



University of Venda

NKANELO WA MITOLOVELO YA MACHANGANA NA SWIVANGELO SWA KU NYAMALALA KA YONA EXIFUNDZENI XA N'WANEDZI EZIMBABWE (AN INVESTIGATION OF SHANGANI RITUALS AND THE REASONS FOR THEIR DISAPPEARANCE WITH SPECIFIC REFERENCE TO N'WANEDZI DISTRICT IN ZIMBABWE)

HI

CHAUKE JULIANA

NOMBORO YA XICHUDENI: 11635775

XITSALWANA XA SWILAVEKO SWA XIKAMBELO XA

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EKA XITSONGA

EHANSI KA SENTHARA YA M.E.R. MATHIVHA YA

TINDZIMI TA AFRIKA, VUTSHILA NA NDHAVUKO

EYUNIVHESITI YA VENDA

MULETERI: DOK. BABANE M.T.

MULETERIKULORHI: DOK.HLUNGWANI M.C.

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XIHLAMBANYO

Mina **JULIANA CHAUKE** ndza hlambanya leswaku xitsalwana lexi xa **Nkanelo wa mitolovelo ya Machangana na swivangelo swa ku nyamalala ka yona exifundzeni xa N'wanedzi eZimbabwe** i ntirho wa mina naswona a wu si tshama wu rhumeriwa eYunivhesiti leyi kumbe tin'wana hi xikongomelo xo kuma digiri. Matsalwa hinkwawo lama tirhisiweke na ku tshahiwa ma kombisiwile eka xiyenge xa tibuku leti tirhisiweke.

Nsayino.....Siku.....

DECLARATION

I **JULIANA CHAUKE** declare that the dissertation titled **Nkanelo wa mitolovelo ya Machangana na swivangelo swa ku nyamalala ka yona exifundzeni xa N'wanedzi eZimbabwe** hereby submitted by me, has not been submitted previously for a degree at this university or any university, that it is my own work in design and execution, and that all reference material contained therein has been duly acknowledged.

Signature.....

Date.....

KU NYIKELA

Xitsalwana lexi ndzi xi nyikela eka vatswari va mina Tatana Maechani Hildebrand Chauke na Manana Linah Munengwani. Ndzi tlhela ndzi xi nyikela eka nuna wa mina Roggers Chademana kun'we na vana Cathrine, Charity, Martin na Marlvín.

DEDICATION

This dissertation is dedicated to my parents Hildebrand Chauke and Linah Munengwani. It is also dedicated to my husband Roggers Chademana and children, Cathrine, Charity, Martin and Marlvín.

XIKHENSO

Ndzi khensa Xikwembu lexi nga ndzi nyika matimba na vutlhari eku tsaleni ka xitsalwana lexi. Ndzi khensa ndzi vuyelela eka vatswari va mina lava nga ndzi boxa mahlo leswaku ndzi kota ku yisa ndlela ya dyondzo emahlweni. Eka nuna wa mina na vana va mina ndza khensa swinene nseketelo lowu mi ndzi kombeke wona loko mi sala mi ri n'wexe ndzi karhi ndzi endla ndzavisiso wa xitsalwana lexi.

Ndzi rhandza ku khensa muleteri Dok. M.T Babane, yena govelankulu eku humeleriseni ka xitsalwana lexi. Ndzi khensa ngopfu ku tiyisela na ku ndzi lehisela mbilu hikuva a swi pfa swi tika, kambe a wu ndzi helelangi mbilu. Rivoningo leri a wu ndzi khomerile rona ri ndzi fikisile lomu a ndzi ya kona. Ehandle ka wena onge ndzi tlherile endleleni, kambe namuntlha ndzi munhu hikwalaho ka wena. Ndzi ri Xikwembu xa tintswalo a xi ku anakanye, xi ku nisela mpfula ya mikateko, xi tlhela xi ku nyika hinkwaswo leswi naveriwaka hi mbilu ya wena. Ndzi rhandza ku khensa valeteri hinkwavo eka Ndzawulo ya Xitsonga, Dok. Hlungwani, Dok. Chauke na Tat. Mushwana eka vuleteri bya n'wina.

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INKOMU!!!

NKOMISO

Ndzavisiso lowu wu kanela hi mitolovelo ya Machangana na swivangelo swa ku nyamalala ka yona hi ku kongomisa eka swifundza swa N'wanedzi na Chiredzi. Mitolovelo ku kongomisiwa eka mikhuva ni mahanyelo ya vanhu va rixaka ro karhi. Hileswaku, i maendlelo lawa rixaka rin'wana na rin'wana ri ya tirhisaka ku fikelela swilaveko swa rona ku va ri hanya ku ya emahlweni hi ndlela leyinene. Swi languteka onge yin'wana ya mitolovelo ya Machangana yi le ku nyamalaleni hikwalaho ka ku tekelela mitolovelo ya tinxaka timbe. Hikokwalaho ndzavisiso lowu wu ringeta ku hlamusela mitolovelo na lowu nkoka wa yona ku ri karhi ku kaneriwa na swivangelo swa ku nyamalala ka yona. Ndzavisiso lowu wu kanela nakambe hi leswi nga endliwaka ku hlengeleta na ku tlakusa xiyimo xa mitolovelo leyi nga ta kaneriwa. Ndzavisiso lowu wu kanela nakambe nkoka wa ku pfuxeta mitolovelo leyi hi ku ya hi mahanyelo ya sweswi. Mhaka ya ku pfuxeta mitolovelo yi nga amukeriwa ku hambana hikokwalaho ndzavisiso lowu wu humesela erivaleni mavonelo ya vavulavuri mayelana na mhaka leyi.

Ndzavisiso lowu wu landzelela xivumbeko xa maendlelo ya nkoka lawa hi Xinghezi ya vuriwaka qualitative approach. Mahungu ya ndzavisiso lowu ya ta hlengeletwa hi ku tirhisa maendlelo ya hloko hliso wa swivutiso na maendlelo ya vuxiyaxiya kutani ya xopaxopiwa hi ku tirhisa endlelo ra nkoka hi ku landza mikongomelo. Lawa i maendlelo lawa tirhisiwaka ku ava ntirho hi tindzimana. Mulavisisi u kambisisa mahungu a tlhela a ya xopaxopa ku humesela ehandle mavonelo ya yena.

Ndzavisiso lowu wu na tindzima ta tsevu leti nga na xiyimo lexi landzelaka:

Ndzima ya 1 yi khumba manghenelo, xiphiso xa ndzavisiso, nsusumeto, swikongomelo swa ndzavisiso, swivutiso swa ndzavisiso, nkoka wa ndzavisiso, thiyori ya ndzavisiso, na tihlamuselo ta matheme.

Ndzima ya 2 yi xopaxopa mitirho leyi endliweke hi vatsari van'wana leyi fambelanaka na nhlokomhaka leyi mulavisisi a lavisisaka ha yona.

Ndzima ya 3 yi katsakanya timhaka ta maendlelo ya ndzavisiso lowu ku nga nhloko hliso wa swivutiso na maendlelo ya vuxiyaxiya na maxopaxopelo ya mahungu

Ndzima ya 4 yi xopaxopa mitolovelo ya Machangana ya rifu, leyi katsaka malahlelo ya tihosi, ya nhloko ya muti na ya ricece. Eka ndzima leyi ku tlhela ku kaneriwa hi ntolovelo wa ku koka rinhlapfu, ku phahla endyangwini na le rixakeni. Ndzima leyi yi thlela yi kanaela hi swivangelo swa ku nyamalala ka mitolovelo leyi erixakeni ra Machangana.

Ndzima ya 5 yi kanaela hi ntolovelo wa ku handza nkelekele, ku khongelela mpfula hi ndlela ya Xikriste, ku ringa nhlovo na mihandzu ya nhova, vukhomba na ngoma. Ku kaneriwa nakambe hi swivangelo swa ku nyamalala ka mitolovelo leyi erixakeni ya Machangana. Ku thlela ku kaneriwa hi nkoka wa ku pfuxeta mitolovelo ya Machangana, magoza yo pfuxeta mitolovelo ya Machangana na mavonelo ya Machangana eka leswi endliweke ku ringeta ku pfuxeta mitolovelo ya vona.

Ndzima ya 6 hilaha hi nga dlayelela kona ndzavisiso wa hina. Hi nyikile leswi ndzavisiso wu nga swi kuma hi tlhelo ra mitolovelo ya Machangana, swivangelo swa ku nyamalala ka yona, nkoka wa ku yi pfuxeta, magoza yo yi pfuxeta na mavonelo ya Machangana mayelano na ku pfuxetiwa ka mitolovelo ya vona.

ABSTRACT

This study is an investigation of Shangaan rituals in the Shangaan communities with specific reference to N'wanedzi and Chiredzi District in Zimbabwe. The study analyses the relevance of Shangaan rituals and how they can be performed and preserved. Rituals are cultural or religious ceremonies performed according to the prescribed social rules and customs. Rituals of various kinds are a feature of almost all known human societies but each community has specific rituals that can be prescribed by the tradition of that community. These rituals are critical to individual and community development. The study also examined the extent to which the Shangaan rituals have disappeared and how the socio-economic lives of the Shangaan communities have been affected. The study also highlighted what best can be done to promote rituals, the attitudes of the Shangaan people towards rituals and importance of reviving them.

The study is qualitative in nature henceforth the researcher will employ qualitative approach to collect data. The research technique to be used will be interviews and observations. Although the essence of the study will be generalised to the whole of Shangaan speakers, the field will be delimited to N'wanedzi District in Zimbabwe. Data will be analysed using thematic qualitative method. Through this method of analysing data, a number of themes will be identified conveying the findings and making an interpretation of the meaning of the data.

Chapter 1 focuses on the background, research problem, rationale of the study, aims and objectives of the study, research questions, significance of the study, theory of the study, definition of terms which were mostly used in the research, and methods of analysing data.

Chapter 2 deals with literature review whereby the researcher will explore work done by other scholars related to rituals. Research to be reviewed includes dissertations, thesis books and articles that have addressed issues like the importance of rituals in society.

Chapter 3 deals with research methodology and data analysis. Research methodology is the plan for selecting subjects and data collection procedures to answer a research question. The study shall employ two data collection techniques namely interviews and observations.

Chapter 4 is an analysis of Shangaan rituals, death rituals that is the announcement of death, the burial of chiefs, family head and kids, the unveiling of the tombstone, appeasing of family and national spirits and the reasons for their disappearance among the Shangaan.

Chapter 5 is an analysis of Shangaan rituals like the rainmaking ceremony, Christian's participation in praying for rain, the first fruit festival, male circumcision and girls initiation rites. The chapter also focuses on the attitudes of the Shangaans towards rituals and the importance of reviving them.

Chapter 6 provides an overview of entire the study, research findings, conclusions and recommendations.

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NDZIMA YA 1

1.0. MANGHENELO

Rixaka rin'wana na rin'wana ri na mitolovelo ya rona leyi yin'wana ya yona yi nga fanaka kumbe ku yelana na ya tinxaka tin'wana. Ku akelana swin'we ka tinxaka swi nga endla leswaku ku va na ku mitiwa ka mitolovelo ya tinxaka tin'wana kutani nkoka wa yona wu voneriwa ebodhleleni. Eka ndzavisiso lowu ku kaneriwa hi yin'wana ya mitolovelo ya Machangana eZimbabwe na swivangelo swa ku nyamalala ka yona. Xiyimo xa vutomi bya namuntlha xi komba leswaku ku na nkarhi wuntsongo lowu tirhisiwaka ku tsundzuxana hi swa mitolovelo yo karhi ya rixaka. Mavonelo lawa ya yelana na ya Nukeri (2012:3) loko a ku, *"Kasi loko hi languta eka vutomi bya namuntlha ka ha ri hava nkarhi wo va ku tshamiwa ehansi ku tsundzuxaniwa hi ta vutomi mayelana ni... swa ndhavuko. Hambi lava va hlanganaka ni nkateko wo chumbuteriwa a va swi teki, swo nghena hi hala swi huma hi hala."* Marito lawa ya boxa leswaku na vanhu lava nga ni nkateko wo hlamuseriwa hi mitolovelo ya rixaka ro karhi va hetelela va yi tsan'wa. Hikokwalaho ke, ndzavisiso lowu wu kongomanile na ku hlamusela nkoka wa yin'wana ya mitolovelo ya Machangana ku endlela leswaku rixaka ra mundzuku ri ta yi tiva na ku yi landzelela.

Ndzavisiso lowu wu avanyisiwile hi tindzima ta tsevu naswona eka ndzima leyi ku hlamuseriwa hi vuenti xitatimende xa xiphiko, nsusumeto, swikongomelo swa ndzavisiso na swivutiso swa ndzavisiso. Ndzima leyi yi tlhela yi kanela hi nkoka wa ndzavisiso, xikopu xa ndzavisiso na maendlelo ya ndzavisiso.

1.1. XITATIMENDE XA XIPHIQO

Ndzavisiso wun'wana na wun'wana wu endliwa hikokwalaho ka swiphiko leswi mulavisisi a swi voneke kutani a lava ku swi ahlula. Eka rixaka ra Machangana ku na xiphiko xa ku pfumaleka ka vutivi hi swa mitolovelo leyi faneleke ku landzeleriwa. Hikokwalaho mitolovelo leyi a yi landzeleriwi, leswi endlaka leswaku rixaka leri ri lahlekeriwa hi vumunhu lebyi fihliweke eka mitolovelo leyi. Xiphiko xin'wana hileswaku mitolovelo ya Machangana yi le ku nyamalaleni hambileswi yi nga na nkoka eku hanyeni ka vona. Xiphiko xin'wana i ku va Machangana ya tsan'wa mitolovelo ya vona tanihileswi loko va yi landzelela va voniwaka va ha ri endzhaku hi tinxaka letin'wana.

Ndzavisiso lowu wu lemukile na xiphiqo xo va mitolovelo ya Machangana yi languteriwa ehansi hi tinxaka tin'wana ta Vantima. Hikokwalaho swi na nkoka ku yi pfluxeta leswaku rixaka leri ri ta tshama ri ri karhi ri titiva.

1.2. NSUSUMETO

Ndzi susumetiwiwe ku endla ndzavisiso lowu hikwalaho ka ku navela ku paluxa mitolovelo ya Machangana no kombisa nkoka na maendlelo ya yona hikuva yi le ku nyamalaleni. Xin'wana lexi ndzi susumeteke i ku kanela hi leswi nga endliwaka ku ringeta ku vuyisela mitolovelo ya Machangana hikuva mitolovelo leyi yi languteriwa ehansi hi vinyi va ririmi hikokwalaho ka xiyimo xa vutomi bya manguva lawa. Nsusumeto wun'wana wu tile hi ku lava ku humesela erivaleni swivangelo swa ku nyamalala ka mitolovelo ya Machangana leswi endleke leswaku vantshwa va lahlekeriwa hi vumunhu bya vona.

Xin'wana lexi ndzi susumeteke i ku kombisa nkoka wa ku vuyerisa mitolovelo ya Machangana ku ya hi vutomi bya manguva lawa. Hileswaku swi na nkoka ku yi pfluxeta hikuva loko hi kongomisa eka vantshwa hi kuma leswaku va tsakela vutomi bya Xilungu ku tlula bya rixaka ra vona. Leswi swi endla leswaku va hetelela va hlangana na swiphiqo swo karhi evuton'wini leswi va hlulekaka ku swi ololoxa. Ndzi susumetiwiwe ku endla ndzavisiso lowu nakambe hikwalaho ka nkayivelo wa milavisiso leyi kongomisaka eka nkoka, maendlelo ni swivangelo swa ku nyamalala ka mitolovelo ya Machangana.

1.3. SWIKONGOMELO SWA NDZAVISISO

1.3.1. Xikongomelonkulu

Xikongomelonkulu xa ndzavisiso lowu i ku kanela hi yin'wana ya mitolovelo, nkoka na swivangelo swa ku nyamalala ka yona hi ku kongomisa eka rixaka ra Machangana. Mitolovelo leyi yi katsa ya rifu, ku handza nkelekele, ku ringa nhlovo, ku koka rihlampfu na yin'wana.

1.3.2. Swikongomelontsongo

Ndzavisiso lowu wu endliwa hikwalaho ko lava ku fikelela swikongomelontsongo leswi landzelaka:

- Ku kanela hi mitolovelo yo hambanahambana ya Machangana.
- Ku hlamusela swin'wana swa swivangelo swa ku nyamalala ka mitolovelo ya Machangana.
- Ku kanela hi nkoka wa ku pfluxeta mitolovelo ya Machangana.
- Ku humesela erivaleni magoza yo pfluxeta no hlayisa mitolovelo ya Machangana.

1.4. SWIVUTISO SWA NDZAVISISO

Swivutiso swa ndzavisiso swi katsa leswi landzelaka:

- Xana hi yihi mitolovelo ya Machangana?
- Xana hi swihi swin'wana swa swivangelo swa ku nyamalala ka mitolovelo ya Machangana?
- Xana hi wihi nkoka wa ku pfluxeta mitolovelo ya Machangana?
- Hi wahi magoza yo pfluxeta no hlayisa mitolovelo ya Machangana?

1.5. NKOKA WA NDZAVISISO

Nkoka wo endla ndzavisiso lowu i ku ringeta ku humesela ehandle ni ku kanela mitolovelo ya Machangana no kombisa nkoka wa yona evuton'wini bya siku na siku. Mitolovelo leyi yi katsa leyi landzelaka, ku handza nkelekele, ku ringa nhlovo, ku koka rihlampfu, ku phahla, ku ya engomeni na yin'wana yo tala. Hikokwalaho, mulavisisi u ta hlengeleta ni ku hlayisa yin'wana ya mitolovelo ya Machangana. Ndzavisiso lowu wu na nkoka erixakeni hikuva wu ta pfuna vahlayi ku ringeta ku tlakusa xiyimo xa mitolovelo ya vona tanihileswi yi languteriwaka ehansi.

Ndzavisiso lowu wu na nkoka erixakeni hikuva wu ta humesela erivaleni swivangelo swa ku nyamalala ka mitolovelo yo karhi eka tindhawu to hambanahambana ta Machangana. Leswi swi ta lemukisa rixaka leri hilaha ri lahlekeriweke hakona hi vumunhu bya rona kutani ri ringeta ku pfluxeta mitolovelo ya rona. Nakambe nkoka wa ndzavisiso lowu i ku kombisa vahlayi nkoka wa ku pfluxeta mitolovelo ya Machangana.

Yin'wana ya mitolovelo leyi landzeriwaka hi Machangana yi tirha ku laya na ku tshinya, hikokwalaho loko wo tshika u nga yi landzelelanga u nga wela ekhombiyeni hi ku pfumala vutivi. Ndzavisiso lowu wu na nkoka nakambe hikuva wu ta kombisa magoza yo pfuxeta no hlayisa mitolovelo yo karhi ya Vantima. Leswi swi ta pfuna vahlayi ku ringeta ku pfuxeta no hlayisa mitolovelo ya tinxaka ta vona.

Tanihileswi ndzavisiso lowu wu kanelaka hi yin'wana ya mitolovelo ya Machangana wu ta pfuna ku engetela vutivi eka rixaka leri taka. Mavonelo lawa ya yelana na ya Ntsan'wisi (1954:55) loko a ku, *“Tibuku i vuhlayiselo bya vutivi bya tinxakanxaka... Tibuku ti tsariwile hi tindzimi leto hambana, hikokwalaho rixaka rin'wana ni rin'wana ri nga swi kota ku hlaya tibuku leti tsariweke hi ririmi ra rixaka rero.”* Marito lawa ya paluxa leswaku loko tibuku to tsariwa hi ririmi ro karhi, ti nga swi kota ku anamisa vutivi, miehleketo na vutlhari bya muvulavuri. Ntsan'wisi u ya emahlweni no kombisa nkoka wo endla ndzavisiso hi ririmi ra muvulavuri loko va ku, *“Swa vonaka leswaku munhu a nga swi kota ku tihlengelletela tindzalama ta dyondzo leswaku ti anamisa miehleketo ya yena ni ku fumisa moya wa yena hi vutlhari bya mimoya yin'wana.”* Hi marito lawa hi nga vula leswaku, ehandle ka ku va mutsari a kuma vutivi hi nhlokomhaka leyi a lavisisaka ha yona, vahlayi na vona va kuma dyondzo yo karhi eka ndzavisiso wolowu.

Mitolovelo ya Machangana yi anamile swinene naswona hi ku famba ka mikarhi swi nga endleka leswaku loko yi nga tsariwanga ehansi yi nyamalala. Leswi swi ta endla leswaku rixaka ra mundzuku ri nga ha tivi hi swa mitolovelo ya rona hi mfanelo. Sibanda na Moyana (1982:7) va seketela mhaka leyi loko va ku, *“The advantage of written records is that they can be kept for a long time,”* Hi ntshaho lowu hi nga vula leswaku, swilo leswi tsariweke ehansi a swi olovi ku nyamalala loko hi swi pimanisa ni leswi vulavuriwaka hi nomu.

Ndzavisiso lowu wu na nkoka nakambe hikuva wu ta pfuna ku engetela nhlayo ya milavisiso leyi endliweke eZimbabwe mayelana ni mahanyelo ya rixaka ra Machangana.

1.6. THİYORI YA NDZAVISISO

Eka ndzimana leyi ku kaneriwa hi tithiyori leti nga tirhisiwaka eka ku lava vuxokoxoko hi nhlokomhaka leyi kongomisaka eka mitolovelo ya Machangana. Tithiyori leti ti katsa *oral traditional theory* na *social learning theory*. *Social learning theory* i thiyori leyi nga tirhisiwaka eka ndzavisiso lowu. Bandura (1986:34) u kombisa nkoka wa ku dyondza swo karhi hi ku encenyeta laha eka ntshaho lowu a swi vekaka hi mukhuva lowu, “*Most human behavior is learned observationally through modeling: from observing others, one forms an idea of how new behaviors are performed, and on later occasions this coded information serves as a guide for action.*” Hi ntshaho lowu hi nga vula leswaku thiyori leyi yi kombisa nkoka wa ku dyondza mitolovelo ya vanhu vo karhi hi ku langutisa no encenyeta swiendlo swa vona, leswi swi faneleke ku endlisiwa swona eka rixaka ra Machangana ku endlela ku hlayisa mitolovelo ya vona leyi tsan’wiwaka eka nkarhi wa sweswi.

Thiyori ya *social learning* yi kongomisa ngopfu eka ku kuma vuxokoxoko hi nhlokomhaka yo karhi hi ku langutisa no encenyeta lava nga ni vutshila na vuswikoti byo karhi loko mitolovelo yo karhi yi karhi yi endliswa. Bandura (1986:44) u ya emahlweni no kombisa nkoka wa ku encenyeta maendlelo yo karhi loko a ku, “*Through the years, modeling has always been acknowledged as one of the most powerful means of transmitting values, attitudes and patterns of thought and behaviour.*” Leswi swi vula leswaku, mulavisisi u languteriwa ku va xiphemu xa vanhu va rixaka ra Machangana ku endlela leswaku a dyondza swo tala hi swa mitolovelo ya vona. Mhaka leyi yi seketeriwa hi Setsiba (2013:45) loko a ku, “*Much of social learning is fostered by observing the actual performances of others and the consequences for them. This implies that learning may include judgmental standards and rules for creating behaviors.*” Leswi swi kombisa leswaku hi ta langutisa maendlelo ya vanhu erixakeni eka nkarhi wo leha ku endlela leswaku hi kuma vuxokoxoko hi nhlokomhaka leyi hi lavisisaka ha yona.

Thiyori yin’wana leyi nga tirhisiwa eka ndzavisiso lowu i ya *oral traditional* leyi kongomisaka ngopfu eka milavisiso leyi endliwaka hi ku vutisela vakulukumba lava nga na vutivi bya mitolovelo ya rixaka ra Machangana. Ki-Zerbo (1990:54) u hlamusela rito ra *oral tradition* hi mukhuva lowu “*Oral tradition can be defined as being a testimony transmitted verbally from one generation to another. Its special*

characteristics is that it is verbal and the manner in which it is transmitted.” Leswi swi vula leswaku hi ku tirhisa *oral traditional theory*, hi kuma vuxokoxoko hi swa mfuwo wa rixaka ra Machangana ku katsa na mitolovelo ya vona hi ku vutisela vanhu lava faneleke.

Hi ta tirhisa thiyori ya *oral traditional* leyi yelanaka swinene na leswi hi lavisisaka haswona. Hileswaku, hi ta handza vutivi hi ku vutisela tinhlokomhaka to karhi kutani hi kuma vuxokoxoko mayelana na mitolovelo ya Machangana. Garlake na Proctor (1985:13) va kombisa leswaku hi nga kuma vutivi hi mitolovelo ya rixaka ro karhi hi ku tirhisa thiyori ya *oral tradition* loko va ku, *“Stories about the past are often told to young people by their elders. These stories are called oral traditions and they are one way of collecting information and learning about the history of families and the community.”* Ntshaho lowu wu kombisa leswaku mitolovelo ya rixaka ro karhi ya dyondziwa hi ku yingisela vakulukumba loko va hlamusela hi swa ndhavuko wa rixaka rolero. Hi kumile leswaku vatsari lava hlengeletaka vuxokoxoko no tsala tibuku mayelana na mitolovelo ya rixaka ro karhi va tirhisa tindlela to hlaya, ku katsa ni mfuwo wa rixaka lorelo. Hileswaku, eka mfuwo wa rixaka ra Machangana ku hlamuseriwa timhaka ta ntiyiso ta ntumbuluko wa mitolovelo ya Machangana hi vakulukumba lava hlanganeke na swiyimo swo hambanahambana evuton’wini.

1.7. XIKOPU XA NDZAVISISO

Mitolovelo ya Machangana yi hlayile swinene hikokwalaho hi ta kanela yin’wana ya mitolovelo hi ku languta eka maendlelo na nkoka wa yona, leyi ku nga ku handza nkelenkele, ku lahliwa ka vafi, ku ringa swirimiwa/mihandzu, ku ya ngomeni/vukhombeni, ku phahla, na swin’wana swo tala. Hi ta tlhela hi ya emahlweni no kanela hi swin’wana swa swivangelo swa ku nyamalala ka mitolovelo leyi hlawuriweke.

Ndzavisiso lowu wu ta kanela nakambe hi nkoka wa ku pfuxeta mitolovelo ya Machangana hi ku ya hi mahanyelo ya sweswi. Ku ta kaneriwa nakambe hi magoza yo pfuxeta no hlayisa mitolovelo ya Vantima na leswi endliweke hi mihlangano yo hambanahambana ku ringeta ku pfuxeta mitolovelo ya Machangana eZimbabwe. Ndzavisiso lowu wu ta humesela erivaleni miehleketo ya Machangana mayelana na ku pfuxetiwa ka mitolovelo ya vona.

1.8. TINHLAMUSELO TA MATHEME YA NKOKA

Eka ndzimana leyi ku hlamuseriwa matheme ya nkoka lawa ya tirhisiweke ngopfu eka ndzavisiso lowu. Matheme lawa ya vumba phuphu ya ndzavisiso lowu, hikokwalaho i swa nkoka ku ya twisisa leswi ya nga tirhisiwiwa xiswona. Xin'wana lexi vahlayi va faneleke ku xi lemuka hi matheme lawa hileswaku ya na vuxaka. Tinhlamuselo ta matheme lawa swi nga endleka eka tidyondzo tin'wana ya hlamuseriwa ku hambana ni leswi eka ndzavisiso lowu ya hlamuserisiweke xiswona. Eka tindzimana leti landzelaka ku hlamuseriwa matheme lawa ku ri karhi ku seketeriwa hi mitshaho ya vatsari van'wana.

1.8.1 Machangana

Theme ra Machangana ri nga hlamuseriwa tanihi rixaka leri tumbulukeke eka hosi Soshangana loko a baleka nyimpi eKwazulu hi nkarhi wa mfumo wa Shaka. Sibanda na Moyana (1982: 60) va swi veka hi ndlela leyi *“After the Ndwadwe leader was defeated by Tshaka, Soshangane and his people moved north across the Limpopo River and settled in the area of southern Mozambique and south eastern Zimbabwe”*.

Hi ntshaho lowu hi nga vula leswaku matimu ya Machangana ya kombisa hilaha ku veke na nyimpi exikarhi ka vona na Mazulu hi nkarhi lowu a ku fuma hosi Shaka. Sibanda na Moyana (1982:60) va ya emahlweni va ku, *“He named his newly formed traditional community Mashangana and the kingdom was named Gaza after one of his ancestors.”* Mavonelo ya Parsons (1984:85) ya yelana swinene na ya Sibanda na Moyana loko a ku, *“Soshongana called his state Gaza, after the name of his grandfather. The common people of Gaza became known as the Shangane and their language was Tsonga.”* Ntshaho lowu tiyisisa leswaku rixaka ra Machangana ri tumbuluxiwe hi Soshangane loyi a ri murhangeli wa rixaka leri. Hi marito man'wana, hi nga vula leswaku theme ra Machangana ku kongomisiwa eka tinxaka hinkwato leti hluriweke hi Soshangana hi nkarhi wa nyimpi ya Chaka. Mathebula (2007:11) u seketela loko a ku, *“Shangani is a collective term for all Tsonga tribes that were conquered by Soshangana's Nguni people and were assimilated into the Ngunis in the 1820s”*. Ntshaho lowu wu kombisa leswaku Machangana i vanhu lava nga na mahanyelo lawa yelanaka swinene na Vatsonga. Hi ku angarhela, hi nga vula leswaku theme ra Machangana ri vula rixaka ro karhi ra vanhu lava akeke hi xitalo eZimbabwe

naswona va na mahanyelo ya vona lama amukeriwaka eka swiyenge swo hambanahambana swa vutomi.

1.8.2. Mfuwo wa rixaka

Mfuwo wa rixaka ku kongomisiwa eka *oral traditions* hi Xinghezi. Rito leri ri aviwile hi swiphemu swimbirhi ku nga *oral na traditions*. Reynolds (2006:410) u hlamusela rito *oral* hi mikhuva lowu, “*by mouth.*” Leswi swi vula timhaka leti vulavuriwaka hi nomu. Garlake na Proctor (1995:11) va hlamusela rito ra *traditions* hi ndlela leyi, “*Traditions are people’s beliefs and customs.*” Hi ntshaho lowu hi nga vula leswaku *traditions* ku kongomisiwa eka mahanyelo ya vanhu va rixaka ro karhi. Leswi swi vula leswaku mfuwo wa rixaka i mahanyelo, mikhuva ni mitolovelolo ya vanhu va rixaka rolero. Mavonelo ya Nukeri (2012:10) ya mfuwo wa rixaka i ya leswaku:

....nchumu lowu vanhu va rixaka ro karhi va avelanaka wona, nchumu lowu hi wu dyondzaka eka van’wana na le ka rixaka leri nga hundza, nchumu lowu hi kucetelaka leswi hi nga ehleketisaka swona hi tlhela hi endla, leswi tlhelaka swi hundziseriwa exikarhi ka vanhu.

Leswi swi vula leswaku mfuwo wa rixaka i mahanyelo ya vanhu va rixaka ro karhi loku humelerisaka mitolovelolo ya vona. Sibanda na Moyana (1982:07) va ni mavonelo lawa yelanaka ni ya Nukeri loko va ku, “*Oral traditions are stories about life and events in the past that older people tell younger people.*” Ntshaho lowu wu kombisa leswaku mfuwo wa rixaka hi laha vantshwa va dyondzaka swo tala eka vakulukumba mayelana na mikhuva na mitolovelolo leyi va faneleke ku yi landzelela erixakeni. Nukeri (2012:9) u seketela loko a ku:

Mfuwo wa rixaka i ndlela leyi vanhu va rixaka ro karhi va yi tirhisaka ku kombisana no dyondzisana hi mahanyelo ku suka eka rixaka ro karhi ku ya eka rin’wana, leswi katsaka na vuxaka exikarhi ka vana ni vatswari, vuxaka bya nuna na nsati hambani byi ri vuxaka exikarhi ka hosi ni malandza ya yona.

Hi ntshaho lowu hi nga vula leswaku rixaka rin’wana na rin’wana ri na ndhavuko niamfuwo wa rona. Ndhavuko i xiphemu xa nkoka erixakeni lexi hlanganisaka na ku

hlawulekisa rixaka ro karhi. Garlake na Proctor (1985:13) va hlamusela *oral traditions* hi mukhuva lowu:

These are stories passed down through families. This information can be gathered by talking to older people who remember events of the past, or who have been given much information by their elders.

Leswi swi tiyisisa leswaku vakulukumba va rixaka hi vona va nga na vuxokoxoko lebyi heleleke laha va hlamuselaka hi ta mahanyelo ya vanhu va khale. Nhlamuselo ya vatsari lava hi swa mfuwo wa rixaka yi kongomisa eka vanhu lava hakanyingi va endleke mitirho yo hlawuleka erixakeni. Hileswaku mitirho ya tinhena to karhi ya bumabumeriwa loko hi kongomane na mfuwo wa rixaka ro karhi. Parsons (1984:7) u seketela loko a ku, *“Most oral histories trace the story of a ruler’s family back to their ancestors.....Many oral history leave out names of ancestors who did not do anything great. Those who were weak or bad are often forgotten”* Leswi swi vula leswaku loko munhu a nga endlanga nchumu lowu hlamarisaka erixakeni a nga tsundzukiwi hi vakulukumba lava saleke. Hileswaku loko hi vulavula hi swa mfuwo wa rixaka hi vulavula hi tingwhazi ku nga vanhu lava endleke mitirho yo hlawuleka erixakeni.

1.8.3. Mitolovelo

Theme ra mitolovelo ri vuriwa *rituals* hi Xinghezi. Noble (2003:326) u hlamusela rito ra *rituals* hi mukhuva lowu, *“Rituals are a sequence of activities performed according to a prescribed order that are meant to solve specific problems in a society.”* Leswi swi kombisa leswaku mitolovelo i maendlelo ya vanhu va rixaka ro karhi lama pfunaka eka ku ololoxa swiphiqo leswi vanhu va rixaka rolero va hlanganaka na swona. Hileswaku, mitolovelo ku kongomisiwa eka ndlela leyi rixaka rin’wana na rin’wana ri yi tirhisaka ku fikelela swilaveko swa rona ku va ri hanya ku ya emahlweni hi ndlela leyinene. Roberts (2002:245) u nyika nhlamuselo ya rito ra *rituals* hi mukhuva lowu, *“Rituals are performed regularly and always in the same way.”* Ntshaho lowu wu vula leswaku vanhu va nga va na maendlelo yo karhi mikarhi hinkwayo kumbe ku hanya hi mukhuva wun’we hi masiku.

Vanhu va rixaka ro karhi va tikomba hi ku landzelela mitolovelo yo fana. Tanihi, Machangana lawa ya tikomba hi ku landzelela ntolovelo wa ku cineriwa laha va nyikiwaka milawu ku endlela leswaku majaha na vanhwanyana va kula kahle.

Hikokwalaho va boheka ku landzelela milawu leyi loko va ta aka miti ya vona. Leswi swi vula leswaku loko munhu a nga cineriwangi a nga tekiwi a ri Muchangana wa xiviri naswona a nga amukeriwi erixakeni. Mitolovelo ya vanhu va rixaka ro karhi yi endliwa hi ku landzelela mikhuva leyi amukelekaka erixakeni. Mitolovelo leyi yi hlayile leyi katsaka, ku phahla, ku vika timhaka ta rifu, ku lahliwa ka vafi, ku handza nkelenkele, ku ringa nhlovo na swin'wana swo hlaya.

1.8.4. Ndhavuko

Ndhavuko ku kongomisiwa eka ndlela leyi vanhu va rixaka ro karhi va hanyisaka xiswona ku ya hi leswi va kholwaka eka swona. Hileswaku ndhavuko i ndlela leyi mikhuva na mitolovelo yi hundziseriwaka ku suka eka rixaka rin'wana ku ya eka rin'wana. Reynolds (2006:338) u hlamusela rito ra ndhavuko hi mukhuva lowu, “---a set of ideas, beliefs, and ways of behaving of a particular organisation.” Ku ya hi ntshaho lowu hi nga vula leswaku ndhavuko i ndlela leyi mikhuva na mitolovelo yi hundziseriwaka eka rixaka rin'wana ku suka eka rin'wana. Mavonelo ya theme leri ku ya hi Nukeri (2012:10) i ya leswaku “*Ndhavuko hi leswi hi beburiwaka hi swi kuma ku ri karhi ku hanyisiwa xiswona swi ri swa Vatsonga/Machangana. Ndhavuko wu katsa switirhisiwa, matikhomelo, vutivi na ku tshemba ka hina.*” Ntshaho lowu wu hlamusela ndhavuko tanihi mikhuva na mitolovelo kumbe ndlela leyi kombisaka swilo leswi nga humelela khale exikarhi ka rixaka ro karhi ra vanhu.

1.8.5. Ku nyamalala

Theme ra Xitsonga ra ku nyamalala ri kongomisa eka ku hela ka nchumu wo karhi leswi vuriwaka *disappearance* hi Xinghezi. Ku ya hi Reynolds (2006:221) rito ra *disappearance* ri hlamuseriwa hi mukhuva lowu, “*To pass out of sight or vanish.*” Ntshaho lowu wu vula leswaku ku nyamalala i ku va nchumu kumbe mitolovelo yo karhi yi nga ha vonaki. Tanihi mitolovelo yo karhi erixakeni leyi nga helaka hi ku famba ka mikarhi kutani rixaka rolero ri cinca mahanyelo. Noble (2003:191) u tiyisisa mhaka leyi loko a ku, “*Disappearance is an instance or fact of something or someone ceasing to be visible.*” Leswi swi kombisa leswaku ku nyamalala i ku hela ka maendlelo yo karhi hi vanhu va rixaka ro karhi. Xikombiso: Eka tindhawu tin'wana, Machangana a ya ha landzeleri yin'wana ya mitolovelo leyi vumbaka vumunhu bya vona. Mitolovelo

leyi yi katsa ku ya khombeni/hokweni. Machangana ya le ka hosi Chitanga a va ha cineri majaha komba leswaku ntolovelu lowu wu nyamalarile eka ndhawu leyi. Leswi swi va tano hikwalaho ka swivangelo swo hambanahambana. Xin'wana xa swivangelo swa ku nyamalala ka ntolovelu lowu i ku hlangana na vanhu va rixaka ra Maxona lava langutelaka ehansi maendlelo lawa.

Mitolovelu ya rixaka ro karhi yi nga hela nakambe hikwalaho ka ku landzelela vutomi bya Xikriste. Machangana lawa ya landzelelaka vutomi bya Xikriste a va ha pahli swikwembu hikokwalaho va vona va hlula swirhalanganya leswi va hlanganaka na swona hi Hosi Yesu Kriste. Ku nyamalala ka mitolovelu ku nga tisa ku xaniseka ko karhi erixakeni. Xikombiso: Vantima va sweka byalwa bya mpfula ku endlela leswaku mpfula yi na, kambe sweswi a swa ha endliwi hi mfanelo. Leswi swi vula leswaku ntolovelu lowu wu nyamalarile, leswi endlaka leswaku mpfula yi nga ha ni kutani vanhu va pfumala swakudya.

1.8.6. Rixaka

Theme ra rixaka ra Xitsonga ri vuriwa *nation* hi Xinghezi. Theme leri ri kongomisa eka vanhu lava nga na mahanyelo, mikhuva na mitolovelu yo yelana leyi landzeriwaka evuton'wini. Reynolds (2006:551) u seketela loko a ku, *"A nation is a large group of people who share a common language, culture, ethnicity, descent, or history."* Hi ntshaho lowu hi nga vula leswaku theme ra rixaka ri vula ntlawa wa vanhu lava tshamaka eka ndhawu yo karhi va karhi va tirhisa ririmi, ndhavuko, mitolovelu na matimu man'we. Mavonelo ya Noble (2003:558) ya nhlamuselo ya theme ra rixaka ya yelana swinene ni ya Reynolds. Noble u hlamusela hi ndlela leyi, *"A nation is a large group of people who share the same language and culture."* Ntshaho lowu wu tiyisisa leswaku theme ra rixaka ri vula vanhu lava vulavulaka ririmi rin'we naswona va landzelela ndhavuko na mitolovelu yo fana. Hileswaku, i vanhu lava nga na vuxaka byo ka byi nga hambanyiseki hi ku olova. Hileswaku vanhu lava va nga kota ku hlengeletana eka ndhawu yo karhi va karhi va landzelela mikhuva na mitolovelu ya vona tanihi ndlela yo ololoxa swiphiko leswi va hlanganaka na swona emuganeni. Hikokwalaho, vanhu va rixaka rin'we va lwela ntshuxeko wa vona loko swi fanerile.

1.8.7. Zimbabwe

Zimbabwe i tiko leri thyiweke hi ku landza ntumbuluko wa vanhu va rixaka ra Maxona. Zimbabwe i rito ra Xixona leri kongomisaka eka tindlu leti akiweke hi maribye ntsena. Parsons (1984:11) u seketela loko a ku, *“Zimbabwe was derived from Dzimbadzamabwe meaning houses of stones.”* Leswi swi vula leswaku loko tiko ra Zimbabwe ri tumbuluxiwa, evukosini a ku akiwile tindlu ta maribye leti a ti tshama tihosi na vanhu va vukosi ntsena. Mavonelo lawa ya yelana na ya Sibanda na Moyana (1982:51) loko va ku, *“At its peak about 1350 AD Great Zimbabwe was the residence of a powerful ruler in the south-eastern part of Africa surrounded by the houses of his family and the officials of his court.”* Leswi swi kombisa leswaku tindlu ta maribye a ti tshama va le vukosini ku nga vanhu va xiyimo xa le henhla swinene.

Tiko ra Zimbabwe ri tumbuluxiwe hi Maxona khale swinene kutani ya ta aka tindlu ta maribye hi ku famba ka mikarhi. Parsons (1984:54) u seketela mhaka leyi loko a swi veka hi mukhuva lowu, *“Archaeological evidence shows that Shona speaking people inhabited that area, near Mtilikwi River, for about a century before they began to build in the Stone.”* Ntshaho lowu wu kombisa leswaku tiko ra Zimbabwe ri tumbuluxiwe khale swinene Valungu va nga si nghena etikweni leri.

Zimbabwe i tiko leri nga le dzongeni wa Afrika exikarhi ka milambu ya Limpopo na Zambezi. Mavuru na Nyanhanda (2008:34) va seketela loko a ku: *“One of the finest achievements of the Late Iron Age in the areas between Zambezi and Limpopo rivers was the establishment of the Great Zimbabwe state in present day Masvingo Province”*. I swa nkoka ku boxa leswaku tiko leri ri na tinxaka to hlaya ku katsa na Machangana.

1.8.8. Xikriste

Theme ra Xikriste ri kongomisa eka ripfumelo ro karhi laha vanhu va pfumelaka eka Xikwembu ha Yesu Kriste. Xikriste ku kongomisiwa eka *Christianity* hi Xinghezi. Ku ya hi Reynolds (2006:120) rito ra *Christianity* ri hlamuseriwa hi mukhuva lowu: *“Christianity is the religion based on the ideas of Jesus Christ. Its followers worship in the church”*. Leswi swi vula leswaku Vakriste va tiyisa ripfumelo ra vona hi ku ya ekerekeni laha va kumaka ku pfuneka hi nchumayelo ya vafundhisi. Theme leri ri fambelana ngopfu na vupfumeri lebyi tisiweke eAfrika hi Valungu. Hikokwalaho swilo

swo tala swa Xikreste swi fambelana na Xilungu. Nhlamuselo ya theme leri yi na nkokelano na ya theme ra Xintu leri rona ri kongomisaka eka ripfumelo ra swa Vantima.

Nkoka wo hlamusela theme leri eka ndzavisiso lowu hileswaku Xikreste xi vile na ntshikelelo ngopfu eka ku yisiwa emahlweni ka mitolovelo ya Machangana. Hi marito man'wana, Xikreste xi tekile ndhawu leyi mitolovelo a yi fanele yi tirhisiwa kona kutani ku tirha xona.

1.8.9. Ku phahla

Theme ra ku phahla ri kongomisa eka ku vulavula na swikwembu swa ndyangu kumbe swa rixaka loko swi fanerile ku ya hi xiyimo xa swilo eka nkarhi walowo. Hakanyingi ku phahla ku na nkoka loko Vantima va kombela mpfula, ku ringa nhlovo, ku vuyisa mufi emutini kumbe loko va hlangana na swiphiko swo hambanahambana evuton'wini. Ku phahla ku vuriwa '*appeasing spirits*' hi Xinghezi. Rito leri ri hi swiphemu swimbirhi, ku nga *appeasing* na *spirits*. Ku ya hi Roberts (2002:34) rito *appeasing* ri hlamuseriwa hi mukhuva lowu, "*To say or do something in order to make someone feel less angry.*" Leswi swi vula leswaku vanhu va rixaka ro karhi va languteriwa ku phahla swikwembu ku endlela leswaku swi va pfulela mikateko ya leswaku va fikelela swikongomelo swa vona.

Rito *spirits* ku kongomisiwa eka mimoya ya vanhu lava loveke. Reynolds (2006:340) u hlamusela rito *spirit* hi mukhuva lowu, "*A spirit is the part of a person that people believe continues to exist after death.*" Ntshaho lowu wu kombisa leswaku loko munhu a fa a nga nyamalali. Hileswaku *spirits* i mimoya ya vanhu lava loveke leyi letelaka vanhu lava saleke eka swiyenge hinkwaswo swa vutomi. Leswi swi va tano endzhaku ka ku phahla swikwembu hi ku landzelela mikhuva na mitolovelo leyi faneleke. Hileswaku, *appeasing spirits* ku kongomisiwa eka ku phahla swikwembu erixakeni hi xikongomelo xa ku sswi tsakisa leswaku swi va pfuna eka leswi va swi lavak.

Vantima va hanya hi ku phahla swikwembu evuton'wi bya vona. Xin'wana na xin'wana lexi va lavaka ku xi endla va sungula hi ku phahla swikwembu kutani va fikelele swikongomelo swa vona evuton'wini. Mbiti (1988:2) u seketela mhaka leyi loko a ku:

Wherever the African is there is his religion: he carries it to the fields whether he is sowing new seeds or harvesting a new crop.... If he is educated, he takes religion to the examination room.

Leswi swi kombisa leswaku ku phahla i wun'wana wa mitolovelo ya nkoka eku hanyeni ka Vantima va Xiafrika.

1.9. Maavelo ya tindzima

Ndzima ya 1

Eka ndzima leyi ku kaneriwa hi manghenelo ya ndzavisiso lowu. Ndzima leyi yi tlhela yi paluxa xitatimende xa xiphiso na leswi susumeteke mulavisisi ku endla ndzavisiso lowu. Ku kaneriwa nakambe hi xikongomelonkulu na swikongomelo swa ndzavisiso lowu. Ndzima leyi yi nyika na swivutiso swa ndzavisiso leswi faneleke ku va swi hlamuriwile eku heleni ka ndzavisiso lowu. Ndzima leyi yi tlhela yi hlamusela nkoka wa ndzavisiso lowu na ku nyika tinhlamuselo ta matheme lawa tirhisiweke ngopfu eka ndzavisiso lowu.

Ndzima ya 2

Eka ndzima leyi ku kaneriwa hi matumbulukelo ya mitolovelo leswi vuriwaka *etymology of rituals* hi Xinghezi. Mitolovelo yi na swihlawulekisi swo karhi leswi ndzavisiso lowu wu swi kanelaka eka ndzima leyi. Ku kaneriwa nakambe hi vatsari vo hambanahambana lava tsaleke hi swa mitolovelo ya Vantima leyi yelanaka na leswi hi lavisisaka swona. Ndzima leyi yi tlhela yi humesela erivaleni hi laha milavisiso leyi endliweke hi vatsari van'wana yi pfunetaka hakona eka ndzavisiso lowu kutani ku kombisiwa na mavangwa lawa ya nga ta pfariwa ya leswi vatsari lava va nga swi khumbangiki.

Ndzima ya 3

Eka ndzima leyi ku kaneriwa hi maendlelo ya ndzavisiso lowu hikuva nhlokomhaka yin'wana na yin'wana yi lawula maendlelo lawa faneleke ku landzeleriwa.

Ndzima ya 4

Eka ndzima leyi ku kaneriwa hi maendlelo na nkoka wa mitolovelovelo ya Machangana. Mitolovelovelo leyi yi katsa mitolovelovelo ya ku lahla vafi, ku koka rinhlampfu na ku phahla emidyangwini kumbe rixakeni. Eka ndzima leyi ku kaneriwa nakambe hi swivangelovelo swa ku nyamalala ka mitolovelovelo ya Machangana.

Ndzima ya 5

Eka ndzima leyi ku kaneriwa hi mitolovelovelo ya ku ringa nhlovo/mihandzu, ku ya vukhombeni/ngomeni na ntolovelovelo wa ku handza nkelekele kumbe ku khongelela mpfula hi ndlela ya Xikriste. Ndzima leyi yi kanela nakambe hi swivangelovelo swa ku nyamalala ka mitolovelovelo leyi na nkoka wa ku yi pfuxeta. Ku tlhela ku kaneriwa hi magoza yo pfuxeta no hlaysa mitolovelovelo ya Machangana na mavonelo ya vanhu va rixaka leri mayelana ni nkoka wa ku pfuxeta mitolovelovelo ya vona.

Ndzima ya 6

Ndzima leyi yi ta songasonga timhaka hinkwato leti nga kaneriwa eka ndzavisisovelo lowu hi ku nyika nkatsakanyo na swikumiswa swa ndzavisisovelo, swibumabumelo swa ndzavisisovelo hambi ku ri swilo leswi nga ha lavisisiwaka eka nkarhi lowu taka mayelana na mitolovelovelo ya Machangana.

1.10. NKATSAKANYO WA NDZIMA LEYI

Eka ndzima leyi ku hlamuseriwile hi xiphiso, nsusumeto, swikongomelo, na swivutiso swa ndzavisisovelo lowu. Xiyenge xin'wana lexi kaneriweke i tithiyori leti ndzavisisovelo lowu wu welaka ehansi ka tona, tinhlamuselo ta matheme ya nkoka na maavelo ya tindzima ta ndzavisisovelo.

NDZIMA YA 2

2. MANGHENELO

Eka ndzima leyi ku kaneriwa hi matimu ya mitolovelovelo na swihlawulekisi swa mitolovelovelo leswi lawulaka maendlelo yo karhi ya mitolovelovelo. Ku tlhela ku endliwa nxopaxopo wa mitirho leyi endliweke hi vatsari van'wana.

2.1. Matimu ya rito mitolovelovelo

Swiyenge swo tala swa dyondzo ya ririmi swi na matimu yo karhi lawa ya nga kotaka ku landzelerisiwa. *Etymology of rituals* ku kongomisiwa eka matimu ya leswaku rito *ritual* ri sungurile njhani. Bell (1997:138) u hlamusela hi swa ntumbuluko wa rito ra *ritual* loko a ku, *“The English word ritual derives from the Latin rituals that which pertains to rite (ritus).”* Ntshaho lowu wu kombisa leswaku rito ra *ritual* ri tumbulukile eka Xilatini hikokwalaho, loko rito leri ri tirhisiwa eka Xinghezi i ro lombiwa.

Festus (1985:364) u nyika mavonelo ya yena hi ntumbuluko wa rito *ritual* loko a ku, *“Roman juridical and religious usage ritus was the proven way of doing something, or correct performance, custom.”* Ntshaho lowu wu kombisa leswaku hi ku ya hi Varoma rito ra *ritual* ri kongomisa eka maendlelo ya swilo hi ndlela leyi faneleke. Hambileswi rito ra *ritual* ri nga ra Xilatini, ri kumeka eka nongonoko wa marito ya dikixinari ya Xinghezi. Kuper (1983:156) u seketela mhaka leyi loko a ku, *“The word ritual is first recorded in English in 170 and came into use in the 1600s to mean the prescribed order of performing religious services or more particularly a book of these prescription.”* Leswi swi vula leswaku hi Xinghezi rito ra *ritual* ri kongomisa eka maendlelo yo karhi ya swa vukhongerani lama amukelekaka eka rixaka ro karhi.

Mitolovelovelo leyi landzeleriwaka emugangeni yi ya hi mahanyelo ya vanhu va rixaka rolero. Bell (1997:138) u seketela mhaka leyi loko a ku, *“Rituals may be prescribed by the traditions of a community, including a religious community.”* Leswi swi vula leswaku mitolovelovelo leyi landzeleriwaka erixakeni a yi fanelangi ku va ehandle ka mindhavuko ya vona.

2.1.1. Swihlawulekisi swa mitolovelo

Mitolovelo yi na swihlawulekisi swo karhi leswi lawulaka maendlelo lawa faneleke ku landzeleriwa. Mhaka leyi yi seketeriwa hi Bell (1997:169) loko a ku, *“Rituals can be characterised by formalism, traditionalism, invariance, rule governance, sacred symbolism and performance.”* Leswi swi kombisa leswaku mitolovelo yi endliwa hi ku landzelela mikhuva yo karhi. Vanhu va languteriwa ku landzelela mitolovelo ya vona hi ku ya hi leswi lavaka ku endliwa eka nkarhi walowo.

Bell u hlamusela swihlawulekisi swa mitolovelo hi ndlela ya xiyimo xa le henhla swinene. Loko hi langutane na *formalism*, hi kuma leswaku swiendlo swa mitolovelo yo karhi a swi fanelangi ku tlula mpimo. Bell (1997:139) u seketela mhaka leyi loko a ku, *“Ritual utilises a limited and rigidly organised set of expressions which anthropologists call a restricted code in opposition to a more open elaborated code.”* Leswi swi kombisa leswaku mitolovelo a yi fanelangi ku endliwa ehandle ka leswi amukeriwaka erixakeni. Hikokwalaho mitolovelo ya Machangana yi endliwa hi mfanelo hi ku landza leswi amukeriwaka erixakeni.

Mitolovelo nakambe yi endliwa hi ku landza ndhavuko wa vanhu va rixaka rolero. Bell (1967:145) u seketela mhaka leyi loko a ku, *“Rituals appeal to traditions and are generally concerned to repeat historical precedents accurately. Traditionalism varies from formalism in that the ritual may not be formal.”* Leswi swi kombisa leswaku maendlelo ya mitolovelo yo karhi ya lawuriwa hi leswi rixaka rolero ri kholwaka eka swona. Hi ku ya hi mavonelo ya Machangana, loko ku phahliwa swikwembu, vanhu a va fanelangi ku huma endleleni ya Xintu leyi a yi landzeleriwa hi vakokwana va rixaka leri.

Nkandzhundzuluko leswi hi Xinghezi swi vuriwaka *Invariance* hi xin'wana xa swihlawulekisi swa mitolovelo lexi faneleke ku landzeleriwa loko mitolovelo yo karhi yi endliwa. Leswi swi vula leswaku swirho swa munhu swi languteriwa ku teka xiyimo lexi languteriwaka eka nkarhi walowo lero xiyimo lexi a xi fanelangi ku cincacinciwa. Bell (1997:152) u seketela mhaka leyi loko a ku, *“The key to invariance is bodily discipline, as in monastic prayer and meditation meant to mold dispositions and moods. This bodily discipline is frequently performed in unison, by groups.”* Leswi swi vula leswaku mitolovelo ya rixaka ro karhi yi fanele yi endliwa hi ku landzelela leswi lavekeka eka nkarhi walowo. Hikokwalaho mitolovelo ya Machangana na yona yi

endliwa hi ku teka xiyimo lexi faneleke eka nkarhi walowo. Xikombiso: Loko va phahla hinkwavo va khinsama egandzelweni va phokotela mavoko.

Mitolovelo yi endliwa hi ku landzelela milawu yo karhi. Bell (1967:155) u seketela mhaka leyi loko a ku, *“Rituals tend to be governed by rules, a feature somewhat like formalism.* Leswi swi kombisa leswaku mitolovelo ya rixaka ro karhi yi languteriwa ku landzeleriwa hi ku ya hi milawu ya rixaka rero. Xikombiso, Machangana va nga va na maendlelo yo karhi ya mitolovelo kambe yi endliwa hi ku landzelela milawu ya rixaka leri.

I swa nkoka ku boxa leswaku swihlawulekisi swa mitolovelo swi kombisa leswaku yi nga endliwa eka tindhawu to karhi ti nga riki ta ntolovelo no tirhisa michumu leyi nga riki ya ntolovelo. Xikombiso: Hi Xintu loko ku phahliwa ku tirhisiwa byalwavutsila, kambe ku nga tirhisiwa ntsuvi loko byi nga ri kona. Bell (1967:156) u seketela mhaka leyi loko a ku, *“Particular objects become sacral symbols through the process of consecration which completely set the sacred bysetting it apart from the profane.”* Leswi swi kombisa leswaku michumu yo hambanahambana yi nga tirhisiwa loko mitolovelo yo karhi yi endliwa hi xikongomelo xo fikelela swilaveko swo karhi. Loko hi languta eka mitolovelo ya Vantima ku katsa na Machangana ku tirhisiwa michumu yo hambanahambana ku ya hi ntolovelo lowu nga ta va wu endliwa eka nkarhi walowo.

Mitolovelo yi nga endliwa hi tindlela to hambanahambana hambileswi yi lawuriwaka hi swihlawulekisi swo karhi. Myerhoff (1967:223) u seketela mhaka leyi hi ndlela leyi, *“There are hardly any limits to the kind of actions that can be incorporated into a ritual.”* Leswi swi kombisa leswaku mitolovelo yi nga endliwa hi ku landzelela mikhuva yo hambanahambana. Mitolovelo yo karhi yi nga landzeleriwa hi ku yimbelela, ku chaya tingoma, ku cina na swin’wana swo hlaya. Myerhoff (1967:223) u tlhela a ku:

The rites of the past and the present societies have typically involved gestures and words recitations of fixed texts, performance of special music, songs or dances, processions, manipulation of certain objects, use of special dresses, consumption of special food, drink and drugs, and much more.

Leswi swi kombisa leswaku rixaka rin’wana na rin’wana ri tshunxekile ku endla mitolovelo ya rona hi ku landzelela maendlelo yo hambanahambana. Hileswaku,

Machangana na wona ya na maendlelo yo hambanahambana loko va landzelela mitolvelo yo karhi.

2.2. Nxopaxopo wa mitirho leyi endliweke

Swidyondzeki na vatsari va tsarile swo karhi hi mayelano na yin'wana ya mitolvelo leyi nga kaneriwa eka ndzavisiso lowu. Mitirho leyi i ya nkoka ku yi xopaxopa ku komba ku tekela enhlokweni leswi swidyondzeki swin'wana swi swi endleke. Leswi swi pfuna ku papalata ku tlhela ku kaneriwa hi leswi van'wana va kaneleke ha swona.

Babane na Chauke (2015) eka *The preservation of Xitsonga Culture Through Rituals: An Interpretative Approach* va endlile ndzavisiso lowu a wu kongomanile na mitolvelo ya ku handza nkelekele. Eka ndzavisiso lowu a va languta ntolvelo wa ku nisa mpfula hi ku landza ndhavuko wa Vatsonga. Ndzavisiso lowu wu kumile leswaku loko ku handziwa nkelekele mpfula ya swi kota ku na. Ntolvelo lowu a wu va hi tindlela to hambana ku ya hi ku hambana ka mikarhi. Eku sunguleni ntolvelo lowu a wu endliwa ntsena hi va yindlu ya vuhosi. Hi ku famba ka nkarhi ku nghenisiwe ni vanhu va tiko. Ndzavisiso lowu wu tlhele wu kuma leswaku Vukriste na byona bya tirhisiwa eka mhaka ya ntolvelo lowu. Babane na Chauke (2015:112) va swi veka hi mukhuva lowu: *“During this prayer, spiritual songs are sung and all church pastors ...are expected to preach the word of God and pray for rain.....Prophets are also given the opportunities to prophesise to call for rain.”* Hi ntshaho lowu hi nga vula leswaku loko Vakriste va tinyiketa ku khongelela mpfula a yi tsandzi ku na. Ndzavisiso lowu wu ta pfuna swinene eka ndzavisiso wa hina hikuva na wona wu ta languta mhaka ya nkelekele eka rixaka ra Machangana leswi nga yelanaka ni swa Vatsonga.

Rafapa (2008) u kombisa maendlelo, nkoka na swivangelo swa ku nyamalala ka ntolvelo wa ku nisa mpfula eka ndhawu ya Mamaila. Rafapa (2008:58) u kombisa xivangelo xa ku nyamalala ka ntolvelo lowu loko a ku, *“.....the advent of modernity and lamentable assimilation of western mentality are a stumbling block to possible resuscitation of the traditional African practise of rainmaking.”* Ntshaho lowu wu kombisa leswaku ku tekelela mitolvelo ya Xilungu hi xin'wana xa swivangelo xa ku nyamalala ka ntolvelo wa ku nisa mpfula. Rafapa u tlhela a kanela hi leswi nga endliwaka ku ringeta ku pfuxeta no hlayisa ntolvelo lowu eka ndhawu leyih ku endlela leswaku wu nga nyamalali. Ndzavisiso lowu wu ta pfuna ngopfu eka ndzavisiso lowu

hikuva na wona wu ta kanela hi maendlelo, nkoka na swivangelo swa ku nyamalala ka ntolovelu wa ku nisa mpfula na magoza yo wu pfluxeta no wu hlayisa erixakeni ra Machangana.

Haruna (1981) ehansi ka nhlokomhaka, *Rituals and ceremonies accompanying rainmaking among the Guruntum and Bubbure*, u kanela hi maendlelo ya vanhu va Xiguruntum na Xibubbure loko va kombela mpfula. Haruna (1981:230) u tlhela a kombisa leswaku loko vanhu va onhile swo karhi mpfula a yi ni hi mfanelo loko a ku, “...*lack of rain is usually associated with sin.*” Leswi swi vula leswaku loko vanhu va onhile swo karhi va languteriwa ku humesela erivaleni swidyoho swa vona ku endlela leswaku swikwembu swi pfulela mikateko ya leswaku mpfula yi na. Leswi swi ta pfuna ngopfu eka ndzavisiso lowu hikuva na wona wu ta languta swivangelo leswi tsandzisaka mpfula ku na loko ku phahliwa swikwembu. Hambiswiritano Haruna a nga kombisi ku nyamalala ka ntolovelu lowu eka tinxaka ta Vantima ri nga vangwa leri ndzavisiso lowu wu lavaka ku ri pfala wu karhi wu kongomisa eka rixaka ra Machangana.

Mudzanire (2012) eka ndzavisiso wa, *“Hoko a cultural pride? Reflections on the rite of male circumcision in light of HIV and AIDS mitigation in Zimbabwe”* u nyika nhlamuselo mayelana na ntolovelu wa ku ya engomeni ka Machangana eZimbabwe. Mudzanire u kombisa leswaku Machangana ya tikomba hi ku cina ngoma ya xinuna. Eka ndzavisiso wa yena Mudzanire u kumile leswaku swi na nkoka ku ya engomeni laha a kongomisaka ngopfu eka Machangana ya xifundza xa Chiredzi. Eka ndzavisiso wa yena u humesela erivaleni leswaku ku ya ngomeni ka Machangana swi pfuna ngopfu eka ku sivela vuvabyi byo tanihi xitsongwatsongwani xa HIV na AIDS. Mudzanire (2012:9) u swi veka hi ndlela leyi, *“Male circumcision provides a significant protection against HIV/AIDS infection and other sexually transmitted infections.”* Leswi swi tshikelela mhaka ya leswaku ntolovelu wo ya engomeni ka majaha wu na nkoka erixakeni leri. Ndzavisiso lowu wu ta pfuna ngopfu hikuva na wona wu ta kanela hi nkoka wa ku ya engomeni exifundzheni xa N’wanedzi. Ku hambana ka ndzavisiso lowu ni wa Mudzanire hileswaku, eka ndzavisiso lowu ku langutiwa hi maendlelo ya ntolovelu lowu erixakeni ra Machangana. Xin’wana hileswaku a wu khumbi nchumu hi ku nyamalala ka ntolovelu lowu na swivangelo swa ku nyamalala loku.

Mavonelo ya Maphosa (2012) mayelana na mitolovelo ya paluxiwa ehansi ka nhlokomhaka ya, *'Going under the Traditional Knife': Linking African traditional education and the Ethic of Identity through Shangani Culture, Zimbabwe* laha a hlamuselaka leswaku Vantima va landzelela mitolovelo ya vona hi ku tshemba leswaku swi tisa rihanyu ra xiyimo xa le henhla swinene a karhi a kongomisa ngopfu eka ntolovelo wa ku ya ngomeni ka Machangana. Maphosa (2012:1) u swi veka hi mukhuva lowu, *"Despite the hard socio-economic challenges in Africa, largely as a result of the impact of globalisation.....the African scheme of education endures on because it embodies the liveliness of particular African existentiality.* Hi ndzavisiso lowu Maphosa u kombisa leswaku Vantima hi ku angarhela va ha landzelela mitolovelo ya vona hambileswi va hlanganaka na xiyimo xo tika laha Afrika. Misava yi voniwa tanihi nchumu wun'we ku nga *globalisation* leswi endleke leswaku mitolovelo yo karhi yi nyamalala, kambe Maphosa u tiyisisa leswaku eka tindhawu tin'wana a swi tsandzisi vanhu ku landzelela mitolovelo ya vona. Ndzavisiso lowu wu ta pfuna ngopfu eka mulavisisi hikuva na yena u ta languta hi nkoka wa ku ya engomeni emikarhini leyi hi hanyaka eka yona. I swa nkoka ku boxa leswaku ndzavisiso lowu wa Maphosa wa yelana na wa Mudzanire hikuva hinkwavo va kombisa nkoka wa ntolovelo wa ku ya engomeni eka rixaka ra Machangana.

Sibanda (2013) ehansi ka nhlokonhaka ya *"Beyond Identity Scars: Reflections on the Vitality of Shangani Male Circumcision in the Context of HIV and AIDS in Zimbabwe,"* u kana hi nkoka wa ku ya engomeni a karhi a kombisa leswaku ku ya hi mahanyelo ya sweswi loko jaha ri cineriwa ri tisivela eka xitsongwatsongwani xa HIV na AIDS. Sibanda (2012:1) u vula leswaku, *"MC is one of the most elusive and peculiar cultures whose liveliness for the Shangani goes 'beyond the scars of identity' to curbing the spread of HIV and AIDS."* Hi ntshaho lowu hi nga vula leswaku loko jaha ri yimbisiwa ri va na xiyimo xa le henhla swinene kutani ri tisivela eka vuvabyi bya le masangwini. Hikokwalaho ndzavisiso lowu wu ta pfuna ngopfu eka ndzavisiso wa hina hikuva na wona wu ta languta hi nkoka wa ku cineriwa emikarhini leyi hi hanyaka eka yona. Hambiswiritano, ndzavisiso lowu a wu languti hi ku nyamalala ka ntolovelo lowu erixakeni ra Machangana hambileswi wu nga na nkoka evuton'wini, ku nga vangwa leri ndzavisiso lowu wu lavaka ku ri pfala.

Rikhotso (1985) eka tsalwa ra yena, *“Tolo a nga ha vuyi”* u kana hi mitolovelo ya ku ya engomeni a karhi a kombisa nkoka wa swona evuton’wini bya Machangana. Rikhotso (1985:42) u boxa leswaku, *“N’wana wa mufana un’wana ni un’wana wa xikhale a a bohiwa ku ya yimba leswaku a nga tshami a ri xuvuru.”* Hi ntshaho lowu hi nga vula leswaku mutsari u kombisa nkoka wa ku cina ngoma ya xinuna. Rikhotso u tlhela a kombisa leswaku vutomi bya manguva lawa a byi fani na bya tolo laha vantshwa a va kombisa mahanyelo ya kahle hi ku ya ngomeni. Ndzavisiso lowu wu ta pfuna ngopfu eka ndzavisiso wa hina hikuva na wona wu ta languta nkoka wa ku ya engomeni erixakeni ra Machangana.

Clarke (2008) eka, *“Ritual: A mythic means of personal and social transformation,”* u kana hi nkoka wa ku landzelela mitolovelo yo karhi erixakeni. Clarke u hlamusela leswaku munhu a nga cinca mahanyelo kumbe ku va na xiyimo xo karhi hi tlhelo ra mahanyelo hikwalaho ka ku landzelela mitolovelo leyi amukelekaka erixakeni. Ndzavisiso wa yena a wu kongomisi eka mitolovelo yo karhi, kambe eka mitolovelo hi ku angarhela. Clarke (2008:1) hi mavonelo ya yena u ri *“Authentic rituals can give people a sense of personal power, meaning, and direction. Without adequate ritual expression individuals can lose meaningful opportunities for transformation.”* Leswi swi paluxa leswaku ku landzelela mitolovelo yo karhi swi nyika vanhu matimba no kombisa ndlela yo famba hi yona eka swiyenge swo hambanahambana swa vutomi. Leswi swi ta pfuna ngopfu eka ndzavisiso wa hina hikuva mulavisisi u ta languta nkoka wa ku landzelela mitolovelo yo karhi erixakeni ra Machangana leswi na swona swi cincaka mahayelo no tlakusa xiyimo xa munhu hi ndlela leyi amukelekaka erixakeni. Ku hambana ka ndzavisiso lowu na wa Clarke ku ta va ku ri ku languta nkoka wa mitolovelo yo karhi, kasi Clarke u languta nkoka wa mitolovelo hi ku angarhela naswona a nga kongomisi eka mitolovelo ya Machangana.

Ndzavisiso wa Bonsu (2003) wa *“Consumer behaviour in Asante death rituals”* wu kana hi maendlelo yo karhi loko ku lahliwa mufi a karhi a kongomisa ngopfu eka vanhu Vaxiasante va le Ghana. Hi mayelana na ntolovelo lowu Bonsu (2003:1), u swi veka hi ndlela leyi, *“There are socio-cultural sources of influence on death product choices and the use of these products as paths to symbolic completion.”* Laha Bonsu u vulavula hi maendlelo ya Vaasante loko ku lahliwa mufi. Ndzavisiso wa Bonsu wu ta pfuna ngopfu eka ndzavisiso lowu hikuva mulavisisi u ta kana hi malahlalo ya vafi ku katsa na tihosi erixakeni ra Machangana. Hambiswiritano, Bonsu a nga languti hi

mitolovelo leyi endliwaka endzhaku ka ku lahliwa ka vafi. Hileswaku ndzavisiso lowu wu ta pfala vangwa leri hi ku languta ntolovelo lowu na ku koka rihlampfu.

Musehane (2012) eka, *“Perception of Burial Rituals as Psychological Healing among the Indigenous Vhavenda in South Africa,”* u kana hi mitolovelo leyi landzeleriwaka endzhaku ka ku va munhu a lovile erixakeni ra Vavhenda. Musehane (2012:54) u swi veka hi ndlela leyi *“When a Venda person dies, the community would perform certain rituals from the day after the death to the day the remains of the deceased is laid to rest. These rituals are performed to pacify the bereaved family.”* Leswi swi kombisa leswaku mitolovelo leyi fambelanaka ni rifu yi sungula ku tirhisiwa ku sukela loko mufi a hundza emisaveni ku kondza a lahliwa. Ndzavisiso lowu wu ta pfuna ngopfu eka ndzavisiso lowu hikuva na wona wu ta languta hi mitolovelo ya rifu loko munhu a lova, ni loko a lahliwa. Hambiswiritano, ndzavisiso wa Musehane a wu languti mitolovelo leyi landzeriwaka endzhaku ka ku lahliwa ka mufi ku nga vangwa leri ndzavisiso lowu wu lavaka ku ri pfala wu karhi wu kongomisa eka mitolovelo leyi landzeleriwaka rixakeni ra Machangana.

Setsiba (2013) ehansi ka nhlokomhaka *“Death rituals and practices in contemporary black townships in South Africa”* u kana hi mitolovelo ya ku lahliwa ka vafi erixakeni ra Mazulu. Setsiba (2013:3) u kombisa leswaku, *“Each society has prescribed rituals that can help families in resolving their grief.”* Mavonelo ya Setsiba hi ntolovelo lowu i ya leswaku eka tinxaka ta Vantima, endzhaku ka ku lova ka murhandziwa wo karhi maxaka ya mufi ya languteriwa ku miyeta lava khumbekaka hi ta ku lova ka munhu yaloye. Ndzavisiso lowu wu ta pfuna ngopfu eka ndzavisiso wa hina hikuva na wona wu ta kana hi mitolovelo yo miyeta vaferiwa erixakeni ra Machangana.

Mbiti (1991) eka, *“Introduction to African Religion”* u hlamusela leswaku Vantima va ni mitolovelo yo karhi leyi pfunaka ku sivela vuvabyi, ku sirhelela miti na swin’wana. Mbiti u hlamusela leswaku hi ku ya hi ntolovelo wa Vantima loko munhu a vabya ku fanele ku landzeleriwa mitolovelo yo karhi ku endlela leswaku a kuma ku pfuneka. Mbiti (1991:139) u swi veka hi mukhuva lowu, *“African people have many rituals directed to ensuring good health, healing, preventing danger to health, curing barrenness, removing impurities in people and homesteads and preventing people, animals and crops.”* Hi ntshaho lowu Mbiti u kombisa leswaku swi na nkoka ku va Vantima va landzelela mitolovelo ya vona. Ndzavisiso lowu wu ta pfuna ngopfu hikuva ndzavisiso

lowu wu ta languta hi nkoka wa mitolovelo ya Machangana laha na vona va tikumaka va kota ku sivela vuvabyi, ku tshungula, ku sirhelela miti emakhombyeni lama ya nga va ka kona hikwalaho ka ku va ku nga landzeleleriwi mitolovelo yo karhi. Hambiswiritano, ndzavisiso lowu a wu khumbanga mhaka ya ku va mitolovelo leyi yi languteriwa ehansi hi Vantima hikwalaho ka ku landzelela vutomi bya Xilungu leswi endlaka leswaku va hlangana na swiphiqo swo hambanahambana. Hileswaku ndzavisiso lowu wu ta pfala vangwa leri hi ku languta mhaka leyi hi ku kongomisa eka rixaka ra Machangana.

Nukeri (2012) eka ndzavisiso wa, *Nkanelo wa yin'wana ya mindhavuko ya ririmi ra Vatsonga/Machangana hi ku kongomisa eka swakunwa swa ndhavuko* u kana le yin'wana ya mindhavuko ni ku languta nkoka wa yona emikarhini leyi hi hanyaka eka yona. Ndzavisiso wa Nukeri a wu languta maswekelo ya tinxaka to hambanahambana ta byalwa bya ndhavuko ku fana na nghondwana, nyota, xifenukani charigani, mbhambha, ncayoni na swin'wana swo tala. Nukeri (2012:29) u swi veka hi ndlela leyi, *“Tanihileswi Vatsonga/Machangana na vona va nga rin'wana ra tinxaka ta Vantima lava kumekaka laha Afrika-Dzonga, va swi kotile na vona ku fana na tinxaka tin'wana hi ku titshulela swakunwa swo hambanahambana leswaku va kota ku timula torha loko va hlanganile eka mitirho yo hambanahambana ya ndhavuko wa vona.”* Marito ya ntshaho lowu ya tsotsosela leswaku Vatsonga/Machangana i vanhu lava kotaka ku hlengeletana eka ndhawu yin'we va karhi va tinwela swakunwa swa ndhavuko wa vona. Nukeri u ya emahlweni no kana le hi vukanyi ni tinxaka ta byona ku nga dzova, mpalwa, phipha na nyatshani. Madleke na wona u kana le hi wona tanihiloko na wona ku ri swakunwa swa ndhavuko wa Vatsonga/Machangana. Ndzavisiso lowu wu ta pfuna mulavisisi hikuva na yena u ta hlamusela hi maswekelo ya byalwa bya mphahlo ni nkoka wa swona erixakeni ra Machangana eZimbabwe.

2.3. NKATSAKANYO WA NDZIMA LEYI

Ndzima leyi a yi kongomanile na ku nyika vuxokoxoko mayelana na matumbulukelo ya mitolovelo. Xiyenge xin'wana xa nkoka lexi ndzavisiso lowu wu xi kaneleke i mitirho ya swidyondzeki swin'wana leyi khumbeke mhaka ya mitolovelo leyi yin'wana ya yona yi nga ta kaneriwa eka ndzavisiso lowu.

NDZIMA YA 3

3. MANGHENELO

Eka ndzima leyi ku kaneriwa hi xivumbeko xa ndzavisiso, mahlengeletelo ya mahungu na maxopaxopelo ya mahungu ya ndzavisiso lowu. Hileswaku, ndzavisiso wun'wana na wun'wana wu humelerisiwa hikokwalaho ka ku tirhisa maendlelo yo karhi. I swa nkoka ku boxa leswaku nhlokomhaka ya ndzavisiso yi lawula maendlelo lama faneleke ku tirhisiwa.

3.1. MAENDLELO YA NDZAVISISO

3.1. 1. Xivumbeko xa ndzavisiso

Ndzavisiso lowu wu landzelela xivumbeko xa maendlelo ya nkoka lawa hi Xinghezi ya vuriwaka *qualitative approach*. Thomas (1999:68) u boxa leswi landzelaka, mayelana na maendlelo lawa, “*Qualitative research is about exploring issues, understanding phenomena and answering questions by analysing and making sense of unstructured data.*” Hi marito lawa Thomas u kombisa leswaku eka maendlelo ya nkoka i ku xopaxopiwa mahungu hi xikongomelo xo kuma tinhlamuselo to enta swinene. Eka tindzimana leti landzelaka mulavisisi u kanela hi maendlelo lawa a karhi a seketela hi miehleketo ya vatsari van'wana hi leswi fambelanaka na nhlokomhaka leyi.

3.1. 2. Mahlengeletelo ya mahungu

Mahungu ya ndzavisiso lowu ya ta hlengeletiwa hi ku tirhisa ndlela ya vuxiyaxiya na nhloko hliso wa swivutiso. Eka tindzimana leti landzelaka mulavisisi u kanela hi maendlelo lawa a karhi a humesela erivaleni miehleketo ya vatsari van'wana hi leswi fambelanaka na nhlokomhaka leyi.

3.1.2.1. Nhloko hliso wa swivutiso

Maendlelo ya nhloko hliso wa swivutiso ku kongomisiwa eka *interviews* hi Xinghezi. Maendlelo lawa ya kongomisa eka ku kuma vuxokoxoko bya nhlokomhaka ya

ndzavisiso hi ku vutisela vanhu lava nga na vutivi bya nhlokomhaka yoleyo. Maree (2007:87) u seketela mhaka leyi loko a ku, *“An interview is a two way conversation in which an interviewer asks particular questions to collect data and to learn about the ideas, beliefs, views, behaviours of a participant.”* Hi ntshaho lowu hi nga vula leswaku ku ta va na mbhurisano exikarhi ka vanhu vambirhi laha ku vutisiwaka no hlamula swivutiso hi xikongomelo xo kuma vuxokoxoko byo karhi ku endlela leswaku mulavisisi a fikelela xikongomelo xa yena. Tuckman (1972:216) u seketela leswi nga laha henhla loko a ku, *“Interviews are a way of getting data about people by asking them, rather than sampling their behaviour.”* Ntshaho lowu wu kombisa leswaku maendlelo ya nhloko hliso wa swivutiso i ndlela yo kuma vuxokoxoko hi mhaka yo karhi eka vanhu hi ku vutisela swivutiso. Mbhurisano na lava va nga ta vutisiwa swivutiso wu nga va wa riqhingo, kumbe ku nga va ku hlangana ka xiviri.

Eka nhloko hliso wa swivutiso, vavutisiwa va hlawuriwa hi vukheta. Leswi swi pfuna mulavisisi ku va a nga heti nkarhi hi ku vutisela munhu un’wana na un’wana na loyi a nga riki na vutivi bya nhlokomhaka leyi a lavisisaka ha yona. Swivutiso swa ndzavisiso lowu swi ta kongomisa ngopfu eka vanhu lava tivekaka leswaku va na vutivi hi nhlokomhaka leyi a lavisisaka ha yona. Leswi swi pfuna mulavisisi leswaku a kuma vuxokoxoko byo helela hi ku vutisela vanhu lava nga na vutivi hi tinhlokomhaka to karhi.

Mulavisisi u tirhisile muxaka wa nhloko hliso wa swivutiso lowu vuriwaka *unstructured interviews* hi Xinghezi, laha a vutisaka swivutiso hi ndlela ya xiyimo xa le henhla swinene. Muvutisiwa a nga swi lemuki leswaku ku humelela yini hikuva swivutiso leswi a swi tsariwi ehansi. Minichiello (1990:56) u hlamusela *unstructured interview* hi ndlela leyi landzelaka, *“Unstructured interviews are interviews in which neither the question categories are predetermined. They rely on social interaction between the researcher and informant.”* Leswi swi vula leswaku, swivutiso swa muxaka lowu a swi tsariwi ehansi, kambe tinhlamulo ta muvutisiwa ti pfuna muvutisi ku kota ku tumbuluxa swivutiso swin’wana leswi n’wi pfunaka eka ku fikelela xikongomelo xa yena eka ndzavisiso.

Hambileswi swivutiso swi nga tsariwiki ehansi, mulavisisi u tsala ehansi tinhlokomhaka leti a lavisisaka ha tona. Bless na Smith (1985:79) va seketela mhaka leyi loko va ku, *“Questions are not pre-set although they are usually certain topics the researcher wishes to cover.”* Hi ntshaho lowu hi nga vula leswaku muxaka lowu wa swivutiso wu

pfuna muvutisi ku fikelela xikongomelo xa yena xo handza vutivi lebyi enteke hi nhlokonmhaka leyi a lavisisaka ha yona. Munhu loyi a vutisiwaka u humesa vuxokoxoko na vutivi hinkwabyo mayelana na nhlokomhaka yo karhi kumbe xiphemu lexi a vutiseriwaka ha xona.

Unstructured interview nakambe i muxaka wa nhloko hliso wa swivutiso laha eka wona mulavisisi a kotaka ku tumbuluxa tinhlokomhaka tintshwa leti yelanaka na leswi a lavisisaka ha swona. Thomas (1999:45) u seketela mhaka leyi loko a ku, “*In an unstructured interview since questions are not prearranged the interviewer is able to discover important information which did not seem relevant before the interview and ask the interview to go into a new topic.*” Leswi swi vula leswaku hi ku vutisela swivutiso, mulavisisi u ta kuma vuxokoxoko bya nkoka hi ndlela leyi a nga yi langutelangi kutani ndzavisiso wa yena wu va wa xiyimo xa le henhla.

Loko hi langutane na *unstructured interview* endzhaku ka ku vutisa swivutiso, vavutisiwa va tshunxeka ku hlamusela hi xiyimo xo tika lexi va hlanganeke na xona evuton’wini. Hileswaku, i muxaka wa swivutiso lowu pfunaka vavutisiwa ku aneka miehleketo ya vona hi swa vutomi bya vona. Burgess na Robert (1982:80) va seketela mhaka leyi loko va ku, “*Respondents may be more likely to discuss sensitive issues and painful experiences if they feel the interviewer is sympathetic and understanding. This gives the respondent time and opportunities to develop their answers.*” Ntshaho lowu wu kombisa leswaku muvutisi na muvutisiwa va ta endla tanihi vanhu lava dyaka mabulo hi nkarhi lowu nhloko hliso wa swivutiso wu nga ta va wu karhi wu endliwa. Laha muvutisi u fanele a nghena eka tintanghu ta loyi a vavisekeke. Leswi swi pfuna mulavisisi ku fikelela xikongomelo xa yena.

Eka *unstructured interview* tanihileswi muvutisiwa a kumaka ntshunxeko wo humesela erivaleni miehleketo ya yena loko a hlamula swivutiso leswi muvutisi a swi vutisela nga humi endleleni ya leswi mulavisisi a lavisisaka ha swona. Bryman and Burgess (1999:61) va seketela mhaka leyi loko va ku, “*If the respondent feel at easy they are more likely to open up and say what they really mean. They are more likely to provide valid data. This interview can really explore the person’s nterests and opinions without the limitation of preset questions.*” Ntshaho lowu wu kombisa leswaku muvutisiwa u humelerisa leswi a swi twaka embilwini ya yena na mavonelo ya yena ya timhaka ku ya hi ntokoto wa yena. Hi endlelo leri muvutisiwa u va a ri karhi a nyika vuxokoxoko

na tihlamuselo leti languteriweke. Hikokwalaho muvutisi u kuma mahungu ya ndzavisiso wa yena hi xitalo.

Mulavisisi u fanele a vutisa swivutiso swa yena hi ndlela leyi twisisiwaka hi vavutisiwa ku endlela leswaku swi va olovela ku swi hlamula loko hi kongomane na swivutiso swa muxaka wa *unstructured interview*. Thomas (1999:46) u seketela mhaka leyi loko a ku, “*Questions tend to be open ended, flexible and free flowing.*” Leswi swi kombisa leswaku muvutisi u tshunxekile ku vutisa swivutiso leswi a lavaka ku swi vutisela eka nkarhi wun’wana na wun’wana.

3.1.2.2. Maendlelo ya vuxiyaxiya

Vuxiyaxiya i ndlela yin’wana yo kuma vuxokoxoko hi nhlokomhaka yo karhi laha mulavisisi a langutisaka swiendlo swo karhi swa leswi humeleshaka leswi fambelanaka ni nhlokomhaka leyi mulavisisi a lavisisaka hayona Barnhart na Barnhart (1993:192) va seketela mhaka leyi loko va ku: “*...is the process of watching something or someone carefully for a period of time*”. Ntshaho lowu wu vula leswaku maendlelo ya vuxiyaxiya i ku langutisa munhu kumbe nchumu wo karhi hi xikongomelo xo kuma vuxokoxoko byo karhi mayelana na nhlokomhaka leyi mulavisisi a lavisisaka hayona. Eka ndzavisiso lowu ku vile na ku langutisa no tekela enhlokweni leswi humeleshaka endzhaku ka ku xiyaxiya mahanyelo ya Machangana mayelana na mitolovelo yo karhi. Sidhu (1984:158) u hlamusela *observation* hi ndlela leyi landzelaka, “*Observation seeks to ascertain what people think and do by watching them in act as they express themselves in various situations, conditions and activities.*” Ntshaho lowu wu tiyisisa leswaku maendlelo ya vuxiyaxiya i ku langutisa munhu kumbe nchumu wo karhi nkarhi wo leha hi xikongomelo xo kuma vuxokoxoko mayelana na nhlokomhaka leyi lavisisiwaka. Eka maendlelo lawa mulavisisi u ta tirhisa muxaka wa vuxiyaxiya lowu vuriwaka *participant observation* hi Xinghezi. Burgess na Roberts (1982:29) va hlamusela *participant observation* hi ndlela leyi landzelaka, “*Participant observation is a period of social interaction between the researcher and the subjects, in the later’s environment.*” Ntshaho lowu wu paluxa leswaku mulavisisi u fanele a va xiphemu xa leswi a lavisisaka ha swona hi ku va un’wana wa va endli va swona, mulavisisi u teka xiave. Eka vuxiyaxiya bya muxaka lowu, mulavisisi u nghena evanhwini a karhi a

xiyaxiya swo karhi eka nkarhi wo leha a ri xiphemu xa vona. Barker (1984:31) u tiyisisa mhaka leyi loko a ku:

Participant observation often requires months or years of intensive work because the researcher needs to become occupied as a natural part of culture in order to assure that the observations are of a natural phenomenon. It requires that the researcher become a participant in the culture or context being observed.

Ntshaho lowu wu kombisa leswaku mulavisisi u fanele a tihlanganisa na vanhu va rixaka ro karhi eka tin'hweti kumbe malembe yo hlaya a karhi a xiyaxiya hi swa mahanyelo ya vona a ri karhi a nghenelela eka leswi va endlaka swona. Hileswaku u languteriwa ku va xiphemu eka migingiriko ya vanhu va rixaka rolero.

Loko hi vulavula hi *participant observation* mulavisisi u fanele a tekela enhlokweni xin'wana na xin'wana lexi a xi xiyaxiyaka. Thomas (1999:65) u seketela loko a ku:

For the participant observer nothing is taken for granted it is an attempt to see the world from the other person's point of view. It assumes that what people say or do is a product of how they see and interpret the world.

Hi ntshaho lowu hi nga vula leswaku xin'wana na xin'wana lexi mulavisisi a xi xiyaxiyaka xi kombisa mavonelo yo karhi mayelana na vutomi bya rixaka rolero. Hikokwalaho u ta kota ku vona leswi va swi vonaka hi ku va un'wana wa vona. A twa na ku vona leswi va swi vonaka na leswi va swi twaka.

3.1.2.3. Mahlawulelo ya vahloko hlisiwa

Ndzavisiso lowu wu hlawurile vanhu lava nga na vutivi byo enta bya nhlokokomhaka leyi ku lavisisiwaka hi yona. Vahloko hlisiwa va hlawuriwile hi ku landza leswi Biernacki na Woldorf (1981:141) va swi vulaka *snow ball sampling* naswona u hlamusela mahlawulelo lawa loko a ku, *"The method yield a study sample through referrals made among people who share or know others who possess some characteristics of research interest."* Marito lawa ya kombisa leswaku mulavisisi a nga hetu nkarhi hi ku vutisela vanhu lava nga hava vutivi hi nhlokokomhaka leyi hlawuriweke. Vanhu lava va tava va ri khumi hi nhlayo lava katsaka tihosi, tindhuna, vafundhisi ni vakulukumba va

rixaka. Swivutiso swa ndzavisiso lowu swi ta kongomisa ngopfu eka vavulavuri va ririmi ra Xichangana lava tivaka ririmi ra vona Vanhu lava va hlawuriwe hikwalaho ko va va tiveka leswaku va ni vutivi na ku va va tiyimiserile ku nghenelela eka ndzavisiso lowu.

3.3. Maxopaxopelo ya mahungu

Endzhaku ka ku hlengeleta mahungu mulavisisi u languteriwa ku endla nxopaxopo wa mahungu yalawo. Leswi i swa nkoka hikuva man'wana ya mahungu lama nga kumekaka a ya nga vi na nkoka eka ndzavisiso lowu. Bless na Smith (1985:57) va boxa leswi landzelaka, *"Data analysis involves gathering data, determining themes, allocating information into divisions and finally writing a qualitative report."* Leswi swi paluxa leswaku mulavisisi u languteriwa ku endla nxopaxopo wa mahungu kutani a humesela ehandle miehleketo ya yena hi mhaka leyi a lavisisaka ha yona. Leswi swi komba leswaku ku fanele ku hlawuriwa ndlela leyi faneleke ku xopaxopa mahungu ku ya hi mahlengeletelo ya mahungu yalawo.

Mahungu ya ndzavisiso lowu ma xopaxopiwile hi ku tirhisa endlelo leri vuriwaka nxopaxopo wa nkoka hi ku landza mikongomelo, leswi ku nga *thematic qualitative analysis* hi Xinghezi. Cresswell (1994:147) u hlamusela mhaka leyi hi mukhuva lowu:

Thematic analysis is the most common form of analysis in qualitative research. It emphasizes pinpointing, examining, and recording patterns or "themes" within data. Themes are patterns across data sets that are important to the description of a phenomenon and are associated to a specific research question.

Hi ntshaho lowu hi nga vula leswaku nxopaxopo wa nkoka hi ku landza mikongomelo ku kongomisiwa eka maendlelo lama tirhisiwaka ku ava ntirho wo karhi hi tindzimana, swiphemu na swiyenge leswaku ntirho wa kona wu kota ku khuluka hi mfanelo. Eka endlelo ra nkoka ku xopaxopiwa mahungu hi xikongomelo xo kuma tinhlamuselo to enta swinene leti amukelekaka eka mahanyelo ya masiku hinkwawo. Hileswaku eka maendlelo lawa, mhaka leyikulu i ku hlamusela. Berg (2004:5) u swi veka hi ndlela leyi. *"This method emphasizes organization and rich description of the data set."*

Marito lawa ya paluxa leswaku eka ndzavisiso, mulavisisi u ta fanela ku kambisisa mahungu a tlhela a ya xopaxopa ku humesela ehandle mavonelo ya yena.

3.4. NKATSAKANYO WA NDZIMA LEYI

Eka ndzima leyi ku hlamuseriwile hi vuenti maendlelo lawa ya tirhisiweke ku kuma vuxokoxoko bya ndzavisiso lowu. Maendlelo ya vuxiyaxiya na ya nhloko hliso wa swivutiso ya hlamuseriwile ku ri karhi ku seketeriwa hi mavonelo ya vatsari van'wana. Eka ndzima leyi landzelaka ku kaneriwa hi yin'wana ya mitolovelo ya rixaka ra Machangana.

NDZIMA YA 4

NKANELO WA MITOLOVELO YA RIFU, KU KOKA RINHLAPFU NA KU PHAHLA

4.0. MANGHENELO

Eka ndzima leyi ku kaneriwa hi maendlelo na nkoka wa mitolovelo ya rifu, ku koka rihlampfu, ku phahla emindyangwini/rixakeni na swivangelo swa ku nyamalala ka yona erixakeni ra Machangana.

4.1. KU LAHLIWA KA VAFI

Eka xiyenge lexi ku kaneriwa hi mitolovelo ya ku lahliwa ka vafi ku karhi ku kongomisiwa eka Machangana. Leswi swi katsa mitolovelo hi tlhelo ra ku lahliwa ka tihosi, nhloko ya muti na ricece. Ndzavisiso lowu wu endla nxopaxopo wa mitolovelo leyi ku ri karhi ku langutisiwa na nkoka wa yona erixakeni ra Machangana. Xiyenge lexi xi tlhela xi kana hi swivangelo swa ku nyamalala ka mitolovelo leyi eka tindhawu to hambanahambana ta Machangana, tanihileswi yi nga ha endliwiki hi mfanelo loko hi pimanyisa na mikarhi leyi hundzeke.

Mitolovelo leyi fambelanaka na timhaka ta rifu eka rixaka ra Vantima yi hlayile naswona ya hambanahambana. Eka ndzavisiso lowu ku kaneriwa hi mafambiselo ya nkosi ku karhi ku kongomisiwa eka rixaka leri. Rifu ri hlamuseriwa tanihi ku huma ka moya eka miri wa munhu. Nhlamuselo leyi yi seketeriwa hi Roberts (1998:210) loko a ku, *“Death is the separation of the body and the soul”*. Marito lawa ya kombisa leswaku munhu u vuriwa ku va a lovile loko ku va na ku hambana ka miri na moya wa yena. Hi ku ya hi ripfumelo ra Vantima, munhu loyi a nga loveli makumu, kambe moya wa yena wu hanya hi laha ku nga heriki wu karhi wu letela vutomi bya vanhu lava saleke. Thorpe (1992:60) u seketela mianakanyo hi ndlela leyi, *“Death does not end the life or the personality of an individual, but only causes a change in its condition.”* Hakanyingi Muntima un’wana na un’wana u lahliwa hi ndlela leyi faneleke ku ya hi ku landza mitolovelo ya rixaka rolero loko se a hundzile emisaveni.

Ku lahla ku hlamuseriwa ku va ku humelela loko ntsumbu wa munhu wu yisiwa emasirheni egojini leri lulamisiweke. Nhlamuselo leyi yi boxiwa hi Setsiba (2013:25) loko a ku, *“Burial is to dispose off the dead with a ritual in order to separate the dead from the living”*. Hi ntshaho lowu hi nga vula leswaku loko munhu a yisiwa egojini ku fanele ku landzeleriwa mitolovelo yo karhi ku kombisa xichavo eka mufi. Mhaka ya ku landzelela mitolovelo yi humeseriwa erivaleni hi rito ra *“rituals”* laha eka ntshaho lowu Rando (1988:18) a ri hlamuselaka hi mukhuva lowu:

Ritual is a specific behaviour/actions or activity which gives a symbolic expression to certain feelings and thoughts of the actors individually or as a group. It may be a habitually repetitive behaviour or a one time occurrence and may be performed publicly or privately.

Leswi swi vula leswaku ku ya hi mahanyelo ya Vantima vanhu va nga va na mitolovelo yo karhi mikarhi hinkwayo kumbe ku hanya hi mukhuva wun'we hi masiku. Leswi swi seketeriwa hi Ngubane (2004:172) loko a ku, *“The same applies to mourning rituals because the bereaved are actors and they symbolize something by performing the rituals.* Leswi swi vula leswaku loko ku riliwa mufi ku fanele ku va na mitolovelo yo karhi leyi landzeleriwaka.

Mitolovelo ya ku rila vafi ya hambana ku ya hi tixaka na leswi rixaka rolero ri kholwaka eka swona. Setsiba (2013:26) u seketela leswi loko a ku *“There are a number of rituals accompanying the burial and these vary according to the ethnicity, kinship and belief system.”* Leswi swi kombisa leswaku rixaka rin'wana na rin'wana ri teka ku lahliwa ka mufi tanihi ndlela yo xixima munhu loyi a loveke. Hileswaku munhu u lahliwa hi ndlela yo hlawuleka ku kombisa leswaku ku fa ka yena ku hambanela ekule na loku ka xiharhi.

Eka ndzavisiso lowu hi kumile leswaku mitolovelo leyi fambelanaka na rifu eka Machangana yi sungula ku tirhisiwa ku sukela loko mufi a hundza emisaveni ku kondza a lahliwa ku kondza ku hela nkarhi wo karhi endzhaku ko lahla. Hambileswi Gumede (1990:21) a nga kongomisi eka Machangana, kambe timhaka leti a ti hlamuselaka ta yelana na maendlelo ya Machangana:

African mourning rituals reflect the beliefs and attitudes towards death and as such they begin immediately after the family member has been confirmed as dead.

Hi marito lawa Gumede u paluxa leswaku hi ku ya hi ntolovelolo wa rixaka ra Vantima, ku katsa na Machangana, munhu u sungula ku riliwa a ha ku hundza emisaveni. Hi kona laha ku sunguriwaka ku vikiwa timhaka ta rifu eka vanhu lava faneleke ku ya hi vuxaka bya munhu yaloye.

Ku vika nkosi ku kongomisiwa eka ku tivisa vanhu hi ta loko munhu a ha ku hundza emisaveni. Ku ni mitolovelolo eka Machangana leyi fambelanaka na leswi nkosi wu vikisiwaka xiswona. Hi ku ya hi mitolovelolo ya Vantima, loko nkosi wa ha ku humelela timhaka ti vikeriwa maxaka ya xiviri ku nga si tivisiwa vanhu va le handle. Musehane (2012:55) u seketela mhaka leyi loko a ku, *“.....the death should be reported by the one who knows it. The responsible person in the family has to first report the death in the family. It could be the father in the family and the aunt of the family.”* Ntshaho lowu wu tiyisisa leswaku rifu ri sungula ku vikeriwa vanhu va le ndyangwini hi munhu loyi a nga ni vuxokoxoko eka leswi humeleleke.

Tatana Chauke loko a vutisiwile hi ta mavikelo ya nkosi u hlamurile a swi veka hi ndlela leyi: *“Ntukulu wa ndyangu hi yena a vikaka timhaka eka maxaka man’wana ya mufi. Munhu loyi a sungulaka ku vikeriwa timhaka i papantsongo wa muti lowu loveriweke.”* Tatana Chauke u ya emahlweni no hlamusela leswaku hosi na yona ya vikeriwa hi mhaka leyi hikokwalaho ehosini ku rhumiwa munhu loyi a tshembekaka swinene no kota ku titsongahata. Hi ku ya hi ntolovelolo wa Machangana, hi ku kongomisa eka vukosi bya ka Chitanga, loko ntshumi yi fika ehosini, yi ta sungula hi ku vula marito ya, “Hlezana!” kutani va le vukosini va hlamula va ku, “Mlilo,” ku kombisa leswaku yi amukeriwe. Hi ntolovelolo, yi ta tshama ehansi kutani yi pfuxela va le vukosini, yi tlhela yi vikela nadza wa hosi hi mhaka leyi. Endzhaku ka leswi, hosi na yona yi ta vikeriwa hi nandza wa yona hi mhaka leyi.

Endzhaku ka ku vikiwa ka rifu eka vanhu lava faneleke endyangwini, hungu ri fanele ri hangalaka eka munhu un’wana na un’wana. Hileswaku ku ta rhumiwa tintshumi kutani ti hangalasa hungu leri hi ku fambela miti ya muganga walowo. Laha hi kona, ku sungulaka vanhu ku ya endyangwini lowu loveriweke na ku landzelela mitolovelolo ya rixaka ra Machangana leyi nga ta hlamuseriwa laha ehansi. Allan (2003:54) u seketela leswi hlamuseriweke laha ehenhla loko a ku:

When death is announced.....neighbours and the community at large flock to the family where tragedy has struck to verify the news and assure the bereaved of their support.

Hi ntshaho lowu hi nga vula leswaku loko vaakelani na vanhu va le mugangeni va amukela hungu ra rifu va ya emutini lowu loveriweke ku endlela leswaku va kota ku khoma vaferiwa xikatla na ku va pfuna hi tindlela to hambanahambana. Ku ya hi mitolovelo ya Machangana, vanhu va pfuna hi ku xava no sweka swakudya, ku ka mati, ku lava tihunyi no chavelela vaferiwa.

Ndzavisiso lowu wu kumile leswaku tanihi ndlela yo xixima mufi, hi ntolovelo loko vanhu va ha rila va languteriwa ku tikhoma va nga endli huwa, ku hleka ku tlula mpimo, ku holovisana na swin'wana ku kombisa ku khumbeka hi leswi humeleleke. Mayelana na mhaka leyi Setsiba (2013:26) u hlamusela leswaku:

There are certain behaviours that are regarded as taboo in traditional society during the mourning period, such as overreacting, losing one's temper, talking loud or laughing. All things are to be done in moderation.

Marito ya ntshaho lowu ya kombisa leswaku vaferiwa va fanele va kombisa xichavo eka munhu loyi a loveke hi mitolovelo leyi amukelekaka erixakeni. Hileswaku vanhu va languteriwa ku tikhoma va nga hlundzuki, ku vulavula, hambu ku ri ku hleka swo tlula mpimo. Hi ku landza ndhavuko wa Machangana vaferiwa va vuriwa ku va va nyamile hi ku loveriwa loku humeleleke. Ku nyama swi vula leswaku va ta va va thyakile. Mkizhe (2008:78) u seketela mhaka leyi loko a ku:” *In most African societies, when a death is announced, the family is regarded as polluted....Zulus consider family death to have contaminated the relatives of the deceased.*” Ntshaho lowu wu kombisa mitolovelo ya rixaka ra Mazulu hi nkarhi wa rifu. Hambiswiritano, leswi paluxiweke hi Mkizhe swi yelana swinene na ntolovelo wa Machangana, ku nga leswaku endyangwini lowu nga na rifu ku va ku nyamile. Vaferiwa na vanhu lava nghenelelaka eka ku lahliwa ka mufi na vona va nyamile ku ya hi ntolovelo wa Xintu xa rixaka leri.

4.1.1 Leswi endliwaka emutini hi ntolovelo

Mitolovelo hi tlhelo ra ku lulamisela ku lahliwa ka mufi yi fanele yi sungula ku tirhiwa hi maxaka ya xiviri loko se vanhu va hlengeletanile eka ndhawu yin'we. Hi ndzavisiso lowu hi kumile leswaku ku na swo hlaya leswi endliwaka emutini loko ku lovile munhu wa le ndyangwini. Mayelana na mhaka leyi Kokwana Manavele u hlamusela leswaku hi ku ya hi ntumbuluko wa Machangana, loko ku ri tatana wa muti loyi a loveke yindlu yi susiwa xihlungwani hikuva hi ntumbuluko ku akiwa tindlu ti fuleriwa hi byanyi. Leswi swi va tano ku kombisa leswaku nhloko ya muti yi lovile. Xin'wana xa nkoka hi leswaku emutini a ku kukuriwi hambi ku ri ku susa nkuma loko ku tshiveriwa ndzilo. Hi tlhelo lerin'wana vavasati a va pfumeleriwi ku nghena emasangwini ya vanuna va vona hi nkarhi lowu. Leswi swi ta swi ta endliwa endzhaku ka ku lahliwa ka mufi. Xin'wana xa nkoka hileswaku n'anga yi vitaniwa yi ta tirha muti leswaku nkosi wu famba kahle.

4.1.2 Leswi endliwaka hi vaferiwa va le kusuhi

Ku ya hi ndhavuko na ntolovelo wa Vantima, Machangana hi ku kongomisa eka ndzavisiso lowu mufi u fanele a etlela endlwini ya yena ro hetelela a nga si lahliwa emasirheni. Leswi swi seketeriwa hi Thorpe (1992:65) loko a ku, *"The day before the funeral the corpse is brought home before sunset and placed in the bedroom"*. Vanhu va rindza mufi ku kala rixa, ku endlela leswaku va sivela valoyi eka mitirho ya vona. Ku ya hi leswi ndzavisiso lowu wu swi kumeke enkosini ku dlayiwa homu ku karhi ku landzeleriwa mitolovelo yo karhi. Tlhagale (2000: 86) u seketela mhaka leyi loko a ku:

Ritual killing in the form of a beast will take place the night before the burial and this will be for provision of food for people who are attending the funeral and in the past...The ritual killing is also performed as an offering or sacrifice to the ancestors.

Leswi swi kombisa leswaku ku dlayiwa ka xifuwo ku na nkoka hikuva ehandle ka ku dlayiwa ka nyama ya xona, swikwembu swi vikeriwa munhu loyi a loveke hi ku halata ngati ku endlela leswaku swi kota ku n'wi amukela hi ntsako. Tatana Baloyi u kombisa nkoka wa ku dlayiwa ka xifuwo hi ndlela leyi, *"Ku vikeriwa ka mufi eka swikwembu hi ku halata ngati swi kombisa leswaku loko munhu a fa a nga feli makumu."* Hi ntshaho lowu hi nga vula leswaku loko munhu a lova u languteriwa ku va un'wana wa swikwembu swa ndyangu walowo.

Vahlokoahliswa eka ndzavisiso lowu va boxile nakambe na leswaku nkoka wa ku dlayiwa ka xifuwo i ku endlela ku kuma dzovo ro phutsela mufi a nga si lahliwa esirheni. Mhaka leyi a yi ri ya nkoka khale tanihileswi a ku ri hava mabokisi ya vafi ku fana na nkarhi wa sweswi. Setsiba (2013:27) u seketela leswi boxiweke laha henhla loko a ku, *“The skin would often be used to wrap the corpse for burial since there were no coffins”*. Hi ntshaho lowu hi nga vula leswaku ku dlayiwa ka homu ku yimela swo karhi ehandle ka ku kuma xixevo xa vakhandli vanhlonge.

Hi ndzavisiso lowu hi kumile leswaku hi siku ro lahla vanhu va fanele va vona mufi ro hetelela a nga si lahliwa emasirheni. Bopane (1995:56) u swi veka hi ndlela leyi:

At the breaking of the dawn, on the day of burial just after the night vigil there is a ritual which is the final viewing of the corpse. The corpse is carried out of the house, a traditional praise making is done by a close elderly relative. This serves as a means of honouring the deceased and also for psychological relief.

Leswi swi kombisa leswaku mufi u fanele a nyikiwa nxiximo wa yena ro hetelela a nga si lahliwa. Hileswaku nkulukumba wa muti u languteriwa ku bumabumela mufi ku kombisa vanhu leswaku a ri munhu wa xiyimo xa njhani. Tanihi xikombiso, ku tinyikela ku hlayisa ndyangu eka xiyimo xo tika tanihi vuvabyi, ndlala, nyimpi, ku bumabumeriwa ngopfu loko a hundza emisaveni.

4.1.3. Loko ku nga si ceriwa sirha

Ku ya hi mitolovelo ya Machangana, n’anga yi na ntirho wukulu lowu yi faneleke ku wu endla emasirheni. Hi ntolovelo mufi a nga lahliwi kun’wana na kun’wana kambe ku fanele ku hlahluveriwa ivi n’anga yi vula laha ku faneleke ku ceriwa kona sirha. Setsiba (1992:28) u seketela loko a ku, *“Burials are usually preceded by a family diviner who will go to the grave before the burial and perform a traditional ritual.”* Leswi swi vula leswaku n’anga yi fanele yi endla mitolovelo yo karhi emasirheni ku nga si lahliwa. Endzhaku ka leswi vanhu hinkwavo va longoloka va karhi va kongoma emasirheni. Hi nkarhi wa ndzavisiso lowu hi xiyaxiyile hi kuma leswaku vavasati va rhwala mbita ya mati ku endlela leswaku yi ta tirhisiwa ku hlamba misava ya le masirheni hi vanhu lava ngheneleleke eka ku cela no seletela sirha.

4.1.4 Hi nkarhi wo lahla

Hi ntolovelo, mufi u fanele a lahliwa emasirheni hikuva vafi va fanele va tshama va ri voxe. Machangana ku yelana na tinxaka letin'wana, va na ntolovelo wo lahla mufi esirheni. Allan (2003: 56) u seketela loko a ku, *“The diseased must be detached from the living and make as smooth a transition to the next life as possible.”* Ntshaho lowu wu tiyisisa leswaku mufi loko a lahliwa a nga feli makumu, kambe u va na vutomi lebyintshwa tanihi xikwembu xa vanhu lava saleke. Leswi boxiweke hi Allan eka ntshaho swi fana ni le ka Machangana. Ndzavisiso lowu wu kumile nakambe leswaku loko mufi a hoxiwa egojini vakhandli vanhlonge va fanele va hoxa misava esirheni. Hi ntolovelo, endzhaku ka leswi vanhu va ta langutela ku seleteriswa ka sirha hi vavanuna. Hi nkarhi wo lahla, maxaka ya xiviri ya kombisa ku khumbeka hi leswi humeleleke.

Ndzavisiso lowu wu kumile nakambe leswaku tihosi na tindhuna ku nga vanhu va xiyimo xa le henhla na vona va tiyisa ehansi hi nkarhi wa ku lahliwa ka mufi. Leswi swi kombisa leswaku loko munhu a hoxiwa egojini, hambi a ri munhu wa xiyimo xa le hansi u hlonipiwa ngopfu hi mani na mani.

4.1.5 Endzhaku ko lahla

Mitolovelo leyi landzeleriwaka endzhaku ka ku lahliwa ka mufi yi hlamuseriswa ku va yi katsa swin'wana swa leswi landzelaka: Eka ndzavisiso lowu hi xiyaxiyile hi kuma leswaku loko ku vuyiwa emasirheni vanhu a va ngheni emutini va nga si hlamba mavoko hi mati lama katsiweke na murhi. Hi marito man'wana, ku ceriwa timhamba hi n'anga ti tsemeleriwa ti vekiwa embiteni kutani ku cheriwa mati vanhu hinkwavo va hlamba. Leswi swi seketeriswa hi Dlukulu (2010:84) loko a ku, *“All the community members must wash their hands with water that has special cut aloe leaves.”* Leswi swi vula leswaku vanhu a va pfumeleriwi ku nghena emutini va nga hlambangisa misava ya le masirheni hikuva swa yila. Endzhaku ka leswi vanhu va nyikiwa swakudya. I mfanelo leswaku munhu un'wana na un'wana loyi a ngheneleleke eka ku lahliwa ka mufi a nga vuyeli ekaya a nga dyangi nchumu hikuva lowu i ntolovelo wa Machangana. Hi tlherile hi xiyaxiya kutani hi kuma leswaku maxaka na vanghana va mufi va heta masiku yo ringana manharhu kumbe vhiki va ha landzelela mitolovelo yo karhi tanihi ndlela yo rila murhandziwa wa vona. Setsiba (2013:26) u swi veka hi ndlela leyi, *“After*

the funeral, the period of strict mourning for the berieved family will be observed which lasts for at least a week.” Setsiba eka ndzavisiso wa yena a kongomisa eka rixaka ra Mazulu. Leswi swi vula leswaku hi ku ya hi rixaka leri vandyangu wa mufi va languteriwa ku rila murhandziwa wa vona eka masiku yo hlayanyana ku kombisa ku khumbeka hi leswi humeleleke. Ntolovelo lowu wu yelana ngopfu na lowu wa Machangana hikuva vaferiwa na vona va heta vhiki va karhi va rila mufi. Eka rixaka ra Machangana mitolovelo ya rifu yi hambana ku ya hi munhu loyi a loveke. Ku ya hi mahanyelo ya Vantima mitolovelo leyi yi languteriwa ku landzeleriwa hi mfanelo hikuva swi nga vanga makhombo eka vanhu lava saleke.

4.2. Ku lahliwa ka tihosi

Eka xiyenge lexi ku kaneriwa hi mavikelo ya nkosi loko hosi yi lova na malahlelo ya tihosi erixakeni ra Machangana. Endzhaku ka ku vikeriwa hi ta ku lova ka hosi eka vanhu lava faneleke, vanhu va le vukosini va languteriwa ku lahla hosi hi ku landzelela mitolovelo yo karhi leyi faneleke leyi nga ta boxiwa laha ehansi. Mulavisisi u vutisile tihosi ni vakulukumba lava humaka evukosini ku endlela leswaku a kuma vuxokoxoko hi mhaka leyi.

4.2.1. Mitolovelo ya mavikelo ya nkosi wa hosi

Ndzavisiso lowu wu kumile leswaku ku na ku hambana hi tlhelo ra mavikelo ya nkosi lawa ya hlamuseriweke laha henhla na ya hosi ya tiko. Ku ya hi mitolovelo ya rixaka leri loko hosi yi lova a swi vikeriwi munhu un’wana na un’wana ehandle ka vanhu va rixaka ra le vukosini ntsena. Hi kumile nakambe leswaku loko hosi yi hundzile emisaveni nandza wa yona hi yena loyi a hlengeletaka vakulukumba va yindlu ya vuhosi kutani va vonisana hi swa mafambiselo ya hungu ra ku lova ka hosi eka tindlu tin’wana ta vuhosi. Mayelana na mhaka leyi hosi Chitanga u boxa leswi landzelaka:

Loko hosi yi hundza emisaveni a swi vikeriwi munhu na un’we ehandle ka vanhu va vuhosi ntsena na tindlu tin’wana leti khomeke vukosi bya Machangana.

Leswi swi kombisa leswaku rifu ra hosi a hi ra matlangwana, a ri vikeriwi munhu njhee ku kombisa leswaku i munhu wa ntikelo. Eka nhlamuselo ya yena, hosi Chitanga yi

nyika xikombiso xa mavikelo ya nkosi loko Hanyani a lova loyi a ri hosi Chitanga. Hosi yi hlamusela leswaku loko nandza na madoda va hetile ku kunguhata hi swa ku ya vika nkosi evukosini byin'wana, n'wana wa Hanyani loyi a vuriwa Risimati u pfukile nampundzu swinene ku ya vikela hosi Furhumele hi mhaka leyi, loyi a a rhangela muganga wa Vubyi. Endzhaku ka ku xewetana no vutisana ntsako Risimati u swi veke hi ndlela leyi landzelaka:

*Eee vakulukumba. Ndzi tile ku ta mi tivisa leswaku ntshava yi wile.
Xin'wana na xin'wana xi na nkarhi wa xona. Munhu a nga va a ri hosi
kumbe nandza wa hosi, vutomi a byi xaviwi, leswi vulaka leswaku
munhu a nga hanyi hilaha ku nga heriki. Hi n'wina mi nga sungula ku
vona dyambu kutani hi nga vonisana hi swa khombo leri humeleleke
endlwini ya ka Chitanga.*

Hi ntshaho lowu hi nga vula leswaku hosi Furhumele a a twisisa leswi a swi vula swona. Leswi a swi vula leswaku hosi yi lovile naswona a fanele ku ya yi hlayisa hi mukhuva lowu faneleke. Hambiswiritano, loko munhu a vikeriwa hi swa ku lova ka hosi a nga pfumeleriwi ku ba huwa, hikuva swa yila hi ku ya hi mitolovelo ya Machangana. Hosi Chitanga u ya emahlweni no hlamusela leswi Furhumele a swi endleke hi ku ya hi ntolovelo endzhaku ka ku vikeriwa hi swa ku lova ka hosi. Hosi yi boxa leswaku Furhumele u lo sarisa ndyangu wa yena kutani a wu lerisa leswaku va nga byeli munhu na un'we hi leswi humeleleke. Hi siku leri landzelaka, u tekile nhonga, hlazana na tlarhi ra yena leyi a yi ri nhundzu ya xinuna loko munhu a famba riendzo ro leha swinene. Loko a nghena endleleni a kongoma emutini wa hosi Chitanga laha a ku humelele khombo.

Mulavisisi u vutisile nakambe Tatana Xisandako loyi a humaka endlwini ya vukosi hi mhaka leyi ivi a tiyisisa leswaku hosi ya Machangana loko yi lova a swi vikeriwi munhu un'wana na un'wana hikuva swa yila. Mulavisisi u vutisile xivangelo xa ku hlayisa xihundla loko hosi yi lova ivi hosi yi kombisa leswaku leyi i ndlela ya ku hlayisa vukosi ku endlela leswaku byi nga tekiwi hi vanhu va le handle. Loko vanhu va le handle va vikeriwa mhaka leyi va nga kuma nkarhi wo lwisana na vanhu va vukosi va ha rila. Leswi swi va tano hikuva loko va ha rila swilo swi va swi nga tshamisekangi. Hi nkarhi lowu wo rila, a va na nkarhi wa ku sivela valala na ku hlawula munhu loyi a khomaka vukosi ku endlela leswaku byi nga tekiwi hi vanhu va le handle.

Ndzavisiso lowu wu kumile nakambe leswaku rifu ra hosi ri vikiwa evanhwini endzhaku ka loko yi lahliwe. Hileswaku, endzhaku ka n'hweti nandza wa hosi u rhamba tindhuna ta muganga leswaku va vikeriwa hi swa ku lova ka hosi. Hi tlhelo lerin'wana, un'wana wa vakulukumba va yindlu ya vuhosi u ta khandziya ntshava kutani a chaya riboma a karhi a rhamba vanhu va muganga leswaku va ta tivisiwa hi swa ku lova ka hosi. Loko vanhu va twa ku chanyiwa ka riboma, va ta twisisa leswi vulaka swona, laha va tikumaka va kongoma emutini wa hosi.

Swin'wana leswi kumiweke hi leswaku hi ntolovelo loko vanhu va fika emutini wa hosi va languteriwa ku titsongahata va karhi va langutela hungu ro karhi ku suka eka nandza wa hosi. Nandza wa hosi u ta vika mhaka ya ku lova no lahliwa ka hosi hi mukhuva lowu, *“Vanhu va hosi hi mi rhambile ku ta mi tivisa leswaku ntshava yi wile hi siku ra vuntlhanu hi n'hweti ya Khotavuxika. Endzhaku ka leswi hi yi lulamisele ndhawu yo wisa hi ku landza mitolovelo ya ku lahliwa ka tihosi ta Machangana.”* Hi marito lawa, vanhu va hosi va tiva leswi vulaka swona. Hileswaku ku va ku vulavuriwa timhaka ti nga riki ta ntolovelo. Timhaka ta ku lova ka hosi i timhaka ta ntikelo, a hi ta matlangwana. Nandza wa hosi u ya emahlweni no hlamusela leswaku rifu a ri hloniphi hambu na tihosi. Hosi se yi hetile riendzo ra yona ra laha misaveni. Hambiswiritano, hosi i hosi ya ha ri misaveni, kambe loko yi lova se yi va ehansi ka lava nga yi rhangela. Endzhaku ka ku vikeriwa mahungu ya ku lova ka hosi, vanhu lava khumbekaka va ba nkosi hikwalaho ka ku lahlekeriwa hi murhangeli wa vona. Ndzavisiso lowu wu kumile leswaku rifu ra hosi a hi nchumu wa ntolovelo, leswi vulaka leswaku ri fanele ri vikeriwa eka vanhu lava faneleke hi ku landzelela mitolovelo yo karhi.

4.2.2. Malahlelo ya tihosi

Machangana i vanhu lava kholwaka leswaku loko hosi yi lova a yi nyamalali hikokwalaho va boheka ku yi lahla hi ndlela leyi faneleke ku kombisa leswaku yi ta va na vutomi bya xiyimo xa le henhla eka ndhawu yo hlawuleka swinene. Leswi swi seketeriwa hi Allan (2003:14) loko a ku, *“In the religions of Africa, life does not end with death, but continues in other realm.”* Ntshaho lowu wu kombisa leswaku loko munhu a lova a nga feli makumu, kambe u va na xiyimo xintshwa tanihi xikwembu xa vanhu lava saleke. Mavonelo lawa ya yelana na mavonelo ya Thorpe (1992:61) loko a ku:

The goal of life is to become an ancestor after death. This is why every person who dies must be given a 'correct' funeral supported by a number of religious ceremonies. If this is not done a dead person may be a wondering ghost, unable to live properly after death and therefore a danger to those who remain alive.

Leswi swi kombisa leswaku loko hosi yi lova yi fanele yi lahliwa hi ndlela leyi faneleke ku kombisa nxiximo eka mitirho ya xiyimo xa le henhla swinene leyi yi endleke ya ha hanya. Hileswaku hosi yi vuriwa nghwazi hikwalaho ka mitirho ya yona leyo hlawuleka erixakeni. Hikokwalaho, loko hosi yi lova a yi lahliwi tanihi munhu njhee, yi lahliwa hi mukhuva lowu kombisaka leswaku i munhu wa xiyimo xa le henhla swinene loyi a hloniphiwaka hi mani na mani. Eka ndzavisiso lowu hi kumile vuxokoxoko ku suka eka hosi Chitanga na vakulukumba lava humaka endlwini ya vuhosi mayelana na mitolovelo yo hlayisa tihosi ku endlela leswaku a kuma vuxokoxoko lebyi hetisekeke.

Ndzavisiso lowu wu kumile leswaku hi ntolovelo hosi yi lahliwa hi vanhu vo hlawuleka swinene. Vanhu lava humaka eka tindlu ta vukosi hi vona va nga na xiave xikulu eka ntirho lowu va karhi va seketeriwa hi vatukulu eka ntirho lowo tika swinene. Hi maendlelo lawa hi nga vula leswaku hosi yi lahliwa exihundleni vanhu va le mugangeni va nga swi lemuki leswaku ku humelela yini. Hi marito man'wana, hi nga vula leswaku ntirho lowu wu endliwa vanhu va nga si vikeriwa hi ta ku lova ka yona.

Hi nkarhi wa ndzavisiso lowu hi vutisile hosi Chitanga hi swa tindlu ta vakulukumba lawa hlawuriwaka leswaku va lahla hosi ivi yi swi veka hi ndlela leyi landzelaka:

Hi ntolovelo, ku hlawuriwa madoda lawa tshembekaka swinene leswaku va lahla hosi. Ku ya hi vukosi bya ka Chitanga ku hlawuriwa madoda eka Vhulengoma, Boyi, Mukhacana lava nga van'wana va tindlu ta vuhosi. Lava va ka Zonda, Neshuro i vatukulu va le vukosini naswona va fanele va va xiphemu xa vakulukumba lava va lahlaka hosi.

Hi ntshaho lowu hi nga vula leswaku hosi yi lahliwa hi vanhu va tindlu ta vukosi ntsena ku nga ri vanhu njhee. Leswi swi na nkoka hikuva swi ta va olovela ku hlayisa xihundla xa ku lova ka hosi.

Hosi Chitanga yi vutisiwile hi mafambiselo ya swilo loko ku lulamisiwa timhaka ta ku lahliwa ka hosi ivi yi swi veka hi mukhuva lowu, "Vakulukumba va dlaya homu

exihundleni kutani va hlambisa no putsela ntsumbu hi dzovo ra homu yoleyo ku endlela leswaku va kota ku n'wi lahla.” Hi marito lawa a a kombisa leswaku mufi u fanele a putseriwa hi dzovo ra homu hi ku landza ntolovelo wa Machangana.

Hi tlherile hi vutisa Tatana Xisandako hi maendlelo ya ntolovelo wa ku lahla tihosi ivi a swi veka hi ndlela leyi:

Hina Machangana hi na maendlelo ya hina loko hi lahla hosi. Loko hosi yi lova yi lahliwa endlwini. Hi xitalo hosi yi na tshengwe naswona yi lahliwa endlwini ya wansati lokulukumba. Leswi swi kombisa leswaku loko hosi yi lova a yi nyamalali, kambe yi languteriwa ku hlayisa vanhu lava seleke.

Hi ntshaho lowu hi nga vula leswaku hosi yi lahliwa hi ndlela leyi nga riki ya ntolovelo. Hileswaku yi lahliwa hi ku landzelela mikhuva yo karhi leyi kombisaka nxiximo eka hosi.

Ku yisa emahlweni hosi Chitanga yi hlamuserile hi mitolovelo ya malahlelo ya hosi kutani yi boxa leswaku, *“Vakulukumba hinkwavo va le vukosini va hlengeletana na vusiku endlwini leyi hosi a yi etlela eka yona na nkosikazi ya yona kutani va cela sirha ro enta. Endzhaku ka leswi hosi yi ta lahliwa yi tshamisiwe exitulwini xa yona xa vukosi.”* Leswi swi kombisa leswaku hosi yi lahliwa navusiku hi ku landzelela ndlela ya xiyimo xa le henha swinene. Leswi swi seketeriwa hi Khosa (2009:79) laha eka ntshaho lowu a swi vekaka hi mukhuva lowu, *“The burial of the king at night served to show the respect that a leader deserves. His burial during such an odd time served to indicate that he was different from any ordinary community member as he is the leader.”* Ntshaho lowu wu tiyisisa leswaku hosi yi lahliwa exihundleni hi mukhuva lowu hambanelaka ekule na munhu ntsena leswi kombisaka nxiximo eka hosi. Loko ntirho wu helile, ku ta hoxiwa xitsalala ehenhla ka sirha, vanhu va huma endlwini va pfala yindlu. Hi nkarhi lowu ku endlwaka migingiriko leyi, vanhu va miyela ku va nga bi mukosi hikuva swa yila. Leswi swi vula leswaku hosi a yi riliwi, hikuva swi nga hatla swi tiveka hi vanhu va le handle nkarhi wu nga si ringana wa leswaku va vikeriwa hi mhaka leyi.

Ndzavisiso lowu wu kumile leswaku ku na ntolovelo lowu faneleke ku landzeleriwa endzhaku ka ku lahliwa ka hosi laha ku hlawuriwaka nkulukumba wo tshembeka loyi a kumekaka a ri tshamile exitulwini xa vuhosi. Hileswaku munhu wa vumunhu byo

tshembeka u siva hosi hi ku endla leswi lavekaka emugangeni eka nkarhi walowo. Hi mayelana na ntolovelo lowu hi vutisaile tatana Xisandako hi mafambiselo ya swilo endzhaku ka ku lahliwa ka hosi ivi a swi veka hi ndlela leyi, *“Hi ntolovelo vuhosi byi kumeka byi khomiwile hi ntukulu kumbe doda yin’wana yo tshembeka swinene leyi humaka endlwini ya vuhosi”*. Ntshaho lowu wu tiyisisa leswaku vuhosi byi fanele byi khomiwa hi munhu wo tshembeka swinene. Munhu loyi u fanele a tinyikela ku endla mitirho hinkwayo leyi a yi endliwa hi hosi ya ha hanya ka ha lulamisiwa timhaka to hlawula hosi leyi landzelaka.

Eka ndzavisiso lowu hi kumile nakambe leswaku tihosi ta Machangana ti lahliwa hi ndlela ya xiyimo xa le henhla swinene. Leswi swi va tano hikuva ti pfuna vanhu eka ku ololoxa swiphiso leswi va nga hlanganaka na swona eku hanyeni ka vona. Tihosi ti yima na vanhu va tona hi nkarhi wa ndlala kutani va nyikiwa swakudya hi mihlangano leyi tinyikeleke eka ntirho lowu. Eka xiyenge lexi landzelaka ku kaneriwa hi malahlelo ya nhloko ya muti ku kombisa ku hambana ka swona na malahlelo ya tihosi.

4.3. Ku lahliwa ka nhloko ya muti

Ndzavisiso lowu wu kumile leswaku loko tatana wa muti a lova, na yena u lahliwa hi ndlela leyi faneleke hikuva loko swi nga ri tano swi nga vanga makhombo eka vanhu lava saleke loko swi nga endliwi hi mfanelo. Mayelana na mhaka leyi Thorpe (1992:60) u boxa leswi, *“If the correct funeral rites are not observed, the deceased may come back to trouble the living relatives.”* Leswi swi kombisa leswaku loko tatana wa muti a lova ku landzeleriwa mitolovelo yo karhi hi siku leri a lahliwaka ku endlela leswaku swi nga karhati vanhu lava saleke.

Hi ku landza ntolovelo lowu, moya wa mufi nakambe a wu tshamiseki loko tatana a nga lahliwi hi ku landzelela mitolovelo yo karhi. Blakely (1994:63) u seketela mhaka leyi loko a ku, *“If this is not done a dead person may be a wondering ghost, unable to live properly after death and a danger to those who remain alive,”* Ntshaho lowu wu vula leswaku loko munhu a nga lahliwi hi mfanelo a nga hundzuka xipuku kutani a karhata vanhu lava hanyaka. Leswi swi tiyisisa leswaku loko munhu a lova a nga nyamalali ku ya hi leswi Machangana ya kholwaka eka swona. Hikwalaho ka mavonelo lawa tatana wa muti u lahliwa kusuhi na muti ku endlela laswaku swi n’wi olovela ku ta hlayisa ndyangu wa yena. Mavonelo lawa ya yelana na mavonelo ya

Thorpe (1992:61) loko a ku,” *Many people take special plans to ensure that the dead are easily able to return to their homes, and some people are buried under or next to their homes.*” Leswi swi vula leswaku mufi u vuyela ekaya ku ya hlayisa ndyangu wa yena endzhaku ka loko maxaka lawa saleke ya swekile byalwa bya ku vuyisa mufi emutini.

Hi ntolovelo, loko tatana wa muti a lova, wansati loyi a loveriweke u miyetiwa hi maxaka ya yena ya xiviri eka leswi humeleleke. Dlukulu (2010:14) u seketela loko a ku, *“The first phase of mourning usually begins when relatives and friends surround the widow immediately after the death of her husband.”* Leswi swi kombisa leswaku vuxaka bya xiviri byi tikomba hi ku vonisana eka xiyimo xo tika ku fana na rifu. Ngubane (1977:45) u swi veka hi mukhuva lowu, *“The central role of a married women whose husband has died is designated as the chief mourner.”* Leswi swi kombisa leswaku wansati loyi a loveriweke a nga fanelanga ku hlangana na vanhu van’wana kumbe ku endla mitirho ya le handle ku endlela leswaku a kuma nkarhi wo rila murhandziwa wa yena.

Eka ndzavisiso lowu hi vutisile n’anga Marubu hi nkoka wa ku rhamba n’anga ku nga si lulamisiwa hi ta ku lahliwa ka mufi ivi a swi veka hi mukhuva lowu, *“Maxaka ya mufi ya sungula hi ku kamberwa ya nga si lahla mufi ku endlela leswaku va va na vutivi bya leswi humeleleke ku kondza xaka ra vona ri lova.”* Leswi swi na nkoka hikuva n’anga yi ta va hlamusela hi swa mafambiselo ya swilo hi nkarhi lowu va lahlaka mufi esirheni. Mulavisisi u vutisile nakambe n’anga Xitlanguxikulu hi nkoka wa ku landzelela ntolovelo lowu ivi yi hlamusela leswaku Machangana ya kholwa leswaku munhu a nga lova hikwalaho ka ku va a loyiwe hi munhu. Vanhu va vuxaka bya le kusuhi va hlengeletana endlwini ku endlela leswaku va kamberwa va ta basisiwa emahlweni ka n’anga na vanhu van’wana va maxaka. Leswi swi vula leswaku n’anga yi boxa vito ra munhu loyi a endleke migingiriko yo ka yi nga amukeleki. Hileswaku mufi u lahliwa hi ku tiva leswaku u loyiwe hi ximani. Hileswaku leswi swi ta va pfuna hi nkarhi wo lahla mufi laha maxaka ya yena ya tlhokovetselaka ya karhi ya kombela eka swikwembu leswaku swi pfuna mufi eka ku lwisana na munhu loyi a ngheneleleke eka ntirho lowu. Ndzavisiso wu yile emahlweni wu hloko hlisa Tatana Matsilele hi mhaka ya ku lahliwa ka tatana wa muti kutani a swi veka hi ndlela leyi:

Ku ya hi mitolovelo ya Machangana tatana u etlela endlwini ya yena ro hetelela a nga si lahliwa emasirheni. Hi siku leri landzelaka, u hlambisiwa no ambexiwa swiambalo hi maxaka ya yena ya xiviri ku endlela leswaku a famba riendzo a basile. Sirha ra yena ri ceriwa kusuhi na muti ku endlela leswaku swi ta n'wi olovela ku sirhelela muti wa yena.

Leswi swi vula leswaku tatana wa muti u lahliwa kusuhi na muti hi ku kholwa leswaku u ta sirhelela muti wa yena emakhombyeni lama ya nga humeelaka. Tatana Baloyi u hlamusela leswaku maxaka ya mufi na vanhu hinkwawo va le mugangeni va languteriwa ku nghenelela eka ku lahliwa ka mufi. Setsiba (2013:25) u seketela mhaka leyi loko a ku:

It is common that the grieving process involves the whole community. Family members close relatives and friends are more intimately involved due to special relationship they had with the deceased.

Hi ntshaho lowu hi nga vula leswaku loko ku humeela rifu a hi ra munhu un'we, kambe swi katsa munhu un'wana na un'wana wa le mugangeni. Loko swi nga endliwi hi mukhuva lowu hi siku ra mundzuku swi le ka wena u pfumala na munhu na un'we loyi a ku seketelaka.

4.3.1 Leswi endliwaka emutini

Ku ya hi leswi hi swi kumeke, endzhaku ka ku lova ka tatana wa muti xihlungwana xa yindlu xa susiwa ivi wansati loyi a loveriweke a etlela kona ku kombisa leswaku tatana wa muti u lovile. Khosa (2009:79) u seketela leswi humeelaka hi ntolovelo lowu loko a ku, “.....*the removal of the cap of the hut.*” Leswi swi va tano hikuva hi ntumbuluko wa Machangana, ku akiwa tindlu ta madzandza ti fuleriwa hi byanyi kutani ti phamiwa hi misava ti tlhela ti chanyiwa laha ehansi. Loko emutini ku ri na mubedo, wu khigetiwa ekhumbini wansati loyi a loveriweke a etlela ematarasini. Ngubane (1977:45) u seketela leswi loko a ku, “*The chief mourner will usually be in the main bedroom on a mattress or floor or on a traditional mat...*” Ntshaho lowu wu kombisa leswaku loko wansati a loveriwa u languteriwa ku tiputa vusiwana hi nkarhi wa xirilo xa nuna wa yena.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo wansati loyi a loveriweke u funengetiwa nkumba nakambe a nga pfumeleriwi ku vulavula ku kombisa xirilo eka murhandziwa wa yena. Ku ya hi Kokwana Manavele, wansati loyi a nga pfumeleriwi ku dya vuswa na munhu, kambe u phameriwa eka ndyelo ya yena a ri yexe. Ndyelo leyi a yi dyeli munhu un'wana ehandle ka yena ntsena. Loko a nwa mati a nga siyerisani na vanhu lava nga feriwangiki. Hi ntolovelo loko a nwa mati ma sala, u languteriwa ku ma halala kule.

Hi kumile nakambe leswaku loko nkarhi wa ku cela sirha wu fikile, vavanuna va teka tipiki na tifocho va ya cela sirha eka ndhawu leyi faneleke. Loko va heta ku cela va vuyela ekaya kambe a va rhwali tifocho, ti sala emasirheni. Hambiswiritano, swa boha leswaku emasirheni ku sala vanhu lava rindzaka sirha ku endlela leswaku ku nga ngenisiwi nchumu hi lava nga lulamangiki.

Tatana Matsilele u boxile leswi a swi twisisisaka xiswona hi ntolovelo wa ku lahliwa ka tatana wa muti hi ndlela leyi:

Hi ntolovelo, tatana wa muti loko a lahliwa, u nyikiwa ntikelo wa yena tanihi nhloko ya muti. Vana va yena na hinkwavo maxaka va languteriwa ku ya emasirheni ku kombisa xichavo endzhaku ka ku lahlekeriwa hi xaka ra vona. Hileswaku, ku va ku riliwa murhandziwa loyi a hundzeke emisaveni.

Hi ntshaho lowu hi nga vula leswaku tatana wa muti loko a lovile u hloniphiwa swinene hi vana na maxaka ya yena. Ndzavisiso lowu wu yile emahlweni wu vutisa Tatana Matsilele hi nkarhi lowu ku lahliwaka mufi. U hlamuserile leswaku hi ntolovelo mufi u lahliwa namixo hikuva valoyi va ehleketeleriwa ku famba hi nkarhi wa nhlekani va karhi va lava swidumbu. Leswi swi seketeriwa hi Thorpe (1992:61) loko a ku:

Traditionally the funeral takes place in the early morning often before sunrise, as it is believed that sorcerers move around in the afternoons looking for corpses to use for their evil purposes. Because sorcerers are asleep in the early morning, this is the good time to bury the dead.

Hi ntshaho lowu hi nga vula leswaku ku ya hi mitolovelo ya Machangana ku lahla munhu nanhlekani swa yila hikuva a nga tirhisiwa hi valoyi. Hi marito man'wana, hi nga vula leswaku Machangana ya kholwa leswaku valoyi va kona naswona va ringeta

hi matimba hinkwawo ku va sivela eka mitirho ya vona. Mulavisisi u vutisile nakambe Tatana Xisandako hi swa nkarhi wa ku lahla mufi ivi a hlamusela leswaku hi ntolovelo loko ntsumbu wu tsandza ku lahliwa nampundzu wu lahliwa ri phumerile hikuva swa yila ku lahla munhu ninhlekanhi.

Kokwana Manavele u hlamusela leswaku hi ntolovelo, emasirheni ku ya vatswatsi. Vavasati lava ha mamisaka, lavantsongo na vamanana va vona loko va ha veleka a va pfumeleriwi ku ya emasirheni hi ku landza ntolovelo wa Machangana. Hi nkarhi wa ku ya emasirheni, vana va nghenisiwa tindlwini va pfaleriwa ku endlela leswaku va nga voni leswaku ku humelela yini. Vana va vaakelani na vona va tumbetiwa tindlwini. Majaha lava nga tekangiki na vona a va pfumeleriwi ku ya emasirheni hi ku ya hi ntolovelo hikuva swa yila.

Hi kumile nakambe leswaku hi ntolovelo loko vanhu va ya emasirheni, a va ambali xin'wana na xin'wana, ku fanele ku ambariwa swiambalo leswi kombisaka na nxiximo. Mavonelo ya Setsiba (2013:26) hi ntolovelo lowu i ya leswaku, *“Women are expected to wear long dresses and cover their heads and men are supposed to wear formal jackets as a sign of respect”*. Hi ntshaho lowu hi nga vula leswaku swiambalo swa le masirheni swi hlawuriwa hi vukheta ku kombisa nxiximo eka leswi humeleleke swa rifu.

Ndzavisiso lowu wu kumile nakambe leswaku hi ku ya hi mitolovelo ya Machangana emasirheni a ku fambiwi na tintanghu, ti sala endlwini. Loko ku yiwa emasirheni lawa ya nga kulenyana na muti, ntsumbu a wu khomiwi kunene, kambe wu boheleriwa eka timhandzi timbirhi hi tingoti wu tlhela wu pakatsiwa hi makatla. Loko mufi a lahliwa ri phumerile, ku na vanhu lava rhangaka ku ya emahlweni ku endlela leswaku loko va hlangana na vanhu va va fula hi maribye kutani va cinca ndlela. Hileswaku, loko va hoxa tihlo ku ri va ta swi twisisa leswaku i vanhu lava yaka emasirheni.

4.3.2 Leswi endliwaka emasirheni

Hi ndzavisiso lowu hi tlherile hi vutisa kokwana Manavele hi swa ntolovelo wo miyeta vaferiwa emasirheni ivi a hlamusela leswaku Machangana i vanhu lava toloveleke ku miyeta vaferiwa emasirheni. Hileswaku, maxaka ya le kusuhi ngopfu hi wona ya miyetaka vaferiwa emasirheni. Tanihi xikombiso, eka wansati loyi a loveriweke va swi kota ku swi veka hi ndlela leyi landzelaka, *“Hi rila na wena N'waChauke, u nga vileli*

hikuva hi yona ndlela ya hina hinkwerhu,” ku kombisa leswaku na vona va khumbeka hi xiyimo xo tika lexi va hlanganeke na xona. Hileswaku ku miyeta vaferiwa emasirheni hi wun’wana wa mitolovelo ya nkoka hikuva swi tiyisa vaferiwa nhlana.

Kokwana Manavele u yile emahlweni no hlamusela leswaku wansati loyi a loveriweke a nga fanelangi ku yimbelela hikuva swa yila. Bopane (1995:78) u seketela mhaka leyi loko a ku, *“During burial the bereaved would be sitting at one side of the grave and is not expected to take party in the singing.”* Leswi swi kombisa leswaku wansati a nga yimbeleli emasirheni ku kombisa xirilo xa yena xo lahlekeriwa hi nuna.

Hi ndzavisiso lowu hi kumile nakambe leswaku loko mufi a nga si lahliwa maxaka na vanghana va nyikiwa nkarhi wo bumabumela mufi mayelana na mitirho leyi a yi endleke a ha hanya. Ku va tatana wa muti a kota ku yimelela ndyangu wa yena eka xiyimo xo tika tanihi, ndlala na vuvabyi swi bumabumeriwa ngopfu. Leswi swi vula leswaku i swa nkoka ku va ku hlamuseriwa hi swa mitirho ya mufi leyi a yi endleke ku endlela leswaku vanhu va va na vutivi bya xiyimo xa yena a ha hanya.

4.3.3 Ku hoxiwa egojini

Hi vutisile kokwana Mahovele va tlhela va hlamusela hi mhaka ya matikhomelo ya vanhu loko ku lahliwa mufi hi ku boxa leswaku ku ya hi mitolovelo ya Machangana vanhu va languteriwa ku tikhoma va miyela tanihi ndlela yo xixima mufi. Leswi swi seketeriwa hi Setsiba (2013:26) loko a ku, *“The people attending the funeral will mostly be expected to maintain silence at the graveside except when they will be singing”* Mavonelo lawa ya kombisa leswaku ku miyela hi nkarhi wa ku lahla mufi hi wun’wana wa mitolovelo ya nkoka ku kombisa xichavo eka munhu loyi a loveke. Hi nkarhi wa ndzavisiso lowu hi xiyaxiyile hi kuma leswaku nkarhi wa ku hoxiwa ka mufi esirheni hi wona nkarhi lowu vaferiwa va nyanyisaka xirilo eka murhandziwa wa vona hi ku tiva leswaku ndhawu leyi a yaka eka yona a va yi tivi naswona a va koti ku ta n’wi vhakela. Laha hi kona va tumbuluxaka swivutiso swo pfumala tinhlamuselo ta leswaku vafi va ya kwihi.

Eka ndzavisiso lowu hi kumile nakambe leswaku hi nkarhi wa ku lahla mufi esirheni, xihlungwana xa yindlu xi tlhandlekiwa esirheni ra mufi ku kombisa leswaku nhloko ya muti yi lovile. Yin’wana ya mpahla ya mufi yi hoxiwa esirheni. Loko va heta ku seletela sirha yin’wana yi hoxiwa ehenhla ka sirha yi ta bolela kwalaho.

4.3.4 Endzhaku ko lahla

Endzhaku ka ku lahla vanhu lava ngheneleleke eka ku seletela sirha va hlamba miri hinkwawo va nga hluvulangi swiambalo hi ku tirhisa murhi lowu nga le ka xirhengele lowu lulamisiweke hi n'anga. Loko va heta ku swi endla va faya xirhengele na mbita leyi nga ta na mati va swi cheletela ehenhla ka sirha kutani va cinca na swiambalo. Ranger (2004:45) u seketela hi ndlela leyi a ku, *"In Zimbabwe traditional herbs will be used to cleanse the tools that were used to dig the grave and those who carried out the burial."* Hi ntshaho lowu hi nga vula leswaku hi ku ya hi ntolovelo wa Machangana a swi pfumeleriwi ku vuyela ekaya na misava ya le masirheni. Xin'wana lexi hi xi kumeke hi leswaku loko vanhu hinkwawo va fika ekaya va hlamba hi murhi lowu lunghisiweke hi n'anga naswona ku hlamberiwa enyangweni ya yindlu.

Hi tlherile nakambe hi vutisa kokwana Manavele hi ntolovelo lowu landzeriwaka endzhaku ka ku lahliwa ka mufi ivi a swi veka hi mukhuva lowu, *"Endzhaku ka ku lahliwa ka mufi, vanhu va nyikiwa swakudya ku endlela leswaku va kota ku hangalaka va karhi va tlhelela makaya."* Leswi swi kombisa leswaku ku ya hi ntolovelo vanhu a va languteriwi ku tlhelela makaya va nga dyangi nchumu. Dlukulu (2010:38) u seketela leswi loko a ku, *"After the burial, the community will be invited to go back to the family of the deceased for a meal."* Leswi swi vula leswaku hi ntolovelo vanhu va boheka ku amukela swakudya hikuva swa yila loko va famba va nga dyangi nchumu.

Ndzavisiso lowu wu kumile nakambe leswaku vanhu lava hlulekeke ku ya enkosini va nga vula marito ya 'vakhandli va nhlonge' eka vanhu lava ngheneleleke eka ku lahliwa ka mufi. Leswi swi kombisa leswaku Machangana ya tolovele ku khoma xikatla eka vanhu lava ngheneleleke eka ku lahliwa ka mufi.

4.3.5. Leswi endleriwaka vaferiwa

Hi nkarhi wa ndzavisiso lowu hi vutisile nakambe kokwana Mahovele hi leswi a twisisaka swona hi mhaka ya matikhomelo na swiambalo swa vaferiwa. Mukhegula loyi u hlamuserile leswaku hi ntolovelo, loko tatana wa muti a lahliwa vaferiwa va boheka ku tshama emutini wa vona, ku ambala swiambalo swa ntima no kerha misisi ku kombisa leswaku va le ku rileni ka murhandziwa wa vona. Swiambalo swa ntima a

swi cinciwi ku kala nuna a swekeriwa byalwa bya ku n'wi vuyisa emutini. Mayelana na mhaka leyi Thorpe (1992:67) u swi veka hi mukhuva lowu:

The berieved stay at home, do not socialise or have sexual contact, some wear black clothes or black cloths fastened to their clothes, and shave their hair including facial hair, shaving the hair symbolises death, and its growing again indicates the strengthening of life.

Hi ntshaho lowu hi nga vula leswaku hi ntolovelo vaferiwa va na swiambalo na maendlelo yo karhi ku kombisa xirilo eka murhandziwa wa vona. Kokwana Xirilele va vulavula hi mhaka ya matikhomelo na swiambalo swa vaferiwa va karhi va swi veka hi mukhuva lowu:

Hi ntolovelo, vaferiwa va languteriwa ku tshama endlwini va miyerile ku kombisa ku khumbeka hikwalaho ka ku lahlekeriwa hi murhandziwa wa vona. Ehandle ka ku ambala swiambalo swa ntima hi wansati loyi a loveriweke, vakhegulu va teka minala va luka va karhi va dlayelela kwalomo nkolweni yi ta susiwa loko ku swekiwa byalwa. Leswi swi vuriwa 'marilo.'

Hi ntshaho lowu hi nga vula leswaku wansati loyi a loveriweke u languteriwa ku tikomba hi swiambalo swa ntima tanihi ndlela yo kombisa vanhu va le mugangeni leswaku u le ku rileni ka murhandziwa wa yena. Mhaka leyi yi seketeriwa hi Khosa (2009:79) laha a swi vekaka hi mukhuva lowu, *"The use of 'nala' that is tied around the neck of the family members of the deceased is used as a sign to identify those who are mourning."* Hi ntshaho lowu hi nga vula leswaku vaferiwa va tihlawulekisa hi swiambalo swa vona.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, wansati loyi a loveriweke ku fambiwa na yena enambyeni na vavasati van'wana lava na vona va loveriweke ku ya laheriwa laha a hlambisiwaka hi murhi lowu lunghisiwaka hi n'anga kwale nambyeni ku endlela leswaku a nga karihi ngopfu. Hileswaku, munhu loyi a feraweke u vulavula leswi nga twisisekiki hikokwalaho ka ntshikilelo wa miehleketo. Loko wansati a nga laheriwi u vulavula swo tiviwa hi yena ntsena. Loko vakhegula va swi vona va boxa leswaku *'u vulavurisa xileswi hikuva a nga laheriwangi.'* Kokwana Mahovele u ya emahlweni no hlamusela leswaku eka muti lowu loveriweke a ku fanelangi ku endliwa

huwa kumbe ku endla mitlangu yin'wana leyi vangaka huwa emutini. Mavonelo lawa ya yelana na mavonelo ya Setsiba (2013:26 loko a ku:

There would be symbols to commemorate loss still sticking around such as complete silence at the home of the deceased, lighting of candles, parties and celebrations would normally be prohibited as a sign of respect for the family of the deceased.

Hi ntshaho lowu hi nga vula leswaku hi ntolovelo mufi u fanele a xiximiwa hi ndlela ya ku yimisa mitlangu hinkwayo leyi tisaka ntsako endyangwini. Leswi swi na nkoka hikuva swi kombisa vanhu va le mugangeni leswaku vanhu va ndyangu lowu va le ku rileni.

Ndzavisiso lowu wu tlherile wu ya emahlweni wu vutisa nakambe kokwana Xirilele hi ntolovelo wa leswi endliwaka eka nhundzu ya mufi leyi saleke ivi a swi veka hi mukhuva lowu:

Nhundzu ya mufi yi fumbiwa eka ndhawu yin'we. Hi ntolovelo, nhundzu yi fanele yi khomiwa hi vanhu lava hlambeke hi murhi lowu vuriwaka mazwiyele.

Hi ntshaho lowu hi nga vula leswaku nhundzu ya mufi a yi fanelangi ku tirhisiwa nkarhi lowu vekiweke ku rila nkosi wu nga si hela. Plaude (1959:56) u seketela mhaka leyi boxiweke laha henhla loko a ku:

Blankets and anything else for the deceased are wrapped up in a bundle and put away for a year, or until the extended period of mourning has ended, after which they are distributed to the family members or destroyed by burning.

Leswi swi vula leswaku endzhaku ka lembe, nhundzu ya mufi leyi saleke yi phakeriwa maxaka, kumbe ku hisiwa ku nga sali na nchumu. Hambiswiritano, nhonga, hlazana, tlharhi, vurha na nhundzu yin'wana ya xinuna a swi hisiwi, ku endlela leswaku swi ta tirhisiwa hi vana va mufi.

Hi vutisile nakambe kokwana Xirilele hi nkarhi wa ku va muferiwa a hluvula swiambalo swa nkosi ivi a hlamusela leswaku emutini loko ku humelele nkosi ku vekiwa nkarhi wo ringana lembe wo rila. Hi ntolovelo, loko nkarhi lowu vekiweke ku rila wu hela, ku swekiwa byalwa byo vuyisa mufi emutini, kutani ku hluvuriwa nguvu leyi a yi

ambariwile ya nkosi. Ku hluvula swi vula leswaku tinguvu leti a ti ambariwile hi nkarhi lowu a wu vekiwile, leti a ti nga cinciwi, ta susiwa, kutani ku tlheleriwa eka tinguvu ta ntolovelo. Mhaka leyi yi seketeriwa hi Setsiba (2013:28) loko a ku:

The end of mourning is usually marked with a ritual or a ceremony where she will be taking off the black garment and symbolically be restored back to normal life in the society.

Leswi swi vula leswaku hi ku landza nawu wa ntolovelo swiambalo swa nkosi a swi ambariwi hi laha ku nga heriki, kambe swi na nkarhi lowu swi faneleke ku hluvuriwa ku kombisa ku hela ka xirilo xa vaferiwa.

Hi ku angarhela hi nga vula leswaku Machangana i vanhu lava landzelelaka mitolovelo yo karhi loko ku lahliwa tatana wa muti. Loko mitolovelo leyi yi nga landzeleriwi moya wa mufi wu nga karhata lava saleke. Eka xiyenge lexi landzelaka ku kaneriwa hi mitolovelo ya malahlelo ya ricece erixakeni ra Machangana.

4.4. Mitolovelo ya rifu ra ricece

Eka xiyenge lexi ku kaneriwa hi mitolovelo yo lahla ricece erixakeni ra Machangana. Ku ni mitolovelo yo karhi leyi landzeleriwaka loko ku lahliwa ricece ku kombisa ku hambana ka yona na leyi landzeriwaka loko ku lahliwa vanhu lavakulu. Hi vutisile vakhegulu va le migangeni yo hambanahambana ku endlela leswaku hi kuma vuxokoxoko lebyi hetisekeke mayelana ni malahlelo ya ricece.

Hi ntolovelo n'wana u vuriwa ricece loko a ha ku velekiwa loko a nga si mila meno. Hakanyingi n'wana wa muxaka lowu u le hansa ka tin'hweti ta mune. Loko n'wana a lova endzhaku ka ku mila meno swi vula leswaku u lahliwa emasirheni. Hi ntolovelo vakhegula lava nga ha velekiki vana hi vona va nga na xiave xikulu eka ku lahliwa ka ricece tanihileswi va nga na vutivi byo enela mayelana na malahlelo ya ricece. Loko hi ta va hi vutisile kokwana Manavele hi mhaka leyi va swi vekile hi mukhuva lowu:

Mitolovelo ya rifu yi sungula ku landzeleriwa loko n'wana a ha ku lova. N'wana a nga lova hi siku leri a tswariwaka kumbe ku huma ekwirhini ra manana wa yena a lovile. Nkarhi wun'wana a nga lova endzhaku ka ku hanya masiku yo hlayanyana emisaveni, kambe loko a nga si mila meno u tekiwa tanihi ricece.

Leswi swi kombisa leswaku ricece na rona ra hlonipiwa loko ri lova tanihileswi mitolovelo ya rifu yi landzeleriwaka hi mfanelo.

Ndzavisiso lowu wu kumile leswaku mahungu ya rifu ya vikeriwa vanhu lava faneleke n'wana a ha ku lova. Hosi na yona ya vikeriwa hi mhaka leyi. Vanhu lava faneleke va ya emutini lowu loveriweke ku endlela leswaku va vonisana hi swa malahlelo ya n'wana. Hambiswiritano, hi ntolovelo vavanuna a va tsemekanyi laha ku loveke n'wana. Hosi na yona a yi tsemekanyi hikuva swa yila, kambe yi rhuma vakhegula ya le vukosini kutani va vonisana hi swa malahlelo ya ricece rolero. Manana loyi a loveriweke a nga fanelanga ku ba mukhosi hikuva swa yila. Maxaka ya yena ya xiviri ya languteriwa ku n'wi miyeta eka xiyimo xo tika lexi a hlanganeke na xona.

Hi ntolovelo n'wana u lahliwa hi siku leri a loveke hi rona, a nga etleli endlwini. Leswi swi va tano ku endlela leswaku ntsumbu wu hlayisiwa wu nga si va na moya. Leswi swi seketeriwa hi Ngwane (1997:23) loko a ku, *"The body was buried as soon as possible in order to avoid decomposing since there were no mortuaries in the past."* Gumede (1990:59) u seketela mhaka leyi loko a ku, *"It may be hot and the body might decompose with the bad smell."* Mitshaho leyi yi kombisa leswaku mufi u fanele a lahliwa hi xihatla ku endlela leswaku a nga onhaki.

Kokwana Mahovele u boxa leswaku hi ntolovelo ricece a ri endleriwi sirha, kambe ri lahliwa hi ku landzelela mitolovelo yo karhi. Vakhegulu lava faneleke ku lahla n'wana va kongoma enambyeni loko ri phumile ku ya n'wi lahla exhundleni. Loko va fika kona, va cela laha ku ringanelanaka n'wana kutani va n'wi phutsela hi nkumba kutani va n'wi lahla kona, kambe hi ntolovelo ku na voko kumbe rihlanguti leri a latiwaka hi rona. N'wana loyi u latiwa hi tlhelo ra ximatsi. Loko vakhegulu va nga landzeleri ntolovelo lowu wansati loyi a loveriweke a nge kumi van'wana vana vutomi bya yena hinkwabyo. Ndzavisiso lowu wu kumile leswaku loko mpfula yi na n'wana a ha ku lahliwa yi onha ntirho wa kahle lowu endlweke hi vakhegula. Kokwana Manavele u hlamusela mhaka leyi hi mukhuva lowu:

Loko pfula yi na yi tata nambu n'wana wa kukuriwa a famba a siya nkumba. Hi lembe rin'wana, loko ndzi ringeta ku fukula mati enambyeni ya Xavulugwi ndzi hlangane na nkumba ku kombisa leswaku n'wana u kukuriwile.

Ntshaho lowu wu tiyisisa leswaku ricece ri lahliwa enambyeni hi ku landza ntolovelo wa rixaka leri. Endzhaku ka loko vakhegula va hetile ntirho lowu lahla n'wana va vuyela ekaya. Loko va fika ekaya, a va pfumeleriwi ku vula marito ya 'vakhandli vanhlonge' eka vanhu lava ngheneleleke eka ku lahla ricece hikuva swa yila.

Ndzavisiso lowu wu kumile nakambe leswaku wansati loyi a loveriweke u lunghiseriwa timhamba ta ku hlamba ku endlela leswaku a hlangana na nuna kahle. Hi marito man'wana, hi nga vula leswaku wanuna a nga pfumeleriwi ku hlangana na wansati loyi a loveriweke a nga si laheriwa.

Hi ku ya hi ndhavuko wa Vantima, Machangana hi ku kongomisa eka ndzavisiso lowu, rifu ra ricece a hi ra ntolovelo. Hikokwalaho, endzhaku ka ku lahliwa ka rona ku yiwa en'angeni ku ya lava xivangelo xa rifu. Thorpe (1992:64) u seketela mhaka leyi loko a ku, *"The death of children is regarded as a particularly a 'grievous evil' and many people give special names to their children to try and ward off the reoccurrence of untimely death."* Leswi swi vula leswaku ku ya hi mavonelo ya Vantima, rifu ra ricece ri vangywa hi valoyi. Hileswaku, vanhu va hetelela va veleka vana van'wana no va thya mavito lawa ya rhukanaka rifu na valoyi ku endlela leswaku va nga ha swi endli nakambe. N'wana loyi a nga velekiwa endzhaku ka rifu ra ricece a nga thiywa mavito yo fana na Xonani, Miringetayini na man'wana yo hlaya. Hileswaku mavito lawa ya kombisa ku vilela hi swiendlo swo kharhi. Karade (1994:34) u seketela mhaka leyi loko a ku:

Some children are born to die. When this occurs, the family devises all kinds of methods to forstall a reccurence including giving special names at a new birth. Such names reflect the frustration of the parents.

Leswi swi kombisa leswaku endzhaku ka ku feriswa ngopfu, eka vana lava landzeleka vanhu va thya mavito yo kombisa ku khumbeka hi leswi humeleleke.

Hi ku angarhela hi nga vula leswaku ricece a ri lahliwi hi munhu un'wana na un'wana, kambe ri lahliwa hi vakhegula lava nga na ntokoto eka ntirho lowu naswona hi ku landzelela mitlovelo yo karhi. Eka ndzimana leyi landzelaka ku kaneriwa hi ku fana na kumbe ku hambana ka mitolovelo yo lahla vafi eka tinxaka ta Vantima.

4.5. Ku fanana na/kumbe ku hambana ka mitolovelo ya Machangana yo lahla ni leyi ya tinxaka tin'wana ta Vantima.

Eka xiyenge lexi ku kaneriwa hi ku fana na/kumbe ku hambana ka mitolovelo ya Machangana ya ku lahla vafi na tinxaka tin'wana ta Vantima. Ndzavisiso lowu wu kumile leswaku hi ntolovelo eka tinxaka to hlaya ta Vantima loko hosi yi lova a swi vikeriwi vanhu va le handle, hosi yi lahliwa exihundleni laha swi tiviwaka hi vanhu va vuhosi ntsena. Leswi swi kombisa ku yelana ka mitolovelo ya Machangana, Maxona, Mandhevele, Mazulu na tinxaka tin'wana ta Vantima. Hosi yi lahliwa hi vanhu va tindlu ta vukosi ntsena. Leswi swi kombisa leswaku tinxaka ta Vantima ti kurisa ngopfu tihosi hi mhaka ya mitirho ya tona leyo tika swinene erixakeni.

Hi tlherile hi kuma leswaku Machangana ya kholwa leswaku rifu ri vangwiwa hi valoyi. Munhu a nga va a loville hikwalaho ka vuvabyi, nghozi, kumbe a kurile, kambe Machangana ya swi teka ku hinkwaswo leswi humeleleke swi vangwiwe hi valoyi. Hikwalaho ka mavonelo lawa, loko munhu a lova ku yiwa en'angeni ku ya hlahluviwa ku nga si lulamisiwa ta ku lahliwa ka mufi. Mavonelo lawa ya hambanela ekule na mavonelo ya vanhu va Xiurhobo lava kholwaka leswaku rifu ri nga vangwiwa hi xin'wana na xin'wana. Plaude (1959:23) u seketela mhaka leyi loko a ku, *“For the Urhobo death can happen because of old age, witchcraft, accident or illness or abomination.”* Ntshaho lowu wu kombisa ku hambana eka mavonelo ya Machangana na vanhu va Xiurhobo hi swivangelo swa rifu. Hambiswiritano, ku ya hi mavonelo ya Maxona rifu ri vangwiwa hi valoyi leswi yelanaka swinene na mavonelo ya Machangana.

Ndzavisiso lowu wu kumile nakambe leswaku erixakeni ra Machangana, rifu ra ricece ri tekiwa tanihi nchumu wo hlamarisa swinene. Hikokwalaho endzhaku ka ku lahliwa ka ricece ku yiwa en'angeni kutani vanhu va va na vutivi bya xivangelo xa rifu. Leswi swi va tano hikuva rifu ra ricece a hi ra ntolovelo naswona ri voniwa ri vangwiwa hi valoyi. Leswi swi yelana swinene na mavonelo ya Maxona lawa na wona ya kholwaka leswaku rifu ra ricece ri vangwiwa hi valoyi. Hikokwalavo tinxaka letimbirhi ti kholwa ngopfu hi swa vuloyi loko ku humelele rifu.

Loko hi languta mitolovelo ya Vantima, vanhu va le mugangeni va languteriwa ku vonisana loko ndyangu wo karhi wu loveriwa hi murhandziwa wa vona. Allan (2003:89) u seketela hi ndlela leyi, *“African funerals are community affairs in which the whole community feels the grief of the berieaved and share it.”* Hi ntshaho lowu hi nga vula

leswaku Vantima va vona swi fanerile ku rila swin'we na ndyangu lowu loveriweke hi ku nghenelela eka migingiriko ya ku lahliwa ka munhu loyi a loveke. Leswi swi vula leswaku Machangana, Mazulu, Maxhosa, Maxona na Mandhevele i tin'wana ta tinxaka leti hloniphaka rifu hikuva va kombisa ku khumbeka hi leswi humeleleke hikwalaho ka ku pfuna vanhu lava loveriweke. Leswi swi kombisa ku yelana ka mitolovelo ya Machangana na tinxaka tin'wana ta Vantima va Afrika.

Eka ndzavisiso lowu hi kumile nakambe leswaku ku na swo hlaya leswi endliwaka eka wansati loyi a loveriweke erixakeni ra Machangana. Loko mulavisisi a vutisa kokwana Tomu hi mhaka leyi nhlamuselo ya vona yi kombisa ku hambana ka mitolovelo ya Machangana na Mazulu. Kokwana Mahovele u swi veka hi ndlela leyi landzelaka:

Loko ndzi loveriwa hi nuna na ha ri Joni, a hi tshama exikarhi ka Mazulu. Hi ku ya hi ntolovelo wa Mazulu, ndzi funengetiwa nkumba va tlhela va ndzi nyika swilukwa va ku luka u ri mikumbeni onge u xikhombana.

Leswi swi kombisa ku hambana ka mitolovelo ya Machangana na Mazulu hikuva Machangana yo funengeta muferiwa nkumba a nga tirhi nchumu. Hi ku ya hi mitolovelo ya Mazulu, wansati loyi a loveriweke u languteriwa ku tihungasa hi ku luka swilukwa ku endlela leswaku a nga ngheniwi hi miehleketo yo tala hi nkarhi wa xirilo xa yena.

Hi ndzavisiso lowu hi kumile leswaku ku ya hi ntolovelo wa Vantima, loko nhloko ya muti yi lova ku na leswi endliwaka emutini ku kombisa leswaku tatana wa muti u lovile. Tanihileswi boxiweke laha ehenhla, ku ya hi ntumbuluko wa Machangana, loko tatana wa muti a lova xihlungwana xa yindlu xa susiwa xi andlaleriwa wansati hikuva hi ntumbuluko ku akiwaka tindlu ta madzandza leti fuleriwaka hi byanyi. Lava nga le madorobeni va humesa mubedo endlwini ya mufi wu khigeteriwa laha khumbini kutani wansati a andlaleriwa matirasi a etlela kona. Leswi swi yelana swinene na mitolovelo ya Mazulu. Setsiba (2013:29) u seketela leswi loko a ku *“In many African cultures, the beds are removed from the deceased’s room and the berieved women sit on the floor usually on a mattress.”* Leswi swi kombisa leswaku tinxaka to hlaya ta Vantima ti vona swi fanerile ku cinca xiyimo xa le mutini ku kombisa leswaku tatana wa muti u lovile.

Ndzavisiso lowu wu ttherile wu kuma nakambe leswaku Machangana i vanhu lava hloniphaka munhu loyi a loveke naswona u lahliwa emasirheni hi ku landzelela mitolovelo yo karhi leyi faneleke. Leswi swi yelana na mitolovelo ya Mazulu, lava lahlaka varhandziwa va vona emasirheni. Ngubane (2012:02) u seketela loko a ku, *“Africans especially the Zulu people of South Africa, believe that burying the loved ones in the grave is the most respectful practise and the gateway to the ancestors.”* Leswi swi vula leswaku mitolovelo ya Mazulu yo lahla munhu emasirheni swi hlanganisa mufi na swikwembu swa yena. Leswi swi kombisa ku yelana ka ntolovelo wa Mazulu na Machangana lava na vona va kholwaka leswaku loko mufi a lahliwa hi mfanelo u tihlanganisa na swikwembu swa yena.

Ku ya hi mitolovelo ya Machangana, ku lahla mufi emasirheni swi nga tekiwa tanihi ndlela yo hambanyisa mufi na vanhu lava saleke. Leswi swi va tano hikuva vafi va fanele va tshama vari voxe eka ndhawu yo hlawuleka swinene. Setsiba (2013:24) u seketela mhaka leyi loko a ku, *“Most cultures dispose off the dead with a ritual such as burial in order to separate the dead from the living”*. Leswi swi kombisa ku yelana ka mitolovelo ya Machangana na tinxaka tin’wana ta Vantina loko swi ta eka ku lahliwa ka vafi.

Hi ntolovelo Machangana ya humesa mufi hi le nyangweni hi nkarhi wa ku lulamisa hi ta ku lahliwa ka yena. Leswi swi yelana swinene na mitolovelo ya Mazulu, Maxona na Mandhevele. Hambiswiritano, leswi swi hambanela ekule ni mitolovelo ya tinxaka tin’wana ta Vantima leti humesaka munhu hi le fasitereni. Thorpe (1991:67) u seketela mhaka leyi loko a ku, *“In many African cultures people have a custom of removing the dead through a hole in the wall of a house, and not through the door.”* Leswi swi kombisa leswaku mufi a nga fanelanga ku vuyela ekaya ku ta hlayisa ndyangu wa yena. Mavonelo lawa ya yelana ni ya Allan (2003:45) loko a ku:

The reason behind this seems to be that this will make it difficult or even possible for the dead person to remember the way back to the living as the hole in the wall will be immediately closed.

Hi ntshaho lowu hi nga vula leswaku hi ku ya hi ntolovelo wa tinxaka leti mufi a nga na vuxaka na vanhu lava saleke. Leswi swi hambanela ekule na leswi Machangana ya kholwaka eka swona. Hi ntolovelo wa Machangana loko munhu a lova a nga nyamalali, kambe u fanele a vuya ekaya ku ta hlayisa vanhu lava saleke. Blakely

(1994:29) u seketela mhaka leyi loko a ku, *“Many other peoples take special plans to ensure that the dead are easily about to return, and some people are easily buried next or under their homes.”* Ntshaho lowu wu tiyisisa leswaku munhu loko a lova a nga nyamalali naswona u fanele a lahliwa kusuhi na muti leswaku swi ta n’wi olovela ku vuyela ekaya ku ya hlayisa ndyangu wa yena. Leswi swi yelana ngopfu ni maendlelo ya Mazulu laha Ngubane (2004:173) a swi vekaka hi ndlela leyi, *“Traditionally respectable Zulu people were buried at home behind or at the side of their family huts.”* Leswi swi kombisa leswaku hi ku ya hi ntolovelo wa Mazulu vafi va lahliwa kusuhi na muti leswi yelanaka swinene na maendlelo ya Machangana.

Eka vulavisisi lebyi hi kumile nakambe leswaku ku ya hi mitolovelo ya Machangana, mufi u lahliwa hi mfanelo ku kombisa leswaku ku na vuxaka lebyi nga tshemekiki exikarhi ka yena na vanhu lava saleke. Mavonelo ya Allan (2003:57) hi mitolovelo ya rifu i ya leswaku, *“The ceremonies performed are organised to show the everlasting relationship between the living and the dead.”* Leswi swi vula leswaku mufi u na vuxaka na vanhu lava saleke hi laha ku nga heriki leswi yelanaka swinene ni leswi Maxona, Mandhevele ni Mazulu ya kholwaka eka swona.

4.5.1. Micino ya ku rila

Ndzavisiso lowu wu kumile nakambe leswaku tinxaka ta Vantima ti landzelela mitolovelo yo hambanahambana ku kombisa xirilo eka munhu loyi a loveke. Hi ntolovelo Machangana ya kombisa xirilo eka munhu loyi a loveke hi ku tiyisa ehansi. Vanhu va languteriwa ku miyela naswona a va fanelangi ku hleka ku tlula mpimo. Leswi swi hambanela ekule ni mitolovelo ya vanhu va Xiyoruba lava cinelaka mufi. Blakely (1994:23) u seketela mhaka leyi loko a ku, *“Mourning dances are often performed by the Yoruba of Nigeria, have a dance wearing a likeness of the deceased.”* Ntshaho lowu wu vula leswaku vanhu va cina va ambale swiambalo hi ndlela yo encenyeta mufi va karhi va tisa fenyha eka vanhu lava nga le nkosini. Leswi swi yelana swinene ni mitolovelo ya vanhu va Xixona laha vatukulu va mufi va ambalaka swiambalo swa mufi va karhi va kombisa hilaha vumunhu bya yena a byi ri xiswona loko a ha hanya.

Hi tlhelo lerin'wana hi ntolovelo vavasati va Machangana a va ngheni emasangwini ya vavanuna ku kombisa xirilo eka munhu loyi a loveke. Leswi swi yelana swinene ni ntolovelo wa vanhu va Xibara lava na vona va rilaka mufi va hambanile. Allan u (2003:45) seketela mhaka leyi loko a ku, *“During the period of mourning men and women are separated.....”* Leswi swi tiyisisa mhaka ya leswaku wansati a nga fanelanga ku nghena emasangwini ya nuna loko ku riliwa munhu loyi a loveke.

4.5.2. Ku lulamisiwa ka sirha

Ndzavisiso lowu wu kumile leswaku hi ntolovelo sirha ri lulamisiwa loko a ha ku lova. Leswi swi hambanela ekule na mitolovelo ya rixaka ra Xibaganda leri lulamisaka sirha ra munhu a ha hanya. Mavonelo lawa ya seketeriwa hi Barkley (1994:29) loko a ku, *“In Uganda the Baganda people prepare a grave for the individuals when they are still children.”* Ntshaho lowu wu kombisa leswaku hi ku ya hi rixaka leri munhu a nga hanyi hilaha ku nga heriki, kutani va tshama va lulamisile.

Ndzavisiso lowu wu kumile nakambe leswaku Machangana ya hambanela ekule na tinxaka tin'wana ta Vantima va Afrika loko swi fika eka timhaka to lahliwa ka tihosi. Hi ntolovelo tihosi ta Machangana ti lahleriwa endlwini, kambe tinxaka tin'wana ta Vantima ti lahla tihosi ebakweni. Rixaka ra Xishona ra Zimbabwe ri lahla tihosi ebakweni ra ntshava leyi nga riki ya ntolovelo. Tintshava leti va lahlaka tihosi eka tona hilaha va phahlelaka kona swikwembu swa rixaka rolero.

Machangana nakambe ya lahla mufi na yin'wana ya nhundzu ya yena. Thorpe (1992:69) u seketela leswi loko a ku, *“It is customary to place the deceased's personal property including eating utensils, walking sticks, blankets, and other useful items in the grave.”* Hi ntshaho lowu hi nga vula leswaku mufi u languteriwa ku ta tirhisa nhundzu ya yena eka vutomi lebyintshwa naswona u fanele a lahliwa na swilo swa yena. Leswi swi yelana swinene na mitolovelo ya tinxaka tin'wana ta Vantima tanihi Mashona, Mandhevele na Mazulu laha va lahlaka munhu na yin'wana ya nhundzu ya yena.

4.5.3. Endzhaku ko lahla

Eka ndzavisiso lowu hi kumile leswaku erixakeni ra Machangana endzhaku ka ku lahla mufi vanhu va nyikiwa swakudya. Dlukulu (2010:38) u swi veka hi ndlela leyi, *“After the burial, the community will be invited to go back to the family of the deceased for a meal.”* Leswi swi yelana swinene na mitolovelo ya tinxaka tin’wana ta Vantima tanihi Maxona, Mandhevele ni Mazulu leti na tona ti lahlaka munhu na nhundzu ya yena.

Endzhaku ka ku lahla, vaferiwa va voniwa va nyamile ku ya hi ntolovelo wa Machangana. Hileswaku a va fanelangi ku va swiphemu eka migingiriko leyi endliwaka emugangeni eka nkarhi walowo. Magugu (2004:71) u seketela mhaka leyi loko a ku, *“They do not participate in any social activities or public gatherings like weddings, funerals, parties and church services, as they are believed to be contaminated.”* Leswi swi yelana swinene na mitolovelo ya Mazulu hikuva loko va ha ku lahla mufi na vona a va ngheneleli eka xin’wana na xin’wana lexi endliwaka emugangeni hikuva va yila.

Ndzavisiso lowu wu tlherile wu xiyaxiya wu kuma leswaku Machangana nakambe ya kombisa xirilo eka munhu loyi a loveke hi ku ambala swiambalo swa ntima. Leswi swi yelana swinene na mukhuya wa Maxhosa. Ngubane (2012:29) u seketela leswi loko a ku *“Some Xhosa families wear black for the entire period and these are burnt at the end of the mourning period.”* Ntshaho lowu wu kombisa leswaku vaferiwa Vaxhosa va languteriwa ku ambala swiambalo swa ntima leswi kombisaka leswaku vanhu va le ku rileni.

Ku ya hi ntolovelo wa Machangana nhundzu ya mufi leyi saleke ya hlayisiwa yi nga tirhisiwi eka lembe hinkwaro. Tanihileswi boxiweke laha ehenhla nhundzu leyi saleke loko ku phakeriwile maxaka ya hiseteriwa. Leswi swi yelana swinene na mitolovelo ya rixaka ra Mazulu. Ngubane (1912:68) u seketela mhaka leyi leswi loko a ku, *“The Zulu burn all the objects that used to belong to the deceased. They believe that by doing so evil spirits will not stay in the building where the deceased used to live.”* Hi ntshaho lowu hi nga vula leswaku vanhu va hisetela nhundzu ya mufi ku endlela leswaku va hlongola moya wa thyaka emutini.

Ku ya hi leswi ndzavisiso lowu wu swi kumeke mitolovelo ya Machangana ya ku lahliwa ka vafi a yi hambanangi ngopfu na mitolovelo ya tinxaka tin’wana ta Vantima va Xiafrika. Ku hambana ka yona ku ya hi leswi rixaka rin’wana na rin’wana ri kholwaka

eka swona. Eka xiyenge lexi landzelaka, ku kaneriwa hi swivangelo swa ku nyamalala ka mitolovelo yo lahla vafi erixakeni ra Machangana.

4.6. Ku nyamalala ka yin'wana ya mitolovelo yo lahla erixakeni ra Machangana

Ndzavisiso lowu wu kumile leswaku yin'wana ya mitolovelo yo lahla a ya ha endliwi hi mfanelo leswi kombisaka leswaku yi le ku nyamalaleni. Ndzavisiso lowu wu vutisile vakulukumba na vafundhisi vo hambanahambana ku endlela leswaku mulavisisi a kuma vuxokoxoko mayelana na swivangelo swa ku nyamalala ka mitolovelo leyi ya Machangana loko ku lahliwa vafi.

Eka ndzavisiso lowu hi vutisile Mufundhisi Majoko hi swivangelo swa ku nyamalala ka mitolovelo ya ku lahla vafi ivi a hlamusela leswaku vanhu a va ha lahliwi hi mfanelo ya xintu hikwalaho ka ku landzelela mikhuva ya Xikriste. Tanihi vafundhisi va kereke va na mitolovelo ya vona loko va lulamisa timhaka ta ku lahla mufi. Hileswaku, va sungula hi ku khongelela mufi a nga si lahliwa ku endlela leswaku moya wa yena wu kuma ku kutsuriwa, ntshamiseko na ku rhula. Hi tlhelo lerin'wana, xikhongelo xi fanele xi kongomisa ngopfu eka leswaku Xikwembu xi va na ntwelavusiwana eka ndyangu lowu saleke.

Ku ya hi Mufundhisi Majoko vaferiwa va nga khongeleriwa hi mukhuva lowu:

Xikwembu, Tatana hi rhandza ku ku khensa hi nkarhi lowu, wena loyi a tivaka hinkwaswo, swa tolo, namuntlha na mundzuku, a hi kombela ntwelavusiwana eka xiyimo lexi hi nga eka xona, a hi kombela tintswalo ehenhla ka swiciwana leswi saleke, a hi kombela ku yisa hinkwaswo leswi humeleleke evokweni ra wena ra xinene, hi laha ku nga heriki, Amen.

Leswi swi kombisa leswaku ku ya hi Xikriste loko munhu a lova a swa ha koteki leswaku a nga pfuka emasirheni a vuyela ekaya ku ya hlayisa ndyangu wa yena, kambe wu sala wu hlayisiwa hi maxaka ya karhi ya rhangeriwa hi Xikwembu xa matilo. Yena tatana loko a lova u ya etilweni laha a kumaka vutomi lebyi nga heriki. Leswi swi kombisa ku hambana ka Xikriste na Xintu.

Hi tlherile nakambe hi vutisa Mufundhisi Mlambo wa le ka hosi Tshovani hi mitolovelo ya ntolovelo wa Xikriste wo chavelela vaferiwa loko ku lovile tatana wa muti leswi kombisaka ku cinca eka maendlelo ya ndhavuko loko ku miyetiwa vaferiwa. Mufundhisi u swi veka hi ndlela leyi:

Tinsimu ta kereke na tona ti pfuna ngopfu eka ku miyeta vaferiwa. Ku na risimu leri nge 'Ku pfuka ka vafi', leri tiyisaka vaferiwa hi ku tshemba leswaku mufi u ta pfuxiwa eku feni a ya etilweni laha a kumaka vutomi byo hetiseka.

Hi marito lawa, hi nga vula leswaku Vakriste a va feli makumu, kambe va ta hanya hi laha ku nga heriki loko va pfuxiwa eku feni. Mufundhisi u ya emahlweni no hlamusela leswaku Vakriste a va chavi rifu hikuva i masungulo ya vutomi bya xiyimo xa le henhla swinene leswi tiyisaka vaferiwa nhlana. Mufundhisi u swi veke hi ndlela leyi, “*Vakriste hi khuvuleriwe ku fa ka Yesu Kriste, hi lahliwile na yena, leswaku ku kotisa leswi Kriste a pfuxiweke exikarhi ka vafi, na hina hi ta hanya hi mukhuva lowuntshwa.*” Leswi swi vula leswaku hi wona nkarhi lowu Vakriste va xiviri va amukeriwaka etilweni endzhaku ka ku tengisiwa ka vona. Hikokwalaho Vakriste va kholwa hi ku pfuka ka vafi tanihileswi Kriste a nga pfuxiwa eku feni. Hi marito man'wana, hi nga vula leswaku vafi va ta pfuxiwa hi Yesu Kriste emasirheni hi nkarhi lowu faneleke kutani va kuma vutomi lebyi nga heriki.

Muhlokohlisiwa Manana Chinamhora un'wana wa vakulukumba va kereke u kombisa nkoka wa ku pfuxiwa eku feni hi mukhuva lowu:

Mufi u famba hi ku tiva vutomi bya yena lebyintshwa eka Kriste, ku nga vutomi byo pfuxiwa eku feni. A nga ha ri na vutomi bya khale, se i xivumbiwa lexintshwa xa xiyimo xa le henhla swinene, lexi nga hetiseka eka Kriste Yesu. A nga na misava leyi.

Leswi swi kombisa leswaku ku ya hi Xikriste loko munhu a lova u ta hambana na misava leyi a kuma vutomi lebyintshwa a nga ha vuyeli ekaya tanihileswi Machangana ya kholwaka eka swona. Hileswaku, u fanele a lahliwa hi ku landza mitolovelo ya Xikriste ku endlela leswaku a fikelela xikongomelo xa yena. Leswi swi kombisa leswaku, mitolovelo ya Machangana yo lahla vafi a ya ha landzeleriwi emindyangwini ya Vakriste hikwalaho ka ku cinca eka mavonelo ya leswi humelelaka endzhaku ka ku lahliwa ka mufi.

Hi ku ya hi Xikriste, magoza hinkwawo yo lahliwa ka mufi ya fambisiwa hi vafundhisi na vakulukumba va kereke yo karhi. Leswi swi kombisa leswaku va ta va va lunghisela mufi ndlela ya le tilweni. Ku ya hi mitolovelo ya Xikriste, loko munhu a lova u fanele a kuma vutomi lebyi nga heriki loko a velekiwile hi vuntshwa. Lewi swi kombisa ku hambana eka mavonelo ya Xikriste na Xintu ehenhla ka mufi.

4.6.1 Ku lahliwa ka nhloko ya muti

Hi nkarhi wa ndzavisiso lowu hi vutisile nakambe Mufundhisi Majoko hi nkoka wa ku lahliwa ka nhloko ya muti hi ndlela ya Xikriste leswi tiseke ku nyamalala ka mitolovelo ya Machangana yo kurisa tatana wa muti loko a lahliwa. Yena u swi veke hi ndlela leyi:

Tatana wa muti u kurisiwa a ha ri emisaveni kambe ematilweni a nga voniwa tanihi nandza wa hosi Yesu Kriste tanihileswi a nga hosi exikarhi ka tihosi hinkwato ta misava, hikuva u hlurile misava ni swa yona. Vafundhisi va fanele va n'wi khongelela kutani a kuma vutomi lebyi nga heriki.

Ntshaho lowu wu kombisa leswaku loko tatana wa muti a tsandzeka ku rhangela vandyangu wa yena a ha hanya hi ku vanga madzolongwa, Vakriste va boheka ku n'wi kombelela ntwelavusiwana kutani a kuma ku kutsuriwa eka swidyoho leswi a swi endleke.

Mufundhisi u ya emahlweni no hlamusela leswaku Yesu u dyondzisile Vakriste leswaku a va fanelangi ku karhala ku khongelela vanhu va Xikwembu lava loveke. Leswi swi vula leswaku i ntirho wa yena tanihi mufundhisi la pfumeleke ku khongelela vafi eka Kriste leswaku va kuma vutomi byo hetiseka etilweni. Hileswaku u nga va u ri nhloko ya muti, kambe loko u amukerile Kriste u vuriwa nandza wa Hosi Yesu Kriste naswona u fanele u hlayisiwa hi mukhuva lowu faneleke ku endlela leswaku u kuma vutomi byo hetiseka ematilweni. Leswi swi kombisa leswaku ku landzelela mitolovelo ya xintu loko ku lahliwa tatana wa muti a swa ha ri swa nkoka evuton'wini bya Machangana.

Ndzavisiso lowu wu kumile nakambe leswaku munhu un'wana na un'wana loyi a landzelelaka Xikriste u fanele a lahliwa hi mfanelo ya Xikriste. Vafundhisi va fanele va nyikiwa nkarhi wa leswaku va endla leswi faneleke hi Xikriste loko ku lahliwa munhu wa vona. Hileswaku ku ya hi Xikriste nhloko ya muti yi kurisiwa laha misaveni, kambe yi tekiwa tanihi nandza wa Hosi loyi a nga na vubihi byo karhi. Hikokwalaho ke, tatana u va wa xiyimo xa le hansi ngopfu emahlweni ka Kriste hi nkarhi wa ku lova ka yena.

Ndzavisiso lowu wu kumile nakambe leswaku tatana wa muti a nga ha lahliwi hi ku landza ndhavuko wa Machangana hikwalaho ka ku landzelela vutomi bya Xilungu. Tatana Hlungwani u hlamusela leswaku vanhu va masiku lawa a va ha vuyeli makaya loko va loveriwa hi vanuna va vona kona. Hileswaku va xava masirha ya le dorobeni kutani va lahla varhandziwa va vona kona. Maxaka ya nuna a ma tivisiwi hi leswi humeleleke, tanihileswi va nga vona va tivaka mitolovelole leyi nhloko ya muti yi lahliwaka xiswona ku ya hi ntolovelole wa rixaka leri. Hileswaku wansati loyi a loveriweke u ya emasirheni na vanghana va yena kutani va lahla murhandziwa wa vona. Leswi swi kombisa leswaku mitolovelole leyi faneleke ku landzeleriwa loko tatana wa muti a lahliwa a ya ha tekeriwi enhlokweni. Hi marito man'wana, hi nga vula leswaku mitolovelole ya Machangana yi mitiwile hi Xilungu. Hileswaku, Xilungu xi dyile mbilu ya vumunhu bya Machangana leswi endleke leswaku yin'wana ya mitolovelole yi nyamalala.

Ku ya hi leswi ndzavisiso lowu wu swi kumeke, loko tatana wa muti a lova a nga ha hloniphiwi tanihileswi a swi endliwa hi vakokwana va hina. Mhaka yo susa xihlungwani xa yindlu a swa ha endliwa ku kombisa leswaku nhloko ya muti yi lovile. Xivangelo hi leswaku masiku lawa Machangana ya aketela tindlu ta mazingi. Hambiswiritano, yindlu ya byanyi yi nga va kona emutini, kambe a swa ha tikombi leswaku nhloko ya muti yi lovile hikuva xihlungwani xo tshamisa sweswo xi nga xiswona xi nga susiwi. Leswi swi kombisa leswaku tolo a nga ha vuyi leswi vulaka leswaku vutomi bya namunthla a bya ha fani na bya khale ngopfu-ngopfu loko swi fika eka mitolovelole.

4.6.2 Ku lahliwa ka ricece

Ndzavisiso lowu wu kumile nakambe leswaku erixakeni ra Machangana ricece a ra ha lahliwi hi mfanelo hikwalaho ka ku pfumaleka ka vakhegulu lava nga na vutivi bya malahlelo ya ticece. Nkarhi wun'wana loko wansati a tshunxeka kutani a loveriwa a ha

ri xibedhlele, n'wana u hisiwa kunene leswi hambanelaka ekule na mitolovelo ya Xintu. Xin'wana lexi kumiweke hileswaku loko ricece ri lova vanhu va khoma xikatla muferiwa, kambe hi ntolovelo a va pfumeleriwi ku khoma xikatla. Leswi swi kombisa leswaku vanhu a va ha kurisi ku landzelela mitolovelo ya vona hikuva a va voni nkoka wa swona evuton'wini bya vona.

4.6.3. Ku lahliwa ka hosi

Ku ya hi ndhavuko wa Machangana, masiku lawa tihosi a ta ha lahliwi hi ndlela leyi faneleke. Hi ntolovelo, hosi a yi nga lahliwi hi munhu un'wana na un'wana, kambe masiku lawa, yi lahliwa hi mani na mani ku kombisa vunghwazi bya yona. Mulavisisi u vutisa tihosi ta Machangana ku endlela leswaku a kuma vuxokoxoko mayelana ni swivangelo swa ku nyamalala ka mitolovelo ya xintu yo lahla tihosi. Mulavisisi u vutisa nakambe vafundhisi va tikereke to hambanahambana hi swivangelo swa ku nyamalala ka mukhuva lowu.

Hi tlhelo ra ku nyamalala ka ntolovelo lowu hi vutisile hosi Chitanga hi mhaka ya swivangelo swa kona kutani yi swi veke hi mukhuva lowu "*Hikwalaho ka thekinoloji vanhu a va ha koti ku hlayisa xihundla. Loko hosi yi lova tifoni ti fambisa hungu ra ku lova ka hosi eka ndhawu yin'wana na yin'wana*". Leswi swi tsotsosela leswaku vanhu va hluleka ku hlayisa xihundla hikwalaho ka tifoni leti hangalasaka mahungu yo karhi hi nkarhi lowuntsongo swinene. Hileswaku thekinoloji leyi tumbuluxiweke hi Valungu yi tisile ku cinca eka vutomi bya Vantima eka swiyenge swo hambanahambana swa vutomi.

Hosi Chitanga u tlhela a hlamusela leswaku masiku lawa tihosi tinghena eka mindzindzakhombo leswi vuriwaka *funeral policy* hi Xingezi. Loko hosi yi lova vanhu va khampani leyi hlawuriweke hi vona va hlambisaka, no ambexa hosi, leswi vulaka leswaku vanhu va Machangana a va ha koti ku lahla hosi hi ntolovelo lowu faneleke laha yi hlambisiwaka no ambexiwa hi maxaka ya yona ya xiviri. Leswi swi kombisa leswaku hosi a ya ha lahliwi hi ndlela leyi faneleke, se yi lahliwa hi ndlela yintshwa. Hi kumile nakambe leswaku mihlangano leyi vonaka hi swa rihanyu emirini a ya ha pfumeleri vanhu ku khoma ntsumbu wa mufi kutani va tisivela eka vuvabyi byo hambanahambana leswi dlayaka vanhu. Mavabyi lawa ya katsa *HIV na AIDS, kholera, ibola* na swin'wana swo hlaya. Hileswaku vanhu va ringeta ku landzelela nawu lowu

ku endlela leswaku va nga khomiwi hi vuvabyi, kambe va nga swi lemuki leswaku va sukela mitolovelo ya vona.

Tatana Xisandako u vutisiwile hi nkarhi wa ndzavisiso hi swivangelo swa ku nyamalala ka mitolovelo ya khale yo lahliwa ka tihosi ivi yi swi veka hi ndlela leyi landzelaka:

Tihosi a ta ha lahliwi hi mfanelo hikuva hulumende ya Zimbabwe yi nghenelele eka mhaka leyi. Hosi loko yi lova yi lahliwa eka ndhawu leyi vuriwaka heroes acre eHarare laha ku lahliwaka tihosi, tindhuna na vanhu hinkwavo lava kombiseke vunghwazi byo karhi hi tlhelo ra swa tipolitiki.

Ntshaho lowu wu kombisa leswaku loko tihosi ti kombisa vunghwazi byo karhi ti lahliwa eka ndhawu yo hlawuleka swinene leswi tiseke ku nyamalala ka mitolovelo yo karhi ya ku lahliwa ka tihosi.

Tatana Xisandako u ya emalhwani a hlamusela leswaku hosi Tangwena ku nga un'wana wa tihosi ta Zimbabwe u lahliwile emasirheni ya tinghwazi eHarare hikwalaho ka mitirho ya yena yo hlawuleka hi tlhelo ra swa tipolitiki. Hileswaku, hosi Chitanga na yona yi nga lahliwa eka ndhawu leyi hikuva se i *senator*. Hikokwalaho u nyikiwile mitirho yo hlaya hi tlhelo ra swa tipolitiki na nhluvuko wa vanhu va Zimbabwe, ku nga mitirho leyi a kombisaka ku yi endla hi mfanelo. Leswi swi vula leswaku loko hosi yi kombisa vunghwazi byo karhi yi lahliwa endhawini ya tinghwazi, tanihi ndlela yo khensa mitirho xiyimo xa ya le henhla leyi a yi endleke.

Ndzavisiso lowu wu kumile nakambe leswaku tihosi ti kurisiwa ngopfu hambileswi ti nga ha lahliwiki hi ku landzelela mitolovelo ya khale. Hi tlhelo lerin'wana, vakulukumba lava a va ri na vutivi bya malahlelo ya tihosi a va ha ri kona, se va nyamalarile. Vanhu lava saleke, a va na vutivi bya leswi faneleke ku endliwa loko ku lahliwa hosi. Eka ndzimana leyi landzelaka ku kaneriwa hi maendlelo ya ntolovelo wa ku koka rihlampfu ni nkoka wa yona erixakeni ra Machangana

4.7. Ku koka rihlampfu

Hi ntolovelo, Machangana ya kholwa leswaku loko munhu a lova a nga loveli makumu, hikokwalaho u na xo xi endla evuton'wini bya vanhu lava saleke, hikokwalaho u fanele a vuyisiwa emutini hi ku sweka byalwa a vuyisiwa ekaya leswaku a ta sirhelela muti

emakhombyeni lama ya nga humelalaka. Loko munhu a feriba hi maxaka ya yena hinkwawo, kutani u vuriwa leswaku u nyamalarile. Thorpe (1992:9) u swi veka hi ndlela leyi landzelaka:

Only when the deceased person's surviving relatives have gone, and there is no one to remember him or her, can a person be said to have really died.

Leswi swi vula leswaku loko maxaka ya mufi ya ha hanya a nga nyamalali hikuva ya languteriwa ku sweka byalwa byo n'wi vuyisa emutini hikuva loko va hluleka ku swi endla, va nga hlangana na swirhalanganya swo karhi evuton'wini leswi va sivelaka ku fikelela swikongomelo swa vona ku kombisa ku vilela ka mufi.

Ndzavisiso lowu wu kumile nakambe leswaku tatana i munhu wa nkoka eka ndyangu un'wana na un'wana, hikokwalaho hi ntolovelu, loko a lova u fanele a vuyisiwa emutini. Ku nga va ku ri manana wa muti loyi a loveke hikwalaho ka mitirho ya yena leyo hlawuleka endyangwini na yena u tekiwa emasirheni a vuyisiwa ekaya kutani a ta hlayisa vana va yena.

Hi vutisile Tatana Matsilele hi leswi a swi twisisaka hi ntolovelu wa ku vuyisa munhu emutini ivi a swi veka hi ndlela leyi landzelaka:

A hi swi tekeni ku ri tatana wa muti wo karhi u lovile, vana va yena va teka malembe ya ntlhanu va nga ringetangi ku n'wi vuyisa emutini. Tatana loyi a nga vabyisa n'wana wa yena kutani loko va ya en'angeni yi va lerisa ku sweka byalwa byo n'wi vuyisa emutini kutani a ta sirhelele vana va yena eka xin'wana na xin'wana.

Hi ntshaho lowu hi nga vula leswaku hi ntolovelu loko vana va mufi va tsandzeka ku vuyisa tatana emutini va hlangana na xiyimo xo tika ku kombisa ku vilela ka mufi hikwalaho ka ku tshama enhoveni nkarhi wo leha swinene.

Tatana Matsilele u yile emahlweni no hlamusela leswaku loko vanhu va vuyisiwa ekaya, ku ta swekiwa byalwa hi vakhegula vandyangu hi xikongomelo xo vuyisa tatana emutini. Hi ntolovelu, maxaka, vaakelani na vanghana va rhambiwa ku ta pfuneta eka ntirho lowu. Hi siku ra mphahlo, nampundzu swinene, vandyangu va ya emasirheni va ya phahla, Byalwa na fole swi cheriwa esirheni ku endlela leswaku va tivisa mufi mhaka ya leswaku va tile ku ta n'wi teka. Hi ntolovelu leswi swi endliwa hi ndzisana ya mufi hi mukhuva lowu:

Wena Xisandako hi tile ku ta ku teka kutani u vuyela emutini wa wena ku ya hlayisa vana va wena lava va ngo xaniseka. Languta, n'wana wa wena Yingwana u khomiwile hi vuvabyi, loyi Khensani ntirho wu herile hikwalaho ko vangeriwa nandzu, lava vanhwanyana va hluleka ku aka mindyangu ya vona hikwalaho ka mabibi ya mbilu ya vangiweke hi ku tshama ka wena enhoveni onge u hava muti. Namuntlha hi ta tlhela na wena ekaya u ya hlayisa vana.

Ntshaho lowu wu kombisa leswaku maxaka ya mufi ya landzelele ntolovelu wa ku ya en'angeni kutani ya swi kuma hinkwaswo swivangelo swa ku xaniseka ka vana va mufi.

Hi tlherile hi vutisa kokwana Manavele hi ntolovelu wo teka moya wa mufi ku suka emasirheni ku ya ekaya ivi a hlamusela leswaku endzhaku ka mphahlo ku ta tekiwa rhavi ra nkanyi, va ri koka ku suka esirheni ra mufi, ri yisiwa mutini, ku nga langutiwi endzhaku, kutani rhavi rero ri vekiwa laha swikwembu swi nga lerisa kona. Leswi swi endleriwa ku vuyisa mufi laha kaya leswaku a ta va un'wana wa swikwembu leswi languteleke muti wolowo. Mhaka leyi yi hlamuseriwa hi Nukeri (2012:56) hi mukhuva lowu. *“Lowu i mfungho wa leswaku mufi u vuyile ekaya. Rhavi ri haxiwa byalwa. Rhavi leri ra byariwa kutani ri hlayisiwa ri kondza ri kula ri hundzuka nsinya lowukulu, lowu nga ta tirhisiwa tanihi gandzelo.”* Hi ntshaho lowu hi nga vula leswaku hi ntolovelu vanhu va ta giya va ku tatana u vuyile emutini ku ta sirhela muti wa yena.

Hi tlherile hi vutisa nakambe Tatana Xisandako hi ntolovelu wa ku dlaya homu loko tatana wa muti a vuyisiwa emutini ivi a hlamusela leswaku ku dlayiwa homu ya nkuzi ku endlela leswaku vanhu va kuma xixevo. Hi ntolovelu endzhaku ka leswi, mativula ya mufi wa mufana u thyiwa vito ra tatana wakwe kun'we no teka ndhawu ya yena. Hileswaku, u bohiwa rikandza ra nenge wa homu evokweni ra yena ra ximatsi. Leswi swi vula leswaku hi ntolovelu vanhu hinkwavo va le mutini va ta sungula ku n'wi vula tatana ku kombisa leswaku se tatana u vuye ekaya.

Ndzavisiso lowu wu kumile nakambe leswaku hi ku landza nawu wa ntolovelu lowu nala lowu a wu ambariwile hi wansati wa hluvuriwa kutani a tlhelela eka swiambalo swa ntolovelu a tlhela a hlawula wanuna wa ndzhaka tanihi ntolovelu. Nakambe hi kumile leswaku kokwana Manavele hi tlhelo ra swa mafambiselo ya ndzhaka u hlamuserile leswaku maxaka hinkwawo ya hlengeletana eka ndhawu yin'we kutani wansati a hlawula munhu loyi a vonaka leswaku a nga kota ku n'wi hlayisa. Hi

ntolovelu, ntukulu wa mufi lonkulukumba u fanele a hoxa nhonga, tiharhi kumbe hlazana ra mufi enyangweni wa yindlu ya yena. Endzhaku ka leswi va ta kombela wansati leswaku a tlula swilo leswi ku kombisa leswaku ku hava xo biha a nga xi endla na vanuna va vanghana. Hi ntolovelu, loko a ri na leswi a nga swi endla, swi tikomba hi ku wela ehansi. Leswi swi kombisa leswaku wansati wa mufi u languteriwa ku tikhoma ku kala nuna wa yena a vuyisiwa emuti. Hileswaku loko a hluleka ku swi endla, swi khomisa vatswari va yena tingana.

Kokwana Manavele u yile emahlweni no hlamusela leswaku hi ntolovelu, wansati wa mufi u nyikiwa ndhichi ya mati kutani a nyika papantsongo wa yena a hlamba. Endzhaku ka leswi ku ta biwa tingoma no giya vanhu va karhi va kombisa ku tsakela ndyangu lowuntshwa. Leswi swi paluxa leswaku hi ku landza ntolovelu lowu i mfanelo ya leswaku muferiwa a nyikiwa nkarhi wo hlawula nuna exikarhi ka tinamu ta yena kutani a kuma muhlayisi.

Hi ku angarhela hi nga vula leswaku ku ya hi mitolovelu ya Machangana, loko tatana wa muti a lova u vuyisiwa emutini hi ku koka rihlampfu ku suka emasirheni ku endlela leswaku a kota ku hlayisa vana va yena. Maxaka hinkwawo ya rhambiwa tanihileswi ya nga na xiave xikulu eka migingiriko leyi faneleke ku endliwa hi siku leri. Eka xiyenge lexi landzelaka, ku kaneriwa hi swivangelo swa ku nyamalala ka ntolovelu wa ku koka rihlampfu.

4.7.1. Ku nyamalala ka ntolovelu wo koka rihlampfu

Hi ndzavisiso lowu hi kumile leswaku ntolovelu wo koka rihlampfu a wa ha endliwi hi mfanelo erixakeni ra Machangana. Hi vulavisisi lebyi vafundhisi vo hambanahambana na vakulukumba va le rixakeni va byi boxeke hi kumile vuxokoxoko byo helela hi mhaka leyi. Hi vutisile Mufundhisi Majoko loko mindyangu ya Vakriste ya ha landzelela ntolovelu wa ku vuyisa mufi emutini ivi a hlamusela leswaku hi ku ya hi Xikriste, vafi va fanele va tshama va ri voxo, lava hanyaka va tshama va ri voxo hikuva vanhu lava a va na vuxaka. Hikokwalaho a hi mfanelo ya ku teka munhu emasirheni a vuyisiwa ekaya. U ya emahlweni no hlamusela leswaku ku swekiwa ka mabyalwa ku tisa vubihi byo hambanahambana tanihi hi timholovo, ku lwa, ku chelelana swiganama leswi ku nga swivangelo swa rifu. Hikokwalaho ka leswi, Xikwembu a xi pfumeli leswaku vanhu va vuyisa munhu emutini hi ku sweka byalwa hikuva i xidyoho. Hi marito lawa, hi nga

vula leswaku hi ku ya hi Vakriste, mhaka ya ku sweka mabyalwa loko ku phahliwa swikwembu a va yimi na yona, hikuva byalwa byi tisa madzolonga exikarhi ka vanhu.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelu, Machangana ya sungula hi ku ya en'angeni loko ya lava ku vuyisa munhu ekaya. Hambiswiritano, vanhu a va ha tolaveli ku ya e'nangeni hikwalaho ka swivangelo swo karhi. Hi vutisile Mufundhisi Mlambo hi xivangelo xa ku va vanhu va nga ha yi en'angeni ivi a hlamusela leswaku loko Vaneri va nghenelela eka mhaka leyi, n'anga a yi hlamuseriwa tanihi ntsumi ya sathani ku nga nala wa Vakriste naswona a yi nga fanelanga ku tsemekanya eka tindhawu leti Vakriste a va khongela eka tona. Chavhunduka (1994:66) u seketela mhaka leyi loko a ku, *“Thus because of their association with ancestral spirits, traditional healers were regarded as worshippers of the devil. They also believed that a traditional healer was a rogue and a deceiver...”* Hi ntshaho lowu hi nga vula leswaku hi ku ya hi mavonelo ya vaneri n'anga a yi voniwa tanihi muxisi hikuva a yi xisetela vanhu no va tekela swa vona. Hileswaku n'anga a yi nga seketeriwi hi vaneri, a yi voniwa yi ri na vubihi byo karhi, naswona vanhu a va fanele ku landzelela Xikriste va hambana na tin'anga, leswi endleke leswaku vanhu va sukela mitolovelu ya vona. Mufundhisi u ya emahlweni no hlamusela leswaku hikwalaho ka mavonelo lawa paluxiweke laha henhla ku hava matshalatshala lama endliweke hi nkarhi walowo ku kombisa nkoka wa mitolovelu leyi eka tinxaka ta vantima ku katsa na Machangana.

Hi ndzavisiso lowu hi vutisile nakambe Tatana Matsilele hi swin'wana swivangelo swa ku nyamalala ka mitolovelu ya Machangana loko ku lahliwa vafi ivi a hlamusela leswaku loko Zimbabwe ri fumiwa hi Valungu, va ringetile hi matimba ku hambanyisa vanhu va Xintima na tin'anga ta vona leti a ti va pfuna loko ku phahliwa swikwembu hi ku hlahluva kumbe ku rhangela miphahlo yo karhi na swin'wana swo hlaya. Hileswaku mfumo wa Valungu wu vekile nawu lowu a wu vuriwa *Witchcraft Suppresson Act*. Ku vekiwa ka nawu lowu a ku ri ku sivela vanhu ku ya exin'angeni.

Hi ku angarhela hi nga vula leswaku ntolovelu wo vuyisa tatana emutini loko a lovile a wa ha endliwi hikuva vanhu a va ha ri na vuxaka na tin'anga leti hakanyingi ti letelaka vanhu leswi va faneleke ku swi endla hi siku leri. Eka xiyenge lexi landzelaka ku kaneriwa hi nkoka ni maendlelo ya ntolovelu wa ku phahla erixakeni ra Machangana eZimbabwe.

4.8. Ku phahla

4.8.1. Mphahlo wa le ndyangwini

Ndyangu wun'wana na wun'wana wa Machangana wu ntshuxekile ku phahla swikwembu loko swi fanerile. Mphahlo wa muxaka lowu wu vuriwa '*appeasing family spirits*' hi Xinghezi. Hi ndlela leyi Machangana va phahla swikwembu hikwalaho ka swikongomelo swo hambanahambana. Hileswaku, ntolovelu wa ku phahliwa ka swikwembu wu endliwa loko va humelela hi makhombo tanihi vuvabyi, rifu, ndlala na swin'wana. Hambiswiritano, mikarhi yin'wana ku pahliwa swikwembu tanihi ndlela yo khensa loko ku humelerile nchumu wo saseka endyangwini, loko ku ri na nchumu wuntshwa lowu va lavaka ku wu vika eka swikwembu tanihi n'wana loyi a ha ku velekiwaka, kumbe hi xikongomelo xo navelela riendzo ra kahle, kumbe ku kuma ntirho wa kahle no humelela eka swikambelo. Mavonelo lawa ya seketeriwa hi Mayland (2000:169) loko a ku, *These ritual practices were important because they protected people from danger and harm, safeguard the life of newly born babies, ensured safety on the journey, could cure the sick, protected people from natural disasters like droughts and disease epidemics.*" Leswi swi kombisa nkoka wa mphahlo eka tinxaka ta Vantima ku katsa na Machangana.

Tatana Matsilele u vutisiwile hi mhaka leyi ivi a swi veka hi ndlela leyi:

Hi ntolovelu, hi siku ra mphahlo, vanhu va rhamba maxaka hinkwawo tanihi vakon'wana, vatukulu, vamlume na man'wana yo hlaya. Leswi swi na nkoka hikuva xaka rin'wana na rin'wana ri ta endla mitirho leyi faneleke. Tanihi xikombiso, ntirho wa vakon'wana i ku yevula homu no lava tihunyi.

Ntshaho lowu wu kombisa leswaku maxaka yo hambanahambana ya languteriwa ku va kona hi siku leri ntolovelu lowu wu nga ta humelela ha rona endyangwini wo karhi. Hi yile emahlweni no vutisela Tatana Matsilele hi ndhawu leyi ku phahleriwaka ivi a hlamusela leswaku hi ntolovelu, Machangana ya nga phahleri endlwini tanihileswi swi endlisiwaka xiswona eka Xishona. Tatana Matsilele u yile emahlweni no hlamusela leswaku ntolovelu lowu loko wu endliwa swi humelela ehansi ka murhi wa nkanyi. U ttherile a hlamusela leswaku hi ntolovelu eka murhi lowu ku beleriwa timhondzo ta timbuti kumbe tihomu leti dlayiweke loko ku phahliwa swikwembu, kutani ku dzimiwa

na rhambu ra ndlopfu kumbe ku bohiwa njheti. Leswi swi kombisa leswaku hi ntolovelo gandzelo i ndhawu yo hlawuleka leyi khavisiweke hi ndlela ya xiyimo xa le henhla swinene leswi kombisaka ku hambana ka murhi lowu na mirhi yin'wana.

Loko kokwana Manavele va hloko hlisiwile hileswi languteriwaka loko ku phahliwa endyangwini u swi veka hi mukhuva lowu, *“Hi ku landza nawu wa ntolovelo, tatana hi yena nhloko ya muti, hi yena loyi a nga ni mfanelo yo vika timhaka eka swikwembu loko swi fanerile.”* Leswi swi kombisa leswaku tatana hi yena nhloko ya muti loyi a nga na ndzhuti wo karhi naswona u languteriwa ku phahla swikwembu egandzelweni.

Mavonelo lawa ya yisiwile emahlweni hi Tatana Matsilele loko a kombisa leswaku hi ntolovelo ku dlayiwa ka xifuwo hi siku ro phahla swikwembu ivi a boxa leswaku hi siku ra mphahlo ku dlayiwa homu. Hi ntolovelo munhu loyi a bukeriwaka hi swikwembu u ta nwa ngati ya xifuwo lexi dlaweke a tlhela a lerisa vanhu swo swi endla kutani endzhaku ka mphahlo va kota ku fikelela swikongomelo swa vona. Hi ku landza ntolovelo lowu loko munhu wa le ndyangwini a hun'welwa hi swikwembu, vanhu va languteriwa ku landzelela leswi va lerisiwaka swona ku endlela leswaku va kota ku hanya ku ya emahlweni.

Muhloko hlisiwa un'wana loyi a vutisiweke hi mhaka leyi i Tatana Xisandako kutani yena u swi vekile hi ndlela leyi:

Hi ntolovelo loko ku phahliwa swikwembu ku swekiwa byalwa byi cheriwa ehansi egandzelweni hi xikongomelo xa leswaku swikwembu swi timula torha ku endlela leswaku swi ta tsaka kutani swi horisa vuvabyi kumbe ku letela munhu loko a famba riendzo.

Leswi swi kombisa leswaku ku ya hi mitolovelo ya Machangana vanhu a va swi koti ku hanya va nga phahli swikwembu hikuva hi swona swi letelaka munhu eka xin'wana na xin'wana. Hi ndzavisiso lowu hi kumile leswaku mindyangu ya Machangana yi kurisiwa ngopfu hi ntolovelo wa ku phahla. Hikokwalaho, xin'wana na xin'wana lexi va lavaka ku xi endla emindyangwini ya vona va sungula hi ku xi vika eka swikwembu. Eka xiyenge lexi landzelaka ku kaneriwa hi mphahlo lowu endliwaka erixakeni ra Machangana ku karhi ku kombisiwa nkoka wa swona eku hanyeni ka vona.

4.8.2. Mphahlo wa rixaka

Mphahlo wa rixaka wu vuriwa *appeasing national spirits* hi Xinghexi. Mphahlo lowu wu endliwa hi vanhu va rixaka ra Machangana loko va hlangana na xiyimo xo tika tanihi nyimpi, ntungu na swin'wana. Hambiswiritano, hi ntolovelo va nga phahla swikwembu loko va lava ku khensa swo karhi leswi humeleleke erixakeni ra vona. Hikokwalaho ke, tindhuna hinkwato ti hlengeletana ehosini ku endlela leswaku va kota ku vonisana hi swa mafambiselo ya mphahlo wa muxaka wolowo.

Ndzavisiso lowu wu kumile leswaku hi ku landza ntumbuluko wa Machangana hosi Chitanga hi yena loyi a a ri hosi yikulukumba ya rixaka exifundzeni xa N'wanedzi. Hi ntolovelo, tindhuna hinkwato ta Machangana ti hlengeletana emutini wa hosi Chitanga loko ku phahliwa swikwembu swa rixaka ra Machangana exifundzeni lexi. Hosi Chitanga hi vona va rhangelaka swa mphahlo hi ndlela leyi faneleke.

Loko ku vutisiwile hosi Chitanga hi mafambiselo ya ntolovelo wa mphahlo eka rixaka leri u paluxile leswaku hi ntolovelo loko vanhu va hlangana na swiphiso swo karhi emugangeni, va ya ehosini ku ya vika swirilo swa vona. Hosi yi tlhela yi hlamusela leswaku endzhaku ka leswi yi rhamba tindhuna na vakulukumba va muganga ku endlela leswaku va vonisana hi mhaka ya mphahlo. Hileswaku, tindhuna ti ta hlengeleta mavele evanhwini ti ma yisa emutini wa hosi kutani ku swekiwa byalwa bya mphahlo. Leswi swi kombisa leswaku hi ntolovelo vanhu va muganga va ta hlengeletana emutini wa hosi hi siku leri ku phahliwaka hi xikongomelo xo navela ku fikelela swilaveko swo karhi. Hi tlherile hi vutisa hosi Chitanga hi leswi yi twisisaka swona hi ntolovelo lowu ivi yi hlamusela leswaku loko ku phahliwa swikwembu hosi yi vika swirilo eka vakokwana va rixaka ra Machangana.

Ndzavisiso lowu wu kumile nakambe leswaku ku phahla tanihi rixaka swi tisa vun'we exikarhi ka vanhu va rixaka ro karhi. Hileswaku, loko ku phahliwa swikwembu ku dlayiwa tihomu na timbuti vanhu va tidyela no tinwela byalwa va tlhela va cina. Leswi swi vula leswaku hi ntolovelo, loko ku phahliwa ku dlayiwa swifuwo swo tala ku kombisa nxiximo eka swikwembu swa rixaka kutani swilo swi va fambela kahle emugangeni. Hi tlhelo lerin'wana, vanhu va boheka ku ya emutini wa hosi ku ya twa mahungu ya mafambiselo ya tiko ya ri karhi ya huma enon'wini wa hosi hi yoxe. Hi ntolovelo leswi swi tisa kurhula emugangeni hikuva ehandle ka ku va hosi yi rhangelaka

swa mphahlo, yi ta kuma nkarhi wo lerisa vanhu swo swi endla loko va vuyela makaya no va tshundzuxa leswaku va tshama hi kurhula.

Ndzavisisso lowu wu kumile leswaku hi ntolovelo madlozi lawa ya hun'welaka hi moya wa rixaka ya lerisa vanhu hi swa mafambiselo ya mphahlo na swo swi endla loko va vuyela makaya. Tihosi na tindhuna hinkwato ti languteriwa ku landzelela leswi va lerisiwaka swona. Loko va tsandzeka ku swi endla va nga vanga makhombo yo karhi eku hanyeni ka vanhu va ndhawu yoleyo.

Hi ku angarhela hi nga vula leswaku hi ntolovelo mphahlo wa rixaka wu endliwa hikwalaho ko va vanhu va rixaka rolero va navela ku titshuneta kusuhi na swikwembu swa vona kutani va kuma ku pfuneka. Machanga na ya kholwa leswaku ku phahla i xin'wana xa swilaveko swa nkoka evuton'wini bya vona.

4.8.3. Ku nyamalala ka swa mipahlo ya le ndyangwini/ rixakeni

Nhlokohliso wa swivutiso ni vuxiyaxiya leswi endliweke hi nkarhi wa ndzavisisso lowu swi paluxa leswaku mitolovelo ya Machangana a ya ha endliwi hi mfanelo. Hi marito man'wana, hi nga vula leswaku mitolovelo leyi yi le ku nyamalaleni. Mindyangu yo tala a ya ha phahli hikokwalaho ka ku landzelela vutomi bya Xikriste. Hi tlhelo lerin'wana, vanhu va rixaka ra Machangana a va ha hlangani tanihi rixaka va phahla hambu va hlangana na swiyimo swo tika erixakeni. Loko hi vutisile vakulukumba na vafundhisi hinkwavo va boxa mhaka ya ku tsan'wiwa ka mitolovelo leyi erixakeni ra Machangana.

Hi vutisile Mufundhisi Xipape leswaku ntolovelo wa Machangana wo phahla a wa ha endliwi hi mfanelo hikwalaho ka yini? Mufundhisi Xipape u hlamusela leswaku mhaka yo swekiwa ka byalwa loko ku phahliwa swikwembu a yi fambelani na Xikriste. Loko vanhu va pyopyiwa hi byalwa va holovisana na ku lwa, hikokwalaho Xikwembu a xi swi lavi swa madzolongu. Ku ya hi Xikriste, vanhu va languteriwa ku tshama hi ku rhula. Mavonelo lawa ya kombisa leswaku loko vanhu va sweka byalwa i xidyoho.

Mufundhisi Xipape u yile emahlweni no hlamusela leswaku Xikwembu xi na mavondzo, xi ri mi nga endli swikwembu swimbirhi, hikokwalaho vanhu va hlawurile ku kholwa eka hosi Yesu Kriste. Hi tlhelo lerin'wana, ku ya hi mavonelo ya Vakriste,

ntolovelo wo halata ngati loko ku phahliwa hi xikongomelo xo herisa swirhalanganya a wa ha ri na nkoka hikuva Kriste u halatile ngati ya yena eka xihambano ku endlela leswaku hi kuma ntshuxeko eka hinkwaswo evuton'wini bya hina. Leswi swi kombisa leswaku, Vakriste a va yimi na yona mhaka ya ku phahla tanihi ndlela yo ololoxa swiphiqo leswi va hlanganaka na swona evuton'wini. Ku ya hi mavonelo ya Vakriste hosi Yesu kriste hi yena ntsena a kotaka ku yimelela vanhu eka swirhalanganya leswi va nga hlanganaka na swona.

Mavonelo yan'wana hi mhaka leyi i ya Mufundhisi Mlambo loko yena a paluxa leswaku hi mavonelo ya yena ku nyamalala ka ntolovelo wa swa mphahlo emidyangwini ya Vakriste tanihi ndlela yo ololoxa swiphiqo hileswaku ku phahla a ka ha ri na nkoka evuton'wini bya vona hikuva va amukerile Xikriste. Mufundhisi u tlhela a hlamusela leswaku a swi kona eka ntumbuluko wa Mukriste ku hluleka evuton'wini hikuva loko u ri na Moya lowo Kwetsima, u na muleteri loyi a ku kombaka ndlela leyi u faneleke ku famba ha yona eka swiyenge hinkwaswo swa vutomi. I moya wa ntiyiso naswona wu tiva swilo hinkwaswo leswi hi swi lavaka evuton'wini. Ku ya hi mavonelo lawa hi nga vula leswaku Mukriste a nga hluleki evuton'wini naswona swa ku phahla swikwembu a swa ha ri na nkoka eka Vakriste.

Mufundhisi Xipape na yena u hlamusela swo yelana na swa Mufundhisi Mlambo hi tlhelo ra nkoka wa Moya lowo Kwetsima tanihi muleteri wa Vakriste leswi endleke leswaku ntolovelo wa ku phahla wu nyamalala kutani u swi veka hi ndlela leyi landzelaka:

Ku ya hi Xikriste, Moya lowo Kwetsima u dyondzisa Vakriste leswaku ku hanyiwa njhani eka vutomi byo lulama na ku humelela eka hinkwaswo swa vutomi. Hileswaku Moya lowo Kwetsima u letela Mukriste eka xiyimo xin'wana na xin'wana ku ya hi leswi a lavaka ku swi fikelela.

Leswi swi vula leswaku, Vakriste va hlurile misava na swa yona, hikwalaho ka Moya lowo Kwetsima lowu tshamaka endzeni ka vona. Hi marito man'wana hi nga vula leswaku Machangana a va ha phahli hikuva se va amukerile Kriste tanihi muponisi wa vona.

Muhloko hlisiwa Manana Chinamhora u tiyisisa nkoka wa vun'we na rirhandzu ra Tatana ehandle ka vuxaka na swikwembu na mitolovelo ya Xintu ivi a hlamusela

leswaku buku ya Varoma 8:38 yi ri, *'Hambi xi ri lexi nga ehenhla, hambu xi ri lexi nga ehansi, hambu xi ri xivumbiwa xin'wana, ndzi ku, ku hava lexi nga tivaka ku hi hambanyisa ni rirhandzu ra Xikwembu leri hi kombisiweke ha Yesu Kriste, Hosi ya hina'*. Hi mahungu lamanene hi nga vula leswaku ku ya hi Xikriste, Xikwembu a xi cukumetanga tiko ra xona leri xi ri tiveke eku sunguleni. Hileswaku Vakriste va fanele va tshemba xona eka xin'wana na xin'wana lexi va nga hlanganaka na xona emisaveni. Hileswaku vuxaka exikarhi ka vanhu na swikwembu a swa ha vuli nchumu eku hanyeni ka Vakriste leswi tiseke ku nyamalala eka mahanyelo ya Xintu emindyangwini ya Vakriste.

Hi tlherile hi vutisa Mufundhisi Majoko loko Vakriste va ha landzelela ntolovelo wa ku ya en'angeni tanihi leswi swi endlwaka hi vakulukumba loko va phahla swikwembu ivi a swi veka hi mukhuva lowu:

Endzeni ka hina hinkwerhu lava hi nga na Kriste, ku tumbetiwe hinkwaro rifuwo ra vutlhari na vutivi lebyi hlulaka bya n'anga. Hikokwalaho ku hava lexi nga hi tsandzaka ku xi twisisa hambu hi tsandza ku ya en'angeni.

Hi marito lawa hi nga vula leswaku Mukriste a nga tiva swilo hinkwaswo naswona a nga va na vutlhari eka leswi nga tumbetiwa na swihundla hikuva endzeni ka yena ku na vutlhari bya Tatana. Hileswaku ku tirha na vuswikoti na vutlhari bya tin'anga leswaku u twisisa leswi tumbetiweke swi endlwaka hi lava va ha landzelelaka ntolovelo wa ku phahla swikwembu. Hikokwalaho ke, ku ya en'angeni ku ya kamberwa no twisisa swihundla swo karhi i xidyoho eka Vakriste.

Mulavisisi u vutisa nakambe Manana Chinamhora ku nga nkulukumba wa kereke hi leswi a swi twisisaka swona hi swivangelo swa ku nyamalala ka ntolovelo wa ku phahla emindyangwini ya Vakriste ivi a swi veka hi mukhuva lowu:

Mhaka ya ku nyamalala ka mitolovelo yo karhi ya Machangana yi sungurile hi nkarhi wa Vaneri loko va sungula ku aka tikereke. Tanihi xikombiso, vaneri va akile tikereke ta Free Methodist Church of Zimbabwe eswifundzeni swa N'wanedzi na Chiredzi.

Leswi swi kombisa leswaku loko vanhu va rixaka ra Machangana va sungula ku ya kerekeni, va ngheniwile hi Moya lowo Kwetsima ivi va sungula ku landzelela vutomi bya Xikriste va nga ha landzeleli Xintu xa vona.

Ndzavisiso lowu wu kumile nakambe leswaku hi tlhelo rin'wana, Vaneri va akile swikolo ku endlela leswaku va dyondzisa Vantima hi swa mahanyelo ya Xilungu. Xin'wana xa swikongomelo swa vona a ku ri ku endlela leswaku Vantima, ku katsa na Machangana va sukela mitolovelolo ya vona leswaku va namarhela ya Xikriste. Leswi swi seketeriwa hi Chavhunduka (1994:6) loko a ku, *"In an attempt to discourage ritual practices, missionaries built schools with the intention of educating Africans the new ideas of western culture. Provisions of Christian education were regarded as one way of weakening traditional beliefs and practices."* Leswi swi kombisa leswaku, loko Vantima va amukela dyondzo ya Xikriste, a va boheka ku hanya hi mukhuva wa Xikriste leswi endleke leswaku va lahlekeriwa hi yin'wana ya mitolovelolo ya vona. Sibanda na Moyana (1984:50) va seketela mhaka leyi loko va ku, *".....education was used as an instrument to separate Africans from their culture. African cultural values were looked down upon."* Hi ntshaho lowu hi nga vula leswaku mitolovelolo ya Vantima a yi languteriwa ehansi hikokwalaho a yi nga fanelanga ku landzeleriwa leswi endleke leswaku yi nyamalala hi swintsongoswintsongo.

Ku yisa emahlweni Mufundhisi Mlambo u kombisa hi mhaka ya swivangelo swa ku nyamalala ka mitolovelolo ya Machangana emidyangwini ya Vakriste loko a swi veka hi ndlela leyi landzelaka:

Vaneri va ringetile hi matimba hinkwawo ku hlohlotela vavasati ku ya kerekeni tanihileswi va nga ni xiave xikulu loko ku phahliwa swikwembu, hi ku sweka mabyalwa, ku alula mabyalwa ya mipahlo, ku yimbelela no cina.

Leswi swi vula leswaku Vaneri hi van'wana va nga va na xiave ku ringeta ku sivele Vantima ku landzelela na ku hlayisa mitolovelolo ya vona.

Hi ku angarhela hi nga vula leswaku Machangana ya ngheniwile hi Xikriste hikokwalaho mindyangu yo hlaya a ya ha landzeleli mitolovelolo ya ku phahla. Eka ndzima leyi landzelaka ku kaneriwa hi yin'wana ya mitolovelolo ya nkoka erixakeni ra Machangana.

NDZIMA YA 5

MITOLOVELO YO HANDZA NKELENKELE, KU RINGA NHLOVO NA VUKHOMBA/NGOMA

5.0. MANGHENELO

Eka ndzima leyi ku kaneriwa hi mitolovelo ya Machangana ya ku handza nkelenkele, ku ringa nhlovo/mihandzu na ku ya vukhombeni/ngoma. Ku ta tlhela ku kaneriwa nakambe hi nkoka wa mitolovelo leyi erixakeni leri.

5.1. Ku handza nkelenkele

Eka xiyenge lexi ku kaneriwa hi ntolovelo wa ku handza nkelenkele ku karhi ri ku kongomisiwa eka rixaka ra Machangana. Ndzavisiso lowu wu xopaxopa mitolovelo ya vavukosi loko va kombela mpfula eka swikwembu swa vona. Loko mpfula yi nga ni tihosi ti rhamba tindhuna na vanhu hinkwavo va muganga kutani va vonisana hi swa xiyimo xo tika lexi va hlanganeke na xona. Ku tlhela ku kaneriwa hi maendlelo ya Xikriste loko ku khongeleriwa mpfula. Ntolovelo wo handza nkelenkele ku kongomisiwa eka ku basisa muganga leswaku mpfula yi ta na

5.1.1. Swivangelo swa mpfula

Ku ya hi mavonelo ya rixaka ra Vantima mpfula yi na loko swikwembu swi pfulela mikateko ya leswaku Xikwembu xi nisa mpfula. Loko mpfula yi tsandza ku na hi nkarhi lowu vanhu va rixaka ro karhi va yi langutelaka, hi ntolovelo va vona swi fanerile ku phahla swikwembu ku endlela leswaku yi na. Hi tlhelo lerin'wana, Vakriste va kholwa leswaku loko va khongelela mpfula eka Xikwembu a yi tsandzi ku na. Hambiswiritano, ku ya hi mitolovelo ya Vantima na ya Xikriste, loko vanhu va le mugangeni va onhile swo karhi, mpfula a yi ni hi mfanelo.

Mavonelo ya n'watisayense hi tlhelo ra mpfula hileswaku yi na endzhaku ka loko mati lawa ya hlayisiwaka eka tindhawu to hambanahambana ya khandziyile ehenhla kutani

ya cinca xiyimo ya tlhela ya vumba mapapa. Evans (2012:11) u seketela mhaka leyi loko a swi veka hi mukhuva lowu:

Water from seas, oceans, rivers, lakes, ponds, get evaporated due to the heat of the sun. The vapour rises up and comes into contact with cold air and condenses in the form of cloud.

Ntshaho lowu wu kombisa leswaku ku ya hi milavisiso ya van'watisayense mpfula yi na endzhaku ka ku hisa lokukulu kutani vanhu na swiharhi swi kuma moya wa kahle wo hefemula.

5.1.2. Nkoka wa mpfula

Mpfula yi na nkoka eku hanyeni ka vanhu, swifuwo na swirimiwa. Hikokwalaho ke, nkoka wa mitolovelolo yo nisa mpfula a wu honisiwi. Loko mpfula yi tsandza ku na swivumbiwa swi hlangana na xiyimo xo tika swinene emisaveni. Haruna (2014:42) u seketela leswi loko a ku, *“Rain is seen as the most significant demonstration of the goodness of God and wherever it falls the people rejoice unless it damages crops or causes harmful flooding.”* Ntshaho lowu wu kombisa leswaku mpfula yi tisa ntsako evanhwini loko yi na hi mfanelo leswi endlaka leswaku vanhu va kombela yona eka swikwembu swa rixaka.

Mpfula yi na nkoka nakambe hikuva loko yi na endzhaku ka ku kombela yona hi ku landzelela mitolovelolo yo karhi vanhu va kuma mati ya ku nwa. Mati hi wona ya vumbaka xiphemu lexikulu xa misava, kambe mati ya le lwandle a ya swi koti ku tirha hi ndlela leyi faneleke leswi endlaka leswaku vanhu va navelela ku na ka mpfula kutani va tikarhata hi ku landzelela mitolovelolo yo karhi ku endlela leswaku yi na hi mfanelo. Mavonelo lawa ya yelana na ya Evans (2012:12) loko a ku, *“Most of the earth's surface is covered with water and most of it is water we can't drink, 97% of the earth's water is salty sea water which is useless to most land dwelling plants and animals.”* Ntshaho lowu wu kombisa leswaku loko mpfula yi na swi tisa ku cinca eka mahanyelo ya vanhu, swiharhi na swirimiwa. Rubin (2015:10) u seketela leswi boxiweke laha henhla loko a ku, *“All living things would die if it weren't for water... That's why rain is crucial to life on earth.”* Hi ntshaho lowu hi nga vula leswaku loko mpfula yi tsandzeka ku na xin'wana na xin'wana a xi nge koti ku hanya xi ya mahlweni. Hikokwalaho rixaka

rin'wana na rin'wana ri ringeta ku phahla swikwembu hi ku landzelela mitolovelo yo karhi ku endlela leswaku mpfula yi na.

Loko vakulukumba va vona leswaku milambu yi omile hikwalaho ka ku pfumaleka ka mpfula va landzelela ntolovelo wa ku handza nkelenkele. Leswi swi vula leswaku vanhu va rixaka ro karhi va phahla swikwembu kutani swi va pfulela mikateko ya leswaku Xikwembu xi nisa mpfula. Endzhaku ka leswi mpfula ya na kutani swihlovo na milambu leswi hlayisaka mati swa tala. Evans (2012:12) u seketela leswi loko a ku, *“All the ponds, rivers, and streams become full of water which was dried due to the heat.”* Leswi swi vula leswaku loko mati ya kuma ku hlayiseka endzhaku ka ku na ka mpfula vanhu na swiharhi swi kuma ku pfuneka.

Hi ndzavisiso lowu hi kumile leswaku mpfula yi na nkoka hikuva vanhu va kuma mati yo tirhisa eka mitirho yo hambanahambana tanihi ku cheleta swirimiwa, ku hlantswa mpahla na swin'wana. Rubin (2015:53) u kombisa mitirho yo hambanahambana ya mati loko a ku, *“We use water for drinking, washing, cooking as well as growing our food and many other things.”* Leswi swi kombisa leswaku mpfula hi yona yi pfunaka vanhu lero Vantima va ringeta ku landzelela mitolovelo yo karhi ku endlela leswaku mpfula yi na hikokwalaho nkoka wo landzelela ntolovelo wo nisa mpfula erixakeni a wu fanelangi wu cukumetiwa.

Mitolovelo ya ku nisa mpfula yi fanele yi landzeleriwa hikuva munhu a nga swi koti ku hanya ehandle ka loko a kumile mati tanihileswi ya nga wona ya vumbaka xiphemu xikulu emirini wa munhu. Evans (2012:13) u seketela mhaka leyi loko a swi veka hi mukhuva lowu, *“A human being can survive for three weeks without food but only for three days without water”*. Leswi swi vula leswaku munhu a nga swi kota ku hanya hi mati ntsena a nga kumi swakudya eka masiku yo hlaya. Leswi swi tiyisisa leswaku mati hi wona ya vumbaka xiphemu lexikulu emirini wa munhu.

Hi kumile nakambe leswaku swi na nkoka ku landzelela mitolovelo yo nisa mpfula hikuva loko mpfula yi na vana va tsaka hi ku kuma moya lowuntshwa. Rubin (2015:12) u seketela mhaka leyi loko a ku, *“All the living things enjoy the rain season by getting wet into the rain water. Children dance and sing songs into the rain water.”* Ntshaho lowu wu kombisa leswaku mpfula yi tisa ntsako eka swivumbiwa hinkwaswo laha misaveni ku katsa na vana.

Hi ndzavisiso lowu hi xiyaxiyile hi kuma leswaku nkarhi wa ku na ka mpfula wu tisa ku cinca emisaveni loko mpfula yi na hi mfanelo. Hi marito man'wana, loko ntolovelo lowu fambelanaka na ku nisa mpfula wu landzeleriwele hi mfanelo loko mpfula ya ntumbuluko yi nga nangi. Haruna (2014:43) u seketela mhaka leyi loko a ku:

Spring gives a new beauty to plants and flowers ... The beauty of the rose will vanish if rain does not come. Rain season is like a mother that feeds and nurses those flowers. That is spring gives only beauty but rain season gives life.

Leswi swi kombisa leswaku tiko ri khavisiwa swinene hi swiluva endzhaku ka ku na ka mpfula. Ku kombisa leswaku mpfula yi na nkoka, tiko ri nga hundzuka mananga loko mpfula yi pfumaleka. Mavonelo lawa ya yelana na ya Evans (2012:15) loko a ku. *“No plant can grow without the help of rain. This lovely earth will be turned into a desert. The whole creation of God will fail.”* Hi ntshaho lowu hi nga vula leswaku loko mpfula yi tsandza ku na hi tinguva ta kona tihosi ti languteriwa ku kombela mpfula eka swikwembu hi ku landzelela mitolovelo yo karhi hikuva yi na nkoka eku hanyeni ka xin'wana na xin'wana emisaveni.

Ku kombisa leswaku mpfula yi na nkoka tinxaka to hambanahambana ta misava ti landzelela mitolovelo yo kombela mpfula eka Xikwembu na le ka swikwembu loko yi tsandza ku na hi mfanelo. Machangana ya phahla swikwembu kutani Xikwembu xi va twela xi nisa mpfula. Hi tlhelo lerin'wana MaIndhiya ya nA xikwembu lexi vuriwaka xikwembu xa mpfula lexi loko va xi khongela mpfula a yi tsandzi ku na. Haruna (2014:43) u seketela mhaka leyi loko a ku, *“No wonder rain is regarded as a god in India. This rain god is perhaps the most important god for it is the god of life itself. They worship the rain god if it does not rain, after and finally they get blessed with the rains.”* Hi ntshaho lowu hi nga vula leswaku mpfula yi hanyisa tinxaka hinkwato ta misava naswona ti khongelela mpfula hi ku landzelela mitolovelo yo karhi.

Hi ku angarhela hi nga vula leswaku mpfula hi yona yi khomeke vutomi bya xin'wana na xin'wana hikokwalaho mitolovelo yo karhi ku landzeleriwa ku endlela leswaku mpfula yi na i ya nkoka swinene. Hileswaku loko mpfula yi tsandza ku na tiko ri nga oma kutani ku pfumaleka na xin'we lexi hanyaka emisaveni. Eka xiyenge lexi landzelaka ku kaneriwa hi swivangelo leswi tsandzisaka mpfula ku na.

5.1.3. Ku nisa mpfula

Ntolovelo wa ku nisa mpfula wu vuriwa *rainmaking* hi Xinghezi. *Rainmaking* ku kongomisiwa eka migingiriko leyi endliwaka hi ku tirhisa matimba ya vungoma hi xikongomelo xo nisa mpfula. Munhu loyi a nga na matimba yo nisa mpfula u vuriwa *rainmaker* hi Xinghezi. Reynolds (2006:431) u hlamusela *rainmaker* hi mukhuva lowu, “*Someone who uses magic to make rain fall.*” Ku ya hi ntumbuluko wa Vantima, tihosi na madlozi yo karhi ya na matimba yo nisa mpfula. Sibanda (1982:61) u seketela mhaka leyi loko a swi veka hi ndlela leyi, “*Dombo was believed to possess magical powers. He was believed to have power to make rain.*” Dombo ku kongomisiwa eka hosi ya rixaka ra Maxona leri a ri vuriwa Varozvi naswona a yi ri na vuswikoti byo endla mahlori ya leswaku mpfula yi na. Hi marito man’wana, hi nga vula leswaku Dombo ku vuriwa munisi wa mpfula. Mpfula yi nga tsandza ku na emugangeni hi tinguva ta kona, kutani mitolovelo yo karhi ya fanela ku landzeleriwa ku endlela leswaku vanisi va mpfula va yi nisa. Leswi swi kombisa leswaku vanhu lava va na ntirho wukulu erixakeni.

5.1.4. Swivangelo swo tsandzisa mpfula

Hi mavonelo ya Vantima ku katsa na Machangana swi na nkoka ku va ku hlamuseriwa swivangelo leswi tsandzisaka mpfula ku na emugangeni. Ku khoriswa leswaku mpfula yi tsandza ku na hikuva vanhu va ta va va onhile swo karhi leswi vilerisaka swikwembu. Hikokwalaho vanhu va languteriwa ku landzelela ntolovelo wa ku handza nkelekele va karhi kombela ku rivaleriwa eka swidyoho leswi va nga swi endla ku endlela leswaku swikwembu swi nisa mpfula.

Ndzavisiso lowu wu kumile leswaku loko hi languta mahanyelo ya manguva lawa, vanhu va hluleka ku hlayisa mirhi, swimilana swo karhi na tindhawu leti faneleke ku hloniphiwa ku nga xin’wana xa swivangelo leswi tsandzisaka mpfula ku na. Haruna (1981:230) u seketela mhaka leyi loko a ku, “*Lack of rain is usually associated with sin. The sin committed against the environment is usually that of cutting sacred trees and grasses which are believed to preserve moisture during prolonged drought.*” Ntshaho lowu wu kombisa leswaku loko vanhu va nga hlayisi tiko ra vona kahle, mpfula a yi ni hi mfanelo hikuva swi vilerisa swikwembu. Sasa (2012:05) u na mavonelo lawa yelanaka na ya Haruna loko a ku, “*We have forgotten and denigrated*

many of our traditional methods used for a thousand of years to manage our land in a sustainable way. Because of that and many other abuses of land it does not rain like it used to do.” Marito lawa ya kombisa leswaku vanhu va languteriwa ku landzelela mitolovelo ya ndhavuko yo hlayisa ndhawu leyi va tshamaka eka yona ku endlela leswaku mpfula yi na.

Hi kumile nakambe leswaku ku ya hi mitolovelo ya Machangana, loko mpfula yi tsandza ku na ku phahliwa swikwembu, vanhu va karhi va kombela ku rivaleriwa eka swidyoho leswi va swi endleke, kutani Xikwembu na swikwembu swi va twela swi nisa mpfula. Hileswaku, loko vanhu va hluleka ku landzelela milawu yo karhi swi vula leswaku tiko ri va ri nyamile hikwalaho ka maendlelo yo ka ya nga amukeleki erixakeni. Nzenza (2015:13) u seketela mhaka leyi loko a ku, *“The ceremony is not only about asking for rain but only for changing the land of evil.Before the rain making ceremony the community should be clean. The land should be cleansed of bad spirits of murder, adultery which angers God.”* Ntshaho lowu wu kombisa leswaku hi ntolovelo vanhu va languteriwa ku titsongahata hi ku humesela erivaleni swidyoho hinkwaswo leswi va swi endleke kutani Xikwembu xi va twela xi nisa mpfula.

Muhlokohlisiwa Kokwana Manavele wa le wa hosi Chitanga u hlamusela swivangelo leswi tsandzisaka mpfula ku na loko a swi veka hi mukhuva lowu, *“Tilo ri tsandza ku nisa mpfula hikwalaho ka swivangelo swo hlaya. Ku tsandzeka ka vanhu ku landzelela milawu ya le mugangeni swi tsandzisa tilo ku humesa mihloti ya rona.”* Muhlokohliswi loyi u tlhela a hlamusela leswaku vaxisati a va pfumeleriwi ku tika hi tinguva ta ku na ka mpfula. Hi maendlelo lawa mpfula yi na yi karhi yi dzuka kutani ku humelela ndlala leyi dlayaka vanhu na swifuwo. Leswi swi vula leswaku vanhu va boheka ku landzelela mitolovelo yo nisa mpfula emugangeni loko yi tsandza ku na hi tinguva ta kona, va karhi va kombela ku tsetseleriwa eka swidyoho swa vona ku endlela leswaku mpfula yi na.

Muhlokohliswi Tatana Mahovele u hlamusela swivangelo leswi tsandzisaka mpfula ku na leswi endlaka leswaku vanhu va landzelela ntolovelo wa ku handza nkelenkele loko a swi veka hi ndlela leyi landzelaka:

Ku va vanhu va endla timhaka ta masangu na swifuwo tanihi vanuna kumbe vasati swi vilerisa swikwembu swa rixaka mpfula yi tsandza ku na. Loko vanhu va tekana na maxaka kumbe ku endla timhaka ta

maxangu na maxaka naswona swi tsandzisa mpfula ku na hikuva a swi kombi vumunhu ku rhandzana na xaka ra le kusuhi.

Ntshaho lowu wu kombisa leswaku vanhu va languteriwa ku hlayisa vumunhu bya vona ku endlela leswaku mpfula yi na emugangeni. Loko va hluleka ku swi endla mpfula a yi ni kutani mitolovelo yo karhi yi landzeleriwa ku endlela leswaku mpfula yi na.

Tatana Mahovele u tlhele a kombisa ku vilela hi mahanyelo ya manguva lawa yo kala ya nga amukeleki lawa na wona ya tsandzisaka mpfula ku na kutani tihosi na vakulukumba va tikarhata hi ku landzelela mitolovelo ya ku nisa mpfula. Mukhalabye loyi u kombisa vubihi lebyi endliwaka hi vanhu va rimbewu rin'we lava tekanaka a tlhela a tsundzuxa vanhu leswaku va fanele va hanya hi ndlela leyinene va landzelela nawu wa ntumbuluko. Leswi swi kombisa leswaku vanhu va vilerisa swikwembu hi mhaka yo rhandza ku lwela timfanelo ta vona kutani mpfula yi tsandza ku na. Hikokwalaho vanhu va rixaka ro karhi va kombela mpfula eka swikwembu swa vona hi ku landzelela mitolovelo leyi faneleke va karhi va kombela ntwelavusiwana eka leswi va nga swi endla.

Hi kumile nakambe leswaku loko vana va tsandzeka ku landzelela swileriso swa vatswari swi va vangela mabibi ya mbilu mpfula yi tsandza ku na hi mfanelo. Ku tsandzeka ku xixima vatswari hi ndlela yo va rhukana, ku ba vatswari, ku va xeluza, hi ndlela yo va tsona swakudya naswona i xivangelo xa leswaku swikwembu swi va fularhela vanhu kutani mpfula yi tsandza ku na. Hakanyingi ndzilo wu tswala nkuma leswi vulaka leswaku vana a va tali ku landzelela mitila na mahanyelo layo lulama ya vatswari va vona. Leswi swi kombisa leswaku vana va fanele va hlonipha vatswari va vona ku endlela leswaku swi nga onhi mafambelo ya kahle ya swilo emugangeni hi tlhelo ra ku na ka mpfula.

Hi tlherile hi vutisa nakambe Tatana Matsilele wa le ka hosi Tshovani hi swivangelo leswi tsandzisaka mpfula ku na kutani mitolovelo yo karhi yi landzeleriwa ku endlela leswaku mpfula yi na ivi a swi veka hi ndlela leyi landzelaka:

Ku tinghenelerisa eka mitirho yo hamboloka tanihi ku dlaya munhu loyi a nga riki na nandzu na swona swi tsandzisa mpfula ku na. Ku nga va ku ri ku hoxa swihlangi enhoveni leswi voniwaka swi ri hava nandzu emisaveni, na swona a swi amukeriwi emugangeni. Hi

maendlelo lawa swikwembu swa vilela kutani swi pfalela mikateko ya leswaku Xikwembu xi nisa mpfula.

Hi ntshaho lowu hi nga vula leswaku mitirho hinkwayo ya vudlayi a yi amukeriwi erixakeni. Munhu a nga fanelangi ku dlaya hikuva swi tsandzisa mpfula ku na ku nga yona yi hanyisaka vanhu na swifuwo. Tatana Matsilele u ya emahlweni no hlamusela leswaku hambu munhu a onheriwile a nga fanelangi ku dlaya hikuva u ta va a nghenelele eka ntirho lowo ka wu nga ri wa yena. Ku ya hi leswi Machangana ya kholwaka eka swona, munhu a nga dlayiwa hi valoyi endzhaku ka loko swikwembu swa yena swi hlulekile ku n'wi sirhelela.

Ku ya hi leswi ndzavisiso lowu wu swi kumeke Vantima va kholwa leswaku loko vanhu va tlula milawu ya muganga wo karhi, mpfula a yi ni. Hi ntolovelo, vanhu va kombela ntwelavusiwana eka swidyoho leswi va swi endleke ku endlela leswaku mpfula yi na. Eka xiyenge lexi landzelaka ku kaneriwa hi maendlelo yo karhi emutini wa hosi ku ringeta ku kombela mpfula eka swikwembu swa vona.

5.1.5. Ku kombela mpfula hi vavukosi

Eka xiyenge lexi hi endlile nxopaxopo wa maendlelo ya vanhu va le vukosini loko va landzelela ntolovelo wo nisa mpfula. Hi vutisile vakulunkumba va tindlu ta vukosi bya Machangana hi swa mafambiselo ya mphahlo wa ku nisa mpfula.

Ndzavisiso lowu wu kumile leswaku vanhu va le ndlwini ya vukosi va sungula hi ku ya en'angeni va nga si phahla swikwembu ku endlela leswaku yi va lerisa magoza lawa ya faneleke ku landzeleriwa leswaku swilo swi ta va fambela kahle. Ku ya hi ntolovelo wa Machangana, hosi yi languteriwa ku tiyimisela eka ku rhangela leswi faneleke ku endliwa ku ya hilaha nánga yi nga ta lerisa hakona. Babane na Chauke (2015:111) va seketela mhaka leyi loko va ku, *“Before the members of the communities assembled at the prescribed venue, the elder women together with the selected members of the royal family met to appease their ancestors. This is done in the form of ancestral worship.”* Leswi swi tiyisisa leswaku vanhu va yindlu ya vukosi va boheka ku phahla swikwembu swa vona ku endlela leswaku swi pfulela mikateko ya leswaku Xikwembu xi nisa mpfula. Vatsari lava va kongomisa eka maendlelo ya Vatsonga lama yelanaka swinene na maendlelo ya Machangana. Rafapa (2008:55) u seketela mhaka leyi loko a swi veka hi mukhuva lowu, *“It is the traditional responsibility of a king ruling over a*

number of headman to start the process first with all headman and traditional healers of a kingdom before this is repeated at local level by each headman.” Hi ntshaho lowu hi nga vula leswaku hosi yi na ntirho wukulu wo sungula ku phahla swikwembu yi karhi yi kombela mpfula ku endlela leswaku vanhu va kuma ku pfuneka.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelu, hosi na vakulukumba va yindlu ya vuhosi va fanele va hlengeletana eka ndhawu yin’we kutani va vonisana hi swa mphahlo wa mpfula. Hahani wa muti na yena u languteriwa ku va a ri xiphemu xa vakulukumba va yindlu ya vukosi lava fanelake ku phahla. Xin’wana xa nkoka hi leswaku hi ntolovelu loko va phahla swikwembu ku dlayiwa xifuwo, ngati na byalwa swi cheriwa ehansi egandzelweni tanihi ndlela yo timula torha eka swikwembu swa vona.

I swa nkoka ku boxa leswaku loko vanhu va le vukosini va phahla swikwembu, swi endliwa exhundleni vanhu va le mugangeni va nga swi lemuki leswaku ku humelela yini. Babane na Chauke (2015:111) va seketela loko va ku: “.....*ancestral worship by the royal family was done secretly.....*” Ntshaho lowu wu kombisa leswaku ku hava na un’we a nga na vuxokoxoko byo helela bya leswi humelelaka loko ku phahliwa swikwembu ehosini. Hambiswitano, endzhaku ka maendlelo yo karhi lama faneleke va langutela ku na ka mpfula.

Endzhaku ka ntolovelu lowo phahla swikwembu ehosini mpfula yi nga tsandzeka ku na leswi vulaka leswaku vanhu hinkwavo va muganga va fanele va nghenelela eka mhaka leyi. Eka xiyenge lexi landzelaka ku kaneriwa hi maendlelo ya munhu un’wana na un’wana loko ku handziwa nkelenkele erixakeni ra Machangana.

5.1.6. Ku nghenelela ka vanhu va le mugangeni

Eka xiyenge lexi ku kaneriwa hi swa ntolovelu wa ku nisa mpfula laha wu ngheneriwaka hi vanhu hinkwavo va le mugangeni. Tanihileswi boxiweke laha ehenhla loko swikwembu swi vilela hi timhaka to karhi swi pfalela mikateko ya leswaku Xikwembu xi nisa mpfula. Mavonelo lawa ya yelana ni ya Rafapa (2008:52) loko a ku, “.... *rain falls when human beings please both God and the ancestors*”. Ntshaho lowu wu vula leswaku hi ntolovelu loko vanhu va endla mitolovelu yo nisa mpfula hi ndlela yo lulama, leyi nga vilerisiki swikwembu na Xikwembu, mpfula a yi tsandzi ku na. Hileswaku loko mitolovelu yo karhi yi endliwa ehosini mpfula yi tsandza ku na swi vula

leswaku vanhu va onhile swo karhi leswi faneleke ku lulamisiwa. Hi ntolovelo byalwa byi fanele byi swekiwa ehosini laha vanhu hinkwavo va le mugangeni va hlengeletanaka kona ku endlela leswaku va kombela mpfula eka swikwembu swa rixaka hi ku landzelela mitolovelo leyi faneleke.

Hi vutisile hosi Chitanga hi mafambiselo ya ntolovelo lowu ivi a hlamusela leswaku loko mpfula yi tsandza ku na hi nkarhi lowu vanhu va langutelaka yona ku fanele ku handziwa nkelenkele. Vakulunkumba va yindlu ya vuhosi hi vona va tsundzuxaka hosi hi swa mhaka leyi. Babane na Chauke (2015:110) va seketela loko va ku:

In times of drought, when council of elders to the chief see many dry rivers, death of both domestic and wild animals as a result of recurring drought in their communities, they remind the chief about the cultural ritual practices to be performed. Rainmaking is the obvious ritual that can solve the problem.

Ntshaho lowu wu kombisa leswaku mavonelo ya ntolovelo lowu i ya leswaku loko mpfula yi tsandza ku na vanhu va languteriwa ku phahla swikwembu ku endlela leswaku mpfula yi na tanihileswi yi nga na nkoka evuton'wini bya vanhu.

Hi kumile leswaku hi xitalo hosi yi ta tinyikela ku pfuna vanhu va yona eka xiyimo xo tika lexi va hlanganeke na xona kutani yi rhamba tindhuna na madoda ya muganga ku endlela leswaku va vonisana hi mhaka leyi. Hosi yi vika timhaka hi ndlela leyi landzelaka:

Leswi mpfula yi ngo tlulatlula hi nga endla yini xana? Hi ntolovelo hi fanele ku ya en'angeni ku endlela leswaku hi lerisiwa swo swi endla kutani mpfula yi na. Tiko ra hina mo ri vona leswaku ri omile. Loko hi hluleka ku swi endla vanhu na swifuyo swi nga hela ku fa.

Leswi swi kombisa leswaku ku ya hi mitolovelo ya Machangana, hosi yi na xiave xikulu eka mpfumba ro phahlela mpfula. Sibanda na Moyana (1982:66) loko va hlamusela mitirho ya hosi va swi veka hi ndlela leyi:

Traditonal leaders perfomed very significant roles, they held processions on rain making ceremonies, had the duty to allocate land and made critical decisions to advance and improve the life of the whole community.

Ntshaho lowu wu kombisa leswaku hosi yi na ntirho wukulu wo rhangela vanhu eka ku sweka byalwa bya mpfula ni le ka swiyenge swo hambanahambana swa vutomi. Hambiswiritano, hosi yi fanele yi landzelela leswi yi lerisiwaka swona hi madlozi ya muganga walowo hi ku landza nawu wa ntolovelo lowu.

Hi nkarhi wa ndzavisiso lowu hi ttherile hi vutisa hosi Chitanga hi nkoka wa ku ya en'angeni ku nga si phahliwa swikwembu ivi yi swi veka hi mukhuva lowu, “*Nandza wa hosi na madoda yo karhi va languteriwa ku ya en'angeni. Hi xitalo endzhaku ka ku hlahluva, n'anga yi hlamusela leswi va lavaka swona yi tlhela yi va lerisa swo ya swi endla loko va vuyela ehosini.*” Hi ntshaho lowu hi nga vula leswaku hi ku landzelela mitolovelo ya rixaka leri, vanhu va boheka ku ya en'angeni hikuva yi na xiave xikulu loko ku komberiwa mpfula. Babane na Chauke (2015:111) va seketela loko va ku:

In times of drought..... the chief and his/her council members consult a traditional healer(s) who throw bones to find the cause of drought because it is believed that lack of rain in a village is usually associated with sin or conflicts amongst residents or leaders.

Leswi swi kombisa leswaku loko vanhu va ya en'angeni va kuma vuxokoxoko mayelana na xivangelo lexi tsandzisaka mpfula ku na kutani va ringeta ku swi lulamisa. Babane na Chauke (2015:111) va ya emahlweni no hlamusela leswi landzelaka.

It is after the consultation with a traditional healer that the community members would be informed about the date when the rain making ritual will be performed.

Ntshaho lowu wu kombisa leswaku endzhaku ka ku lerisiwa hi n'anga, hi ntolovelo, vanhu va hlengeletana ehosini ku endlela leswaku va vonisana hi mhaka yo kombela mpfula. Laha vatsari va kongomisa eka maendlelo ya Vatsonga lawa yelanaka swinene ni maendlelo ya Machangana.

Loko hi yisile emahlweni hi vutisa hosi Chitanga hi mafambiselo ya swa mphahlo wa mpfula loko vanhu va vuyela ekaya ivi yi swi veka hi ndlela leyi:

Wansati loyi a hlawuriwaka hi swikwembu hi yena a rhangelaka swa ku swekiwa ka mabyalwa emutini wa hosi. Tanihi xikombiso emugangeni wa hosi Chitanga ku hlawuriwile wanhwana wa ka

Chibaya hi moya wa rixaka loyi a ri ni vele rin'we ku va a rhangela swa mphahlo lowu endliwaka loko va kombela mpfula.

Hi ntshaho lowu hi nga vula leswaku hi ntolovelo mhaka ya ku sweka mabyalwa a yi rhangeriwi hi munhu u'nwana na un'wana, kambe hi wansati loyi a hlawuriwaka hi hosi kumbe moya wa rixaka.

Ndzavisiso lowu wu kumile nakambe leswaku hi siku ra mphahlo hosi, tindhuna na madoda yo karhi va hlengeletana ehosini hi xikongomelo xo vika xirilo xa mpfula eka swikwembu swa vona. Hambiswiritano, vurhangeli lebyi byi languteriwa ku landzelela leswi byi lerisiwaka hi vakulunkumba va ndhawu yaleyo.

Hi vutisile nakambe Tatana Xisandako hi leswi a swi twisisaka xiswona hi mhaka ya ntolovelo wa ku nisa mpfula emugangeni ivi a swi veka hi mukhuva lowu:

Hi ntolovelo, loko ku komberiwa mpfula, endzhaku ka ku swekiwa ka mabyalwa vanhu lava faneleke va khandziya ntshava yo karhi no vika xirilo xa vona hi ku chela byalwa na fole ehansi. Tanihi xikombiso, emugangeni wa hosi Chitanga, wansati loyi a hlawuriweke ni swikhegudyana swa muganga va khandziya titshava tanihi Banda, Gopola, Mhoromoka ku ya vika xirilo xa mpfula eka swikwembu swa rixaka.

Leswi swi vula leswaku tintshava leti vikeriwaka swirilo swa mpfula, a hi ta ntolovelo, i tin'wana ta tintshava leti ku lahliweke eka tona vakulunkumba va rixaka naswona a ti khandziyiwi hi munhu u'wana na un'wana. Babane na Chauke (2015:6) va seketela va karhi va kongomisa eka maendlelo ya Vatsonga leswi yelanaka swinene na endlelo ra Machangana loko va ku, *".....not everybody was allowed to take part, but only old women who are no longer seeing their periods were involved in this special ritual ceremony."* Leswi swi vula leswaku hi ntolovelo, vanhu lava nghenelelaka eka ntirho lowu i vakhegula lava nga ha voniki masiku, leswi kombisaka leswaku a hi mani na mani.

Tatana Matsilele loko a vutisiwile leswi humelelaka endzhaku ka mphahlo u hlamusela hi ndlela leyi:

Hi ntolovelo, endzhaku ka mphahlo, ntshava leyi yi languteriwa ku pfurha ndzilo ku kombisa leswaku mpfula yi le ku teni. Hileswaku

ndzilo lowu wu timuriwa hi mpfula loko yi ta na ku nga leswi vanhu va tava va langutela swona.

Hi ntshaho lowu hi nga vula leswaku ku pfurha ka ndzilo entshaveni i mfungho wa leswaku mpfula yi le ku teni ku kombisa leswaku ntirho wu amukeriwile. Leswi vulaka leswaku loko ndzilo wu nga vi kona, swin'wana a swi endliwanga kahle hikokwalaho mpfula a yi nga ni.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, loko ku humelela ndlala leyikulu leyi xungetaka vutomi bya vanhu etikweni hinkwaro ra Zimbabwe hakanyingi loko vanhu va ya en'angeni va lerisiwa ku ya emaribyeni ku ya kombela mpfula eka ndhawu leyi vuriwaka Matonjheni/Njelele. Ndhawu leyi yi le kusuhi na doroba ra Bulawayo laha ku tshamaka rixaka ra Mandhevele. Hileswaku Matonjheni hi yona ndhawu leyi vanhu va Zimbabwe ku katsa na Machangana va tshembaka eka yona loko va kombela mpfula. Nzenza (2015:13) u seketela a ku, *“Before the white man came prayers for rain were held at Njelele shrine in Matopos near Bulawayo.”* Ntshaho lowu wu tiyisisa mhaka ya leswaku vanhu va ya maribyeni ku ya kombela mpfula hi ku tshemba leswaku yi ta na.

Loko hi vutisile hosi Chitanga hi leswi a twisisaka swona hi nkoka wa ku landzelela ntolovelo lowu yena u boxile leswaku emaribyeni hi kona laha vanhu va rixaka ra Zimbabwe va ya ka va ya vika xirilo xa mpfula na loko va hlangana na swiphiko swo hambanahambana evuton'wini. Mavonelo lawa ya yelana na mavonelo ya Evans (2012:07) loko a ku, *“Njelele was a place where elders used to go and report all problems bedevilling communities such as droughts, lightning bolts and diseases.”* Leswi swi kombisa leswaku Matonjheni i ndhawu leyi hlamarisaka swinene laha vanhu va miganga yo hambanahambana eZimbabwe va vikaka swirilo swa mpfula na swin'wana swo hlaya. Siyamonga (2015:11) u seketela hi ku:

Matonjheni is a place where individual people go there to ask for Mwari's help in case of infertility of either a couple or livestock. Some people also go there to ask for a son(s) or daughter(s).

Ntshaho lowu wu kombisa leswaku Matonjheni i ndhawu yo hlawuleka swinene laha vanhu va tinxaka hinkwato ta Zimbabwe va kumaka ku pfuneka. *Mwari* i rito ra Xixona leri kongomisaka eka Xikwembu, hileswaku vanhu va ya Matonjheni kutani Xikwembu xi va twela no va katekisa eka leswi va swi navelaka.

Muhloko hlisiwa Tatana Matsilele u hlamusela leswi a twisisaka swona hi ntolovelo lowu laha a boxaka leswaku Matonjheni ku ya madlozi na vakhalabye ntsena ku ya kombela mpfula. Vanhu lava va famba hi mikondzo a va khandziyi na nchumu hikokwalaho va heta vhiki hinkwaro va ri karhi va famba. Hikokwalaho, loko va fika eMatonjheni xirilo xa vona xa amukeriwa ku kombisa ku tinyikela eka ntirho lowo tika swinene. Hi ntolovelo, vanhu lava yaka eMatonjheni va rhwala timbewu to hambanahambana ku endlela leswaku ti katekisiwa kwale kutani loko va vuyela ekaya va tihlanganisa na timbewu tin'wana. Nzenza (2015:14) u seketela loko a ku: *“People travelled with zviyo, the red millet, from all over the territory. They walked from as far as Buhera, Gutu, Mutare and up north in Muzarabani.”* Leswi swi vula leswaku tinxaka hinkwato ta Zimbabwe ti tshemba ngopfu loko ti yile emaribyeni ku ya kombela mpfula. Hi nkarhi wa ndzavisiso lowu hi vutisile nakambe hosi Chitanga hi leswi a twisisaka swona hi nkoka wa baku ra le Matonjheni ivi a hlamusela leswi landzelaka, *“Matonjheni i ndhawu leyi nga na baku lerikulu laha ku tshamaka munhu wa xiyimo xa le henhla. Leswaku u dya yini, kumbe u nwa yini a hi swi tivi, kambe u kumeka nkarhi wu'nwana na wun'wana lowu vanhu lava faneleke va lava ku vika swirilo swa vona va ya ka hi wona.”* Hosi Chitanga u ya emahlweni no hlamusela leswaku munhu loyi u phatima swinene naswona a nga voniwi hi munhu un'wana na un'wana ehandle ka vanhu va rixaka ra yena ra Mandhevele ntsena. Evans (2012:18) u seketela mhaka leyi loko a ku *“The shrine is sanctuary to a spirit medium uNgwali (rainmaker) who some Zimbabweans believe has extraordinary powers to bring rains.”* Hi ntolovelo munhu loyi hi yena a letelaka vanhu loko va vika xirilo xa mpfula no lerisa vanhu leswi va faneleke ku swi endla loko va tlhelela ekaya.

Ndzavisiso lowu wu kumile leswaku loko vanhu lava faneleke va fika eMatonjheni va vika timhaka leti va yeleke tona hi mukhuva lowu:

N'wina va nga le hansj, hi tile na xirilo xa mpfula, kutani mi fikisa xirilo xa hina eka loyi a nga le matilweni a nga yena mukulu eka hinkwaswo swa misava. A hi kombela leswaku mi pfulela mikateko ya leswaku Xikwembu xi nisa mpfula kutani hi kota ku rima hi kuma swakudya swo ringanela.

Hi ntshaho lowu hi nga vula leswaku hi ku landza ntolovelo lowu, loko vanhu va fika eMatonjheni va vika timhaka leti va yeleke tona ku endlela leswaku va kota ku pfuniwa hikuva n'wana la nga riliki u fela edzobyeni. Hosi Chitanga u ya emahlweni no nyika nhlamuselo hi swa ntolovelo wa le Matonjheni hi mukhuva lowu:

Hi ntolovelo, loko vanhu va hetile ku hlamusela leswi va yeleke swona, rito ri ta huma ebakweni ri karhi ri lerisa leswaku va tthelela ekaya hikuva mpfula yi le ndzhaku ka vona.

Hi ntshaho lowu hi nga vula leswaku vanhu va tthelela ekaya hi ku tshemba leswaku mpfula yi ta na. Evans (2012:13) u seketela leswi boxiweke loko a ku: *“There used to be a voice coming from the Njelele rock whenever the spirit medium went to present their concerns at the shrine.”* Ntshaho lowu wu kombisa singita leri humelelaka eMatonjheni leswi endlaka leswaku vanhu va tshemba eka ndhawu leyi.

Xin'wana xo hlamarisa hi leswaku hi ntolovelo, loko vanhu va vuyela ekaya va rhwala mati yo kwetsima ku suka eMatonjheni hi ku tshemba leswaku Xikwembu xi ta va katekisa. Leswi swi seketeriwa hi Evans (2012:14) loko a ku, *“Near Matopos, there is a perennial spring where the people took calabashes of sacred water and travelled back to their homes full of hope that God, had listened to them.”* Leswi swi tiyisisa mhaka ya leswaku Matonjheni i ndhawu yo hlamarisa swinene. Hileswaku vanhu va neriwa hi mpfula va ha ri endleleni ku kombisa leswaku leswi va tshembisiweke swona swi humelerile ni leswaku hinkwaswo leswi va yeleke swona swi amukeriwile.

Ndzavisiso lowu wu kumile nakambe leswaku hi nkarhi lowu vanhu va yaka eMatonjheni, hi ntolovelo makaya ku va ku lulamisiwa timhaka ta ku sweka byalwa bya mpfula. Hi yile emahlweni no vutisa kokwana Mahovele hi mhaka leyi ivi a swi veka hi ndlela leyi, *“Vakhegulu lava saleke makaya va khandziya ntshava no chela mavele encivini. Mavele lawa ya ta mila hi ku neriwa hi mpfula endzhaku ka ku yi kombela eMatonjheni.”* Leswi swi vula leswaku hi ntolovelo byalwa bya mpfula a byi swekiwi hi mila wun'wana na wun'wana kambe hi lowu petiwaka ehenhla ka ntshava hi ku landzelela mitilovelo yo karhi.

Hi tlherile hi vutisa Tatana Matsilele hi leswi a twisisaka swona hi yin'wana ya mitirho leyi endlwaka hi madlozi hi tlhelo ra ntolovelo lowu ivi a swi veka hi ndlela leyi landzelaka:

Hi ntolovelu, madlozi ya lerisa tihosi leswaku ku swekiwa byalwa byo tala ngopfu tanihi ndlela yo khensa swikwembu hi ku pfulela mikateko ya leswaku Xikwembu xi nisa mpfula.

Leswi swi kombisa leswaku mandlozi ya na xiave xikulu eka ntirho lowu laha ya lerisaka tihosi leswi faneleke ku endliwa loko ku handziwa nkelenkele emugangeni.

Hi kumile nakambe leswaku endzhaku ka ku lerisiwa hi mandlozi, loko mavele ya mirile, byalwa byi swekiwa hi xihatla hi swikhegudyana swa muganga walowo leswi nga ha ngenhiki masangwini no vona masiku. Mati ya kiwa hi tithugamama. Mavonelo lawa ya yelana ni mavonelo ya Siyamonga (2015:17) loko a ku, *“Elderly women who are past sexual activity are responsible for brewing beer for the ritual. They can get children who are not sexually active to help.”* Loko vanhu va muganga va hluleka ku landzelela nawu lowu mpfula a yi ni hikuva swa yila.

Ndzavisiso lowu wu kumile nakambe leswaku goza rin’wana na rin’wana loko ku swekiwa byalwa bya mphahlo ri yimela swo karhi. Evans (2012:13) u seketela mhaka leyi loko a ku:

The process of fermentation represents the process of creation and life of mankind. The millet actually represents men’s semen and significantly.....it is laced in water which represents vaginal fluids.

Leswi swi kombisa leswaku hi ku landza ntolovelu lowu ku swekiwa byalwa byo tala vanhu va nwa va tlhela va cina no chongola. Hi xitalo, loko vanhu va karhi va nwa byalwa mpfula yi va yi ri karhi yi na ku kombisa leswaku ntirho hinkwawo wu amukeriwile.

Hi ntolovelu, loko swa mphahlo swi fambisiwa hi ndlela leyi faneleke, mpfula a yi nge tsandzi ku na ku nga leswi vanhu va le mugangeni va langutelaka swona. Endzhaku ka ku swekiwa ka byalwa hosi yi languteriwa ku phahla hi ku chela byalwa na fole ehansi yi karhi yi vula marito ya leswaku mpfula hi yi vonile naswona swa khensiwa. Leswi swi kombisa leswaku hosi yi languteriwa ku khensa swikwembu hi ku pfulela mikateko ya leswaku va kuma mpfula.

Hi nkarhi wa ndzavisiso lowu hi xiyaxiyile hi kuma leswaku vanhu va muganga wo karhi va swi kota ku endla swilaveko hinkwaswo swa le Matonjheni, kambe mpfula yi tsandza ku na. Hileswaku, vanhu va boheka ku vuyela emaribyeni ku ya kombela

mpfula ra vumbirhi. Loko vanhu va fika eMatonjheni, va ta hlamuseriwa hi swa mitolovelo leyi va hlulekeke ku yi landzelela. Loko tintsumi ta le Matonjheni ti fika ekaya, ti ya emutini wa hosi kutani ti vika hinkwaswo leswi ti lerisiweke swona emaribyeni. Hosi yi ta rhamba vavanuna na tindhuna hinkwato ku endlela leswaku va ya en'angeni kutani yi va lerisa swo swi endla loko va vuyela ekaya. N'anga yi ta va hlamusela leswi faneleke ku lulamisiwa. Hi xitalo vanhu va le mugangeni va boheka ku kombela ntwelavusiwana hi ku sweka byalwa bya mphahlo ku endlela leswaku mpfula yi na. Loko va hluleka ku swi endla mpfula yi nga tsandza ku na, ku humelela ndlala leyikulu kutani yi dlaya vanhu na swifuwo.

Ku ya hi leswi ndzavisiso lowu wu swi kumeke, ntolovelo wa ku handza nkelenkele i wun'wana wa mitolovelo ya nkoka erixakeni ra Machangana. Hileswaku vanhu va muganga va languteriwa ku phahla ku endlela leswaku mpfula yi na. Ntirho lowu wu endliwa hi hosi, tindhuna, mandlozi na vanhu hinkwavo va muganga ku endlela leswaku va kuma ku pfuneka. Babane na Chauke (2015:111) va seketela loko va ku, *According to the culture of Vatsonga, the chief, elders, of the royal family, the council to the chief, and village elders are the ones who oversee the smooth running of the communities under their jurisdiction. When there is drought they are the ones to initiate the.....ancestral.....rainmaking rituals.*” Leswi swi kombisa nkoka wa vurhangeri byo karhi emugangeni.

Ehandle ka ku handza nkelenkele loko ku nga humelela ndyandza lerikulu vanhu va rixaka ra Machangana lava amukeleke Xikriste va khongelela mpfula ku endlela leswaku mpfula yi na. Eka xiyenge lexi landzelaka ku kaneriwa hi maendlelo ya Vakriste loko va khongelela mpfula.

5.1.7. Ku khongelela mpfula

Eka xiyenge lexi ku kaneriwa hi swa mafambiselo ya swikhongelo leswi endliwaka hi tikereke to hambanahambana tanihindlela yo kombela mpfula eka Xikwembu xa matilo. Swikhongelo leswi swi endliwa emindyangwini ya Vakriste, hi vanhu va kereke yo karhi, kumbe eka nhlengeletano ya tikereke to hambanahambana ta le mugangeni. Tanihileswi boxiweke laha ehenhla, mpfula yi na nkoka eku hanyeni ka vanhu naswona Vakriste va fanele va kombela mpfula eka Xikwembu ha Yesu Kriste. Hi nkarhi wa ndzavisiso lowu hi vutisile vafundhisi na vakulukumba va tikereke to

hambanahambana hi mhaka leyi ku endlela leswaku hi kuma vuxokoxoko lebyi hetisekeke.

5.1.7.1 Eka xiyimo xa Kereke

Ndzavisiso lowu wu kumile leswaku Vakriste va kereke yo karhi va hlengeletana eka ndhawu yin'we va karhi va khongelela mpfula. Leswi swi kunguhatiwa hi mufundhisi na vakulukumba va kereke yoleyo. Loko hi vutisa Mufundhisi Mlambo hi mhaka leyi yena u swi veke hi mukhuva lowu:

Mufundhisi u sungula hi ku chumayela a karhi a vulavula hi tivhesi leti yelanaka na nhlokomhaka ya siku rolero. Endzhaku ka leswi vanhu va ta yimbelela tinsimu ta ku dumisa Xikwembu hi leswi xi va endleleke swona eka malembe lawa ya nga hundza hi ku nisa mpfula.

Leswi swi vula leswaku xikhongelo xa ku kombela mpfula xi endliwa endzhaku ka ku hlaya tivhesi leti yelanaka na mhaka leyi kutani vanhu va twisisa nhlokomhaka ya siku rolero

Loko hi vutisa Mufundhisi Majoko hi leswi a twisisaka swona hi xikhongelo xa ku kombela mpfula yena u boxile leswaku i mfanelo leswaku Vakriste va kombela mpfula hi ku khongela hikuva eka buku ya Matewu 7:7 Bibeke yi tshembisa vanhu laswaku kombelani mi ta nyikiwa, lavani mi ta swi kuma, gongondzani mi ta pfuleriwa. Mufundhisi u ya emahlweni no hlamusela leswaku buku ya Yobo 5:8-10 eka Bibeke ya Mahungu Lamanene yi swi veka hi mukhuva lowu:

Loko a ndzo va wena a ndzi ta khongela Xikwembu, ndzi boxa mhaka ya mina emahlweni ka xona. Xona xi endla swilo leswikulu swo hlamarisa, masingita ya xona i tsandza vahlayi. Hi xona xi nisaka mpfula emisaveni, xi khulukisa na milambo ematikweni.

Leswi swi tiyisisa leswaku xin'wana na xin'wana lexi Vakriste va xi navelelaka va xi kuma hi ku khongela. Hileswaku, eka lava khongelelaka mpfula Xikwembu xi ta endla mahlori ya xona hi ku nisa mpfula ku nga leswi Vakriste va langutelaka swona. Mufundhisi Xipape na yena u hlamusela leswaku Xikwembu xi nisa mpfula hi nkarhi lowu vanhu va langutelaka yona. Ku seketela mhaka leyi u swi veka hi mukhuva lowu

Buku ya Duteronomi 11:14-15 eka Mahungu Lamanene yi boxa leswi landzelaka, “Xi ta mi nisela mpfula etikweni ra n’wina hi nguva ya kona, leyo sungula yi ta na hambu yi ri leyo tsema nguva, kutani mi ta pfuna mavele ni vhinyo ni mafurha. Mi ta dya mi xurha, hambu swifuwo swa n’wina. Hosi Xikwembu xi ta swi mirisela byanyi bya swona.

Leswi swi kombisa leswaku Xikwembu loko xi komberiwa mpfula xi boheka ku yi nisa kutani vanhu va fikelela swikongomelo swa vona.

Mufundhisi Xipape u ya emahlweni no hlamusela leswaku Vakriste va nga tshuki va xisiwa, kutani va sungula ku tirhela swikwembu swin’wana na ku swi gandzela hikuva Xikwembu xi nga ta va karihela xi pfala matilo mpfula yi nga ha ni, misava yi nga ha mirisi nchumu, kutani va herisiwa, etikweni lero saseka leri Hosi Xikwembu xi va nyikeke rona. Mufundhisi Xipape u tiyisisa mhaka leyi loko a ku:

Buku ya 2 Tihosi 17:12 eka Bibeke yi boxa leswaku, va tirhelile swifaniso swa swikwembu swa hava, leswi Hosi Xikwembu a xi va lerisile leswaku va nga tshuki va swi tirhela.

Hi ntshaho lowu hi nga vula leswaku loko vanhu va fularhela Xikwembu hi ku khongela swikwembu swin’wana va vilerisa Xikwembu mpfula yi nga ha ni. Mufundhisi u tlhela a kombisa leswaku loko vanhu va dyohela Xikwembu naswona swi tsandzisa mpfula ku na hi mukhuva lowu faneleke. Mavonelo lawa ya yelana na ya Babane na Chauke (2015:) loko va ku, *“It is believed that when God is angry with his people there will be no rain.”* Leswi swi vula leswaku vanhu va languteriwa ku kombela ku tweriwa vusiwana eka swidyoho leswi va nga swi endla kutani Xikwembu xi nisa mpfula. Manana Chinamhora u kombisa leswaku loko vanhu va kombela ndzivalelo Xikwembu xi ta va twela vusiwana kutani xi nisa mpfula. Manana Chinamhora u swi veka hi ndlela leyi:

1 Tihosi 8:36 yi boxa leswaku, “Va yingise u ri ematilweni, u va rivalela ku dyoha ka vonaNaswona u va dyondzisa ndlela leyinene leyi va nga ta hanya hi yona kutani u nisa mpfula etikweni leri u ri nyikeke vanhu va wena leswaku ri va ndzhaka ya vona.

Ntshaho lowu wu dyondzisa vanhu ku hanya hi mukhuva lowu amukelekaka eka Xikriste ku endlela leswaku swilo hinkwaswo swi va fambela kahle hi tlhelo ra ku na

ka mpfula. Tindzimana leti landzelaka ti paluxa mitolovelo ya makhongelelo ya mpfula eka xiyimo xa muganga.

5.1.7.2 Eka xiyimo xa Muganga

Ku ya hi leswi ndzavisiso lowu loko hi xiyaxiyile hi kumile leswaku ehandle ka ku va kereke yo karhi yi khongelela mpfula vanhu va le mugangeni va tikereke to hambanahambana na vafundhisi va hlengeletana eka ndhawu yin'we va karhi va khongelela mpfula. Tanihi xikombiso, exikolweni xa Chitanga Primary School emugangeni wa hosi Chitanga Vakriste va hlengeletana eka ndhawu leyi va karhi va khongelela mpfula. Xin'wana xa nkoaka hileswaku va tava va dumisa Xikwembu hikwalaho ko va hanyisa na mindyangu ya vona hi ku va nyika swakudya. Mulavisisi u vutisa vafundhisi va tikereke to hambanahambana ku endlela leswaku a kuma vuxokoxoko mayelana na mafambiselo ya xikhongelo xa mpfula.

Ndzavisiso lowu wu kumile leswaku hi siku ra xikhongelo ku hlengeletana vafundhisi, vakulukumba va tikereke na vapfumeri va tikereke leti katsaka, Free Methodist Church of Zimbabwe, Pentecostal Assembly of Zimbabwe, Revival Church of Zimbabwe, Light and Life Church of Zimbabwe, Zion Christian Church of Zimbabwe, Roman Catholic Church of Zimbabwe na tin'wana to hlaya. Babane na Chauke (2015:112) va seketela leswi loko va ku, “.....*praying for rain is usually done during severe drought whereby elders, pastors and all members of different churches come together for this ritual.*” Mufundhisi Xipape u hlamusela hi mafambiselo ya xikhongelo lexi loko ku komberiswa mpfula hi Vakriste hi mukhuva lowu:

Vafundhisi va tikereke to hambanahambana va hlengeletana eka ndhawu yin'we ku endlela leswaku va vonisana hi swa mafambiselo ya xikhongelo xo kombela mpfula.

Leswi swi vula leswaku vafundhisi va na xiave xikulu eka mpfumba ra xikhongelo xa mpfula lexi endliwaka hi tikereke to hambanahambana ta le mugangeni.

Mufundhisi u hlamusela nakambe leswaku hi siku ra xikhongelo, ka yimbeleriwa no ciniwa ku kombisa ku tinyikela eka ntirho lowo tika swinene. Babane na Chauke (2015:112) va seketela loko va ku, “*During this prayer, spiritual songs are sung and all church pastors.....are expected to preach the word of God and pray for rain.*” Hi

ntshaho lowu hi nga vula leswaku mufundhisi wa kereke yin'wana na yin'wana u fanele a chumayela. Hileswaku, u languteriwa ku hlaya tivhese leti yelanaka na nhlokomhaka ya siku rolero. Tivhese leti ti fanele ti kombisa leswaku Xikwembu hi xona xi nga na matimba yo nisa mpfula. Xikombiso: Eka Levitika 26:4 Bibeke ya Mahungu Lamanene yi boxa leswaku, *“Loko mi endla sweswo ndzi ta mi nisela mpfula hi tinguva ta kona, kutani masimu ya n'wina ya ta humesa ntshovelo leyo tala ni mirhi ya n'wina ya mihandzu yi ta tswala swinene.”* Leswi swi vula leswaku ku hava munhu un'wana loyi a kotaka ku nisa mpfula ehandle ka Xikwembu.

Mufundhisi Mlambo na yena u kombisa leswaku Xikwembu hi xona ntsena xi nga na vutlhari na vuswikoti byo nisa mpfula hi nkarhi lowu faneleke hikokwalaho swi na nkoka ku kombela mpfula eka xona. Mufundhisi u swi veka hi mukhuva lowu:

Eka buku ya Duteronomo 28:12 Bibeke yi ri, “Hosi Xikwembu xi ta mi pfulela vuhlayiselo bya xuma xa xona, ma nga matilo, xi mi nisela mpfula etikweni ra n'wina hi tinguva ta kona”

Hi ntshaho lowu hi nga vula leswaku vanhu va fanele va khongelela mpfula eka Xikwembu hikuva hi xona n'winyi wa swilo hinkwaswo swa le henhla na swa le hansi.

Mufundhisi Majoko na yena u kombisa nkoka wo khongelela mpfula loko a swi veka hi mukhuva lowu, *“Buku ya James 5:18 yi hlamusela leswaku, “Endzhaku a tlhela a khongela, kambe kutani tilo ri nisa mpfula, ni misava yi humesa mihandzu ya yona.”*

Leswi swi kombisa leswaku loko vanhu va kombela nchumu wo karhi va nyikiwa lexi va kombelaka xona. Hileswaku, loko vanhu va kombela mpfula va katekisiwa hi Xikwembu xi va nisela mpfula kutani va rima swirimiwa no kuma ntshovelo wa kahle. Hi ta tlhela hi aneka timhaka ta ku khongelela mpfula eka xiyimo xa ndyangu eka ndzimana leyi landzelaka.

5.1.7.3. Eka xiyimo xa ndyangu

Ku ya hi leswi ndzavisiso lowu wu swi kumeke, endzhaku ka nhlengeletano ya tikereke ndyangu wun'wana na wun'wana wa Xikriste wu hlohloteriwa ku khongelela mpfula loko wu fika ekaya. Hikokwalaho ndyangu wo karhi wu boheka ku endla xikhongelo xa leswaku Xikwembu xi va katekisa hi ku nisa mpfula. Leswi swi endliwa hi n'hweti ya Ndzhati hikuva hi wona nkarhi lowu vanhu va langutelaka mpfula. Loko

hi vutisa Manana Chinamhora hi mafambiselo ya xikhongelo xa mpfula endyangwini u swi veka hi mukhuva lowu, “*Vafundhisi vahlohlotella Vakriste ku khongelela mpfula emindyangwini ya vona. Hi nkarhi lowu va khongelelaka mindyangu ya vona va thlela va vika xirilo xa mpfula eka Xikwembu.*” Ntshaho lowu wu tiyisisa leswaku Vakriste va kholwa leswaku loko u kombela eka Xikwembu u ta nyikiwa lexi u kombelaka xona.

Manana Chinamhora u ya emahlweni no hlamusela leswaku vanhu va languteriwa ku sweka swakudya ka ha vona kutani va kuma nkarhi wo ringana wo vika swirilo swa vona eka Xikwembu. Hileswaku, ndyangu wa Xikriste u na mfanelo ya ku khongelela mpfula tanihileswi yi nga na nkoka evuton’wini. Hikokwalaho vandyangu va boheka ku kombela ndzivalelo eka swidyoho leswi va nga swi endla kutani Xikwembu xi va twela vusiwana xi nisa mpfula. Manana Chinamhora u tlhela a hlamusela leswaku ndyangu wu khongelela mpfula no kombela mikateko ya leswaku wu tshovela swo ringanela. Hi tlhelo lerin’wana, xikhongelo xi nga katsa ku kombelela Vakriste hinkwavo va tiko leswaku swirilo swa vona hi tlhelo ra mpfula swi amukeriwa.

Ndzavisiso lowu wu kumile nakambe leswaku ndyangu wun’wana na wun’wana wu languteriwa ku landzelela swileriso swa Xikriste. Loko va hluleka ku swi endla va vilerisa Xikwembu xi tshika ku nisa mpfula. Manana Chauke u tiyisisa mhaka loko a ku:

Eka buku ya Levhitika 26:3-4 Mahungu Lamanene ya boxa leswaku, “Hlayisani milawu ya mina, mi yingisa ni swileriso swa mina, mi hanya ha swona. Loko mi endla sweswo ndzi ta mi nisela mpfula hi tinguva ta kona kutani masimu ya n’wina ya ta humesa ntshovelo lowo tala ni mirhi ya n’wina ya mihandzu yi ta tala swinene.

Hi ntshaho lowu hi nga vula leswaku Vakriste va languteriwa ku landzelela milawu ya ripfumelo ra Xikriste kutani Xikwembu xi va nisela mpfula.

Hi ku angarihela hi nga vula leswaku Vakriste va vona swi fanerile ku khongelela mpfula hikuva Xikwembu hi xona xi nga na vuswikoti byo nisa mpfula. Eka xiyenge lexi landzelaka ku kaneriwa hi ku fana na/kumbe ku hambana eka mitolovelo ya Vantima loko ku landzeleriwa mitolovelo ya nisa mpfula.

5.1.8. Ku fanana na/kumbe ku hambana eka mitolovelo ya tinxaka ta Vantima loko ti kombela mpfula

Tinxaka ta Vantima va Xiafrika ti na mitolovelo yo hambanahambana yo kombela mpfula eka Xikwembu loko yi tsandza ku na hi nguva ya kona. Ku nga va ku tirhisiwa ndlela ya Xikriste kumbe ya Xintu, ku na ku fanana na/kumbe ku hambana eka maendlelo ya mitolovelo leyi ku ya hi leswi ripfumelo rin'wana na rin'wana ri kholwaka eka swona ku ya hi xiyimo xa swilo eka nkarhi walowo.

Ku ya hi leswi ndzavisiso lowu wu swi kumeke tinxaka ta Vantima ku katsa na Machangana ti kholwa leswaku Xikwembu hi xona xi nga na matimba yo nisa mpfula laha misaveni. Haruna (1981:232) u seketela loko a ku, *“The Bubbure also believe that rain comes from Providence and that he gives it at all.”* Ntshaho lowu wu kongomisa eka rixaka ra Xibubbure leri na rona ri tshembaka leswaku Xikwembu hi xona xi nga na matimba yo nisa mpfula. Hi tlhelo lerin'wana, Vakriste na vona va kholwa leswaku Xikwembu hi xona xi nga na matimba yo nisa mpfula. Ku seketela mhaka leyi buku ya Yobo 5:8 na 10 yi boxa leswi landzelaka:

Loko a ndzo va wena a ndzi ta khongela Xikwembu, ndzi boxa mhaka ya mina emahlweni ka xona. Hi xona xi nisaka mpfula emisaveni, xi khulukisa na milambo ematikweni.

Hi ntshaho lowu hi nga vula leswaku Vakriste na vona va kholwa leswaku Xikwembu hi xona xi nga na matimba yo nisa mpfula kumbe ku yi yimisa loko vanhu va onhile swo karhi.

Hi xiyaxiyile hi kuma leswaku tinxaka to hlaya ta Vantima ti kombela mpfula loko yi tsandzeka ku na hi nkarhi lowu vanhu va nga langutela ha wona. Babane na Chauke (2015:109) va seketela loko va ku, *“...rainmaking rituals are practised when there is an extended period of drought in the community.”* Babane na Chauke (2015:109) va ya emahlweni va ku, *“This ritual can be in the form of invoking ancestors or God or both.”* Hi mitshaho leyi hi nga vula leswaku loko mpfula yi tsandzeka ku na hi tinguva ta kona Vantima va vona swi fanerile ku phahla swikwembu kutani Xikwembu xi va nisela mpfula. Laha vatsari lava va vulavula hi mitolovelo ya Vatsonga leyi nga na mahanyelo lawa yelanaka swinene na ya Machangana. Mavonelo lawa ya yelana na ya Haruna (1981:228) loko a ku, *“Therefore when rain is needed heaven is thus evoked for rainfall. Sacrifices and prayers are usually either directly to or through an*

intermediary.” Leswi swi kombisa leswaku erixakeni ra Vantima ku phahliwa swikwembu loko va kombela mpfula, kutani swikwembu swi hundzisa xirilo lexi eka Xikwembu lexi a nga ehenhla ka swilo hinkwaswo swa misava. Laha mutsari u kombisa leswaku Vantima va na mahanyelo lama yelanaka swinene hi tlhelo ra mavikelo ya xirilo xa mpfula.

Ehandle ka ku landzelela mitolovelo ya ku handza nkelenkele, Vakriste na vona va khongelela mpfula eka Xikwembu hi ku landzelela ndlela ya Xikriste loko mpfula yi tsandzeka ku na hi tinguva ta kona, ku endlela leswaku vanhu va kuma ku pfuneka. Babane na Chauke (2015:113) va seketela loko va ku:

.....rainmaking rituals among the culture of Vatsonga communities are still performed traditionally and through Christian belief.

Leswi swi kombisa leswaku lava kholwaka eka ripfumelo ra Xikriste va vona swi fanerile ku khongelela mpfula ha Yesu Kriste kutani Xikwembu xi va twela xi nisa mpfula. Hileswaku, ehandle ka ku phahla swikwembu Vantima va khongelela mpfula leswi kombisaka ku yelana eka maendlelo ya Vantima.

Ndzavisiso lowu wu kumile nakambe leswaku erixakeni ra Machangana, loko mpfula yi tsandza ku na swi vula leswaku vanhu va onhile swo karhi emugangeni. Babane na Chauke (2015:112) va seketela mhaka leyi hi ku kongomisa eka rixaka ra Vatsonga leri nga na mitolovelo leyi yelanaka swinene na ya Machangana loko va swi veka hi mukhuva lowu, “.....it is believed that lack of rain is usually associated with sins committed by certain members of the community.” Hi ntshaho lowu hi nga vula leswaku vanhu va languteriwa ku landzelela ndlela yo lulama ku endlela leswaku mpfula yi na hi mfanelo. Hi tlhelo lerin’wana, Haruna (1981:232) u kombisa mavonelo ya rixaka ra Xibubbure hi mhaka leyi loko a swi veka hi mukhuva lowu, “*When rain fails to come, it is a sign that God has abandoned the people either of the sin that they committed against him or their ancestors or against nature.*” Hi ntshaho lowu hi nga vula leswaku mpfula yi tsandza ku na loko vanhu va vilerisa Xikwembu kumbe swikwembu swa rixaka hikwalaho ka swidyoho leswi va swi endleke. Babane na Chauke (2015:112) va kombisa hi laha vanhu va tibasisaka hakona emahlweni ka vanhu hinkwavo va le mugangeni.

..... the members of the community.....sit down on the ground and start confessing all their sins to the entire community members. This

is done because it is believed that lack of rain is associated with sins committed by members of the community.

Ntshaho lowu wu kombisa leswaku vanhu va boheka ku titsongahata hi ku humesela erivaleni hinkwaswo leswi va swi onheke entshungwini wa vanhu. Hambiswiritano, loko munhu a tibasisa ku hava na un'we loyi a n'wi tseketselaka kumbe ku n'wi yowetela hikuva swa yila. Lawa i maendlelo ya Vatsonga leswi yelanaka swinene na maendlelo ya Xibubbure laha eka ntshaho lowu Haruna (1981:230) a swi vekaka hi mukhuva lowu, *"Vurlimbo' then makes a brief address to the people after which he commands them to purge themselves of any known sins committed against one another, their ancestors, nature, the environment and God."* Ntshaho lowu wu tiyisisa mhaka ya leswaku vanhu va boheka ku humesela erivaleni swidyoho leswi va swi endleke kutani Xikwembu xi va nisela mpfula.

Endzhaku ka ku kombela ntwelavusiwana, vanhu va yimbelela tinsimu leti kombisaka leswaku va langutela ku na ka mpfula. Babane na Chauke (2015:112) va seketela mhaka leyi loko va, *"When the people have confessed their sins, they start singing songs of praise and request the ancestors of the royal family to bring rain."* Babane na Chauke va kongomisa eka mitolovelo ya Vatsonga lava hanyaka ku yelana na tinxaka tin'wana ta Vantima. Rafapa (2008:56) u seketela mhaka leyi loko a ku, *"The young man assembled at the shrine and then moved across the village, circling all boundaries, singing the traditional hymn called Thokolo tsa pula.* Hi ntshaho lowu mutsari u kongomisa eka rixaka ra ka Mamaala leri nga na maendlelo lawa yelanaka swinene ni tinxaka tin'wana ta Vantima. Haruna (1981:231) u seketela mhaka leyi a karhi a kongomisaa eka mitolovelo ya Vahausa loko a swi veka hi mukhuva lowu:

At the special location vurlimbo leads them in a special prayer of repentance... Vurlimbo once again leads the people in another special congregational prayer which this time is accompanied by a choral response from the people.

Ntshaho lowu wu tiyisisa mhaka ya leswaku vanhu va yimbelela risimu tanihi ndlela yo vika xirilo xa vona. Hi ku ya hi rixaka leri, *vurlimbo* ku kongomisiwa eka munhu loyi a nga na matimba yo nisa mpfula loyi a sungulaka risimu vanhu va karhi va havela. Risimu leri ri va ri kongomisa eka Xikwembu leswaku xi kota ku va hlamula kutani va fikelela leswi va swi navelaka.

Hi xiyaxiyile hi kuma leswaku Vakriste na vona va tshemba leswaku loko mpfula yi tsandza ku na Xikwembu xi va xi fularherile vanhu va xona. Buku ya 1 Tihosi 8:35 yi boxa leswi landzelaka, *Nkarhi wun'wana, matilo ma nga pfaleka, mpfula yi nga ha ni, hi mhaka ya leswi va ku dyohелеke.....*” Leswi swi kombisa leswaku loko Vakriste va khongelela mpfula na vona va languteriwa ku kombela ku ntweriwa vusiwana eka swidyoho leswi va swi endleke kutani mpfula yi na. Loko vanhu va kombela ku rivaleriwa, va languteriwa ku yimbelela tinsimu leti yelanaka na nhlokomhaka ya siku rolero. Babane na Chauke (2015:113) va swi veka hi ndlela leyi loko va ku, *“The kind of religious....included singing, beating of drums, movements, dancing and praying by the entire community.”* Leswi swi kombisa leswaku endzhaku ka ku kombela ntwelavusiwana, ku yimbeleriwa tinsimu to karhi ku karhi ku languteriwa ku na ka mpfula emugangeni.

Ndzavisiso lowu wu kumile nakambe leswaku erixakeni ra Machangana vanhu va ndhawu yo karhi va kombela mpfula loko va humelela hi ndlala swi nga katsi munhu u'wana na un'wana wa le mugangeni. Babane na Chauke (2015:112) va seketela mhaka leyi laha eka ntshaho lowu va swi vekaka hi mukhuva lowu:

Bandu is one of the Vatsonga cultural rainmaking rituals which is practised during slight drought----- Bandu is practised by certain groups within the culture of Vatsonga and it does not involve all communities under the same chief.

Ntshaho lowu wu kongomisa eka Vatsonga lava hanyaka ku yelana na tinxaka tin'wana ta Vantima. Babane na Chauke (2015:112) va ya emahlweni va ku:

One may therefore not be wrong to mention that a headman whose community is affected by drought may arrange with his or her members to appease the Gods for the rain by performing rain making ritual in the form of Bandu.

Ntshaho lowu wu tiyisisa leswaku vanhu va ndhawu yo karhi va phahla swikwembu loko swi fanerile kutani swi va nisela mpfula. Haruna (1981:30) na yena u seketela loko a ku, *“During slight drought only one clan goes to the rain maker,”* Ntshaho lowu wu kongomisa eka mitolovelolo ya Vaguruntun loko vanhu va ndhawu yo karhi va hlangana na xiphiso xa ku pfumaleka ka mpfula leswi kombisaka ku yelana eka mitolovelolo ya Vantima.

Hi kumile nakambe leswaku Machangana ya kholwa leswaku erixakeni ku na vanhu lava nga na matimba yo nisa mpfula lava vuriwaka ti *rainmakers* hi Xinghezi. Tanihileswi boxiweke laha henhla vanhu lava va katsa tihosi, mandlozi na vurhangeli byo karhi emugangeni. Sasa (2014:12) u boxa mitirho ya vanhu lava hi mukhuva lowu, “*Rainmakers were traditionally commissioned to make rain in times of drought and stop it during celebrations and functions.....*” Haruna (1981:236) u kombisa hi laha tinxaka ta Xigurrutun, Xibubbure na Xihausa ti tshembaka hi va nisi va mpfula loko a swi veka hi mukhuva lowu, “*The idea of a rainmakeris not only found in the Gurrutun and Bubbure societies. The Sarkinruwa ‘king of water’ is found among the Hausa.*” Ntshaho lowu wu kombisa leswaku tinxaka letinharhu na tona ti tshemba leswaku ku na vanhu lava kotaka ku nisa mpfula. Rafapa (1981:55) u seketela mhaka leyi hi ku kongomisa eka vanhu va ndhawu ya Mamaala loko a ku, “*Every village had its moroka, or rainmaker.*” Hi ku ya hi rixaka leri, *moroka* ku kongomisiwa eka munhu loyi a nisaka mpfula. Leswi swi vula leswaku vanhu va ndhawu leyi na vona va tshemba ngopfu hi munhu loyi a nisaka mpfula. Hambiswiritano, vanisi va mpfula va languteriwa ku landzelela mitolovelu yo karhi loko ku phahliwa swikwembu ku endlela leswaku mpfula yi na. Leswi swi kombisa ku yelana eka mitolovelu ya tinxaka ta Vantima loko ti kombela mpfula.

Loko hi languta eka Mahungu Lamanene ku kombisiwa hi laha Vakriste va kholwaka hakona leswaku Elijah na Moses a va ri na matimba yo nisa mpfula. Tanihi xikombiso, eka Eksoda 17:5-6 yi boxa mhaka leyi loko yi ku:

Hiloko hosi Xikwembu xi ku ka Muxe, ‘Hundzela emahlweni ka vanhu u teka van’wana va nkulukumba va Israele u rhanga na vona, u famba ni nhonga leyi u nga ba mati ya nambu hi yona. Vona u ta ndzi kuma ndzi ku yimerile le ntshaveni ya Horebe kusuhi na ribye, u ta fika u ba ribye kutani ku huma mati lawa vanhu va nga ta nwa wona.

Marito ya ntshaho lowu ya kombisa leswaku Moses a ri na vuswikoti byo endla mahlori ya leswaku mpfula yi na hikokwalaho u vuriwa *rainmaker*. Vaisraele na vona a va tshemba ngopfu eka Moses loko va hlangana na swiphiso swo hambanaambana evuton’wini.

Ndzavisiso lowu wu kumile nakambe leswaku loko ku komberiswa mpfula, rixaka rinw'ana na rin'wana ri na ndhawu ya nkoka leyi ku pahleriwaka kona. Ku ya hi rixaka ra Vatsonga loko ndyangu wa vukosi wu sungula ntirho lowu, va phahlela ehansi ka murhi wa nkanyi. Mitolovelo ya rixaka leri ya yelana swinene na maendlelo ya Machangana. Hi tlhelo lerin'wana, rixaka ra Maxona ri na mitolovelo ya rona. Nzenza (2015:23) u kongomisa eka Maxona loko a swi veka hi mukhuva lowu: *“The rituals should be done under Muchakata tree or some other tree that of religious significance.”* Leswi swi kombisa leswaku nsinya wa *muchakata* i nsinya lowu hloniphiwaka swinene hi rixaka leri. Haruna (1981:229) u seketela loko a kombisa ndhawu leyi ku pahleriwaka hi vanhu va Xigurrutun loko a ku, *“The prayer for rain is offered under a baobab tree or on top of a flat rock.”* Leswi swi kombisa leswaku ku ya hi rixaka leri a ku fanelanga ku phahliwa swikwembu eka ndhawu yin'wana na yin'wana, kambe eka ndhawu yo hlawuleka swinene.

Ndhawu leyi hlawuriwaka loko ku landzeleriwa ntolovelo wa ku kombela mpfula yi ya hi xiyimo xa swilo eka nkarhi walowo. Hi ku ya hi mitolovelo ya Machangana, loko ku humelela ndlala leyi xungetaka vutomi bya vanhu, va ya eMatonjheni ku ya vika swirilo swa vona eka ndhawu leyi eka vanhu lava faneleke ku nga vanisi va mpfula lava tshamaka eka ndhawu leyi. Vanhu va Xiguruntun na vona va hlawula ndhawu yo karhi ku ya hi xiyimo xa swilo eka nkarhi walowo. Haruna (1981:229) u kombisa mitolovelo ya vanhu va rixaka leri loko a ku. *“During severe drought when crops and animals are dying prayer for rain is offered on top of a flat rock.”* Leswi swi vula leswaku ndhawu leyi ku pahleriwaka yi hlawuriwa hi vukheta hi ku ya hi xiyimo xa swilo eka nkarhi walowo. Haruna (1981:231) u ya emahlweni no kombisa nkoka wa ku hlawula ndhawu yo karhi loko ku phahliwa swikwembu hi ku kongomisa eka Vahausa loko a swi veka hi mukhuva lowu,

It is also believed among the Hausa that such ritual festival performances must take place in special locations such which one considered as abode of the spirits or supernatural forces so as to ensure their effective response or intervention.

Hi ntshaho lowu hi nga vula leswaku ndhawu leyi hlawuriwaka hi yona yi tshamaka swikwembu swa rixaka kutani swi va twela no va nisela mpfula

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, loko Machangana va ya eMatonjheni, va rhwala timbewu to hambanahambana kutani ti katekisiwa kwale Matonjheni va ta kuma tshovelo wo ringanela. Vanhu va ndhawu ya Mamaala na vona va kurisa mhaka ya ku katekisiwa ka timbewu eka ndhawu leyi faneleke. Rafapa (2008:55) u seketela mhaka leyi loko a ku:

After the first rains when seeds were to be prepared for planting, Lepadima again performed rituals assigned him by the rainmaker – of blessing the seed in order to protect the coming harvests from destructive parasites and diseases.

Leswi swi kombisa leswaku mhaka ya ku katekisiwa ka timbewu yi endliwa hi tinxaka to hambanahambana ku kombisa ku yelana eka mitolovelo ya Machangana ta tinxaka tin'wana ta Vantima.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, Machangana ya kholwa leswaku mpfula yi kumeka maribyeni, hikokwalaho va ya eka ndhawu leyi vuriwaka Matonjheni kumbe maribyeni ku ya kombela mpfula. Leswi swi yelana swinene ni mavonelo ya vanhu va Xiguruntun na Xibuburre. Haruna (1981:234) u seketela mhaka leyi loko a swi veka hi ndlela leyi landzelaka:

The Guruntun and Buburre people have a strong belief that the rock is a source of water and even rain, that is why when they visit the Chief High Priest to seek for rain they are made to sit on a flat rock.

Leswi swi vula leswaku hi ku ya hi mavonelo ya rixaka leri ribye hi rona ri kotaka ku hlayisa mati nkarhi wun'wana na wun'wana. Haruna (2014:234) u ya emahlweni no kombisa hilaha rixaka ra Xibura na rona ri kholwaka leswaku mpfula yi huma maribyeni loko a swi veka hi mukhuva lowu, *“The stone is also an item of worship and prayer for rain among the Bura.”* Leswi swi kombisa ku yelana eka leswi tinxaka ta Vantima ti kholwaka eka swona hi tlhelo ra mitolovelo ya mpfula.

Vakriste na vona va kholwa leswaku mpfula yi kumeka emaribyeni. Mahungu Lamanene eka Ekisodo 17:6 ya boxa leswaku, *“Vona u ta ndzi kuma ndzi ku yimerile le ntshaveni ya Horebe kusuhi na ribye, u ta fika u ba ribye kutani ku huma mati lawa vanhu va nga ta nwa wona.”* Hi ntshaho lowu hi nga vula leswaku ribye i vuhlayiseri bya mati lawa pfunaka vanhu na swiharhi. Hikokwalaho Vakriste va tshemba leswaku

kun'wana na kun'wana laha ku nga na ribye ku na mati naswona mpfula a yi tsandzi ku na endzhaku ka ku kombela eka Xikwembu ha Yesu Kriste.

Hi kumile nakambe leswaku hi ntolovelo, ku na tindhawu to karhi leti hlayisaka mati leti faneleke ku hloniphiwa swinene ku endlela leswaku mpfula yi na. Loko vanhu va rixaka ra Machangana na Maxona va ya eMatonjheni ku ya kombela mpfula, va ka mati hi mindzheko eka xihlovo lexi nga le kusuhi na ndhawu leyi ku endlela leswaku ya nga phyi kutani swikwembu swa rixaka swi ta nwa kona swi tlhela swi va nisela mpfula. Leswi swi yelana swinene na maendlelo ya vanhu va Xibubbure lava hloniphaka tindhawu to karhi leti kotaka ku hlayisa mati eka lembe hinkwaro. Haruna (1981:233) u seketela mhaka leyi loko a ku:

Sacred lakes which serve as abode of the sacred animals and also that spirits of the people's ancestors are also guarded carefully to stop them from drying up. God is said to drink from these lakes and when he drinks enough he sends some to earth as rain.

Leswi swi tiyisisa leswaku ku na tindhawu to hlawuleka leti fanelaka ku hloniphiwa swinene kutani swikwembu swa rixaka swi kuma mati ya ku nwa. Loko vanhu va hluleka ku hlayisa tindhawu ta muxaka lowu ti ta oma leswi endlaka leswaku swikwembu swi vilela kutani swi tsandzeka ku nisa mpfula.

Bibele na yona yi kombisa nkoka wa tindhawu leti hlayisaka mati leti faneleka ku hloniphiwa. Leswi swi seketeriwa hi buku ya 1 Tihosi 17:2-4 loko yi ku:

Kutani rito ra Hosi Xikwembu ri ta eka Eriya ri ku, "Rhurha u kongoma exexeni u ya tumbela exinkobyaneni xa Kiret lexi cheletaka Yordani hi tlhelo ra vuxa. Mati u ta ma kuma exinambyaneni xa kona....."

Ntshaho lowu wu kombisa hi laha Mahungu Lamanene ya paluxaka ndhawu leyi Eriya a nga kuma mati kutani Vasamaria va kuma ku pfuneka hi nkarhi lowu ku humeleke dyandza lerikulu eka ndhawu leyi. Mavonelo lawa ya yelana na ya Haruna (1981:235) u seketela mhaka leyi loko a ku:

Consequently the search of water through lakes and streams could be compared with the experience of Elijah in the wilderness when there was severe drought in Samaria.

Hi ntshaho lowu hi nga vula leswaku loko tindhawu leti hlayisaka mati ti fanele ti hlayisiwa ku endlela leswaku vanhu na swiharhi swi kuma mati ya ku nwa ku endlela leswaku swikwembu swi yisa emahlweni swi karhi swi nisa mpfula.

Ndzavisiso lowu wu kumile nakambe leswaku Vanhu va Xibubbure na Xiguruntun va na mitolovelo leyi hambanelaka ekule na ya Machangana na tinxaka tin'wana ta Vantima loko va phahla swikwembu. Eka tinxaka letimbirhi, munhu loyi a nisaka mpfula u tirhisa nhonga leyi loko a yi kombetela emapapeni mpfula ya na. Leswi swi yelana swinene na leswi nga le ka Mahungu Lamanene eka buku ya Ekisodo 17:5-6 loko yi kombisa Moses a ri na matimba ya ku nisa mpfula hi ku tirhisa nhonga.

Ndzavisiso lowu wu kumile nakambe leswaku hi ku ya hi mitolovelo ya Xibubbure na Xiguruntun, hi siku leri ku phahliwaka, vanhu va tiputa vusiwana hi ku ambala swiambalo swa masaka na malapi tahihi ndlela yo kombeta ku tisola. Haruna (1981:232) u seketela a ku, *“On the day a prayer for rain is to be said the people dress in sackcloth or rags and cover their bodies with ashes.”* Haruna (1981:236) u ya emahlweni a ku:

The tradition of wearing sackcloth, rags and covering one's body with ashes as a sign of public confession of sin against God is not only peculiar to the Guruntun. It is practised among the Buras and it was practised in Israel and Damascus.

Mitshaho leyi yi kombisa hilaha vanhu va tinxaka letimbirhi va tivekaka ehansi loko va onhile swo karhi emahlweni ka Xikwembu kutani xi va twela xi nisa mpfula. Leswi swi yelana swinene na leswi nga le ka Bibebe loko rixaka ra Vaisraele ri onhile swo karhi. Ku seketela mhaka leyi buku ya 1 Tihosi 20:31 yi swi veka hi mukhuva lowu:

Malandza ya yena ya ku ka yena, “Yingisa, hi twile leswaku tihosi ta rixaka ra Vaisraele i tihosi leti nga ni tintswalo. Hikokwalaho a hi ambaleni swiambalo swo khwaxa hi titsondzela tinhamu ni tingoti ta vabohiwa, kutani hi kongoma eka hosi ya Vaisraele. Nkarhi wun'wana u ta ku tshika a nga ku dlayi.

Leswi swi vula leswaku loko vanhu va hlangana na xiphiko xo karhi va languteriwa ku titsongahata hi ku ambala swiambalo swo ka swi nga nyawuli ku endlela leswaku Xikwembu xi va twela vusiwana.

Ndzavisiso lowu wu kumile nakambe leswaku erixakeni ra Machangana, mitolovelo leyi endliwaka hi siku ra mphahlo yi endliwa hi vanhu lava faneleke ku nga ri munhu u'wana na un'wana. Babane na Chauke (2015:111) va seketela mhaka leyi loko va ku:

...not everybody was allowed to take part, but only older women who are past menstruation were involved in this special ritual ceremony.

Ntshaho lowu wu kongomisa eka maendlelo ya Vatsonga leswi yelanaka swinene na maendlelo ya Machangana. Rafapa (2008:56) u seketela loko a ku, *“During rainmaking activities, Mamaala villagers donated their virgin daughters too who were neither mensurating nor initiate. These...went to the specific part of the river and fetched water from a waterfall.”* Leswi swi kombisa ku yelana eka mitolovelo ya tinxaka ta Vantima va frika loko ku phahliwa swikwembu hi tlhelo ra ku nisa mpfula.

Swin'wana leswi kumiweke hi leswaku hi ntolovelo, loko ku phahliwa swikwembu, vanhu va tinxaka to hlaya ta Vantima va nyikela swifuwo eka swikwembu kutani swi nisa mpfula loko swi tsakile. Rafapa (2008:56) u seketela mhaka leyi loko a ku:

The word kgokong ye ntsho, which detractors of African religions usually associate with A black sheep or any sheep of any colour with a black head. This is the only domestic animal that is sometimes slaughtered for the ancestors of the rainmaking clan as the rainmaker may find it necessary.

Ntshaho lowu wu kombisa ku yelana eka mitolovelo ya Vantima loko ku komberiwa mpfula eka swikwembu. Leswi swi seketeriwa hi Babane na Chauke (2015:111) loko va ku *“....spilling on the ground of a sheep's bloodwas one of the forms of appeasing ancestors to listen to their request for rain.”* Laha vatsari va kongomisa eka mitolovelo ya Vatsonga lava hanyaka ku fana ni rixaka ra Machangana na tinxaka tin'wana ta Vantima.

Hi ku angarhela, hi nga vula leswaku loko Machangana ya kombela mpfula ya landzelela mitolovelo leyi yelanaka swinene na tinxaka tin'wana ta Vantima. Hambiswiritano, ku hambana eka maendlelo eka mitolovelo leyi swi ya hi leswi rixaka rin'wana na rin'wana ri kholwaka eka swona. Eka xiyenge lexi landzelaka ku kaneriwa

hi swivangelo swa ku nyamalala ka mitolovelo yo nisa mpfula erixakeni ra Machangana.

5.1.9. Ku nyamalala ka ntolovelo wo handza nkelenkele

Eka xiyenge lexi hi kana hi swivangelo swa ku nyamalala ka ntolovelo wa ku nisa mpfula erixakeni ra Machangana. Hi xiyaxiyle hi tlhela hi vutisa vafundhisi, tihosi na vakulukumba va rixaka leri leswaku hi kuma vuxokoxoko hi mhaka leyi. Loko hi vutisa Tatana Xisandako hi swivangelo leswi tsandzisaka vanhu ku handza nkelekele yena u swi veke hi ndlela leyi landzelaka:

Xin'wana xivangelo xa ku nyamalala ka ntolovelo wa ku handza nkelekele hi leswaku tintshava leti tirhisiwaka hi Machangana loko va phahla ti le ka tindhawu leti endliweke mapurasi hi Valungu. Tanihi xikombiso, ntshava ya Mapungubwe a yi ri na nkoka evuton'wini bya Machangana loko va phahla swikwembu.

Leswi swi kombisa leswaku loko Valungu va nghena eZimbabwe va ringetile hi matimba hinkwawo ku teketela misava ya nkoka. Tin'wana ta tindhawu leti a ti va pfuna loko va phahla swikwembu va karhi va vika xirilo xa mpfula. Hi yile emahlweni no vutisa ndhuna Malamulele hi mhaka leyi ivi a swi veka hi ndlela leyi landzelaka:

Tin'wana tindhawu to phahla tanihi Gonarezhou ti vile vuhlayiseri bya swiharhi ku nga Gonarezhou National Park. Ndhawu leyi a yi ri ndhawu yo kwetsima leyi vuriwaka 'sacred place' hi Xinghezi.

Leswi swi kombisa leswaku Machangana ya lahlekeriwille hi tindhawu ta nkoka swinene. Hileswaku, i tin'wana ta tindhawu leti lahleriweke vakokwana va rixaka naswona swikwembu a swa ha koti ku va pfuna hi ku olova. Leswi swi seketeriwa hi Chibaya (2015:3) loko a ku:

The Shangani people in Zimbabwe have been a small community. In 1966, the colonial government removed Shangaan people from their ancestral homes to make way for the establishment of the Gonarezhou National Park.

Leswi swi kombisa leswaku tindhawu leti tekiweke hi Valungu a ti ri na nkoka eku hanyeni ka Machangana. Ndzavisiso lowu wu kumile nakambe leswaku loko vanhu va le ka yin'wana ya muganga va ringeta ku ya eMatonjheni hi lembe rin'wana va kumile leswaku ntolovelo lowu a wa ha endliwi hi mfanelo. Hileswaku, eka ndhawu leyi mikarhi yin'wana ku tshama vanhu lava hakerisaka mali eka munhu un'wana na un'wana loyi a lavaka ku vika xirilo xa yena ku katsa na xirilo xa mpfula. Hikokwalaho ntolovelo lowu a wa ha endliwi hi mfanelo leswi endlaka leswaku vanhu va nga ha tshembi na ku vona nkoka hi ndhawu leyi.

Ndzavisiso lowu wu kumile nakambe leswaku ndhawu leyi tshamaka Machangana yi vuriwa *lowveld* hikokwalaho a yi na mpfula hi mfanelo leswi endlaka leswaku va boheka ku xava swakudya eka tindhawu ta Karoi, Harare, Bindura, Mutare na tin'wana to hlaya. Leswi swi vula leswaku Machangana ya tshemba eka ku xava swakudya eka tindhawu leti ehandle ka ku handza nkelenkele kutani swi tisa nhluvuko erixakeni ra vona.

Muhloko hliswa Tatana Matsilele u boxa swin'wana swa swivangelo swa ku nyamalala ka ntolovelo wa ku handza nkelenkele loko a ku:

Mhaka ya ku ya maribiyeni ku ya kombela mpfula a ya ha kurisiwi erixakeni. Machangana ya tshemba ngopfu hi ti'irrigation' leti akiweke hi Valungu ku endlela leswaku va cheleta swirimiwa swa vona. Hi maendlelo lawa, vanhu va kuma swakudya nkarhi wun'wana na wun'wana.

Hi ntshaho lowu hi nga vula leswaku Machangana ya endla migingiriko ya ku rima swakudya ya karhi ya cheleta hi mati lawa ya hlayisiwaka eka madamu yo hambanahambana. Damu ra Chitanga leri akiweke hi Valungu ri pfuna vanhu va le mugangeni wa hosi Chitanga ku cheleta swirimiwa swa vona ku endlela leswaku va kuma swakudya. Hileswaku, vanhu va ndhawu leyi a va ha voni nkoka wa ku phahla hi xikongomelo xo kombela mpfula.

Xin'wana lexi kumiweke eka ndzavisiso lowu hileswaku hambu mpfula yi tsandza ku na hi mfanelo etikweni hinkwaro vanhu va rixaka ra Machangana va tshemba eka ku xava swakudya eka matiko ya Afrika-Dzonga, Botswana na Mozambique. Machangana lawa humaka Xikombedzi, Sengwe, Chitanga, Xilonga ya hanya hi ku ya

eJoni ku ya lava mitirho kutani va kuma mali yo xava swakudya, hikokwalaho a va ha voni nkoka wa ku phahlela mpfula.

Ndzavisiso lowu wu kumile nakambe leswaku vantshwa lava saleke a va na vutivi bya leswi faneleka ku endliwa loko ku handziwa nkelenkele. Evans (2012:23) u seketela mhaka leyi loko a ku, *“Many of us have forgotten or do not know about the ceremony for asking for rain from God.....”* Ntshaho lowu wu kombisa leswaku vakulukumba lava a va ri na vutivi bya mitolovelo ya swilo va nyamalarile. Nzenza (2015:16) u seketela mhaka leyi loko a ku, *“The keepers of these traditions, the old ladies are mostly long dead. Those who remain are scattered all over the new resettlement areas, sitting alone under the shade of a tree waiting for someone to cook for them.”* Leswi swi kombisa leswaku vakulukumba a va dyondzisangi vantshwa leswi va faneleke ku swi endla loko va phahla swikwembu. Mavonelo lawa ya yelana na mavonelo ya Rafapa (2008:68) loko a ku:

The death of this art’s practitioners before it could be documented fully is given as another reason for its disappearance. The death of the priests and priestesses without any conscious effort made to teach the art to the younger generation contribute to the end of this practise.

Leswi swi vula leswaku vanhu lava a va ni vutivi bya maendlelo ya swilo a va tinyikanga nkarhi wo kombisa vantshwa nkoka wa ku handza nkelenkele ku endlela leswaku swikwembu swi nisa mpfula.

Hi tlhelo lerin’wana lavantshwa a va ha tikarhati hikuva va amukerile Hosi Yesu Kriste tanihi muponisi wa vona. Leswi swa ku phahla a va ha voni nkoka wa swona. Hileswaku va vona Yesu Kriste, a ri yena loyi a va rhangelaka na mindyangu ya vona erienzweni ra vutomi bya ku hlula loku yaka emahlweni. Hileswaku va vona va hlula swirhalanganya swin’wana na swin’wana leswi nga emahlweni ka vona loko va vulavula marito ya ku pfumela.

Hi ku angarhela hi nga vula leswaku ntolovelo wa ku phahlela mpfula a wa ha endliwi hi mfanelo erixakeni ra Machangana hikwalaho ka swivangelo leswi boxiweke laha ehenhla. Eka ndzimana leyi landzelaka ku kaneriwa hi ntolovelo wa ku ringa swirimiwa erixakeni ra Machangana.

5.2. Ku ringa nhlovo na mihandzu

5.2.1. Ku ringa nhlovo

Ku ringa swirimiwa na mihandzu ya nhova i wun'wana wa mitolovelo ya nkoka leyi endliwaka hi Machangana. Machangana i vanhu lava kotaka ku khensa loko swikwembu swi va pfulela ndlela ya leswaku va fikelele swikongomelo swa vona. Hikokwalaho loko swirimiwa swi vupfile, vanhu va hlengeletana emutini wa hosi va endla ntlangu wa ku ringa swirimiwa lowu hi Xinghezi wu vuriwaka *The First Fruit Festival*. Sibanda na Moyana (1983:92) va hlamusela *The First Fruit Festival* hi ndlela leyi landzelaka, “*This was the national festival of the first fruits. The function was organised around the end of February when the first crops where ready for consumption. They were first offered to the ancestral spirits before consumption by any members of the community.*” Ntshaho lowu wu kombisa leswaku ntlangu lowu wu na nkoka hikuva swirimiwa swi vikeriwa hi hosi eka swikwembu swa rixaka swi nga si dyiwa hi munhu un'wana na un'wana wa le mugangeni. Hikokwalaho hosi yi rhangela eka hinkwaswo leswi endliwaka hi siku leri.

Loko hi vutisa Tatana Baloyi hi mafambiselo ya ntolovelo lowu yena u swi veke hi mukhuva lowu:

Hi ntolovelo, swirimiwa hinkwaswo swo fana na xifake, timanga, makavatla, tinyawa, n'wahuva, maxalani, phoho na swin'wana swo hlaya a swi dyiwi swi nga si vikeriwa. Swirimiwa leswi swi fumbiwa egandzelweni kutani hosi yi swi vika eka swikwembu swa rixaka swi nga si dyiwa hi munhu un'wana na un'wana.

Leswi swi kombisa leswaku loko ku ringiwa swirimiwa, xin'wana na xin'wana xa le masin'wini xa vikeriwa eka swikwembu tanihi ndlela yo khensa ntshovelo wa kahle. Ndzavisiso lowu wu kumile nakambe leswaku hi siku ro ringa swirimiwa, vanhu va hlengeletana ehosini kutani hosi yi vulavula na vanhu va yona. Parsons (1984:93) u seketela loko a ku:

Although this was a religious function, it had important political connotations. It was one of the few occasions in the year when people gathered together at one place under the direct command of the king.

It tended to weld the community around the figure of the king. Such functions promoted unity among community members.

Ntshaho lowu wu vula leswaku ntlangu lowu wu tisa vun'we exikarhi ka Machangana hikuva ehandle ka ku vika nhlovo, hosi yi nyika vanhu nkarhi wo hlamusela swiphiqu leswi va hlanganaka na swona emugangeni. Hileswaku, hosi yi amukela swirilo swa vona no ringeta ku swi ololoxa ku kombisa leswaku i munhu loyi a vonaka lomu ku kayivelaka ivi a siva hi ku endla leswi lavekaka eka ndhawu yaleyo.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, tatana wa muti na yena u languteriwa ku ringa nhlovo wu nga si dyiwa hi munhu un'wana na un'wana endyangwini. Hi nkarhi wa ndzavisiso lowu hi vutisile Kokwana Sithole hi mhaka leyi ivi a swi veka hi ndlela leyi, *“Ku ringa swirimiwa i nchumu wa nkoka eku hanyeni ka Machangana. Tatana wa muti na yena u ringa swirimiwa emutini wa yena loko swi vupfile.”* Leswi swi vula leswaku vanhu va le ndyangwini a va fanelanga ku dya nchumu wa le masin'wini wu nga si vikeriwa swikwembu. Kokwana Sithole u hlamusela leswi tatana wa muti a swi endlisaka xiswona loko a ringa swirimiwa, loko a ku:

Loko ku vikeriwa swikwembu swa le masin'wini, ku landzeleriwa mitolovelo yo karhi. Tanihi xikombiso, vavasati va kola tinyawa ti swekiwa. Endzhaku ka leswi tatana wa muti u toneta murho wa tona emadzolweni, emakatleni ni le nhlokweni. Loko a heta ntirho lowu u dya tinyawa a ta ta nyiketa vandyangu wa yena leswaku va dya na vona.

Hi ntshaho lowu hi nga vula leswaku vakulukumba va muti na vona va ringa swirimiwa kutani swakudya swi katekisiwa hi swikwembu. Hi ntolovelo, ku khorwiwa leswaku loko vanhu va le ndyangwini va hluleka ku swi endla va ondza kumbe ku lu'nwa hi nghala.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo hosi a yi fanelangi ku dya vuswa bya mavele mantshwa yi nga si lumisiwa. Hi yile emahlweni no vutisa hosi Chitanga hi leswi yi swi twisisaka xiswona hi mhaka leyi ivi yi swi veka hi ndlela leyi landzelaka:

Hosi a yi pfumeleriwi ku dya vuswa bya mavele mantshwa yi nga si lumisiwa. Hi ntolovelo, ku swekiwa byalwa lebyi vuriwaka 'mudada' ku

endlela leswaku hosi yi lumisiwa. Hi siku ro lumisiwa hosi yi dya nsinya wo karhi lowu tivekaka hi vanhu va ka Hlungwani ntsena. Murhi lowu wu cheriwa xiridyanini wu hakasiwa wu nwisiwa hosi na madoda man'wana ya humaka endlwini ya vuhosi.

Ntshaho lowu wu kombisa leswaku hosi yi dya vuswa bya swirimiwa swintshwa endzhaku ka ku nwisiwa murhi wo karhi hi ku landza ntumbuluko wa vuhosi bya rixaka leri.

Loko hi ya emahlweni no vutisa Tatana Xisandako hi mafambiselo ya ntolovelo wa ku lumisa hosi kutani yi hlamusela leswaku loko mavele ya tshoveriwa ya huriwa, ku ta swekiwa byalwa byo lumisa hosi. Leswi swi vula leswaku hosi yi sungula hi ku dya nsinya wo karhi yi nga si dya vuswa bya mavele mantshwa. Hi siku ro lumisa hosi, ku dlayiwa homu na mbuti ku swekiwa na mavuswa vanhu va dya. Hosi yi dya nyama ya mbuti leyi cheriweke murhi wo karhi. Vanhu va xivongo xa ka Hlungwani ntsena hi vona va nga na mfanelo yo lumisa hosi. Leswi swi kombisa leswaku vanhu va xivongo lexi va na ntirho wa xiyimo xa le henhla wo lumisa hosi ku endlela leswaku yi dya vuswa bya mavele mantshwa.

5.2.2. Ku ringa mihandzu ya nhova

Xin'wana lexi kumiweke eka ndzavisiso lowu hileswaku ehandle ka ku vika nhlovo mihandzu ya nhova na yona yi fanele yi vikiwa eka swikwembu. Loko hi vutisile Tatana Xisandako hi leswi a twisisaka swona hi ntolovelo lowu yena u swi veke hi mukhuva lowu:

Ehandle ka ku ringa swirimiwa mihandzu ya nhova tanihi makanyi, tinyiya, titsengele tiphesani na yona yi sungula hi ku vikeriwa eka swikwembu yi nga si dyiwa hi vana. Vakulukumba va kholwa leswaku loko vana va dya mihandzu yi nga si vikeriwa, va dyiwa hi nghala kumbe yingwe.

Ntshaho lowu wu kombisa leswaku mihandzu a yi fanelanga ku dyiwa yi nga si vikeriwa hikuva swa yila. Tatana Xisandako u tlhela a hamusela leswaku loko makanyi ya sungula ku tshana, ya rhwaleriwa kutani ku endliwa vukanyi. Hi ntolovelo, vukanyi byi sungula hi ku yisiwa evukosini ku ya luva hosi byi nga si nwiwa emindyangwini.

Leswi swi kombisa leswaku vukanyi na byona a byi nwiwi byi nga si vikiwa ku endlela leswaku swikwembu swi timula torha.

Mavonelo ya Tatana Baloyi mayelana na mhaka ya leswi mihandzu yi vikerisiwaka xiswona yena u hlamuserile leswaku:

Hi ntolovelo, mihandzu yi fumbiwa egandzelweni kutani hosi yi vikela mihandzu leyi hi ku vula marito lawa, 'N'wina va nga le nhoveni, mihandzu yi vupfile. Vana va ta lava ku dya kwale nhoveni loko va risa tihomu hikwalaho ka ndlala, mi nga va vavisi, mi nga va lumisi hi tinghala kwaleyo, hlayisani vana.

Leswi swi vula leswaku loko vana va dya mihandzu yi nga si vikeriwa swi kombisa ku hluleka eka ku landzelela milawu ya le mugangeni. Hikokwalaho vakulukumba va boxa leswaku loko vana va nga swi landzelelanga va lumiwa hi tinghala leswi kombisaka ku vilela ka swikwembu swa rixaka hi maendlelo ya muxaka lowu.

Hi ku angarhela hi nga vula leswaku ntolovelo wo ringa swirimiwa wu endliwa hi hosi laha vanhu va muganga va hlengeletanaka ehosini. Hambiswiritano, tindhuna, tatana wa muti ni vurhangeli byin'wana byi na mfanelo yo ringa nhlovo makaya ya vona ku endlela leswaku va nga vilerisi swikwembu swa ndhawu yoleyo. Eka xiyenge lexi landzelaka ku kaneriwa hi swivangelo swa ku nyamalala ka ntolovelo wa ku ringa swirimiwa/mihandzu erixakeni ra Machangana.

5.2.3. Ku nyamalala ka ntolovelo wa ku ringa swirimiwa na mihandzu

Ndzavisiso lowu wu kumile leswaku ntolovelo wa ku ringa swirimiwa/mihandzu a wa ha endliwi hi mfanelo erixakeni ra Machangana. Loko hi vutisile hosi Chitanga, vakulukumba va le mugangeni, vafundhisi na vakulukumba va tikereke ku endlela leswaku a kuma vuxokoxoko mayelana na swivangelo swa ku nyamalala ka ntolovelo lowu erixakeni ra Machangana hi kumile vuxokoxoko byo enerisa byo fambelana na ndzavisiso lowu.

Loko hi vutisile Hosi Chitanga hi swivangelo swa ku nyamalala ka ntolovelo wa ku ringa swirimiwa na mihandzu yena u swi veke hi ndlela leyi landzelaka:

Vana va manguva lawa a va ha chavi ku dya mihandzu ni mavele ya le masin'wini ya nga si vikeriwa eka swikwembu. Leswi swi va tano hikuva se va ni vutlhari byo twisisa leswaku loko vakulukumba va ku loko mi endla swo karhi mi nga ta lun'wa hi tinghala a hi ntiyiso, kambe i ndlela yo khensa swikwembu tanihileswi swi va nyikeke mihandzu na ntshovelo wa kahle.

Leswi swi kombisa leswaku vana va manguva lawa a va ha landzeleli milawu ya le mugangeni hikuva va hava xo xi chava hi ku tiva leswaku a va nga ta weriwa hi khombo. Ndzavisiso lowu wu kumile nakambe leswaku nkarhi wun'wana swi nga endleka leswaku vana va dya swa le masin'wini swi nga si vikiwa kutani masin'wini ku pfuka ku hlaseriwe hi tifenhe ku kombisa ku vilela eka swikwembu swa rixaka. Leswi swa ku lumiwa hi nghala hikwalaho ko tsandzeka ku papalata swiyila swo karhi a va si tshama va swi vona hikuva swiharhi swi pfaleriwile emitangeni. Hikokwalaho vantshwa a va voni nkoka wa swona evuton'wini bya vona.

Hosi yi tlhela yi hlamusela matumbulukelo ya swiyila laha yi kombisaka leswaku xivangelo xo va ku tumbulixiwa swiyila hileswaku vakulukumba a va tirhisa vutlhari ku komba vana ndlela leyinene. Hi ndlela leyi loko va ku xo karhi u nga endli swa yila munhu un'wana na un'wana a boheka ku xi papalata hi ku chava ku weriwa hi khombo. Hi ntiyiso ti kona tinhlamuselo ta swiyila, kambe vakulukumba a va nga ti boxi. Loko va ku u nga hlayi tityeleti swa yila va vona leswaku tityeleti ti tele ngopfu hikokwalaho loko munhu o ringeta ku ti hlaya a nga kala a hlangana nhloko a nga si heta. Leswi swi kombisa leswaku mitolovelo ya Machangana a ya ha landzeleriwi hi vantshwa hi ku tiva leswaku a va nge humeleriwi hi nchumu.

Mulavisisi u yile emahlweni a vutisa nakambe hosi Chitanga loko va ha ringa swirimiwa ivi a swi veka hi mukhuva lowu:

Ntolovelo wa ku ringa swirimiwa a wa ha endliwi hi mfanelo. Leswi swa tika hikuva masiku lawa mpfula a ya ha ni kahle yo tlulatlula, se ku hava lexi humaka emasin'wini xo hi nga vikela swikwembu. Hi hetelele ku swi endla eka malembe ya vo 2010 loko vanhu va kuma ntshovelo wo vonakanyana.

Leswi swi kombisa leswaku eka ndhawu ya hosi Chitanga ntolovelo wa ku ringa nhlovo a wa ha endliwi hi mfanelo hikuva a va ha vupfisi swirimiwa hikwalaho ka ku pfumaleka

ka mpfula yo ringanela eka ndhawu leyi. Mulavisisi u tlhela a vutisa Tatana Matsilele hi xivangelo xin'wana lexi tsandzisaka vanhu ku ringa nhlovo ivi a swi veka hi ndlela leyi landzelaka:

Malembe lawa ku na ndlala a ku vupfi na nchumu emasin'wini, se ku hava xanchumu xo vikela swikwembu. Vanhu va languteriwa ku sweka mabyalwa hi siku ro vikela swirimiwa hi ku tirhisa mavele ya lembe leri nga hundza, se swa tika hikuva madulu ya omile.

Leswi swi tiyisisa leswaku tihosi ta Machangana ti hluleka ku ringa swirimiwa hi ku ya hi ntolovelo hikwalaho ka ku pfumaleka ka ntshovelo wa kahle. Hi yile emahlweni no vutisa hosi Chitanga hi xin'wana xivangelo lexi tsandzisaka vanhu ku ringa mihandzu ivi a swi veka hi mukhuva lowu, “*Vantshwa a va ha chavi ku dya mihandzu ya le nhoveni yi nga si vikeriwa.*” Hi ntshaho lowu hi nga vula leswaku vakulukumba va khale a va ri na maendlelo ya vona ku endlela leswaku vana va kota ku landzelela milawu yo karhi. Hikokwalaho vana va manguva lawa a va hloniphi vakulukumba hi ku hlayisa milawu leyi va yi nyikiwaka tanihi ntolovelo.

Hi vutisile nakambe Mufundhisi Majoko hi swivangelo swa ku nyamalala ka mitolovelo ya Machangana ya ku ringa nhlovo na mihandzu ivi a swi veka hi mukhuva lowu:

Machangana a va ha chavi ku dya mavele mantshwa emasin'wini hikuva va amukerile Xikriste. Loko vanhu va vupfisa swirimiwa emasin'wini va khensa Xikwembu ha Yesu Kriste hi ku va nyika swakudya. Vakriste va rhwala swirimiwa swo hambanahambana va ya na swona kerekeni kutani swi vikeriwa eka Xikwembu.

Leswi swi kombisa leswaku Vakriste loko va vupfisa swakudya va khensa Xikwembu tanihileswi xi va nyikeke mpfula yo vupfisa swirimiwa. Loko vanhu va amukerile Xikriste, ku hava lexi va nga xi chavaka. Mufundhisi Majoko u tiyisisa mhaka leyi loko a swi veka hi mukhuva lowu:

Leswi swo ringa swirimiwa hikwalaho ko chava ku vilerisa swikwembu swi nga endlwa hi vanhu lava nga amukelangiki Yesu Kriste. Ngopfu ngopfu etindhawini leti rivoningo ra evhangeli ri nga hatimiki hikwalaho ka ku pfumaleka ka nchumayelo na dyondzo yo enela ya rito.

Hi ntshaho lowu hi nga vula leswaku, mitolovelo ya Machangana a ya ha landzeleriwi hikwalaho ka ku landzelela mikhuva ya Xikriste. Ku ya hi mavonelo ya mufundhisi, a swi bohi ku va vanhu va khensa swikwembu eka xin'wana na xin'wana kambe va boheka ku khesa Xikwembu lexi nga ehenhla ka swilo hinkwaswo swa le henhla na swa le hansi.

Mavonelo ya Mufundhisi Xipape hi swivangelo swa ku nyamalala ka mitolovelo ya ku ringa nhlovo na mihandzu ya nhova yi paluxiwa hi ku hlamusela leswaku:

Yesu Kriste u boxiwa timbanga hikwalaho ka milandzu ya hina, a xanisiwa hikwalaho ka swidyoho swa hina. Ku biwa ka yena ku hi tisele ku rhula, hi nyanyisiwile hi mafelangati ya yena. Hileswaku, hi fanele ku khensa swirimiwa/mihandzu eka yena loyi a kotaka ku fikisa mahungu lamanene eka Xikwembu.

Leswi swi kombisa leswaku Yesu Kriste hi yena mulamuleri exikarhi ka Vakriste na Xikwembu xa vona se va fanele va khensa swilo hinkwaswo leswi Xikwembu xi va endlelaka swona hi vito ra yena. Hikokwalaho, ku vika swirimiwa/mihandzu eka swikwembu a swa ha ri na nkoka erixakeni ra Machangana.

Ku ya hi leswi kumiweke eka ndzavisiso lowu hi nga vula leswaku ntolovelo wa Machangana wo ringa swirimiwa na mihandzu ya nhova a wa ha endliwi hi mfanelo hikokwalaho ka swivangelo swo hambanahambana. Xin'wana xa swivangelo hi leswaku mpfula a ya ha ni hi mfanelo leswi endlaka leswaku va kuma tshovelo na mihandzu yo tala kutani swi vikeriwa eka swikwembu. Eka xiyenge lexi landzelaka ku kaneriwa hi mitolovelo ya ku ya ngomeni/vukhombeni ku karhi ku kombisiwa maendlelo ni nkoka wa yona evuton'wini bya Machangana.

5.3. KU YA NGOMENI/ VUKOMBENI

Ntolovelo wun'wana wa nkoka erixakeni ra Machangana i ku hlohlotela vantshwa leswaku va ya engomeni/vukhombeni ku ya cineriwa. Vantshwa va dyondzisiwa milawu ya le ndlwini ni ya le handle leyi katsaka ku hlayisa muti, nuna, nsati, maxaka ya nuna na yin'wana yo hlaya. Hi siku ra ku huma ka tikhomba/majaha ehosini ku rhambiwa tindhuna na vanhu hinkwavo va muganga kutani ku swekiwa mabyalwa, swakudya swo hambanahambana leswaku vanhu va tiphina hi swona.

5.3.1. Vukhomba

Ndzavisiso lowu wu kumile leswaku tanihi ntolovelo, wanhwana un'wana na un'wana wa Muchangana u languteriwa ku ya vukhombeni. Ntolovelo lowu wu endliwa wanhwana a nga si tekiwa kutani a dyondzisiwa milawu yo karhi leyi nga ta n'wi pfuna loko a ta ya vukatini. Ntolovelo wo cineriwa ka wanhwana wu kombisa leswaku u kurile naswona u lulamele hi vukati. Mavonelo lawa ya yelana ni ya Chikunda (2004:18) loko a ku, *"The khomba ceremony seems to tell initiates that they are ripe for marriage."* Leswi swi vula leswaku wanhwana u fanele a cineriwa ku kombisa leswaku u kurile lero a nga va na muti wa yena.

Hi nkarhi wa ndzavisiso lowu loko ku vutisiwa kokwana Manavele hi mhaka ya mafambiselo ya ntolovelo lowu yena u swi veke hi mukhuva lowu, *"Loko n'wana wa nhwana a vona masiku swi kombisa leswaku u kurile leswaku a nga cineriwa. Wanhwana loyi u languteriwa ku ya vona kokwana kumbe hahani wa yena kutani a vika timhaka ta ku kula ka yena."* Leswi swi kombisa leswaku nhwanyana u seketeriwa hi kokwana kumbe hahani ku lulamisa timhaka ta vukhomba bya yena. Hi tlherile hi vutisa kokwana Mahovele hi leswi a twisisaka swona hi mhaka ya ku kula ka nhwana ivi a swi veka hi ndlela leyi, *"Hi ntolovelo wanhwana loko a hlamba, u ta sungula ku rila hi ku vona nchumu lowu a nga wu tolovelangiki. Van'wana va ta n'wi tsundzuxa leswaku a ya ka kokwana kumbe hahani ku ya va hlamusela leswi humeleleke. Leswi swi vuriwa 'ku rilela'. Loko a fika kona u ta sungula ku rila kutani vona va twisisa leswi vulaka swona."* Leswi swi vula leswaku loko vakulukumba va muti va twisisa timhaka, va languteriwa ku lerisa wanhwana leswi a fanelake ku swi endla.

Kokwana Mahovele u tlhela a hlamusela leswaku hahani u ta dyondzisa khomba ku tikhoma kahle a tshama a basile na leswaku a nga fanelanga ku byela munhu na un'we hi leswi humeleleke. Hileswaku nhwana u dyondzisiwa ku hlayisa swihundla swa xisati kutani a ta va na ndzhuti wo karhi. Endzhaku ka leswi kokwana u ta tivisa manana wa yena leswaku n'wana u kurile. Hi ntolovelo manana u ta kombela hahani kumbe kokwana leswaku va cinela n'wana wa vona. Nkarhi wun'wana hi vunharhu bya vona va ta tshama ehansi kutani va tihlawulela mudzabi loyi a cinelaka khomba.

Ndzavisiso lowu wu kumile leswaku hi ku landza ntolovelo wa ku ya vukhombeni, ku na swo hlaya leswi wanhwana a dyondzaka. Muhlokohliswa Kokwana Manavele u hlamusela hi leswi wanhwana a swi dyondzaka swona loko a ya vukhombeni loko a

ku, “*Vavasati lava nga khomba va hlengeletana va famba na nhwanyana enhoveni laha va nga ta fika va tshama kona dyambu hinkwaro ku fikela loko ri pela a karhi a dyondzisiwa swo karhi leswi tivekaka hi vanhu va nga khomba ntsena. Loko ri perile va vuya ekaya laha nhwanyana a nghenisiwaka endlwini.*” Leswi swi vula leswaku hi ku landza ntlovelo lowu nhwanyana u ta tshama endlwini a nga humi nkarhi wo ringana mavhiki manharhu ku ya eka n’hweti.

Kokwana Sithole u yile emahlweni no hlamusela leswaku hi ntlovelo eka nkarhi lowu a vaka a ri endlwini, u va a ri karhi a dyondzisiwa milawu ya vukulukumba ni ku tilulamisela swa muti wa yena. U tlhela a dyondzisiwa ku va na nhlonipho eka nuna wa yena na va vukati bya yena. Hi ntlovelo, milawu leyi a dyondzisiwaka yona i mahanyelo ya wansati evukatini, nhwana u languteriwa ku hlayisa nuna wa yena no n’wi hlonipha xikan`we no hlayisa no swekela va vukati. Va vukati va hlantsweriwa va tshama va basile. Maluleke (2003:70) u hlamusela leswi vanhwanyana va swi dyondzaka vukhombeni hi ndlela leyi, “*The girls undergo a month of strict isolation of village life with teachers to guide them and are instructed in the ways of child bearinghome building, food preparation and culture that adult women are required to know.*” Hi ntshaho lowu hi nga vula leswaku loko wanhwana a cineriwa a nga hluleki ku aka muti wa yena hi ndlela leyi fanaleke.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntlovelo yin’wana ya milawu leyi wanhwana a dyondzisiwaka yona i ku papalata swiyila swo karhi. Mavonelo lawa ya yelana na mavonelo ya Nukeri (2012:46) loko a ku, “*Nhwana u tlhela a dyondzisiwa na swiyila swo fana na ku loko a ri masikwini a nga ngheni masin`wini, a nga ngheni na le masangwini ya nuna. Loko a ri ntswediyana a nga ngheni masangwini ya nuna.*” Hi ntshaho lowu hi nga vula leswaku wanhwana u dyondzisiwa makhomelo ya nuna na muti wa yena hi ku landza mitlovelo ya Machangana.

Hi yile emahlweni no vutisa kokwana Manavele hi leswi a twisisaka swona hi ntlovelo wa vukhomba ivi yena a swi veka hi ndlela leyi, “*Eka nkarhi lowu nhwanyana a vaka a ri endlwini u va a dyondzisiwa ku hlaya milawu yo karhi hi mudzabi leyi tivekaka hi vanhu va nga khomba ntsena kambe masiku man’wana a nga dyondzisiwa hi vavasati na vanhwana lava cineriweke. Hileswaku eka nkarhi lowu u voniwa ntsena hi vanhu lava nga khomba.*” Ntshaho lowu wu kombisa leswaku hi ntlovelo loko munhu a nga cineriwangi a nga fanelangi ku nghena endlwini ya nhwana loyi a cineriwaka hikuva

milawu leyi nyikiwaka wanhwana a yi boxiwi eka munhu un'wana na un'wana. Loko hi vutisa kokwana Manavele hi leswi a twisisaka swona hi mhaka ya ku hlaya milawu ivi a hlamusela leswaku 'xipfune' kumbe vuhlalo byi ta bohiwa mabundzu byi yisiwa enkolweni. Bundzu rin'wana na rin'wana ri yimela nawu wo karhi. Hi ku landza ntolovelo lowu, loko vanhu va nghena endlwini ku ya cinela khomba yintshwa va languteriwa ku hlaya milawu ku kombisa leswaku va cineriwile.

Ndzavisiso lowu wu kumile nakambe leswaku ehandle ka ku dyondzisiwa milawu, wanhwana u dyondzisiwa ku yimbelela, ku sungula risimu, ku hlavela risimu no cina. Maluleke (2003:70) u seketela loko a ku, *"The teachings are done through singing, poems...."* Hi ntshaho lowu hi nga vula leswaku hi ku landza nawu wa ntolovelo lowu loko ku ciniwa ku chayiwa tingoma na xingalani ku lemukisa vanhu va le mugangeni leswaku tikhomba ti le ku cineriwini. Mhaka ya ku kota ku cina no yimbelela i xiphemu xa nkoka evuton'wini bya Machangana.

Loko hi vutisile Kokwana Xirilele hi swin'wana leswi wanhwana a swi dyondzaka evukhombeni yena u hlamusela leswaku wanhwana u dyondzisiwa ku va na vunhenha byo karhi loko a ta va na muti wa yena, a nga languteriwi ku chuhwa swilo swa hava. Shimange (2014:37) u seketela mhaka leyi loko a ku, *"The purpose is to teach girls to be strong because some activities include being scared by a male voice threatening to come into the hut."* Ntshaho lowu wu kombisa leswaku hi ku landza nawu wa ntolovelo lowu, wanhwana wa xiviri u fanele a tiyisela eka xin'wana na xin'wana. Hileswaku, hambi a ta hlangana na xiyimo xo tika endyangwini wa yena u languteriwa ku tiyimelela, a nga fanelangi ku tihambanisa na muti wa yena.

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo nhwana loyi a cineriwaka u endla mitirho ya mavoko. Hi nkarhi wa nhlekanhi khomba yi rhumiwa enhoveni ku ya lava tihunyi. Ku kombisa leswaku emutini ku na khomba, tihunyi ti gimetiwa eka nsinya ti nga tshiveriwi kutani ti tshiveriwa hi siku leri a humaka ku karhi ku swekiwa byalwa, vuswa na nyama. Leswi swi kombisa leswaku wanhwana u languteriwa ku endla mitirho ya mavoko ya yena ku endlela leswaku swi ta n'wi pfuna loko a ta aka muti wa yena

Loko hi vutisile kokwana Xirilele hi mhaka ya swiambalo swa khomba u hlamuserile leswaku khomba loko yi huma ehandle ku ya lava tihunyi enhoveni yi ambala xibelani na xikhipa na ceka wo tshwuka enhlokweni lowu vuriwaka 'dladla' ku kombisa leswaku

i khomba leyi nga le ku cineriweni. Leswi swi kombisa ku hambana ka khomba leyi cineriwaka na tikhomba letin'wana.

Ndzavisiso lowu wu kumile leswaku hi ku landza ntolovelo lowu khomba yi huma endzhaku ka tinh'weti tinharhu. Hi siku leri yi humaka yi ta langutiwa vukhomba bya yona loko bya ha hlayisekile hi vakhegula. Loko vukhomba byi fayekile khomba yi boxa jaha leri endleke migingiriko leyi. Endzhaku ka leswi jaha ri ta riha kumbe ku teka khomba leyi leswaku yi va nsati wa rona. Leswi swi kombisa leswaku hi ntolovelo vanhwanyana va languteriwa ku hlayisa vukhomba bya vona va nga si tekiwa. Maluleke (2003:70) u seketela mhaka leyi hi ku boxa leswi dyondzisiwaka vanhwana vukhombeni loko a swi veka hi mukhuva lowu, *“Virginity is encouraged for male satisfaction.”* Hi ku landza marito lawa hi nga vula leswaku loko wanhwana a tekiwa a nga ri khomba i mfungho wa leswaku a nga dyondzangi nchumu evukhombeni leswi khomisaka vatswari va yena tingana.

Ndzavisiso lowu wu kumile nakambe leswaku hi siku ro huma ka Khomba, yi ambala xibelana na 'dladla' enhlokweni. Tikhomba letin'wana leti ta ha ku humaka ti languteriwa ku amukela un'wana wa tona hi ku ambala leswi faneleke. Gono (2015:5) u hlamusela swiambalo leswi hi mukhuva lowu, *“Chibabela skirts are deeply gathered and beaded skirts, won under bright wraps and displayed when dancing or for special occasions.”* Gono (2015:5) u ya emahlweni a ku, *“When they pass out they are said to have undergone khomba and they wear red caps with pins adorning the rims, which passersby are expected to contribute by donating more pins.”* Hi mitshaho leyi hi nga vula leswaku hi ku landza ntolovelo lowu tikhomba leti humaka ti ta ambala swiambalo swa xiyimo xa le henhla swinene.

Xin'wana lexi kumiweke eka ndzavisiso lowu hileswaku hi ntolovelo byalwa byi ta swekiwa tanihi ndlela yo lulamisela siku lerikulu ro huma ka khomba. Mhaka leyi yi seketeriwa hi Nukeri (2012: 47) laha a swi vekaka hi mukhuva lowu, *“Siku vanhwanyana va humaka endlwini ku endlwina nkhuvo lowukulu, ku swekiwa mabyalwa, ku rhambiwa swigubu swi ta chaya, ku ciniwa ku tlhela ku chongoriwa.”* Hi ntshaho lowu hi nga vula leswaku, hi siku ro huma ka tikhomba, vanhu va ticinela va tlhela va tiphina hi swakudya swo hambanahambana. Muhloko hlisiwa Kokwana Sithole u hlamusela leswaku hi ntolovelo tikhomba ti tshama switheveni ti karhi ti xaviva mavito mantshwa tanihi Phoseka, Muhlavasi, Shalati, Mudlayi, Madumelani,

Munyamani, Munene na man'wana yo hlaya. Mavonelo ya Khosa (2009:81) hi mhaka leyi i ya leswaku, *"The giving and choosing of new names is an indication that a new being is born out of the old body by initiation."* Hi ntshaho lowu hi nga vula leswaku mavito mantshwa ma kombisa vuntshwa eka mahanyelo ya munhu loyi a cineriweke.

Hi nkarhi wa ndzavisiso lowu hi xiyaxiyile hi kuma leswaku hi ntolovelo hi siku ro huma, wanhwana u nyikiwa vuhlalo leswi yimelelaka swo karhi. Khosa (2009:81) u seketela mhaka leyi loko a ku, *"The giving of the bracelet (sindza), the "xipfune" beads, at the end of the ceremony is like giving her a graduation certificate which symbolises the fact that she is now an adult person or woman who is now ready to be married, and can mother a child."* Hi ntshaho lowu hi nga vula leswaku loko munhu a khombisiwa swi vula leswaku u kurile hikokwalaho wa ringanela na ku tekiwa. Nukeri (2012:48) u seketela mhaka leyi loko a ku, *"Endzhaku ka vukhomba ku vuriwa leswaku wanhwana u kurile kutani u lulamele hi vukati."* Leswi swi paluxa leswaku loko khomba yi huma a swi nge hlamarisi loko yi pfuka yi akile muti wa yona.

Ndzavisiso lowu wu tlherile wu kuma leswaku ku na ku hambana ka munhu loyi a cineriweke na munhu loyi a nga cineriwangiki leswi kombisaka nkoka wa ntolovelo lowu. Loko hi vutisa kokwana Manavele hi mhaka ya ku tikhoma ka khomba loko yi humile vukhombeni yena u hlamuserile leswaku hi ntolovelo, khomba yi languteriwa ku tikhoma leswi kombisaka ku hambana ka munhu loyi a nga cineriwa na loyi a nga cineriwangiki. U tlhela a hlamusela leswaku khomba a yi fanelanga ku yimisana na vanhu vakulukumba leswi kombisaka nkoka wa ku cineriwa ka wanhwana. Muhlokohliswa kokwana Mahovele na yena u hlamusela leswaku hi ntolovelo vukhomba byi teka tin'hwetitinharu wa ha dyondzisiwa milawu. Leswi swi na nkoka hikuva loko ntombi yi huma yi ta va yi ri na xichavo hambani van'wana lava a fambafamba na vona a nge se khomba va ta n'wi hlonipha hi ku vona ku dzika na ndzhuti wa yena. Hileswaku, u va a dyondzisiwile mahanyelo lero swi tikomba munhu loyi a nga khomba na loyi a nga khombangiki leswaku va hambanile.

Hi ku angarihela hi nga vula leswaku ntolovelo wa ku ya vukhombeni wu na nkoka hikuva ku dyondzisiwa mahanyelo na nhlonipho. Xin'wana xa nkoka hileswaku xikolo lexi xi dyondzisa wansati leswi a faneleke ku hanyisa xiswona loko a tekiwa a ya evukatini. Hi marito man'wana, hi nga vula leswaku wanhwana wa Muchangana u boheka ku cineriwa ku kombisa vumunhu bya yena. Eka xiyenge lexi landzelaka ku

kaneriwa hi mitolovelo ya le ngomeni ku karhi ku kombisiwa maendlelo na nkoka wa yona eka vutomi bya Machangana.

5.3.2. Ku ya engomeni

Hi ku landza mitolovelo ya Machangana majaha na wona ya fanela ku yimba kumbe ku ya ngomeni ku ya dyondzisiwa milawu ya le ndlwini ni ya le handle va nga si va na mindyangu ya vona kutani swi vumba vumunhu byo karhi bya vununa bya vona. Xin'wana xa nkoka hileswaku majaha ya dyondzisiwa mitirho yo hlaya tanihi ku hlota, ku tsema tihunyi, no vatla michumu yo hambanahambana ehandle ka ku dyondzisiwa milawu yo karhi. Loko jaha ri suka engomeni ri ta teka wansati kutani ri tshama hi ku rhula hi ku tiva leswaku madzolonga a ya aki muti.

Loko hi vutisa Tatana Baloyi hi leswi a twisisaka swona hi mhaka ya le ngomeni yena u swi veke hi ndlela leyi, *“Hi ntolovelo, Muchangana un'wana na un'wana u languteriwa ku ya ngomeni. Hi ku landza ndhavuko wa hina, loko u nga yangi engomeni u vuriwa xivuri.”* Mavonelo ya Rikhotso (1985:42) hi ntolovelo lowu ya yelana ni mavonelo lawa loko a ku, *“N'wana wa mufana un'wana ni un'wana wa xikhale a a bohiwa ku ya yimba leswaku a nga tshami a ri xuvuru.”* Marito lawa ya kombisa leswaku ku ya hi ntolovelo wa rixaka leri majaha ya boheka ku ya engomeni kutani ya va na xiyimo lexi amukeriwaka emugangeni. Sibanda (2003:3) u kombisa nkoka wa ku landzelela ntolovelo wa ku ya ngomeni hi ndlela leyi, *“Without undergoing the MC initiation rite, a person, no matter what age, would not be considered as a full adult among the Shangani. Therefore, ngoma ascribed a cultural identity and social status to people...Every Shangani male child must be circumcised so that he is not considered an outcast.”* Hi ntshaho lowu hi nga vula leswaku loko munhu a nga yangi engomeni a nga vuriwi leswaku i wanuna hi ku landza mitolovelo ya rixaka leri.

Ndzavisiso lowu wu kumile leswaku ntolovelo wa le ngomeni wu endliwa hi nkarhi lowu faneleke. Hileswaku hi nkarhi wa xixika majaha ya hambana na vatswari va vona eka tin'hweti tinharhu ya karhi ya dyondzisiwa milawu yo karhi enhoveni yi karhi yi hlokohatiwa kutani hi nkarhi wa madyambu majaha ya ta komberiwa ku hlaya milawu leyi. Sibanda (2013:4) u swi veka hi ndlela leyi, *“In the evening, they sit around the fire where milawu (code or rules of conduct) are taught for recitation and memorisation. The initiates take vows before the officiating sacred practitioners that they would not*

disclose the activities at hoko about ngoma to the outside world.” Hi ntshaho lowu hi nga vula leswaku milawu leyi va dyondzisiwaka yona hi vakulukumba lava hlawuriweke a yi fanelanga ku byeriwa munhu loyi a nga cineriwangiki. Hi ku landza nawu wa ntolovelo lowu, loko u boxa swihundla swa le ngomeni wa riha hi homu. Xin’wana lexi kumiweke eka ndzavisiso lowu hileswaku majaha ya nyikiwa na milawu leyi va faneleke ku yi landzelela loko va ta va na mindyangu ya vona

Ndzavisiso lowu wu kumile nakambe leswaku hi ntolovelo, majaha ya ndyondzisiwa ku va vanhu va xivindzi hi tindlela to hambanahambana. Sparrow (1977:394) u seketela leswi loko a ku, *“After having been circumcised, each boy is put through various ordeals and trials, with the object of teaching him endurance; he is starved, beaten, exposed naked to the cold nights, and otherwise ill- treated....”* Hi ntshaho lowu hi nga vula leswaku majaha lawa ya yaka ngomeni ya ta va ya ti yimeserile ku hlangana na xiyimo xo tika swinene. Mavonelo lawa ya yelana swinene na ya Mandova et al (2012:323) loko va ku, *“....it must be pointed out that no one is expected to baleka (run away).”* Leswi swi kombisa leswaku loko jaha ri hlula eka xin’wana na xin’wana nkarhi wu ta va wu ringanile wa leswaku ri vuriwa wanuna wa xiviri hi ku ya hi ntolovelo lowu.

Ndzavisiso lowu wu kumile nakambe leswaku ntolovelo wa ku cinela majaha wu endliwa eka ndhawu ya xihundla. Loko hi vutisa Tatana Xisandako hi mhaka leyi yena u hlamusela leswaku majaha ya ndhawu yoleyo ya cineriwa eka ntshava leyi nga kule swinene leyi vuriwaka Banda. Hi ntolovelo, ndhawu leyi a yi fanelanga ku fambafambiwa hi vanhu vaxisati, ku kombisa leswaku swa ngoma i timhaka ta xihundla. U tlhela a hlamusela leswaku loko wansati a hlangana na majaha enhoveni u languteriwa ku wela ehansi hi ku vula marita ya, ‘maxa’ kutani a pfuka a losa. Hi tlhelo lerin’wana, majaha ya ta hlamula ya ku ‘ro zwi vona’ ku vula leswaku a a pfuke a famba a ya mahlweni na riendzo ra yena. Leswi swi seketeriwa hi Mandova, et al (2012:323) loko va ku, *“When the initiated boys approach women, the women are expected to kneel down as a sign of respect.”* Hi ntshaho lowu hi nga vula leswaku hi ku ya hi ntolovelo lowu majaha lama nga le ngomeni ya xiximiwa swinene hikwalaho ka ndzhuti wa vona.

Ndzavisiso lowu wu kumile nakambe leswaku hi ku landza ntolovelo wa rixaka leri, siku leri majaha ya humaka, ku yiwa emutini wa hosi kutani ya amukeriwa hi vatswari

na vanhu hinkwavo va le mugangeni. Maendlelo ya ntolovelo lowu ya hlamuseriwa hi Gono (2015:5) loko a ku, *“At last the great day arrives when all preparations for the final passing out of the initiates are in place..... Ngomeni at certain chief villages as appropriate”* Leswi swi vula leswaku hi siku leri vanhu va muganga va ta sweka byalwa na vuswa va dya. Hi ntolovelo majaha ya ta cina ya karhi ya kombisa vanhu leswi a va endla swona kwale ngomeni. Endzhaku ka leswi va ta tshama switheveni ku, hoxiwa mali, tanihi ndlela yo xava mavito mantshwa lawa thyiweke majaha kwale ngomeni. Mavito lawa thyiwaka majaha i yo fana na va Xitlhavangoma, Hanyani, Musengi na man’wana yo tala. Mavonelo lawa ya seketerwa hi Mandova *et al* (2012;323) loko va ku, *“.....the initiates lost their names and received new names which carry notions of identity within the Shangani culture.”* Leswi swi vula leswaku ku xaviwa ka mavito i xiphemu xa nkoka xo kombisa vuntshwa bya majaha eka mahanyelo. Hi ku landza nawu wa ntolovelo lowu loko ntlangu wa ku huma ka majaha wu herile, ya languteriwa ku etlela ehosini. Hi siku leri landzelaka majaha ya ta rhendzeleka na miti ya karhi ya cinela vanhu tanihi ndlela yo va hungasa.

Loko hi nkarhi wa ndzavisiso lowu hi vutisa hosi Chitanga hi nkoka wa ntolovelo wa ku ya ngomeni yena u hlamusela leswaku ku na leswi n’wana wa mfana a swi dyondzaka ku fana na ku hlayisa xihundla a va wanuna wo tiya wa xivindzi, a va na nawu na ku dyondza ku va na vurhangeli. Munhu loyi a nga ya engomeni loko ro tshuka ri n’wi pelerile a ri enhoveni a nga chavi ku etlela hikuva u na xivindzi, u va a tiyile swinene. Hosi Chitanga u tlhela a hlamusela leswaku munhu loyi a nga yangiki engomeni a nga yingisiwi hambu ku ri mahungu ya vakulukumba a nga ya kumi wa hlekuriwa, ehubyeni a nga ngheni na le ka migingiriko ya tiko a nga ngheneleli, hambu ku dya matandza na tithanyani wa arisiwa. Mayelana na mhaka leyi Sibanda (2003:3) u boxa leswaku, *“Without MC a person is still considered to be a child and unfit for family and community responsibility no matter how old he may be.”* Hi marito lawa, hi nga vula leswaku hi ku ya hi ntolovelo lowu, loko munhu a nga cineriwangi u languteriwa ehansi erixakeni.

Hi tlherile hi vutisa hosi Sengwe hi ku hambana ka munhu loyi a nga ya engomeni na loyi a nga yangiki ivi yi hlamusela leswaku va hambanyiseka hi mahanyelo ya vona na ndzhuti wa vona. U tlhela a hlamusela leswaku hi ntolovelo, loyi a nga cinangiki a nga na nhlonipho eka vanhu naswona a nga vuriwi leswaku i Muchangana loyi a hetisekeke. Hambiswiritano, van’wana a va swi voni hi ndlela leyi, va kombisa leswaku

a swi na nkoka evuton'wini bya vantshwa. Mavonelo lawa ya yelana na mavonelo ya Wapner (2013:3) loko a ku, *'A boy cannot be a Shangani without being circumcised. It demonstrates the boy's ability to endure pain'*. Hi ntshaho lowu hi nga vula leswaku loko wanuna wa Muchangana a hluleka ku ya ngomeni a nga hlayiwi leswaku i wanuna.

Hi ku ya hi mitolovelo ya Machangana hi nga vula leswaku jaha i jaha hi ku cineriwa. Hileswaku loko munhu a nga cineriwanga a nga amukeriwi emugangeni. Eka tindzimana leti landzelaka ku ta kaneriwa hi swivangelo swa ku nyamalala ka ku ya ngomeni/vukhombeni.

5.3.3. Ku nyamalala ka swa vukhomba/ngoma

Ndzavisiso lowu wu kumile leswaku Machangana a va ha yi vukhombeni/ngomeni hi mfanelo. Hi nkarhi wa ndzavisiso lowu hi xiyaxiyile hi tlhela hi vutisela tihosi na vakulukumba va miganga yo hambanahambana ku endlela leswaku hi kuma vuxokoxoko hi mhaka leyi.

Loko hi vutisile Kokwana Manavele hi swivangelo swa ku nyamalala ka mitolovelo ya ku ya ngomeni yena u hlamusela leswaku emikarhini liya ya khale vukhomba na ngoma a swi ri na nkoka swinene, na vanhu a va swi tekela enhlokweni. Loko hi languta eka mikarhi ya sweswi swi tikomba vukhomba na ngoma swi nga ha ri na nkoka lexi xi nga xivangelo xa ku nyamalala ka mitolovelo leyi. Mavonelo lawa ya yelana na ya Shimange (2014: 6) loko a ku, *"Nowadays not many families practice this ceremony as many of them do not understand its importance."* Hi ntshaho lowu hi nga vula leswaku ntolovelo wa ku cineriwa ka vanhwana a wa ha endlwi hi mindyangu yo tala hikwalaho ko va va nga voni nkoka wa swona eku hanyeni ka vana va vona. Mavonelo lawa ya yelana swinene ni mavonelo ya Khosa (2009:3) loko a ku, *"Some of the rituals which were supposed to be performed or practiced during.....initiations are no longer performed. This is prompted by the fact that these cultural rituals have been practiced by our forefathers for decades without giving any clear meaning or explanation."* Ntshaho lowu wu kombisa leswaku vatolo a va hlamuselanga lavantshwa hi nkoka wa mitolovelo ya vukhomba na ngoma leswi endlaka leswaku va nga voni nkoka wa ku landzelela mitolovelo leyi.

Ndzavisiso lowu wu kumile nakambe leswaku ntolovelo wa ku cinela tikhomba a wa ha endliwi hi mfanelo lexi na xona xi nga xivangelo xa ku nyamalala ka mukhuva lowu hi swintsongontsongo. Kokwana Xirilele u hlamusela leswaku vukhomba a bya ha ri na nkoka eka vana va masiku lawa, hambu u khombile kumbe e-e swa fana, mavala ya kona i man'we mitirho ya kona ya fana. Hi marito man'wana, hi nga vula leswaku nhwana wa nghena siku rin'we a huma a nga tivanga na nchumu, leswi swi nga kona i ku tirhisa timali hi ndlela ya vusopfa ku ri karhi ku tsakisiwa vamaseve. Kokwana Xirilele u vula leswaku khale a ku rhambiwa maxaka swi nga khathaleki ku u na swo nyikela kumbe e-e, kambe sweswi a swa ha ri na nkoka. U tlhela a hlamusela leswaku kahlekahle vukhomba bya sweswi i byo rhandza mali. Hi ku ya hi mavonelo ya kokwana Xirilele hi nga vula leswaku vukhomba bya masiku lawa a bya ha ri vukhomba bya xiviri hikuva hi siku leri khomba yi humaka yi ta va yi nga tivi na nchumu leswi fanaka ni loko a nga khombanga.

Hi tlherile hi vutisa Kokwana Xirilele hi swivangelo swa ku nyamalala ka ntolovelo wa ku ya vukhombeni/ngomeni ivi a hlamusela leswaku masiku lawa ku na swikolo leswi dyondzisaka vana hi swa mahanyelo na timfanelo ta vona leswi lawuriwaka hi mfumo. U tlhela a hlamusela leswaku ntirho wa vadzabi wu tekiwile hi mathicara. Leswi swi kombisa leswaku vantshwa a va ha naveli ku cineriwa hikwalaho ka ku kokelana exikarhi ka dyondzo ya vadzabi na mathicara.

Ndzavisiso lowu wu kumile nakambe leswaku mitolovelo ya vukhomba na ngoma a ya ha endliwi hi mfanelo hikwalaho ka ntshikelelo wo karhi hi tlhelo ra swa mahanyelo. Tatana Matsilele u hlamusela leswaku ku ya engomeni a swi ri na nkoka khale hambu ku ri sweswi swa ha ri na nkoka swi ya ntsena hi ku munhu u swi languta hi tlhelo rihi. Vana vo tala va ha swi rhandza ku ya engomeni, kambe ko va na ntshikelelo wo karhi lowu va hlanganaka na wona ku suka eka vatswari na vanhu tanihileswi masiku lawa ku hanyiwaka Xilungu. Ntshikelelo wun'wana wu tlhela wu va kona hikokwalaho ka *globalisation*, leswi vulaka leswaku misava i nchumu wun'we, vantshwa va boheka ku landzelela mahanyelo ya le ntsungeni hikwalaho ka ku tirhisa tifoni kumbe *internet*. Leswi swi kombisa leswaku ku na ntshikelelo wo karhi lowu tsandzisaka vantshwa ku landzelela mitolovelo ya vona leyi amukeriwaka erixakeni ra Machangana.

Tatana Xisandako na yena u hlamusela leswaku ntolovelwa wa ku ya ngomeni a wa ha endliwi hi mfanelo hikuva khale a ku tshamiwa tin'hweti to tala engomeni, kambe sweswi swi lawuriwa hi mfumo laha ku yiwaka loko swikolo swi pfala ku nga nkarhi lowuntsongo swinene. U tlhela a hlamusela leswaku hulumende ya Zimbabwe yi nghenelele eka mhaka leyi, hi ku yimisa tihosi ta Machangana ku yimbisa majaha ku endlela leswaku ti sungula hi ku rhamba madokodela kutani va ta yimbisa majaha hi ndlela ya xidokodela hi ku vula leswaku swi vanga mafu eka majaha hi ku huma ngati yo tala ngopfu. Hikokwalaho ku vile na xiphiso xa leswaku Machangana ya tekile nkarhi wo leha ku swi amukela hikuva ntolovelwa wa ngoma i wa xihundla naswona a wu ngheneleli munhu loyi a nga yimbangikii. Mavonelo ya ntolovelwa lowu ya seketeriwa hi Sibanda (2003:5) hi ndlela leyi, *"In Chiredzi District in Sengwe area, an uncircumcised Medical Doctor was blocked from operating..... He was told that he should be circumcised traditionally so as to be regarded 'educated' by the Shangani community."* Leswi swi kombisa ku vuyela endzhaku eka maendlelo yo karhi hikuva tihosi ti boheka ku landzela nawu wa mfumo hi ku hetiseka loko ta ha cinela majaha. Hikokwalaho vulawuri bya tihosi a byi swi koti ku cinca nawu lowu vekiweke hi hulumende ya Zimbabwe.

Hi yile emahlweni no vutisa hosi Chitanga hi mhaka ya swivangelo swa ku nyamalala ka ntolovelwa wa ngoma ivi a hlamusela leswaku engomeni a ka ha yiwi hi mfanelo hikwalaho ka ndlala. Hosi Chitanga yi ya emahlweni no hlamusela leswaku mpfula a ya ha ni hi mfanelo naswona a va ha kumi ntshovelwa kahle. Leswi swi kombisa leswaku masiku lawa swa va tikela ku cinela majaha lembe rin'wana na ri'wana hikwalaho ka ku pfumaleka ka swakudya swo ringanela. Hosi yi tlhela yi hlamusela leswaku loko majaha ya ha cineriwa hi mfanelo, hi ntolovelwa hi siku ro huma tihosi a ti rhamba vanhu va le Afrika-Dzonga lava humaka Giyani, Malamulele na tindhawu tin'wana ta Machangana ku ta tlangela swin'we eka ku humelela ka ngoma yaleyo. Ku ya emahlweni loko hi vutisa hosi Chitanga hi mhaka ya swivangelo swa ku nyamalala ka ntolovelwa lowu yona yi swi veke hi mukhuva lowu:

Vanhu va muganga lowu a va ha voni nkoka wa swona hikuva loko n'wana wa mufana a kala a endla jaha u ya Joni a nga yimbanga hikokwalaho a nga ha naveli ku landzelela ndhavuko wa vona.

Leswi swi kombisa leswaku majaha ya Machangana ya hlohloteriwa hi xiyimo xo hlupheka ku ya eJoni ya nga si ringanela ku yimbisiwa leswi kombisaka ku nyamalala ka ntolovelo lowu eka rixaka leri.

Ndzavisiso lowu wu kumile leswaku Machangana a ya ha hlohloteri ngoma na vukhomba hikuva a swa ha endliwi hi mfanelo ku kombisa ku nyamalala ka mitolovelo leyi hi swintsongontsonngo. Xivangelo hileswaku Machangana a ya ha voni nkoka wa swona nakambe ku ri mhaka ya leswaku migingiriko ya muxaka lowu yi lawuriwa hi mfumo.

5.4. Nkoka wo pfluxeta mitolovelo ya Machangana

Mitolovelo ya Machangana eZimbabwe yi endliwa hikwalaho ka swikongomelo swo hambanahambana evuton'wini bya rixaka leri naswona yi na nkoka eku hanyeni ka vona. Hambiswiritano, mitolovelo leyi a ya ha endliwi hi mfanelo leswi endlaka leswaku yin'wana ya yona yi nyamalala. Hikokwalaho ku nyamalala ka yona ku tisile ku xaniseka ko karhi evuton'wini bya vona. Hileswaku, vutomi byi cincile hikwalaho ka ku mitiwa hi Xilungu no landzelela vukhongeri bya Xikriste. Ku pfumaleka ka mitolovelo yo karhi leyi a yi endliwa hi vakulukumba swi endlile leswaku swilo swi nga fambi kahle hi tlhelo ra swa mahanyelo na swa ikhonomi. Hikokwalaho mitolovelo leyi yi fanele yi pfluxetiwa ku endlela leswaku swi vuyerila xiyimo lexi a xi ri kona khale erixakeni. Hi vutisile tihosi na vakulukumba vo hambanahambana mayelana na mavonelo ya vona hi nkoka wa ku pfluxetiwa ka mitolovelo ya Machangana.

Hi nkarhi wa ndzavisiso lowu hi vutisile hosi Chitanga hi nkoka wa ku pfluxeta mitolovelo ya Machangana yena u swi veke hi mukhuva lowu:

Loko hi languta hi tlhelo ra mahanyelo, ntolovelo wa ku ya vukhombeni/engomeni wu pfuna vantshwa ku tilulamisela swa miti ya vona loko va ta kula. Xin'wana xa nkoka hi leswaku va dyondzisiwa ku tikhoma kutani va tiyisa ehansi ka lavakulueka vona.

Mavonelo ya mitolovelo leyi eka ntshaho lowu ya kombisa leswaku vantshwa va tsandzeka ku aka miti ya vona hikwalaho ka ku pfumaleka ka vutivi bya leswi faneleke ku landzeleriwa emidyangwini. Hikokwalaho ke, mitolovelo ya vukhomba/ngoma yi fanele yi pfluxetiwa ku endlela leswaku vantshwa va kuma ku pfuneka. Leswi swi nga

va kombisa ndlela yo lulama ya ku famba ha yona eka swiyenge swo hambanahambana swa vutomi.

Loko hi vutisa Tatana Xisandako hi mavonelo ya yena mayelana na nkoka wa ku pfluxeta mitolovelo ya vukhomba/ngoma yena u swi veke hi ndlela leyi landzelaka:

Loko hi langutane na ntolovelo wa ku ya ngomeni, swi na nkoka ku wu pfluxeta hikuva majaha ya nga ha koti ku yimisa miti ya wona, ya hanyanya hi madzolonga lexi nga xivangelo xa ku fayeka ka mindyangyu yo tala.

Ntshaho lowu wu tiyisisa leswaku Machangana ya fanele ya pfluxeta mitolovelo ya wona kutani vantshwa va va na vutlhari na vutihlamuleri hambani va hlangana na xiyimo xo tika emindyangwini ya vona. Tatana Xisandako u ya emahlweni no hlamusela leswaku hi ku ya hi mahanyelo ya sweswi ku yimbisiwa ka majaha ku pfuna ngopfu eka ku sivela xitsongwatsongwani xa HIV/AIDS. Leswi swi vula leswaku loko Machangana va kota ku vuyela eka mitolovelo ya vona swi nga pfuna vantshwa kutani vumundzuku bya vona byi ta va byi hlayisekile. Hikokwalaho ke, loko vantshwa va ya ngomeni va kota ku landzelela mitila na swileriso swa vatswari va vona leswi kombisaka ku hambana ka munhu loyi a nga cineriwa na loyi a nga cineriwangiki. Hi tlherile hi vutisa hosi Chitanga hi mavonelo ya yena mayelana na nkoka wa ku pfluxeta mitolovelo ya Machangana ivi yi swi veka hi mukhuva lowu:

Hi ntolovelo, Machangana ya languteriwa ku ya eMatonjheni lembe rin'wana na rin'wana ku ya kombela mpfula, kambe ya nga ha tekeli enhlokweni mhaka leyi. Hikokwalaho swilo a swa ha fambi kahle hi tlhelo ra swa ikhonomi. Hileswaku swi na nkoka ku pfluxeta ntolovelo lowu kutani vanhu va kuma ku pfuneka.

Hi ntshaho lowu hi nga vula leswaku mavonelo ya hosi hi ntolovelo lowu ya kombisa leswaku loko mitolovelo ya Machangana yi pfluxetiwa swa vuyerisa kutani swi kombisa leswi vutomi a byi ri xiswona khale. Hi kumile nakambe leswaku ntolovelo wa ku ya Matonjheni eka Machangana a hi mhaka ya matlangwana. Hi ntolovelo loko vanhu lava faneleke va ya kona ku ya kombela mpfula, a yi tsandzi ku na ehandle ka loko vanhu va le mugangeni va onhile swo karhi leswi va faneleke ku swi lulamisa. Hileswaku hosi na vakulukumba va ndhawu leyi va seketela mhaka yo pfluxeta

ntolovelo wa ku ya eMatonjheni ku endlela leswaku swilo swi va fambela kahle hi tlhelo ra swa ikhonomi laha va kumaka swakudya endzhaku ka ku na ka mpfula.

Ndzavisiso lowu wu kumile nakambe leswaku loko Machangana va ringeta ku pfluxeta ntolovelo wa ku ya eMatonjheni mpfula yi nga na hi mfanelo kutani vanhu va le mugangeni wa hosi Chitanga va kuma ku vupfisa swakudya. Leswi swi vula leswaku va ta landzelela mitolovelo ya ku ringa nhlovo na ku ringa mihandzu tanihi ndlela yo khensa swikwembu hi ku pfulela mikateko ya leswaku Xikwembu xi va nisela mpfula no nyika vanhu swakudya swo ringanela.

Hi nkarhi wa ndzavisiso lowu hi vutisile nakambe Tatana Xisandako hi nkoka wo pfluxeta mitolovelo ya Machangana kutani yena u swi veke hi mukhuva lowu:

Mhaka ya ku pfluxeta mitolovelo ya Machangana yi fanele yi tekeriwa enhlokweni hikuva ku na swilo swo hlaya leswi onhekeke eku hanyeni ka hina hikwalaho ko hluleka ku landzelela mitolovelo yo karhi. Tanihi xikombiso, ku tsandzeka ka vantshwa ku phahla swikwembu hi xona xivangelo xa ku hluleka ka vona ku fikelela swikongomelo swo karhi evuton'wini.

Hi ntshaho lowu hi nga vula leswaku loko vantshwa va pfluxeta ntolovelo wa ku phahla swikwembu a va hluleki ku fikelela swikongomelo swa vona leswi naswona swi hluvukisaka rixaka ra Machangana.

Tatana Xisandako u ttherile a hlamusela leswaku loko hi langutane na ripfumelo ra Xikriste munhu a nga ya eka muprofeta hi xikongomelo xo pfuniwa ku va a fikelela swikongomelo swo karhi, kambe swi nga endleka leswaku muprofeta a lerisa munhu loyi ku vuyela ekaya ku ya phahla swikwembu swa yena. Hileswaku, vanhu va nga ringeta hi tindlela hinkwato ku tihambanyisa na swikwembu swa vona hi ku landzelela vutomi bya Xikriste kambe nkarhi wun'wana swa va alela. Leswi swi vula leswaku vanhu va languteriwa ku landzelela mitolovelo ya vona ku endlela leswaku swilo swi va fambela kahle evuton'wini.

Loko hi vutisa nakambe Tatana Baloyi hi nkoka wo pfluxeta mitolovelo ya Machangana yena u swi veka hi mukhuva lowu:

Hi fanele ku pfluxeta mitolovelo ya hina hikuva Machangana ya humile eka vutomi byo lulama bya xikhale. Vanhu vo hlaya u nga va kuma va ri switaratini ku nga xiyimo xo tika xa ku va munhu a nga ha tshamiki ekaya. Hi ntolovelo, ku yiwa en'angeni ku ya kamberiwa no lerisiwa ku landzelela mitolovelo yo karhi ku endlela leswaku munhu loyi a kuma ku pfuneka.

Ntshaho lowu wu vula leswaku vanhu va le ka hosi Chitanga va languteriwa ku pfluxeta mitolovelo ya vona ku endlela leswaku va kota ku hanya ku ya emahlweni hi ndlela leyinene.

Ndzavisiso lowu wu kumile nakambe leswaku ku na swiyimo swo tika leswi vanhu va Machangana va hlanganaka na swona hikokwalaho va boheka ku pfluxeta mitolovelo ya vona. Loko hi langutane na mahanyelo ya vanhu masiku lawa hi ta kuma leswaku vanhu va boheka ku landzelela mitolovelo ya vona hikuva tikereke tin'wana ti hluleka ku va pfuna. Loko munhu a dlaya munhu, ku nga humelela mahlori yo hambanahambana endyangwini leswi loko va swi lavisisa va ta kuma leswaku swi lava n'anga leswaku va kota ku swi lulamisa. Hikokwalaho ke, vandyangu lowu nga le ku xanisekeni va hambana na ku ya kerekeni eka nkarhi walowo kutani va ya en'angeni laha va lerisiwaka swo swi endla. Leswi swi ta endla leswaku va kota ku rihela maxaka ya munhu loyi va n'wi dlayeke. Hileswaku, loko va hluleka ku swi endla maxaka hinkwawo ya tikuma ya ri eka xiyimo xo tika swinene ku fana na ku tikuma ya karhi ya feriswa hi vana.

Xin'wana lexi kumiweke eka ndzavisiso lowu hi leswaku swi na nkoka ku pfluxeta mitolovelo ya Xichangana hikuva munhu a nga vabya a ya eka dokodela ku ya kamberiwa kutani a tsandzeka ku vona xivangelo xa vuvabyi laha a hetelelaka a va lerisa ku ya en'angeni. Hikokwalaho n'anga na yona yi lerisa muvabyi ku ya kaya kutani a ya landzelela yin'wana ya mitolovelo leyi faneleke eka nkarhi walowo ku endlela leswaku a kuma ku pfuneka. Leswi swi kombisa nkoka wo pfluxeta no landzelela mitolovelo ya Vantima. Muhlokohliswa Tatana Baloyi u swi veka hi mukhuva lowu:

Loko munhu a ya xibedhlele hikwalaho ka vuvabyi byo karhi kutani vo dokodela a hluleka ku n'wi pfuna va ni lunghelo yo hlohlotela maxaka ya yena leswaku va vuyela ekaya ku endlela leswaku va ringeta ku phahla

swikwembu loko swi fanerile ku endlela leswaku muvabyi a kuma ku pfuneka.

Hi ntshaho lowu hi nga vula leswaku vanhu va languteriwa ku landzelela mitolvelo ya vona hi ku tiveka ehansi ka swikwembu swa vona kutani swi va twela vusiwana no va humesa eka swiyimo swo tika leswi va hlanganeke na swona. Leswi swi kombisa nkoka wa ku pfluxeta mitolvelo ya hina Machangana.

Hi ku a ngarhela hi nga vula leswaku ku pfluxeta mitolvelo ya Machangana swa vuyerisa. Hikokwalaho loko Machangana ya pfluxeta mitolvelo leyi a yi landzeleriwa hi vakokwana va vona swi pfuna vantshwa kutani va hanya ku ya emahlweni hi ndlela leyinene. Eka xiyenge lexi landzelaka ku kaneriwa hi magoza yo pfluxeta no hlayisa mitolvelo ya Machangana.

5.5. Magoza yo pfluxeta no hlayisa mitolvelo ya Machangana

Ndzavisiso lowu wu kumile leswaku Vantima ku katsa na Machangana va nga landzelela magoza yo karhi ku ringeta ku pfluxeta mitolvelo ya vona leyi nga ha endliwiki hi mfanelo erixakeni hikokwalaho ka mpumaleko wa ntivo wa nkoka wa vona. Hi tlhelo lerin'wana, mihlangano yo hambanahambana ya misava yi ringetile hi matimba ku endla milavisiso mayelana na nkoka wa mitolvelo ya Vantima ku katsa na Machangana hi xikongomelo xo lava ku paluxa tindlela to yi hlayisa. Leswi kumiweke eka milavisiso leyi hi leswaku mitolvelo ya Vantima yi na nkoka hikokwalaho mihlangano leyi yi tekile magoza yo karhi ku ringeta ku yi pfluxeta. Mulavisisi u vutisa hosi Chitanga, na vakulukumba va ndhawu leyi ku endlela leswaku a kuma vuxokoxoko mayelana na magoza yo pfluxeta mitolvelo ya vona.

Ndzavisiso lowu wu kumile leswaku nhlango wa World Health Organisation (WHO) wu landzelela magoza yo karhi ku ringeta ku pfluxeta mitolvelo wa ku yimbisiwa ka majaha endzhaku ka ku vona nkoka wa wona. Loko hi vutisa hosi Chitanga hi leswi endliweke hi mihlangano yo hambanahambana hi xikongomelo xo pfluxeta mitolvelo ya Vantima u vile a swi veka hi ndlela leyi landzelaka:

Nhlango wa WHO lowu vonaka hi swa rihanyu ehansi ka misava loko wu endla ndzavisiso mayelana ni nkoka wa ku cineriwa ka

Vantima wu vonile swi fanerile ku yimbisa majaha hikuva ya tisivela eka xitsongwatsongwani xa HIV/AIDS.

Ntshaho lowu wu vula leswaku ntolovelo wa ku ya ngomeni wu na nkoka evuton'wini bya Machangana hambileswi wu nga le ku nyamalaleni. Mavonelo lawa ya endlile leswaku nhlango wa WHO wu landzelela magoza yo hlohotela Vantima ku katsa na Machangana ku pfuxeta ntolovelo wa vona. Mayelana na mhaka leyi hosi Chitanga yi boxa leswi landzelaka:

Hulumende ya Zimbabwe yi nghenelele eka mhaka leyi kutani Ndzawulo ya Rihanyu yi yisa vadokodela eka swibedhilele swo hambanahambana ku endlela leswaku va yimbisa majaha. Hileswaku vana va hina va ya kona kutani va kombisa leswaku i Machangana ya xiviri lawa nga na xivindzi.

Leswi swi kombisa leswaku hulumende ya Zimbabwe yi tekile magoza yo karhi ku ringeta ku pfuxeta mitolovelo ya Machangana hikwalaho ka ku vona nkoka wa swona eku hanyeni ka vona. Mulavisisi u ya emahlweni no vutisa Tatana Matsilele hi mhaka ya magoza yo pfuxeta mitolovelo ya Machangana ivi a hlamusela leswaku vatswari va ringeta hi matimba ku hlohotela majaha ku ya yimbisiwa. Hi tlhelo lerin'wana, Ndzawulo ya Rihanyu eZimbabwe yi ringeta hi matimba ku rhumela vatshunguri eswikolweni ku ya hlohotela majaha hi swa ku yimbisiwa hi ndlela ya xidokotela kutani va tisivela eka vuvabyi bya le masangwini.

Ndzavisiso lowu wu kumile nakambe leswaku Ndzawulo ya Rihanyu yi rhambile vakokwana va le makaya leswaku va dyondzisiwa ndlela ya kahle yo amukela vana no va nyika swithupa leswi kombisaka vutshila byo karhi eka ntirho lowu va nyikiweke. Leswi swi vula leswaku va ta kuma nkarhi wo endla mitolovelo yo karhi leyi faneleke loko n'wana a ha ku velekiwa tanihi ndlela yo sivela vuvabyi byo karhi lebyi madokodela ya hlulekaka ku byi tshungula. Loko hi vutisile kokwana Manavele hi mavonelo ya yena eka mhaka leyi yena u hlamurile hi mukhuva lowu:

Vakokwana va le makaya va nyikiwile matimba yo amukela vana makaya ku endlela leswaku va pfuna vanhu lava hlulekeke ku ya xibedlele hikwalaho ka swivangelo swo hambanahambana. Loko kokwana a amukela n'wana u ta landzelela mitolovelo leyi faneleke ku ringeta ku hlayisa vutomi bya n'wana lomutshwa.

Ntshaho lowu wu vula leswaku vakokwana va le makaya va nyikiwile nkarhi wo landzelela mitolovelolo ya vona ya khale yo sivela vuvabyi eka lavantsongo.

Ndzavisiso lowu wu kumile nakambe leswaku goza rin'wana ro pfluxeta mitolovelolo ya Machangana hi leswaku hulumende ya Zimbabwe yi komberile tihosi leswaku ti pfluxeta ntolovelolo wa ku ya Matonjheni ku ya kombela mpfula. Nkulukumba wa xifundza xa N'wanedzi loyi a vuriwaka *District Administrator* u komberile hosi Chitanga hi lembe ra 2009 leswaku yi rhuma vanhu lava faneleke eMatonjheni ku ya kombela mpfula hikuva ndhawu ya vona a yi nga ha kumi mpfula hi mfanelo. Hi lembe leri mpfula yi nile vanhu va vupfisa mavele yo tala ngopfu. Mulavisisi u vutisile nakambe Tatana Matsilele hi magoza lawa tekiweke hi mfumo ku ringeta ku pfluxeta mitolovelolo ya Machangana ivi a swi veka hi mukhuva lowu:

Loko hi langutane ni magoza yo pfluxeta mitolovelolo ya Vantima vakulukumba va xifundza xa Chiredzi na vona va landzelela tihosi va karhi va ti hlohlotela ku sweka mabyalwa ya ku phahla swikwembu ku endlela leswaku swi pfula mikateko ya leswaku Xikwembu xi nisa mpfula. Hi siku ra mphahlo vakulukumba lava va fanele va va kona ku endlela leswaku va khoma ntiyiso wa leswaku ntirho wu endliwile.

Hi ntshaho lowu hi nga vula leswaku hulumende ya Zimbabwe yi vona nkoka wo pfluxeta mitolovelolo ya Vantima hikokwalaho yi landzelela tihosi hinkwato ta Zimbabwe kutani ti pfluxeta mitolovelolo leyi a yi endliwa hi vakokwana ku endlela leswaku mpfula yi na hi mfanelo.

Hi kumile nakambe leswaku hulumende yi ringetile hi matimba ku pfluxeta ntolovelolo wo hlangana tanihi rixaka ra Zimbabwe ku karhi ku phahliwa swikwembu swa rixaka. Hikokwalaho tihosi na tindhuna ta miganga yo hambanahambana ti hlangana eHarare lembe rin'wana na rin'wana va phahla swikwembu swa rixaka ra Zimbabwe. Hileswaku, mphahlo lowu wu rhangeriwa hi tihosi ta Maxona ti nga tona ti nga na vakokwana lava tumbulukeke etikweni leri. Xin'wana lexi kumiweke hi leswaku ehandle ka ku phahla tihosi na vurhangeri byo hambanahambana byi vonisana hi swa tindlela leti va faneleke ku ti landzelela kutani va pfluxeta mitolovelolo ya vona no kota ku ololoxa swiphiso leswi va hlanganaka na swona etikweni ku endlela leswaku va hluvukisa rixaka ra vona. Leswi swi kombisa nkoka wa ku hlangana tanihi rixaka ra

Zimbabwe. Hileswaku, tihosi hinkwato ta Zimbabwe ti hlangana eHarare laha ti hlanganaka ni murhangeri wa tiko ku nga Tatana Robert Mugabe. Hi wona nkarhi lowu tihosi ti kotaka ku vulavula na murhangeri wa tiko no vika swirilo swa vona mayelana na swiphiko leswi va hlanganaka na swona emigangeni ya vona.

Ndzavisiso lowu wu kumile nakambe leswaku hulumende ya Zimbabwe yi ringeta hi matimba ku endla mitlangu laha vanhu va Zimbabwe va hlanganaka tanihi rixaka ku endlela leswaku va pfuxeta mitolovelolo ya vona. Buku ya milawu leyi vuriwaka *The Cultural Policy of Zimbabwe* (1996:30) yi kombisa magoza lawa loko yi ku, *“The nation through relevant bodies..... make a deliberate attempt to ensure Festivals and Exhibitions are vigorously employed in order to showcase aspects of the valued Zimbabwean culture.”* Hi ntshaho lowu hi nga vula leswaku vanhu va Zimbabwe va vona swi fanerile ku hlengeletana eka ndhawu yin’we va karhi va endla mitlangu ku kombisa leswi vutomi a byi ri xiswona khale.

Hi kumile nakambe leswaku hi ntolovelolo hi siku leri ku hlanganiwaka rixaka, rin’wana na rin’wana ri ambala swiambalo swa ndhavuko wa vonag. Rixaka rin’wana na rin’wana ri ta ba ngoma, ri yimbelela, ri cina no chongola. Milawu leyi hlohlotelaka ku pfuxetiwa ka mitolovelolo ya tinxaka ta Vantima eZimbabwe leyi vuriwaka *The National Cultural Policy of Zimbabwe* (1996:30) yi kombisa nkoka wa goza leri hi mukhuva lowu, *“Festivals and exhibitions bring people from different walks of life together in an effort to promote, preserve and showcase cultural issues.”* Hi ntshaho lowu hi nga vula leswaku hi ku seketeriwa hi mfumo tinxaka ta Zimbabwe ti ringeta hi matimba ku pfuxeta no hlayisa mitolovelolo ya tona ku endlela leswaku yi nga nyamalali kutani rixaka ra mundzuku ri nga lahlekeriwi hi mitolovelolo ya rona. Leswi swi kombisa leswaku vanhu va Zimbabwe ku katsa na Machangana va ringeta hi matimba ku vuyela eka mitolovelolo ya vona hikuva ku na matshalatshala lama endliweke ku kombisa nkoka wa mitolovelolo ya Vantima.

Ndzavisiso lowu wu kumile nakambe leswaku tinxaka ta Zimbabwe ti ringeta hi matimba ku lwela timfanelo ta tona endzhaku ka ntshikelelo wo karhi hi mfumo kutani ti pfuxeta mitolovelolo ya tona hi ku landzelela tindlela to hambanahambana. Hileswaku ku vile na mihlangano yo hambanahambana eZimbabwe hi xikongomelo xo vuyela eka mitolovelolo ya Vantima. Hikokwalaho, mfumo wu boheka ku seketela no hlohlotella tinxaka leti ku vuyela eka mitolovelolo ya tona. Nyika (2004:156) u seketela leswi loko

a ku, *“It is important to note that The National Cultural Policy of Zimbabwe of 1996 places government at the centre of the processes of endoglossic language development and promotion.”* Hi ntshaho lowu hi nga vula leswaku hulumende ya Zimbabwe yi hlohotela Machangana na tinxaka tin’wana ku dyondza tindzimi ta vona ku endlela leswaku va nga lahlekeriwi hi mitolovelo ya vona. Nyika (2004:156) u ya emahlweni a ku *“...language is a vehicle of culture”* Hi ntshaho lowu hi nga vula leswaku, ririmi ri fuwile hi mitolovelo yo karhi ya rixaka leyi fihliweke leyi faneleke ku landzeleriwa hikokwalaho tindzimi leti a ti fanelanga ku nyamalala.

Ku kombisa ku tinyikela ka tinxaka ta Zimbabwe ku katsa na Machangana ku ringeta ku pfuxeta tindzimi na mitolovelo ya tona Nyika (2004:1) u swi veka hi mukhuva lowu, *“The minority language groups in Zimbabwe argue that their languages are endangered and have initiated measures to develop and promote their endangered languages.”* Ntshaho lowu wu kombisa nkoka wa ku pfuxeta tindzimi ta Vantima eZimbabwe. Hi ku ya hi Nyika (2004:13) mihlangano leyi ngheneleleke eka mhaka leyi yi katsa leyi landzelaka:

Zimbabwean civil society involved in efforts to develop and promote the endoglossic minority languages in the country: the Tonga Language and Cultural Organization, the Zimbabwe Indigenous Languages Promotion Association, the Catholic Commission for Justice and Peace in Zimbabwe, Silveira House, Save the Children Fund (UK), and the African Languages Research Institute.

Leswi swi kombisa ku tiyimelela ka vanhu va Zimbabwe ku ringeta ku pfuxeta tindzimi na mitolovelo ya vona ku endlela leswaku va kota ku hanya ku ya emahlweni hi ndlela leyinene.

Mavonelo ya nhlango wa Zimbabwe *Indigenous Languages Promotion Association* ku ya hi Mphande (2006:36) i ya leswaku, *“The damage inflicted on the so called ‘minority’ languages and cultures is so immense that there is need for swift action to arrest the rapid movement towards extinction of these languages.* Mphande (2006:36) u ya emahlweni no kombisa nkoka wa ku hlayisa mitolovelo ya tinxaka leti loko a ku,

These languages and cultures are on the verge of being assimilated by the so-called 'majority' [languages] and we are suffering from 'cultural ambiguity'. On the one hand we are battling to preserve the remains of our formerly colourful cultures yet on the other we are being strenuously stretched to accommodate new cultures, which are imposed on us from other languages.

Leswi swi kombisa ku vilela ka vanhu va tinxaka leti hikwalaho ka ku landzelela mitolvelo ya van'wana va karhi va sukela mitolvelo ya vona.

Ndzavisiso lowu wu kumile nakambe leswaku milawu ya Vumbiwa lebyintshwa bya Zimbabwe byi hlohotela Machangana na tinxaka tin'wana ku landzelela mitolvelo ya vona. Hileswaku, eka milawu ya Vumbiwa lebyi, ehansi ka nhlokomhaka ya *Declaration of Rights: Chapter 4 section 6(1)* yi boxa leswaku:

Every person has the right to use the language of their choice and to participate in the cultural life of their choice provided that this does not violate the rights in the Declaration of Rights. Note: The constitution recognises 16 languages, namely Chewa, Chibarwe, English, Kalanga, Koisan, Nambya, Ndau, Ndebele, Shangani, Shona, Sign Language, Sotho, Tonga, Tswana, Venda and Xhosa.

Ku ya hi Vumbiwa lebyintshwa munhu un'wana na un'wana u languteriwa ku tirhisa ririmi ra yena no landzelela mitolvelo ya yena a nga chavi nchumu. Hikokwalaho tindzimi na mitolvelo ya Vantima swi tekeriwa enhlokweni endzhaku ka ntshikelelo wo karhi eka malembe yo tala. Mabaso (2013:35) u kombisa ntshikelelo lowu loko a ku:

In Zimbabwe, Shona and Ndebele were imposed as the national official languages and English was given the highest status as the country's official national language. Imposing only two national languages in a multilingual country like Zimbabwe with more than sixteen indigenous languages led to the serious marginalization of other languages.

Leswi swi kombisa leswaku tindzimi na mitolovelo ya Vantima ku katsa na Machangana swi fanele swi pfuxetiwa hi xikongomelo xo hlulukisa rixaka ra Zimbabwe.

Loko hi vutisa Tatana Xisandako hi leswi a swi twisisaka swona hi mhaka ya magoza yo pfuxeta mitolovelo ya Machangana yena u hlamurile hi mukhuva lowu, *“Hulumende ya Zimbabwe yi ringetile hi matimba ku hlohotela tiyunivhesiti ta Zimbabwe ku dyondzisa ririmi ra Xichangana.”* Mabaso (2013:36) u seketela mhaka leyi loko a ku, *“In 2008, Shangani was introduced as a course at Great Zimbabwe University (GZU), one of Zimbabwe’s state universities that offer African languages.”* Leswi swi endlile leswaku yunivhesiti ya Great Zimbabwe yi kombela valetari lava humaka eAfrika-Dzonga leswaku va dyondzisa vatshwa ririmi ra vona kutani va vona nkoka wa mitolovelo ya vona. Mabaso (2013:35) u ya emahweni a ku, *“The Zimbabwe Education Act of 1987, chapter 55, which also doubles as the country’s language policy, gave the provision to teach Shangani and other officially recognized minority languages in schools.”* Leswi swi kombisa leswaku hulumende ya Zimbabwe yi seketela ku pfuxetiwa ka ririmi na mitolovelo ya Machangana endzhaku ka ntshikelelo wo karhi hi mfumo.

Dyondzo yintshwa leyi vuriwaka *New curriculum* leyi sunguleke ku endlwa hi lembe ra 2015 ku fika 2022 yi kongomisa ngopfu eka ku pfuxeta mitolovelo ya Vantima. Ku ya hi *Curriculum Framework for Primary and Secondary Education (2015:6)* xin’wana xa swikongomelo swa dyondzo yintshwa i xa leswaku, *“Motivating learners to cherish the Zimbabwean identity and value their heritage, history, culture and traditions.”* Leswi swi kombisa leswaku eka dyondzo leyi yintshwa hulumende yi hlohotela vanhu ku dyondza tindzimi ta vona ku endlela leswaku va nga lahlekeriwi hi mitolovelo ya vona. Mihlangano leyi pfuneke hi tlhelo ra timali eka ku tumbuluxa dyondzo yintshwa i UNICEF na UNESCO. *Curriculum Framework for Primary and Secondary Education (2015:6)* yi boxa leswaku, *“The ministry acknowledges the fundings and support of the Government of Zimbabwe and co-operating partners especially UNICEF and UNESCO.”* Leswi swi kombisa ku tinyikela eka mihlangano yo hambanahambana ku pfuxeta mitolovelo ya Vantima.

Ndzavisiso lowu wu kumile nakambe leswaku ku na swo hlanya leswi endlwaka hi mihlangano leyi tiyimelaka ku nga ti *Non Governmental Organisations (NGOs)* ku

ringeta ku pfluxeta mitolovelo ya Machangana. Hi vutisile Tatana Chauke hi leswi endliwaka hi ti NGOs ku ringeta ku pfluxeta mitolovelo ya rixaka leri ivi a swi veka hi ndlela leyi:

Ku na NGO leyi vuriwaka Malilagwe Trust. Xikongomelokulu xa Malilangwe Trust i ku pfuna vanhu va Xichangana leswaku va vuyela eka mitolovelo ya vona hi ku hoxa timali eka minhlengeletano leyi endliwaka hi Machangana ya Zimbabwe ku ringeta ku pfluxeta mitolovelo ni ririmi ra Xichangana.

Leswi swi kombisa leswaku xikongomelonkulu xa Malilangwe Trust i ku seketela Machangana eka hinkwaswo leswi va pfunaka ku endlela leswaku va vuyela eka mitolovelo ya vona. Hi ttherile hi vutisa nakambe Tatana Baloyi hi leswi a twisisaka swona hi mitirho leyi endliwaka hi Malilangwe Trust ku ringeta ku pfluxeta mitolovelo ya Machangana kutani a swi veka hi ndlela leyi landzelaka:

Malilangwe Trust i nhlango lowu tiyimelelaka hi tlhelo ra swa timali. Hikokwalaho, a wu tsetsi ku hoxa timali loko swi ta eka tiprograme leti hlulukisaka rixaka ra Machangana. Tanahi xikombiso, Malilangwe yi hoxa timali eka machudeni lama ya nga le ku dyondzeni ka ririmi ra Xichangana ku endlela leswaku vava ni vutivi bya mitolovelo ni nkoka wa yona kutani va vuyela eka mahanyelo ya khale.

Leswi swi vula leswaku nhlango wa Malilangwe Trust wu ringeta hi tindlela hinkwato ku pfuna Machangana leswaku va vuyela eka mitolovelo ya vona.

Ndzavisiso lowu wu kumile nakambe leswaku tihosi ta Machangana na tona ti landzelela magoza yo karhi ku ringeta ku pfluxeta mitolovelo ya tona ehandle ka ku hlohloteriwa hi mfumo kumbe mihlango yo karhi ku vuyela eka mitolovelo ya vona. Nhlango wa *Xangani Promotion Association* wu katsa tihosi na swona wu vile kona hi xikongomelo xo ringeta ku pfluxeta ririmi na mitolovelo ya Machangana. Nyika (2004:156) u seketela loko a ku:

The Chiefs and Headmen's support in this noble cause of promoting indigenous languages is very crucial and essential. It was argued that Chiefs and Headmen cannot be left out.....as custodians of culture

there is no way they can be left out as they should speak on behalf of their people.

Leswi swi kombisa ku tinyikela ka tihosi ku ringeta ku pfuxeta mitolovelo ya hina Machangana ku endlela leswaku rixaka ra mundzuku ri kuma ku pfuneka.

Hi tlhelo lerin'wana, machudeni na vadyondzisi va ririmi ra Xichangana va ringeta hi matimba ku endla mitlawa yo hambanahambana ku endlela leswaku va pfuxeta ririmi na mitolovelo ya vona hi xikongomelo xo hluvukisa rixaka. Ku na ntlawa wa machudeni, valeteri va Great Zimbabwe na vadyondzisi va Xichangana eka tindhawu to hambanahambana lowu vuriwaka, **Vadyondzisi va Xitsonga**. Xikongomelonkulu xa ntlawa lowu i ku kombisana ndlela ya madyondziselo ya ririmi no hlohotelana ku tsala tibuku hi ririmi ra Xichangana ku endlela leswaku vana va nga ha lahlekeriwi hi mitolovelo leyi fihliweke eka ririmi leri.

Ndzavisiso lowu wu kumile nakambe leswaku, tihosi ta Machangana ti endla mitlangu lembe rin'wana na rin'wana laha vanhu va hlengeletanaka eka ndhawu yin'we. Hi tlhelo leri ku hlangana tihosi, tindhuna, vakulukumba va rixaka, vantshwa na swidyondzeki swa rixaka leri ku karhi ku tsundzuxaniwa hi swa mitolovelo ya vona kutani rixaka ra mundzuku ri nga ha lahlekeriwi hi mitolovelo ya rona. Mitlangu leyi yi rhangeriwa hi tihosi tanihi ntolovelo. *The National Cultural Policy of Zimbabwe* (1996:32), yi seketela leswi loko yi ku, *“Chief’s must continue to be spiritual leaders of their people through conducting special ceremonies for their communities.”* Hi ntshaho lowu hi nga vula leswaku tihosi ti na ntirho wukulu wo pfuxeta no hlayisa mitolovelo ya Machangana hi xikongomelo xo hluvukisa rixaka ra vona.

Hi ku angarhela hi nga vula leswaku mitolovelo ya Machangana yi na nkoka evuton'wini naswona yi fanele yi pfuxetiwa no hlayisiwa ku endela leswaku rixaka ra mundzuku ri kuma ku pfuneka. Eka xiyenge lexi landzelaka ku kaneriwa hi mavonelo ya Machangana mayelana ni magoza yo pfuxeta mitolovelo ya vona.

5.6. Mavonelo ya Machangana mayelana no pfuxeta mitolovelu ya vona

Loko ku endliwa swo karhi emugangeni hi xikongomelo xo ringeta ku hlulukisa rixaka, vanhu va nga va na mavonelo yo hambana. Hikokwalaho Machangana ya na mavonelo yo hambana hi leswi endliwaka hi mfumo na mihlangano yo hlaya ku ringeta ku pfuxeta mitolovelu ya xintima leswi katsaka Machangana. Eka ndzavisiso lowu hi vutisile tihosi, tindhuna, vakulukumba lava humaka eka tindhawu to hambanahambana ta Machangana mayelana ni mavonelo ya vona hi leswi endliwaka ku ringeta ku pfuxeta mitolovelu ya Machangana.

Loko hi vutisa hosi Chitanga hi mavonelo ya yena mayelana ni magoza lama tekiweke hi mfumo ni mihlangano yo hambanahambana ku ringeta ku pfuxeta mitolovelu ya vona yena u swi veke hi mukhuva lowu:

Hi lava ku khensa ngopfu eka mihlangano leyi vonaka hi swa ku tiya emirhini hi ku hi tisela progreme leyi hi Xinghezi yi vuriwaka 'smart' ya ku yimbisa majaha hi ndlela ya xidokotela. Hikokwalaho Machangana ya hlohloteriwa ku ya engomeni ya karhi ya pfuniwa hi madokotela, tanihileswi vakulukumba va rixaka va nga ha pfumeleriwi ku tirhisa mikwana ya xintu. Jaha ri vuriwa Muchangana hi ku cineriwa. Hambi majaha ya hluleka ku ya engomeni va hlohloteriwa ku ya yimbisiwa hi ndlela leyi.

Leswi swi kombisa leswaku tihosi ti khensa ngopfu hi magoza lama tekiweke ku ringeta ku pfuxeta mitolovelu ya vona. Mulavisisi u vutisa nakambe Tatana Xisandako ku nga nkulukumba wa le vukosini hi mavonelo ya yena eka mhaka leyi ivi a swi veka hi mukhuva lowu:

Hambileswi swa ku cinela majaha a swi nga ha endliwi hi mfanelo eka ndhawu leyi kambe eka nkarhi wa sweswi majaha ya hlohloteriwa ku ya eka 'smart' ha ha lulamisa timhaka ta ku pfuxeta mitolovelu lowu hi ku va cinela no va nyika milawu. Leswi swi pfuna ngopfu eka ku sivela vuvabyi bya HIV na AIDS ku ya hi leswi ndzavisiso wa WHO wu swi kumeke.

Leswi swi vula leswaku mpfumba ra *smart* ri seketeriwa ngopfu hi tihosi na vakulukumba va rixaka ra Machangana hikuva hi xona xiphemu xa nkoaka eka ku

cinela majaha. Hileswaku, tihosi tilawuriwa hi mfumo eka mhaka leyi laha va nga pfumeleriwiki ku yimbisa majaha engomeni hi ku landzelela ndlela ya Xintu.

Ndzavisiso lowu wu kumile nakambe leswaku tihosi ti kombisa ku amukela maendlelo mantshwa ya Xilungu loko ku cineriwa majaha. Hambiswiritano, vakulukumba van'wana va Xichangana va ha kanakana hi maendlelo mantshwa ya ku yimbisa majaha hikuva a va lavi ku boxa swihundla swa le ngomeni. Hileswaku vakulukumba va Xichangana va ha lava dyondzo yo enela eka mhaka leyi kutani va kota ku pfuxeta mitolovelo ya vona hi ndlela leyi faneleke.

Hi yile emahlweni hi vutisa Tatana Matsilele hi mavonelo ya yena eka mhaka leyi ivi a swi veka hi mukhuva lowu:

Machangana ya tinyungubyisa hi ku vuyela eka mitolovelo ya vona. Hulumende ya Zimbabwe yi khensiwa swinene hi ku pfumelela ti NGOs leswaku tinghenelela eka ku vuyerisa mitolovelo no hluvukisa rixaka ra Machangana. Tanihi xikombiso hlangano wa Malilangwe Trust wu ringeta hi matimba ku hlohlotela Machangana ku vuyela eka mitolovelo ya vona ku endlela leswaku vana va hina va kula kahle.

Leswi swi kombisa leswaku vakulukumba va khensa ngopfu hi leswi endliwaka hi mihlangano yo hambanahambana ku va yi landzelela magoza yo ku pfuxeta mitolovelo ya Machangana. Mulavisi u vutisa kokwana Manavele hi mavonelo ya yena mayelana na vulongwa bya hulumende bya ku dyondziwa ka ririmi ra Xichangana tanihi ndlela yo pfuxeta mitolovelo ya vona ivi a swi veka hi mukhuva lowu:

Leswi endliweke hi hulumende swa khensiwa ngopfu swinene. Ku va vana va hina va dyondza ririmi ra Xichangana swi ta endla leswaku va dyondza nakambe hi swa mitolovelo ya vona. Leswi swi ta va pfuna ku va ni mavonelo mantshwa kutani va vona nkoka wa swona eka vutomi bya siku rin'wana na rin'wana. Tshikelelo lowu a wu ri kona wa ku dyondza tindzimi ta van'wana a swi nga pfuni vana va hina hikuva a va tekelela mitolovelo ya Xixona.

Hi marito lawa swi kombisa leswaku vantshwa va ta cinca miehleketo ya vona loko va dyondza hi swa mitolovelo ya vona kutani va vona nkoka wa swona evuton'wini bya vona. Nakambe hi ttherile hi vutisa Tatana Mahovele hi mavonelo ya yena mayelana

ni mitirho leyi endliwaka hi Malangwe Trust ku ringeta ku pfluxeta mitolovelo ya Machangana ivi a swi veka hi ndlela leyi:

Hi rhandza ku khensa Malilangwe Trust leyi pfunaka ngopfu vanhu va Xichangana leswaku va vuyela eka mitolovelo ya vona hi ku hoxa timali eka tiprogreme leti hluvukisaka rixaka ra Machangana hi tlhelo ra ku dyondza ririmi ni nkoka wa mitolovelo ya vona.

Ntshaho lowu wu kombisa leswaku vakulukumba va khensa ngopfu hi leswi endliwaka hi Malilangwe ku ringeta ku pfluxeta mitolovelo ya Machangana.

Hi ku angarhela hi nga vula leswaku tihosi na vakulukumba va rixaka va swi amukerile swa ku pfluxeta mitolovelo ya vona hikuva va vona nkoka wa swona evuton'wini bya vona. Hileswaku, va tinyungubyisa hi ku vuyela eka mahanyelo ya vona ya khale, leswi vulaka leswaku va vona swi fanerile ku hanya xikhale ku endlela leswaku vana va vona va kuma ku pfuneka eka vumundzuku bya vona eka swiyenge swo hambanahambana swa vutomi. Hambiswiritano lava tshamaka emadorobeni na vantshwa a va voni nkoka wa swona naswona swi ta va tekela nkarhi wo leha ku swi amukela hikuva va mitiwile hi Xilungu na Xikriste.

5.7. NKATSAKANYO WA NDZIMA LEYI

Xikongomelo xa ndzima leyi a ku ri ku yisa emahlweni na ku kanela hi mayelana na yin'wana ya mitolovelo erixakeni ra Machangana. Ndzima leyi yi kanerile mitolovelo yo fana na ku ringa nhlovo wa swa le masin'wini na mihandzu ya nhova. Mitolovelo yin'wana leyi ndzima leyi yi nyikeke vuxokoxoko bya yona i ya vukhomba na yo yimba. Xiyenge xin'wana lexi kaneriweke i xa swivangelo swo nyamalala ka mitolovelo leyi lexi landzeriweke hi nkoka wo yi pfluxeta. Ndzima leyi yi gimetile hi ku nyika mavonelo ya Machangana mayelano na ku pfluxetiwa ka mitolovelo leyi.

NDZIMA YA 6

NKATSAKANYO NA SWIBUMABUMELO

6.1. NKATSAKANYO

Xikongomelonkulu xa ndzavisiso lowu a ku ri ku kana hi yin'wana ya mitolovelo, nkoka na swivangelo swa ku nyamalala ka yona erixakeni ra Machangana. Mitolovelo leyi kaneriweke yi katsa, ya rifu, ku handza nkelekele, ku ringa nhlovo/mihandzu, ku koka rihlampfu, ku ya vukhombeni/ngomeni na yin'wana. Ndzavisiso lowu wu swi kotile ku fikelela xikongomelonkulu xikan'we ni swikongomelontongo swa wona leswi katsaka, ku kana mitolovelo ya rixaka ra Machangana, ku lavisisa hi swivangelo swa ku nyamalala ka mitolovelo ya Machangana, ku kana hi nkoka wo pfuxeta mitolovelo ya Machangana na ku humesela erivaleni magoza yo pfuxeta no hlayisa mitolovelo ya Machangana.

Ndzavisiso lowu wu kumile leswaku mitolovelo ya Machangana a ya ha endliwi hi mfanelo hikwalaho ka swivangelo swo hambanahambana. Hi kumile leswaku vantshwa va hluleka ku landzelela mitolovelo ya vona hikwalaho ka ntshikelelo wo karhi lowu va hlanganaka na wona ku suka eka vavulavuri va tindzimi tin'wana to fana ni Xixona, Xindevele na Xinghezi. Ntshikelelo wun'wana wu tlhela wu va kona hi tlhelo ra dyondzo leyi lawuriwaka hi mfumo laha va dyondzisiwaka hi timfanelo ta vona kutani va boheka ku hambana na mitolovelo ya vona va landzelela leswi fambelenaka na leswi lavekeka ku ya hi xiyimo xa swilo eka nkarhi walowo.

Xin'wana lexi kumiweke eka ndzavisiso lowu hileswaku Machangana ya boheka ku landzelela ripfumelo ra Xikriste lexi nga xin'wana xa swivangelo swa ku nyamalala ka mitolovelo ya vona. Vakriste a va ha voni nkoka wa ku landzelela mitolovelo ya vona tanihi ndlela yo ololoxa swiphiso leswi va hlanganaka na swona evuton'wini hikuva va vona va hlula swirhalanganya hinkwaswo leswi va hlanganaka na swona loko va vulavula hi marito ya ripfumelo ra Yesu Kriste.

Ndzavisiso lowu wu kumile nakambe leswaku mitolovelo ya Machangana yi le ku nyamalaleni siku rin'wana na rin'wana hambileswi yi nga na nkoka eku hanyeni ka vona. Yin'wana ya mitolovelo leyi a yi tirha ku laya ni ku tshinya, hileswaku loko wo tshuka u nga yi landzelelangi u nga wela ekhomyeni hi ku pfumala vutivi. Hikokwalaho swi na nkoka ku pfuxeta mitolovelo leyi ku endlela leswaku Machangana ya nga lahlekeriwi hi vumunhu lebyi kumekaka eka mitolovelo leyi.

Ndzavisiso lowu wu kumile nakambe leswaku mfumo wa Zimbabwe wu na nawu wuntshwa lowu hlohlotelaka Machangana ku dyondza ririmi ra vona tanihileswi a ku ri na ntshikelelo hi tlhelo leri eka nkarhi wo leha swinene. Leswi swi na nkoka hikuva rixaka ra mundzuku ri nga hetelela ri nga ha tivi hi swa mitolovelo ya rona lebyi kumekaka eka ririmi leri.

Xin'wana xa nkoka lexi kumiweke hileswaku yin'wana ya mitolovelo ya Machangana yi tisa vuxaka exikarhi ka vanhu va matiko yo hambanahambana hikokwalaho yi languteriwa ku pfuxetiwa. Hi kumile leswaku loko majaha ya ha cineriwa hi mfanelo, hi siku ro huma engomeni a ku endliwa nkhuvo lowukulu kutani ku rhambiwa Vatsonga va le Afrika-Dzonga lava humaka Giyani, Malamulele na tindhawu tin'wana ta Vatsonga. Hileswaku a ku swekiwa byalwa ku rhambiwa na swigubu swi chaya kutani ku ciniwa ku tlhela ku chongoriwa.

Hi kumile nakambe leswaku ku na mihlangano yo hambanahambana leyi endleke milavisiso mayelana na nkoka wa ku landzelela mitolovelo ya Vantima ku katsa na Machangana. Mihlangano leyi yi katsa World Health Organisation, Ndzawulo ya swa Rihanyu na yin'wana. Leswi kumiweke eka milavisiso leyi hileswaku ntolovelo wa ku ya ngomeni ka majaha wu fanele wu pfuxetiwa hikuva ku yimbisiwa ka majaha ku sivela vuvabyi bya HIV/AIDS.

Ndzavisiso lowu wu kumile nakambe leswaku Machangana ya tiyimiserile ku pfuxeta no hlayisa mitolovelo ya vona. Hi kumile leswaku lembe rin'wana na rin'wana ku endliwa mitlangu eka tindhawu to hambanahambana laha ku hlanganaka tihosi, tindhuna, machudeni, swidyondzeki na rixaka leri va karhi va dyondzisana hi swa mitolovelo ya vona.

Hi kumile nakambe leswaku mitolovelo ya Machangana yi hlayile swinene naswona yi fanale yi tsariwa ehansi ku endlela leswaku yi hlayiseka hikuva ku famba ka mikarhi swi nga endleka leswaku loko yi nga tsariwangi ehansi yi nyamalala. Leswi swi kombisa nkoka wa ku tsala tibuku hi ririmi ra wena.

6.2. SWIBUMABUMELO

Hi ndzavisiso lowu a ku langutiwa mitolovelo, maendlelo, nkoka na swivangelo swa ku nyamalala ka yona erixakeni ra Machangana. Kutani ke, swa ha tele leswi fihliweke eka mitolovelo leyi leswi nga xopaxopiwangiki leswi endlaka leswaku hi bumabumela ku yisiwa emahlweni ka ndzavisiso lowu.

Hi nga bumabumela nakambe leswaku Machangana ya languteriwa ku pfuxeta mitolovelo ya wona ehandle ka mitshikelelo yo karhi ku endlela leswaku va nga lahlekeriwi hi vumunhu bya vona. Mitolovelo ya vukhomba na ngoma yi fanele yi pfuxetiwa kutani vantshwa va va na vutlharhi na vutihlamuleri. Mitolovelo leyi nakambe yi pfuna vantshwa ku va na nhlonipho eka lavakulu.

Xin'wana lexi hi nga bumabumelaka hi leswaku ehandle ka ku hlohloteriwa hi mfumo kumbe mihlangano yo karhi, Machangana ya languteriwa ku tiyimelela ku ringeta ku pfuxeta mitolovelo ya wona. Hileswaku ya languteriwa ku ya emahlweni no endla mitlangu eka tindhawu to hambanahambana ku ri karhi ku tsundzuxaniwa hi swa mitolovelo leyi khomeke rixaka leri leyi faneleke ku landzeleriwa.

Hi ndzavisiso lowu hi nga xi bumabumela nakambe leswaku mitolovelo ya rixaka ra Machangana yi languteriwa ku va xiphemu xa mfuwo wa rixaka ku endlela leswaku yi hlayiseka. Hileswaku vakulukumba va rixaka va languteriwa ku va na vutshila bya nomu va karhi va hlamusela vantshwa leswi khomeke rixaka leri. Hi ku ya hi ndhavuko wa Machangana, lembe rin'wana na rin'wana ri na matimu ya rona. Swikolo na tiyunivhesiti swi fanele swi va makombandlela eka mhaka yo yisa emahlweni ku hlayisa mitolovelo ya rixaka leri. Hi tlhela nakambe hi bumabumela leswaku swidyondzeki swi endla milavisiso na ku tsala maphepha swi ya kandziyisa hi ya mitolovelo ya Machangana.

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