural system.

Marito lawa ya vula leswaku mavito ya kota ku hlayisa mitolovelo na ndhavuko hikuva loko ku thyiwa n’wana vito ku langutiwa swilo leswi humelelaka masiku hinkwawo. Hi marito yan’wana, vito ra munhu ri kota ku komba swilo leswi swi nga humelela hi nkarhi lowu munhu yaloye a nga tswariwa hi wona. Mandende (2009:24) na yena u seketela loko a ku:

Personal names are not chosen at random: events that happen during pregnancy, birth, naming time and also the history of the family are all considered. The wishes, happiness and sufferings endured by the family are also taken into account when a personal name is chosen.

Ntshaho lowu wu paluxa leswaku vito ra munhu a ro thyiwa ntsena, kambe ri kombisa leswi nga humelela hi nkarhi lowu wansati a ha tikile, hi nkarhi wa ku veleka, nkarhi lowu n'wana a nga tswariwa hi wona, na matimu ya nga tekeriwa enhlokweni loko ku thyiwa n'wana vito. Ntsako na nxaniseko leswi humelela ka ndyangu swi nga endla leswaku n'wana a thyiwa vito leri fambelanaka na swona, hi tlhelo, n'wana a nga thyiwa vito leri kombaka ku n'wi navelela leswinene.

Mavito ya vanhu eAfrika ya fuwisa tikonkulu hikuva ya hlamusela swilo swa nkoka leswi nga kona, munhu a nga kota ku vona mfuwo wa vanhu va tinxaka ta eAfrika. Obeng (2001:1) u kombisa leswi loko a ku: *“African names are important channels for speaking for and about African societies.”* Marito lawa ya vula leswaku mavito ya Xiafrika ya vulavula no komba swo karhi hi tikonkulu Afrika. Mandende (2009:1) u seketela Obeng loko a ku: *“Personal names among Africans serve as a communication tool and storehouse for the culture and history of the society.”* Ntshaho lowu wu boxa leswaku mavito Afrika ya komba no hundzisa hungu ro karhi. Olatunji na van'wana (2015:72) vona va vula leswi mayelana na vito Afrika:

African people conceived it that given name performs important function such as the preservation of ethics and social values. In other words, names serve as instrument of regulating the general conduct of members of a particular group in that unruly behaviour is not expected of a responsible individual in the society. Individuals who engage in deviant or criminal acts are deemed to irresponsible, cowards and callous, in some instances, an individual is disowned by their family or barred from the land.

Marito lawa ya vula leswaku vanhu eAfrika va kholwa leswaku vito ra munhu ri na nkoka lowukulu hikuva ri kota ku hlayisa mahanyelo na matikhomelo ya vanhu. Hi marito yan'wana, mavito ya tirha ku dyondzisa vaakatiko hi matikhomelo na mahanyelo lawa va faneleke ku ya landzelela. Vanhu lava nga na mahanyelo lawa yo ka ya nga amukeleki va monyiwa hi xikongomelo xo lava leswaku va hundzuka eka mahayelo ya vona yo biha erixakeni. Eka

Xitsonga munhu a nga thyiwa vito ra Tlevulani ku ri ndlela yo tshinya nhwana loyi a nga na mahanyelo yo biha yo famba ngopfu na ku rhandza majaha; loko a nyikiwa vito leri i ku endla leswaku a tshika mikhuva ya yena yo biha.

Ndhavuko wu tekeriwa enhlokweni eAfrika hikuva wu khome xiviri xa vanhu, leswi swi endla leswaku mfuwo wa rixaka wu hlayisiwa. Vanhu va nga nyikiwa mavito ku ya hi swilo swo karhi swa ndhavuko leswi katsaka swakudya, swirin'wa, micino, vunanga, swibye hambu ku ri swirhisiwa swo hambanahambana. Mandende (2009:132) u seketela loko a ku: *“Naming is also part of oral literature; tampering with it means tampering with the oral literature. Personal names are treasures and reservoirs of African ideologies, philosophy and archives of previous experiences.”* Ntshaho lowu boxa leswaku mavito lawa ya thiywaka vanhu ya hlayisa mfuwo wa rixaka lowu a wu hlayisiwa hi maendlelo yo rungula hi nomu handle ko tsala. Mavito lawa ya hlayisa vutlhari, vutshila na ntokoto lowu Vantima a va ri na wona.

Emikarhini yo tala munhu u na risima ngopfu loko a ha tsikula, loko a hundza emisaveni vanhu a va hlweli ku n'wi rivala. EAfrika ku thyiwa vanhu mavito ya vanhu lava nga hundza emisaveni; leswi swi endla leswaku vanhu lava va nga rivariwi erixakeni. Machaba (2004:113) u kombisa loko a ku: *“...personal names in various African societies play an important role in preserving culture and tradition and also in linking the living with the dead.”* Ntshaho lowu wu komba leswaku mavito eAfrika ya swi kota ku endla xinakulobye exikarhi ka lava hanyaka na lava nga hundza emisaveni. Vito ra munhu loyi a nga hundza emisaveni ri thyiwa hikwalaho ka swivangelo swo hambanahambana. Sagna na Bassène (2016:47) va vula leswi mayelana na swivangelo swo nyikiwa munhu vito ra mufi: *“But nowadays, children who bear traditional names tend to be named after other relatives.”* Marito lawa ya vula leswaku manguvalawa vana va nyikiwa mavito ya lava nga hundza emisaveni leswaku vuxaka bya vona byi nga fi. Eka Xitsonga n'wana a nga nyikiwa vito ra Risimati leri a ku ri vito ra kokwana wa yena loyi a nga hundza emisaveni, leswi swi endla leswaku Risimati loyi a nga hundza emisaveni a nga rivariwi.

4.4.1. LAVA FANELEKE KU THYA N’WANA VITO

EAfrika a hi munhu un’wana na un’wana loyi a faneleke ku nyika n’wana vito. Eka tinxaka to hambanahambana ku na ku kholwa ka leswaku vito ra munhu ri fanerile ku thyiwa hi vanhu lavakulu endyangwini hambu ku ri etikweni. Mandende (2009:39) u kombisa leswi loko a ku: *“Name-givers are people who have the responsibility of naming the child. In traditional African culture not everyone can take on the task of naming the child. This is reserved for the elders of the family.”* Ntshaho lowu wu vula leswaku vanhu lava thyaka vana mavito hi vona ntsena va nga na vutihlamuleri byo thya n’wana vito. A hi vanhu hinkwavo erixakeni lava thyaka vana mavito, vanhu lavakulu hi vona va thyaka vana vito.

EAfrika vanhu lavakulu endyangwini hi vona lava va byarhaka vutihlamuleri byo thya n’wana vito. I swa risima ku va vanhu lavakulu va thya n’wana vito hikuva va tiva milawu na swiyila loko ku thyiwa vito. Mandende (2009:42) u seketela leswi loko a ku: *“As far as African culture is concerned, it is regarded as a sign of disrespect on the part of young people if they do not allow the elders to carry out the personal naming.”* Marito ya ntshaho lowu ya boxa leswaku hi ku ya hi ndhavuko lavakulu hi vona va faneleke ku thya n’wana vito, loko lavantshwa va nga pfumeli lavakulu va thya vana vito swi tekiwa ku ri xinyajo.

Namuntlha ku na ku cinca lokokulu eka lava va faneleke ku thya vana mavito, vantshwa va thya vana mavito. Mandende (2009:43) u seketela leswi loko a ku: *“It seems that the younger generation does not follow traditional practices as far as name-givers are concerned. Today, most parents have taken on the role of naming their children.”* Ntshaho lowu wu vula leswaku rixaka ra lavantshwa a ra ha landzeleli mitolovelu yo nyika vana vito, vatswari va ku tala va teka vutihlamuleri byo thya vana mavito.

Hi ntolovelu wa Vatsonga hahani hi yena a nga na mfanelo yo thya n’wana vito, leswi swi vula leswaku eka Vatsonga a hi munhu un’wana na un’wana loyi a nga na vutihlamuleri byo thya n’wana vito. Mushwana na Chauke (2015:442) va seketela leswi loko va ku:

Traditionally, when a boy or girl is born within the Vatsonga family,

the child gets his or her name from the paternal aunt. This aunt is the very same person who will be called to perform traditional rites when the child goes for initiation school to enter into manhood or womanhood, when he or she gets married, and even if he or she dies. If the child does not have an aunt, the father, mother and grandparents also play an important role in bestowing a name.

Endyangwini loko ku velekiwa nhwana kumbe wandzisanyana hahani hi yena a byarhaka vutihlamuleri bya ku thya n'wana yaloye vito. Hi tlhelo, hahani hi yena a fanelaka a tlhela a hoxa xandla loko n'wana yoleyo a khoba kumbe a ya engomeni; loko a lovorwa kumbe a lovola; hambiloko a lova. Loko n'wana a pfumala hahani vatswari na vakokwana hi vona va nga na vutihlamuleri byo thya n'wana vito.

Manguvalawa a ka ha landzeleriwi mitolovelolo ya Vatsonga ya munhu loyi a faneleke ku thya n'wana vito. Munhu un'wana na un'wana wa thya vito handle ko va na vuxaka byo karhi na n'wana. Hi tlhelo, n'wana a thyiwa vito loko a velekiwa, kambe namuntlha swi cincile hikuva n'wana wa thyiwa vito hambu a ha ri ekhwirini ra mana wa yena; leswi swi vangwa hikuva ku ri na michini leyi kotaka ku tiva leswaku n'wana i wa rimbewu rihl.

4.4.2.VUXAKA BYA MUNHU NA VITO RA YENA

EAfrika ku na ku kholwa leswaku vito ra munhu ri na vuxaka na n'wini wa rona. Hi marito yan'wana, munhu a nga fananisiwa no fambelanisiwa na vito ra yena; leswi hi swona leswi endlaka Vatsonga va vula leswaku vito ra landzelela. Mandende (2009:25) u kombisa leswi loko a ku:

Traditional African societies believe that there is a close connection between the soul and its bearer. Some people also believe that if a child

is given an unfortunate personal name he may be influenced by it: such personal names are therefore avoided.

Ntshaho lowu wu boxa leswaku hi ku ya hi mitolovelo ya le Afrika ku ni ku tshemba ka leswaku ku na vuxaka lebyikulu bya munhu na vuyena. Leswi swi vula leswaku loko n'wana a thyiwa vito ro ka ri nga ri kahle ri nga endla leswaku a humeleriwa hi makhombo kumbe a hanya vutomi byo ka byi nga tivikani. Hi tlhelo, vito ra munhu ri nga kota ku n'wi sirhelela eka leswo biha. Batoma (2010:122) u seketela loko a ku: *“Individual anthroponyms making reference to the spirit or deity that is said to protect the name bearer.”* Vito ra munhu hi ku ya hi ntshaho lowu ri nga kota ku n'wi hlanganisa na moya lowu wu nga n'wi sirhelelaka, moya lowu wu nga va wa vakokwana va yena.

Vito ra munhu ri nga va na nkucetelo eka mahanyelo na matikhomelo ya n'wini wa rona. Hi leswaku munhu a nga va na mahanyelo lawanene kumbe layo biha ku ya hi ku u nyikiwile vito ra njhani. Olatunji na van'wana (2015:73) va seketela loko va ku: *“Thus, names are expected to influence, mold and shape the character and personality of its bearer.”* Ntshaho lowu wu vula leswaku mavito ya languteriwa ku va ya va na nkucetelo wa ku vumba vumunhu na mahanyelo ya loyi a ri byarheke. Ngidi (2012:95) u seketela Olatunji na van'wana loko a ku: *“The name bearer is affected wherever he/she is because a name forms part of identity.”* Marito lawa ya tiyisisa leswaku munhu a nga hanya ku fana kumbe ku yelana na leswi vito ra yena ri vulaka swona.

Vito ri nga thyiwa hi xikongomelo xo lava ku komba ku navela loku vanhu lava thyaka mavito va nga na kona eka loyi va n'wi thyaka. Vanhu lava thyaka n'wana vito va nga navela leswaku n'wana a va na vumundzuku lebyinene. Fitzpatric (2012:30) u seketela loko a ku: *“Among the Yoruba people, there is the Oriki, which is a praise song that is recited when a child is given a name and describes the child's future, as well as the child's purpose in life.”* Ntshaho lowu wu boxa leswaku eka rixaka ra Yoruba vanhu va nyika n'wana vito leri ri hlamuselaka vumundzuku bya yena na xikongomelo xo va a ri kona laha misaveni. Cheang (2008:201) u seketela Fitzpatric loko a ku: *“Other than simply being a label, names do tell a lot more*

information and bear the mission in portraying a person's image.” Ntshaho lowu wu komba leswaku vito ri na vuxokoxoko no humeleriwa n’wini wa rona.

4.5. TIXAKA TA MAVITO YA MUNHU

Ku na tinxaka to tala ta mavito ya vanhu ku ya hi tinxaka to hambanahambana, leswi swi vula leswaku rixaka rin’wana na rin’wana ri na tinxaka ta rona. Munhu un’we a nga kuma mavito yo tala loko a ri karhi a kula. Bright (2003:672) u seketela leswi loko a ku: *“A person may be called by different names at different periods of life, or by different people under changing conditions.”* Marito lawa ya boxa leswaku munhu un’we a nga kuma mavito yo tala eku kuleni ka yena ku ya hi swiyimo swo hambanahambana. Wieschhoff (1937:498) u kombisa tin’wana ta tinxaka ta mavito loko a ku:

The first name is generally given immediately after birth, the second name when maturity is reached: customarily for boys when reaching about twelve or fourteen years of age, and girls when they marry.

Ntshaho lowu wu boxa leswaku ku na vito ro sungula leri thiywaka n’wana loko a velekiwa, ra vumbirhi i ra loko va ku n’wana u kurile; ro hetelela hi loko a nhwana a tekiwa. Eka Xitsonga ku na tinxaka to tala ta mavito leti katsaka vito ro velekiwa, ra vukhoba kumbe ra ngoma, ra xikolo, ro duvulela kumbe ro va waxisati a vitaniwa hi vito/xivongo xa tatana wa yena.

4.5.1. Vito ra vuhlangi

N’wana un’wana na un’wana loko a velekiwa eka swiyimo swin’wana na swin’wana u fanele ku nyikiwa vito. Vito ri hlawulekisa n’wana yaloye. N’wana a nga hetisekanga loko a nga si nyikiwa vito. Fitzpatric (2012:31) u seketela marito lawa loko a ku: *“Among the Kongo ethnic group for instance, a new born was not regarded truly human until the bestowal of a name.”* Ntshaho lowu wu boxa leswaku eka rixaka ra Kongo n’wana a nga tekiwi a ri munhu loko a nga si nyikiwa vito.

N'wana u nyikiwa vito loko a ha ku velekiwa, Mandende (2009:61) u tiyisisa leswi loko a ku: *“Birth names are given to children immediately after birth. These names are very important because they carry the message as decided by the name-giver.”* Marito lawa ya komba leswaku vana va nyikiwa mavito hi nkarhi lowu va nga velekiwa hi wona. Mavito lawa ya nyikiwaka vana i ya risima hikuva ya kota ku paluxa hungu leri muthyi a ri yisaka erixakeni. Vito i ndlela yo tivisa swikwembu leswaku ku na n'wana endyangwini, Ngidi (2012:95) u seketela marito lawa loko a ku: *“The name is used to introduce the new born to his or her ancestors...”* Ntshaho lowu wu vula leswaku vito i xiviko eka swikwembu mayelano na vukona bya n'wana.

Vito ra le kaya ri thyiwa ekaya naswona hi xitalo ri rhanga tiveka ekaya ri nga si ya erixakeni. Molefe (1999:2) u seketela leswi loko a ku: *“There are “homes names” which originate as children are born into the family.”* Ntshaho lowu wu vula leswaku mavito ya vuhlangi hi lawa ya thyiwaka ya tumbuluka ekaya. Vito ra vuhlangi swa endleka ri nga tivi hi vanhu va le handle, Osagie na Owing (2015:9) va seketela leswi loko va ku:

We know for instance that in many African cultures a baby might be given a secret name separate from the names by which he or she would be known by people outside the immediate family.

Ntshaho lowu wu vula leswaku eka tinxaka to tala eAfrika n'wana a nga va na vito ra le xihundleni leri tivaka hi vandyangu ntsena, kambe ri nga tiveki ka vanhu va le handle.

4.5.2. Vito loko munhu a loveriwe ngopfu

Loko wansati a veleka vana va lovile kumbe va lova endzhaku ka ku tswariwa a swi tshuka swi endleka leswaku loko a tswala n'wana a hanya nkarhinyana a nyikiwa vito. Vito leri nyikiwaka n'wana loyi ku na ku tshemba ka leswaku ri nga kota ku sirhelela n'wana leswaku a nga lovi ku fana lava va hundzeke emisaveni yena a nga siva kona eka mana wa yena. Sagna na Bassène (2016:40) va kombisa vito ro sirhelela hi ndlela:

Death prevention names include names given to women who undergo the Gaññalen ‘birth ritual’ to help them with pregnancy and birth giving, and those given to children to fight infant mortality.

Marito ya ntshaho lowu ya komba leswaku mavito yo sirhelela ya kota ku endla leswaku vana va nga loveli ekhwirini, hi tlhelo ya sirhelela n’wana loko a velekiwa leswaku a nga lovi. Sagna na Bassène (2016:46) va ya emahlweni va kombisa loko va ku: *“Death prevention names are names given as part of ritual practices designed to prevent infant mortality.”* Ntshaho lowu wu boxa leswaku ku nyika n’wana vito ro n’wi sirhelela leswaku a nga lovi swi humelela hi ndlela yo n’wi lahela. Wieschhoff (1937:499) u kombisa a ku:

Vumba: “The mother gave this name to her daughter because all her former children died.” Literally ku fumba is a verb meaning “cause to die.”

It is especially used by women who lose many children through death.’

Ntshaho lowu wu paluxa leswaku loko wansati a lovela hi vana loko a veleka a fanerile ku nyika n’wana wa yena vito loko a tshuka a n’wi tswarile a hanya. Mavito lawa ya thiywaka vana lava vama va vona va nga loveriwa ngopfu, ya thiywa hi xikongomelo xa ku endla leswaku valoyi na valala va nga ha dlayi vana lava. Mavito lawa ya thiywa onge n’wana a nga laviwi; kasi i ku monya valala lava dlayaka vana lava. Mandende (2009:37) u kombisa loko a ku:

These are personal names that are bestowed on children who are born after successive deaths of other children in the family. When the parents realize that the ancestors have caused these deaths, this is done to deceive them. In this way, parents pretend that they do not want the newborn child.

Ntshaho lowu wu komba leswaku mavito ya muxaka lowu ya thyiwa n'wana loyi mana wa yena a nga loveriwa hi ku landzelelana. Vatswari va lemuka leswaku va le hansi hi vona va vangaka mafu ya muxaka lowu. Vatswari va endla onge a va lavi vana lava va vona. Ntolovelo wo thya n'wana vito hikokwalaho ka ku va mana wa yena a loveriwile ngopfu hi vana wu kona eka Xitsonga. Yan'wana ya mavito hi lawa ya landzelaka:

i. Masirheni

Vito ra Masirheni ri nyikiwa n'wana loyi a nga va na nkateko wo hanya eka mana wa yena loyi a loveriwile ngopfu hi vana. N'wana u thyiwa vito leri ku komba ku na yena u fanele ku ya esirheni, kambe ri thyiwa ri ri xikhovolelo xo komba valoyi leswaku va va na ntwelavusiwana va nga yisi n'wana loyi emasirheni.

ii. Misaveni

Vito ra Misaveni ri nyikiwa n'wana loyi mana wa yena a nga lovela hi vana vo tala yena a nga si velekiwa. Tisungakati ti cela xisirhana kutani ti phutsela n'wana hi nceka ivi ti n'wi hoxa eka xona ti n'wi seletelanyana. Leyi i ndlela yo lahela n'wana leswaku a nga lovi ku fana na lavan'wana. Vito leri va ri i misaveni hikuva n'wana loyi a hoxiwile no humesiwa emisaveni.

iii. Telakufa

Telakufa i vito leri nyikiwaka n'wana loyi mana wa yena a nga lovela hi vana vo tala. Vito leri ri hlamusela leswaku n'wana loyi u tele ku fa laha misaveni tanihi vamakwavo va yena lava loveke yena a nga si va kona. Vito leri ri tirha tanihi xikhongelo xo kombela leswaku n'wana loyi a kota ku hanya.

iv. Nyamayavo

Vito leri ri thyiwa hi xikongomelo xo gega valoyi leswaku i nyama ya vona tanihileswi va dyeke vana va mana wa n'wana loyi. Vito leri ri thyiwa hi xikongomelo xo lava leswaku

n’wana loyi a sirheleriwa eka valoyi na valala lava dlayeke vamakwevo va yena a nga si velekiwa.

v. Dlayani

Vito leri ra dlayani ri thyiwa n’wana loyi mana wa yena a loveriweke ngopfu hi vana yena a nga si velekiwa. Loko n’wana a nyikiwa vito leri ku byeriwa lava hleketeleriwaka leswaku hi vona va nga dlaya vana lava va nga hundza emisaveni leswaku va tsetselela n’wana loyi; hi leswaku a nga lovi.

4.5.3. Mavito ya vafi

EAfrika ku na ku kholwa leswaku loko munhu a lova a nga lovelangi makumu kambe wa swi kota ku tlhela a hanya hi un’wana wa vanhu va le ndyangwini wa yena. Amanze (2003:44) u seketela leswi loko a ku: *“To many African people the dead people are not dead at all.”* Ntshaho lowu wu boxa leswaku vanhu eAfrika va pfumela leswaku vafi a va fangi, leswi swi nga tikomba na hi swikwembu. Ku kholwa loku ku endla leswaku eAfrika va thya vana mavito ya vafi, hileswaku ku na vuxaka bya vafi na lava va hanyaka. Sagna na Bassène (2016:47) va kombisa loko va ku:

Name-giving practices not only give insights into the speakers’ conceptualisation of concrete and abstract entities such as the people and spirits around them, but also give a good understanding of the way people solve problems they face in their environment, including those relating to life and death.

Ntshaho lowu wu komba leswaku maendlelo yo thya mavito a ko va ku nyika vana mavito ntsena, kambe swi kombisa vuxaka lebyi nga kona eka vanhu lava hanyaka na lava va nga lova. Mavito ya vafi ya nga nyikiwa vana hi xikongomelo xo tsundzuka lava va nga hundza emisaveni endyangini. Ngidi (2012:4) u kombisa loko a ku: *“Name commemorating the living-*

dead are used in some families, as in the name a child may be named Nhlanhla (luck) because that name belong to his/her grandfather.” Ntshaho lowu wu komba leswaku n’wana a nga thyiwa rin’wana ra mavito ra kokwana wa yena. Vatsonga va nga thya vana vito ro fana ya Ndhaheni loko a ri nhwanyana kasi Ncindhani loko a ri mufana.

EAFrika vito ri va ri komba vuxaka lebyi nga kona ka vanhu lava va nga lova na lava va hanyaka. Osagie na Owing (2015:3) va kombisa loko va ku: *“There are usually stories behind names, and through these stories one learns about the power that the living-dead have over their living relatives.”* Ntshaho lowu wu vula leswaku ku na vuxaka lebyikulu exikarhi ka vafi na lava hanyaka.

Mavito lawa ya thyiwaka vana ya ri ya vanhu lava nga lova ya nga komba maendlelo na mitolovelo ya vanhu va rixaka ro karhi. Osagie na Owing (2015:3) va hlamusela loko va ku: *“Members of the culture can learn of the link between the individual and ancestors simply through names.”* Ntshaho lowu wu vula leswaku vanhu va rixaka ro karhi va nga kota ku tiva vuxaka bya munhu loyi a nga nyikiwa vito na n’wini wa vito (loyi a nga lova).

Ku na swivangelo swo tala leswi endlaka leswaku n’wana a thyiwa vito ra vafi. Vito ri nga thyiwa hi endlela yo tsundzuka vafi, loko n’wana a rilela vito kumbe loko munhu a ri na swikwembu. Handler na Jacoby (1996:706) va kombisa loko va ku: *“Sometimes children were named after close friends of their or both parents; frequently, they were named after relatives, they were named after relatives, living or dead.”* Ntshaho lowu wu boxa leswaku mikarhi yin’wana vana va thyiwa mavito ya vatswari, maxaka kumbe vanghana lavakulu va le ndyangwini. Junod (1912:37) u seketela Handler na Jacoby loko a ku:

But frequently the parents like to recall a name of the old times (pfusha bito dja khale), the name of one of the ancestors, because it is a nice thing to remember them. They go far as to consult bones. A name is proposed and of the bones in falling do not give a favourable indication, another is tried

till they feel sure that the die “has spoken”.

Marito lawa ya vula leswaku vatswari a va thya vana mavito ya vanhu lava va nga hundza emisaveni, maendlelo lawa a ku ri ndlela yo komba leswaku a va pfuxa vito ra vakhale; a va tsundzuka swilo swa kahle hi vona. Nkarhi wun’wana vatswari a va ya etin’angeni ku ya hlahluva vito lerinene leri a va fanele ku n’wi nyika rona. Vito leri tinhlole a ti ri hlawula hi rona a ri fanele ku tirhisiwa hikuva a ku khorwiwa leswaku a ku vule va khale.

a) Mavito yo ma rilela

Mavito yo ma rilela ku kongomisiwa eka mavito lawa n’wana a thyiwaka wona endzhaku ka loko a rila a nga miyeli. Vatswari loko va twa n’wana a nga miyeli va fanele ku ya eka n’anga leswaku va hlahluva xivangelo lexi xi endlaka leswaku n’wana a rila a nga miyeli. Hi ku pfuniwa hi tinhlole hambi ku ri tihakata n’anga yi byela vatswari va n’wana vito ra mufi loyi a lavaka ku huma eka n’wana. Wieschhoff (1937:499) u kombisa leswi loko a ku:

The Babudja believe that if a child cries habitually it is a sign that the name is inadequate to satisfy some demand of its existence. Thus the spirits indicate through this crying that the name must be changed and another selected.

Ntshaho lowu wu vula leswaku vanhu va rixaka ra Babudja va tshemba leswaku loko n’wana a rila a nga miyeli i xikombiso xa leswaku vito leri n’wana a nga thyiwa rona a hi leri a fanele a thyiwile rona. Mimoya yi kombisa hi ku rila ka n’wana leswaku vito ri fanele ku cincywa a thyiwa rin’wana. Leswi swa humelela eka Vatsonga, Vatsonga va ya en’angeni ku ya kuma xivangelo lexi endlaka n’wana a rila a nga miyeli. Loko n’anga yi va byerile vito ra n’wana va ya va ya phahla ivi n’wana a hamba a vitaniwa hi vito lerintshwa ra munhu loyi a nga hundza emisaveni.

Loko swi kumeka en'angeni leswaku n'wana loyi a hi wa kwala mutini, a ku ta endliwa tindlela hinkwato leswaku nuna na maxaka ya yena va nga swi tiva leswaku n'wana a hi wa laha mutini, a va ta tivisiwa leswaku n'wana u rilela vito ra un'wana wa xaka ra nsati yaloye. Nkarhi wun'wana tisungakati a ti swi tiva leswaku n'wana a hi wa laha mutini, kutani loko n'wana a rila a va teka n'wana va n'wi yisa endzhaku ka yindlu va n'wi phata hi xivongo xa yena va vula na leswaku laha n'wana a tshamaka kona a hi le ka vona u lo luvela. Va tshembisa n'wana leswaku loko a kula u ta tlhelela ka vona.

Loko ndzi endla ndzavisiso lowu ndzi hlamuseriwile swin'wana mayelana na ku va n'wana a kumeka leswaku a hi wa kwala mutini loko a ri karhi a rila a nga miyeli (a rilela vito). Ku kumekile leswaku nuna a tirha eJoni. Loko a vuyile hi nkarhi wa ku wisa, a ka ha ku tswariwa n'wana wa yena. N'wana a rila a nga miyeli, kutani ku yiwa en'angeni ya ndhuma ku ya lava xivangelo; nuna u kombisile leswaku hi xa mundzuku nimixo a fanele a ya entirhweni hikuva nkarhi wo wisa a wu herile. N'anga yi va byerile leswaku yi nge koti ku khoma tinhlolo hikuva a yi yile enkosini. Wanuna a nga vilelangi ngopfu, u lo vula leswaku nsati wa yena u ta sala a ta siku rin'wana.

Wansati endzhaku ka masiku ya nga ri yangani u tlhelerile en'angeni, kutani yona yi n'wi byerile leswaku siku leriya a yi nga yangi enkosini, kambe a yi byeriwile enorhweni leswaku wansati luya u phungherile na wanuna un'wana. N'wana a rilela vito ra kokwana wa yena wa xinuna, ku nga tatana wa wanuna loyi a hlekisana na nsati loyi loko nuna wa yena a ri eJoni. Wansati loyi u yile a ya landza munhu loyi a hleka na yena a lava vito kutani n'wana a thiyiwa rona. Nuna wa yena u byeriwile leswaku n'wana a rilela vito ra un'wana wa vakokwana va nsati loyi (leswi a ku ri vunwana), wanuna u swi amukerile tanihi leswi a tshemba nsati wa yena. N'wana u vile a miyela loko a thiyiwile vito, u vitaniwa hi rona na le ka siku ra namuntlha. Wanuna na maxaka ya yena ni namuntlha va tiva leswaku n'wana i wa kwala mutini; leswi swi komba leswaku hi ndhavuko wa Vatsonga, vakhale a va nga swi lavi ku hahlula mindyangu.

Nkarhi wun'wana n'wana u nyikiwa vito ra vafi loko n'wana yaloye a vabya. Vatswari loko va vona leswaku xiyimo ya n'wana a xi yimi kumbe xa nyanya hambiloko va nwi nyika mitsembyana va boheka ku ya eka nyamusoro kumbe eka mungoma ku ya lavisisa xivangelo

lexi endlaka n'wana a vabya. Loko swi kumeka leswaku n'wana loyi u khomiwile hi va le hansi ku ta hlahluviwa ku kuma vito ra loyi a nga n'wi khoma. Endzhaku ko kuma vito ra loyi a nga n'wi khoma n'wana u thyiwa vito ra yena. Mandende (2009:35-36) u kombisa a ku:

The most common ancestors' personal names found among Africans are those that are bestowed on children when they become ill. When a child becomes ill and does not show signs of recovery, a traditional diviner is consulted, who will find out the cause of the illness. In most cases one of the ancestors is pointed out as causing the illness. The reason for this is sometimes said to be that the ancestor wants to be remembered or wants to come back. In order for the child to heal, the name of that ancestor is bestowed on the child.

Ntshaho lowu wu vula leswaku mavito ya va le hansi ya kumeka eka MaAfrika, mavito lawa ya thyiwa vana loko va vabya va nga ri na xikombiso xo antswa kumbe ku hola. N'anga ya endzeriwa ku ya hlahluva xivangelo xa mavabyi ya n'wana yaloye. Mikarhi yo tala swikwembu swi boxa xivangelo xa vuvabyi, swikwembu swi nga ha vula leswaku a va ha ri na mhaka na swona kutani swi vuya hi n'wana. Mufi loyi a endlaka n'wana a vabya, u lava leswaku va tirhisa vito ra yena ku komba leswaku va n'wi xixima no tlhela va n'wi tsundzuka. Ku va n'wana a kota ku hola emavabyini ku fanele ku thyiwa vito ra swikwembu. Mutunda (2016:78) u seketela Mandende loko a ku:

Sometimes the name is changed if a child becomes seriously sick. In that case, the chimbanda (traditional healer) who treats the sick child selects the new name, because it is believed that misfortune is connected the previous name.

Ntshaho lowu wu boxa leswaku loko n'wana a vabya u yisiwa etin'angeni leswaku ku kumisisiwa xivangelo xa mavabyi ya yena. Loko xivangelo xi kumekile vito ra n'wana ri fanerile ri cinciwa loko swi tiveka leswaku swikwembu swi hlundzukisa hi vito leri a nga na rona kutani a thyiwa vito ra swikwembu. Mandende (2009:36) u yisa emahlweni a ku: *“It is also important to note that a female ancestor will cause the illness of a female child and vice versa.”* Ntshaho lowu wu paluxa leswaku i swa nkoka ku lemuka leswaku xikwembu xa wansati xi khoma n'wana wanhwana kasi swi tano na le ka wandzisanyana.

Ku na swivangelo swo tala leswi endlaka vafi va endla n'wana a rila, hi xitalo vafi va va va hlundzukisa hi swilo leswi humelelaka endyangwini na matikomelo ya vandyangu. Vafi nkarhi wun'wana va twa onge va rivariwile, kutani va lava ku tsundzukiwa hi ku lava ku n'wana a thyiwa vito ra vona. Nkarhi wun'wana swa endleka sirha ra mufi ri nga ha basisiwi, kutani loko mufi a lava ku thyiwa eka n'wana u va byela leswaku va n'wi tsundzuka; leswi swi vula leswaku vandyangu va ta vona nandzu wa vona kutani va sungula ku basisa sirha ra yena.

Loko ku ri karhi ku endliwa ndzavisiso ku kumekile leswaku eka ndyangu wun'wana a ku ri na nhwana loyi a bihile emirini, nhwana loyi a lava ku veleka n'wana wa vumbirhi. Buti wa yena lonkulu a hlundzukile swinene kutani a lava ku hlongola nhwana loyi hikuva a nga lavi xikolo, xa yena a ku ri ku tswala vana, emutini ku sungurile ku va na timholovo swinene. Nhwana loyi u velekile n'wana wa mufana, n'wana a rila vusiku na nhlikanhi. Loko ku yiwa en'angeni ku kumekile leswaku n'wana a rilela vito ra kokwana xinuna wo tswala mana wa yena. N'wana u thyiwile vito kutani buti wa yena a boheka ku xixima n'wana hikuva a nga ta gungurisa hi 'tatana' yena loyi se a hanya eka n'wana loyi. Eka xikombiso lexi hi nga vula leswaku vafi va swi kota ku ololoxa swiphiso endyangwini, mufi u swi vonile leswaku loko a nga ngheneleli laha mutini ku nge vi na kurhula.

b) Mavito to tsundzuka vafi

N'wana a nga thyiwa vito ra va le hansi hi ku lava ku tsundzuka un'wana vanhu va nkoka loyi a nga hundza emisaveni. Ku nga va ku ri na swivangelo swo hambanahambana leswi endlaka va nyika n'wana yaloye vito rolero. Mandende (2009:37) u kombisa loko a ku:

Some people name their children after the deceased as a sign of

commemorating the dead. When parents decide to name their child in this way, the deceased should be a very close relative of the family, such as a great-grandfather or great-grandmother.

Ntshaho lowu wu vula leswaku vanhu va thya vana va vona mavito ya vafi ku ri xikombiso xo lava ku va tsundzuka. Loko vatswari va thya n’wana wa vona vito hi ndlela leyi, mufi ku fanele ku va xaka ra ndyangu ku fana na kokwana wa n’wana loyi; a nga va wa tlhelo ra tanana kumbe manana wa yena.

c) Loko n’wana a ri na swihlawulekiso swa mufi

Loko n’wana a va na swihlawulekisi leswi yelanaka kumbe ku fana na un’wana wa vafi va maxaka ya yena, a nga nyikiwa vito ra munhu yoloye; leyi i ndlela yo tsundzuka munhu yoloye hikuva va na ku tshemba ka leswaku n’wana loyi u va tsundzuxa mufi. Mandende (2009:34) u kombisa loko a ku:

Many South African traditional societies bestow the personal names of the deceased on their children, because the child resembles the features of someone in the family. Such a name is a sign of remembrance of that person.

Ntshaho lowu wu boxa leswaku miganga yo tala eAfrika-Dzonga hi ku ya hi mitolovelo ku thya mavito ya vafi eka vana va vona swi vangiwa hi ku va n’wana a va na swihlawulekiso swa munhu wo karhi endyangwini. Mavito yalawo ya va xikombiso xa leswaku vandyangu va tsundzuka munhu loyi a nga lova. Mutunda (2016:78) u seketela Mandende loko a ku: *“It is believed that such children are a replacement of those who died. Sometimes children are named after their paternal or maternal relatives because of their physical appearance or human attributes, conduct.”* Ntshaho lowu wu vula leswaku n’wana loko a ri na swihlawulekisi ni

xivumbeko na xa loyi a nga lova (a nga va wa le ka va tatana kumbe manana wa yena) u ta thyiwa vito ra loyi a yelanaka na yena.

Eka Vatsonga loko n'wana a tswariwa u tala ku fanisiwa na vanhu van'wana, n'wana a nga tswariwi ku nga vuriwi leswaku u fana na mani. Nkarhi wun'wana ku nga va na maheveheve ya leswaku onge n'wana loyi a hi wa kwala mutini, vakhegula loko va swi tiva va ta ringeta hi tindlela hinkwato ku tumbeta ; va ta fanisa n'wana na un'wana wa maxaka ya nuna kumbe nsati loyi. Loko n'wana a ri na ntlhohe va nga n'wi fanisa na un'wana wa lava nga lova kutani va n'wi nyika vito ra yena. Vatsonga va nga langutisa swihlawulekisi swin'wana ku fanisa n'wana na mufi kutani va n'wi nyika vito ra yena; maendlelo lawa i ku lava ku tsundzuka munhu a nga hundza emisaveni.

d) Loko mufi a humelerile evuton'wini

Loko munhu a lova ku ve loko a ha hanya a humelerile evuton'wini vito ra yena ri nga nyikiwa n'wana loko a velekiwa. Xikongomelo xo nyika n'wana vito i ku navelela n'wana loyi tinjombo leswaku na yena loko a kula a kota ku humelela na yena. Mandende (2009:34) u kombisa loko a ku:

Some bestow on their children the name of the deceased if that person was successful during her/his lifetime, and in this way they express their wish for their child to be successful like the deceased, and this is regarded as a sort of reincarnation.

Ntshaho lowu wu vula leswaku n'wana a nga nyikiwa vito ra loyi a nga lova loko va vona munhu yoloye a humelerile evuton'wini. Ku va n'wana a nyikiwa vito leri swi komba ku navela ka vatswari leswaku n'wana a humelela evuton'wini. Vatsonga va kholwa leswaku vito nkarhi wun'wana ra landzelela, leswi swi vula leswaku vito ra munhu ri nga va na nhlohletelo eka vutomi bya loyi a nyikiwaka rona. Hi nga vula leswaku loko n'wana a thyiwa vito ra munhu

loyi a nga humelela, ku na ku kholwa ka leswaku vito leri ri nga endla leswaku n'wana loyi a humelela.

Hi tlhelo rin'wana, n'wana loko a nyikiwa vito ra munhu loyi a nga humelela u languteriwa ku va na mahanyelo lawanene ya ku yelana na munhu loyi a nga thyiwa vito ra yena. Hi marito yan'wana, n'wana u fanerile ku va na swihlawulekisi swa ku fana na swa munhu loyi a nga nyikiwa vito hikokwalaho ka yena. Loko n'wana loyi a hanya vutomi bya ku hambana na bya munhu loyi a nyikiweke vito hikwalaho ka yena, loko va n'wi laya va ta n'wi byela nkoka wa vito leri a nyikiweke rona. Xikombiso, va nga vula leswaku “Magezi a nga hanyisi swona leswi, ringeta ku va na mahanyelo lawanene.”

e) Mavito ya tihosi, tinhenha na tinghwazi

N'wana a nga thyiwa vito ra tihosi, tinhenha kumbe tinghwazi leti nga hundza emisaveni. Ku thyiwa loko ku nga va ku kuceteriwa hi swivangelo swo hambanahamba leswi katsaka leswi landzelaka: loko n'wana a tswariwile hi nkarhi wa rifu ra munhu yaloye, loko ku khensiwa no tlangeriwa mitirho ya yena, na loko munyiki wa vito a ri na ku navela leswaku n'wana loyi a va nhenha kumbe nghwazi. Junod (1912:37) u kombisa loko a ku: *“Often the parents give their offspring the name of the chief as Musungi, Makasana, Muzila, etc. It flatters their vanity!”* Marito lawa ya vula leswaku vatswari a va nyika vana va vona mavito ya tihosi; maendlelo lawa a ku ri ya ku ndhundhuzela mitirho loyinene ya tona.

N'wana loko a tswariwile hi nkarhi ku fuma ka Mawewe a nyikiwa vito ra Mawewe ku ri ndlela yo xixima hosi leyi. Loko tinhenha ti hlula enyimpini Vatsonga a va tinyungubyisa hi mitirho leyinene leyi endliweke yo sirhelela tiko hi tinhenha leti. Vana lava a va tswariwa hi nkarhi wa ku tlangela tinhenha yo karhi a va nyikiwa mavito ya tinhenha leti; lava a va nyika mavito lawa a va ri na ku navela leswaku loko vana lava va kula a va ta fana na nhenha leyi. Loko ku ri na nghwazi yo karhi erixakeni ra Vatsonga, vana a va nyikiwa mavito ya nhenha leyi.

f) Loyi a nga na swikwembu

Loko munhu a khomiwile hi swikwembu kutani a yisiwa en'angeni ku ya chayeriwa, loko a jajekiwa swikwembu ka kambisisiwa leswaku i mani loyi a nga n'wi khoma. Loyi a chayeriwaka u nyikiwa vito leri n'wi khomeke kutani a vitaniwa hi rona. Xikombiso, loko munhu a khomiwile hi Nkukumezani a nyikiwa vito leri.

Handle ka ku va munhu a nyikiwa vito ra loyi a n'wi khomeke, Vatsonga a va nyika vito eka loyi a fanerile ku hlayisa nhundzu ya n'anga; a nyikiwa vito ra Nyankwavi. Vito leri munhu loyi a tiveka no vitaniwa hi rona. Ntirho wa Nyankwavi i ku basisa ndhumba na ku hlayisa hinkwaswo leswi nga le ndzeni ka yona. Nakambe Nyankwavi u tlhela a pfuna ku kandza miri no yi veka hi ndlela ya kona.

4.5.4. Leswi vanhu va pfumelaka ka swona

Nkarhi wun'wana vito ra munhu ri nga kombisa ripfumelo leri vatswari va n'wana kumbe ndyangu leswi wu pfumelaka eka swona. Hi marito yan'wana, hi nga vula leswaku vanhu va nga kota ku tiva ripfumelo ra ndyangu wo karhi hikokwalaho ka vito leri n'wana a nga thyiwa rona. Olatunji na van'wana (2015:83) va kombisa loko va ku: *“There are certain names among African people which reflect the people's belief...”* Ntshaho lowu wu boxa leswaku mavito yan'wana eAfrika ya kombisa ripfumelo ra vanhu vo karhi.

4.5.5. Matikhomelo ya muveleki

Mavito ya nga thyiwa hi ku landza matikhomelo ya muveleki loko a ha bihile emirini. Mavito lawa ya nga thyiwa hi ku va ku xiysisiwa mahanyelo ya wansati loko a ha ri na khwiri na hi nkarhi wa ku veleka. Mavito lawa a ya thyiwa hi ku ya hi matikhomelo ya muveleki a ya tisa hungu ro karhi. Matikhomelo ya muveleki ya nga va lawanene kumbe layo hamboloka; hileswaku n'wana a ya thyiwa mavito ku ya hi matikhomelo lawanene kumbe lawo hamboloka. Swikombiso swa mavito lawa hi leswi landzelaka:

a) MAVITO YA KU KOMBA MATIKHOMELO LAWANENE YA MUVELEKI

Mavito ya muxaka lowu ya thyiwa hi loko muveleki a ri na mahanyelo lawanene, hi xitalo vandyangu va tala ku thya n'wana vito leri kombaka leswaku mana wa yena a ri na mahanyelo lawanene hi nkarhi lowu a ha tikile. Swikombiso swa mavito lawa hi leswi landzelaka:

i. Miyelani

Vatsonga a va thya n'wana vito ra Miyelani loko muveleki a miyerile ngopfu hi nkarhi lowu a tikile. Vaveleki vo tala hi nkarhi wa ku tika ka vona va tala ku tsandzeka ku tikhoma loko va hlundzukile kutani loko muveleki a kota ku miyela loko a hlundzukile, lava a va thya n'wana a va komba leswaku muveleki loyi u na mahanyelo lawanene.

ii. Tsakani

Hi xitalo nhlomi yi tala ku xopiwa swihoxo hi n'wingi kumbe hi vahariva leswi swi endla timholovo. Loko muveleki a kombisa mahanyelo lawanene no tshama a kombisa ku va a tsakile, loko a kuma n'wana a fanele a thyiwa vito ra Tsakani.

iii. Tirhani

Wansati loyi loko a tikile a ri munhu wa migingiriko n'wana wa yena loko a velekiwa a thyiwa vito ra Tirhani ku ri ndlela ya ku khensa ku chivirika ka yena. Maendlelo yo nyika n'wana vito leri a ku ri ndlela ya ku hlohlotela muveleki leswaku a ya emahlweni na mitirho ya yena leyo saseka.

iv. Rirhandzu

Vaxisati loko va bihile emirini va tala ku va na ku cinca mahanyelo ya vona va sungula ku kariha na ku venga, loko muveleki a komba rirhandzu eka vandyangu loko hi nkarhi wa ku tirhwala ka yena, loko a veleka n'wana a thyiwa vito ra Rirhandzu.

Mavito ya muxaka lowu a ya hlohletela muveleki leswaku a ya emahlweni a hanya hi ndlela leyinene; leswi swi komba leswaku mitirho leyinene a yi khensiwa. Hi hala tlhelo, mavito lawa a ya dyondzisa lava tikeke leswaku na vona va va na mahanyelo lawanene. Yan'wana ya mavito lawa hi lawa ya landzelaka:

1. Ringeta	11. Xiximani
2. Khatisa	12. Hloniphani
3. Tintswalo	13. Nyikani
4. Malwandla	14. Hananani
5. Nsovo	15. Miyelani
6. Vunene	16. Akani
7. Munene	17. Dyondzani
8. Hanyeka	18. Dzunani
9. Rhandzanani	19. Hanyeka
10. Xixima	20. Kurhula

b) MAVITO YA KU KOMBA MATIKHOMELO LAYO HOMBOLOKA YA MUVELEKI

Mavito ya muxaka lowu ya paluxa erivaleni mavito lawa ya kombisaka mahanyelo layo biha ya muveleki. Hi marito yan'wana, n'wana u nyikiwa vito ku ya hi mahanyelo lawa yo hamboloka ya mana wa yena. Swikombiso swa mavito lawa hi leswi landzelaka:

i. Vulolo

Loko muveleki a loloha ku tlurisa mpimo hi nkarhi wa ku tika ka yena, loko a tswala n'wana a nyikiwa vito ra Vulolo ku ri ndlela yo sola mahanyelo ya yena. Loko n'wana a nyikiwa vito leri a swi endleriwe leswaku muveleki a swi tiva leswaku matikhomelo ya yena a ya amukeleki.

ii. Nselemuni

Tanihilaha hi nga vula hakona leswaku vaxisati loko va bihile emirini va tala ku cinca mahanyelo, loko wansati a va na nsele n'wana wa yena a nyikiwa vito ra Nselemuni. Vito leri a ri ri xivutiso hikuva a va vutisa muveleki leswaku i nsele wa yini lowu a nga na wona.

iii. Ndleleni

Vito ra Ndleleni a ri thyiwa n'wana loko muveleki a famba ngopfu loko a ha tikile. Vito leri ri thyiwa hi xikongomelo xa leswaku wansati a tiva leswaku a swi fanelangi leswaku a tshama a ri endleni, u fanerile ku tshama ekaya a vona swa ndyangu wa yena.

iv. Nsatimuni

N'wana u thyiwa vito ra Nsatimuni loko mana wa yena a ri na mahanyelo yo ka ya nga amuekeleki erixakeni. Wansati u byeriwa leswaku waxisati a nga fanelangi a va na matikhomelo ya tano, xikombiso, wansati loko a ri munhu wo lwisa vandyangu a nga byeriwa leswaku a nga hanyi kahle hi ku va ku nyikiwa n'wana vito leri.

v. Tlevulani

Loko n'wana a kala a thyiwa vito leri loko mana wa yena a famba ngopfu loko a ha tikile; a nga fambi ntsenantsena, kambe u famba a endla swilo swo biha. Swi nga endleka leswaku muveleki a famba a hlota majaha hambiloko a tikile, vito leri a ri tirha ku n'wi tshinya ku vuriwa leswaku hanyelo ra yena ri bihile.

Mavito yan'wana ya muxaka lowu hi lawa ya landzelaka:

1. Mhangela	11. Vurhongo
2. Tshinyani	12. Ricondzo
3. Hangalasa	13. Dzolongu

4. Pongo	14. Dzingadleve
5. Nyimpimuni	15. Mafandleve
6. Nyenyela	16. Huwa
7. Ntshameleni	17. N'waxibakele
8. Manyunyu	18. Ximitwana
9. Mavondzo	19. Mitwa
10. Nsele	20. Xibaha

Mavito ya muxaka lowu a ya thyiwa vana ku ri ndlela ya ku tshinya muveleki leswaku a nga yi emahlweni na mikhuva ya yena yo ka yi nga amukeleki; hileswaku muveleki u kombiwa leswaku leswi a swi endlaka a swi sasekangi. Mavito lawa i ya ku tseketsela, ku monya, ku sola na ku hlekula muveleki lowi.

4.5.6. SWIYIMO NA NKARHI LOWU MUNHU A NGA TSWARIWA HI WONA

Mavito ya Xitsonga ku ya hi mitolovelo ya vona ya swi kota ku thyiwa ku ya hi swiyimo na nkarhi lowu a nga tswariwa hi wona. Hi nga vula leswaku vito ri nga kota ku komba nkarhi lowu a nga velekiwa hi wona; mavito ya muxaka lowu a ya kota ku hlayisa matimu ya ndyangu hambu ku ri rixaka. Nakambe mavito ya nga kombisa xiyimo xa ndyangu kumbe tiko leri a ri ri kona hi nkarhi lowu n'wana a nga tswariwa xi ri kona. Junod (1912:38) u andlala hi ndlela leyi:

A fourth way of naming new born children is to choose a name having some connection with the circumstances of the birth. Should a child have seen the light when his mother was travelling, he will be called Ndlelen viz. “on the way”, “on the road should the birth have taken place under a tree, the name of that tree will be chosen, put in the locative case and you will meet many Thonga called Nkanyen (under the terebinth), Nkwakwen

(under the Strychnos), Nkuwen (under the fig-tree), ect. or Mpfulen (in the rain), Marumbin (in the ruins), Mawewe, if the child is born during the war waged by the chief of that name, ect. When General Beyers was running over Zoutpansberg with his commando, the natives admiring the swiftness of his movements named many children after him.

Marito lawa ya vula leswaku ku thyiwa ka n'wana vito swi fambelana na swihumelelwa leswi nga va kona hi nkarhi wa ku velekiwa ka yena. Marito lawa ya tlhela ya kombisa swin'wana swa swiyimo leswi n'wana a thyiwa vito hikokwalaho ka swona, n'wana a nyikiwa vito ra Mawewe loko a tswariwile hi nkarhi wa nyimpi. Olatunji (2015:82) na van'wana va seketela Junod loko va ku: *"Sometimes, the conditions or circumstances of birth determine the name of an infant."* Marito ya ntshaho lowu ya kombisa leswaku mikarhi yin'wana n'wana u thyiwa vito ku ya hi swiyimo swa nkarhi lowu n'wana a nga tswariwa hi wona.

N'wana a nga thyiwa vito hi ku landza swiyimo na nkarhi lowu a nga velekiwa hi wona. Hi marito yan'wana, vito ri nga kombisa xiyimo lexi n'wana a nga tswariwa ka xona. Mushwana na Chauke (2015:442) va hlamusela hi ndlela leyi:

In Xitsonga culture, for instance, names are typically bestowed upon children according to the circumstances surrounding the birth of the child, social aspects of the family, hopes, traditional beliefs and wishes of the child, or the expression of gratitude to a deity.

Ntshaho lowu wu komba leswaku ku ya hi ndhavuko wa Vatsonga, mavito ya thyiwa vana ku ya hi swiyimo leswi humelelaka hi nkarhi lowu n'wana a tswariwaka hi wona, xiyimo xa ndyangu, ku navela, ripfumelo ra xintu na ku navelela n'wana tinjombo; hi tlhelo ro khensa eka swikwembu. Wiechoff (1937:503) u seketela Mushwana na Chauke loko a ku:

These events give the stem for the personal name: there was a rain-storm during the birth; the birth was difficult; the child was apparently blind; the child was feeble, etc. But the most significant feature is that most of the names express more or less an attitude of fate and resignation: the child will die, we cannot help it; the food is scarce, how shall we feed the child; the child is thin, it will not live very long; all the previous children died, so this one will also die; a spirit has bewitched the child, he may have it.

Ntshaho lowu wu vula leswaku swiyimo leswi endlaka leswaku n'wana a thyiwa vito swi katsa leswi landzelaka, loko n'wana a tswariwile hi nkarhi wa bubutsa; ku tswariwa ka yena a swi nonoha; n'wana u tswariwile a ri bofu kumbe a velekiwile a nga ri na matimba. Mavito hi tlhelo ya nga kota ku komba matitwelo ya vanhu hi swiyimo leswi a nga tswariwa ka swona ku fana na ku n'wana u ta fa, a nge pfuneki, a nge hanyi nkarhi wo leha, n'wana u solekile; ku na dyandza; a ku na swakudya swo n'wi nyika kumbe ku na vana vo tala va nga lova a nga si velekiwa.

i. Mpfuleni

N'wana loyi a tswariwa hi nkarhi lowu a ku na mpfula a nyikiwa vito ra Mpfuleni; leswi a swi endlwa leswaku va nga rivali nkarhi lowu n'wana a nga tswariwa hi wona. Hi xitalo n'wana a thyiwa vito leri loko mpfula yi nile endzhaku ka dyandza ra nkarhi wo leha.

ii. Ndhambi

N'wana a thyiwa vito leri loko ku ri na ndhambi, u nyikiwa rona hi xikongomelo xo lava ku tsundzuka nkarhi loyi a nga tswariwa hi wona. Ndhambi leyi yi nga va yi onhile ngopfu, loko n'wana a thyiwa ku lava ku tsundzuka leswi.

iii. Madambi

N'wana a nga thyiwa vito ra Madambi loko emutini ku humelerile makhombo yo tala, vito leri a hi ra ku tikisela n'wana, kambe i ra ku tsundzuka makhombo lawa ya nga humelela hi nkarhi wa ku tswariwa ka yena. Makhombo lawa ya humelela hi ku landzelelana, vito leri ri komba nhlomulo lowu vandyangu va nga huma eka wona.

iv. Xirhami

Loko n'wana a tswariwa hi nkarhi lowu a ku ri na xirhami xo hlamarisa a nyikiwa vito ra Xirhami; leswi swi vula leswaku vito leri a ri endla leswaku vanhu va nga rivali hi nkarhi lowu a nga tswariwa hi wona.

v. Dyandza

Loko n'wana a tswariwa hi nkarhi wa dyandza, a nyikiwa vito ra dyandza ku lava ku tsundzuka dyandza leri. Maendlelo lawa ya endla leswaku vanhu va nga rivali nkarhi lowu a nga velekiwa hi wona.

Swi kombiso swin'wana swa mavito lawa hi leswi swi landzelaka:

1. Xihangu	11. Khombo	21. Njiya
2. Ndleleni	12. Mhangu	22. Mawewe
3. Ntungu	13. Nyimpi	23. Muzila
4. Dyandza	14. Matlharini	24. Ntungu
5. Mihloti	15. Xitlhangu	25. Mahele
6. Vusiwana	16. Majarimani	26. Ndlala
7. Xaniseka	17. Bandiya	27. Ndzalo
8. Vangani	18. Ndlati	28. Mhamba
9. Vusweti	19. Marhumbini	29. Xipene
10. Nkuweni	20. Nkanyini	

4.5.7.MAVITO LAWAWA YA KOMBISAKA MATIMU

Mavito lawa ya thiywaka vana ya swi kota ku paluxa matimu ya swilo leswi humelelaka endyangwini, emutini, emugangeni kumbe etikweni. Hi marito yan'wana, munhu a nga swi kota ku tiva matimu ya rixaka ro karhi hi ku va a languta mavito lawa ya thiywaka vana vo karhi kwala erixakeni ra vona. Mandende (2009:94) u kombisa loko a ku: *“These are names that record the history of events in the past. These could be the history of the family or of the whole tribe or community.”* Ntshaho lowu wu komba leswaku mavito ya kota ku humelerisa timhaka ta nkoka leti nga humelela; matimu lawa mavito ya hi kombaka wona ya nga va ya ndyangu kumbe tiko.

Matimu ya tiko ya nga hlayisiwa hi ku va vana va thiywa mavito lawa ya kombisaka timhaka ta nkoka leti nga humelela. Osagie na Owing (2015:2) va seketela loko va ku: *“In most African cultures, names have been crafted to embrace both individual and/or communal history.”* Marito ya ntshaho lowu ya boxa leswaku mavito ya komba matimu ya munhu kumbe ya muganga. Osagie na Owing (2015:2) va ya emahlweni va hlamusela loko va ku: *“Such naming practices can be considered psychic makings that carry the trace of collective history and individual life experiences from generation to generation.”* Ntshaho lowu wu kombisa leswaku mavito ya khoma matimu no komba leswi vanhu va swi tokoteke. Ngidi (2012:91) u seketela loko a ku: *“Through the name, the individual becomes part of the history of the society, and, because of the name, his or her deeds will exist separately from deed of others.”* Ntshaho lowu wu vula leswaku mitirho leyi vanhu va yi endlaka yi ri ya nkoka yi nga tirhisiwa ku thya vana mavito leswaku leswi nga humelela swi nga rivariwi. Swikombiso swa mavito ya Xitsonga hi leswi swi landzelaka:

i. Nyimpi

N'wana loko a nga tswariwa hi nkarhi wa nyimpi etikweni a nyikiwa vito ra Nyimpi; leswi a swi endlwa ku ri ndlela yo hlayisa matimu lawa. Loko vanhu va twa vito ra munhu loyi a va ta swi tsundzuka leswaku u tswariwile hi nkarhi wa nyimpi. Nkarhi wun'wana vito leri a ri nyikiwa n'wana loyi a nga tswariwa emutini hi nkarhi lowu a ku ri na timholovo.

ii. Matlharini

Vito leri na rona tanihi Nyimpi ri thyiwa n’wana loyi a nga tswariwa hi nkarhi wa nyimpi. Vanhu loko va twa vito ra yena a va tsundzuka nkarhi a ku lwiwa. Vito leri ri kombisa leswaku hi nkarhi lowu a ku tirhisiwa matlharhi.

iii. Miringo

N’wana a thyiwa vito ra Miringo loko a tswariwile hi nkarhi lowu emutini a ku ri na miringo yo tala. Vito leri a ri tirhisiwa ku hlayisa timhaka leti hi ku va ri nyikiwa n’wana, leswi a swi va tano hikuva Vatsonga a va nga swi koti ku tsala no hlaya.

iv. Gaza

Vatsonga lava a va ri ehansi ka mfumo wa Manukosi loko va tswala vana va vona a va thyiwa vito leri ra Gaza ku komba leswaku va tinyungubyisa hi ntsindza wa yena. Lava a va thya vana va vona a va endla tano hi ku tsakisiwa hi vito leri; leswi swi vula leswaku loko vanhu va twa vito leri a va tsundzuka mfumo wa le Gaza.

v. Masocha

Masocha tanihi Matlharini na Nyimpi a ri thyiwa n’wana loyi a tswariweke hi nkarhi wa nyimpi leswaku va ta kota ku tsundzuka nkarhi lowu a tswariwile hi wona.

Yan’wana ya mavito lawa ya thyiwaka ya komba matimu hi lawa: Matlharini, Lotani, Ntungu, Marhumbini, Vangani na yan’wana.

4.5.8. MAVITO YO KOYA NALA

Mavito ya muxaka lowu ya thyiwa n’wana ku ri ndlela yo gega munhu loyi ku ehleketeriwaka leswaku hi yena a endla swo biha kumbe hi yena noyi. Nkarhi wun’wana mavito lawa ya thyiwa hi loko ku ri na vanhu lava lwaka kumbe ku holova. (Ngidi 2012:1) u kombisa loko a ku: *“Names reflect how people relate to each other, and detail the grievances and issues they have*

against each other.” Ntshaho lowu wu vula leswaku mavito ya humelerisa vuxaka lebyi vanhu va nga na byona, ya nga tlhela ya komba loko vanhu va ri ku holoveni kumbe va ri eku lweni.

Nkarhi wun’wana loko n’wana a tswariwa hi nkarhi lowu ku nga na timholovo lava va thyaka n’wana va nga swi humelerisa hi ku va va thya n’wana vito leri nga ta komba leswaku vanhu lava va le ku holoveni. Ngidi (2012:1-2) u kombisa loko a ku: *“If there are constant bickering and arguments within the family, this is reflected in the names given to children born around or during the time of the event that is the source of argument.”* Ntshaho lowu wu boxa leswaku loko ku ri na ku lwisana endyangwini swi nga humelerisiwa hi mavito lawa vanhu va nga thiywaka wona. Swikombiso swa mavito lawa hi leswi landzelaka:

i. Swinayena

N’wana u nyikiwa vito leri ra Swinayena loko ku gegiwa munhu loyi a nga vanga swilo swo biha endyangwini. Xikombiso, loko munhu a holovisa vanhu endyangwini. Vito leri ri nyikiwa n’wana ku ri karhi ku byeriwa loyi a endlaka swo biha ku a swi tiva leswaku va swi tiva leswaku hi yena a va lwisaka.

ii. Nyumani

N’wana a nga thyiwa vito leri ra Nyumani loko vanhu va hlekula vatswari va n’wana hikuva va tekile nkarhi wo leha va nga si va na n’wana. Vito leri ri tirhisiwa ku byela vanhu lava a va va hlekula leswaku va swi tiva leswaku va nyumile, hileswaku ku rhandza ka vona a ku tirhangi.

iii. Hanyani

Loko emutini ku humelela mafu yo tala hi ku landzelelana vandyangu va nga thya n’wana vito ra Hanyani va gega valoyi va va byela leswaku va swi tiva leswaku hi vona va dlaya laha emutini. Munhu loyi a thya vito u vula leswaku u va navelela leswaku va hanya nkarhi wo leha, kasi ko va xikhovolelo hikuva na yena u va navelela leswaku va nga hanyi nkarhi wo helela.

Loko n'wana a thyiwa vito leri ku byeriwa nala leswaku a va dlayi hinkwavo yena na va ndyangu wa yena va ta sala va hanya.

iv. Khawulani

Khawulani i vito leri thyiwaka n'wana loko loyi a n'wi nyikaka vito a lava ku gega vanhu lava va nga na matikomelo yo biha va ala na ku tsundzuxiwa. Loko vanhu lava va nga yingisiki va humelela hi makhombo va hlekuriwa ku vuriwa leswaku va lo khawula hikuva va nga yingisangi loko va layiwa no tshinyiwa.

v. Pumbani

Xiloyiloyi xi tele ngopfu eka rixaka ra Vatsonga, leswi swi endla leswaku loko munhu swi nga n'wi fambeli kumbe ku va na rifu ro ka ri nga tolovelekangi u tala ku hleketelela valoyi. Munhu loyi a hehliwaka hi ku va noyi loko a twa mahungundlela leswaku u pumbiwa vuloyi a nga thya n'wana vito ra Pumbani ku ri ndlela yo va tivisa leswaku wa swi tiva leswaku va n'wi pumba vuloyi.

Mavito yan'wana hi lawa ya landzelaka:

Nsatimuni	Tlhelani	Hlambisa
Dlayani	Kanetani	Hlekani
Timhaka	Vulani	Vadyamina

4.5.9. MAVITO YA SWIRILO

Mavito ya swirilo eka Vatsonga ya kombisa ku tikeriwa loko vanhu va nga na kona hi ku va vavasiwa swilo swo karhi. Ku va vanhu va phofula mabibi ya mbilu hi ku nyika vana mavito lawa; hileswaku va endlela leswaku swi ta tiveka leswaku va tshamile va hlangana na swiyimo swo tika. Mavito ya hlayisa nxaniseko lowu vanhu va nga hundza eka wona. Mavito lawa eka

nkarhi wa namuntlha ya tekiwa ya ri ya ku tikirheta n'wana; vanhu van'wana ya vula leswaku mavito lawa ya endla leswaku n'wana a hanya eku xanisekeni hikuva va kholwa leswaku mavito ya landzelela. Swi kombiso swa mavito lawa hi leswii landzelaka:

i. Mihloti

N'wana a nga thyiwa vito ra Mihloti loko emutini lowu a nga tswariwa eka wona ku humelerile mafu ya ku landzelelana. N'wana loyi u thyiwa vito leri ku komba vanhu leswaku laha mutini va halakile ngopfu mihloti loko va rila mikosi leyi, loko munhu a twa vito leri a nga kota ku swi tiva leswaku n'wana loyi u thyiwile hikokwalaho ka swilo leswi vandyangu va nga hlangana na swona.

ii. Vusiwana

Emutini lowu wu nga na vusweti loko ku tswariwa n'wana a nga thyiwa vito leri ku komba xiyimo lexi muti wu nga le ka xona. Vito leri ri komba vanhu nkarhi lowu n'wana a nga tswariwa eka wona. Hi tlhelo, vito leri ri nga thyiwa hi xikongomelo xo navela leswaku n'wana loyi a va humesa eka vusiwana lebyi va damarheleke.

iii. Masaswivona

Vito leri ri nga thyiwa n'wana loyi a nga tswariwa emutini lowu wu nga le ku xanisekeni, hileswaku ri komba nkarhi lowu a nga tswariwa hi wona. Ku byeriwa lava va nga sala va hanya leswaku va sala va vona maxangu lawa, nkarhi wun'wana va lava leswaku n'wana a sala a teka vutihlamuleri eka nxaniseko lowu wu nga kona laha mutini.

iv. Chavelakwini

Chavelakwini i vito leri thyiwaka n'wana loyi a tswariweke emutini lowu vanhu va wona va xanisekaka, ri thyiwa hi xikongomelo xa ku lava ku vula leswaku se va korwile hi yo oxa hikwalaho ka nhlomulo wa vona. Hi marito yan'wana, va vula leswaku va ringetile matshalatshala hinkwawo ku antswisa xiyimo lexi kambe ko fana na kwala, xiyimo xo ya xi

nyanya. Vanhu lava va vula leswaku a va ha tivi leswaku va ta chavela kwini hikuva xiyimo lexi onge xo va landzelela hinkwako. Nkarhi wun'wana swa endleka vanhu lava va rhurhile tindhawu to tala ku papalata xiyimo lexi kambe xi nga cinci.

v. Mafanato

Vito leri ra Mafanato ri thyiwa n'wana loko munhu loyi a xanisekaka endyangwini a nga lavi ku byela vanhu hi mbitsi ya yena. Hambiloko munhu loyi a dya mbitsi a xeva hi nhlomulo a nga lavi ku byela vanhu ku tikeriwa ka yena. Loko emutini ku ri na munhu loyi a nga tisunga ku ehleketeleriwa leswaku vutomi a byi n'wi bavela, loko ku tswariwa n'wana a nga nyikiwa vito leri ku tsundzuka munhu loyi a nga tisunga leswaku u file a ri na timhaka ta ku tika leti a nga fan a tona.

Swikombiso swin'wana swa mavito lawa hi leswi swi landzelaka:

Mbitsini	Mahlomulo
Khombomuni	Xaniseka
Maxangu	Khombo
Mbitsimuni	Tiyiselani
Nhlomulo	Tiyisela
Hetisani	Hlupheka
Vusweti	Nxaniseko
Madambi	

4.5.10. VITO RO THYIWA HI MUPFHUMBA

Ndlela yin'wana ya ku thya n'wana vito a yi humelela loko ku endza mupfhumba endyangwini hi nkarhi wa ku tswariwa ka n'wana. Mupfhuma loyi a kombela ku thya n'wana vito ra yena; loko vatswari va yena va swi tsakela a va pfumela. Mupfhumba loyi a fanerile ku humesa

tinyiko loko a lava leswaku a pfumeleriwa ku thya n'wana vito. Junod (1912:37) u andlala hi ndlela leyi:

Or it may be that somebody asks the favour of giving his name to the new born child; a friend of the family may do so but it is often also a traveller who happens to be in the village and to whom this privilege is accorded. He will "*name himself in the child*" (kutitshula ka nwana). This fact will establish a special relation between this person and the child, a relation which bears some resemblance to that of a godfather to his godson. Once a year he will come and give "his name" (viz. the child) some presents.

Ntshaho lowu wu vula leswaku munhu a nga kombela ku thya n'wana loyi a ha ku velekiwaka vito ra yena; munhu loyi ku nga va munghana wa kwala ndyangwini, kambe munhu loyi a tala ku pfumeleriwa ku thya n'wana vito a ku ri mupfhumba loyi a nga le tikweni hi nkarhi wa ku velekiwa ka n'wana. Mupfhumba loyi a thya n'wana vito ra yena; leswi a ku ri ku endla xinakulobye xa munhu na n'wana. Loko vito ra mupfhumba loyi ku ri Ncindhani, n'wana na yena a fanele a thyiwa vito ra leri. Mupfhumba loyi a fanele ku endza kan'we hi lembe a ta pfluxela n'wana naswona a fanerile ku ta na tinyiko.

4.5.11. VITO LOKO MUNTSHWA A HUMA ENGOMENI KUMBE EVUKHOMBENI

Ngoma na vukhomba i swilo leswi nga toloveleka eAfrika, tinxaka to tala ti na tindlela to hambanahambana leti ti ti tirhisaka ku vona leswaku majaha ya hundzuka vavanuna na vanhvana va va vavasati. Mandende (2009:64) u kombisa loko a ku: "*In the traditional African society initiation schools give the youth prestigious status. Once they have passed through these schools, the youth are regarded as "young adults."* Ntshaho lowu wu vula leswaku hi ntolovelo wa le Afrika vantshwa va nyikiwa xiyimo xa le henhla endzhaku ko yimba no khomba. Loko muntshwa a yimbile kumbe a khombile u tekiwa a kurile. Eka tinxaka to tala

loko munhu wa xinuna a nga yimbangi a nga tekiwi a ri nchumu, a nga pfumeleriwi ku va na rito etihubenyi hikuva u tekiwa a ha ri jaha leri nga fanelangiki ku vulavula timhaka ta vavanuna. Mandende (2009:64) u kombisa loko a ku:

Traditionally, circumcision occurred only at initiation schools, and an uncircumcised man was not allowed to participate in community activities; he was also not accorded the status or respect that is given to men who had attended circumcision school; this compelled parents to send their children to these schools.

Ntshaho lowu wu vula leswaku vavanuna lava nga yimbangi hi xintu a va nga pfumeleriwi ku nghenelela eka misingiriko ya le mugangeni; a nga tekeriwi enhlokweni. Lava nga yimba a va tekeriwa ngopfu enhlokweni, leswi a swi sindzisa vatswari ku rhumela vana va vona engomeni. Vatsonga tanihi tinxaka tin'wana laha Afrika, na vona va yisa vana va vona engomeni. Junod (1912:71) u kombisa loko a ku:

In a great many Bantu tribes, the age of puberty is marked by ceremonies of initiation often accompanied by circumcision. There is little doubt that circumcision was practised all through the Thonga tribes in former times. It is still current with those Thonga who emigrated into the Transvaal and this is not a custom borrowed from the Pedi clans which have all preserved circumcision. Though the Thonga often receive the initiation in Pedi schools, in the Spelonken, they possess their own schools for the Nkuna near Leydsdorp. They have a special word for the physical operation, yimba, (in Ronga sole a) which is used together with ngoma (Suto goma), the

general name of all the customs connected with it.

Ntshaho lowu wu vula leswaku Vatsonga i vanhu lava tekelaka ngopfu enhlokweni mhaka ya ngoma. Vatsonga lava nga ta eAfrika-Dzonga va kumile Vasuthu va ri karhi va endla timhaka ta ngoma. Vatsonga a va yisa vana va vona etingomeni ta Vasuthu, kambe Vatsonga lava welaka eka Nkuna a va kota ku ba ngoma ya vona vinyi. Junod (1912:71) u ya emahlweni a ku: *“But old men in the Bilen country assert that the Ngoma is a very old custom of the Thonga and that it has long been practised by all their clans.”* Ntshaho lowu wu boxa leswaku vavanuna va le Bileni va kombisa leswaku ngoma i khale yi ri kona eka Vatsonga.

Loko majaha ya huma engomeni na vanhwana va huma evukhombeni a va fanerile va nyikiwa mavito lawa ku nga xikombiso xo komba leswaku va kurile (vanhwana loko va huma evukhombeni a va voniwa va lulamerile ku ya evukatini). Junod (1912:38) u kombisa leswi loko a ku:

All these birth-names are abandoned later on, generally at the circumcision school or at the age of puberty in the clans where the custom of circumcising has disappeared; boys and girls then choose new names. The men and women who undergo the initiation adopt a new name. So do those subjected to the treatment for possession who take the name of their pretended possessor when he has made himself known.

Ntshaho lowu wu kombisa leswaku mavito ya vuhlangi ya tshikiwa loko n’wana a huma engomeni kumbe evukhombeni. Majaha na vanhwana va tihlawulela mavito lawantshwa leswaku va vitaniwa hi wona, hi leswaku mavito ya vuhlangi a ya ha tirhisiwi; van’wana loko u va vitana hi vito ra vuhlangi a va hlundzuka. Mandende (2009:22) u seketela Junod loko a ku: *“That is, naming marks the graduation from adolescence to manhood or womanhood or*

when a traditional leader is inaugurated or when a woman marries.” Ntshaho lowu wu kombisa leswaku ku nyikiwa ka swigwamatshuku na tikhomba mavito lawantshwa i xikombiso xa leswaku va humile ka vujaha na vunhwana. Mavito ya yan’wana a ya kuceteriwa hi ngoma, xikombiso:

i. Xitlhavangoma

Vito leri ra Xitlhavangoma a ri thyiwa mufana loyi a nga wo sungula ku welaengomeni, hi leswaku hi yena a nga pfula ngoma leyi. Vito leri i endla leswaku mukwera loyi a twa a ri wa xiyimo xa le henhla kwale ngomeni, hi tlhelo na vakwera van’wana na vona a va n’wi xixima swinene.

4.5.12. MAVITO YA VAXISATI LAWANA YA KOMBAKA NA XIVONGO NA VATATA VA VONA

Munhu a nga vitaniwa hi vito ra tata wa yena kumbe hi ra xivongo xa ka vona, leswi swi endla swi va erivaleni leswaku wansati loyi i n’wana wa mani naswona i wa ka mani. Ku sunguriwa ku vuriwa xiaki xa vun’wini ‘n’wa’ ku nga si vitaniwa vito kumbe xivongo xa wansati loyi. Xiaki leyi xi komba leswaku wansati loyi i n’wana wa..., kumbe i n’wana wa ka... hi xitalo mavitanelo lawa ya tirhisiwa hi ku angarhela. Hi tlhelo rin’wana, mavito lawa a ya tirhisiwa ngopfu hi vinyi va wanuna va kongomisa eka nhlomi loko yi nga si va na n’wana, kasi nkarhi wun’wana a ri tirhisiwa na le ka mhika. Maendlelo lawa a ya nyika nhlomi kumbe mhika ndzhuti hikuva a va papalata ku n’wi vitana hi vito. Swikombiso swa mavito lawa hi leswi landzelaka:

i. N’wa-Magezi

Wansati loko a vitaniwa hi vito leri ra N’wa-Magezi swi komba leswaku tata wa yena i Magezi. Mavito hinkwawo lawa ya vitaniwaka hi vatata wa vona ya tirhisiwa ku papalata ku vitana wansati hi vito ra yena.

ii. N’wa-Valoyi

N’wa-Valoyi i vito leri a ku vitaniwa wansati loyi a nga wa ka Valoyi. Hi marito yan’wana, vito leri ri komba xivongo xa wansati loyi. Loko wansati a vitaniwa hi vito leri vanhu va chava ku vitana munhu hi xivongo xa ka vona.

4.5.13. MAVITO YO DUVULELA

Mavito yo divulela i mavito lawa ya nyikiwaka munhu, kambe ya nga ri ya ximfumo; vanhu van’wana swa endleka mavito ya vona yo divulela ya duma ku tlula mavito ya vona ya ntiyiso. Hi xitalo mavito ya muxaka lowu ya tala ku thyiwa hi xikongomelo xo tisa fenyha. Ku na swivangelo swo hambanahambana leswi endlaka leswaku vanhu va nyikiwa mavito yo divulela; swa endleka munhu a nyikiwa vito ro fambelana na xivumbeko, mahanyelo, leswi a swi rhandzaka kumbe swin’wana swi tivekaka hi yena. Mavito lawa yo divulela swa endleka vanhu lava va nga nyikiwa wona va nga ya tsakeli, loko munhu a va vitana hi wona va hlundzuka; kutani vanhu va ri tirhisa exihundleni. Hi tlhelo, vanhu van’wana va tinyungubyisa hi mavito ya vona yo divulela, kutani vanhu va va vitana hi wona. Vatsonga va rhandza ku thya vanhu mavito yo divulela. Hi ta langutisa swin’wana swi endlaka leswaku vanhu va nyikiwa mavito yo divulela, swin’wana swa kona hi leswi swi landzelaka:

a) MAVITO YA NYIMPI NA MADZOLONGA

Munhu a nga nyikiwa vito ra yena loko a ri na mahanyelo yo ka ya nga amukeleki erixakeni. Mahanyelo lawa hi kongomisa eka ku va munhu a rhandza nyimpi hambu ku ri madzolonga. Mavito lawa ya thyiwa hi xikongomelo xa leswaku munhu a tshika mahanyelo ya yena yo hamboloka. Loko vanhu va nyikiwa mavito ya muxaka lowu va tala ku cinca mahanyelo ya vona kutani va hanya kahle, kasi van’wana vo ya va nyanya hikuva va sungula ku tinyungubyisa hi mavito lawa. Swikombiso swa mavito lawa hi leswi swi landzelaka:

i. Nyimpi

Munhu a nga thyiwa vito leri ra Nyimpi loko a rhandza ku tshama a ri eku lweni, hileswaku vito leri ri kombisa leswaku munhu loyi u na xinakulobye na nyimpi. Loko vanhu va twa vito

leri ra yena, xikan'wekan'we va swi tiva leswaku i munhu wa muxaka muni. Hi xitalo vito leri ri thyiwa vanhu va xinuna.

ii. N'waxibakele

Vito leri ri tala ku thyiwa vanhu vaxisati lava tshamaka va ri eku lweni na vanhu van'wana. Hi xitalo vanhu lava va nyikiwaka vito leri va rhandza byalwa, kutani va tala ku lwela vavanuna ebyalweni. Lava nyikiwaka vito leri mikarhi yo tala va tala ku hlula loko va lwa.

iii. Pongo

Hi xitalo vanhu va xinuna a swi talangi va tiveka hi huwa, loko waxinuna a rhandza pongo u tala ku nyikiwa vito leri ra Pongo. Ku va wanuna a nyikiwa vito leri i ku endla leswaku a hunguta mahanyelo ya yena yo rhandza huwa.

iv. Delela

Hi xitalo ku na vanhu lava rhandzaka ku pfuka van'wana, hileswaku vanhu lava a va tsaki loko va nga ri eku holoveni na vanhu, xa vona i ku vona leswaku vanhu va lwisana, munhu loyi u va a nga lavi kurhula. Munhu loyi u nyikiwa vito leri ku n'wi kombisa leswaku vanhu va swi lemukile leswaku wa delela.

v. Timhaka

A ku na mutswari loyi a tsakisaka hi ku holova na vanhu hikwalaho ka matikhomelo ya n'wana wa yena. Loko n'wana a vangela vatswari va yena milandzu u nyikiwa vito ra Timhaka ku komba leswaku u dyisa vatswari va yena mbitsi, hileswaku loko munhu a vangela vatswari va yena nhlomulo a swi sasekangi. Munhu u nyikiwa vito leri ku ri ndlela ya ku n'wi sapatela leswaku a tshika mahanyelo ya yena lawo yo hamboloka.

Mavito yan'wana ya muxaka lowu hi lawa ya landzelaka:

1. Matlharini	10. Xitlhangu
2. Xibakele	11. Masocha
3. Madumelana	12. Masungi
4. Dlayani	13. Tinthari
5. Mabakhwiri	14. Hlomani
6. Ntlimbelela	15. Nyimpini
7. Dzolongga	16. Sathana
8. Tihanyi	17. Xihloka
9. Mahlasela	18. Huwa

b) MAVITO YA KU KOMBA XIVUMBEKO NA MALANGUTEKELO

Munhu a nga nyikiwa vito ra ku duvulela hikokwalaho xa xivumbeko xa miri wa munhu hambu ku ri leswi a langutekisaka xiswona. Hi xitalo vanhu va tala ku vengga mavito ya muxaka lowu hikuva ya tala ku komba leswaku vanhu lava va nyikaka wona va va ri eku va hlekuleni. Swikombiso swa muxaka lowu hi leswi swi landzelaka:

i. Milarisi

Hi xitalo vito leri ri nyikiwa munhu wa xisati loyi a nga lala. Vatsonga va tala ku sola loko munhu a larile. Ku va munhu a larile swi tekiwa onge munhu a nga hanyangi kahle emirini, kutani loko munhu loyi a nyikiwa vito leri swi komba leswaku munhu loyi wa soriwa hikwalaho ka miri wa yena. Vanhu lava nyikiwaka vito leri va tala ku va va nga ri tsakeli.

ii. Ntshukeleni

Vanhu va ntlhohe va tala ku voniwa onge va sasekile, vanhu lava va nyikiwaka vito leri ku va ku ri vanhu lava nga tshwuka. Vanhu lava va nyikiwaka vito leri va tala ku ri tsakela hikuva vanhu vo tala va na ku kholwa ka leswaku ku va munhu a tshwukile swi vula ku va a saseka.

iii. Xintimana

Vanhu va muhlovo wa ntima va tala ku tekiwa onge va bihile leswi swi endla leswaku loko vanhu va nyikiwa vito leri va nga ri tsakeli. Loko munhu a vitaniwa hi vito ra Xintimana u tala ku hlundzuka, leswi swi endla leswaku vanhu va chava ku ri tirhisa; loko va ri tirhisa va ri tirhisa exihundleni leswaku va nga khunguvanyisi n'wini wa rona.

iv. Ximuhu

Munhu a nga nyikiwa vito ra Ximuhu loko a nyuherile ku tlula mpimo; loko munhu a thyiwa vito leri u va a fanisiwa na nsinya wa ximuhu. Vanhu lava nyikiwaka vito leri va tala ku khunguvanyeka emimoyeni ya vona. Vanhu va papalata hi matimba ku tirhisa vito leri erivaleni.

v. Xivokwana

Loko munhu a ri na vutsoniwa bya voko a nga thyiwa vito ra xivokwana, vanhu va ringeta hi matimba leswaku n'wini wa rona a nga ri tivi. Ku na wanuna loyi a nga balesiwa voko endzhaku ko kumeka a ri na nsati wa munhu; vito leri ri thyiwa munhu loyi ku ri ndlela yo n'wi hlekula. Lava va tirhaka na yena loko va n'wi hleka va tirhisa vito leri, kambe va tiyisisa leswaku a nga ri tivi.

Mavito yan'wana ya muxaka lowu ya katsa lawa ya landzelaka: Mabihana, Dudlana na yan'wana lawa ya fambelanaka na wona.

c) Mavito yo sola

Mavito ya muxaka lowu ya thyiwa loko munhu a solekile xivumbeko xa yena. Kasi hi tlhelo van'wana va sola mahanyelo ya yena yo ka ya nga tivikani. Yan'wana ya mavito lawa hi lawa ya landzelaka:

i. Xisomisana

Wa xisati u nyikiwa vito leri loko a ri na vito ra Somisa kutani hi kwalaho ka ku soleka eka xivumbeko ya yena a vitaniwa Xisomisana. Nkarhi wun'wana swa endleka munhu loyi a rhandza vavanuna kumbe a ri na mahanyelo yo hamboloka, kutani u nyikiwa vito leri ku sola mahanyelo ya yena.

ii. Ximbhazimana

Vito ra Ximbhazimana ri nga nyikiwa Mbhazima loko a ri munhu wa ku tshova miti ya vanhu. Maendlelo lawa ya endla leswaku munhu loyi a tshika mahanyelo lawa yo ka ya nga amukeleki erixakeni. Nakambe munhu a nga thyiwa vito leri loko a ri na xivumbeko xo soleka. Handle ko va munhu a soriwa, swa endleka a nyikiwa vito leri ku ri ndlela yo n'wi themendhela hikokwalaho ka mitirho ya yena leyo saseka.

d) MAVITO YA KU HLOTA

Hi xitalo vavanuna va Vatsonga i maphisa, leswi swi endla leswaku va nyikiwa mavito ku ya hi ntokoto wa vona loko va ri karhi va hloti. Nakambe va nga thyiwa mavito lawa ku ya hi vurhena bya vona. Maphisa lawa ya tala ku nyikiwa mavito ya swiharhi. Swin'wana swa swikombiso swa mavito ya muxaka lowu hi leswi swi landzelaka:

i. Xipene

Phisa leri talaka ku phasa swipene ri nga nyikiwa vito ra Xipene ku komba leswaku munhu loyi u na ntokoto wa ku phasa swipene. Vahloti va tsakela vito leri hi ku ri kombisa vuswikoti bya vona loko va ri enhoveni. Munhu u tsaka ngopfu loko a tiva leswaku ntokoto na vutshila bya yena vanhu va swi bela enhlokweni.

ii. Yingwani

Munhu loyi a nyikiwaka vito leri hi loyi a nga na vurhena; hileswaku munhu loyi u na xivindzi loko a ri eku hloteni. Nkarhi wun'wana vahloti loko va vona mikondzo kumbeku twa

mipfumawulo ya swiharhi swa khombo va tala ku va na rhumbyana; Yingwani loko lavan'wana va tshuka no hlunama yena a nga chavi nchumu. Nakambe muhloti loko a dlaya yingwe, u nyikiwa vito leri ku ri ndlela yo n'wi xixima. Vanhu lava nga na vito ra Yingwani va tala ku tithemendhela loko va ri exikarhi ka vanhu.

Mavito yan'wana lawa ya fambelanaka na swa ku hlota hi lawa ya landzelaka: Phisa, Muhloti na Lwasi.

e) Vanhu vo loloha

Vanhu lava nga na vulolo va tala ku soriwa, hileswaku loko munhu a loloha swi komba leswaku u na mahanyelo layo biha; leswi swi nga vangwiwa hi leswi vanhu lava va nga na vulolo va talaka ku endla swilo swo biha leswaku va kota ku tihanyisa. Vanhu lava va tala ku nyikiwa mavito yo duvulela hi xikongomelo xo va sola kasi hi tlhelo i ndlela ya ku va hlohletela leswaku va chivirika. Swikombiso swa mavito ya muxaka lowu hi leswi swi landzelaka:

i. Vulolo

Vatsonga i vanhu lava va nga nyenyaka vanhu va ku loloha. Loko munhu a loloha ngopfu u tala ku soriwa hikuva munhu loko a nga tirhi u tivangela vusweti. Hi nga vula leswaku vanhu va ku loloha va nyikiwa mavito yo duvulela ku ri ndlela yo va sapatela leswaku va sungula ku chivirika. Swikombiso swa mavito lawa hi leswi landzelaka:

ii. Khanghela

Vito leri i ra Xingoni kambe Vatsonga va ri tirhisa ngopfu ku thya vana va vona lava va lolohaka ku tirha. Munhu loyi xa yena i ku hlalela vanhu van'wana loko va ri karhi va tirha, u va a va yimeleketile. Munhu loyi a nyikiwaka vito leri u byeriwa leswaku a tshika mitirho ya yena ya vulolo.

iii. Lovha

Vavanuna va tala ku nyikiwa vito leri loko va loloha, wanuna eBibeleni u byeriwile hi Xikwembu leswaku u ta dya swa nyuku wa yena; kutani leswi swi endla leswaku Vatsonga va khirha vavanuna lava va nga laveki ku tirha.

Swikombiso swin'wana swa mavito lawa ya nyikiwaka vanhu va ku loloha hi leswi swi landzelaka: Ntshameleni, N'wavulolo, Langutani, Makhumbini, Vurhongo, Kombelani, Hlalelani, Vulolo, Khondlani, Mahlalele

4.5.14. MAVITO YO KHOVOLELA

Vatsonga va swi kota ku thya vanhu mavito yo khovolela, mavito lawa ya nga thyiwa munhu loko a ha ku velekiwa kumbe loko se a kurile. Yan'wana ya mavito ya muxaka lowu lawa ya landzelaka:

i. Mbhanye

Wanuna a nga nyikiwa vito leri loko a rhandza ku sindzisa vavasati leswaku va n'wi rhandza. Vito leri ri komba leswaku maendlelo lawa ya fana na loko a lava ku va pfinya. Wanuna loyi a nga chavisela vavasati a vula leswaku a nga va vavisa loko va n'wi ala. Nakambe vito leri ri nga thyiwa wanuna loyi a nga duma hi ku pfinya vavasati, loko vavasati va twa vito ra wanuna loyi va sungula ku va na vuxiyaxiya. Vito leri ri koya mitirho ya wanuna wa mahanyelo lawa yo biha, hi tlhelo ri lemukisa vavasati leswaku va tivonela ka wanuna loyi.

ii. Gomuchana

Vito leri ri tala ku va ra ku divulela ri va ri sandza munhu loyi a nga na gomu lerikulu. Munhu loyi a nyikiwaka vito leri a nga ri venga, loko a twa munhu a vulavula hi rona a nga hlundzuka swinene. Vanhu lava va ri tirhisaka va ri tirhisa exihundleni. Kasi vanhu van'wana va swi teka u ri ku bula loko vanhu va va vitana hi vito leri kutani loko va va tiva hi rona a va na xiphigo, vo tala va tinyungubyisa hi rona.

Swikombiso swin'wana swa mavito ya muxaka lowu hi leswi landzelaka:

1. Marhengwe	21. Ndleleni	41. Mbavala
2. Nhloko	22. Xinana	42. Jakalasi
3. Nhompfu	23. Makhuma	43. Xintimana
4. Ndleve	24. Jamukani	44. N'waxibakele
5. Swaboha	25. Sathana	45. Swimirhana
6. Milomu	26. Nyamayankosi	46. Nyumbhulani
7. Xivokwana	27. Hlomani	47. Nyimbani
8. Xinengana	28. Marhama	48. Honci
9. Manghimana	29. Marhambu	49. Mbyana
10. Ximunhwana	30. Milarisi	50. Vaveni
11. Xigulu	31. Rinhi	51. Tinhlolo
12. Mbuti	32. Ndlompfu	52. Ndzawini
13. Homu	33. Ximuhu	53. Makumaswivupfini
14. Mpanyula	34. Xikhwirana	54. Xindhichana
15. N'wanghala	35. Genji	55. Mulunguntima
16. N'wamarhale	36. Nyikelani	56. Mulunguwanhova
17. N'watsolo	37. Xibajana	57. Ntimawakwe
18. N'wanomo	38. Xigalana	58. Cukumeteni
19. N'waripewu	39. Xinkuzana	59. nsikiti
20. Tlevulani	40. N'wahupazukwa	60. Nhwala

4.5.15. MAVITO YO KOMBA RIMBEWU

Mavito ya Xitsonga ya nga thyiwa ku ya hi rimbewu ra n'wana; leswi swi vula leswaku ku na mavito ya vafana na ya vanhwana. Nkarhi wun'wana loko munhu a twa vito ro karhi swi nga n'wi olovela ku tiva leswaku n'wini wa rona i wa rimbewu rini. Mavito lawa a ya thyiwi vana va rimbewu lerin'wana loko va ri va rimbewu rin'wana; hileswaku wandzisanyana a nga thyiwi vito ra xinhwanyetana, naswona xinhwanyetana a xi thyiwi vito ra wandzisanyana. Junod (1912:38) u kombisa hi ndlela leyi:

The names of the Thonga are the same for the two sexes. There are only two of them which cannot be employed indiscriminately for girls and boys. *Nhwanin* is a girl's name as it means "girl" and *Nwandjise* a boy's name as it means "boy".

Marito lawa ya hlamusela leswaku eka Vatsonga mavito yo tala ya nga thyiwa vana va rimbewu rini kumbe rini, kambe ko va mavito mambirhi lawa ya nga thyiwaka nhwana kumbe wandzisanyana. Ku hambana na Junod hi nga vula leswaku a hi mavito yambirhi ntsena mavito ya Xitsonga lawa ya nga thyiwaka ku ya hi rimbewu ra munhu. Hi tlhelo, mavito yan'wana ya va ya lombiwile kunene ku suka eka tindzimi tin'wana, ku ri mavito lawa ya thyiwaka ku ya hi rimbewu ra n'wana.

Mavito ya xinuna	Mavito ya xisati
1. Butana	11. Mhanana
2. Fana	12. Khegwana
3. Vafana	13. Sesana
4. Xibutana	14. Khegula
5. Xibuti	15. Mukhegula
6. Mabuti	16. Khegu
7. Mufana	17. Nhwanyana
8. Boyi	18. Sesinyana
9. Papana	
10. Papasi	

4.5.16. MAVITO LAWYA YA THYIWAKA VANHU YA RI YA SWIHARI, TINYENYANA NA SWIKOKOVI

Vana van'wana va nyikiwa mavito ya swihari, tinyenyana hambu ku ri swikokovi; mavito lawa ya thyiwa n'wana endzhaku ka loko va xiysisile swihari, tinyenyana na swikokovi leswi. Hi nga vula leswaku Vatsonga a va kota ku xiysisisa vutomi bya swivumbiwa leswi, n'wana a

thyiwa vito ku ya hi mahanyelo ya swona kasi hi tlhelo lava thyaka vito a va tsakisiwa ntsena hi mavito ya swona. Yan'wana ya mavito lawa hi lawa ya landzelaka:

1. Xipene	16. Gama
2. Ngwenya	17. Belengu
3. Mfenhe	18. Mbuti
4. Nhutlwa	19. Hongonyi
5. Belengu	20. Nhlarhu
6. Homu	21. Mhirhi
7. Mbyana	22. Makholombana
8. Hongonyi	23. Mpfuvu
9. Manghovo	24. Nghetle
10. Maxinjana	25. Mhandzela
11. Nyoka	26. Tuva
12. Nkwahle	27. Ndlhazi
13. Nhlalala	28. Nkuzi
14. Byokota	29. Matsune
15. Ncololwana	

4.5.17. MAVITO YAN'WANA YA XITSONGA

Handle ka mavito lawa ya nga hlamuseriwa hala henhla, Vatsonga va tlhela va nyika vana va vona mavito ku ya hi rimbewu ra vona. Laha ku nyikiwa mavito ya Xitsonga ku ya hi rimbewu ra loyi a nyikiwaka; mavito ya rimbewu ra xinuna na ra xisati.

a) MAVITO YA VAXINUNA

Ku thyiwa ka vana mavito nkarhi wun'wana swi endliwa ku ya hi rimbewu ra n'wana, hileswaku n'wana u nyikiwa vito ku ya hi rimbewu ra yena. Laha ku nyikiwa swikombiso swa mavito lawa ya thyiwaka vana va majaha, swikombiso swa kona hi leswi landzelaka:

1. Mzilela	23. Magayisa	44. Majoko
2. Nghilichi	24. Njhakanjhaka	45. Ndhuma
3. Falaza	25. Makasela	46. Nyimpi
4. Sevwengwana	26. Maxoxo	47. Masavana
5. Muhloti	27. Dingani	48. Jazi
6. Phisa	28. Mahanci	49. Giva
7. Mudun'wazi	29. Risenga	50. Mgevisa
8. Muneri	30. Mcedula	51. Magebula
9. Mahamba	31. Tabankulu	52. Masocha
10. Mpumulana	32. Muzamani	53. Bababa
11. Mchuvana	33. Risimati	54. Mchulu
12. Mavhavaza	34. Masungi	55. Makhosini
13. Xitlhangoma	35. Mafemani	56. Xirilele
14. Vachini	36. Mavongo	57. Nghungwe
15. Matomu	37. Mbhimba	58. Timbuva
16. Khura	38. Tshangana	59. Majhekejha
17. Madala	39. Ndhuma	60. Minyuku
18. Nyama	40. Mbengwa	61. Nghamula
19. Makapana	41. Majomela	62. Mavhavaza
20. Majuvana	42. Rixoga	63. Magezi
21. Gezani	43. Rimbilana	64. Mzamani
22. Magezi		65. Xipene

b) MAVITO YA VAXISATI

Mavito yan'wana ya thyiwa ku ya hi rimbewu ra n'wana, laha ku nyikiwa swikombiso swa mavito lawa ya thyiwaka vana va vanhwanyana; swikombiso swa kona hi leswi landzelaka:

1. Mphephu	13. Nsatimuni	25. Mundhavazi
2. Makhanana	14. Milarisi	26. Miluva
3. Mamayila	15. Khambani	27. Somisa
4. Nkiyasi	16. Sorisa	28. Vakanayena

5. Mthavini	17. Solani	29. Mafanato
6. Nyanisi	18. Jamela	30. Muhlavasi
7. Hlamazi	19. Javurisa	31. Mbitsini
8. Hlambisa	20. Thindeka	32. Somisa
9. Nyathela	21. Favasi	33. Manyaka
10. Sivarisi	22. Ntshunana	34. Hlekani
11. Tsatsawani	23. Misola	
12. Khanyisani	24. Bihamiri	

4.5.18. MAVITO LAWA YA WELA EKA RIMBEWU HINKWARO

Mavito ya muxaka lowu hi lawa ya thiwaka vana handle ko languta rimbewu ra vona; hileswaku mavito lawa ya nga thyiwa vana va vafana kumbe va vanhwanyana. Mavito ya kona ya katsa lawa landzelaka:

1. Xidyiso	11. Khanghelani	21. Madumelana
2. Makadani	12. Mayiwana	22. Khumba
3. Mudanelo	13. Micheketani	23. Nembuka
4. Tlhelani	14. Kavani	24. Ntshabeleni
5. Dudlana	15. Hlambela	25. Xingani
6. Mathoni	16. Munwini	26. Swinayena
7. Vanohama	17. Timhaka	27. Twisisa
8. Chavelakwini	18. Kanetani	28. Vulani
9. Maxangu	19. Vusiwana	29. Ringeta
10. Hlupheka	20. Hanyeleni	30. Pumbani

Mathyelo ya mavito ya vanhu ya cinca hiloko mindyangu yi ri yintsongo, xikombiso, ndyangu lowu ku nga na nuna na nsati swi endla leswaku loko ku va na n'wana vatswari va rhwala

vutihlamuleri bya ku thya n’wana vito. Maendlelo lawa ya fularhela maendlelo ya Xintu xa Vantima. Ku cinca loku ku endla leswaku mavito ya nga ha thiyiwi hi ku landzelela ndhavuko, kambe hi ku kuceteriwa hi maendlelo ya Xilungu. Mandende (2009:143) u kombisa loko a ku:

Most families in urban areas are composed of the father, the wife and the children. The father and the mother have the responsibility of selecting personal names for their children. Owing to technology, most parents know the sex of the child before it is born and can choose an appropriate name before the birth. Many of the taboos associated with naming have fallen away because people are exposed to more sources of information than their forefathers: these forefathers are no longer the only source of knowledge. This reduces young parents’ dependency on their forefathers.

Marito lawa ya vula leswaku emadorobeni mindyangu yimakiwa hi nuna, nsati na vana; leswi swi vula leswaku vatswari hi vona va nga vutihlamuleri byo thya n’wana vito. Thekinoloji yi endla leswaku vatswari va kota ku tiva rimbewu ra n’wana a nga si velekiwa, swi endla leswaku vatswari va hlawula vito ra n’wana a nga si velekiwa leswi khale a swi nga endliwi. Maendlelo lawa ya fularhela maendlelo ya xintu, hi ku ya hi mitolovelolo ya xintu, n’wana a nga fanelangi ku thiyiwa vito a nga si velekiwa. Ku cinca lowu ka mathyelo ya mavito ya endla leswaku vatswari va nga ha landzeleli maendlelo ya vakhale, kutani va namarhela maendlelo ya Xilungu.

4.5.19. MAVITO YO HUMA EKA TINXAKA TIN’WANA TA VANTIMA

Vatsonga a va nyiki vana va vona mavito ya Xitsonga ntsena, va tlhela va nyika vana mavito ya ku huma eka tindzimi tin’wana ta Xintima. Swikombiso swa mavito lawa hi leswi landzelaka:

Xisuthu	Xingoni	Xivhendha	Tindzimi tin'wana laha Afrika
1. Lerato	Thulani	Dakalo	Hasani
2. Dineo	Lindiwe	Hangwani	Nyasha
3. Palesa	Sfiso	Humbulani	Uhuru
4. Mpho	Dumisani	Lindelani	Malaika
5. Tsepiso	Mandla	Lufuno	Karibu
6. Tsepo	Sipho	Livhuwani	Mufaro
7. Teboho	Siphiwe	Lutendo	Shingai
8. Kabelo	Sibusiso	Tshifhiwa	Tanya
9. Pule	Vusi	Mashudu	Tinash
10. Sello	Themba	Mulalo	Tsitsi
11. Tumelo	Ayanda	Ndivhuwo	Abedi
12. Lerumo	Nonhlanhla	Pfharelo	Kenyetta
13. Karabo	Zanele	Thabelo	Lulu
14. Nthabiseng	Nomvula	Rabelani	Asha
15. Dikeledi	Duduzile (Dudu)	Rendani	Bobo
16. Dimakatso	Sibongile	Rolivhuwa	Kwame
17. Itumeleng	Khanyisa	Rudzani	Salim
18. Lebohang	Bongani	Shandukani	Kofi
19. Masilo	Dingani	Takalani	Ekon
20. Naledi	Jabulani	Tendani	Kalifa

4.6. KU NYIKA VANA MAVITO YA XILUNGU

Loko Vantima va nga si khondzisiwa hi Valungu a va ri na ntolovelo wa vona wa ku thya vanhu mavito. Vantima a va nyika munhu vito ra Xintima leri a ri ri na xikongomelo xo karhi, ku fana no hlayisa matimu ya rixaka, ku komba swihumelelwa na swin'wana. Mandende (2009:130) u seketela leswi loko a ku:

Before the arrival of the Europeans, Africans were unable to read

or write. Instead, they stored their information through personal naming. Personal names became archives where important family or community information could be stored. It could be retrieved when needed by referring to these names.

Ntshaho lowu wu komba leswaku loko Valungu va nga si fika eAfrika, Vantima a va nga koti ku tsala no hlaya. Ndlela leyi a va yi tirhisa ku hlayisa mahungu ya nkoka erixakeni a ku nyikiwa munhu vito leri fambelanaka na hungu ra nkarhi lowu a nga tswariwa hi wona. Hi marito yan'wana, mavito a ya thyiwa hi xikongomelo xo hlayisa mahungu ya nkoka. Ntolovelo lowu wu sungurile ku hundzuka loko Vantima va khondzisiwa hi Valungu. Vantima va sungurile ku nyikiwa mavito ya Xilungu hi ku kuceteriwa hi swivangelo swo hambanahambana. Loko Valungu va fika eAfrika, Vantima va sungurile ku tirha eka Valungu; leswi swi endle leswaku Vantima va tshika ntolovelo wa vona wo thya mavito. Mandende (2009:101) u paluxa loko a ku:

When the European traders arrived in Africa, introducing a different way of doing business, Africans abandoned their trades and followed the Europeans trading systems, and with this their personal naming patterns as well.

Ntshaho lowu wu vula leswaku loko van'wamabindzu va Valungu va fika eAfrika va tile na tindlela to tala ta swa mabindzu, Vantima va sukele tindlela ta vona to bindzurisa va namarhela mabindzurisele ya Valungu; nkucetelo lowu wa Valungu wu vile kona ni le ka mathyelo ya mavito ya Vantima. Maendlo ya Vantima yo khirha ntolovelo wa vona wa mathyelo ya mavito, wu vangiwile hi ku va Vantima va vona onge mitolovelo ya Valungu i ya xiyimo xa le henhla. Cheang (2008:197) u hlamusela loko a ku:

The reason for getting a foreign name especially a Western one can be

complex yet practical: to enhance better intercultural communication, to receive some form of privilege (e.g. religious or political), or to create better chances for trade and business, not to mention the political or colonial influence.

Marito lawa ya vula leswaku ku va Vantima va nyika mavito ya Xilungu swi le rivaleni, i ku kota ku tirhisana na Valungu, ku kuma nkateko wa swa vukhongereri kumbe tipolitiki, ku antswisa mabindzuriselo. Osagie na Owing (2015:5) va seketela leswi loko va ku: *“It was not surprising that some began adopting foreign names as a sign of prestige a sign that revealed their Westernization.”* Leswi swi vula leswaku loko Vantima va namarhela mavito ya Xilungu va ta tekiwa va hluvukile. Mandende (2009:63) na yena u kombisa loko a ku: *“The bearers of these names felt respected and civilized whenever they were addressed by their English names.”* Marito lawa ya boxa leswaku Vantima lava nyikiweke mavito ya Xilungu a va titwa va ri va xiyimo xa le henhla no tlhela va hluvukile ku vitiwa hi mavito ya Xilungu.

Nkucetelo lowu wa ku nyikiwa ka Vantima mavito ya Xilungu wu endlile leswaku va va na ku navela ku nyika vana va vona mavito ya Xilungu leswaku va ta xiximeko no tekeriwa enhlokweni erixakeni. Makondo (2009:203) u seketela loko a ku: *“The English name, some suggest came at the discretion of parents or from school, church or their need to show the outside world that they have embraced the English culture.”* Marito lawa ya vula leswaku vatswari va nyika vana va vona mavito ya Xilungu leswaku vana va vona va tikomba va ri vanhu vo antswa erixakeni.

Maendlelo ya ku nyika vana mavito ya Xilungu ya ha tirhisiwa na namuntlha, leswi swi vangwiwa hi leswi vatswari van’wana va ha riki na ku kholwa ka leswaku mavito ya Xilungu i ya xiyimo xa le henhla. Mandende (2009:43-44) u seketela loko a ku: *“There are still some among the indigenous African people who believe that to follow their cultural systems is a sign of a lack of civilization and therefore they continue to give their children European names.”* Ntshaho lowu wu komba leswaku ka ha ri na Vantima lava vonelaka ndhavuko wa vona ebodhleleni kutani va ya emahlweni va nyika vana va vona mavito ya Xilungu. Vanhu va lava leswaku vana va vona va tirhisa mavito ya Xilungu exikolweni, hi leswaku ku na vito ra le

kaya na ra le xikolweni. Ngidi (2012:133) u tiyisisa loko a ku: *“Igama lesilungu (a Euro-Western name) is a name that was and still is used mainly at school...”* Leswi swi komba leswaku vanhu va pfumela ku na vito ra le kaya na ra Xilungu.

a) MAVITO YA XILUNGU A YA NA NHLAMUSELO

Mavito ya Xintima ya kombisiwile leswaku ya na tinhlamuselo to karhi erixakeni, hileswaku a ya thyiwi ntsenantsena, kambe ya thyiwa hikwalaho ka swivangelo swo hambanahambana. Ku fika ka Valungu eAfrika swi endlile leswaku Vantima va cinca mitoloveloko ya vona ya ku thya vanhu mavito, hi marito yan’wana Vantima va nyika vana va vona mavito lawa ya nga riki na tinhlamuselo to karhi. Mandende (2009:118) u kombisa loko a ku:

Most importantly, African personal names have a traditional meaning that is lacking in the European personal names that were bestowed on Africans during baptism because the underlying meanings of European names are not relevant to their choice as a name.”

Ntshaho lowu wu vula leswaku mavito ya Xintima a ya ri na tinhlamuselo to karhi kambe loko Vantima va amukerile vukhongeri bya Xikreste, a va nyikiwa mavito ya Xilungu endzhaku ka loko va khuvuriwile. Mavito lawa a va nyikiwa loko va khuvuriwa a ya nga ri na tinhlamuselo to karhi. Ngidi (2012:133) u ndlandlamuxa loko a ku: *“Euro-Western names are not considered as being a part of the person and are not subject to name avoidance (hlonipha) rules.”* Marito lawa ya komba leswaku mavito ya Xilungu a ya na nhlamuselo xo karhi.

b) MAVITO YAN’WANA YO TOLOVELEKA

Ku na mavito lawa ya nga tolovelaka ya Xinghezi lawa Vatsonga va thyaka vana va vona; mavito lawa ya katsa lawa ya landzelaka:

Mavito ya xinuna	Mavito ya xisati
1. Maxwell	21. Penelope
2. Steven	22. Prominence
3. Steyn	23. Fortunate
4. Walter	24. Cinderell
5. Brian	25. Valencia
6. Rodney	26. Vennesa
7. Oscar	27. Percylin
8. Handswell	28. Sany
9. Trevor	29. Judith
10. Nimrod	30. Ashanti
11. Duncan	31. Natalie
12. Denis	32. Jacqueline
13. Donald	33. Portia
14. Steven	34. Clementine
15. Percy	35. Pertunia
16. Jeff	36. Nicky
17. Vincent	37. Caroline
18. Ronald	38. Samantha
19. Benny	39. Carol
20. Rodney	40. Sharlot

i. Angel

Vito leri ra Angel ri nyikiwa vana va vanhwanyana, leswi swi tala ku va tano eka mindyangu leyi yi nga pfumela eka Xikreste. Mhaka leyi yi hlamarisaka hi vito leri hi leswi eBibeleni ku nga riki na ntsumi ya xisati. Van'wana va boxa leswaku vito leri ri nga va kuceteriwa hikuva Vatsonga va rhandza ku rhumela tintsumi ta xisati loko ku ri na mhaka yo karhi.

4.6.1. KU KHONDZISIWA KA VANTIMA

Mathyelo ya mavito ya Vantima ya sungurile ku hundzuka loko Vantima va khondzisiwa hi Valungu. Leswi swi nga va swi kuceteriwile hi swivangelo swo tala leswi katsaka leswi

landzelaka: ku va Valungu va nga tsakeli mavito ya Xintima, vukhongereri bya Xikreste, ku nghena xikolo, ku tirha evalungwini na swin'wana. Mphela (2010:47) u kombisa loko a ku:

Most Africans changed their African names during the colonial era. The reason was that Europeans made most Africans to believe that African names were related to evil. As a sign of true conversion and after baptism, an African would be given name.

Ntshaho lowu wu paluxa leswaku Vantima vo tala va cince mavito ya vona ya Xintima va namarhela ya Xilungu hikuva Valungu a va tseketsela no gandzela mavito ya Xintima va vula leswaku ya fambelana na vubihhi. Hi tlhelo, Vantima lava nga hundzuka Vakreste va thiyiwile mavito ya Xilungu loko va khuvuriwa ku ri ndlela yo kombisa leswaku va hundzukile.

Valungu loko va fika eAfrika va tibyerile leswaku ku va va cinca mahanyelo ya Vantima va fanele ku cinca mitolovelo hinkwayo ya Vantima. Leswi swi vula leswaku Valungu a va lava leswaku Vantima va tshika ndhavuko wa vona va namarhela wa Valungu. Valungu va endlile leswaku Vantima va kholwa leswaku ndhavuko wa vona i wa hava naswona ndhavuko wa Valungu wa kwetsima. Mandende (2009:104) u kombisa loko a ku:

The aim of the Europeans was to change everything that had to do with African culture and tradition, such as the indigenous personal naming process, because African cultural values were associated with heathenism, lack of civilization and paganism.

Hi ku leteriwa hi marito lawa hi nga vula leswaku xikongomelo xa Valungu a ku ri ku cinca hinkwaswo leswi fambelanaka na ndhavuko na mitolovelo ya Vantima, ku fana na mathyelo ya mavito. Valungu a va kombisa leswaku ndhavuko na mitolovelo ya Vantima i ya vanhu vo

ka va nga hlulukani. Hi nga vula leswaku Valungu a va byela Vantima leswaku va tshika swilo swa vona, va namarhela swa Xilungu.

Valungu va hlohlelele Vantima ku khirha ndhavuko na mitolovelo ya vona hi ku va va kombisa leswaku hinkwaswo swa Vantima i swa vuhedeni; leswi a swi endliwa hi ku va Valungu va nyenyemuka no vonela Vantima ebodhleleni. Mandende (2009:104) u hlamusela loko a ku: *“The Europeans regarded everything that is African as inferior and made Africans acknowledge that their culture and traditions were indeed inferior to European cultural and traditional systems.”* Marito lawa ya vula leswaku Valungu a va tekela hinkwaswo swa Vantima ehansi, leswi swi endle leswaku Vantima va tekela ndhavuko na mitolovelo ya vonaehansi. Mandende (2009:120) u ya emahlweni a tiyisisa loko a ku: *“During the colonial era Africans were, unfortunately, made to believe that to be regarded as educated they had to acquire someone else’s culture, in this case that of the Europeans.”* Marito lawa ya vula leswaku ku va munhu a vuriwa leswaku u dyondzekile a fanele a tshika ndhavuko wa yena a namarhela wumbe.

Ku va Valungu va nyenyemukile maendlelo ya Vantima swi endlile leswaku Vantima va tshika mikhuva na maendlelo ya vona ya swilo; leswi swi katsa ku tshika tindlela leti a va ti tirhisa ku thya mavito ya vanhu. Mphela (2010:47) u kombisa loko a ku: *“In addition, whites generally gave Black people English names or influence them to give themselves English names.”* Ntshaho lowu wu vula leswaku Valungu va nyikile Vantima mavito ya Xinghezi (rin’wana ra ririmi ra Xilungu), maendlelo lawa ya endlile leswaku Vantima va vona mavito ya Xintima ya nga pfuni nchumu. Cheang (2008:197) u seketela loko a ku: *“The practice of getting another name for oneself may not sound odd; in many countries which have had a colonial past, people often get another name in another language other than their native language.”* Marito lawa ya paluxa leswaku a swi hlamarisi ku va Vantima va ri na vito rin’wana handle ka ra Xintima (vito ra Xilungu) tanihi leswi a va khondzisiwile.

EAfrika-Dzonga tanihi matiko man’wana ya Afrika, hi nkarhi wa ku khondzisiwa ka matiko, Vantima va bohekile ku tshika mitolovelo, ndhavuko hambu ku ri vukhongereri bya Xintima hikokwalaho ko kuceteriwa hi Valungu lava a va nga lavi ku twa nchumu hi maendlelo ya

Vantima. Ku tsan'wiwa loku ka ndhavuko na mitolovelo ya Vantima swi tikombile hi ku va Valungu va cinca maendlelo ya vona ya mathyelo ya mavito. Vukhongeri bya Vantima a byi nga tekiwi byi ri nchumu tanihileswi a byi voniwa byi ri na vubihi naswona byi ri bya munyama. Maluleke (2017:53) u kombisa loko a ku:

African traditional religions in South Africa have gone through the ravages of colonisation and apartheid, which completely hampered their growth and development. The age of colonisation made it possible for Christianity to use everything at its disposal to wipe African traditional religion from the minds of its followers. One of its tactics was to demonise African traditional religion by labelling the followers of African traditional with pejorative names, such as “heathens” or “pagans.

Ntshaho lowu wu vula leswaku ripfumelo ra ndhavuko eAfrika-Dzonga ri tshikeleriwiile hi nkarhi wa ku khondzisiwa na hi nkarhi wa xihlawuhlawu, leswi nga endla ri nga ndlandlamuki, Vantima va sungurile ku ri vona ri nga lulamangi.

4.6.2.Mavito lawa a ya thyiwa hikuva Vantima va tirha eValungwini

Ku fika ka Valungu eAfrika Vantima vo tala va swi vonile ku ri ku fika ka nhluvuko, leswi swi kokile rinoko ra Vantima ku titshuneta ekusuhi na Valungu. Valungu va sungurile ku tumbuluxa mitirho, tanihileswi Valungu a vo hlayiwa ntsena exiandleni, va sungurile ku thola Vantima. Mandende (2009:109) kombisa loko a ku:

Africans looked to the Europeans for employment because of economic pressures. The Europeans used employment opportunities

to eradicate African cultural values, including the personal naming process. Because Africans were reduced to little more than beggars in their motherland, those who did not have European personal names were given these in order to be employed.

Ntshaho lowu wu vula leswaku ku va Vantima va ta kota ku hanya kahle va sungurile ku lava mitirho eka Valungu. Valungu loko va thola Vantima va vonile ku ri ndlela ya kahle yo herisa maendlelo na ndhavuko wa Vantima, leswi swi katsa mathyelo ya mavito. Vantima tanihileswi a va boheka ku ya tirha eka Valungu va bohekile ku amukela mavito lawa a va thyiwa wona hi Valungu ya nga ri ya Xintima. Machaba (2004:19) u seketela Mandende loko a ku: *“During the advent of colonialism, people who had Euro-western names were more likely to be those who either worked for white people or went to mission schools.”* Ntshaho lowu wu vula leswaku hi nkarhi wa ku khondzisiwa ka Vantima, Vantima lava a va tirha eka Valungu na lava a va nghena eswikolweni swa vaneri a va nyikiwa mavito ya Xilungu.

Vantima a va boheka ku amukela mavito lawa ya Xilungu hikuva loko vo ala ku ya amukela a swi vula leswaku a va nge thoriwi. Valungu a va nga tholi munhu loyi a ala vito ra Xilungu loko va n’wi thola. Mandende (2009:135) u seketela loko a ku: *“Industrialization meant that there was no chance for the African to refuse the imposition of a European name. Any refusal of such names would mean the denial of employment.”* Ntshaho lowu wu boxa leswaku hi nkarhi wa ku tumbuluxiwa ka mitirho, Vantima a va boheka ku amukela marito ya Xilungu. Loko munhu a nga amukeli vito lerintshwa ra Xilungu, leswi a swi vula leswaku a nga lavi ntirho, hileswaku a nga ta thoriwa.

Handle ka ku va Valungu va lava ku nyamalarisa mitolovelo na ndhavuko wa Vantima, ngopfungopfu eka mathyelo ya mavito, ku na swivangelo swin’wana. Valungu tanihileswi tindzimi ta Xintima a va nga ti tivi, kutani van’wana va vona a swi va tikela ku twarisa mavito ya Xintima. Mandende (2009:135) u tiyisisa loko a ku:

Employers, mainly Europeans, found it very difficult to pronounce African personal names (as mentioned above) from diverse African cultures. These employers thus gave them personal names such as John, Maria/Mary, William, Sara etc. to make it easier to communicate with them. It is possible that Africans accepted these names happily because they felt closer to their masters. When they returned home they were considered civilized because they had acquired new European names.

Ntshaho lowu wu vula leswaku vathori va Valungu vo tala a swi va tikela ku twarisa mavito ya Xintima. Mandende (2009:130) u ya emahlweni loko a ku: *“Some Europeans may not have been prepared to learn to pronounce African personal names. This contributed to the neglect of African personal names.”* Ntshaho lowu wu vula leswaku Valungu a va nga tiyimiselangi ku dyondza na ku twarisa mavito ya Xintima, leswi swi endlile leswaku mavito ya Xintima ya nga tekeriwi enhlokweni.

Valungu lava va bohekile ku nyika Vantima mavito lawa a ya va olovela ku ya twarisa. Hi tlhelo rin’wana, Vantima va nga va va amukerile mavito lawa ya Xilungu a va nyikiwa wona hi vathori va vona hikuva a swi endla leswaku va va ekusuhi na vona. Vantima lava nga nyikiwa mavito ya Xilungu, loko va muka emakaya a va tinyungubyisa hi wona hikuva a va titwa va ri vanhu vo antswa no tlhela va hluvukile.

Vatswari lava a va tirha eValungwini va vonile swi ri na nkoka leswaku va thya vana va vona mavito ya Xilungu leswaku swi ta kota ku olova loko Valungu va twarisa mavito ya vona. Machaba (2004:115) u hlamusela loko a ku:

The reasons why they gave their children Euro-Western names was to prevent derogatory... and also to avoid the incorrect pronunciation that

was rendered by some white people which in some cases change not just the name itself but also its meaning.

Ntshaho lowu wu vula leswaku vatswari va bohekile ku nyika vana va vona mavito ya Xilungu hi xikongomelo xo papalata leswaku va nga hlekuriwi hi ku va va ri na mavito ya Xintima. Tanihileswi swi nga hlamuseriwa leswaku Valungu a va tsandzeka ku twarisa mavito, ku tsandzeka ku twarisa mavito swi endla leswaku ku va na ku cinca ka tinhlamuselo ta mavito. Vatswari ku papalata ku hoxeka ka matwariselo ya mavito, va tibohi ku nyika vana va vona mavito ya Xilungu.

a) MAVITO LAW A YA NYIKIWA EMAYINI

Vatsonga va ku tala va sungurile ku ya tirha emayini, leswi a swi ri bombo eka vona; jaha rin'wana na rin'wana a ri tekiwa ri ri wanuna loko ri ya tirha emayini. Vatsonga lava a va ya emayini a va famba va ri na mavito ya Xintima lawa a va tinyungubyisa hi wona, kambe sweswo a swi tlhavelangi hi dyambu. Ku va Vatsonga va tirha emayini swi tisile ku cinca eka mathyelo ya mavito ya Vatsonga hikuva vanhu lava a va tirha kona a va nyikiwa mavito lawantshwa ya Xilungu hi vathori va vona.

Vatsonga lava nga nyikiwa mavito ya Xilungu hi vathori va vona loko va tlhelela ekaya a va tinyungubyisa hi mavito lawantshwa hikuva a va ya vona ya antswa, hi tlhelo a va twa onge i swa xiyimo xa le henhla ku va na vito ra Xilungu. Mandende (2009:138) u tiyisisa a ku: *“Those who went south seeking better employment opportunities on the diamond and gold mines in Johannesburg and Kimberley came back with new personal names, i.e. European names.”* Ntshaho lowu wu vula leswaku vanhu lava a va tirha emayini a va nyikiwa mavito ya Xilungu lawa a va tiveka hi wona na loko va ri emakaya.

Vatsonga lava a va tirha emayini loko va muka va ya emakaya na mavito lawantshwa a va fika va tinyungu byisa hi mavito lawa va nga nyikiwa wona emayini hi vathori va vona. Ku tinyungubyisa loku ku endlile leswaku va thya vana va vona mavito ya Xilungu hikuva va va vona ya ri ya xiyimo xa le henhla. Mandende (2009:139) u kombisa loko a ku:

When these migrant workers returned home, some gave their children who had reached school-going age European personal names that they had learnt from their masters. Children were instructed to mention this name when asked by the teacher.

Ntshaho lowu wu vula leswaku vatirhi va vahlampfa loko va tlhelela ekaya, van'wana va vona va sungurile ku thya vana va vona mavito ya Xilungu lawa a va ya kuma eka vathori va vona loko va ringanela ku nghena xikolo. Loko mudyondzisi a vutisa vana mavito loko va ha ku sungula ku nghena xikolo, vana lava a va fanele ku vula mavito lawa ya Xilungu.

Ku va vavanuna va Vatsonga va ya tirha emayini swi tisile ku cinca lokukulu eka mathyelo ya mavito eka ndhavuko wa Xitsonga. Tanihilaha swi nga vuriwa leswaku Vatsonga loko va fika emayini a va boheka ku nyikiwa mavito lawantshwa hi vathori va vona, leswi swi vula leswaku mavito lawa a va a tirhisa emayini. Mavito lawa ya Xilungu, Vatsonga a va nga ya tirhisi ntsena loko va ri emayini, kambe a va lava ku vitaniwa no tiveka hi wona loko va ri ekaya. Vatsonga lava a va thya vana mavito ya vona ya Xilungu na lawa va nga a twa ya lava a va tirha na vona hikuva a va twa ya ri ya xiyimo xa le henhla no va va hluvukile.

Vatswari lava a va nga tirhi emayini loko va twa vana van'wana va thyiwa mavito ya Xilungu na vona va vile na ku tsakela ku thya vana va vona mavito ya Xilungu leswaku na vona va ta voniwa va hluvukile. Nkarhi wun'wana a va nyika vana va vona mavito ya Xilungu leswaku tintangha ta vona ti nga va hlekuli. Leswi swi vula leswaku Vatsonga va sungurile ku tsan'wana no nyenyemuka mavito ya Xintima. Leswi swi komba leswaku mavito ya Xilungu ya vile na nkucetelo eka mathyelo ya mavito ya Xitsonga hikuva vanhu a va nga ha namarheli mavito ya Xintu.

4.6.3. MAVITO HI NKARHI WA VUHLONGA

Valungu va tile eAfrika va teka Vantima hi nkanu va va hundzula mahlonga, va va tekile va va xavisa ematikweni ya le handle ka tikonkulu Afrika ku fana na tikonkulu Amerika. Valungu

lava a va xava mahlonga lawa ya ringetile hi matimba ku nyamalarisa xiviri na ndhavuko wa Vantima lava, leswi swi katsa mathyelo ya mavito ya mahlonga lawa. Osagie na Owing (2015:5) va kombisa loko va ku: *“In an attempt to suppress African identity, experiences, and memories, Europeans assigned new European names to their captives even before the crossing.”* Marito ya ntshaho lowu ya kombisa leswaku Valungu va ringetile ku herisa no tshikelela ndhavuko wa Vantima hi ku va va nyika mahlonga ya vona mavito loko va nga si va yisa endzhandzheni wa malwandle.

Mahlonga lawa loko va nga si yisiwa endzhandzheni wa malwandle a va ri na mavito ya Xintima lawa a ya ri na tinhlamuselo ta nkoka. Tanihilaha ku boxiweke leswaku Vantima a va nga thyi vito ntsenantsena kambe a va susumetiwa hi swivangelo swo karhi, leswi swi vula leswaku mahlonga lawa a ya ri na mavito lawa a ya ri na nkoka eka vona. Vantima loko va endliwa mahlonga a va nyikiwa mavito ya Xilungu hi vinyi va vona kasi hi hala tlhelo van’wana a va nyikiwa mavito ya Xilungu loko va ri endzhandzheni. Walker (1977:74) u hlamusela loko a ku: *“When African slaves were brought to America, they had meaningful names that expressed their identities. Most were renamed by their new masters and only a few were allowed to retain their African names.”* Ntshaho lowu wu boxa leswaku mahlonga ya eAfrika loko ya yisiwa eAmerika a va ri na mavito ya Xintima lawa a ya ti na tinhlamuselo leti a ti puluxa xiviri xa vona na ndhavuko wa vona. Kambe leswi a swi tlhavelangi hi dyambu hikuva vinyi va vona va va nyikile mavito lawantshwa ya Xilungu, ko va mahlonga lawantsongo ya nga pfumeleriwa ku tirhisa mavito ya vona.

Mahlonga lawa a ya thyiwa mavito ya Xilungu hi vinyi va vona a va nga pfumeleriwi ku tihlawulela kambe a va boheka ku tirhisa lawa a va nyikiwa vona. Walker (1977:74) u hlamusela leswaku: *“Most slaves, however, were renamed with names of their white masters find more familiar and convenient.”* Ntshaho lowu wu vula leswaku mahlonga a va nyikiwa mavito lawa a ya ta olovela vinyi va wona ku ya tirhisa. Ku va vinyi va mahlonga va tlhela va thyiwa mavito lawantshwa a swi endliwa hi ku va va nga tsakeli mavito ya Xintima, hi tlhelo a va lava leswaku mahlonga va nga ha tsundzuki hi ndhavuko wa vona. Walker (1977:74) u hlamusela a ku: *“In renaming their slaves, white masters were symbolically cutting them off from their African identity and heritage, and from their sense of personhood.”* Marito lawa ya vula leswaku ku nyikiwa ka mahlonga mavito ya Xilungu a ku ri leswaku Valungu a va lava

ku nyamalarisa mitolovelo na ndhavuko wa Vantima va mahlonga. Handler na Jacoby (1996:693) va vula leswaku: *“There, as elsewhere, many newly purchased Africans were probably given English names by their first owner.”* Ntshaho lowu wu vula leswaku mahlonga a ya nyikiwa mavito ya Xinghezi hi vinyi va vona vo sungula, leswi a swi cinca loko mahlonga lawa ya xavisiwa.

Mahlonga yan’wana hambiloko va nyikiwile mavito ya Xilungu hi vinyi va vona a ya tirhisa mavito ya vona ya Xintima exihundleni; leswi a ku ri ndlela yo nhlayisa mfuwo na ndhavuko wa vona. Walker (1977:75) u kombisa loko a ku: *“By retaining their African names, slaves were symbolically refusing to totally exchange their old identity for a new one.”* Marito ya ntshaho lowu ya kombisa leswaku ku va mahlonga ya yile emahlweni ya tirhisa mavito ya Xintima a ku ri ku vula leswaku a va tsakeli maendlelo lawantshwa ya vinyi va wona.

A hi mahlonga hinkwawo lawa a ya yisiwa endzhandzeni, mahlonga yan’wana a ya kumeka etikonkulu Afrika. Mahlona lawa na wona a ya nyikiwa mavito ya Xilungu leswaku va tiveka hi wona, hambileswi Vantima lava a va ri eAfrika a va nga pfumeleriwi ku tirhisa mavito ya Xintima. Mandende (2009:104-5) hlamusela hi ndlela leyi:

Africans were regarded as slaves in the country of their birth. For example, African people who wanted to attend a Western church and school, get a job, or apply for an identity document, were forced to have European names, and they abandoned their African personal names that attached them to their cultural values and gave them their dignity.

Marito ya ntshaho lowu ya vula leswaku Vantima eAfrika a va tekiwa va ri mahlonga etikweni ra vona. Vantima lava a va lava ku nghena kereke na xikolo, ku lava mitirho na ku teka pasi a va boheka ku nyikiwa mavito ya Xilungu; hi marito yan’wana Vantima a va tsan’wana mavito ya vona ya Xintima, ndhavuko na ndzhuti wa vona. Mhaka ya ku va mahlonga ya tlhele ya nyikiwa na vukhongereri bya Valungu ku nga Xikreste, leswi swi endlile leswaku va nyikiwa

mavito ya le Bibeleni. Handler na Jacoby (1996:702) va hlamusela loko va ku: “*Christian missionizing activities contributed to wider creolization process, and the 1741 Codrington slave list suggest how baptism may have specifically contributed to the Anglicization of slave names.*” Ntshaho lowu wu vula leswaku mahlonga loko ya amukela vukhongereri bya Xikreste a ya nyikiwa mavito ya Xilungu loko va heta ku khuvuriwa.

4.6.4. NKUCETELO WA VUKHONGERI

Vantima loko ku nga si fika Valungu eAfrika a va ri na vukhongereri bya Xintu, laha a va pfumela eka matimba ya va le hansi. Vantima a va pfumela leswaku loko munhu a hundza emisaveni u tlhela a hanya. Mathyelo ya mavito ya Vantima nkarhi wun’wana a ya kuceteriwa hikwalaho ka vukhongereri bya vona, xikombiso, loko n’wana a khomiwile hi va le hansi a rilela vito, kutani endzhaku ko va ku yiwile en’angeni n’wana a nyikiwa vito. N’anga hi yona a yi ba tinhlolelo ku vutisa va le hansi vito ra n’wana, nkarhi wun’wana xingomantanda a xi ba tihakata ku kuma vito ra n’wana loyi a rilaka a nga miyeli. Vukhongereri lebya xintu Valungu a va byi vonela ebodhleleni. Mandende (2009:110) u tiyisisa loko a ku: “*The Europeans had a negative attitude towards African religion, particularly ancestor worship and burial.*” Ntshaho lowu wu vula leswaku Valungu a va ri na mavonelo yo biha eka ripfumelo ra ndhavuko wa Vantima, ngopfungopfu ku gandzela swikwembu na malahlelo.

Ntolovelo lowu wa ku thya vana mavito hi ku landzela ripfumelo na ndhavuko wa Xintima wu sungurile ku ka wu nga ha tekeriwi enhlokweni loko ku tisiwa ripfumelo ra Xikreste. Valungu a va tangi ku ta endla swa mabindzu ntsena eAfrika, kambe va tile ku ta hangalasa na vukhongereri bya vona bya Xikreste. Ku fika ka vukhongereri bya Xikreste eAfrika swi cincile maendlelo ya mathyelo ya mavito laha tikonkulu. Mandende (2009:110) u hlamusela loko a ku:

The African personal naming process was affected by the introduction of the European religion, the Christian faith. Mission stations were established in Africa and had a significant effect on the African personal naming process.

Ntshaho lowu wu boxa leswaku ku fika ka vaneri na vukhongereri bya Xikreste eAfrika swi cince mathyelo a mavito ya Vantima. Sagna na Bassène. (2016:41) va seketela Mandende loko va ku: *“In the last century, new naming practices have been introduced along with new religious influences from Christianity and Islam as well as the formal school system, and exist alongside some of the older ones.”* Ntshaho lowu wu vula leswaku ku fika ka vukhongereri bya Xikreste na Xiisilamu swi cincile mathyelo ya mavito ya Vantima loko va sungula ku nghena xikolo hikuva a va boheka ku tirhisa wona.

Ku va Valungu va tile na ripfumelo ra vona eAfrika a swi amukelangi hi Vantima hinkwavo hikuva van’wana a va swi vona leswaku Xikreste xi tshikelela ripfumelo na ndhavuko wa vona; leswi a swi vangwa hikuva Valungu va ri na mavonelo yo biha eka ripfumelo ra Vantima. Mandende (2009:111) u kombisa loko a ku:

The negative attitude of Europeans towards African religion made it difficult for these two groups to respect each other. The missionaries pretended that they were not aware that the Christian faith does not reside in the name of a person or outfit, but in the soul.

Marito ya ntshaho lowu ya vula leswaku mavonelo yo biha ya Valungu eka ripfumelo na ndhavuko ya endlile leswaku van’wana va Vantima va nga twanani na Valungu. Hambiloko swi tiveka leswaku ripfumelo ra Xikreste a ri fambelani na vito ra munhu kumbe maambalelo ya yena, vaneri va swi bisile hi makatla; hileswaku va sindzisile Vantima lava va nga amukela ripfumelo ra Xikreste. Mandende (2009:144-5) u tlhela a kombisa leswaku: *“Personal names may well identify the religious or cultural background of an individual. Often, conversion to traditions such as Christianity or Islam has been accompanied by a change of name.”* Marito lawa ya kombisa leswaku Valungu a va swi tiva leswaku mavito ya vanhu ya kota ku komba rixaka ra vanhu vo karhi, ndhavuko hambu ku ri mitolovelolo ya vona; leswi swi endlile leswaku va nyika Vantima mavito ya Xilungu ku va va hambanyisa Vantima na mfuwo, ndhavuko na mitolovelolo ya vona.

a) Vaneri

Xikongomelo xa Valungu xa ku ta eAfrika a ku ri ku ta endla swa mabindzu, loko Valungu va ri karhi va endla swa mabindzu ya vona va vonile Afrika ku ri tikonkulu leri va nga akaka eka rona. Valungu va sungurile ku tiendlela mitsonga laha va nga ta tshama kona; eku heteleleni va bohile leswaku swi ta va swi sasekile leswaku va aka laha tikweni.

Valungu lava va nga sungula ku ta aka eAfrika va fikile va nyenyemuka mitolovelolo, ndhavuko na mfuwo, leswi swi endlile leswaku va vitana vafundhisi va Valungu ku suka eka matiko yo hambanahambana leswaku va ta dyondzisa Vantima ripfumelo ra Xikreste. Valungu a va vona ripfumelo ra Vantima ri ri ra vubihi no va ra munyama; hileswaku Xikreste xi te tanihi rivoni eka Vantima.

Ku ta ka vaneri (vafundhisi) eAfrika swi tisile ku cinca eka mitolovelolo ya Vantima hikuva Valungu lava a va chumayela va tseketsela ndhavuko, mitolovelolo hambi ku ri mfuwo wa Vantima. Nchumayelo wa vaneri wu endlile leswaku Vantima va tshika yan'wana ya maendlelo ya vona va namarhela maendlelo ya Valungu; leswi swi katsa ku cinca ka mathyelo ya mavito. Mandende (2009:89) u kombisa loko a ku:

Names are not labels as far as Africans are concerned. If names were mere labels there would have been no need for the early missionaries to force African people to abandon their African names and adopt theirs. African personal naming process forms an important component of culture.

Ntshaho lowu wu vula leswaku mavito Afrika a yo thyiwa ntsenantsena, kambe a ya thyiwa ya kombisa swo karhi hi vanhu va Afrika; leswi hi swona swi nga endla leswaku vaneri va sindzisa Vantima ku tshika mavito ya vona ya Xintima. Vaneri a va ringeta ku hambanyisa Vantima na mitolovelolo ya vona. Mandende (2009:111) u tisiyisa loko a ku:

The reason the missionaries discouraged the use of African personal names was that, if an African was allowed to continue using this personal name, it would promote the practice of African traditional *va lues*, a practice which the Europeans disapproved of.

Marito lawa ya vula leswaku vaneri va tshimbisile Vantima ku tirhisa mavito ya vona hikuva a va swi tiva loko va va tshika va ya emahlweni a swi ta endla leswaku Vantima va nga tshiki mitolovelolo na maendlelo ya vona. Mandende (2009:58) u kombisa loko a ku: *“A great deal has been said about the influence of the missionaries on the choice of personal names in Africa, and particularly in South Africa.”* Ntshaho lowu vula leswaku vaneri va kucetele Vantima eka mathyelo ya mavito ya vona. Hi nga vula leswaku vaneri a va tiyisisa leswaku vapfumeri va Vantima va hambana na ndhavuko, mitolovelolo hambani ku ri mfuwo wa vona. Maluleke (2017:66-7) u hlamusela loko a ku:

All converts were expected to live in accordance with Christian principles. Assisted by church elders, the missionaries could easily monitor all traditional practices at close range, due to the proximity of the missionary’s house and the church.

Marito lawa ya paluxa leswaku vanhu lava nga amukela rito ra Xikwembu a va fanele ku hanya hi milawu ya Xikreste. Vakulukumba va kereke hi vona lava a va pfuna vaneri leswaku vo kota ku xiyisisa mitolovelolo leyi a yi endliwa hi Vantima; leswi swi vula leswaku loko swi kumeka leswaku vapfumeri va landzelela yin’wana ya mitolovelolo ya Vantima, a va siveriwa ku endla tano. Vatsonga tanihi Vantima van’wana va amukerile vaneri na rito ra Xikwembu, leswi swi vula leswaku lava nga amukela rito ra Xikwembu va tshikile mitolovelolo, ndhavuko na mfuwo wa vona ivi va namarhela milawu ya Xikreste. Maluleke (2017:66) u hlamusela hi vuentu loko a ku:

Mission stations contrasted with traditional villages in many respects, except that they were anchored within the Vatsonga society. Headed by a missionary, a mission station had a way of running its affairs that was not familiar to Vatsonga. Its primary aim was to engage itself in evangelical enterprise, but also delve in the development of education and health amongst its “subjects.” In the passing of time, it was discovered that mission centres had created a rift between the converts and non-converts as their faith, beliefs, and way of life differed greatly.

Marito lawa ya vula leswaku maendlelo ya vaneri a ya hambanele kule na maendlelo ya Vatsonga, hileswaku a va nga tekeli enhlokweni mitolovelo ya Vatsonga. Maendlelo lawa ya endlile leswaku ku va na ku hambana eka vapfumeri ni lava va nga pfumelangiki; leswi swi endlile leswaku vafumeri va Vatsonga va nyenyemuka lava a va nga pfumeli eka Xikreste (lava va nga pfumeriki a va vuriwa vahedeni). Vaneri va sungurile ku tisa vukorhokeri eka mitsonga ya vona, leswi swi vula leswaku vafumeri a va kuma vukorhokerhi lebyi. Mandende (2009:103) u hlamusela:

These changes were further established when the missionaries started missionary schools. In areas where these schools were established, Africans were forced to abandon their cultural personal names and acquire new ones that were Biblical or European.

Ntshaho lowu wu vula leswaku loko vaneri va tumbuluxa swikolo a va tisa nhluvuko eka Vantima, kambe a va sindzisa Vantima leswaku va tshika mavito ya Xintima loko va nghena eka swikolo leswi. Mavito lawa a ya nyikiwa Vantima a ku ri mavito ya Xilungu, leswi swi kombisa leswaku vaneri a va vonela mavito ya Vantima ebodhleleni. Oduyoye (1986:33) u hlamusela leswi loko a ku: “...*the missionaries gave people names that only Europeans could*

pronounce 'corectly' because they found African names too difficult to say, or too heathen to enter into their Book of Life, which their God kept in their heaven." Ntshaho lowu wu vula leswaku vaneri a va nyika Vantima mavito lawa a va kota ku ya twarisa kahle hikuva a va twa onge mavito ya Vantima a ya va tikela ku ya vula, kumbe a va vona ya ri ya vahedeni lawa a ya nga ta tsariwa ebukwini ya vutomi ya Xikwembu leyi yi nga le tilweni.

Vaneri a va hangalasa evhangeli eka matiko na tinxaka ta le Afrika, eka rixaka ra Vatsonga vaneri lava va nga fika va haxa evhangeli i Maswisa. Maluleke (2017:59) u hlamusela leswi loko a ku: *"The Vatsonga were initially evangelised by missionaries from Switzerland, a smallish country surrounded by the Alpine mountain range in the heart of Europe."* Marito lawa ya vula leswaku vaneri lava tisa evhangeli erixakeni ra Vatsonga va huma eSwisa; hi nga vula leswaku ku va Maswisa lava va tile erixakeni a va lava ku humesa Vatsonga emunyameni va va yisa eku vonakaleni laha ku nga na vutomi leyi nga heriki.

Vantima a va tekiwa va ri vahedeni hikuva va pfumela eka ripfumelo ra ndhavuko, Maswisa a ya kholwa leswaku loko Vantima va nga tshiki mikhuva ya vona yo phala va ta lova; leswi swi endlile leswaku va haxa evhangeli leswaku Vantima va ta kuma vutomi lebyi nga heriki. Maluleke (2017:63) u seketela leswi loko a ku: *"The objective of the Swiss mission society La Mission de la Romande was to bring light to a country believed to have been steeped in the sordid mud of darkness and sin."* Marito lawa ya vula leswaku xikongomelo xa Maswisa a ku ri ku tisa ku vonakala eka lava hanyaka evudyohweni na le munyameni. Maluleke (2017:66) u ya emahlweni a kombisa leswaku: *"The missionaries managed to spread the Gospel, and to enlighten the local people by establishing a network of mission stations in the northern and eastern parts of the Transvaal."* Ntshaho lowu wu vula leswaku vaneri va kotile ku hangalasa evhangeli eka tindhawu leti a ku tshama Vatsonga.

Vaneri va tibohile ku hangalasa evhangeli eka tinxaka hinkwato ta le Afrika, leswi swi vula leswaku a va fanele ku sungula eka tiko ro karhi ivi loko va vona leswaku Vantima va karhi va pfumela a va ya eka tiko rin'wana. Vatsonga a hi rixaka ro sungula ku va vaneri va haxa evhangeli eka rona, kambe va sungurile eka tinxaka tin'wana. Maluleke (2017:63) u hlamusela:

The gospel was first proclaimed to the Vatsonga by two Basotho evangelists who were part of the Swiss missionary expedition from Basotholand to the Spelonken foothills in 1875. As time went by, a network of mission stations was established in the northern and eastern parts of the Transvaal.

Ntshaho lowu wu vula leswaku evhangeli eka Vatsonga yi sungule ku haxiwa hi vavhangheli vambirhi va Vasuthu lava a va ri xiphenu xo hangalasa evhangeli va rhumiwile hi Maswisa, leswi swi vula leswaku Vasuthu va rhangile va kuma 'mahungu lawanene' Vatsonga va nga si ya kuma. Vaneri va sungurile ku burisana na tihosi ta Vatsonga kombela ku haxa evhangheni ematikweni ya tona; tihosi ti pfumerile kutani vaneri va simeka tikereke ta vona. Maluleke (2017:64) u kombisa tindhawu laha ku nga simekiwa tikereke hi ndlela leyi:

Date founded Name of mission station 1875 Valdezia (founded by P. Berthoud and E. Creux) 1886 Shiluvane (founded by E. Thomas) 1880 Magude (founded by Josefa Mhalmhala) 1890 School for Evangelists, Valdezia 1896 Dzombo 1897 Pretoria (founded by Jaques) 1898 Mhinga 1898 Evangelist school at Shiluvane 1904 Johannesburg (also date of first conference of South African missions) 1905 Kuruleni 1911 Premier Mine Pretoria 1927 Masana 1931 Shirley 1931 Brakpan 1931 Spring 1931 Welkom 1931 Cedarville 1931 Mvenyane 1931 Carletonville 1931 Giyani.

Ntshaho lowu wu kombisa tindhawu ta Vatsonga laha vaneri va le Swisa va simekeke tikereke ta vona kona. Vaneri a va akangi tikereke ntsena, kambe va akile swibedhele na swikolo, lowu a wu ri nhluvuko lowukulu erixakeni ra Vatsonga. Kereke ya le Valdezia hi yona yo sungula ku simekiwa eka Vatsonga, yi simekiwile hi lembe ra 1875, ivi yi landzela

hi ya le ka Shiluvana hi lembe ra 1886; a swi hlamarisi loko vatsari va ndhuma va Vatsonga va huma eka tindhawu leti.

i. MAVITO YA VANERI

Vatsonga van'wana a va thya vana va vona mavito ku suka eka mavito ya vaneri lava a va haxa evhangeli eka Vatsonga. Vatsonga a va twa swi ri swa xiyimo xa le henhla ku nyika vana va vona mavito ya vaneri hikuva a va ya vona ya hlawulekile naswona a va ya teka ya hlawulekile. Mavito ya vaneri lawa a ya nyikiwa Vatsonga hi lawa ya landzelaka:

David Livingstone	Gladys Aylward
Jim Elliot	David Brainerd
Hudson Taylor	Richard Johnson
Eric Liddell	Charles Steart Thompson

b) Mavito lawa a ya thyiwa endzhaku ka nkhubulo

Tanihiloko swi hlamuseriwile leswaku Valungu loko va ta eAfrika va fikile va nga tsakisiwi hi mitolovelu, ndhavuko hambu ku ri mfuwo wa Vantima, leswi swi endlile leswaku loko vaneri na vona va ta etikweni ku ta haxa evhangeli va nyenyemuka maendlelo hinkwawo ya xintu xa Vantima. Mandende (2009:112) u kombisa loko a ku:

According to some European prejudices, God did not exist in African religions. African traditions and cultures were unholy, whereas anything European was holy. However, some African customs and cultural practices, e.g. the use of African personal names, have nothing to do with the Christian faith. One does not necessarily have to follow European culture and value systems as a vehicle to salvation.

Marito lawa ya vula leswaku Valungu a va ri na mavonelo yo biha ya leswaku Xikwembu a xi hanyi eka vukhongereri bya eAfrika. Mitolovelo na ndhavuko swa Vantima a swi tekiwa swi nyamile, hi tlhelo lerin'wana maendlelo ya Valungu hinkwawo a ya voniwa ya tengile. Munhu a ponisiwa a swi nga vuli leswaku a fanele ku landzelela ndhavuko na mfuwo wa Valungu; leswi swi vula leswaku munhu a nga fanelangi leswaku a tshika vito ra yena ra Xintima a landzelela ra Xilungu. Valungu a va tshikelela leswaku Vantima va fanele ku cinca mavito ya Xintima ku komba leswaku se hi vona vapfumeri naswona a va ha hanyi eka mikhuva ya khale. Mandende (2009:115) u kombisa loko a ku: *“The Europeans found the African names strange and unusual for the purpose of baptism. Therefore, when they baptized Africans they change the names.”* Ntshaho lowu wu vula leswaku Valungu a va vona mavito ya Xintima ya nga fanelangi ku ya tirhisiwa eka nkhuvalo hikuva a ya tekiwa ya ri na xisandzu; leswi swi vula leswaku Vantima a va fanele ku cinca mavito ya vona ya Xintima ivi va nyikiwa ya Xilungu.

Loko Vantima va amukela rito ra Xikwembu va hundzuka a va fanerile va tshika mikhuva ya vona ya khale kutani va landzelela milawu ya Xikreste; hi marito yan'wana, a va fanele ku khirha ndhavuko, mitolovelo hambu ku ri mfuwo wa vona ivi va landzelela maendlelo ya Valungu. Mupfumeri a fanerile a khuvuriwa ku komba leswaku se a ri xivumbiwa lexintshwa, loko a khuvuriwa a fanele ku tshika vito ra Xintima a nyikiwa ra Xilungu ku komba leswaku se u hundzukile. Mandende (2009:118) u kombisa leswi loko a ku: *“During the missionary period, African converts, whether young or old, were given Christian names upon baptism. This was done only on the day of baptism.”* Ntshaho lowu wu vula leswaku hi nkarhi wa vaneri Vantima lava nga hundzuka Vakreste a va nyikiwa mavito ya Xikreste loko a va khuvuriwa, hileswaku leswi a swi endliwa hi siku ra nkhuvalo. Hi nga vula leswaku loko munhu a nga lavi vito ra Xilungu a nga ta khuvuriwa. Machaba (2004:18) u seketela loko a ku: *“According to various sources, people were not baptized in the Roman Catholic Church without a Christian or Euro-Western.”* Marito lawa ya boxa leswaku eka kereke ya Rhoma munhu a nga khuvuriwi loko a nga ri na vito ra Xikreste.

Nkhuvalo a ku ri xikombiso xa leswaku munhu u hundzukile eka mitolovelo ya yena ya khale, leswi swi vula leswaku mupfumeri a hundzukile xivumbiwa lexintshwa swa khale swi hundzile. Mupfumeri a nga ha fanelangi ku hanya hi maendlelo ya yena ya khale loko se a ri Mukreste, leswi swi vula leswaku vito ra yena ra khale a ri yelanisiwa na swa hava kasi ra

Xilungu a ri komba ku kwetsima. Mandende (2009:116) u hlamusela leswi loko a ku: *“The notion of giving new Christian names to Africans upon baptism was used as a sign of total commitment to the Christian faith by the Africans and to please the missionaries of the time.”* Marito lawa ya vula leswaku loko munhu a amukela vito ra Xilungu endzhaku ko khuvuriwa a ku ri xikombiso xa ku va a tiyimiserile eka vukhongereri lebyintshwa, munhu loyi a fanele ku tirhisa vito lerintshwa ntsena. Handler na Jacoby (1996:706) va tiyisisa loko va ku: *“Africans in that area, used baptismal and saints names.”* Marito lawa ya komba leswaku Vantima a va fanele ku vitaniwa hi mavito lawa va nga thyiwa wona loko va khuvuriwa.

Mavito ya nkhubulo a ya tekiwa ya ri na nkoka swinene hikuva n’wana loko a nghena xikolo a fanerile ku tirhisa rona. Vana lava a va huma emindyangwini ya ‘vahedeni’ na vona a va boheka ku tirhisa mavito ya Xilungu loko va ya exikolweni hikuva swikolo leswi a swi ri swa vaneri lava a va nga lavi ku twa nchumu hi mavito ya Xintima. Mandende (2009:78) u tiyisisa loko a ku:

School or Christian names are bestowed on children when they are baptized in church. Those who belong to families which have not been converted receive their names from teachers or their parents when they register at school.

Ntshaho lowu wu vula leswaku vana lava nga khuvuriwa a va nyikiwa mavito ya Xilungu. Vatswari loko va lava leswaku vana va vona va pfumeleriwa ku nghena xikolo a va fanerile va nyika vana va vona mavito ya Xilungu, hileswaku loko va nga lavi vana va vona va thyiwa vito leri a va nga ta pfumeleriwa ku nghena xikolo. Loko vana va yisiwa exikolweni va ri na mavito ya Xintima vadyondzi hi vona a va fanerile va byarha vutihlamuleri byona thya vana lava mavito ya Xilungu.

c) Ku nghena kereke

Ku fika ka vaneri eAfrika ku tisile ku cinca lokukulu eka ndhavuko, mitolovelo na le ka mfuwo wo Vantima, leswi a swi vangwiwa hi ku va vaneri a va endla leswaku Vantima va kholwa

leswaku mikhuva ya Xintima hinkwayo yi hombolokile naswona yi yisa eku loveni. Vapfumeri va Vantima va bohekile ku tshika mitolovelo ya vona leswaku va ta kota ku nghena eka mfumo wa matilo; leswi swi vula leswaku va sungurile ku namarhela maendlelo ya Valungu. Mandende (2009:116) u kombisa hi vuenti loko a yi andlala hi ndlela leyi:

Africans in European churches also adopted European cultural values, i.e. they prayed before eating, stood when talking to an adult, looked directly into the eyes of the person they were talking to, avoided eating with their hands and so on. Adopting the European religion meant they should also adopt Christian or school personal names.

Ntshaho lowu wu vula leswaku Vantima lava a va nghena kereke va tekile ndhavuko wa Xilungu, ku fana ku khongela loko va nga si dya swakudya naswona va tshikile ku dya hi mavoko kutani va dya hi foroko na mukwana. Nakambe va dyondzile ku languta munhu exikandzeni loko va vulavula na yena, hi Xintima a swi nga pfumeleriwi, hileswaku a wu languti munhu exikandzeni. Handle ka swona, tanihilaha ku vuriweke, Vantima a va fanela ku cukumeta mavito ya vona ya Xintima va tirhisa ya Xilungu. Walker (1977:76) u kombisa ndlela leyi a yi tirhisiwa ku thya Vantima mavito hi ndlela leyi:

When the Bible was the chief source of Black inspiration, biblical names abounded. The use of the name Moses (or “Mose”) has been interesting because many middle-age Black people use it in the same generic way that Coffey was used.

Ntshaho lowu wu vula leswaku Bibeke hi yona yi tirhisiwaka hi Vakreste, kutani Vantima a va nyikiwa mavito yo huma eka yona, xikombiso, vavanuna van’wana va Vantima a va nyikiwa vito ra Moses. Koma (2012:23) u seketela Walker loko a ku: *“Some of the parents read the Bible and end up understanding the carriers and heroes of the names they therefore liked their*

children to have these names.” Marito lawa ya vula leswaku loko vatswari va hlaya Bibeletani va tsakisiwa hi tinhenha to karhi, a va teka mavito ya tinhenha leti va ya thya vana va vona. Ku va vatswari va thya vana va vona mavito ya tinhenha leti nkarhi wun’wana swi nga a swi vangwiwa hi ku va vatswari lava va navela leswaku vana va vona va va tinhenha etikweni. Mphela (2010:47) u hambananyana na Koma loko a ku: *“Christian names are likely to be given to children by priests...”* Ntshaho lowu wu vula leswaku nkarhi wun’wana a ku ri vafundhisi lava a va thya vana mavito yo huma eBibeleni; leswi swi komba leswaku a hi vatswari ntsena lava a va nyika vana mavito ya le Bibeleni.

d) Vito ra Xikreste

Vukhongeri bya Xikreste lebyi byi nga hangalasiwa hi vaneri byi endlile leswaku Vantima va tshika maendlelo ya vona lawa a va ya tirhisa loko va thya vana mavito; vana se a va thyiwa mavito ya lawa a ya huma eBibeleni. Mavito lawa ya Xikreste i xiphemu xa mavito ya Xilungu lawa a ya thyiwa vana. Mavito lawa ya Xikreste a ya tekeriwa ngopfu enhlokweni. Mandende (2009:59) u hlamusela loko a ku: *“The new name together with the Christian names will now be regarded as the formal names through which an individual will be identified.”* Marito lawa ya vula leswaku mavito ya Xikreste a ya tekiwa ya ri mavito ya ximfumo, leswi swi vula leswaku mavito ya Xikreste a ya tekeriwa enhlokweni loko vana va nghena xikolo. Koma (2012:22) u seketela loko a ku:

...there are Christian biblical names which were given to children after birth and when they had to go to school. Some children were given the names when they had to undergo their baptism such Mariah, Joseph and Moses whilst others were given the names because their parents were Christians.

Marito lawa ya komba leswaku mavito ya Xikreste lawa a ya huma eBibeleni a ya nyikiwa vana loko va velekiwa na loko va sungula ku nghena xikolo. Hi tlhelo rin’wana, vana a va nyikiwa mavito endzhaku ka loko va khuvuriwile. Vana va n’wana a va nyikiwa mavito ya

Xikreste loko vatswari va vona va nghena kereke, kasi nkarhi wun'wana a va nyikiwa mavito lawa hambiloko vatswari va vona va a va nga ngheni kereke. Sagna na Bassène (2016:45) va seketela loko va ku:

Names of European origin like Elisabeth and Daniel, which are often classified as Christian names... are common names among Eegimaa speakers today. These names have no meanings, but are labels, which in most cases indicate the religious affiliation of the name giver or the name bearers.

Marito lawa ya kombisa leswaku mavito ya Xikreste lawa a ya nyikiwa Vantima a ya nga ri na tinhlamuselo to karhi eka vona, kambe a ya komba ntsena leswaku va amukerile vukhongeri bya Xikreste. Nkarhi wun'wana Vantima a va thya vana va vona mavito ya Xikreste hambiloko va nga ri vapfumeri. Fitzpatric (2012:32) u tiyisisa loko a ku: *“Whether these Christians names were voluntarily adopted by Africans themselves, or not, they nonetheless show the impact Christianity had on indigenous names and naming patterns...”* Marito lawa ya vula leswaku Vantima van'wana a va nyika vana va vona mavito ya Xikreste hambiloko va nga pfumeli eka Xikreste. Handler na Jacoby (1996:706) va seketela Fitzpatric va ku: *“As a result of contact with Europeans, West and west-central Africans sometimes voluntarily adopted Christian's names whether or not they were Christian converts...”* Marito lawa ya vula leswaku Vantima a va thya vana va vona mavito ya Xilungu hambiloko va nga ri Vakreste.

Vantima lava a va pfumela eka Xikreste a va fanela va tikomba hi mahanyelo ya Xikreste. Junod (1912:98) u hlamusela loko a ku: *“When becoming Christians, natives readily accept our standard of morality...”* Marito lawa ya kombisa leswaku Vantima loko va pfumela eka Xikreste a va fanele va cinca mahanyelo ya vona ya khale; leswi swi vula leswaku a va fanele va cinca na mavito ya vona. Xikreste xi kucetele Vantima vo tala leswaku va cinca mavito ya vona ya Xintima hikuva a va vona mavito ya Xikreste ya ri mavito a ku antswa. Vantima lava a va nyika vana mavito ya Xilungu a ku ri Vakreste na lava va nga pfumeriki eka Xikreste; leswi a swi endliwa hi ku va mavito lawa a ya tirhisiwa ka swilo swa ximfumo. Mandende

(2009:61) u kombisa loko a ku: *“When the child goes to school he or she is given another name, called the school or Christian name.”* Marito ya kombisa leswaku vana loko va nghena xikolo a va fanele ku nyikiwa mavito ya Xikreste.

Vana loko va ya exikolweni a va fanele ku nyikiwa vito ra Xikreste, leswi swi vula leswaku vana lava a va tiveka hi mavito ya Xilungu. Ku tirhisiwa ka mavito ya Xikreste a swi kombisa leswaku Vantima lava i vanhu va ku hluvuka. Vantima van’wana a va nga lavi leswaku mavito ya Xintima ya nyamalala, kutani a va tiyisisa leswaku vana va vona va tirhisa mavito ya Xikreste loko va ri exikolweni kasi loko va ri ekaya va tirhisa ya Xintima. Fitzpatric (2012:32.) u kombisa loko a ku: *“As a result of Christianity, however, Kongolese and Angolans have engaged in a practice of double naming where they would have a Christian name, but would also maintain their indigenous names.”* Ntshaho lowu wu vula leswaku Vantima van’wana a va tirhisa mavito mambirhi, vito ra Xikreste na ra Xintima.

e) Mavito yo huma eBibeleni hi ku kongoma

Mavito lawa i mavito lawa ya nga thyiwa ku ya hi leswi ya nga hi xiswona eBibeleni, hi nga vula leswaku mavito lawa ya tekiwa ya huma eka Bibeke ya Xinghezi. Yan’wana ya mavito ya kona hi lawa ya landzelaka:

Mavito ya xinuna	Mavito ya xisati
1. Aron	31. Abigail
2. Abel	32. Charity
3. Adam	33. Esther
4. Amos	34. Eva
5. Ananias	35. Lillian
6. Cain	36. Lydia
7. Daniel	37. Miriam
8. David	38. Ophrah
9. Elias	39. Rachel
10. Elijah	40. Rebecca
11. Ephraim	41. Ruth

12. Ezekiel	42. Sapphira
13. Gideon	43. Talitha
14. Goliath	44. Tabitha
15. Herod	45. Victoria
16. Isaac	46. Athalia
17. Ishmael	47. Deborah
18. Jacob	48. Delilah
19. James	49. Dinah
20. Isaiah	50. Dorcas
21. Israel	51. Elisabeth
22. Jeremiah	52. Eunice
23. Titus	53. Hagar
24. Joel	54. Judith
25. John	55. Mary
26. Jonas	56. Naomi
27. Jonathan	57. Priscilla
28. Joseph	58. Rhoda
29. Joshua	59. Salome
30. Thomas	60. Tamar

f) Ku hundzuluxiwa ka mavito ya le Bibeleni

Vatsonga hikokwalaho ko kuceteriwa hi Xikreste va teka mavito ku suka eBibeleni kutani va ma hundzuluxa ya ya eka Xitsonga. Maendlelo lawa ya endla onge vito ra leri sukaka eBibeleni onge se ko va ra Xitsonga kasi hi ntiyiso i ra le Bibeleni. Maendlelo lawa ya kumeka na le ka Xipedi, Koma: (2012:24) u seketela leswi loko a ku: *“Some of the Bapedi transliterated these biblical names so that they suit them by sounding as if they belonged to them.”* Ntshaho lowu wu boxa leswaku loko mavito lawa ya hundzuluxiwa ya tekiwa ya ri ya Xipedi, leswi swi vula leswaku loko ku tirhisiwa mavito lawa ya tekiwa ya ri ya Xintima. Swikombiso swa mavito ya muxaka lowu hi leswi landzelaka:

Mavito ya xinuna	Mavito ya xisati
1. Aron – Aroni	23. Esther – Estere
2. Abel – Awele	24. Eva – Evha
3. Adam – Adamu	25. Lydia – Lidiya
4. Cain – Kayini	26. Miriam – Meriyamu
5. Elias – Eliyasi	27. Rachel – Rahele
6. Elijah – Eliya	28. Rebecca – Rhaveka
7. Gideon – Gidiyoni	29. Ruth – Rhuti
8. Isaac – Isaka	30. Sapphira – Safira
9. Isaiah – Esaya	31. Talitha – Talita
10. Titus – Tito	32. Tabitha – Tabita
11. John – Yohane	33. Athalia – Ataliya
12. Joshua – Yoxuwa	34. Deborah – Debora
13. Lazarus – Lazaro	35. Delilah – Delila
14. Matthew – Matewu	36. Dinah – Dina
15. Moses – Muxe	37. Dorcas – Dorkasi
16. Peter - Petro	38. Elisabeth – Elizabeta
17. Philip – Filipi	39. Eunice – Yunika
18. Samson – Samisoni	40. Mary – Mariya
19. Samuel – Samiyele	41. Tamar – Tamari
20. Simon – Simoni	42. Abigail – Abigaye
21. Solomon – Solomoni	43. Julia – Yuliya
22. Thomas – Tomasi	44. Leah – Leya

Eka vuhundzuluxi bya Bibeke ku vile na xihoxo eka vito ra Yakobo, leswi swi va tano hikuva vito ra **Jacob** na ra **James** ya tekiwa ya ri Yakobo. Ndzi vona onge vito ra Jacob i Yakobo kasi ra James a ri fanerile ri va Jemisi.

g) MAVITO LAWANA YA NGA KUCETERIWA HI BIBELE

Mavito lawa hi yan'wana lawa ya nga kuceteriwa hi Xikreste, hileswaku ya thyiwa ya suka eBibeleni. Mavito lawa ya thyiwa ku ya hi swivangelo swo hambanahambana, hi nga vula

leswaku ku nga va ku ri na swilo swo biha kumbe leswinene leswaku vanhu va thyiwa mavito ya muxaka lowu. Swikombiso swa mavito ya muxaka lowu hi leswi landzelaka:

i. Paseka

Paseka i nkhuvo wa le Bibeleni laha Vaisiraele va tlangelaka ku kutsuriwa ka vona evuhlongeni eEgipta. Yesu u vambiwile hi nkarhi wa nkhuvo wa paseka, kutani vana va vanhwana lava tswariwaka hi siku ro tsundzuka ku vambiwa ka Yesu va nyikiwa vito leri. Vana lava va nyikiwa hikuva ku tsundzukiwa rifu ra Yesu, kasi hi tlhelo ri nyikiwa hikuva ku tsundzukiwa nkarhi lowu n'wana a nga velekiwa hi wona loko a tswariwile hi siku ra paseka.

ii. Krete

Vana va vafana va nyikiwa vito leri ra Krete leri nga lo hundzuluxiwa ri huma eka rito ra Xinghezi ra Christ; vito leri i ra Yesu Krete. Vito leri ri tekiwa tanihi xidlodlo ku nga ri vito ngopfu; kutani vana lava va nyikiwaka rona ku na ku kholwa ka leswaku na vona va ta va na vutomi lebyinene no kwetsima.

iii. Sathana

Tanihilaha hi laha nga vula hakona leswaku mavito yan'wana ya nga thyiwa vanhu ku ri hi swikongomelo swo biha. N'wana a nga nyikiwa vito ra Sathana loko ku ri na munhu endyangwini kumbe ku ri un'wana wa vaakelana a ri na hanyelo ro biha, vito leri i ro gega no sola munhu loyi. Hi tlhelo, vito leri ri nga thyiwa munhu hi ndlela yo divulela, munhu loyi a divuleriwaka vito leri u va a ri na mahanyelo yo biha swinene, kutani va n'wi fanisa na Sathana.

iv. Judasi

N'wana a nga nyikiwa vito leri loko ku ri na un'wana endyangwini a nga xenga un'wana kumbe ndyangu hi woxe; leswi swi va tani hikwalaho ka leswi Judasi loyi a ri un'wana wa vadyondzisiwa va Yesu eka lava khume na vambirhi loyi a nga va yena a nga xenga Yesu.

Loko ku thyiwa n'wana vito leri i ku lava ku tshinya loyi a nga xenga un'wana leswaku a tshika mahanyelo ya yena lawa hamboloka.

h) MAVITO YA XIKRESTE LAWA YA NGA YA XITSONGA

Vantima lava a va nyikiwa mavito ya Xilungu ya ku huma eBibeleni a va twa swi ri swa xiyimo xa le henhla ku va va ri na mavito lawa. Mavito lawa a va thyiwa ya ku fana John na Dorcas, a ya tekiwa hi ku kongoma eBibeleni. Vantima van'wana lava va nga amukela Xikreste va vonile swi ri swa risima ku tirhisa mavito ya Xintima lawa ya kombisaka leswaku i vapfumeri. Mutunda (2016:80) u kombisa loko a ku: *“Due to strong influence of Christianity, it has become common for the Luvale to adopt Christian names, which were thereafter “Luvalized” i.e. modified in Luvale.”* Marito lawa ya komba leswaku Vakreste va Vantima va sungurile ku tirhisa mavito ya Xintima lawa ya nga kuceteriwa hi Xilungu lawa ya humaka eBibeleni. Mandende (2009:142) u seketela Mutunda loko a ku:

Even children who come from Christian families are given Christian African personal names. For example, Unariṅe (He is with us), meaning God, the Almighty is with us, Murendeni (Praise Him), meaning God should always be praised, Phaṭhutshedzo (Blessings), meaning the child they have is a blessing from God, and so on. These African personal names, Tshivenda names in this case, convey a Christian message. This shows that God need not only be praised in English. There is no longer the need to use European personal names to indicate that one is a convert; now one is free to use one's authentic Tshivenda personal name.

Marito lawa ya komba leswaku Vantima a va tirhisa mavito ya Xintima lawa ya nga kucetela hi Xilungu hikuva a swi ri swa nkoka ku hlayisa ririmi ra vona; leswi swi vula leswaku a swi nga ha bohi ku tirhisa mavito yo huma eBibeleni ku komba leswaku munhu se i mupfumeri. Mavito lawa ya Xintima tinhlamuselo ta wona a ti kombisa leswaku munhu loyi a nga thya

wona i Mukreste. Mandende (2009:133-4) u ya emahlweni a kombisa loko a ku: *“Personal names like those mentioned above reveal the name-giver’s wish for the recipient, e.g. Given, the family takes this child as the gift from God; Obedience, this name carries the message to obey.”* Ntshaho lowu wu vula leswaku mavito lawantshwa ya Xintima lawa ya nga kuceteriwa hi Xikreste a ya thyiwa hi ku va ya ri na tinhlamuselo to karhi, xikombiso:

i. Singita

N’wana u nyikiwa vito leri loko ku humelerile swo karhi swo ka swi nga tolovelakangiki kumbe leswi a swi nga languteriwangi. N’wana un’wana loyi a nga nyikiwa vito leri u nyikiwile rona hi tata wa yena loyi a n’wi kumeke eku dyuhaleni ka yena, mukhalabye loyi a tekile vasati vanharhu, kambe a nga kumi n’wana. Vito leri u nyikile n’wana wa yena hikuva a vula leswaku Xikwembu xi n’wi endlele singita a nga swi ehleketangi; a nga ha ehleketi leswaku a nga ha kuma vana. Hi tlhelo, n’wana a nga nyikiwa vito leri loko vatswari va yena va langutele n’wana nkarhi wo leha, kambe swi tsandza.

Swikombiso swa mavito lawa hi leswi landzelaka:

1. Vukona	1. Xilavelo
2. Vulombe	2. Nhluvutelo
3. Xihlamariso	3. Singita
4. Xikombiso	4. Masingita
5. Kuhlula	5. Nhlamulo
6. Kulani	6. Nsovo
7. Masungulo	7. Vutomi
8. Tinjombo	8. Rirhandzu
9. Vumbhoni	9. Pfumelani
10. Rifumo	10. Ripfumelo
11. Ntshuxekani	11. Andzani

Mavito lawa ya nga laha henhla i mavito ya Xitsonga, kambe ya kuceteriwile hi Xikreste, leswi swi vula leswaku Xikreste xa ha ri na kucetelo lowukulu eka mathyelo ya mavito ya vanhu ya mavito eka Xitsonga. Mutunda (2016:80) u kombisa loko a ku: *“Hence, the adoption of these names contributed to the coercive power of Christianity and colonialism.”* Ntshaho lowu wu

vula leswaku ku tirhisiwa ka mavito lawa swi kombisa kucetelo wa Xikreste eka mathyelo ya mavito ya vanhu.

i) MAVITO LAWA YA KOMBISAKA MATITWELO YA VAKRESTE

Vakreste va sungurile ku cinca mathyelo ya mavito ya vanhu ku suka ka ku teka mavito hi ku kongoma eBibeleni ku ya ka ku kombisa matitwelo ya vona hi matirhelo ya Xikwembu evuton'wini bya vona. Mandende (2009:96) u seketela loko a ku: *“Christian names are bestowed on children born into Christian families. They reflect their family’s feelings about the role God plays in their lives.”* Ntshaho lowu wu vula leswaku mavito ya Vakreste ya thyiwa hikuva va lava ku komba matitwelo ya vona ya leswi Xikwembu xi va endlelaka swona evuton'wini bya vona. Vatsonga va thya vana va vona mavito ya Xitsonga lawa ya kombisaka matitwelo ya vona, va va va kuceteriwa hi Xikreste, swikombiso swa mavito lawa hi leswi swi landzelaka:

1. Tintswalo	36. Malwandla	71. Nyiko
2. Vukosi	37. Mikhongelo	72. Tinyiko
3. Basambilu	38. Ntsumi	73. Hinyikiwile
4. Enelo	39. Khensani	74. Nsuku
5. Xikhongelo	40. Vongani	75. Rivoningo
6. Hlulani	41. Nyikani	76. Rito
7. Amukelani	42. Khongelani	77. Hlayiseka
8. Basani	43. Dzunani	78. Kurhula
9. Chavani	44. Dzunisani	79. Mulanguteri
10. Masungulo	45. Hanyani	80. Mulweri
11. Matimba	46. Hlanganani	81. Munene
12. Muhluri	47. Fanisa	82. Mikateko
13. Musa	48. Hiteka	83. Mbhoni
14. Ntsakisi	49. Horisani	84. Nyeleti
15. Ntsetselelo	50. Katekani	85. Ponani
16. Pfunani	51. Nkateko	86. Ponisani

17. Pfluxani	52. Engetelo	87. Kurisani
18. Tirhani	53. Hlawulani	88. Langutani
19. Tiyiselani	54. Hlawuleka	89. Rindzelani
20. Tiyisela	55. Hlayisani	90. Lulama
21. Vutlharhi	56. Ndzalo	91. Mahlori
22. Xilaveko	57. Ntshovelo	92. Nkoka
23. Xitshembiso	58. Nhlengo	93. Ntiyiso
24. Xivono	59. Nhlohletelo	94. Ntsako
25. Mikhenso	60. Ntshembo	95. Ntsakelo
26. Miyelani	61. Ntshuxeko	96. N'wayitelo
27. Tiyani	62. Rhulani	97. Pfukani
28. Sungulani	63. Risima	98. Risuna
29. Kupfumela	64. Tlangelani	99. Sisimuka
30. Hloniphani	65. Tsakani	100. Vonani
31. Pfluxani	66. Vangama	101. Languta
32. Mfungho	67. Wisani	102. Kwetsimani
33. Xichavo	68. Katekile	103. Hlayiseka
34. Mahlori	69. Kuvonakala	104. Mpfuxelelo
35. Yinhlala	70. Nkhuvo	105. Mulanguteri

4.6.5. MAVITO YA NKARHI WA XIHLAWUHLAWU

Xihlawuhlawu xi tisile ku cinca eka mathyelo ya mavito ya vanhu ya Vantima, Valungu a va lava leswaku swilo swi endliwa ku ya hi leswi vona a va laviswa xiswona. Vantima a va boheka ku nyikiwa vito ra Xilungu loko va fanela va endla swilo swa ximfumo. Mavito ya Xilungu lawa Vantima a va nyikiwa wona ntsenantsena handle ka xivangelo xo karhi. Hi marito yan'wana, mavito lawa ya Xilungu a ya nga ri na tinhlamuselo to karhi eka Vantima. Mavito ya Xilungu ya va ya nga ri na xiave eka ndhavuko wa Vantima; leswi a ku ri ku vonela ebodhleleni tindzimi na ndhavuko wa Vantima. Vantima a va nga tshikeleriwangi ntsena eka mafambiselo ya tiko, kambe na le ka mathyelo ya mavito ya vanhu. Eka xiyenge lexi ku langutiwa eka nkucetelo lowu nga va kona hi nkarhi wa xihlawuhlawu lowu endleke leswaku Vantima va nyikiwa mavito ya Xilungu.

a) Vito ra le xikolweni

Hi nkarhi wa xihlawuhlawu Valungu va cincile maendlelo ya vaneri yo nyika Vantima dyondzo eka Vakreste ntsena kutani wu tisa dyondzo leyi yi nga ta hluvukisa Vantima hinkwavo, Vakreste na 'vahedeni'. Valungu va tumbuluxile dyondzo leyi yi nga tshikelela Vantima, hi tlhelo a yi dyondzisa Vantima leswaku va xixima Valungu. Dyondzo leyi Vantima a va nyikiwa yona a yi tiyisisa leswaku Vantima va rivala hi ndhavuko na mikhuva ya vona. Mandende (2009:121) u kombisa loko a ku: *"This resulted in Europeans designing an education system for Africans which removed the African from his customary environment."* Marito lawa ya vula leswaku dyondzo leyi Vantima a va phameriwa yona a yi va hambanyisa na ndhavuko wa vona. Mandende (2009:127) u hlamusela leswi hi ndlela leyi:

At Western schools African stories were replaced with stories from the Bible. The African stories were not interrogated to determine their value in the development of children. As long as they were stories from Africa about Africans, they were not encouraged at Western schools.

Ntshaho lowu wu kombisa leswaku eswikolweni switori swa Vantima a swi nga tekeriwi enhlokweni hikuva a swi komba ndhavuko wa Vantima. Valungu va endlile leswaku Vantima va runguleriwa switori swa Xilungu ku ri ndlela yo lava leswaku Vantima va tshimbisiwa ndhavuko wa vona ivi va dyondzisiwa wa Valungu. Ndlela yin'wana yo endla leswaku Vantima va nga yi emahlweni na ndhavuko wa vona a ku ri ku nyika Vantima mavito ya Xilungu loko va nghena xikolo. Mphela (2010:46) a tshaha Williams (2004) u vula leswi:

Children used to be given English names when they went to school for the first time. The reason was that many teachers, who were of European stock, could not pronounce African names. Also, because of social discrimination, white teachers thought it was more appropriate to give children European names. It was cultural assimilation. And in most cases

this was a requirement for admission.

Marito lawa ya vula leswaku vana va Vantima a va nyikiwa mavito ya Xilungu loko va sungula ku nghena xikolo; leswi a swi endliwa hikuva vadyondzisi va Valungu a va nga koti ku twarisa mavito ya Xintima. Nkarhi wun'wana vadyondzisi va Valungu a va nyenya mavito ya Xintima kutani va vona swi fanerile ku thya vana mavito ya Xilungu; leswi a swi endliwa hi xikongomelo xo dlaya ndhavuko wa Vantima. Vana a va nga amukeriwi exikolweni loko va nga ri na mavito ya Xilungu.

Vana lava a va ya exikolweni va nga ri na mavito ya Xilungu a va tlheriseriwa emakaya ku ya thyiwa mavito ya Xilungu. Koma (2012:22) u tiyisisa loko a ku: *“Some children said that they were chased from schools to their homes to return with the second names or else they would not be taken at that moment.”* Marito lawa ya vula leswaku vana van'wana a va tlheriseriwa emakaya loko va nga ri na mavito ya Xilungu leswaku va ya thyiwa wona. Mandende (2009:123) u seketela Koma loko a ku: *“The traditional African system, and personal naming in particular, was also affected because children who wanted to go to Western schools were forced to take another personal name, or Christian/school name.”* Marito lawa ya vula leswaku mathyelo ya mavito ya vanhu ya Vantima ya tshikeleriwile hi ku va vana va fanerile ku ya nghena xikolo, leswi swi va tano hikuva vana a va boheka ku thyiwa mavito ya Xilungu.

Vana va Vantima loko va nghena Xikolo a va boheka ku va na vito ra Xilungu. Mandende (2009:119) u kombisa loko a ku: *“They gave their children English names when they were registered at schools. Children were given names such as Peter, Victoria, Paul, Maria, Nelson, William and Livingstone.”* Ntshaho lowu wu kombisa mavito lawa vana va Vantima a va nyikiwa wona loko va nghena xikolo. Machaba (2004:125) u kombisa a ku:

A school name on the other hand is a name that some teachers used to give randomly to any pupil regardless of its meaning. Some school names were given to children by their parents because they knew that children

were supposed to have schools names when they went to school.

Ntshaho lowu wu vula leswaku vito ra le xikolweni a ri tirhisiwa ngopfu hi vadyondzisi hambiloko ri nga ri na nhlamuselo. Vatswari a va thya vana va vona mavito ya xikolo (lawa a ku ri mavito ya Xilungu) hikuva a va swi tiva leswaku n'wana a boheka ku va na wona. Machaba (2004:125-6) u ya emahlweni a ku: *“It is true that some Christian names were used as school names because of their Euro-Western origin, even if the parents were not Christians.”* Ntshaho lowu wu vula leswaku hambiloko vatswari va nga ri Vakreste a va boheka ku nyika vana mavito ya Xilungu.

Vatswari nkarhi wun'wana a va tsandzeka ku thya vana mavito ya Xilungu, kambe a va tsakela leswaku vana va vona va nghena xikolo, leswi swi vula leswaku vadyondzisi a va boheka ku byarha vutihlamuleri byo thya vana mavito ya Xilungu. Mandende (2009:122) u hlamusela hi ndlela leyi: *“When children were admitted to Western schools most parents were no longer involved in the choice of their European personal names, and only teachers had a say. These school names did not reflect the parents' wishes.”* Marito lawa ya vula leswaku vatswari a va nga ri na vutihlamuleri byo nyika vana mavito kambe vadyondzisi hi vona a va nyika vana mavito; mavito lawa a ya thyiwa handle ko va na tinhlamuselo to karhi. Koma (2012:22) u tiyisisa loko a ku: *“The parents did not even know what these names means but they had to accede to the system so that the child receive education.”* Marito lawa ya vula leswaku hambiloko vatswari va nga tiva tinhlamuselo ta mavito ya Xilungu a va ya pfumela hikuva a va lava vana va vona va nghena xikolo.

Vatswari va Vantima va sungurile ku va na miehleketo ya leswaku mavito ya Xilungu i ya xiyimo xa le henhla naswona ya komba nhluvuko; leswi swi endlile leswaku va sungula ku thya vana va vona mavito ya Xilungu. Ku nyika vana mavito ya Xilungu a swi komba leswaku vatswari a va lava vana va vona va fana na vana van'wana, leswi swi vula leswaku vatswari va Vantima a va sungula ku tsan'wa mavito ya Xilungu va namarhela ya Xintima. Mandende (2009:119) u kombisa loko a ku:

When they saw their fellow Africans who had been exposed to a western education leading a better life, and using European personal names, they decided to change too, as if a better life was to be attained only once one had changed one's African name to a European one.

Ntshaho lowu wu vula leswaku vatswari va lemukile leswaku vana lava va ngenaka xikolo va hluvuka (vana lava a va tirhisa mavito ya Xilungu), leswi swi endlile leswaku na vona va nyika vana va vona mavito ya Xilungu. Mandende (2009:127) u ya emahlweni a ku:

Because of social pressure, many people have had European names imposed on them by their parents. These parents did not want their children to be laughed at by their peers at school because they were using Tshivenda personal names. Parents believed that this would mean that they were still backward or uncivilized in the eyes of their friends and the community, and so they took the initiative.

Ntshaho lowu wu vula leswaku vatswari va bohekile ku thya vana va vona mavito ya Xilungu hikuva a va vona vana vo tala va tirhisa wona. Vatswari a va nga lavi leswaku vana va vona va hlekuriwa exikolweni hikuva va tirhisa mavito ya Xintima. Vatswari a va vona onge ku va nyika vana va vona mavito ya Xintima a va ta voniwa va nga si hluvuka naswona va nga fambi na mikarhi.

Ku va vana va thyiwa mavito ya Xilungu ematshan'wini ya mavito ya Xintima swi komba leswaku mavito ya Xintima a ya tshikeleriwile; leswi swi vula leswaku ndhavuko wa Vantima wu nga ndlandlamuki. Mandende (2009:119-20) u tiyisisa loko a ku:

African culture and tradition were suppressed in these schools. People

were Europeanized, forced to disregard the value and meaning of their authentic African names. Those who attended mission schools during the missionary period were detached from their culture. African children were given European personal names by their educators on the day of registration.

Ndhavuko wa Vantima a wu tshikeleriwa loko Vantima va boheka ku nyika vana va vona mavito ya Xilungu. Hi nkarhi wa vaneri vana a va boheka ku nyikiwa mavito ya Xilungu, leswi swi vile tano na hi nkarhi wa xihlawuhlawu. Vadyondzisi emikarhini yo tala hi vona a va nyika vana mavito ya Xilungu. Mandela (1995:12) u kombisa:

On the first day of school, my teacher, Miss Mdingane, gave each of us an English name and said that from thenceforth that was the name we would answer to in school. This was the custom among Africans in those days and was undoubtedly due to the British bias of our education.

The education I received was a British education, in which British ideas, British culture, British institutions, were automatically assumed to be superior.

Ntshaho lowu wu vula leswaku loko Mandela a sungula xikolo, vadyondzi va nyikiwile ya Xilungu hi Man. Mdingane leswaku va tirhisa wona loko va ri exikolweni. Leswi swi vula leswaku Valungu a va ringeta leswaku Vantima va namarhela maendlelo, mikhuva hambi ku ri ndhavuko wa Valungu. Mandela (1995:12) u ya emahlweni a vula leswi: *“That day, Miss Mdingane told me that my new name was Nelson. Why she bestowed this particular name upon me I have no idea.”* Marito lawa ya vula leswaku Man. Mdingane u n’wi nyikile vito ra Nelson, kambe a nga tivi leswaku hikokwalaho ka yini a nyikiwile vito leri. Fitzpatric (2012:70) u seketela Mandela loko a ku: *“Mandela being the first member of his family to attend school would receive the English name “Nelson” from his teacher Miss Mdingane.”* Marito lawa ya vula leswaku Mandela u nyikiwile vito ra Xinghezi loko a nghena xikolo.

A hi vadyondzisi hinkwavo lava a va ri Valungu hi nkarhi wa xihlawuhlawu; leswi swi vula leswaku a ku ri na vadyondzisi va Vantima. Vadyondzisi lava va Vantima a va boheka ku landzelela leswi a va byeriwa swona hi mfumo, leswi swi vula leswaku hambiloko vadyondzi a va ri Vantima a va fanerile ku thya vana mavito ya Xilungu, xikombiso xa ku thyiwa ka Mandela vito xi paluxa mhaka leyi. Mandende (2009:120) u hamusela a ku:

Although in some instances the teachers were Africans, they followed the instructions of their masters, the missionaries, which said that all Africans should have European personal names if they were to be accepted at the mission school. If an African persisted in using his/her authentic personal name, it meant that in the eyes of the missionaries such a person had not as yet become a Christian.

Marito lawa ya vula leswaku hambiloko mikarhi yin'wana vadyondzisi a va ri Vantima, a va boheka ku endla ku rhandza ka vathori va vona, leswi swi vula leswaku vadyondzisi lava a va boheka ku thya vana va Vantima mavito ya Xilungu loko va fanerile ku nghena xikolo. Loko Vantima va sindzisa ku tirhisa mavito ya vona ya Xintima, vaneri a va vona onge munhu yaloye a nga ri hetisekangi, hileswaku a nga Mukreste.

b) Nkucetelo wa tipolitiki

Hi nkarhi wa xihlawuhlawu mavito ya Xintima ya cincile xivumbeko hikuva a ya hlohleteriwa hi nkucetelo wa Xilungu. Tipolitiki ti vile na xiave lexikulu eka mathyelo ya mavito laha eAfrika-Dzonga; leswi swi katsa mafambiselo ya mfumo na mihlanganano leyi a yi lwisana na xihlawuhlawu. Machaba (2004:18) u kombisa loka ku:

Political factors to some extent do affect the choice of various names among various people at a given time, for example, during the apartheid

era in South Africa, some people were required to have two names, one of which should be a Euro-western name.

Ntshahlo lowu wu kombisa leswaku swa tipolitiki swi vile na nkucetelo wa leswaku Vantima va nyikiwa mavito ya Xilungu. Mandende (2009:136) u seketela Macheba hi ndlela leyi:

Political influence was exerted by government policy on the use of Christian/European personal names by African people. The politicians, who were Europeans by the time of the missionaries and colonialism, had a great influence on the bestowal of Christian/European names on African people.

Ntshahlo lowu wu boxa leswaku milawu ya mfumo leyi a yi kuceteriwa hi tipolitiki yi endlele leswaku Vantima va tsan'wa mavito ya Xintima va tirhisa ya Xilungu.

c) Swilo swa ximfumo

Handle ka ku va vana va kuceteriwile ku tirhisa mavito ya Xilungu hi mhaka ya ku nghena xikolo na tipolitiki, ku thiywa vanhu mavito ya Xilungu swi kuceteriwile hi loko vanhu va fanerile ku kuma vukorhokerhi bya ximfumo. Hileswaku ku va munhu a kuma vukorhokerhi bya ximfumo a fanerile leswaku a va na vito ra ximfumo (leri ku nga vito ra Xilungu) leswaku a ta pfuniwa. Mandende (2009:108) u hlamusela hi ndlela leyi:

When they designed official documents, they were designed to cater for Europeans, i.e. the inclusion of a term Christian name in the official documents was made deliberately to force Africans to acquire the so-called European/Christian names. There were many reasons advanced why Africans

should be bestowed with European/Christian personal names; either on the grounds that their names were “complicated”, “foreign” or “heathen”, or to show that they were colonized.

Hi nkarhi wa xihlawuhlawu Valungu loko va endla swilo swa ximfumo a va swi endla hi ndlela leyi a yi ta kota ku tekela enhlokweni Valungu; leswi swi vula leswaku Valungu a va nga ri na mhaka na maendlelo ya Vantima. Vantima a va boheka ku tirhisa mavito ya Xilungu leswaku va ta kota ku kuma vukorhokeri. Mandende (2009:137) u ya emahlweni a ku: *“All official documents, e.g. applications for identity documents, birth certificates, work permits and so on, required the applicant to have a Christian name. This was not part of African culture or tradition.”* Marito lawa ya vula leswaku loko Vantima va fanele ku kuma maphepha ya ximfumo, ku fana na tipasi, a va fanele va nyikiwa mavito ya Xilungu. Maendlelo lawa a ya fambelani helo na mathyelo ya mavito ya vanhu ya Vantima hikuva mavito lawa Vantima a va nyikiwa wona ya Xilungu a ya nga ri na tinhlamuselo to karhi kambe a ya thyiwa ntsenantsena.

Vantima a va tirhisa mavito ya Xintima loko va ri ekaya, kambe loko va fanerile va kuma vukorhokerhi bya ximfumo a va boheka ku tirhisa mavito ya Xilungu. Mandende (2009:138) u kombisa leswi loko a ku: *“Those African people who did not have Christian personal names until they requested government services were given one upon application.”* Marito lawa ya komba leswaku Vantima a va nga ri na mavito ya Xilungu, a va ya kuma ntsena loko va lava vukorhokerhi bya ximfumo.

d) Nkucetelo wa vatirhelamfumo

Hi nkarhi wa xihlawuhlawu vatirhelamfumo va vile na xiave lexikulu eka mathyelo ya mavito eAfrika-Dzonga. Loko munhu a lava vukorhokeri bya ximfumo, vatirhelamfumo hi vona a va ri na vutihlamuleri bya ku nyika Vantima mavito ya Xilungu loko va nga ri na wona. Machaba (2004:19) u hlamusela hi ndlela leyi: *“As a result people coming to register and to get their legal documents were given new Euro-western names often chosen by the person who registered them.”* Marito lawa ya vula leswaku loko vanhu va lava ku kuma maphepha ya ximfumo Vantima a va nyikiwa mavito ya Xilungu hi vatirhela mfumo. Machaba (2004:19) u

a ya emahlweni a ku: *“Some government officials took it upon themselves not to register people who did not have Euro-western names.”* Marito lawa ya vula leswaku vatirhela mfumo a va nga tsarisi Vantima loko va nga ri na mavito ya Xilungu. Christians. Mandende (2009:136) u hlamusela loko a ku:

Direct influence was exerted when government officials insisted that African people use Christian/European names when asking for government services, such as applying for identity documents or registering at government and mission schools. Indirect political influence occurred when the official documents themselves were designed in such a way that they required applicants to provide a Christian/European personal name as if all the people were.

Marito lawa ya vula leswaku vatirhelamfumo va vile na nkucetelo wo nyika Vantima mavito ya Xilungu, leswi swi vula leswaku loko munhu a lava ku teka pasi a fanele a rhang a nyikiwa mavito ya Xilungu; mavito lawa Vantima a va nyikiwa wona a ya nga ri na tinhlamuselo to karhi. Hi tlhelo, hi nga vula leswaku tipolitiki ti kuceterile vatirhelamfumo ku nyika Vantima mavito ya Xilungu. Mandende (2009:137) u ya emahlweni a ku:

However, it was difficult for some officials to spell and pronounce African names. Therefore, they opted to give Africans European personal names which they would be able to write and pronounce. It was the norm that an official document would not be processed unless the applicant had a European personal name. This is how some of these names were introduced among the Africans.

Marito ya vula leswaku vatirhelamfumo van'wana a va tsandzeka ku tsala na ku twarisa mavito ya Xintima kutani va vonile swi antswa ku va nyika Vantima mavito ya Xilungu. Loko munhu swi kumeka leswaku a nga na vito ra Xilungu a nga ta endleriwa swilo swa ximfumo. Hambiswiritano, vatirhelamfumo lava a va ringeteta ku tsala mavito na swivongo swa Xintima va hetelerile va endlile swihoxo swa matsalelo na matwariselo swivongo na mavito ya Vantima, Mathevula va tsala ku Mathebula.

e) Mavito ya tipolitiki

Mavito yan'wana ya Vatsonga ya kuceteriwile hi swihumelelwa swa nkarhi wa tipolitiki. Mandende (2009:93) u hlamusela loko a ku: *“Political names refer to political events that happened at the time of the birth of a child.”* Ntshaho lowu wu vula leswaku mavito ya tipolitiki a ya thyiwa loko ku ri na swihumelelwa leswi fambelanaka na swa tipolitiki leswi a swi humelela etikweni.

i. Mfumo

Vito leri ra Mfumo ri nga thyiwa n'wana hi xikongomelo xo sola mafambiselo yo karhi ya mfumo. Mfumo wa xihlawuhlawu a wu khotsa hinkwavo lava a va ri swirhalanganyo eka mafambiselo ya vona; leswi swi endlile leswaku Vatsonga va chava ku thya vana mavito lawa ya nga ta tikomba leswaku ya sola mfumo kutani loko va thya n'wana vito leri a vo gega kunene. Maendlelo lawa a ya ri ya leswaku loko va konanisiwa va kota ku boxa leswaku va themendhela mafambiselo ya mfumo ku nga ri ku wu sola.

ii. Muhluri

Mfumo wa xihlawuhlawu wu ringetile hi matimba leswaku Vatsonga va katsiwa na tinxaka timbirhi leti va akelaneke na tona (ku nga rixaka ra Vavhenda na Vasuthu), Vatsonga va lwisanile na va kondza va hlula; leswi swi endlile leswaku Vatsonga va nyika vana va vona vito leri ku ri ndlela yo komba leswaku va hlurile eka nyimpi ya vona.

Mavito ya Xilungu a ya voniwa ya ri mavito ya xiyimo xa le henhla hikuva a ku ri wona a ya tirhisiwa ka swilo swa ximfumo. Mandende (2009:128) u vula leswaku: *“Because English is seen as the language of business and politics, those who have European personal names were regarded as more important and better people and therefore these names were associated with prestige.”* Marito lawa ya vula leswakumavito ya Xilungu a ya voniwa ya ri ya xiyimo xa le henhla, kutani loko vanhu va nyikiwa wona a va titwa va ri vanhu vo hlawuleka.

Hi tlhelo, mavito ya Xintima ya voneriwa ebodhleleni hi nkarhi wa vaneri, mavito ya Xikreste hi wona lawa a ya tirhisiwa. Hi nga vula leswaku Wantima a ya nga pfumeleriwi kumbe a nga vuriwi ku va Mukreste loko a nga ri na vito ra Xikreste. Mandende (2009:138) u seketela loko a ku: *“During the period of the missionaries, these Christian names were European in nature. Politically, no African personal name qualified as a Christian name.”* Marito lawa ya vula leswaku mavito ya Xintima a ya nga pfumeleriwi ku tirhisiwa hi Vantima hikuva a ya nga tirhi eka Xikreste.

Vatsonga tanihi tinxaka tin’wana ta Vantima, na vona a va nga pfumeleriwi ku tirhisa mavito ya Xitsonga hi nkarhi wa xihlawuhlawu, leswi a swi vangwa hi leswi mavito ya Xintima a ya nga pfumeleriwi ku tirhisiwa eka swilo swa ximfumo. Ku va Vatsonga va boheka ku tirhisa mavito ya Xilungu swi cincile mathyelo ya mavito ya vanhu ya Xitsonga; hileswaku Vatsonga a va nga ha landzeleli mathyelo ya mavito ya xintu. Mushwana na Chauke (2015:443) va kombisa loko va ku:

During the apartheid era in South Africa, most of Vatsonga and other ethnic groups were given “better and good names” by their white bosses and teachers. This was made to ensure that Africans look inferior to their counterparts, not only in terms of intelligence but also to despise their cultures and traditions.

Ntshaho lowu wu vula leswaku hi nkarhi wa xihlawuhlawu, Vatsonga na tinxaka tin'wana a va nyikiwa mavito ya ku antswa (mavito ya Xilungu) hi vathori na vadyondzisi va vona. Vantima a va tekiwa va nga ri nchumu, leswi swi vula leswaku ndhavuko wa Vantima a wu languteriwa ebodhlani. Makamu (2011:6) u seketela Mushwana na Chauke loko a ku: *“In the 1950s Xitsonga and the other eight African languages were undermined by the apartheid regime. Besides, their language use was restricted to oral official status during the apartheid period.”* Ntshaho lowu wu vula leswaku hi nkarhi wa xihlawuhlawu Vantima eAfrika-Dzonga a va tshikeleriwile, leswi swi komba leswaku tindzimi na maendlelo ya vona a ya nga tekeriwi enhlokweni.

EAfrika-Dzonga Vantima a va tshikeleriwile hi maendlelo ya Valungu, Vantima a va nga ri na mfanelo wo hlukukisa tindzimi ta vona. Makamu (2011:6) u kombisa loko a ku: *“Xitsonga was one of the oppressed languages before 1994 when South Africa became a democratic country.”* Marito lawa ya komba leswaku tindzimi ta Xintima eAfrika-Dzonga a ti tshikeleriwile, leswi swi vula leswaku mathyelo ya mavito na matirhiselo ya mavito a swi lawuriwa hi milawu ya mfumo wa xihlawuhlawu. Makamu (2011:7) u ya emahlweni a ku: *“It is interesting to note that Xitsonga features as one of the most popular languages in the cities, having been taken there by migrant labourers working in the mining and other industries.”* Marito lawa ya vula leswaku Vatsonga vo tala a va ya exilungwini va ya lava mitirho, tanihi laha ku kombisiweke leswaku Vantima a va lava mitirho eka Valungu; Vatsonga vo tala a va tirha emayini. Ku va Vatsonga va tirha eValungwini swi tisile ku cinca ka mathyelo ya mavito hikuva Vantima a va nyikiwa mavito ya Xilungu.

f) Vito ra Xitsonga na ra Xilungu

Mavito ya Xintima a ya nga tirhisiwi eka swilo swa ximfumo, loko munhu a lava ku kuma vukorhokerhi byo karhi a fanerile ku va na vito ra Xilungu. Vito ra Xilungu a ri tekiwa ri ri vito ra xiyimo xa le henhla ku tlula tindzimi ta Xintima, leswi hi swona swi nga endla leswaku eka swilo swa ximfumo ku tirhisiwa wona. Pfukwa (2007:63) u kombisa a ku: *“European names also appear to be on the ascendancy because they are important for school and official purposes.”* Marito lawa ya vula leswaku mavito ya Xilungu a ya tirhisiwa eka swilo swa ximfumo. Mphela (2010:47) u vula leswaku: *“After being given an English name, a child*

would end up with two names, naturally, an African name and an English name.” Marito lawa ya vula leswaku loko n’wana a hetelela a nyikiwa mavito mambirhi, vito ra Xintima na ra Xilungu. Ekaya a nga vitaniwa hi vito ra Xintima, kasi exikolweni na le ka tindhawu ta ximfumo.

Vantima van’wana a va nga swi lavi leswaku mavito ya vona ya Xintima ya nyamalala, kutani a va nyika vana va vona mavito ya Xintima; leswi swi vula leswaku vana a va ri na mavito mambirhi, vito ra Xilungu na ra Xintima. Fitzpatric (2012:70) *“However, the current naming structure involves having a first name, which is often Christian, followed by the indigenous names.”* Marito lawa ya vula leswaku Vantima a va va na mavito mambirhi, ra Xintima na ra Xilungu. Makondo (2009:75) u seketela Fitzpatric loko a ku: *“In name dualisation an individual is given English names and a Shona/Ndebele name... so that one fits neatly to the English and a Shona/Ndebele.”* Mavito lawa ya seketela leswaku Vantima a va tirhisa mavito mambirhi. Molefe (1999:2) u seketela Makondo loko a ku: *“There are “Christian” names too in Zulu societies these come after family names.”* Marito lawa ya tiyisisa leswaku Vantima van’wana a va nga tshiki mavito ya vona ya Xintu kambe hi tlhelo a va ri na ya Xilungu. Swikombiso swa mavito lawa hi leswi landzelaka:

Tsatsawani – Annah	Mkhacani – Solly	Sasekani – Caroline
Basambilu – Salva	Ncindhani – Mackson	Nsovo – Gift
Gavaza – Josphine	Mkhayisi – Jackson	Malwandla – Shallom
Khataza – Rose	Risimati – Reckson	Tirhani – Gloy
Somisa – Joyce	Mgevisa – William	Tsakani – Appreciate
Mihloti – Rejoice	Xipungu – Johnson	Ntsako – Given
Solani – Jennice	Dlayani – Benson	Ntsakisi – Gloria
Sorisa – Rodah	Khazamula – David	Rivoningo – Precious
Mafanato – Costance	Xipene – Andris	Rirhandzu – Almera
Mbitsini – Thalia	Mafemani – Peter	Tsundzukani – Forget
Khambani – Priscilla	Magezi – Solomon	Rivalani – Remember
Tintswalo – Percylin	Gezani – Joseph	Khensani – Blessing
Tinghitsi – Pretty	Hasani – Delmas	Khenso – Angel
Fanisa – Happy	Madambi – Percy	Tlangelani – Hope

Fumani – Hellen	Hanyani – Steyn	Khanimambo - Sanny
Tshikani – Conny	Maxangu – Steven	Vongani – Sammy
Misaveni – Sharlot	Kuhlula – Jacky	Musa – Cliff
Xaniseka – Ashanti	Hlulani – Daniel	Hlayisani – Denis
Hlayiseka – Shamaine	Ndzalo – Bruce	Khongelani – Cathrine

g) Mavito ya swimunhuhatwa

Vatsonga vo tala lava a va nghena xikolo loko va twa mavito ya swimunhuhatwa eka matsalwa lawa a ya va tsakisa a va thya vana va vona mavito lawa ya Xilungu; leswi swi nga va swi endliwa hi mitirho yo karhi ya swimunhuhatwa leswi. Nakambe matikhomelo, maambalelo hambu ku ri leswi swimunhuhatwa leswi swi nga na swona naswona swi vile na nkucetelo wa leswaku Vatsonga va nyika vana va vona mavito lawa ya Xilungu. Swikombiso swa mavito lawa hi leswi landzelaka:

<p>Ku suka ka Merchant of Venice</p> <p>Shylock</p> <p>Portia</p> <p>Jessica</p> <p>Lorenza</p>	<p>Ku suka ka Julius Caesar</p> <p>Julius Caesar</p> <p>Brutus</p> <p>Antony</p> <p>Cassius</p> <p>Octavius</p>
<p>Ku suka ka Romeo and Juliet</p> <p>Romeo</p> <p>Juliet</p> <p>Lawrance</p> <p>Abram</p>	<p>Ku suka ka Macbeth</p> <p>Duncan</p> <p>Malcolm</p> <p>Macbeth</p> <p>Lennox</p>
<p>Ku suka ka Hamlet</p> <p>Hamlet</p> <p>Gertrude</p> <p>Francisco</p>	<p>Ku suka ka Animal Farm</p> <p>Napoleon</p> <p>Benjamin</p> <p>Jones</p> <p>Frederick</p> <p>Jessie</p>

4.6.6. KU TSAKELA VITO RA MUNHU WA NDHUMA

Mavito nkarhi wun’wana ya thyiwa hikuva vanhu lava nyikaka vana mavito va ri na ku tsakela vanhu vandhuma; vanhu lava va ndhuma va katsa swiyimbeleri, vatlangi va swamitlangu, swidyondzeki, tintlharhi hambu ku ri van’watipolitiki. Osagie na Owing (2015:2) “*Naming one’s child after an admired personality or sports is nothing new.*” Ntshaho lowu wu tiyisisa leswaku ku va n’wana a thyiwa vito ra ndhuma a hi swilo swa sweswi, kambe i ntolovelo lowu ku nga khale wu ri kona. Mathyelo ya mavito lawa ya nga va ya kuceteriwa hi ku navela ka vanhu va ndhuma leswaku vana na vona va lava ku va fana na vanhu lava va ndhuma. Laha hansi ku nyikiwa swikombiso swa mavito lawa thyiwaka ya suka ka vanhu va ndhuma.

a) Vatlangi va tafilimi

Vana va Vatsonga va thyiwa mavito ya vatlangi va ndhuma va tafilimi. Mavito lawa ya thyiwa hi ku va va tsakela vatlangi lava. Van’wana va vatlangi lava Vatsonga va thyaka vana va vona mavito ya vona hi lava va landzelaka:

1. Jackie Chan	8. Morgan Freeman
2. Bruce Lee	9. Will Smith
3. Arnold Schwarzenegger	10. Ingrid Bergman
4. Sylvester Stallone	11. Lauren Bacall
5. Samuel L Jackson	12. Steven Seagal
6. Meryl Streep	13. Jean-Claude van Danme
7. Jennifer Laurance	

b) Mavito ya lava tlangaka mitlangu yo hambanahambana

Vana va nyikiwa mavito ya vanhu va ndhuma lava tlangaka mitlangu yo hambanahambana, hi marito yan’wana, Vatsonga va nga thya vana ku ya hi ku tsakela ka vona mitlangu ya ku hambana ka yona. Mavito ya vanhu va mitlangu lawa thyiwaka vanhu hi lava ya landzelaka:

1. Gorge Weah	6. David Beckham
2. Gorge Best	7. Thierry Henry
3. Zinedine Zidane	8. Steven Gerrard
4. Lionel Messi	9. Ryan Giggs
5. Cristiano Ronaldo	10. Wayne Rooney

c) Mavito ya tinqhambi

Vatsonga va nyika vana vona mavito ya tinqhambi ta ndhuma leti nga na mavito ya Xilungu; leswi swi va tano loko lava nyikaka vana mavito hikuva va tsakisiwa hi tinqhambi leti. Hi tlhelo rin'wana, van'wana a va nyika mavito hi ku navela leswaku vana lava va hanya ku fana na tinqhambi leti. Swikombiso mavito ya kona hi lawa ya landzelaka:

1. Leonard Dembo	7. Jimmy Revees
2. Cilline Dion	8. Paul Simon
3. Dolly Parten	9. Miriam Makeba
4. Michael Jackson	10. Bob Marley
5. Elton John	11. James Brown
6. John Legend	12. Ray Charles

d) Tintlhari ta misava

Vatsonga vo tala lava va nga dyondza dyondzo ya Matimu na ya Vutlhari (*Philosophy*) a va nyika vana va vona mavito ya tintlhari ta ndhuma laha misaveni. Leswi a va swi endla hi ku navelaka leswaku vana va vona va va vanhu va ndhuma no humelela evuton'wini. Xikombiso xa yin'wana ya tintlhari hi lexi xi landzelaka:

i. Albert Camus

Vatsonga va thya vana va vona vito ra Albert, leswi swi va tano hikuva van'wana va Vatsonga lava a va tsakisa hi ntlhari leyi. Hi tlhelo, Vatsonga van'wana va tirhisa vito leri hikuva va twa

van'wana va ri tirhisa; hileswaku Vatsonga van'wana va thya vito leri handle ko tiva laha ri humaka kona. Mavito yan'wana ya tintlhari lawa Vatsonga va ya thyaka vana va vona hi lawa ya landzelaka:

1. Karl Marx	13. Berrand Russell
2. Jean-Jacques	14. Adam Smith
3. Jean-Paul Sartre	15. Martin Heidegger
4. Thomas Hobbes	16. William James
5. Leon Trotsky	17. Vladimir Lennin
6. Nicolous Copernicus	18. Arthur Schopemhaur
7. Jean Piaget	19. Terence McKenna
8. Rudolf Steiner	20. Robert Hooke
9. Walter Benjamin	21. Herbert Spence
10. Henry David Thoreau	22. Emma Goldman
11. Denis Diderot	23. St. Augustine
12. Claude Levi-Strauss	24. Erasmus

4.6.7. MAVITO YA XILUNGU YA KU VA NA NHLAMUSELO

Hi kombisile leswaku mavito eAfrika a ya thyiwi ntsenantsena, kambe ya va ya ri na tinhlamuselo to karhi, Vantima va sungurile ku thya vana va vona mavito ya Xilungu lawa ya nga na tinhlamuselo. Laha ku langutiwa mavito yo hambanahambana lawa ya nga na nkucetelo wa Xilungu.

a) MAVITO YA XILUNGU LAW A YA THYIWA HIKWALAHO KA SWIHUMELELWA

Vantima tanihiloko hi ndhavuko wa vona a va thya mavito ku ya hi swilo leswi a swi humelela loko n'wana a nga si tswariwa, loko a tswariwa, hambiloko a ha ku tswariwa; leswi swi vula leswaku mavito a ya ri na tinhlamuselo to karhi. Vantima va lemukile leswaku mavito ya Xilungu lawa a va nyikiwa wona a ya nga ri na tinhlamuselo kutani va sungurile ku tirhisa mavito ya Xilungu lawa ya nga na tinhlamuselo to karhi. Mutunda (2016:78) u kombisa leswi loko a ku:

In this regard, it could be said that naming after events serves as a "recording" system. Therefore, individuals embody the meaning associated with their names and in the process try to live up to the expected behaviour or personage that is dedicated to the name.

Marito lawa ya vula leswaku ku thya vana mavito ku ya hi swilo leswi a swi humelela a swi hlayisa timhaka ta nkoka leti a tihumelela erixakeni. Mavito a ya paluxa na matikhomelo ya vanhu, hileswaku mavito a ya kombisa mahanyelo ya vanhu. Mandende (2009:134) u kombisa loko: *“In the case of Victor from victory, it is suggested that when this name was bestowed on a child, someone in the family might have won something important which demanded celebration.”* Marito lawa ya vula leswaku mavito ya nga kombisa matitwelo ya vanhu ku ya hi leswi ndyangu wu pfumela eka swona. Nakambe, mavito ya komba na nkarhi lowu a nga tswariwa hi wona. Mavito ya Xilungu lawa ya nga toloveleka eka Xitsonga thiywaka ku komba nkarhi lowu munhu a nga velekiwa hi wona hi lawa landzelaka:

i. Mavito ya masiku ya vhiki

Mavito ya vhiki lawa ya thiywaka vanhu ya va ya ri mavito ya nkoka lawa ya fambelanaka na vukhongeri ya bya Xikreste. Mavito ya kona hi lawa ya landzelaka:

➤ Friday

N’wana loko a velekiwile hi Ravuntlhanu a nga thiywa vito leri ra Friday. Vito leri ri thiywa hi xikongomelo xo lava ku tsundzuka siku leri a nga velekiwa hi rona. Nakambe vito leri ri nga thiywa n’wana loyi a nga velekiwa hi siku ra paseka; paseka i siku ra nkoka swinene eka vukhongeri bya Xikreste hikuva hi laha Vakreste va tsundzukaka siku ra ku vambiwa ka Yesu Krete. Vakreste va tshemba leswaku ku vambiwa ka Yesu ku tisile ntshuxeko na ku ponisiwa eka vutomi bya vona; leswi hi swona swi endlaka leswaku vito leri ri voniwa ri ri ra risima swinene.

➤ Sunday

Vito ra Sunday ri thyiwa n’wana loko a tswariwile hi siku ra Sonto, n’wana u nyikiwa rona hikuva va lava ku tsundzuka siku leri a nga velekiwa hi rona. Vito leri nakambe ri nga thyiwa hi xikongomelo xo lava ku khensa Xikwembu hikuva hi Xikreste siku ra Nsoto ri tekiwa ri ri siku ro kwetsima.

Mavito ya Friday na Sunday ya tekiwa ya ri na nkoka eka vukhongeri bya Xikreste hikuva ya khomile timhaka ta nkoka eka vukhongeri lebyi. Siku ra Ravuntlhanu i siku ra ku vambika ka Hosi Yesu, kutani ri hlawulekile swinene eka Xikreste. Siku ra Nsoto rona ri tekiwa ri ri siku leri Yesu a nga pfuka hi rona eku feni. Hi tlhelo, vito leri ri na nkoka hikuva etikerekeni to tala ta Vakreste ri tekiwa ri ri vito ra ku gandzela.

Hi nga vula leswaku mavito yan’wana ya vhiki eka Xitsonga ya tekiwa ya nga ri na nkoka ngopfu hikuva vana hambiloko va tswariwile eka wona vana a va thyiwi.

ii. Mavito ya n’hweti

Mavito yan’wana lawa ya thyiwaka hi ku ya hi nkarhi lowu n’wana a nga tswariwa hi wona ya ri karhi ya kuceteriwa hi Xilungu i mavito ya tin’hweti. Mavito ya tin’hweti lawa Vatsonga va ya tirhisaka hi lawa ya landzelaka:

➤ December

N’hweti leyi yi taleriwile hi mphensaphesa kutani vanhu ya rhandza ku ya ehansi na le henhla. Vana loko vatswariwile hi n’hweti leyi vatswari va vona va twa onge va velekiwile hi nkarhi lowunene kutani va thya vana va vona vito ra December.

➤ January

Vatsonga va thya vana vito leri loko va velekiwile hi n’hweti leyi. N’hweti leyi na yona i ya nkoka swinene hikuva hi yona leyi sungulaka lembe. N’wana loyi a thyiwaka vito leri u nyikiwa rona hikuva a tswariwile hi n’hweti leyi.

➤ July

N'hweti yin'wana leyi endlaka leswaku vana va nyikiwa vito i July. N'wana loko a nyikiwa vito leri swi nkomba n'hweti leyi a nga tswariwa hi yona; kambe a swi le rivaleni leswaku hikokwalaho ka yini n'hweti leyi yi tekeriwa enhlokweni.

Eka Vatsonga, December, January na July i mavito ya tin'hweti lawa ya nga toloveka. Tin'hweti leti hi tona ti nga na ndhuma swinene ku tlula tin'hweti letin'wana. Hi nga vula leswaku tin'hweti letin'wana a ti na risima ngopfu loko swi ta eka mathyelo ya mavito ya vanhu.

➤ Khisimusi

Vito leri ra Khisimusi i ra Xitsonga leri nga lombiwa eka rito ra Xinghezi ra Christmas, siku ra Khisimusi ri na nkoka swinene eka vukhongereri bya Xikreste; Vakreste va tshemba leswaku siku leri i ro tlangela ku velekiwa ka Yesu Krete. Vatsonga vo tala hambiloko va nga ri Vakreste va tlangela siku leri. N'wana a nga thiyiwa vito leri loko a tswariwile hi siku leri; hileswaku n'wana u nyikiwa vito leri ku komba nkarhi lowu a nga tswariwa hi wona.

b) MAVITO YAN'WANA YA XILUNGU LAWА YA NGA NA TINHLAMUSELO

Vatsonga va nyika vanhu mavito ya Xilungu lawa ya nga na tinhlamuselo to karhi. Mavito lawa Vatsonga va ringeta ku hundzisa tinhlamuselo ta karhi hi mavito ya Xilungu lawa va ya thyaka vana va vona; leswi swi komba leswaku Xilungu xi na nkucetelo eka mavito ya vanhu eka Xitsonga. Mavito yan'wana lawa ya thiyiwaka vana ya ri ya Xilungu ya ri na tinhlamuselo to karhi hi lawa ya landzelaka:

i. Obey

Hi Xitsonga vito leri ri nga hundzuluxiwa ri va Yingisa. N'wana a nga nyikiwa vito ra leri loko va lava ku byela un'wana leswaku a yingisa. Vito leri ri nga thiyiwa hi ndlela yo lava ku tshinya munhu loyi a nga yingisiki vanhu van'wana loko va n'wi laya.

ii. Courage

Swa endleka endyangwini ku ri na munhu loyi a hlangana na mitlhontlho yo karhi kutani se a hele matimba, n'wana a nga thyiwa vito leri ku ri ndlela yo byela munhu loyi leswaku a tiyisela a va na matimba yo langutana na xiyimo xa yena.

iii. Thanks

Vito leri ri nyikiwa n'wana loko ku ri na swo karhi swi nga humelela leswinene kutani swi khensiwa. N'wana a nga nyikiwa vito leri loko vatswari va tekile nkarhi wo leha ku va na n'wana, kutani va n'wi nyika vito leri ku ri ku khensa Xikwembu.

iv. Cry

Loko n'wana a tswariwile hi nkarhi lowu a ku ri na nkosi emutini; vito leri ri thyiwa hi ku lava ku komba leswaku n'wana u tswariwile hi nkarhi lowu vandyangu a va ri eku rileni. Vito leri ri thyiwa ku ri ndlela yo lava ku tsundzuka xiyimo lexi a nga tswariwa a kuma xi ri kona emutini.

v. Success

N'wana a nga thyiwa vito leri loko vatswari va ri na ku navela leswaku n'wana a humelela evuton'wini; leswi swi endliwa hikuva vatswari va ri na ku tshemba ka leswaku vito ra landzelela. Nakambe vito leri ri nga thyiwa loko mana wa n'wana a tikile hi nkarhi a ha nghena xikolo, vandyangu va vona onge swi ta n'wi tshikelela eka swa dyondzo, kambe loko a pasa va vula leswaku u humelerile na loko a ri ka xiyimo xo tika.

Mavito yan'wana ya muxaka lowu hi lawa ya landzelaka:

1. Innocent	20. Learn	39. Selection
2. Confidence	21. Praise	40. Mercy
3. Lovers	22. Peace	41. Blessed
4. Prudence	23. Prayer	42. Witness
5. Excellent	24. Love	43. Happiness
6. Benefitance	25. Life	44. Promise
7. Try	26. Star	45. Gift
8. Pride	27. Wish	46. Blessing

9. Show	28. Power	47. Lucky
10. Famous	29. Knowledge	48. Hope
11. Prince	30. Beauty	49. Humble
12. Princess	31. Happy	50. Delight
13. Harmony	32. Joy	51. Dignity
14. Proud	33. Joyous	52. Unity
15. Memory	34. Light	53. Pretty
16. Jubilation	35. Freedom	54. Faith
17. Reason	36. Perfection	55. Pearl
18. Caution	37. Fortunate	56. Salvation
19. Advice	38. Prosperity	57. Patience

c) MAVITO YO FANA HI TINHLAMUSELO

Mavito ya swihumelelwa lawa a ya tirhisiwa hi Vantima nkarhi wun'wana a ya ri na tinhlamuselo to fana; hileswaku n'wana a thyiwa vito ra Xintima na Xilungu lawa a ya ri na nhlamuselo yin'we. Ngidi (2012:133) *“Some parents give English semantic extensions to the Zulu names they bestow on their children with both names meaning the same thing...”* Marito lawa ya vula leswaku mavito ya Xilungu na ya Xintima lawa a ya thyiwa vana a va ri na tinhlamuselo to fana. Swikombiso swa mavito lawa hi leswi swi landzelaka:

1. Petro – Peter	21. Talenta - Talent	41. Dzunisani - Praise
2. Ntshembo - Trust	22. Remember - Tsundzukani	42. Midzuno - Praises
3. Tsakani - Rejoice	23. Tiyiselani – Perseverance	43. Tiyisela - Courage
4. Nkateko - Blessing	24. Nkateko - Fortunate	44. Xiluva - Rose
5. Matimba - Power	25. Kwetsimani - Perfection	45. Kxanimambo - Thanks
6. Ntiyiso - Truth	26. Ntsako - Happiness	46. Nyiko - Gift
7. Ntamu - Ntamu	27. Tsakani - Happy	47. Rivalani - Forget
8. Ntsako - Joy	28. Tiyisela - Patience	48. Xihlamariso - Surprise
9. Mihloti – Tears	29. Sasekani – Pretty	49. Hlamalani – Surprise
10. Nyiko – Present	30. Vutivi – Knowledge	50. Ntsako – Gladness
11. Xikhongelo – Prayer	31. Vukona – Presence	51. Vutlharhi – Intelligent

12. Kurhula – Peace	32. Xitsundzuxo – Advice	52. Mpfxuelelo – Revival
13. Rirhandzu – Love	33. N’wayitelo – Smile	53. Mbhoni – Witness
14. Tsakani – Delight	34. Xiximani – Respect	54. Nhlamulo – Answer
15. Ripfumelo – Faith	35. Nkhenso – Thanks	55. Vutlharhi – Wisdom
16. Pfumelani – Believe	36. Amukelani – Welcome	56. Ndzalama – Precious
17. Nhlawulo – Election	37. Ntokoto – Experience	57. Tlangelani – Rejoice
18. Ringetani – Try	38. Hlamalani – Wonder	58. Ntshuxeko – Freedom
19. Ntshembo – Hope	39. Ntwanano – Agreement	59. Tintswalo – Grace
20. Ntsumi – Angel	40. Xikongomelo – Purpose	60. Ntshembo – Hope

4.6.8. MAVITO LAW A YA NGA THYIWA HI NKARHI WA MFUMOXIVONGO

Mavito ya Xilungu lawa a ya thyiwa ya tlherile ya kuceteriwa hi nkarhi lowu Vatsonga a va ri ehansi ka vurhangeri bya mfumoxivongo wa Gazankulu. Mavito lawa a ya komba leswaku Vantima a va vona onge mavito ya Xilungu i ya xiyimo xa le henhla. Mandende (2009:133) u hlamusela a ku:

In the late '60s Africans began to bestow on their children English names that would reflect African personal naming characteristics that express aspects like a wish, commemoration, respect, historical event etc. This resulted in the introduction of personal names like Patience, Lucky, Faith, Given, Welcome, Precious, Pretty, Victor, Joyce, Rejoice and Obedience.

Marito lawa ya vula leswaku hi nkarhi wa mfumoxivongo Vantima a va thyiwa mavito ya kombisa matitwelo, ku tsundzuka, ku xixima, hambi ku ri ku kombisa timhaka ta nkoka leti nga humelela etikweni.

4.6.9. MAVITO YA VARHANGERI VA MATIKO NA MIHLANGANO

Mavito yo tala ya Xilungu lawa ya nga thyiwa Vatsonga a ya thyiwa hi ku landza mavito varhangeri va matiko ya misava va ndhuma swinene. Mavito lawa a ya thyiwa vanhu hikwalaho ka swivangelo swo tala; yan'wana a ya thyiwa hikwalaho ka ndhuma, vunghwazi na vunhenha bya munhu, kasi hi tlhelo rin'wana a ya thyiwa hikwalaho ka vumunhu bya varhangeri lava. Xikombiso:

i. Nelson Mandela

Nelson Mandela i khale ka mulwelantshuxeko tlhela murhangeri wo sungula wa Wantima ku fuma tiko ra Afrika-Dzonga. Vana lava va nga thyiwa vito ra Nelson hi nkarhi wa xihlawuhlawu va sungurile ku nyikiwa vito leri hi nkarhi lowu Mandela a khotsiwile; xikongomelo xo nyika vito leri a ku ri ku kucetela vanhu leswaku va ya emahlweni no lwela ntshuxeko. Nakambe vito leri ri vile na ndhuma eka Vatsonga loko Mandela a huma ejele hikuva a ri komba ntshembo wa leswaku Vantima va ta kuma ntshuxeko. Hi tlhelo, vito leri ri nyikiwile vana endzhaku ka loko tiko ra Afrika-Dzonga ri kumile ntshuxeka; lava a va nyika vana vito leri a va khensa no tlangela mitirho leyinene leyi Nelson Mandela a yi endlela tiko.

Mavito yan'wana ya marhangeri va matiko hi lava landzelaka:

1. Louis XVI	14. Charlotte Corday
2. Marie Antoinette	15. Napoleon Bonaparte
3. George Danton	16. Nicholas II
4. Leon Trotsky	17. Vladimir Lenin
5. Bill Clinton	18. Joseph Stalin
6. Winston Churchill	19. Ronald Reagan
7. Abraham Lincoln	20. Cleopatra
8. Charles de Gaulle	21. Franklin D. Roosevelt
9. Richard I of English	22. Queen Victoria
10. David Cameron	23. Benito Mussolini

11. Clement Attlee	24. Margaret thatcher
12. Patrice Lumumba	25. Jerry Brown
13. Hitler Adolf	26. James Bachanah

**a) MABUNU LAWA A YA FUMA AFRIKA-DZONGA
(VOORTREKKERS)**

Vatsonga va nyikiwile mavito ya Xilungu ya Mabunu lawa a ya jikajika na tiko ra Afrika-Dzonga ya lava madyelo ya rihlaza. Mavito lawa ya katsa lawa landzelaka:

i. Hendrik Potgieter

Vito ra Hendrik i vito ra ndhuma swinene leri a ri ri vito ra un'wana wa Mabunu ya ndhuma lava a va ri varhangeri laha Afrika-Dzonga. Vatsonga va twa swi ri swa risima ku tirhisa vito leri. Handle ka vito leri, ku na mavito yan'wana ya Mabunu lawa ya katsaka lawa ya landzelaka:

1. Sarel Cilliers	4. Jan du Plessis
2. Piet Relief	5. Andries Pretorious
3. Johanees Jacobus	6. Louis Tregardt

b) VARHANGERI VA AFRIKA-DZONGA

Vatsonga vo tala va nyikiwile mavito ya Xilungu lawa a ya ri mavito ya van'wana va varhangeri va Afrika-Dzonga. Mavito ya kona ya katsa lawa landzelaka:

i. Harry Smith

Vito na xivongo swa murhangeri loyi swi tolovelekile eka Vatsonga hikuva va thya vana va va vona mavito lawa. Vatsonga a va vona swi ri swa kahle ku thya vana va vona mavito lawa hikuva a va vona ya sasekile ku nyika vana va vona.

1. Jan van Riebeeck	5. Joubert
2. Cecil Rhodes	6. Leander Starr Jameson
3. Paul Kruger	7. Queen Victoria
4. D.F. Malan	8. Jan Smuts

4.6.10. MAVITO LAW A YA NGA THYIWA VANHU KU SUKA HI LEMBE RA 1994

Tiko ra Afrika-Dzonga ri kumile ntshuxeko hi lembe ra 1994 leswi swi vula leswaku tindzimi leti a ti tshikeleriwile hi nkarhi wa xihlawuhlawu ti hundzukile tindzimi ta ximfumo. Makamu (2011:6) u seketela leswaku: *“However, these languages gained official status in 1994 at the beginning of the democratic government in South Africa.”* Marito lowu wu vula leswaku tindzimi ta Xintima ti kumile ntshuxeko eAfrika-Dzonga hi lembe ra 1994. Mavito ya Xitsonga lawa ya nga thyiwa endzhaku ka loko tiko ra Afrika-Dzonga ri kumile ntshuxeko hi lawa landzeka:

i. Nhlawulo

Vito leri a ri thyiwa hi ku va Vatsonga va tsakerile nhlawulo wo sungula lowu a wu pfumela leswaku Vantima va vhotu, vito leri i ro tlangela. Hi tlhelo rin’wana, vito leri ri thyiwa hi xikongomelo xo lava ku kombisa leswaku nhlawulo wa 1994 hi wona wu endleke leswaku Vantima va huma evuhlongeni bya xihlawuhlawu. Nakambe vito leri ri tsundzuxa Vantima leswaku va va na vutihlamuleri loko ku ri na nhlawulo leswaku va nga ha vi eka mfumo wa ku fumiwa hi Valungu.

ii. Ntshuxeko

Vana vo tala lava nga tswariwa hi siku ra 27 Dzivamusoko 1994 va nyikiwile vito ra Ntshuxeko. Vana lava va nyikiwile vito leri ku ri ndlela yo lava ku komba leswaku va velekiwile hi siku leri Vantima va nga kuma ntshuxeko wa ku vhotu. Vana van’wana lava nga tswariwa endzhaku ko loko tiko ra Afrika-Dzonga ri kumile ntshuxeko na vona va nyikiwile vito leri.

iii. Nhluvuko

Vantima hi nkarhi wa xihlawuhlawu a va nga kumi vukorhokerhi bya nyawula, kutani loko tiko ra Afrika-Dzonga ri kumile ntshuxeko xiyimo leri xi sungurile ku cinca; leswi swi kucetele Vatsonga ku nyika vana va vona vito ra Nhluvuko ku komba nhluvuko lowu nga kona etikweni.

iv. Ndzivalelo

Vito leri ri nyikiwile ngopfu vana lava nga tsariwa hi nkarhi wa Truth and Reconciliation Commission (TRC). Vito leri ri komba leswaku ku fanerile ku va na ku rivalelana exikarhi ka Vantima na Valungu. Hi marito yan'wana, vito leri ri hlohletela kurhula na ntshamiseko etikweni.

v. Ntwanano

Vana lava va thyiweke vito ra Ntwanano va thyiwile hi nkarhi lowu a ku ri na madzolonga laha Vantima a va lwa hi xivona. Hi nga vula leswaku vito leri ri hlohletela ntwanano etikweni na le ka tinxaka ta Vantima.

1. Ndzivalelano	4. Nhlungano
2. Xitereko	5. Kurhula
3. Ntshuxekani	6. Rhulani

a) Mavito yo komba ntshembo

Mavito yan'wana lawa ya nga ku thyiwa ngopfu vana endzhaku ka loko Afrika-Dzonga ri kumile ntshuxeko i mavito ya ku kombisa ntshembo. Mavito ya kona ya katsa lawa landzelaka:

i. Langutela

Vito leri ri thyiwa hi ndlela yo hlohletela vanhu leswaku va langutela swilo leswinene leswi mfumo lowuntshwa (wu nga mfumo ya xidimokrasi) wu nga ta ta na swona. Vito leri ri endla leswaku vaakatiko va rhula timbilu hi ku tiva leswaku swilo leswinene swi ta fika.

ii. Rindzelani

Vito leri tanihi vito ra Langutela, ri endla leswaku vaakatiko va nga heli mbilu loko va langutele vukorhokeri eka mfumo. Ha swi tiva leswaku vanhu va lava nhluvuko hi xihatla, vito leri khongotela vanhu leswaku va nga heli mbilu. Mavito yan'wana ya muxaka lowu ya katsa vito ra Ntshembo na ra Langutelani.

4.6.11. LOKO KU KUMEKE NTSHUXEKO LAHA AFRIKA-DZONGA

Endzhaku ka loko Afrika-Dzonga ri kumile ntshuxeko, Vantima va sungurile ku tinyungubyisa hi mavito ya Xintima; leswi swi vula leswaku mavito ya Xilungu Vantima va sungurile ku ka va nga ya tekeli enhlokweni. Mandende (2009:134) u kombisa loko a ku:

African elites were beginning to realize the importance and value of African culture, and this strategy of using a European personal name that encapsulates African elements, like meaning, is evidence of this trend.

Marito lawa ya vula leswaku Vantima va sungurile ku tekela ndhavuko wa vona enhlokweni, hi nga vula leswaku Vantima va lemukile leswaku tindzimi ta vona ti na risima. Vantima va sungutile ku va va nga ha tirhisi ngopfu mavito ya Xilungu. Vantima va ndhuma va sungurile ku tsan'wa mavito ya vona ya Xilungu va tirhisa mavito ya Xintima. Mandende (2009:140) u ya emahlweni a hlamusela loko a ku:

After South Africa attained freedom, prominent South Africans like politicians, celebrities and academics started to use their bona fide African personal names. This included prominent South African political leaders like Shepherd Mdladlana who became known as Membathisi Mdladlana; Patrick Terror Lekota became Mosiuoa Lekota. Mosiuoa means one born when someone in the family passes on. Samuel Shilowa became Mbhazima Shilowa; and radio and television personalities, such as Bob Mabena and Desree Makote became Kgomotso Mabena and Nthabiseng Makote respectively.

Marito lawa ya vula leswaku loko Afrika-Dzonga ri kuma ntshuxeko, van'watipolitiki, swidyondzeki na vanhu va ndhuma va sungurile ku cinca mavito ya vona lava a va dume hi wona ya Xilungu kutani va lava ku tiveka hi mavito ya vona ya Xintima. Ku cinca loku nga va kona eka mavito ya Xilungu swi komba leswaku Vantima a va sungula ku va na ku tsakela eka mavito ya vona. Mandende (2009:141) u ya emahlweni a kombisa loko a ku:

Many Africans have expressed the impact of freedom from the yoke of oppression and colonialism by reverting to the use of their African personal names. The continent in general and South Africa in particular, is now under the control of black governments. Many Africans feel degraded by the use of European names on the pretext that these are what make them Christians; hence many of them are reverting to their authentic, meaningful African personal names.

Marito lawa ya komba leswaku Vantima va sungurile ku swi vona leswaku a va tshikeleriwile hi nkarhi wa xihlawuhlawu na wa ku khondzisiwa loko swi ta eka mathyelo ya mavito.

EAfrika-Dzonga hi ku kongoma; ku suka hi 1994 ku sungurile ku fuma Vantima. Vantima a va titwa swi va yisa ehansi loko va tirhisa mavito ya Xilungu, kutani va tirhisa mavito ya Xintima lawa a va ya vona ya ri na tinhlamuselo to karhi. Mandende (2009:143) u tlhela a ku:

Many black Africans feel it is time to bestow on their children African personal names, without giving them a second name, or Christian or school name. The names that children are given at home are used as Christian/school names. Teachers, who may not be mother-tongue speakers of the child's language, are expected to learn how to pronounce African personal names.

Marito lawa ya vula leswaku Vantima a va vona swi antswa leswaku va nyika vana va vona mavito ya Xintima ya ri woxe handle ka ku nyika vana mavito ya Xilungu. Vatswari a va nyika vana va vona mavito ya Xintima, kutani mavito lawa ya boheka ku tirhisiwa eswikolweni. Leswi swi vula leswaku loko vadyondzisi va tsandzeka ku twarisa yan'wana ya mavito lawa va boheka ku swi dyondza. Maendlelo lawa ya kombisa leswaku Vantima va vona nkoka wa ku tirhisa mavito ya Xintima.

a) VITO LERI AKAKA VUXAKA

Mavito ya thyiwa hi swikongomelo swa ku hambanahambana, laha eka xiphemu lexi ku langutiwa mavito lawa ya kombisaka ku aka vuxaka. Ngidi (2012:93) u kombisa loko a ku: *"Naming of an individual is a necessary step toward unifying the group."* Marito lawa ya vula leswaku vito ra munhu ri nga thyiwa hi xikongomelo xo vumba xinakulobye xa vanhu vo karhi, ku nga va tiko, ndyangu kumbe swin'wana. Swikombiso swa muxaka lowu hi leswi landzelaka:

i. Tiyiselani

Loko n'wana a tswariwa emutini ku ri na swiyimo swa ku tika a nga nyikiwa vito ra Tiyiselani leswaku ku hlohleteriwa vanhu ku tiyisela eka xiyimo lexi va nga le ka xona. Nkarhi wun'wana swa endleka leswaku wanuna emutini a va na mahanyelo yo biha loko nsati wa yena a ha tirhwarile. Loko n'wana a velekiwa eka xiyimo xa muxaka lowu a nga thyiwa vito leri hi xikongomelo xo byela mana wa yena leswaku a tiyisela eka xiyimo lexi.

ii. Vun'we

Swa endleka n'wana a tswariwa hi nkarhi lowu muti wu nga avana, n'wana loyi a velekiwaka hi nkarhi lowu a nga thyiwa vito ra Vun'we ku ri ndlela ya leswaku vamuti va tshika ku avana va va na vun'we. Hileswaku vito leri ri tisa vun'we eka muti lowu n'wana loyi a nga velekiwa eka wona.

iii. Hlanganani

N'wana a nga tswariwa endyangwini lowu maxaka ya nga ha fambelaniki hikokwalaho ka timholovo to karhi leti nga kona exikarhi ka vona. Loko n'wana a thyiwa vito ra Hlanganani ku byeriwa vandyangu leswaku va tshika mikhuva ya vona yo biha, va hlangana va va nyandza yin'we. Vatsonga va kholwa leswaku loko vandyangu va holova va tivangela mitwa, hileswaku va endla leswaku nala a kota ku va hlasela, loko va nyika n'wana vito leri va endlela leswaku va fambelana leswaku nala a nga koti ku nghena.

iv. Kurisani

N'wana a nga thyiwa vito leri ku hlohletela vatswari va yena ku kurisa ndyangu wa vona hi ku tswala vana van'wana; leswi swi vangiwa hi leswi Vatsonga va tshembaka leswaku loko ku ri na vana vo hlaya endyangwini i xikombiso xo kula ka muti. Hi tlhelo, vito leri ri nga thyiwa loko va lava ku byela maxaka leswaku va kurisa vuxaka bya vona.

v. Rivalani

Vito leri ri nga thyiwa n’wana loyi a velekiweke ku ri na timholovo endyangwini. N’wana loyi a nga nyikiwa vito leri leswaku ku byeriwa vandyangu va rivala hi timholovo leti kutani va kota ku hanyisana hi ndlela leyinene. Tanihilaha ku kombisiweke hakona leswaku Vatsonga va tinyiketile eka vukhongereri bya Xikreste, hi nga vula leswaku va thya n’wana vito leri ku komba leswaku va byi landzelela vukhongereri lebyi hikuva byi kucetela vanhu ku rivalelana leswaku va ta kota ku vona mfumo wa matilo.

Yan’wana ya mavito ya muxaka lowu hi lawa ya landzelaka:

1. Kurhula	6. Horisani
2. Akani	7. Mhlengelo
3. Nhlengeletano	8. Nhlangani
4. Khomanani	9. Ntwanano
5. Khomisani	10. Kombisani

b) MAVITO YO TLANGELA NO KHENSA

Mavito tanihilaha ku vuriwaka hakona ya kota ku hundzisa no hangalasa hungu ro karhi; vanhu loko va tsakile va swi kota ku kombisa ntsako wa vona hi ku thya vana va vona mavito yo komba ku tlangela ka vona. Molefe (1999:2) u seketela hungu leri loko a ku: “*A name can be made out of the praises that an individual might chant during it.*” Marito lawa ya vula leswaku mavito ya nga thyiwa hi xikongemelo xo dzunisa. Ku dzunisa na ku khensa loku ku nga va ku vangwiwa hi swin’wana swa swilo leswinene leswi nga humelela, ngopfungopfu loko ku ri leswaku a va nga swi ehleketangi leswaku swi nga humelela. Swikombiso swa mavito lawa hi leswi landzelaka:

i. Khanimambo

Vito ra Khanimambo ri nyikiwa vana loko ku humelerile leswinene endyangwini kutani swi khensiwa. N’wingi a nga nyika ntukulu wa yena vito leri loko a khensa mahanyelo lawanene

ya nhlomi, leswi swi va tano hikuva hakanyingi tinhlomi ti tala ku va ti nga hanyisani kahle na vingi va tona. N'wingi loyi u tivona a ri ku va wa nkateko ku va na nhlomi ya muxaka lowu.

ii. Tlangelani

N'wana a nga nyikiwa vito ra Tlangelani loko a tswariwile hi nkarhi wa ntsako emutini. Swi nga endlela n'wana a tswariwile hi nkarhi lowu tata wa yena a nga kuma ntirho, vandyangu wa tlangela hikuva va swi tiva leswaku tata wa n'wana loyi u ta kota ku hlayisa n'wana na mana wa yena.

iii. Dzunisani

Vito leri ri nga thyiwa loko endyangwini wa Vakreste ku tswariwa n'wana, lava nyikaka n'wana va vula leswaku vandyangu fanerile ku dzunisa Xikwembu eka mitirho ya Xona leyinene.

Yan'wana ya mavito lawa hi lawa ya landzelaka:

1. Dzunani	4. Khensani
2. Vongani	5. Khenso
3. Midzuno	6. Mikhenso
	7. Dzunisani

c) MAVITO YA NTSAKO

Mavito ya muxaka lowu ya thyiwa loko vanhu va tsakile, hi marito yan'wana, hi nga vula leswaku mavito lawa ya kombisa ntsako endyangwini. Mavito lawa ya komba leswaku vanhu va thya n'wana vito hi mhaka ya ku kombisa ku tsaka. Mavito ya muxaka lowu hi lawa ya landzelaka:

i. Nxalati

Vito ra Nxalati ri pfelela ri suka eka riendli xalata leri vulaka ku tsaka. Vito leri ri kombisa ntsako lowu vanhu va nga na wona. Vito leri ri thyiwa vana va vanhwanyana ku nga ri ya majaha.

ii. N'wayitelo

Loko munhu a n'wayitela i xikombiso xa leswaku munhu yaloye u tsakile. Loko n'wana a nyikiwa vito ra N'wayitelo, ku va ku kombiwa leswaku ku na ntsako. Vito ri komba leswaku loyi a nga n'wi thya rona a tsakisiwile hi swilo swo karhi. Nakambe n'wana a nga thyiwa endzhaku ka loko emutini ku humelele makhombo yo fana na rifu, vito leri ri komba leswaku vandyangu va fenele ku tsaka hikuva ku ri na n'wana emutini.

Mavito yan'wana ya ku komba ntsako hi lawa ya landzelaka:

1. Ntsako	5. Ntsakelo
2. Javurisa	6. Ntsakisi
3. Tsakani	7. N'wayitela
4. Khenso	

d) MAVITO YA SWIHLAMARISO

Mavito ya muxaka lowu ya thyiwa loko ku ri na swilo leswi humelelaka swi nga ehleketeleriwangi. Vanhu va tirhisa mavito lawa ku komba leswaku va hlamala leswaku swilo leswi swi humelele njhani. Mavito lawa ya va ya kuceteriwa hi Vukhongereri bya Xikreste, vanhu lava va va va hlamala mitirho leyinene leyi Xikwembu xi nga va endlela yona va nga swi ehleketelangi. Swikombiso swa mavito ya muxaka lowu hi leswi landzelaka:

i. Masingita

Vito leri ri thyiwa loko ku humelerile masingita yo karhi endyangwini, ri nga thyiwa loko ku tswariwile n'wana loko vatswari va yena ku ri khale va langutele n'wana va nga n'wi kumi. Vito leri ri kombisa leswaku a va nga kholwi leswaku n'wana loyi a nga va kona. Nakambe vito leri ri nga nyikiwa n'wana loyi vatswari va yena a va languterile n'wana wa rimbewu ro karhi hikuva a va ri na vana va rimbewu rin'we ntsena. Hi xitalo vito leri ri nyikiwa vana va xisati.

ii. Hlamalani

N'wana a nga nyikiwa vito leri ku ri ndlela yo komba leswaku vandyangu va hlamarisiwile hi swi humelelwa swo karhi. Ku hlamala loko ku endla leswaku vatswari va thya n'wana vito leri ku komba xihlamariso lexi.

iii. Nkateko

Vito leri ri nga thyiwa n'wana loyi mana wa yena a ri eka nxungeto wo hundza emisaveni loko a ri karhi a veleka n'wana. Vito leri ri vula leswaku i nkateko ku va nsati loyi a ha hanya hikuva ku langutiwile xiyimo lexi a ri eka xona.

iv. Nyiko

Vakreste va pfumela leswaku n'wana i nyiko yo huma eka Xikwembu. Vito leri i ndlela yo lava ku khensa Muvumbi eka nyiko leyi a nga va nyika yona. N'wana loyi u naveleriwa leswaku a va na mahanyelo lawanene loko a ri karhi a hanya.

v. Nhlamulo

Vito ra nhlamulo ri thyiwa loko emutini nuna na nsati va nga kumi vana endzhaku ko va va tekanile nkarhi wo leha. Vanhu lavambirhi va sungula ku holova hikuva ku nga ri na n'wana laha mutini. Nkarhi wun'wana u kuma leswaku vahariva na n'wingi wa nhlomi leyi va sungula ku n'wi gega va vula leswaku i mhika, loko a kuma n'wana a nga n'wi thya vito ra Nhlamulo a vula leswaku Xikwembu xi n'wi hlamurile eka xirilo xa yena.

Mavito ya muxaka lowu yan'wana ya katsa lawa ya landzelaka:

1. Mahlari	7. Tintswalo
2. Xihlamariso	8. Malwandla
3. Singita	9. Musa
4. Mikateko	10. Hinyikiwile
5. Masungulo	11. Katekile
6. Matimba	12. Kuvonakala

4.7. NKATSAKANYO

Eka ndzima leyi ku kaneriwile hi vito ra munhu hi ku angarhela no tlhela ku langutiwa vito ra munhu laha Afrika; laha kombisiwile leswaku eAfrika vito a ro thyiwa ntsenantsena, kambe ku va na tinhlamuselo na mikucetelo yo tala. Ku kaneriwile na lava faneleke ku nyika n'wana vito no tlhela ku xiyiwa vuxaka bya munhu na vito ra yena. Nakambe ku xopaxopiwile na tinxaka to hambanahambana ta mavito ya munhu, hileswaku leswi endlaka munhu a kuma vito. Ku kaneriwile na swivangelo leswi kuceteleke Vantima ku thya vana va vona mavito ya Xilungu leswi katsaka leswi landzelaka: ku khondzisiwa ka Vantima; ku tirha ka Vantima eValungwini; nkarhi wa vuhlonga; nkucetelo wa vukhonger; xihlawuhlalu; ku tsakela Valungu va ndhuma na swin'wana swivangelo.

NDZIMA YA 5

5. NGHIMETO

5.1. MANGHENELO

Leyi i ndzima yo gimeta ndzavisiso laha ku nga ta andlariwa nkomiso wa yona no tlhela ku nyikiwa nkatsakanyo. Ku kombisiwile na andlalo wa timhaka leti kumiweke loko ku endliwa ndzavisiso hi ku tirhisa maendlelo lawa ya nga paluxiwa leswaku ku tirhisiwa wona loko ku hlengeletwa vuxokoxoko. Xiphemu xin'wana xa nkoka lexi nga ndlandlamuxiwa i swibumabumelo leswi lava nga ta hlaya ndzavisiso lowu swi nga ta va pfuna ku vona lomu va nga taka hi kona ku va na xiave eka mathyelo ya mavito ya vanhu eka Xitsonga.

5.2. NKATSAKANYO

Hi ku katsakanya ku hlamuseriwa leswaku xikongomelonkulu xa ndzavisiso lowu ku nga ku kana hi nkucetelo lowu Xilungu xi nga na wona eka mathyelo ya mavito ya vanhu eka Xitsonga. yi fikeleriwile hi ku xopaxopa swivangelo leswi Xilungu xi kucetelaka hakona mathyelo ya mavito ya vanhu eka Xitsonga.

Ndzima yo sungula ya ndzavisiso lowu a yi langutanile na manghenelo laha eka yona ku nga kombisiwa matimundzhaku hi tlhelo ra nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga. Xikongomelonkulu xa ndzavisiso lowu na xona xi humeseriwile ehandle. Swikongomelontsongo na swivutiso swa ndzavisiso swi kombisiwile swi ri karhi swi yelanisiwa na nsumemeto na xitatimende xa xiphiqo xa ndzavisiso lowu.

Eka ndzavisiso lowu ku tlhele ku hlamuseriwa matheme. Matheme lawa hlamuseriweke eka ndzima leyi i Xilungu, Mathyelo ya mavito, Vito, Vito ra munhu, Vatsonga na Nkucetelo. Matheme lawa hi wona ya nga khoma mongo ya ndzavisiso lowu naswona ya hlamuseriwile hi ku landza leswi ya nga tirhisiwa xiswona laha ndzeni ka ndzavisiso.

Eka ndzima ya vumbirhi hilaha ku kaneriwa hi mitirho leyi endliweke eka nkarhi lowu nga hundza. Xikongomelo xa ku kana hi mitirho ya nkarhi lowu nga hundza a ku ri ku lava ku kombisa vangwa leri nga kona eka Xitsonga leri ndzavisiso lowu wu lavaka ku ri pfala. Eka yona ndzima leyi ku kumekile leswaku swidyondzeki swo hambanahambana swi lavisisile hi mathyelo ya mavito ya vanhu, kambe swo tala swa swona a swi nga khumbi ngopfu

nkucetelo wa Xilungu eka mathyelo ya mavito ya Vantima (Vatsonga). Swin'wana leswi a ku lavisisiwa hi swona i mitlhonthlo leyi Vatsonga a va hlangana na yona loko va lava ku nyika n'wana vito ra Xitsonga hikuva a ri nga tekeriwi enhlokweni hi Valungu.

Matsalwa yo tala a ya kombisa nkoka wa vito eAfrika, leswi swi komba leswaku vito eka Vantima a ri endleriwangi ku khavisa, kambe ri va ri khomile hungu ro karhi endyangwini hambi ku ri emutini hi woxe. Nakambe matsalwa ya tlhela ya hlamusela hi swiyenge swo hambanahambana leswi munhu a nyikiwaka vito loko a ri karhi a kula; leswi swi vula leswaku munhu un'we a nga va na mavito yo tala loko a ri karhi a kula.

Ndzima ya vunharhu ku hlamuseriwa hi maendlelo lawa nga ta tirhisa eka ndzavisiso. Maendlelo ya nhlokohliso wa swivutiso hi wona ya nga tirhisiwa ku hlengeleta mahungu. Vuxokoxoko lebyi nga hlengeletwa bya hleriwa no xopaxopiwa ku ya hi mahlamulelo ya vavutisiwa. Laha ku langutiweke eka ku fana kumbe ku hambana ka vavutisiwa eka mahlamulelo ya vona ku ya hi tinhlokomhaka ta kona. Mhaka yo hetelela leyi nga kaneriwa eka ndzima leyi i thiyori leyi yi tirhisiweke eka dyondzo ya onomasitiki na mathyelo ya mavito ya vanhu.

Ndzima ya vumune yi kana hi vito ra munhu hi ku angarhela no tlhela ku langutiwa vito ra munhu eAfrika; laha kombisiwile leswaku eAfrika vito a ro thiywa ntsenantsena, kambe ku va na tinhlamuselo na mikucetelo yo tala. Ku kaneriwile na lava faneleke ku nyika n'wana vito no tlhela ku xiyiwa vuxaka bya munhu na vito ra yena. Nakambe ku xopaxopiwile na tinxaka to hambanahambana ta mavito ya munhu, hileswaku leswi endlaka munhu a thiywa vito. Ku kaneriwile na swivangelo leswi kuceteleke Vantima ku thya vana va vona mavito ya Xilungu leswi katsaka leswi landzelaka: ku khondzisiwa ka Vantima; ku tirha ka Vantima eValungwini; nkarhi wa vuhlonga; nkucetelo wa vukhonger; xihlawuhlawu; ku tsakela Valungu va ndhuma na swin'wana swivangelo.

Ku tlherile ku kaneriwa hi mavito lawa Vantima va sunguleke ku nyika vana va vona loko tiko ra Afrika-Dzonga ri kumile ntshuxeko. Mavito lawa a ya thiywa vana a ku ri lawa a ya kombisa leswaku Vantima va tinyungubyisa hi tindzimi ta vona. Hambiloko Vatsonga na vona a va tirhisa mavito ya Xitsonga ku thya vana va vona, ya va ya ri na nkucetelo wa Xilungu, hikuva ya kombisa Vukhengeri bya Xikreste.

5.3. MIKUMISISO

5.3.1. Mikumisiso ya ndzavisiso

Eka ndzavisiso lowu ku kumiwile leswi landzelaka:

Ku kumiwile leswaku Vatsonga a va nyika vana mavito hikokwalaho ka swivangelo swo hambana naswona a va nga thyi vito ku ri hava nkucetelo wo karhi.

Ku fika ka Valungu eAfrika ku tisile ku cinca eka mitolovelo ya vona mathyelo ya mavito ya vanhu, leswi swi va tano tanihileswi Vatsonga va nga sungula ku nyika vana va vona mavito ya Xilungu. Maendlelo lawa a ya endliwa hi leswi loko Valungu va khondzisa Vantima a va nga lavi Vantima va tirhisa mavito ya Xintima.

Ku tlhele ku kumiwa leswaku ku va Vatsonga va tirha eValungwini swi endlile leswaku va va na ku tsakela ku thyiwa vana va vona mavito ya Xilungu hikuva va va tsakisiwa hi mavito ya vathori va vona, kasi hi tlhelo van'wana a va lava ku tekeriwa enhlokweni erixakeni loko va tirhisa mavito ya Xilungu. Nakambe loko Wantima a lava ku thoriwa a fanele ku pfumela ku nyikiwa vito ra Xilungu.

Vukhongeri bya Xikreste byi vile na nkucetelo lowukulu lowu endleke leswaku Vatsonga va tsan'wana mavito ya vona. Vaneri a va sapatela mavito ya Xitsonga va kombisa leswaku i mavito ya vahedeni hikwalaho mupfumeri a nga fanelangi a ya tirhisa, leswi a swi tikomba hi loko va thya munhu vito ra Xilungu loko a heta ku khuvuriwa. Loko munhu a ala ku thyiwa vito ra Xilungu a nga pfumeleriwi ku khuvuriwa.

Nkumisiso wun'wana eka ndzavisiso i ku va mfumo wa xihlawuhlawu wu hoxile xandla eka ku kucetela leswaku mavito ya Xintima ya sapatleriwa hikuva a wu endla leswaku eka swilo hinkwaswo swa ximfumo munhu a boheka ku tirhisa vito ra Xilungu. Vativhelamfumo a va nga pfuni munhu a ri hava vito ra Xilungu.

Ku nghena xikolo na swona swi endlile leswaku munhu a boheka ku tirhisa vito ra Xilungu, hileswaku munhu a fanela ku va na vito ra le kaya na vito ra Xilungu. Loko n'wana a ya exikolweni vadyondzisi a va n'wi tlherisa va vula leswaku u ta dyondza loko a ri na vito ra

Xilungu. Nkarhi wo tala vadyondzisi a va nyika vadyondzi mavito ya Xilungu. Vito leri a ri tirhisiwa exikolweni hi rona a ri tala ku duma.

Mhaka yin'wana yi nga kumiwa hi leswaku hambiloko Vatsonga va sungurile ku nyika vana va vona mavito ya Xitsonga, mavito lawa a ya ri na nkucetelo wa Xilungu; leswi swi va tano hi leswi mavito yo tala ya paluxaka nkucetelo wa Xikreste.

5.3.2. Ku andlala na ku xopaxopa mahungu lawa ya hlengeletaweke

NLaha ku langutiwile hilaha vahloko hlisiwa va hlamuleke hakona swivutiso swa ndzavisiso. Ku kombisiwile hi vuenti leswi vahloko hlisiwa va swi vulaka mayelana na swivutiso leswi va vutisiweke swona hi mulavisisi. Ku ttherile ku langutisiwa ku hambana na ku fanana ka leswi vahloko hlisiwa va hlamuleke hakona swivutiso swa ndzavisiso. Vuxokoxoko lebyi hlengeletaweke lebyi nyikiweke hi vahloko hlisiwa byi hleriwile ku ya hi mahlamulelo ya vona.

Xiyenge lexi xi andlala mahungu lawa ya hlengeletaweke eka vahloko hlisiwa loko va ri karhi va hlamula swivutiso swa ndzavisiso. Eka ndzavisiso lowu ku hlengeletawile mavito yo ringana 1163. Eka mavito 500 ya wona hi lawa ya khumbaka mavito ya Xintima lawa a ya thyiwa vana, tiphensete ta wona ti endlala 43 eka ntssengo hinkwawo. Mavito lawa ya nga kuceteriwa hi Xilungu ya ringana 663 leswi endlaka 57 wa tiphesente.

Eka ndzavisiso lowu ku tirhisiwile maendlelo ya nhloko hlisiwa wa swivutiso laha ku nga hloko hlisiwa vahloko hlisiwa va 100.

Malembe	Ntsengo
18-35	20
36-50	20
51-60	20
61-70	20
71-90	20

Xivangelo xo va ku hlokoahlisiwile vahlokoahlisiwa va malembe yo hamba hi leswi mavito ya hambanaka ku ya hi nkarhi lowu munhu a nga tswariwa ho wona. Vanhu va malembe ya 18-35 i vantshwa lava nga nyikiwa kumbe ku nyika mavito lawa ya yelanisiwaka ngopfu na ku hela ka xihlawuhlawu na xidemokiresi. Vanhu va malembe ya 36 ku fika 90 va thya mavito ya nkarhi lowu Afrika-Dzonga a ri fumiwa hi Valungu. Swivutiso leswi swi vutisiweke vahlokoahlisiwa hi leswi landzelaka:

a) Xana hi swihi swivangelo swa nkucetelo wa mavito Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?

Laha ku nyikiwile swivangelo swa nkucetelo wa mavito ya Xilungu eka mathyelo ya mavito eka Xitsonga. Vahlokoahlisiwa va nyikile swivangelo leswi endlaka va vona ku ri na nkucetelo kumbe wu nga ri kona. Matafula lawa ya nga laha hansi ya paluxa leswi:

Vanhu va malembe ya 18-35

Nkucetelo	A ku na nkucetelo	Ku na nkucetelo
Ntsengo wa vahlokoahlisiwa	10	10
Swivangelo	<ul style="list-style-type: none"> • Vana a va boheki ku nyikiwa vito ra Xilungu loko a nghena xikolo. • Mavito ya Xilungu mfumo wu ma tekela enhlokweni eka swilo swa ximfumo. • Valungu va swi kota ku twarisa mavito ya Xitsonga. • Munhu wa kuma ntirho hambi a ri na vito ra Xitsonga. 	<ul style="list-style-type: none"> • Vatsonga van'wana va ha vona mavito ya Xilungu ku ri ya xiyimo xa le henhla. • Vanhu va thya mavito mambirhi: ra Xilungu na ra Xitsonga. • Vatsonga van'wana va tsan'wa mavito ya Xitsonga.

Vanhu va malembe ya 36-50

Nkucetelo	A ku na nkucetelo	Ku na nkucetelo
Ntsengo wa vahlokoahlisiwa	3	17
Swivangelo	<ul style="list-style-type: none"> Vanhu a va nga boheki ku ya tirha eValungwini hikuva a va hanya hi swirin'wa (a va nga boheki ku teka pasi.) 	<ul style="list-style-type: none"> Loko n'wana a va na vito ra Xilungu a swi tekiwa swi ri swa xiyimo xa le henhla. Vatsonga a va tsan'wa mavito ya Xitsonga. Mfumo wu endlile leswaku Wantima a boheka ku va na vito ra Xilungu eka swilo swa Ximfumo. Munhu a boheka ku va na vito ra Xilungu loko a nghena xikolo. Wantima a nga pfumeleriwi ku va eka ndhawu ya Valungu a nga ri na mpfumelelo (pasi ya yena a swi boha yi va na vito ra Xilungu.)

Vanhu va malembe ya 51-60

Nkucetelo	A ku na nkucetelo	Ku na nkucetelo
Ntsengo wa Vahlokoahlisiwa	2	18
Swivangelo	<ul style="list-style-type: none"> Vanhu a va nga boheki ku ya tirha eValungwini hikuva a va hanya hi swirin'wa (a va nga boheki ku teka pasi.) 	<ul style="list-style-type: none"> Loko n'wana a va na vito ra Xilungu a swi tekiwa swi ri swa xiyimo xa le henhla. Vatsonga a va tsan'wa mavito ya Xitsonga. Mfumo wu endlile leswaku Wantima a boheka ku va na vito ra Xilungu eka swilo swa Ximfumo.

		<ul style="list-style-type: none"> • Munhu a boheka ku va na vito ra Xilungu loko a nghena xikolo. • Wantima a nga pfumeleriwi ku va eka ndhawu ya Valungu a nga ri na mpfumelelo (pasi ya yena a swi boha yi va na vito ra Xilungu.) • Loko munhu a khuvuriwa a nyikiwa vito ra Xilungu.
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Vanhu va malembe ya 61-70

Nkucetelo	A ku na nkucetelo	Ku na nkucetelo
Ntsengo wa vahloko hlisiwa	4	16
Swivangelo	<ul style="list-style-type: none"> • A swi nga bohi ku nghena xikolo, vaxisati vo tala a va arisiwa ku nghena xikolo. • Vanhu a va nga boheki ku ya tirha eValungwini hikuva a va hanya hi swirin'wa (a va nga boheki ku teka pasi.) 	<ul style="list-style-type: none"> • Mfumo wu endlile leswaku Wantima a boheka ku va na vito ra Xilungu eka swilo swa Ximfumo. • Munhu a boheka ku va na vito ra Xilungu loko a nghena xikolo. • Wantima a nga pfumeleriwi ku va eka ndhawu ya Valungu a nga ri na mpfumelelo (pasi ya yena a swi boha yi va na vito ra Xilungu.) • Loko munhu a khuvuriwa a nyikiwa vito ra Xilungu.

Vanhu va malembe ya 71-90

Nkucetelo	A ku na nkucetelo	Ku na nkucetelo
Ntsengo wa vahloko hlisiwa	7	13
Swivangelo	<ul style="list-style-type: none"> • A swi nga bohi ku nghena xikolo, 	<ul style="list-style-type: none"> • Munhu a boheka ku va na vito ra Xilungu loko a nghena xikolo.

	<p>vaxisati vo tala a va arisiwa ku nghena xikolo.</p> <ul style="list-style-type: none"> • Vanhu vo tala a va pfumela eka ripfumelo ra ndhavuko. 	<ul style="list-style-type: none"> • Loko munhu a khuvuriwa a nyikiwa vito ra Xilungu. • A wu nga thoriwi u nga ri na vito ra Xilungu. (Vavanuna vo tala a va tirha emayini).
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Hi ku ya hi tinhlamulo leti nyikiweke hi vahloko hlisiwa hi nga vula leswaku mavito ya Xilungu ya na nkucetelo eka mathyelo ya vanha ya mavito eka Xitsonga. Leswi swi va tano hikuva nhlaya ya vahloko hlisiwa lava va vulaka leswaku ku na nkucetelo i 74 wa tipesente kasi lavo ngo a ku na nkucetelo i 26 wa tipesente.

b) Xana hi wahi mavonelo ya Vatsonga eka nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?

Vanhu va malembe ya 18-90

Eka xivutiso vahloko hlisiwa va katsiwile hinkwavo handle ko va ku langutisiwile malembe ya vona. Ku langutisiwile mavonelo ya vona yo biha kumbe lamanene mayelana na nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga. Vahloko hlisiwa va hlamurile hi ndlela leyi:

Mavonelo	Mavonelo yo biha	Mavonelo lamanene
Ntsengo wa vahloko hlisiwa	93	7
Swivangelo	<ul style="list-style-type: none"> • Swi endla leswaku ririmi ri nga hluvuki. Ku ta hluvuka Xilungu ntsena. • Swi komba ku titikela ehansi no tsan'wana ririmi ra Xitsonga. • Swi endla leswaku vanhu va tinxaka timbe va tekela Vatsonga ehansi. 	<ul style="list-style-type: none"> • Munhu un'wana na un'wana u na mfanelo yo thya n'wana vito leri a ri lavaka. • Swi endla leswaku vanhu va tinxaka tin'wana va kota ku twarisa vito ra n'wana.

	<ul style="list-style-type: none"> • Mavito ya Xitsonga ya khomile matimu, ndhavuko, mfuwo na xintu xa Vatsonga. • Swi hlohletela vutitshembi bya Vatsonga loko va nyika vana va vona mavito. 	<ul style="list-style-type: none"> • I swa xiyimo xa le henhla ku nyika n'wana vito ra Xilungu.
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Tiphesente ta 93 ti komba leswaku vahlokohlisiwa vo tala va na mavonelo yo biha hi nkucetelo wa mavito ya Xilungu eka Xitsonga. Leswi swi vula leswaku va vona Xilungu xi ri na nxungeto eka mathyelo ya mavito ya vanhu eka Xitsonga. Ko va tiphesente ta 7 leti kombeke leswaku vanhu va vona Xilungu xi nga onhi nchumu eka mathyelo ya mavito ya vanhu eka Xitsonga.

c) Xana hi wahi magoza lawa ya nga tirhisiwaka ku ololoxa swiphiqu swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga?

Vahlokohlisiwa va kombisile magoza lawa ya nga tirhisiwaka ku ololoxa swiphiqu swa nkucetelo wa Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga. Vahlokohlisiwa va boxile magoza lawa ya landzelaka:

- Ku fanerile ku endliwa milavisiso leyi yi nga lemukisaka vanhu hi nkucetelo wa Xilungu. Leswi swi ta endla leswaku vanhu va vona vubihi byo tirhisa mavito ya Xilungu kutani va papalata ku nyika vana.
- Ku fanerile ku tsariwa tiatikili leti nga ta hlohletela vanhu hi nkoka wa mavito ya Xitsonga. Loko Vatsonga va tiva nkoka wa mavito ya Xitsonga va ta tiva leswaku swa fanela ku thya vana.
- Mfumo wu fanerile ku endla mapfhumba yo dyondzisa vanhu mayelana na nkucetelo wa mavito ya Xilungu eka mathyelo ya mavito ya vanhu eka Xitsonga leswaku Vatsonga va kota ku swi vona.
- Ku fanerile ku nyikiwa mavito ya Xitsonga. Vatsonga va fanerile ku hlohleteriwa ku thya vana mavito ya Xitsonga leswaku ya nga nyamalali.

- Vadyondzisi va Vatsonga va fanerile ku vita vana hi mavito ya Xitsonga hambiloko n'wana a ri na vito ra Xilungu. Leswi swi ta endla leswaku vana va rhandza mavito ya vona ya Xitsonga.

Magoza lawa ya longoloxiweke laha henhla loko yo endliwa swi hlohletela Vatsonga ku thya vana mavito ya Xitsonga ku nga ri ya Xinghezi.

5.4. SWIBUMABUMELO

Hikwalaho ka leswi nga kumeka loko ku ri karhi ku endliwa ndzavisiso lowu, ku bumabumeriwa swin'wana ku ringeta ku hlohlotela leswaku ku endliwa milavisiso yin'wana ku ya emahlweni ku hlulukisa ririmi ra Xitsonga laha Afrika-Dzonga. Eka ndzavisiso lowu ku bumabumeriwa leswi landzelaka:

- Ku ya hi vuxokoxoko lebyi kombisiweke eka ndzavisiso lowu, ku nga boxiwa leswaku ku fanele ku va na milavisiso leyi nga ta xopaxopa mathyelo ya vanhu ya eka Xitsonga.
- Xin'wana xibumabumelo i ku va ku tsariwa tiatikili leti nga ta ngenisa Xitsonga eka mepe leswaku van'watindzimi va twisisa mathyelo ya vanhu eka Xitsonga. Matsalwa lawa ya ta tirha ku hlohlotela lavantshwa leswaku va va na ku tsakela ku twisisa nkoka wa mavito ya Xitsonga na leswi ya hlayisaka xiswona ririmi ra Xitsonga.
- Ku tlhela ku bumabumeriwa leswaku Vatsonga va thya vana va vona mavito ya Xitsonga leswaku ya nga nyamalali, hi tlhelo va fanele va papalata ku thya vana va vona mavito ya Xilungu.
- Xin'wana xibumabemelo i ku va mfumo endla mapfhumba yo hlohletela Vantima va laha Afrika-Dzonga ku thya vana va vona mavito ya Xintima. Mapfhumba lawa ya ta vuyerisa Vatsonga tanihi rin'wana ra tinxaka ta Vantima.

- Ku nyikiwa ka vana va Vatsonga mavito ya Xilungu ku tsan'wiwa ya Xitsonga i ndlela yo khirha ririmi ra Xitsonga. Ku bumabumeriwa leswaku ku va Vatsonga va tinyungubyisa hi ririmi ra vona va fanerile ku thya vana va vona mavito ya Xitsonga.
- Eka Xitsonga ka ha ri na ku pfumaleko wa milavisiso ya mathyelo ya mavito ya vanhu, kutani valavisisi va Vatsonga va fanerile ku endla milavisiso ya xiyenge lexi.

5.5. NKATSAKANYO WA NDZIMA

Hi ku katsakanya ku nga vuriwa leswaku swi kotekile ku va ku fikeleriwa xikongomelonkulo na swikongomelontsongo swa ndzavisiso lowu. Ku va ku tirhisiwile maendlelo lawanene loko ku ri karhi ku endliwa ndzavisiso lowu swi hoxile xandla eka swivutiso swa wona swi hlamuriwa. Ndzima leyi ku kombisiwile hilaha vahloko hlisiwa va hlamuleke hakona. Vahloko hlisiwa vo tala va kombisile leswaku mavito ya Xilungu ya na nkucetelo eka mavito ya Xitsonga. Ndzavisiso lowu wu swi kotile ku kombisa nkucetelo lowu Xilungu xi nga na wona eka mathyelo ya mavito ya vanhu eka Xitsonga. Ku kombisiwile mikucetelo leyi endleke leswaku Vatsonga va tirhisa mavito ya Xilungu ku thya vana va vona. Ku tlhele ku kombisiwa leswaku hambiloko Vatsonga va thya vana va vona mavito ya Xitsonga a va ha tirhisi wona ya xintu, kambe vatirhisa lawa ya kuceteriweke hi Xikreste.

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