

**Nkanelo wa Swin'wana swa Swithopo swa Swivongo na Nkucetelo wa Swona  
eka Vatsonga  
(The analysis of the influence of some totems among Vatsonga)**

Hi

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Ehansi ka

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## Xihlambanyiso

Mina, **DELVAH MATHEVULA** ndzi hlambanya leswaku ndzavisiso lowu wa **Nkanelo wa Swin'wana swa Swithopo swa Swivongo swa Vatsonga na Nkucetelo wa Swona eka Vatsonga** i ntirho wa mina naswona a wu si tshama wu heleketiwa eka yunivhesiti yin'wana hi swa tidyondzo kumbe xikambelo. Tibuku hinkwato leti tshahiweke eka ntirho lowu ti kombisiwile eka nongonoko wa tibuku leti tirhisiweke.

Nsayino : ..... Siku: .....

## DECLARATION

I, **DELVAH MATHEVULA**, hereby declare that the research title **Nkanelo wa Swin'wana swa Swithopo swa Swivongo swa Vatsonga na Nkucetelo wa Swona eka Vatsonga**, for Master of Arts Degree at the University of Venda, hereby submitted by me, has not been submitted previously for a degree at this or any other institution; this is my own work in the design and execution, and that all material and any other information contained therein has been duly acknowledged.

.....  
Student signature

.....  
Date

## Xikhenso

Ndzi rhandza ku sungula hi ku khensa Yehovha Xikwembu xa matilo lexi ndzi pfuneke ku va ndzi kota ku hanya ndzi fikelela ku endla vulavisisi lebyi byi fika emakumu. Xa vumbirhi ndzi khensa nsati wa mina Katlego Elizabeth loyi a ndzi nyikeke nseketelo wo pfumala mpimo loko ndzi ri ku endleni ka vulavisisi lebyi. Ku yisa emahlweni ndzi khensa valeteri hinkwavo va le Yunivhesiti ya Venda eka Senthara ya MER Mathivha eka Xitsonga ku nga Dok. Chauke M.T. mulanguteri wa ntirho lowu, Dok Babane MT mupfuneti wa Dok Chauke MT eka ntirho lowu, Dok Hlungwani MC na Dok Mushwana A, ndzi ri Xikwembu a xi mi endle hi tintswalo mi yisa emahlweni ntirho lowunene wo hluvukisa ririmi ra Xitsonga.

Eka ndyangu wa ka Xikhipa laha ndzi nga tswariwa kona ndzi ri ndza khensa eka manana Annah Hlungwani lava ndzi nyikeke vutomi endzhaku ko va va ndzi tiyiserile nkaye wa tinhweti ekhwirini ra vona. Eka vamakwerhu ndza khensa swinene nseketelo wa n'wina lowu mi ndzi kombeke wona masiku hinkwawo ya vutomi bya mina na ku va mi nga ndzi helelanga mbilu loko swi ta eka mhaka ya mina ya swa tidyondzo: Richard, Mollinah, Dickson, Manuel, Rhalia na Helper, ndzi mi rhandza hi mbilu ya mina hinkwayo.

## Nkomiso

Ndzavisiso lowu wu kana hahana swithopo swi nga na nkucetelo hakona eka mahanyelo ya Vatsonga. Nkoka wa dyondzo leyi i ku komba Vatsonga laha va humaka kona na mahanyelo lama hlohloteriwaka hi swithopo swa swivongo swa vona. Xikongomelonkulu xa ndzavisiso lowu i ku lavisisa swin'wana swa swithopo swa swivongo swa Vatsonga na nkucetelo wa swona evuton'wini bya vanhu lava. Ntirho lowu wu ta languta swithopo swa makumembirhin'we leswi nga kona eka swivongo swa Vatsonga. Mulavisisi u hlawurile swivongo handle ko landzelela maendlelo yo karhi, kambe u ta hlawula ngopfu swivongo leswi kumekaka hi xitalo kumbe leswi taleleke hi vavulavuri eka Vatsonga. Nkanelo wa mahungu wu langute eka swihlawulekisi swa swithopo swa swivongo na nkucetelo eka vinyi va swona. Vakhegula na vakhalabye vo ringana ntlhanu eka xivongo xin'wana na xin'wana lava nga na vutivi bya matimu ya swivongo va hloko hlisiwile ku kuma swithopo na matimu ya swona eka xivongo xin'wana na xin'wana.

**Marito ya nkoka:** Xivongo; Xithopo; Nyimba; Rixaka; Ndhavuko, Xiphato xa Xivongo na Mahanyelo.

## **Abstract**

The research examines the influence of totems on Vatsonga of Giyani areas. The behavior of totems was analysed and be compared to how the people live. The significance of the study is to outline what causes the influence of people's behavior. The main objective of the study is to examine the totems of Vatsonga and the influence thereof. This research selected totems found in twenty-one Xitsonga surnames. The researcher selected the surnames randomly, most particularly surnames that are dominant on Vatsonga. The analysis looks into the totem of the surname and influence, praise poem of the surname and the behaviour of such people. Five elderly people from each surname were interviewed to get the data about totems and history on each surname.

**Keywords:** Surname; Totem; Clan; Tribe; Behaviour; Clan Praise; Culture

## **Ku Nyikela**

Ndzavisiso lowu ndzi wu nyikela eka vanhu hinkwavo lava nga ni ku hisekela ku tiva swo karhi hi xivongo xa ka vona.

## **Dedication**

This research is dedicated to all people who are passionate to know something about their surname.

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## NDZIMA YA 1: MANGHENELO

### 1.1 Matimundzhaku ya Ndzavisiso

Swithopo swi kucetela mahanyelo ya Vatsonga na laha va humaka kona. Swithopo swi tirhisiwa hi tindlela to hambana hi vanhu vo huma eka mindhavuko yo hambana emisaveni. Steven na Salm (2006:16):

Totems are used in various ways by people from many cultural groups around the world. Some people use them to address their ancestors and offer sacrifices to them. Others put them at the entrances or gates of their homes. In some of the communities, totems are conspicuously displayed at the entrance or inside the chief's palace.

Ku ya hi Steven na Salm (2006:17), swithopo swi tirhisiwa hi vanhu ku vulavula na vafi va tlhela va tinyiketela eka vona. Van'wana va swi vekela eminyangweni na le tigatedeni ta mindyangu ya vona. Hi ku ya hi Steven na Salm (2006:17):

Totems and totemic praises are statements of identity in the community. They are an expression of the self in relation to one's position in a given geographical space, and in relation to the next person as well as with the universe. They are a statement which aims to also connect an individual with the natural environment and phenomena such as the flora and fauna of creation.

Va tlhela va yisa emahlweni va ku eka miganga yin'wana swithopo swi vekeriwa enyangweni wa yindlu ya hosi ku voniwa hi mani na mani. Kasi Freud (2004:8) yena u kana leyi hi ndlela leyi:

The word 'totem' was first introduced in 1791 as 'totam' from the North American Indians by an Englishman, J. Long. Since then, the subject of totems has gradually attracted great scientific interest and produced abundant literature.

Swithopo na swiphato swi humelerisa vun'wini loko swi ta eka xiyimo xa munhu endhawini yo karhi, na le ka munhu un'wana hambani emisaveni hinkwayo. Swi tlhela swi va na tinhlamuselo leti xikongomelo xa swona ku nga ku hlanganisa munhu na ntumbuluko kun'we na masungulo ni mahetelelo ya misava. Swithopo swi nyika na ku tshemba leswaku ku na vuxaka exikarhi ka vanhu, swiharhi na swimilana. Hi ndhavuko, swithopo swi na ntirho lowukulu wo kombisa vuxaka lebyi vumbiwaka. Sykes (1982:346) u ri:

Totems also give credence to the notion of a symbiotic relationship between human beings, animals and plants. At a cultural level, totems have an important function of determining the kinds of relationships that are created. Totems become symbols of identity and identification.

Vanhu lava tlulanaka milenge hikuva va nga se tivana va kota ku hatla va twisisana loko va kuma leswaku a va hlanganisiwi hikuva va ri vanhu ntsena, kambe va hlanganisiwa hikwalaho ko va va hlangana eka xithopo xo karhi, leswi nga ta va swi komba leswaku va na vuxaka. Vuxaka hi Xiafrika byi lava ku twisisiwa ku hambana na Xiyuropa. Marito lama ni ku tsakisa ka wona ma kumeka eka tindzimi hinkwato ta Vantima va Afrika-Dzonga. Marito lama ma tekela enhlokweni vumunhu lebyi vumbiwaka hi van'wana vanhu naswona byi lavaka ku hlayisiwa eka marin'wana lama fambelanaka na vutihambanyisi. (Mashige, 2011:15) yena u seketela mhaka leyi hi ndlela leyi:

When the chief sits in state, the linguist holds the chief's staff with the totem at the top of it. At a function or meeting involving many chiefs, there are as many staffs and totems as the number of chiefs present. Most of the chiefs when they are seated use the skin of the animals which represents their totems as footrests. Some of the official chairs of chiefs are carved in the shape of their totems.

Xitulu xa tihosi hi mikarhi yo tala xi va xi ambarisiwile dzovo ra xithopo xa vona na nhonga leyi va yi tirhisaka yi va yi vatliwile hala nhlokweni ya yona yi ri na nhloko ya xithopo xa vona.

## **1.2 Xitatimende xa xiphiso**

Vatsonga va hlangana na swiphiso loko swi ta eka swivongo swa vona na swithopo leswi yimelaka swivongo leswi hikuva a va tiva laha swi tumbulukeke kona. Loko hi xiya mahanyelo na wona hi kuma leswaku a va hanyi hi ndlela leyi languteriweke ku ya hi swithopo swa vona hikuva a va tiva lomu swi humaka kona na ku hi xihlala xithopo lexi yimelaka xivongo xa vona. I vutihlamuleri bya lavakulu ku dyondzisa lavantsongo lomu va humaka kona na muxaka wa mahanyelo lawa xivongo xa vona xi ma langutelaka. Xitsonga hi rin'wana ra tindzimi leti matimu ya rona ya nga tsariwangiki etibukwini kumbe ku hlayisiwa. Leswi swi endla leswaku vanhu lava va nga tiva lomu va humaka kona na rixaka ra vona.

## **1.3 Nsusumeto wa ndzavisiso**

Ndzi susumetiwele ku endla ndzavisiso hi nhlokomhaka leyi ku endlela leswaku Vatsonga hi ku angarhela va tiva swivongo swa vona na leswi va faneleke ku hanyisa swona. Loko swi ta eka vutsari na vulavisiso bya swivongo swa Vatsonga, hi kuma leswaku ku na vangwa loko swi ta eka mlavisiso leyi khumbaka timhaka ta swivongo na swithopo. Matsalwa lama nga kona lama ya khumbaka timhaka ta swivongo ko va

ntsena swivongo na swiphato swa swona handle ka ku swi xopaxopa ku kombisa swithopo na laha swi hlohlotelaka hakona mahanyelo na matikhomelo ya Vatsonga. Kutani ke, ndzavisiso lowu wu ta pfuna ku pfala vangwa leri nga kona loko swi ta eka ndzavisiso wa swivongo swa Vatsonga.

#### **1.4 Nkoka wa ndzavisiso**

Ndzavisiso lowu wu na nkoka hikuva wu komba Vatsonga laha va humaka kona na mahanyelo lama hlohloteriwaka hi xivongo xa vona. Ndzavisiso lowu wu humesela erivaleni nkucetelo lowu vangiwaka hi swithopo eka mahanyelo ya siku na siku ya Vatsonga hi ku angarhela. Ndzavisiso lowu wu ta vuyelerisa nkoka wa swivongo na ndhavuko wa Vatsonga. Hi ndzavisiso lowu, Vatsonga va ta kota ku titiva hi ku hetiseka leswaku va hanya ku ya hi leswi va fanelaka ku hanyisa xiswona.

I swa nkoka naswona ku va vanhu va nga rivali lomu va humaka kona hikuva va hlayisa ndhavuko wa vona hi ku wu tsala etibukwini, ku endliwa vulavisisi na ku tlhela wu hundziseriwa ku suka eka rin'wana rixaka ku ya eka rin'wana. Hi wona nkoka wa ndzavisiso lowu ku tsundzuxa leswaku ndhavuko wu nga lahleki. Vatsonga a va endli hi matimba ku endla milavisiso yin'wana leyi nga ta seketela leyi se yi nga endliwa hi timhaka to hambanahambana leti khumbaka ndhavuko.

#### **1.5 Xikongomelokulu xa ndzavisiso**

Xikongomelokulu xa ndzavisiso lowu i ku lavisisa hi swin'wana swa swithopo swa swivongo na nkucetelo wa swona eka Vatsonga.

## 1.6 Swikongomelotsongo swa ndzavisiso

Swikongomelontsongo swa ndzavisiso lowu i:

- 1) Ku andlala nkoka wa swithopo evuton'wini bya siku na siku bya Vatsonga;
- 2) Ku pfuxeta rirhandzu ra mikhuva eka Vatsonga hi ku va pfuna ku twisisa swiphato swa swivongo swa vona;
- 3) Ku kana nhlholotelo lowu vangiweweke hi swithopo evuton'wini bya Vatsonga; na
- 4) Ku komba ndlela leyi Vatsonga va nga dyondzisiwaka hayona timitsu ta swivongo na swithopo swa vona.

## 1.7 Swivutiso swa ndzavisiso

Ndzavisiso lowu wu ta hlamula swivutiso leswi landzelaka:

- 1) Xana hi wihi nkoka wa swithopo evuton'wini bya Vatsonga?
- 2) Xana Vatsonga va nga pfuxeta njhani mikhuva ku ya hi swivongo swa vona?
- 3) Xana Vatsonga va nga antswisa njhani mahanyelo ya vona leswaku ya ta fambelana na swithopo swa vona?
- 4) Xana Vatsonga va nga dyondzisiwa njhani hi timitsu, swivongo na swithopo swa vona?

## 1.8 Tinhlamuselo ta matheme

Eka nhlokomhaka leyi mulavisisi u nyika tinhlamuselo ta matheme lama tirhaka hi ku vuyelela eka ndzavisiso hi xikongomelo xo kombisa leswaku matheme lama ma ni

tinhlamuselo to hambana ni ta masiku hinkwawo hi ku ya hi ndzavisiso lowu wu nga eku endliweni.

### 1.8.1 Xithopo

Xithopo ku kongomisiwa eka xiharhi kumbe nchumu wun'wana na wun'wana wa ntumbuluko lowu yimelaka xivongo xo karhi. Nchumu lowu hi ko tala wu va wu xiximiwa hi rixaka ra xivongo xolexo, leswi vulaka leswaku wa hlayisiwa. Pfukwa (2007) u hlamusela theme leri tanihi xiharhi lexi yimelaka xivongo kumbe nyimba yo karhi, kumbe nchumu wun'wana wa ntumbuluko lowu nga tirhisiwaka ku yimela nyimba kumbe rixaka rolero.

**Collins Dictionary** (2011:435) yi hlamusela theme leri hi ndlela leyi:

An object, species of animal or plant, or natural phenomenon symbolizing a clan, family, etc, often having ritual associations.

Lowu i nchumu lowu va ka wo hlawuleka swinene evuton'wini bya rixaka rolero. Leswi swi tlhela swi seketeriwa hi Sykes (1982:346) hi ndlela leyi:

A totem can be defined as any natural or super-natural object, being or animal which has personal symbolic meaning to an individual and to whose phenomena and energy one feels closely associated with during one's life. For some tribes, totems can represent larger groups than the individual person, and clans and tribes can have a totem. In kinship and descent, if the apical ancestor of a clan is non-human, it is called a totem. Normally, this belief is accompanied by a totem myth. Although the term is of Native American origin, totemic beliefs are not limited to Native Americans. Similar totemism-like beliefs have

been historically found throughout much of the world, including Western Europe, Eastern Europe, Africa, Australia and the Arctic polar region.

Va *Merriam-Webster Online Dictionary* (2018:832) va hlamusela theme ra xithopo tanihi nchumu wa ntumbuluko kumbe wo tlula ntumbuluko kumbe xiharhi lexi langutelaka kumbe ku pfuna ntlawa wa vanhu ku fana na ndyangu, xivongo kumbe rixaka. Rixaka leri welaka ehansi ka xithopo xo karhi ri tshemba leswaku leswi hlohloleleke ku va ri wela eka xithopo xo karhi i mhaka ya ximoya leyi hanyaka eka vona.

The *Merriam-Webster Online Dictionary* defines the concept “totem” as any natural or supernatural being or animal which watches over or assists a group of people such as a family, clan or tribe. The term “totemism” originates from “ote” root ot, possessive form “otem”, in the Ojibway dialect of American Indians. Totemism is widespread and developed among the American Indians and the aborigines of Australia. It is also found in Africa, the Polynesian Islands and the Dyaks of India.

Ntshaho lowu wu komba leswaku xithopo i nchumu wa ntumbuluko lowu hlayisaka na ku sirhelela ndyangu wo karhi. Ntshaho lowu wu tlhela wu kombisa laha rito leri ri tumbulukeke ri huma kona leswi swi nga swa nkoka ku pfuna ku humesela nhlamuselo ya theme leri.

### **1.8.2 Rixaka**

Rixaka ku kongomisiwa eka ntlawa wa vanhu lava welaka eka hosi yin'we kumbe vanhu lava fumiwaka hi munhu un'we. Rixaka i ntlawa wa mindyangu leyi welaka ehansi ka hosi yo karhi. Beat (1960:187) u hlamusela rixaka tanihi ntlawa wa vanhu

lava tshembaka leswaku va pfelela va huma eka vatswari van'we khale ka khaleni. Kasi Sykes (1982:593) yena u yisa emahlweni hi ndlela leyi:

This refers to a group of families under a recognised chief and usually claiming a common ancestor (Rom. Hist.) each of the political divisions (originally three, probably representing clans, ult. 35) of the Romans; any similar division whether of natural or political origin, e.g. the twelve tribes of the Israelites (the ten tribes, these without Judah and Benjamin; the lost tribes, the ten tribes after deportation by Shalmaneser).

Ntshaho lowu wu hlamusela rixaka tanihi mitlawwa ya mindyangu leyi welaka ehansi ka ndhuna yin'we leyi fumaka vona hinkwavo naswona vanhu lava va va wela ehansi ka swikwembu swin'we.

### 1.8.3 Nyimba

Nyimba swi vula vanhu va rixaka rin'we naswona va tirhisa xivongo va tlhela va yimeriwa hi swikwembu swin'we. Beatie (1960:36) u hlamusela theme ra nyimba tanihi vito ra ntlawa wa vanhu vo karhi lava pfumelaka leswaku i swikwembu swin'we swa khale. Hi ndlela leyi:

A clan is usually a named group of people who believed themselves to be descendents in one line from a common ancestor in the remote past.

Ntshaho lowu wu vula leswaku xivongo i vito leri thyiweke

Nyimba ri tlhela ri hlamuseriwa hi **Collins Dictionary** (2011:42) hi ndlela leyi:

Clan a group of people interrelated by ancestry or marriage.

Ri tlhela ri hlamuseriwa nakambe hi ndlela leyi:

A group of families with a common surname and a common ancestor, acknowledging the same leader, especially among the scots and the Irish.

Rito ra nyimba ri hlamuseriwa tanihi ntlawa wa mindyangu leyi tirhisaka xivongo xin'we na swikwembu swin'we. Mindyangu yi nga kumeka endhawini yin'we kumbe yi va yi hangalakile kambe yi na timitsu ta yona lomu yi humaka kona.

#### **1.8.4 Xiphato xa xivongo**

Xiphato xa xivongo ku kongomisiwa eka leswi vanhu xivongo va ndhundhuzerisaka xiswona va katsa na xithopo lexi yimelaka xivongo xa vona. Hawkins (1996:281) u hlamusela theme ra xiphato xa xivongo tanihi hi ndlela leyi vanhu va xivongo xo karhi va tindhundhuzelaka ha yona ku humelerisa xivongo xa ka vona. I maendlelo man'wana ya vutlhokovetseri laha ku ndhundhuzeriwaka vanhu va xivongo xo karhi. Leswi swi seketeriwa hi Baloyi (2016:22) hi ndlela leyi:

Mphatoxivongo wu hlawulekisa hi swiphemu hinkwaswo swa mphatoswivongo, ku nga ku hlaya xivongo, ku phata xivongo na ku boxa xithopo xa xivongo.

Ntshaho lowu wu hlamusela swihlawulekisi swa swiphato swa swivongo laha ku nga ku hlaya xivongo hi xoxe, ku xi phata na ku boxa xithopo xa xivongo xolexo.

### 1.8.5 Xivongo

Theme leri ri vula vito rin'we leri vanhu va rixaka ro karhi va ri tirhisaka ku komba vuxaka lebyi va nga na byona. Xivongo i vito leri thyiweke ndyangu wo karhi laha ku kumekaka ku davuka mindyangu yo hlaya va hlanganisiwa hi munhu un'we, laha ku nga nongonoko wa tinyimba ku ya fika eka yena. (Funk na Wagnall, 1970:275).

Xivongo nakambe ku kongomisiwa eka vito ra ndyangu wo karhi leswi hambaneke na vito ra munhu. Leswi swi seketeriwa hi **Collins Dictionary** (2011:240) hi ndlela leyi:

Surname is referred to a family name as opposed to a first or christian name.

Ntshaho lowu nga laha henhla wu hlamusela xivongo tanihi vito ra muti wo karhi leswi hambaneke na vito ra munhu. Leswi swi tlhela swi seketeriwa hi Sykes (1982:1074) hi ndlela leyi:

Sykes defines a surname as a name common to all members of a family.

Eka ntshaho wa Sykes yena u hlamusela xivongo tanihi vito leri tirhisiwaka hi munhu un'wana na un'wana wa muti wolowo. Xivongo xi na nkoka hikuva munhu un'wana na un'wana u tiveka lomu a humaka kona hi xivongo xa yena na leswaku u wela eka rixaka rihi.

### 1.8.6 Ndhavuko

Ndhavuko wu nga hlamuseriwa tanihi vutivi lebyi kumiwaka exikarhi ka vaaki, hileswaku byi kumiwa eka vanhu van'wana. Hudson (1981) u ri:

... culture may be defined as the kind of knowledge which we learn from other people, either by direct instruction or by watching their behaviour.

Ku ya hi Hudson (1981) xiphemu lexikulu xa ririmi xi kumeka eka mfuwo hikuva ri dyondziwa eka vanhu van'wana. U vula leswaku ku na swiphemu swin'wana swa ririmi leswi nga dyondziwiki eka van'wana vanhu, hikwalaho ririmi a ri kumeki hinkwaro kumbe hi ku hetiseka eka ndhavuko.

Ndhavuko wu nga tlhela wu hlamuseriwa tanihi nkatsakanyo wa ndzhaka ya mahanyelo, vutivi, vupfumeri na mianakanyo leyi hi yona rixaka ri kotaka ku hanya. Leswi swi seketeriwa hi **Collins Dictionary** (2011) loko a ku:

The total of the inherited ideas, beliefs, values, and knowledge, which constitute the shared bases of social action.

Ku suka eka ntshaho lowu nga laha henhla ndhavuko wu kombisiwa tani hi maendlelo, mahanyelo, vutivi na swin'wana leswi nga hundziseriwa ku suka eka rixaka rin'wana ku ya eka rin'wana. John na van'wana (2009) va ri:

In social science, culture is all that in human society which is socially rather than biologically transmitted, whereas the commonsense usage tends to point only to the arts. Culture is

thus a general term for symbolic and learned aspects of human society...

Marito ya ntshaho lowu ya boxa leswaku ndhavuko i swilo hinkwaswo leswi nga kona erixakeni ku nga ri swa ntumbuluko, kambe swona swi kona ku hundziseriwa ku ya eka rixaka rin'wana. Leswi swi tlhela swi seketeriwa hi Maurice (2007) u ri:

Culture is the art and other instances of human intellectual achievement regarded as whole. A refined understanding or appreciation of this. The art, customs, ideas, and social behavior of a nation, people, or group.

Eka ntshaho lowu hi kuma leswaku ndhavuko wu kombisiwa tani hi vutshila lebyi taka hi ku tlhariha ka vanhu leswi swi sungulaka tani hi mitolovelo ya vanhu, ntlawa kumbe tiko ro karhi, leswi swi va swi ri karhi swi endlwa mikarhi hinkwayo hi vanhu lava swi va kongomeke. James (2013) u ri:

Culture...refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs.

Ku suka eka ntshaho lowu hi kuma leswaku ndhavuko wu hlamuseriwa tani hi maendlelo wahi kumbe wahi lawa ya endlaka vanhu vo karhi rixaka ri va ri hambanile. Kasi u tlhela a yisa emahlweni loko a ku:

A culture is less precise. It can mean the forms of traditional behavior which are characteristic of a given society, or of a group of societies, or of a certain race, or of certain area, or of a certain period of time.

Ntshaho lowu nga laha henhla wu hlamusela leswaku ndhavuko i mahanyelo lawa ya landzeleriwaka hi vanhu vo karhi eka nkarhi wo karhi leswi swi cincaka hi ku ya ka mikarhi na ku hluvuka ka swilo. Leswi swi endliwaka na hi swilo swo fana na sayense na thekinoloji swa nghenelela ku endla ku cinca eka mikhuva ya maendklelo ya swilo swo karhi na mahanyelo ya kona. Swi tlhela swi seketeriwa hi Raymond (1958) loko a ku:

Culture is the complex and broad set of relationships, values, attitudes and behaviors that bind a specific community consciously and unconsciously.

Ndhavuko wu na nkoka naswona ku suka eka ntshaho lowu nga laha henhla ku kombisiwa leswaku hi wona mahanyelo lawa ya bohaka ku landzeleriwa hi rixka ra ndhawu yo karhi. Leswi swi tlhela swi seketeriwa hi Longman (2010) yena u ri:

Culture is the ideas way of life, traditions etc of particular society.  
Culture is art, music, literature etc.

Swi tikomba wonge leswi vaaki va vonisaka xiswona misava hi tlhelo ra mfuwo swi kucetela matirhisele ya ririmi hi vaaki volavo. Leswi swi tikomba hikuva eka tindzimi tin'wana ku na swo karhi swa ririmi leswi nga ni tinhlamuselo leti nga riki kona eka tindzimi tin'wana.

Leswi a swi vuli leswaku vaaki lava nhlamuselo leyi yi nga kumekiki eka vona a va yi twi kumbe ku hlangana na yona, kambe swo vula ntsena leswaku a hi ya nkoka kumbe yo hlawuleka eka mbangu wa vona. Eka xiyimo xo fana ni xa laha Afrika Dzonga laha mimfuwo leyo tala swonghasi yi nga embiteni yin'we, mhaka leyi i ya nkoka swinene. Eka swiyimo swo tano, xilaveko xi va kona xa leswaku ririmi ro karhi ri amukela tinhlamuselo leti ti pfelerisiwaka eka ririmi rin'wana.

## **1.9 Maavanyiselo ya tindzima**

Ndzavisiso lowu wu na tindzima ta ntlhanu. Tindzima leti ti longoloka hi ndlela leyi landzelaka:

### **1.9.1 Ndzima ya n'we**

Ndzima leyi yi ta sungula hi ku hlamusela matimundzhaku ya ndzavisiso lowu na nsusumeto lowu tswaleke ku endliwa ka ndzavisiso. Ku yisa emahlweni ndzima leyi yi khome manghenelo ya ndzavisiso. Leswi swi katsa xitatimende xa xiphiso, swikongomelo swa ndzavisiso, nkoka wa ndzavisiso na tinhlamuselo ta matheme ya nkoka leti tshahiweke ku suka eka swidyondzeki swin'wana.

### **1.9.2 Ndzima ya vumbirhi**

Ndzima leyi yi langute ntsena milavisiso leyi nga endliwa eka nkarhi lowu nga hundza. Leswi swi katsa milavisiso ya maphepha, tiatikili na milavisiso ya swidyondzeki. Xo hetelela eka ndzima leyi ku langutiwa mixopaxopo ya milavisiso yin'wana leyi fambelanaka swinene na ndzavisiso lowu.

### **1.9.3 Ndzima ya vunharhu**

Eka ndzima leyi ku hlamuseriwa hi maendlelo lama nga tirhisiwa ku fikelela swikongomelokulu swa ndzavisiso lowu. Ndzima leyi nakambe yi ta tlhela yi languta ntsena xikopu na sampulu ya mahlengeletele ya mahungu. Yi kombisa hi laha mahungu ya nga hlengeletywa hakona na leswi ya nga hleletisiwa xiswona.

### **1.9.4 Ndzima ya mune**

Ndzima leyi yi languta swiphato swa swivongo na swithopo hinkwaswo leswi nga hlengeletywa swa Xitsonga ku kuma nkucetelo lowu nga kona eka swithopo leswi ni mahanyelo ya masiku hinkwawo ya vanhu. Ndzima leyi yi sungula hi manghenelo eka ndzima lama nga na nkoka ku komba leswi ndzima yi nga ta va yi ri karhi yi vulavula hi swona. Nchumu wun'wana wa nkoka hi leswi mahungu ya makanelwa ya nga ta va ya tshamise xiswona, laha ku nga xivongo na leswi xi nga dumisa xiswona kumbe swa nkoka leswi tivekaka ngopfu hi xivongo xolexo, xiphato xa xivongo lexi ku nga xona mongo wa xivongo, xithopo xa xivongo na leswaku nkucetelo wu humelela njhani eka xivongo xolexo loko wu ri kona na nkoka wa xithopo eka vanhu va xivongo.

### **1.9.5 Ndzima ya ntlhanu**

Ndzima leyi yi nyika ghimeto na nkatsakanyo wa ndzivisiso hi ku humesela ehandle hinkwaswo leswi kumiweke hi ndzavisiso na ku bumabumela leswaku ndzavisiso lowu nga pfuna hi tlhelo rihhi eka rixaka. Swilo hinkwaswo leswi endzeriweke ku kuma mahungu ya vulavisisi swa paluxiwa eka ndzima leyi. Nchumu wun'wana lowu landzaka swibumabumelo wa nkoka hi leswaku ku ta nyikiwa swilo leswi nga ha lavisisiwaka eka nkarhi lowu taka mayelana na swivongo, swiphato swa swivongo na swithopo swa swivongo eka Xitsonga. Tani hi leswi ndzima leyi yi nga yo hetelela yi landziwa hi nongonoko wa tibuku leti tirhisiweke loko ku endliwa ndzavisiso lowu.

## 1.10 Nkatsakanyo wa ndzima

Eka ndzima leyi ku hlamuseriwile hi vuenti matimundzhaku ya ndzavisiso. Swiphisoqo leswi nga kona hi mayelana na swivongo na swithopo swa Vatsonga. Leswi susumeteke mulavusisi ku endla ndzavisiso, nkoka wa ndzavisiso na swikongomelo leswi mulavusisi a lavaka ku swi fikelela naswona swi kombisiwile eka ndzima leyi. Swivutiso leswi lavaka ku hlamuriwa ku fikelela swikongomelo swa ndzavisiso lowu na swona swi kombisiwile.

## NDZIMA YA 2: NKAMBISISO WA MATSALWA

### 2.0 Manghenelo

Ndzima leyi yi valanga miehleketo ya swidyondzeki swin'wana leswi endleke milavisiso hi timhaka ta swivongo. Mitirho ya swidyondzeki swo tanihi Baloyi (2016), Jaques (1938), Eneji (2012); Appiah-Opoku (2007); Shastri (2002); Magelahi (2007); Monning (1983); Dakubo (2008); Cox (2000) na van'wana va endlile milavisiso hi timhaka ta swivongo na swithopo. Xikongomelo xo valanga mitirho ya swidyondzeki leswi i ku endlela leswaku hi tiva leswi valavisisi va nga swi kuma hi mayelana na swivongo na swithopo ku endlela leswaku ku nga vi na mbuyelelo wa vuxokoxoko.

### 2.1 Milavisiso leyi endliweke mayelana na nhlokomhaka

Mhaka ya swithopo yi sungurile ku va eka vutivi bya misava hi vaneri va N'walungu wa Amerika hi malembexindzana. Va *Merriam-Webster Online Dictionary* (1828:4723) va hlamusela theme ra xithopo tanihi nchumu wa ntumbuluko kumbe wo tlula ntumbuluko kumbe xiharhi lexi langutelaka kumbe ku pfuna ntlawa wa vanhu ku fana na ndyangu, xivongo kumbe rixaka. Rixaka leri welaka ehansi ka xithopo xo karhi ri tshemba leswaku leswi hlohloleleke ku va ri wela eka xithopo xo karhi i mhaka ya ximoya leyi hanyaka eka vona. Yona va yi hlamuserile hi ndlela leyi nga laha eka ntshaho lowu nga laha hansi:

The *Merriam-Webster Online Dictionary* defines the concept “totem” as any natural or supernatural being or animal which watches over or assists a group of people such as a family, clan or tribe. The term “totemism” originates from “ote” root ot, possessive form “otem”, in the Ojibway dialect of American Indians. Totemism is widespread and developed among the American Indians and the aborigines of Australia. It is also found in Africa, the Polynesian Islands and the Dyaks of India.

Misava hinkwayo swithopo swi tirhisiwa eka swilo swo hlaya swo hambana hi ku ya hi mitirho na swikongomelo swa vanhu hi ku hambana ka tinxaka na mindhavuko ya vona. Dagba, Sambe, na Shomkegh (2013:203) va hlamusela leswaku ku tshetsha swihlahla, ku hlota swi nga ri enawini na ku byisa leswi xungetaka rihanyo ra nhlayo ya swiharhi i swiphiso leswikulu leswi langutaneke na tiko ra Nigeria. Ku suka eka malembendzhaku vanhu misava hinkwayo a va tirhisa swithopo hi tindlela to hambanahambana leswi swi nga endla leswaku rixaka rin'wana na rin'wana ri va na ndlela leyi a ri yi tirhisa ku tihlanganisa na ku komba vuxaka exikarhi ka vona na swithopo. Geertz (1973:213) u endle vulavisisi hi matiko yo hlayanyana na matirhiselo ya vona ya swithopo laha hi nga ta sungula hi Khanada na Amerika.

Totemism can be said to characterize the religious beliefs of most indigenous peoples in Canada and the United States. The Sauk and Osage peoples of the northeastern United States, for example, assigned qualities of their clan totems through names to individual members. It was expected that those in clan of the Black Bear or the Wolf, among others, would develop some of the desirable traits of those animals. Among the Ojibwa people, from whose language the concept of totemism originated, people were divided into a number of clans called *doodem* named for various animals. Of the various totemic groups, the crane totem was considered the most vocal. The bear, since it was the largest, was sub-divided into various body parts that also became totemic symbols. These totems were then grouped according to habitat of the given animal, whether it is earth, air or water—and served as a means for governing and dividing labor among the various clans.

Swithopo leswi paluxiwaka hi ntshaho lowu nga laha henhla swi va swi hambanyisiwa ku ya hi swihlawulekisi swa swona ku nga swo famba hansi, swa le matini na leswi

hahaka emoyeni. Geertz (1973:213) u yisa emahlweni hi swithopo u boxa leswi landzelaka:

In addition, North American native peoples provide one of the most recognizable examples of totemism in all of human culture—the totem pole. Totem poles are monumental sculptures carved from great trees, typically Western Red cedar, by a number of indigenous peoples located along the Pacific northwest coast of North America. Some poles are erected to celebrate significant beliefs or events, while others are intended primarily for aesthetic presentation. Poles are also carved to illustrate stories, to commemorate historic persons, to represent shamanic powers, and to provide objects of public ridicule. Certain types of totem poles are part of mortuary structures incorporating grave boxes with carved supporting poles, or recessed backs in which grave boxes were placed. The totem poles of North America have many different designs featuring totemic animals such bears, birds, frogs, people, lizards, and often are endowed with arms, legs, and wings.

Ntshaho lowu wu komba hilaha matimu ya le Amerika ma vonaka nkoka wa swithopo ha kona. Matiko lama ma kumeka ma tiendlela swithopo swa vona swa timhandzi na swilo swin'wana leswi va kotaka ku swi vumba hi mavoko ya vona.

Such designs themselves are generally considered to be the property of a particular clan or family group, and ownership is not transferable even if someone outside this clan or group possesses the pole. Despite common misconceptions, there has never been any ubiquitous meaning given to the vertical order of the images represented on the totem pole. On the contrary, many poles have significant figures on the top, while others place

such figures bottom, or middle. While totem poles can be described as an example of totemism due to their representation of clan lineages, they were never used specifically as objects of worship. Hence, any associations made between "idol worship" and totem poles were introduced upon the arrival of Christian missionaries.

Vanhu lava va vuriwaka Nor-Papua lava humaka eka Guinea leyintshwa va rhandza ngopfu nhlampfi leyi va yi tirhisaka eka swilo swo hambanahambana na le ka mitlangu leyi va yi endlaka. Hi ndlela yin'wana swi olova ngopfu ku hatla u tiva leswaku vanhu lava va tirhisa xithopo xihhi hikuva eka swilo hinkwaswo swa vona leswi va swi endlaka na laha va kumekaka kona ya kumeka leswi katsaka na makaya ya vona. Geertz (1973:213) u yisa emhlweni hi ndlela leyi:

Among the Nor-Papua people, who live in the northern region of New Guinea, exogamous patrilineal groups are commonly associated with various species of fish. These totems have an unprecedented cultural presence and appear in numerous representations, including ceremonial flutes within which they take the form of spirit creatures, as well as sculpted figures that are present in every household. Individuals in the various groups are believed to be born from the fish totems. These children come from a holy place, the same holy place to which the totem fish are believed to bring the souls of the dead. Upon reaching responsible age, children are given the choice of whether they will accept the totem of their mother or father. Because of this immense totemic importance, numerous species of fish are classified as taboo for killing or eating.

Ku yisa emahlweni mhaka ya yena u vula leswaku eka tikoakelani ra hina Zimbabwe leswaku vona va tirhisa swithopo ku hambanyisa tinyimba leti nga kona eka Maxona.

Ku na tinyimba to hambanahambana leti swi kotaka ku tihambanyisa hi xithopo na mitirho leyi va yi endlaka leyi fambelanaka na xithopo xa vona. Geertz (1973:213) u yisa emahlweni hi ndlela leyi:

In Zimbabwe, totems (*mitupo*) have been in use among the Shona people ever since the initial stages of their culture. The Shona use totems to identify the different clans that historically made up the ancient civilizations of the dynasties that ruled over them in the city of Great Zimbabwe, which was once the centre of the sprawling Munhumutapa Empire. Clans, which consist of a group of related kinsmen and women who trace their descent from a common founding ancestor, form the core of every Shona chiefdom. Totemic symbols chosen by these clans are primarily associated with animal names. The purposes of a totem are: 1) to guard against incestuous behavior, 2) to reinforce the social identity of the clan, and, 3) to provide praise to someone through recited poetry. In contemporary Shona society there are at least 25 identifiable totems with more than 60 principal names (*zvidawo*). Every Shona clan is identified by a particular totem (specified by the term *mitupo*) and principal praise name (*chidawo*).

Ntshaho lowu wu komba nkoka ndhavuko mayelana na swithopo na leswaku swithopo swi pfuna vanhu ku va na mahanyelo lamanene leswaku va nga hambuki va tiva lomu va humaka na leswaku matimu ya xithopo na rixaka ra ka vona hi wahi.

The principal praise name in this case is used to distinguish people who share the same totem but are from different clans. For example, clans that share the same totem *Shumba* (lion) will identify their different clansmanship by using a particular praise name like *Murambwe*, or *Nyamuziwa*. The foundations of the totems are inspired in rhymes that reference the history of the totem.

Ntshaho lowu wu hlamusela hi matimu ya swithopo eka Maxona laha wu kombaka leswaku swi na nkoka hinkwalaho swi nga sungula na ndhavuko wa vona khale koloko. Ku yisa emhlweni hi leswaku swithopo swi komba lomu rixaka ri humaka hi ku landza matimu ya xithopo xa rixaka.

Geertz (1973:213) u tlhela a yisa emahlweni hi wun'wana ndhavuko a ri karhi a boxa leswi swi hlohlotelaka mahanyelo ya vona. Swona swi va hi ndlela leyi:

The Birhor tribe inhabits the jungle region of the northeastern corner of the Deccan province in India. The tribe is organized by way of exogamous groups that are traced through the patrilineal line and represented by totems based on animals, plants, or inanimate objects. Stories tracing the origin of the tribe suggest that the various totems are connected with the birth of distant ancestors. Totems are treated as if they were human beings and strict taboos forbid such acts as the killing or eating of a totem (if it is a plant or animal), or destroying a totem if it is an object. Such behavior represents a failure to conform to the normal rules of relations with ancestors. The consequences for such misappropriations are dire, and the Birhor believe that the subsistence of their people will be placed in jeopardy if transgressions against the totem occur. Furthermore, the Birhor have put elaborate protocol in place concerning reverence for deceased totemic animals.

Rixaka ra Iban leri kumekaka eMalesyia rona ri tirhisa swithopo hi ku landzelela milorho leswi swi endlaka leswaku ri kumeka ri hambanile swinene na tinxaka to tala ta laha misaveni. Eka rixaka leri mhaka ya yena Geertz (1973:213) yi paluxeka eka ntshaho lowu landzelaka.

The Iban tribes of Malaysia practice a form of individual totemism based on dreams. If a spirit of a dead ancestor in human form enters the dream of an individual and proceeds to offer protection in the name of an animal, the dreamer must then seek the named animal as their personal totem. The attainment of such a spirit animal is so important that young men will go to such measures as sleeping on graves or fasting in order to aid the dream state. If a dream involving animals has been experienced, then the chosen individual must observe the spirit animal in its natural environment and come to understand its behaviors. Subsequently, the individual will often carry a part (or parts) of their totem animal with them, which represents their protector spirit, and will present sacrificial offerings to its spirit. Strong taboos are placed upon the killing or the eating of the entire species of the spirit animal, which are passed along from the bearer of the spirit to their descendants.

U hetelela mhaka ya yena hi ku languta Maori leri ku nga rixaka leri humaka eNew Zealand rona ri teka mhaka ya swithopo ri yi endla mhaka ya vupfumeri. Swilo swa ntumbuluko va pfumela leswaku swi va leswaku vanhu va aka vuxaka na swona lebyi vuxaka bya kona byi kuceteriwaka hi ku ya hi ku munhu u pfumela eka nchumu wihi wa ntumbuluko leswaku wu n'wi nyika matimba na vutlharhi. Loko munhu a kumeka a ri eka xiyimo xo karhi ivi nchumu wo karhi wa ntumbuluko wu n'wi pfuna kumbe a pfumela leswaku u pfuniwile hi wona nchumu wolowo wu hundzuka nchumu lowu a nga ta pfumela eka wona. Leswi swi paluxeka eka ntshaho wa Geertz (1973:213) hi ndlela leyi:

The Maori, the aboriginal people of New Zealand, practice a form of religion that is generally classified as totemism. Maori religion conceives of everything, including natural elements, as connected by common descent through *whakapapa* (genealogy). Due to the importance of genealogy, ancestors, of

both the mythical and actual variety, are of the utmost importance, serving as individual totems. People are thought to behave as they do because of the presence within them of ancestors. For instance, Rangi and Papa, the progenitor god and goddess of sky and the earth respectively, are seen not only as establishers of the sky and earth, but also as prototypes for the basic natures of men and women. In addition, Tane, the son of Rangi and Papa and creator of the world in the form we know it, provides an archetypal character for Maori males. Maoris also identify numerous animals, insects and natural forces as totems, including most importantly kangaroos, honey-ants, the sun and the rain. Maoris construct totem pole-like objects in honor of these totemic groups.

Vuxokoxoko bya swithopo byi kumeka byi anamile swinene eku pfuneni ka vanhu ku tiva leswaku hi mikarhi yo tala swi tirhisiwa yini, van'wana va tirhisa swiharhi, swimilana na swin'wana swilo ku tihlanganisa na swona ku va va kuma vutivi lebyi nga ta va pfuna ku hundza eka swiyimo swo hambanahambana evuton'wini. Leswi swi seketeriwa hi Mashige (2011:16) eka ntshaho lowu nga laha hansi.

Entities hold the firm view that human beings can work in cooperation with spirits in the animal kingdom as well as with the plant kingdom, not only for healing and curative purposes but also towards gaining wisdom and insight to a better understanding of the universe and its interacting dynamics. Mythologies claim that certain tribes originated from animal spirit beings, and thus the tribes continue to honour their totems or ancient ancestors, even today. Healers in various societies have sacred dreams through totemic links in which their animal spirit allies give them information to help in the healing of their patients.

Leswi boxiwaka hi ntshaho lowu nga laha henhla hileswaku ku na swilo swo tala leswi munhu a nga swi dyondzaka eka swithopo loko a tihlanganisa na ku dyondza mahanyelo ya swona. Tin'anga ta le ka tindhawu to hambanahambana ti kumeka ti vonisiwa swivono leswi ti pfunaka ku endla ntirho wa tona hinkwalaho ko tihlanganisa na swithopo. Swithopo swi tlhela swi ponisa vanhu eka makhimbo yo tala lama va hlanganaka na wona evuton'wini na ku nyika vutlharhi lebyi pfunaka ku huma eka swiyimo swo karhi. Mayelana na vukorhokeri lebyi tisiwaka hi ntumbuluko eka vanhu na swin'wana leswi hanyaka, swi kumekile leswaku mbangu wu le nghozini hikwalaho ka migingiriko ya vanhu. Vulawuri byo tala byi endliwile ku hlayisa na ku lawula swihlahla kambe mbuyelo wa kona ku fika sweswi wu languteka wu nga se fikelela swilaveko. Dagba (2013:317) yena u swi seketela hi ndlela leyi:

Deforestation, illegal hunting and grazing which all pose a threat to wildlife populations are major problems facing Nigeria. Based on the services provided by these biological resources for both human and other living things, it has long been recognised that the abundance and existence of these forest resources are under serious threat from human activities. Many management techniques have already been adopted to conserve and manage these forests, but the results so far seem to be at best a mirage.

Ku hambana loku nga kona exikarhi ka vupfumeri na ntumbuluko ku hlangahlanganile ngopfu ku tlhela ku akela; laha ku tlhogomeriwaka kona ku nga kula malembenyana xindzhaku. Dagba, Sambe, na Shomkegh (2013:318) va ri:

The interplay between belief systems and nature is complex and deeply rooted; A recognition of this link has grown enormously in the last few years. Local people have developed a variety of consistent resource conservation and management strategies in

tropical Africa, Asia, and South America in the past. In some African societies, for example, Totems were often the basis for laws and regulations; it was a violation of cultural and spiritual life to hunt, kill, or hurt an animal or plant totem. Totems are found among different clans and tribes in various African communities.

Vaaki va tumbuluxile vuhlayisi bya switirhisiwa na malawulelo ya kona eAfrika, Asia na Amerika-Dzonga (Appiah-Opoku, 2007). Vaaki van'wana va Afrika, tanihi xikombiso, swithopo a swi ri masungulo ya nawu na swipimelo; a ku ri ku alana na ndhavuko na vukhongereri bya ku hlota, ku dlaya, ku vavisa xiharhi kumbe ximilana. Swithopo swi kumeka eka tinxaka na swivongo swo hambana swa vaaki va Afrika. Ndebele (1991:55) u vulavula hi swithopo hi ndlela leyi:

However, anecdotal evidence suggests that “the ordinary” needs to be “rediscovered” if society is to find a heightened understanding of the essence and continuing relevance of totems in the construction and articulation of identity as truths tend to be deceptively couched in ordinariness. In fact, the “ordinary” become so simple that human beings tend to lose the cultural and aesthetic significance thereof. In the quest for renewal and the need to foreground African epistemologies towards the construction and articulation of identities, more especially within the context of the desire for self-definition that is predicated on a highly charged discursive space of a globalizing discourse that is insidiously hegemonic, the expression of African cultural identities continues to be imbrued by such discourses that seek to “*otherise*” everything African within a praxis whose purport is the diminution of African world views and expressions.

EZimbabwe, Maxona va na swithopo swa kwalomu ka makumembirhintlhanu (Murombedzi, 2003). Hi ku ya hi Eneji (2012) eAfrika, ngopfungopfu eNigeria, ku tshemba ka ndhavuko ku ni matimba ya mikwembu leyi ku nga swikwembu kumbe swikwembukazi. Ku tshembiwa leswaku mikwembu yi sirhelela vaaki eka ku vaviseka, ndlala, vumhika, dyandza, mitungu na tinyimpi. Swikwembu swi ba lava nga landzeleliki swilaveko swa swona. Swikwembu swi tekeriwa ehenhla ngopfu (Shastri, 2002:1080).

The species that were regarded as sacred multiplied because clans associated their survival with a totem animal and never allowed that animal to become extinct. Totemism, thus, became an effective tool of conserving wildlife. In most parts of Africa, especially in West Africa, these are very practical systems of indigenous strategies for the management and conservation of the natural environment in rural communities.

Swiharhi leswi a swi tekiwa swi ri swa mikwembu swi andzile hi nhlayo tanihi leswi a swi nga dlayiwi, leswi a swi endla leswaku swi nga heli. Vuthopo byi hundzukile nchumu wa nkoka eku hlayiseni ka swiharhi. Tindhawu tin'wana, ngopfungopfu ta le Afrika-Vupeladyambu, swithopo swi pfuna ngopfu eka maendlelo ya xintu ya malawulelo na mbangu wa ntumbuluko emigangenixikaya (Eneji, 2012). Eneji (2012:301) u ri:

This is mainly because totems are viewed as part of the kindred, and it was believed that these totems shared blood with the ancestors. To hurt a totem was tantamount to hurting the community's ancestors. To honour the totem animal, it was forbidden for anyone from the tribe, clan or group to hunt or harm it. Based on beliefs against killing or hurting totems, it is said that totems played a significant role in biodiversity conservation. These beliefs and strategies are passed on to those who

become initiated into adulthood in the community during the rites of initiation.

Swithopo swi voniwa tanihi swilo swa vunene naswona a ku tshembiwa leswaku swi na ngati yin'we na vanhu va khale. Ku hlota xiharhi xa xithopo a swi fana na ku hlota rixaka ro karhi. Ku xixima xiharhi xa xithopo, a swi nga pfumeleriwi leswaku rixaka ro karhi ri xi hlota kumbe ku xi vavisa (Magelah, 2007). Eneji (2012) u kumile leswaku ku tshemba loku a ku ri kona hi swithopo a ku hundziseriwa eka lava a va kumeka va khombela ku kula emugangeni hi nkarhi wa vukhomba. Ku hlamuseriwa leswaku ku tshemba a ku ri ni vukhongereri bya xintu , leswi a swi tiyisisiwa hi swiyila. Swiyila swi na nchumu wo karhi lowu bohaka emugangeni. Swiyila a swi ri na matimba yo endla leswaku vanhu va tekela enhlokweni vukhongereri na ndhavuko (Venkataraman, 2000; Cox, 2000). Mashige (2011:19) u kumile leswi landzelaka hi ndhavuko wa Vavhenda:

From a very tender age members of the community were taught the material and spiritual value of trees, forests, animals, water, snakes, birds and all other natural resources. As a result indiscriminate mowing down of trees, for example, was taboo. Some trees like the mutavhatsindi that is found in the Mutale area of the Vhembe district of the Limpopo Province, were sacred. It is the sacred nature and the curative qualities embedded in the tree that became known as the cultural foundation of and spiritual source of strength for the Vhatavhatsindi clan. It is also under its protective shade that clans gathered to invoke that ancestors intercede on their behalf for rain and other needs from *Nwali* (The supreme one). Some of the trees that are totems for particular clans are so valued and sacred that it was taboo to even think of cutting them down. In some instances these trees formed a thicket in a sacred space called *Zwifho* (the holy forest).

Monning (1983:234) u hlamusela leswaku swithopo i ndlandlamuxo wa vuhosi naswona a hi swa muti kumbe nxaxameto wa ntlawa wa ndyangu. Dakubo (2008:167) u kombisa leswaku tinxaka to tala eGhana ti na swithopo leswi ku nga swiharhi kumbe swimilana. Eka tindhawu ta Savana maendlelo lawa ya tirhisa nyoka ya nhlarhu tanihi xithopo xa vona. Tinxaka ta Dagaba, Frafa, Tallensi, Mamprusi na Ewes, ti tirhisa nhlarhu tanihi xithopo xa tona. Nhlarhu yi kumeka yi hloniphiwa hi tinxaka leti. A yi dlayiwi, ku vavisiwa kumbe ku dyiwa hi munhu wa rixaka leri. Loko nhlarhu yo tshuka yi file hi xihoxo yi ta lahliwa hi ndlela ya xichavo ku komba ku yi xixima. Nhlarhu ya zileriwa ku fana na munhu. Monning (1983:234) u boxa mhaka leyi hi ndlela leyi:

Totemism is an extension of kingship and it is apart from the family and lineage groups; the only other social grouping based on kinship. The word totem is *moano/seano*, derived from the verb *go ana*, to honour, venerate or respect, also to swear an oath. The totem of the Pedi proper is *noko* (porcupine)". In addition, the Letsoalos believed in the power of snakes/*Mmadinoga*, as their sacred weapon during battles with other tribes and even during invasions/attacks by the Boers. The present researcher's elderly source told him about a snake whose power they believed in. They believed that it could change any situation they found themselves in. She also confirmed that *Mmadinoga* helped the Letsoalo males in battles. They would take along clay pots containing the snake/*Mmadinogaso* which they would consult for assistance when the battle became tough. *Mmadinoga* would help them win the battle.

Xithopo xa nhlarhu xi yimela vuhlayiseki bya vanhu. Khale nhlarhu a yi khongeriwa hikuva a yi yimela vutomi na rifu eka vanhu. Loko ku hlomisiwa munhu, nhlarhu a yi ta ku ta etlela esangwini ra n'wingi. Loko n'wana a tshuka a siyiwa a ri yexe hi manana wa yena, a sala a rila, nhlarhu a yi ta laha ku nga na n'wana yi fika yi titsondzela yi tumbeta nhloko ya yona exikarhi yi humesa ncila yi mbuwetela n'wana leswaku a nga rili. Ku boxiwa leswaku a yi ta tlhoma ncila wa yona enon'wini wa n'wana loyi a rilaka

leswaku a mama. Eka Nnewi, Awka na Mbaise eNigeria, nhlarhu yi tekiwa tanihi munghana wa vanhu; ku dlaya yona i xiyila lexikulu. Vangas eNigeria va tshemba leswaku mimoya ya swikwembu swa vona yi hanya enhlarhwini leyi va nyikaka vuhlayiseki. Dakubo (2008:167) yena u seketela mhaka ya yena hi ndlela leyi:

Many tribes in Ghana have totems, which are either animals or plants that the people relate to closely and treat specially. This practice has nothing to do with superstition or primitivism. In the savanna belt, in particular, this system of beliefs and the associated practices bring the python (which is the totem of many tribes in the northern part of Ghana) into close relationship with humans. The Dagaaba of the upper west region 8, the Frafra (of Sirigu) 9 and the Tallensi of the upper east region, the Mamprusi of the northern region, as well as the Ewes of the Volta Region of Ghana (who accord the python high respect by calling it Togbe Dagbey), all have the python as their totem. The python is, therefore, treated in special ways by these tribes. It is not killed, harmed or eaten by these clans. If the totem (python) dies accidentally it is mourned and buried with the same honour as a member of the clan.

Rixaka ra Mativ ri teka nyoka ya rihlaza tanihi xithopo xa vona. Va tshemba leswaku nyoka leyi yi va pfunile loko va karhi va tsemakanya nambu wa Congo eAfrika. Va vona nyoka leyi tanihi munghana wa vona. Leswi swi endla leswaku va nga yi dlayi. Xithopo xa mfenhe na xona xi tirhisiwa ngopfu ematikweni ya Afrika. Va ka Baloyi va tirhisa yona mfenhe leyi. Eka tinxaka ta Ngas na Gumei, murhi wa *mahogany* wu tekiwa wu ri wa xiyila. Dakubo (2008:168) u tlhela a yisa emahlweni mhaka ya yena hi ndlela leyi:

In the savanna belt of Ghana, when the dwelling places of these creatures are flooded during the heavy rainy season, they creep

into the mud homes of the people and co-habit with them. These snakes occupy spaces in-between pots, cupboards and the woodwork of the land Crete or grass roofing of the buildings during the day. In the night they creep around in the rooms and yard looking for food (mice) and, ultimately, retire onto the mats on which the people will be sleeping. The connection between the people and their totem is usually mutually beneficial. By migrating to live with humans, the python gets a dry warm habitat and feeds on mice, which could be pests, in the homes.

Eka Umuaro, nhongo ya xinuna i xithopo lexi nga va endlela swo karhi malembexindzhaku. Eka tindhawu ta Cross River hinkwato ku hava muganga lowu hanyaka wu nga ri na tindhawu to xiximeka no chavisa hi swa matimu ya ntumbuluko ku fana na lomu ku nga na swihlahla, phondo, mikova, laha tindhawu ta kona ti nga sirheleriwa leswaku ti va ta vukhongereri bya swikwembu. Kasi eBekwara, xinyenyana lexi va nge i *road runner* a xi dlayiwi. Ku na ku tshemba leswaku hi mikarhi ya nyimpi, xinyenyana lexi a xi landzelela vanhu va le Gakem xi ri karhi xi sula mikondzo ya vona loko va ri karhi va baleka nyimpi leswaku va nga kumiwi hi valala va vona (Eneji, 2012). Tawari (1998:9) yena u seketela mhaka leyi hi ndlela leyi:

The totem (python) stands for protection for the people. In Sirigu (the Frafra), the python is revered. In the past, it was worshiped, since it symbolised life and death to the people. The python came to the home to welcome a newly married woman to her husband's home by lying on her lap. When a newborn baby was left alone unattended by a busy mother who was engaged in some other activity outside the home, the python would come to lie by the baby and coils its head in the middle and the tail outside, so it could lull the crying baby to sleep. It would do so by putting its tail into the baby's mouth to enable it (baby) to suck (gush).

Xithopo i ntolovelo wa ndhavuko lowu kumekaka emigangeni yo tala misava hinkwayo eka Makula ya le Amerika, Machayina, Maaborijini na Maafrika mo tala. Xithopo xin'wana na xin'wana xi tiyisiwa hi xiyila na garingeto. Vatsari lava va hlamusela leswaku swithopo i ndlela yo tisa ku rhula exikarhi ka ntumbuluko lowu hi wu vonaka na lowu nga vonakiki. Xithopo xi tirhisiwa ku hambana ku ya hi mindhavuko yo hambana. Mavito ya swithopo ya huma eka xiharhi xo karhi (Lan, 1985; Pongweni, 1996). Xikombiso, va ka Ndlovhu va vuriwa va ka Samanyanga hi Xixona. Xihloni xi vuriwa Ngara hi ku ya hi Maxona, leswi rimitsu ra kona ku nga Hlantswayo kumbe Maposa. Hodza (1979:19) yena u ri:

This level of closeness between man and the python will in no doubt increase the risk of direct transmission of embryonated eggs of pentastomids from the snake to man, and in the cases presented, this is a much more probable mode of transmission than the chance occurrence of the transmission from contaminated vegetation or water bodies on the farm. If human infestation was from contaminated vegetation or from water bodies to man, this would show in the animals killed in abattoirs in Accra, since virtually all these animals are reared in the savanna, where they graze on grass and drink from ponds, before being transported to Accra to be slaughtered. The transmission of the parasite by direct contact with the python could begin early in a human being's life. Massive human parasitisation has not been reported in Ghana, but this level of closeness will make ingestion of a whole gravid worm easy, a situation that has accounted for the two heavy, fatal infestations reported in the literature.

Swiphato leswi fambelanaka na swiharhi na swinyenyana a swi ri na ndhuma evuton'wini bya Vasuthu. Vaphati a va heta nkarhi wo leha va karhi va vona mahanye

ya swiharhi na swinyenyana, leswi a va hetelela hi ku swi tekela enhlokweni. Ntlhogomelo lowu a wu vangywa hi swithopo. Maendlelo lama a ma suka erixakeni ro karhi ku ya eka rin'wana. Ogunjemite (1998:345) yena u ri:

In almost every traditional African setting or community, each community has what they revere or hold sacred either as the presence of their gods or their goddesses, or there is a very important role such objects played in the course of their existence and history. The belief in chimpanzee as “totem”, that is animal into which human beings could transform is also common in many localities in the forest zones of Nigeria. In Nnewi, Awka and Mbaise communities in South east zone of Nigeria, python is man's friend, the killing of python is an abominable act, so it is held sacrosanct. Among the Ngas of Plateau State, Nigeria, it is believed that the spirit of the gods lives in Python and that it gives protection to the people.

Khombo ra kona maendlelo man'wana mo tani ma nyamalarile hi ku ya hi nkarhi. Moloto (1970) u vula leswaku ku lo sala swiphato swintsongo leswi nga hlayisiwa. Lekgothoane (1938) u hlengeletile swin'wana swa swiphato leswi hi ku pfuniwa hi Van Warmelo. Swiphato swa kona swi kandziyisiwile eka Jenali ya *Bantu Studies*. Eka manghenelo ya vona, Van Warmelo (1924:192) u ringetile ku swi kombisa leswaku:

The Tiv people regard the green snake as a totem. They believe that the snake assisted them in crossing the River Congo in Central Africa, so they see it as a friend and do not kill it. Among the Ngas and Gumei in Plateau State, Mahogany tree is regarded as sacred, that a lot of sacrifices must be made to feel it. In Umuaro, the male deer (stag) is a totem because it did something for the community.

Ku tlula kwalomu ka khume wa malembe ku nga se va na nhlengeleto wa swiphato swa Lekgothoane, Mapetla (1924) u humesile nhlengeleto wa nkoka wa tsalwa ra Vasuthu va N'walungu leri thyiweke "Diphoofole, dinonyane, ditaola le dithoko tsa tsona" leswi vulaka swiharhi, swinyenyana, tinhlolo na swiphato. Tsalwa ra nkoka leri tsariweke hi Xisuthu xa N'walungu, ra swithokovetselo, endzhaku ka Lekgothoane a ri pfunetiwiwe hi Van Zyl (1941) eka jenali ya *Bantu Studies*. Eka swithokovetselo swa vona ngwenya a yi yimela Vakwena va Vasuthu va N'walungu. Lan (1985:98) yena u vula leswi:

It is a cultural practice that is found in many communities throughout the world notably, among the American Indians, the Chinese, the Aborigines, and many African communities. Each totem is buttressed by myth and folklore. Totems are a way of seeking harmony between the physical environment and the metaphysical world. The use of the animal totem among the Shona is a tradition that goes back for centuries rendering some of the totemic names opaque. It is expressed in different ways in the different cultures. In this study it is regarded as a Shona cultural phenomenon. Among the Shona, the totemic name has developed from specific attributes or characteristics of the animal (Lan 1985; Pongweni 1996). For instance, the *Nzou* (elephant) (Zulu/Ndebele - *Ndlovu*) clan can be referred to as *Samanyanga* (Those of the tusks). The porcupine is called *Ngara* among the Shona or for Shona names with Nguni roots it is *Hlatshwayo* or *Maposa*. In celebration of its quills used for protection comes the Shona phrase *chikanda mina wechishanu uri pauta* (The one that releases four arrows simultaneously while stringing the fifth one).

Loko hosi yi tshama ehubyeni, muvulavuleri wa yona u va a khomile nchumu lowu khomiwaka hi hosi na xithopo ehenhla ka yona. Entirhweni kumbe ntshamo wo karhi laha ku vaka na tihosi to hlaya, ku va ku ri na swithopo swo hlaya hi ku ya hi nhlayo ya tihosi leti kumekaka ti ri kona. Vakokwa va vona va tihlawulerile swiharhi swo hambana tanihi mifungo ya vona ya ndhavuko. Masungulo ya mifungo leyi ya swithopo, yin'wana ya yona yi lahlekeriwile hi matimu ya yona khale koloko. Hambiswiritano, mifungo leyi yi kota ku hi hambanyisela tinxaka ta vanhu, swivongo, miganga na swihlawulekisi swa vona. Mifungo yi tirha tanihi swiyimeri swa vun'we naswona swi hlohlotela maendlelo ya vanhu lomu mitlangwini. Murombedzi (2003:321) yena u yisa mhaka leyi emahlweni hi ndlela leyi:

The totem animal was not eaten or killed because myths told how that particular animal befriended the ancestors and helped them during a critical period of their history, either to obtain food, or to escape from a pursuing enemy tribe. Concerning the study of totemism in Southern Africa, research results found among the Shona people in Zimbabwe are, to a great extent, applicable to the nature of totemism among the Sotho tribes in South Africa. The purposes of the totem as found among the Shona people, namely: to embody the unification, collective pride and inspirations of a clan or tribe; their activation of the social identity of the tribe or clan; and their praise of someone in recited poetry are also applicable to some Sotho people. Shona religious practices generally do not involve the totem and where totems are mentioned, it is usually only through praise poetry that uses the totem's praise name. The role of the totem in the creation of poetry will be investigated later in this article.

Swithopo swi katsiwa na le ka mavito yo phata Vatsonga, leswi vuriwaka 'swiphato swa swivongo'. Leswtrade (eka Schapera 1965:24) u hlamusela swiphato swa mavito tanihi swilo swo hlawuleka leswi kongomisaka eka vunene lebyi munhu a

tsundzukiwaka hi byona hi ku landza swiendlo leswi a swi endleke. Rodney (1983:14) u hlamusela leswi landzelaka hi mhaka ya swithopo eYuropa:

The emergence of Europe as an economic and political powerhouse in the eighteenth and nineteenth centuries brought with it that continent's need to expand further by venturing toward Africa and other continents in the quest to create colonies for the benefit of Europe. In this "adventurous" process of conquest, the conflict between the conqueror and the conquered shifted from the political terrain to the "battlefield" of identity and cultural expression of the vanquished. In their quest to impose their fetishized notions of a unipolar world peopled by Europeans as the "self" and the colonized as the "other", and in their mistaken belief that unity equaled sameness, colonial powers adopted a vicious psycho-physical campaign, towards the denigration of everything African and branding same as barbaric, in their quest for the ultimate diminution of the identity, artifacts, totems and other forms of cultural expressions of the colonized.

Ku na miehleketo, ntlhaveko, vukongomisi na vuxaka bya xingati eka rixaka ro karhi na swiharhi kumbe michumu ya ntumbuluko. Xikombiso: vanhu va vona xithopo tanihi xaka, mulweri, mutswari kumbe mupfuni loyi va tihlanganisaka na yena hi matimba ya nkaximunhu. Xithopo xi nyikiwa nhlonipho na xichavo. Mindhavuko yo hlaya yi tirhisa mavito yo hlawuleka na mifungho ku yimela xithopo naswona lava va yi tlhogomelaka va yi hlawulekisa. Mashige (2011:15) u yisa emahlweni hi ndlela leyi:

This is a sacred space whose hallowed grounds are trodden by special traditional healers who go there either to propitiate the ancestors or perform rituals on behalf of the clan. This space is so sacred that even dry wood from the area cannot be picked up for use as fuel. Failure to observe this unwritten regulation was

generally known to anger the gods who would then visit collective punishment on the whole clan. The sacred nature of this space is such that any human being who trespasses runs the risk of disappearing from society forever. In some instances traditional leaders are buried in these sacred forests and as Stephen Kasere correctly avers “certain protocol had to be applied before any human encroachment could be allowed”.

Ku na nsivelo wo karhi naswona i xiyila ku va munhu a dlaya, ku dya kumbe ku xanisa xiharhi lexi yimelaka xithopo xo karhi. Ku ya hi ndhavuko swithopo swi tiveka tanihi swikhaviso swa rixaka leswi tirhisiwaka emitlangwini leyi kunguhateriweke swo swoleswo. Marivate (1992:35) u hlamusela leswaku musunguri wa xivongo ku va ku ri hosi leyi xivongoxidzi xa kona xi nga xa yona. Vanhu vo tala lava hlanganaka eka xivongoxidzi xo karhi, va na swivongo swa vona. Xivongo ku va ku ri vito ra munhu naswona ri nga landzelerisiwa ku ya endzhaku. Lekgothoane (1924:194) yena u bumabumela mhaka leyi hi ndlela leyi:

Traditional oral poetic creations relating to animals (diphoofolo) and birds (dinonyane) were popular aesthetic utterances in the traditional social life of the Sotho people. Traditional “praisers” as these “artists” were called, spent a great deal of time observing animals or birds which often evoked a spontaneous utterance of appreciation. The affinity to animals and birds was to a great extent activated by totemism. These art forms were transferred orally from one generation to another. Unfortunately most of these oral creations which were referred to by scholars such as Moloto as “communal” art creations have disappeared and for some reason or another only a few poems have been preserved. Lekgothoane has collected some Northern Sotho oral creations and with the assistance of Van Warmelo these collections were translated and published in an article in the journal *Bantu Studies*. In the introductory remarks to their

publication, Van Warmelo tried to indicate the “literariness” of these oral creations – an aspect that will receive attention later on in this article.

Xirho xi nga hlangana na xidingo xo lava vun’we na matimba lama nga xifaniso xo karhi ku nga ri yena hi yexe. Swirho swa xithopo xo karhi swi tivona swi ri vanhu van’we. Vanhu lava, na hambu va nga hlangani hi vuxaka bya ngati, va titeka va ri van’we. Busia (1970) u boxa leswaku eVupeladyambu bya Afrika, swithopo swi tirha eka swiyenge swo hlaya swa mahanyelo na ku tshemba. U boxa leswaku vuxaka exikarhi ka xithopo na vanhu i nhlonipho lowu tisiwaka hi xithopo xolexo.

Xithopo xa xiharhi a xi nga dyiwi kumbe ku dlayiwa hikuva ku khorwiwa ndlela leyi xiharhi xolexo xi veke na xinghana na vakokwa wa vanhu vo karhi na ndlela leyi va pfuniweke ha yona hi mikarhi ya mikitsikitsi. Vanhu va kona va nga va va pfuniwile hi swakudya, kumbe ku papalatsiwa eka nala wo karhi. Mayelana na swithopo eDzongeni wa Afrika, ndzavisiso wu komba leswaku eka rixaka ra Maxona eZimbabwe ku na ku yelana ka ndhavuko wo karhi hi swithopo na Vasuthu va le Afrika-Dzonga.

Xikongomelo xa swithopo swa le Zimbabwe i ku kondletela vun’we, vutinyungubyisi na nhlohlotelo wa rixaka ro karhi; vutihlawulekisi bya xivongo, na matiphatelyo ya vanhu swa fana na swa Vasuthu va le Afrika-Dzonga. Vukhongereri bya Maxona a byi katsi xithopo, kambe laha xi katsiwaka, xi va xi ri karhi xi tirhisiwa eka swiphato swa vanhu. Nkoka wa xithopo emasungulweni ya xiphato ma ta lavisisiwa eka dyondzo leyi loko yi ya yi ri karhi yi ya.

Jaques (1938:3) yena u hlamusela leswaku swivongo swa Vatsonga swa karhi swa lahleka na leswaku ntirho lowukulu wu le ka vativi va swivongo ku vona leswaku a swi lahleki. Munhu un’wana na un’wana u fanele ku hoxa xandla ku humelerisa mhaka leyi. Yena u swi seketela hi ndlela a leyi:

Swivongo swa Machangana swa karhi swa lahleka. Lavo tala ni ku xi tiva a va ha xi tivi xivongo xa ka vona. Leswi a hi khombo xana? Kasi tinxaka tin'wana ta vanhu ti tiva timhaka ta khale ta tona, ni laha ti taka hi kona. Kwalaho swa laveka leswaku ntirho wa ku hlengeleta ni ku hlayisa swivongo wu tirhiwa, vakhale lava swi tivaka va nga si hundza hinkwavo.

Ntshaho lowu wu hlamusela leswaku i swa nkoka leswaku vulavisisi byi endliwa hi swivongo na leswaku ku hlengeleta swivongo leswi swi endliwa lava khale lava nga ni vutivi hi swivongo leswi va nga se lova. Leswi swi ta pfuna leswaku lavatsongo va tiva swivongo swa vona na lomu swi humaka kona. Lambane na Mthombeni (2014) vona va langute swiphato swa swivongo swo karhi swa Xitsonga, kambe tlhelo leri a va languta eka rona a ku ri ra vutlhokovetseri leswi swi paluxiweke hi ndlela leyi a va vutisa ha yona swivutiso. Baloyi (2016) yena u hoxile xandla eka swiphato swa swivongo swa Vatsonga hikuva a andlarile leswaku xiphato xa xivongo xa Xitsonga xi phatiwa njhani naswona hi swihi swilo swa nkoka leswi munhu a fanele ku swi landzelela loko a ri karhi a phata xivongo xa ka vona. Leswi Baloyi (2016:20) u swi paluxa hi ndlela leyi:

Ku phata xivongo i mbhumambhumelo lowu tlhandlamaka nongoloko wa mavito ya vakokwa-wa-vakokwana wa munhu wo karhi tanihi ndlela yo yisa eku dlayiseteni ka ndzungelelo wa nsingo wa xivongo lowu vumbaka xithopo xa ndyangu wolowo. Hi marito man'wana, ku phata xivongo swi vumba maninginingi ya mphatoswivongo. Munhu u sungula hi ku hlaya xivongo xakwe, kutani a xi phata, ivi a hetelela hi ku boxa xithopo xa xivongo xa ka vona.

Leswi boxiwaka hileswaku xivongo xa Xitsonga u sungula hi ku xi hlaya, kutani a xi phata ivi a hetelela hi ku boxa xithopo xa xivongo xa ka vona. Leswi swi helela kwalaho laha ku kayivelaka nkucetelo lowu endliwaka hi xithopo eka mahanyelo ya vanhu va

xivongo xo karhi. Baloyi (2016:21) u tlhela a yisa emahlweni ni ku lemukisa hi ta swivongo hi ndlela leyi:

Swilo leswikulu leswi munhu a faneleke ku swi tekela enhlokweni mayelana ni mphatoswivongo, i ku hlaya xivongo, ku phata xivongo, ku boxa xithopo xa xivongo na ku tiva nyimba ya xivongo xa munhu wo karhi tanihilaha swi kombisiweke hakona eka xivongo xa ka Valoyi lexi nga ni tinyimba to tala. Swilo leswi hi swona leswi nyikaka xivumbeko xa mphatoswivongo. Hi ku xiyaxiya no landzelerisa xivongo lexi nyikiweke laha henhla tanihi xikombiso, hi lemuka leswaku n'winyi wa xivongo lexi u tumbuluka ehansi ka nyimba ya ka Xirimbi. Xirimbi hi yena nsingo wa xivongo xa ka vona hikuva hi yena kokwana wo hetelela eka ku hlayiwa ka xivongo lexi.

Eka ntshaho lowu ku kombiwa nkoka wa ku hambanyisa mphatoswivongo ku ya hi tinyimba leti kumekaka eka xivongo xo karhi, laha u tlhele a kota ku boxa leswaku xivongo xa ka Valoyi tanihi xikombiso xi na tinyimba to tala leswi swi vulaka leswaku vanhu va ka Valoyi va fanele va tiva tinyimba leti na leswaku nyimba leyi vona va welaka eka yona hi yihi. Leswi swi na nkoka swinene eku hluvukiseni ka ririmi na swivongo swa ka hina hikuva munhu a nga ka a nga lahleki loko a tiva lomu a welaka kona naswona a nga ka a nga rivali xivongo xa yena na timintsu ta xona.

## **2.2 Nkatsakanyo wa ndzima**

Eka ndzima leyi ku paluxiwile leswaku swithopo swi na nkoka eka tinxaka hinkwato ta misava na leswaku swi kucetela mahanyelo ya vona. Ku tlhele ku kombisiwa leswaku rixaka rin' wana na rin'wana ri na matikhomelo ya rona loko swi ta eka swithopo na ndlela leyi va swi khomisaka swona loko va swi vona. Yin'wana mhaka leyi nga boxiwa hileswaku eka tin'wana tinxaka xithopo vo tiendlela laha va vumbak a nchumu wo karhi lowu va wu tirhisaka tanihi xithopo va tlhelaka va wu gandzela.

Munhu u n'wana na un'wana loko a tiva leswaku xithopo xa yena i yini u endla hi matimba leswaku mahanyelo ya yena ya fana na ya xithopo xa ka vona. Ku yisa emahlweni hi vonile leswaku vanhu va leteriwa ku hanya, matikhomele, ku dya kumbe ku nga dyi xiharhi xa xithopo xa ka vona. Xin'wana lexi hi xi dyondzaka eka matsalwa lama, hileswaku hambu loko tinxaka ti hambana hi swithopo, swithopo swa tinxaka hinkwato swi kombisa laha rixaka rin'wana na rin'wana. Matsalwa lama ma nga hlamuseriwa laha henhla ma ta pfuna swinene eka maendlelo ma ndzavisiso lowu.

## **NDZIMA YA 3: MAENDLELO YA NDZAVISISO**

### **3.0 Manghenelo**

Eka ndzima leyi hilaha ku nga langutiwa xivumbeko xa ndzavisiso, sampulu na switekaxiave eka ndzavisiso na ku tlhela ku boxiwa leswi mahungu lawa mulavisisi a ma kumeke ma nga hlengeletisiwa xiswona. Mulavisisi u kombisile leswaku u hlengeletile njhani mahungu ya ndzavisiso wa yena ivi eku heteleleni a kombisa milawu hinkwayo ya matikhomelo leyi a yi landzeleleke loko a ri karhi a endla vulavisisi.

### **3.1 Xivumbeko xa ndzavisiso**

Eka ndzavisiso lowu ku tirhisiwile maendlelo ya nkoka leswi hi Xinghezi ku nga 'qualitative research' laha wu hlamuseriwaka tanihi ndlela leyi tirhisiwaka ku hlengeleta vumbhoni hikuva ku hlamuriwa xivutiso xo karhi hi ku longoloxa swivutiso leswi mulavisisi a nga tirhisa ku hlengeleta mahungu eka vanhu lava a nga va lava ku kongomisa ndzavisiso wa yena eka vona. Leswi swi seketeriwa hi Venuti (1995:117) hi ndlela leyi:

Qualitative research is a type of scientific research. In general terms, scientific research consists of an investigation that seeks answers to a question systematically uses a predefined set of procedures to answer the question, collects evidence, produces findings that were not determined in advance, produces findings that are applicable beyond the immediate boundaries of the study.

Endlelo leri ra vulavisisi ri na nkoka hikuva hilaha munhu a vaka na ndlela yo landzelelana kahle yo hlengeleta mahungu leswi swi endlaka leswaku vulavisisi byi va byo olova hikuva leswi kumiwaka a hi leswi mulavisisi kumbe lava vulavisisi byi endliwaka eka vona a va swi languterile. O'Leary (2010:113) yena u hlamusela maendlelo ya nkoka hi ndlela leyi:

The qualitative method calls on inductive as well as deductive logic, appreciates subjectivities, accepts multiple perspectives and realities, recognizes the power of research on both participants and researchers, and does not necessarily shy away from political agendas.

Ntshaho lowu wu vula leswaku mulavisisi u pfumeleriwa ku kumeka a nghena ematlhelo yo hlaya hi vulavisisi bya yena hikuva maendlelo lawa ya pfumelelana na mavonelo hi ku hambanahambana ka wona. Muxaka lowu wa vulavisisi wu tlhela wu boxa nkoka wo endla vulavisisi ku nga ri eka mulavisisi ntsena, kambe ni le ka vanhu lava vulavisisi byi endliwaka eka vona.

Qualitative Research is primarily exploratory research. It is used to gain an understanding of underlying reasons, opinions, and motivations. It provides insights into the problem or helps to develop ideas or hypotheses for potential quantitative research. Qualitative Research is also used to uncover trends in thought and opinions, and dive deeper into the problem. Qualitative data collection methods vary using unstructured or semi-structured techniques. Some common methods include focus groups (group discussions), individual interviews, and participation/observations. The sample size is typically small, and respondents are selected to fulfil a given quota.

Ntshaho lowu wu hi paluxela leswaku maendlelo ya nkoka hi laha mulavisisi a lavaka ku kuma mhaka ya ntiyiso ya leswi a lavisisaka hi swona hikuva ya katsa ngopfu switirhisiwa leswi khomekaka kumbe leswi munhu a nga kotaka ku swi vona. Laha hilaha mulavisisi a tirhisaka nhloko hliso, mitlawa leyi hlawuriweke ku kuma mahungu, kumbe ku ngehenela eka vulavisisi kumbe ku tshama mulavisisi a vona leswi endlekaka eka vanhu kumbe swilo leswi a lavaka ku kuma mahungu eka swona.

### **3.2 Sampulu na switekaxiave eka ndzavisiso**

Hi nga se koxometa eka leswi ndzavisiso lowu wu nga ta swi langutisa, i swa nkoka ku tiva leswaku theme ra sampulu rona ri vula yini. Sampulu ku kongomisiwa eka ndlela leyi tirhisiwaka eka vulavisisi ku hunguta ndlela leyi mulavisisi a nga ta yi tirhisa ku kuma mahungu ya yena ya vulavisisi. Leswi swi seketeriwa hi Webster (2019:4321) hi ndlela leyi:

The act, process, or technique of selecting a representative part of a population for the purpose of determining parameters or characteristics of the whole population.

Ntirho lowu wu languta swithopo swa makumembirhin'we leswi nga kona eka swivongo swa Vatsonga. Swivongo leswi xopaxopiwaka swi kumeka eka swifundzhakulu hinkwaswo swa Afrika-Dzonga laha ku kumekaka vavulavuri va Xitsonga. Mulavisisi u hlawule swivongo handle ko landzelela maendlelo yo karhi, kambe u hlawule ngopfu swivongo leswi kumekaka hi xitalo kumbe leswi taleleke hi vavulavuri eka Vatsonga. Vakhegula na vakhalabye vo ringana ntlhanu eka xivongo xin'wana na xin'wana lava nga na vutivi na matimu ya swivongo va hloko hlisiwile ku kuma swithopo na matimu ya swona eka xivongo xin'wana na xin'wana.

### 3.3 Mahlengetelo ya mahungu

Eka ndzavisiso lowu ku tirhisiwa maendlelo ya nhloko hliso wa swivutiso leswi hi Xinghezi swi vuriwaka 'interview'. Nhloko hliso wa swivutiso i maendlelo lama eka wona ku tirhisiwaka mbulavulo exikarhi ka mulavisisi na muvutisiwa hi xikongomelo xo kuma vuxokoxoko bya ndzavisiso lowu nga ku endlweni hi nkarhi wolowo. Ku vutisiwa swivutiso mayelana na nhloko mhaka leyi mulavisisi a nga ku endleni ka ndzavisiso hi yona. Hall, Reynold na Noble (2006:322) va hlamusela nhloko hliso wa swivutiso hi ndlela leyi:

Interview is a formal meeting or conversation with a person in order to obtain information guided by means of series questions.

Ntshaho lowu wu kongomisa eka ku va mulavisisi a burisana na muvutisiwa hi ku tirhisa swivutiso ku humesela erivaleni timhaka leti lavisisiwaka. Mhaka leyi yi tlhela yi seketeriwa hi Sinclair, Wilkes na Krebs (2004:33) loko a ku:

An interview is a direct conversation with or questioning of a person face to face to get some information.

Ntshaho lowu wu hlamusela leswaku i vulavisisi lebyi kongomeke kumbe nhloko hliso wa munhu wo karhi hi xikongomelo xo kuma vuxokoxoko byo karhi.

Mitshaho leyi hinkwayo yi hlamusela leswi fanaka kumbe ku yelana hi rito nhloko hliso wa swivutiso hikuva ku va ku kongomisiwe eka munhu loyi a kumaka voxokoxoko bya vulavisisi eka vanhu hi xikongomelo xo lava ku byi hangalasa.

### 3.4 Mahlelelo ya mahungu

Ndzavisiso lowu wu ta tirhisa mahlelelo ya mahungu lama hi Xinghezi ya vuriwaka '*thematic content analysis*'. Braun & Clarke (2006:78) va hlamusela '*thematic analysis*' hi ndlela leyi:

Thematic content analysis is the process of identifying patterns or themes within qualitative data.

Ntshaho lowu wu hlamusela mahlelelo lama tanihi ndlela leyi mahungu ya andlariwaka hakona ku xopaxopa maendlelo ya nkoka. Ku yisa emahlweni *All Ireland Journal of Teaching and Learning in Higher Education* (2017:3353) yi seketela nhlamuselo leyi hi ndlela leyi:

The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting and use these themes to address the research or say something about an issue. This is much more than simply summarising the data; a good thematic analysis interprets and makes sense of it.

Ntshaho lowu wu komba leswaku *thematic analysis* i ku kuma mongo wa nkoka kumbe lowu kokaka rinoko eka ndzavisiso lowu mulavisisi a va ka a ri eku wu endleni. Endzhaku mulavisisi u tirhisa mongo lowu ku hlamula swivutiso swa ndzavisiso wa yena leswi swi kombisiwaka hikuva swin'wana swa nkoka handle ko va mulavisisi a nyika nkomiso wa mikumisiso ya ndzavisiso wa yena. *Thematic analysis* ya kahle yi fanele yi va leyi twalaka swinene naswona yi kota ku hlamuseleka. Leswi swi tlhela swi seketeriwa hi Boyatzis (1998:66) hi ndlela leyi:

Thematic analysis is a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) detail. However, it also often goes further than this, and interprets various aspects of the research topic.

Ntshaho lowu wu komba nkoka wa leswi ndzavisiso lowu wu swi kumeke na ku hlela ivi swi tlhela swi vikiwa. Eka ndzavisiso lowu hi kuma leswaku mahungu lama hlengeletaweke na ku hleliwa ma fuwile ku andlala timhaka hi ndlela yo twisiseka ku pfuna vanhu ngopfungopfu lava ma kongomaneke na vona.

### **3.5 Milawu ya matikhomelo eka ndzavisiso**

Milawu leyi sirhelelaka vanhu, mbango na swiharhi ku nyika kumbe ku ala na mahungu yi hloniphiwile eka ndzavisiso lowu. Mulavisisi u landzelele milawu hinkwayo leyi sirhelelaka vanhu ku suka eka nawumbisi wa timfanelo ta ximunhu. Eka ndzavisiso lowu a ku na munhu loyi a vavisiweke loko mulavisisi a ri karhi a hlengeleta mahungu. Mulavisisi u kombisile xichavo na nhlonipho eka ndzavisiso lowu hi tindlela leti landzelaka:

#### **3.5.1 Ku kuma mpfumelelo wa ku endla ndzavisiso**

Loko mulavisisi a nga si sungula ku lavisisa, u tsarile nkanelo kumbe ndzinganyeto a yi yisa eka komiti ya Yunivesithi ya Venda leyi nyikaka mfumelelo wa milavisiso. Leswi a swi endleriwa ku ta kuma mpfumelelo wa ku endla ndzavisiso.

### **3.5.2 Ku tumbeta mahungu ma xihundla na mavito ma vanhu**

Eka ndzavisiso, mahungu lama nga nyikiwa hi lava nga vutisiwa swivutiso, a ya nge vulavuriwi na munhu un'wana na un'wana. Mavito ma vanhu lava nga vutisiwa swivutiso na wona ma ta va xihundla lexikulu, laha eka ndzavisiso ku tirhisiwile rito ra muhlokohlisiwa ku sivela ku boxa mavito ma lava nga nhlokohlisiwa. Switirho hinkwaswo leswi tirhisiweke i swa xihundla na swona.

### **3.5.3 Ntshunxeko wa ku va eka ndzavisiso**

Nshunxeko wa vanhu lava nga va eka ndzavisiso wu hloniphiwa swinene. Loko ndzavisiso wu nga si endlilwa, hinkwavo lava nga vutisiwa swivutiso va hlamuseriwile vuxokoxoko hinkwabyo bya ndzavisiso lowu. Va hlamuseriwile nhlokomhaka ya ndzavisiso, xikongomelo xa ndzavisiso na nkoka wa ndzavisiso. Va hlamuseriwile leswaku a va boheki ku va na xiave eka ndzavisiso lowu na leswaku va tshunxekile ku yima va nga ha yi emahlweni loko va nga ha swi twisisi. Hinkwavo va nyikiwile mapapila lama va nga hlalwa va tlhela va sayina ku komba leswaku va pfumela ku ya emahlweni na ndzavisiso.

### **3.5.4 Ku sivela makhombo na ku nyumisiwa hi nkarhi wa ndzavisiso**

Mulavisisi u endlile matshalatshala hinkwawo ku vona leswaku vanhu lava nga ta vutisiwa swivutiso a va nge xanisiwi emirini na le moyeni kumbe ku nyumisiwa hi ndzavisiso lowu. Lava nga ta tshika va karhateka emoyeni hi ndzavisiso lowu a va fanele ku yisiwa eka dokotela wa miehleketo ku ya pfuniwa.

## **3.6 Nkatsakanyo wa ndzima**

Ndzima leyi a yi languta hi ku angarhela maendlelo lama nga tirhisiwa ku endla vulavisisi leswi swi nga pfuna mulavisisi ku tiva leswaku u suka kwihi a kongomile

kwihl. Xivumbeko xa ndzavisiso xi langutiwile hi vuenti laha ku nga tirhisiwa maendlelo ya nkoka. Vatekaxiave va ndzavisiso ku vile vakhegula na vakhalabye lava nga ni vutivi byo enta hi swivongo swa vona, laha ku hlawuriweke ntlhanu wa vona eka xivongo xin'wana na xin'wana ku kumisisa hi ntalo mahungu lama nga pfuna eka ndzavisiso lowu.

Mahlelelo ya mahungu lama nga tirhisiwa i ya 'Thematic analysis' hikuva ku langutisiwile leswaku mulavisisi u tirhisile swithopo na swivongo swa swona leswi swi nga na tinhlokomhaka kumbe mongo lowu faneleke ku langutisiwa hi ku ya hi leswaku swi vula yini na nkoka wa kona.

## **NDZIMA YA 4: KU ANDLALA NA KU XOPAXOPA MAHUNGU**

### **4.0 Manghenelo**

Eka ndzima leyi ku xopaxopiwile swivongo swa Vatsonga swa makumembirhi-n'we leswi kumekaka hi xitalo eka Vatsonga eka tindhawu hinkwato leti va kumekaka eka tona. Ku sungula ku nyikiwa xiphato xa xivongo xin'wana na xin'wana. Ehansi ka xiphato ku nyikiwile xithopo na swihlawulekisi swa xithopo xolexo ivi leswi swi landzeriwa hi ku fambelanisa xithopo lexi na mahanyelo/matikhomelo ya vanhu va xivongo xolexo.

### **4.1 Nxopaxopo wa swivongo na swithopo swa Vatsonga**

Swivongo swa Vatsonga na swithopo swa swona swa landzela laha hansi ku katsa na mikumisiso leyi nga humeseriwa ehandle hi ndzavisiso lowu. Mikumisiso yi katsa vanhu lava nga teka xiave eka ndzavisiso lowu hikuva va hloko hlisiwile ku kuma mahungu lama nga endla ndzavisiso lowu. Swiphato swa swivongo swi kumekile eka vanhu lava na swithopo swa swona leswi nga landzeriwa hi ku humesela ehandle loko nkucetelo wu kumeka eka xivongo hi ku vangwiwa hi swithopo leswi.

#### **4.1.1 Xivongo xa ka Hlungwani**

Va ka Hlungwani va boxa leswaku vona va tshike misava hi malwandla, vadzambala, Zinjhivha va ku vona a va lweli leswi nga swa vona, kambe va sukela vanhu vambe va swi teka. Xivongo xa ka Hlungwani hi xin'wana xa swivongo leswikulu swa Vatsonga naswona xi taleriwe hi vavulavuri ngopfungopfu etindhawini ta Giyani na Malamulele. Xivongo lexi xi tlhela xi va na vanhu lava va nga tindhuna eka miganga kumbe matiko man'wana kasi eka miganga yin'wana kumbe matiko xi kumeka xi khome tihosi ta ndhawu.

#### 4.1.1.1 Xiphato

Hi vadzambala

Vahlungwavuhosi hi vandzilo

Van'wamasungula hi ku fuma

Xivuya hi vulandza

Va le xikundzwini xa maledzangole

Va hlamba xilepfu

Amahlweni ku hlamba vanyatihomu

Van'wamatshere ya nanga

Nanga leyi nga vita va ka Mantsena

Yi vita va ka Mbangwana

Hi va ka tshika misava hi malwandla

Malendza, Vudzolo a maledza zambalile

Hi va ka xikhongolotana xo tshika milenge xi famba hi nhlana

#### 4.1.1.2 Xithopo

Xithopo xa ka Hlungwani i ndzilo, (Muhloko hlisiwa #1, nhloko hliso: 2017) u hlamusela nkucetelo wa ndzilo hi ndlela leyi:

Rixaka ra ka hina ri fana na ndzilo lowu hisaka leswi swi kombaka nkucetelo lowukulu eka hina na ndzilo. Hi vanhu va malwandla, kambe hi na vukari bya ndzilo lowu kotaka ku hisa nchumu wu hela wu nga ha vonaki.

Ntshaho lowu wu kombisa leswaku swihlawulekisi swa ndzilo i ku hisa swilo swi vupfa laha na vanhu va ka Hlungwani va hisaka leswi kombaka nkucetelo. Mahanyelo ya vaHlungwani i ku va rhandza swilo leswi hetisekeke. Leswi swi paluxiwa hi marito lama (Muhlokohlisiwa #2, nhlokohliso: 2017) a nga ma vula hi ndlela leyi:

Hina hi vandzilo hi rhandza swilo leswi vupfeke ku kotisa ndzilo loko wu hisa swakudya swi vupfa, loko swilo swi nga ri hi ndlela hi tshika swi hi hundza ku fana na leswi xivongo xi vulaka swona hi va ka tshika misava hi malwandla.

Leswi swi komba swinene leswaku vanhu va ka Hlungwani a hi vanhu vo rhandza ku lwela swilo leswi swi paluxiwaka hi laha va nge vona va tshike misava hi malwandla a va lavangi ku lwela misava eka vanhu lava a va ringeta ku va tekela yona va lo yi tshika. Ndzilo na wona i nchumu lowu loko munhu a wu lwisa hi ku wu tima a wu n'wi lwisi, kambe wa titshika wu timeka. Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #3, nhlokohliso: 2017) hi ndlela leyi:

Hi va ndzilo lowu hisaka, kambe a hi rhandzi ku lwela swilo, leswi hi swi paluxaka hi xihlawulekisi xa 'tshika misava hi malwandla'. Misava yi na swilo swo tala eka yona, swi nga swo biha ni swo saseka, kambe hina hi yi tshika hi malwandla.

Vanhu va ka Hlungwani i tihosi hi ntumbuluko naswona vuhosi bya vona va byi fambisa hi vukheta ku kota ndzilo lowu loko wa ha ku sungula ku pfurha wu nga jahiki kambe loko ku ri nkarhi wu ri ku pfurheni wu kombisaka vukarhi bya wona ku vupfisa malandza lava va kumekaka va ri ehansi ka vuhosi lebyi. (Muhlokohlisiwa #4, nhlokohliso: 2017) yena u seketela mhaka leyi hi ndlela leyi:

Hina vanhu va ka Hlungwani hi rhandza ku rhula munhu a nga hi tekela leswi nga swa hina, kambe hi swi tshikisa sweswo hi

nga n'wi lwisi hi swona na loko hi tiphata hi ri vatshika misava hi malwandla leswi swi vulaka leswaku misava loko hi tekeriwa yona ha yi tshika hi malwandla ya hina.

VaHlungwani va tiphata tanihi vanhu lava a va ri na misava, kambe va yi tshikile hi malwandla. Ku seketela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #5, nhlokohliso:2017) u vula leswi landzelaka:

Misava yo tala ya rixaka ra Vatsonga a yi ri ya hina, kambe hina hi yi tshikile hikwalaho ka malwandla. Hi vanhu lava va nga na vukarhi ku fana na ndzilo, kambe hi vanhu lava va nga rhula swinene, loko munhu a ringeta ku hi lwisa a hi lwi na yena, kambe ha n'wi tshika a va na vun'winyi.

Hi ku katsakanya vanhu va ka Hlungwani va kuceteriwa hi ndzilo lowu loko munhu a wu tima ku nga va hi mati kumbe swin'wana wu nga lweki wu pfumela ku timiwa kasi vanhu va ka Hlungwani vona i va tshika misava hi malwandla, leswi ngo a va lweli va pfumela ku tekeriwa leswi nga swa vona.

#### **4.1.1.3 Nkoka**

Xithopo xa ka Hlungwani xi kondletela mahanyelo lamanene na ku tshama xi ri karhi xi va tsundzuxa leswaku vona i vanhu va njhani na leswaku vakokwa wa vakokwana wa vona a va hanya njhani. Leswi swi paluxiwa hilaha va nge vona va tshika misava hi malwandla leswi swi nga swa nkoka ku komba leswaku khale ka khaleni vanhu a va ri tihosi, kambe hinkwalaho ka ku va va nga ri vanhu vo rhandza ku lwela va byi tshikile van'wana va byi teka.

## 4.2 Xivongo xa ka Maluleke

Vanhu va ka Maluleke va ri hi vona vadyi va bangu, va xinyelababeni macimba ya tihuku va lema rihlelo. Loko va tiphata swinene va ku hi vona vaGuyu wa Malenga. Xivongo xa ka Maluleke hi xin'wana xa swivongo xo duma eka tinxaka ta Vatsonga. Xivongo lexi xi tlhela xi va na tinhlayo ta vanhu vo tala lava nga hangalaka na tiko hinkwaro ra Afrika-Dzonga. Vanhu va ka Maluleke i tihosi hi ntumbuluko wa vona leswi swi tlhelaka swi paluxiwa hi xithopo xa vona lexi nga hosi ya swiharhi swa nhova tanihi ku va xi nga chavi na xiharhi na xin'we.

### 4.2.1 Xiphato

I Xixangaxile xa kendza-maxexo,

Hi luleka hi phendla mahlwehlwe hi nghena hi nhloko,

Hi va ka Xinyelababeni macimba ya tihuku hi lema rihlelo, pyeretetee!

Hi Van'wanati va dyi va bangu hina.

Hi va ka mafula hi xivuri va tshika nyundzu,

Hi Van'wanati hina.

Gunyule!

Mun'wanati!

Mayeke!

Mun'wanati!

Muswana!

Mun'wanati!

Guyu!

Mun'wanati!

Dlamani!

Mun'wanati!

Tshambalala!

Mun'wanati!

Maxakazi!

Mun'wanati!

Malenga!

Mun'wanati!

#### 4.2.2 Xithopo

Xithopo xa ka Maluleke i ndlopfu, (Muhloko hlisiwa #6, nhloko hliso: 2017) u vula leswi landzelaka hi ndlopfu:

Mina ndzi ndlopfu leyi nga luviki swiharhi swin'wana, ndzi rhandza ku va hosi eka vanhu van'wana tanihi leswi rixaka ra ka hina ri nga tihosi eka tindhawu to tala lomu hi hangalakeke kona. Ndzi ndlopfu leyi wisaka na misinya yi dya timitsu ndzi rhandza ku dya leswi nga tumbela.

Marito lama ma kombisile leswaku xihlawulekisi lexi xa ndlopfu hi leswaku a yi luvi eka swiharhi swin'wana, hi yona hi mikarhi hinkwayo yi kumekaka yi ri karhi yi luviwa. U tlhela a yisa emahlweni a kombisa leswaku vona i vanhu va vurhena ku kotisa ndlopfu leyi nga chaviki swiharikuloni. Leswi swi tlhela swi paluxiwa hi marito lama (Muhloko hlisiwa #7, nhloko hliso: 2017) a nga ma vula hi ndlela leyi:

Ndlopfu hi yi teka tanihi hosi ya swiharhi hinkwaswo swa le mananga, kambe i xiharhi xo rhula xo ka xi nga lavi ku khunguvanyisiwa. Na loko xi khunguvanyisiwile xa swi kota ku vuya ehansi loko xi xaveleriwa, na hina va ka Maluleke hi varhangeri hikuva tiko hi na rona ku nga eka Mhinga. Mina a ndzi ri murhangeri wa muganga lowu ndzi tshamaka eka wona. Ndzi lo tshika ku endlela ku nyika van'wana nkarhi. Ku kotisa ndlopfu, na hina va ka Maluleke hi vanhu vo rhula, hi tshama hi tiyimiserile ku vulavurisana na vanhu lava hi khunguvanyisaka.

Mhaka leyi yi tlhela yi seketeriwa hi (Muhlokohlisiwa #8, nhlokohliso: 2017) loko a ku ku kotisa ndlopfu va ka Maluleke va rhandza ku va va swiyimo swa le henhla hi mikarhi hinkwayo, kambe va lava ku swi kuma hi ku rhula.

Hina Van'wanati hi vanhu vo rhandza swiyimo swa le henhla evuton'wini, kambe a hi lweli hikuva hi tlharhile leswi swi endlaka leswaku hi kuma swin'wana na swin'wana leswi hi swi lavaka hi ku tirhisa vutlhari bya hina, kambe hi ku rhula.

Ntshaho lowu hi kuma leswaku tindlopfu na va ka Maluleke va rhandza swiyimo na ku fuma. Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #9, nhlokohliso: 2017) hi ndlela leyi:

Ndzi ndlopfu leyi nga luviki swiharhi swin'wana hambi tindlopfu-kuloni, kambe tiluvana hi micila. Mina ndzi kuceteriwa ngopfu hi xiharhi lexi xa ndlopfu hikuva mahanyelo ya mina i ya ku rhandza ku fuma kumbe ku va eka swiyimo swa le henhla ku fana na ndlopfu leyi yi tikombaka na hi mafambelo ya yona.

Ku suka eka ntshaho lowu hileswaku va ka Maluleke va kuceteriwa na hi mafambelo ma ndlopfu lama va kombisaka leswaku ya kombisa vuhosi na vurhena na matimba lawa ndlopfu yi nga na wona. Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #10, nhlokohliso: 2017) hi ndlela leyi:

Mina ndzi na vurhena, vuhosi na matimba leswi swi tikombaka na le handle na loko ndzi famba vanhu va kota ku swi vona leswaku ndzi hosi. Vanhu lava hi nga tswariwa hi nkarhi wun'we va chava loko va hlangana na mina va vula leswaku ndzi tikomba ndzi ri munhu wa matimba swinene naswona ndzi va byela leswaku a va langute ndlopfu leyi ku nga yona yi hi kucetelaka hina va ka Maluleke.

Hi ku katsakanya vanhu va ka Maluleke i tindlopfu ta tiko hikuva hi vona va khomeke vuhosi byo tala bya rixaka ra Vatsonga. I vanhu lava va rhandzaka ku hanya ku landzelela swihlawulekisi swa ndlopfu naswona va kombisa leswaku vona va kuceteriwa ngopfu hi xiharhi lexi.

#### **4.2.3 Nkoka**

Va ka Maluleke i vanhu vo rhandza swilo leswi swi kondleteraweke hi xithopo xa vona leswi swi paluxaka swinene leswaku leswi swi na nkoka hikuva va kota ku vuyetela mahanyelo ya vona ya fana na ya xithopo xa vona. Loko munhu a kumeka a hanya a nga tivi leswaku xithopo xa xivongo xa ka vona hi xihi a nga kumeka a hanyisa swin'wana na swin'wana leswi swi nga hetelalaka swi n'wi nghenisile ekhombiyeni hikwalaho ko va swikwembu swa ka vona swi n'wi tshikile.

### 4.3 Xivongo xa ka Mathye

Vanhu va ka Mathye hi yin'wana ya tinyimba ta ka Ndlovhu hikuva na loko va tiphata va ri xo khindlata hi nhonga va vula ndlopfu loko yi endla swilo yi tirhisaka xakwa. Va dume hi ku hi vona va ka tindlopfu a ti luvani ti luvana hi micila.

#### 4.3.1 Xiphato

Hi va ka Mathye wa le mutshwini,

Hi va ka Nghonda-xakwe,

Hi va ka Xikhandlata-xikhandlata-hi-nhonga,

Hi va ka Mhalakati-ya-nyumba,

Hi va ka Matswalela-ko-sisa-a-ku-gawana-a-nga-teka,

Hi va ka Mhalakati-ya-Matlula-ntsandze-a-ku-na-yin'wana a ta tlula hi kona,

Hi va ka Matswala-hosi,

Hi va ka Mahasule-wa-Chunana,

Hi vana va Mathyenkulu-wa-Ndlhovhu.

I Ndlhovu eyakwethu-edlimithi,

Indlhovu eyidhle mithi yi landule yi dhla mavele a ku limela Makwanyalala,

A ri n'wana Ndlhovhu-a-ti-luvani ti luvana hi mixakwa.

Gajeni-Inkomo-kuzalusa,

Inkomo-eyaswel'umalusi ehlathini-kwa-Nomangci.

Hi va ka tindlopfu-a-ti-luvani-hi-micila-loko ti ri madzengeni,

Hi vuriyani byo famba hi ntlhambi byi fela ku lwelana,

Hi va ka Ximbatlwana-xo-heta-ntlhava-xi-heta-nyaka,

Hi va ka Mhalakati-ya-nyumba,  
Leyi nga tlula ntsandza yi ku na ye n'wana a ta tlula hi kona.  
Hi va ka Xinyatani,  
U nge xinya, n'wananga hi hundza.  
Hi va ka Nsweli-wa-marhaku-va-kuma-swihlapfu.  
Hi Maleha-nkava-ya-Mahasule.  
Hi vana va ntsumbu wa ndlopfu.  
Va longolokile va ya panga mati hi mixakwa.  
Ndhlovu!  
Mathye!  
Ndhlovu!  
Eyakwethu!

#### **4.3.2 Xithopo**

Xithopo xa ka Mathye i ndlopfu, (Muhlokohlisiwa #11, nhlokohliso: 2017) u boxa leswi landzelaka:

Hina va ka Mathye hi hina vo khindlata hi tinhonga hi vula tindlopfu loko ti bombisa maxakwa ya tona. Hi tindlopfu leti rhandzaka mindyangu ya tona, ndyangu wa mina wu kuceteriwa mahanyelo hi lawaya ya ndlopfu hikuva ndlopfu a yi rivali ndyangu wa yona leswi na mina ndzi nga xiswona.

Ku yisa emahlweni ku seketela mhaka leyi ya tindlopfu (Muhlokohlisiwa #12, nhlokohliso: 2017) u seketela hi ndlela leyi:

Mina ndzi hanya ku fana na tindlopfu leti ti rhandzaka ku hanya hi ku hlayisana. Nchumu wun'wana wu ndzi hlawulaka eka van'wana vanhu hi leswaku ndzi na matimba swinene ku kotisa ndlopfu leyi nga tsandziwiki ha nchumu yi tsuvulelaka na misinya.

Mhaka leyi yi tlhela yi bumabumeriwa hi (Muhloko hlisiwa #13, nhloko hliso: 2017) yena u vule leswi landzelaka:

Ndzi ndlopfu leyi nga tsandziwiki hi nchumu, hi swona na loko swi ta eka swa mina swa vutomi vavasati, ntirho, ndyangu na swin'wana ndzi kumeka ndzi rhangha emahlweni hikuva a ndzi tsandzeki.

Hi ku katsakanya hi nga vula leswaku vanhu va ka Mathye va kuceteriwa hi ndlopfu leyi ku nga xithopo xa ka vona. Vanhu vo tala lava va tekeke xiave eka ndzavisiso lowu va vula leswaku vona va tlhela va rhandza ndlopfu hikokwalaho ka ku va yi va kucetela.

### **4.3.3 Nkoka**

Mathye u fana na Ndlovhu hi vona tindlopfu, nkoka lowu nga eka vanhu lava na xithopo lexi hileswaku na vona va tekelela mahanyelo ya tindlopfu yo rhandza ku ondla swindlopfana na ku va va tivula leswaku hi vona lavakulu hi mitirho na xivumbeko. Swi na nkoka swinene leswi swi pfuna lavatsongo ku va va kula va tiva leswaku vona a hi vanhu lava va faneleke ku titekela ehansi hikuva hi vona tindlopfu.

## 4.4 Xivongo xa ka Chavalala

Va ka Chavalala i VaMchavi va makhwita-nhlavele mutwa wu ri nengeni. Vadyi va tinhlampfi va titshamelerile enambyeni va chava ku hundziwa hi leti dyelaka va ku ku tlela swi vuyerisa malanga. Va ka Chavalala va tele ngopfu eka tindhawu ta Giyani naswona vona i vanhu lava va tshamaka va ri malandza. Matimu hinkwawo ya Vatsonga a ku na laha va nga ta ku i ndhawu ya va ka Chavalala hikuva a va chava ku ya sungula ndhawu ya vona va tshama kona.

### 4.4.1 Xiphato

Hi va ka Mchavi

Hi va Xingwidzi

Hi va ka makhwita-nhlavele

Mutwa xi nga na wona nengeni

Hi va xikaya/xihlahla xa mhala

Xikala-valawuri

Xivale mihlarhini

Eka mirhi ya ntima

Hi va dyi va tinhlampfi

Hi va ka makhekhenene

Makulanhloko ya Ngomani

Va ka gelevendze tlhavuni na mangelwe

Hi va ka nghala ku dya yin'we machivirika malangadzi

Maxaya rihunga

Vakalanga va chava na mumu

Va ka kungumalo ka mbilu pfumela

#### 4.4.2 Xithopo

Xithopo xa ka Chavalala i nhlampfi, (Muhloko hlisiwa #14, nhloko hliso: 2017) u hlamusela leswi landzelaka hi nhlampfi:

Hina hi tinhlampfi to rheta leti tshamaka ematini naswona matimba ya hina ya kumeka ematini. Loko hi rheta i vutomi bya hina lebyi hi byi rhandzaka ngopfu na byona bya rheta.

Eka ntshaho lowu ku kombisiwa leswaku xihlawulekisi xa xiharhi lexi hi leswaku xi tshama ematini naswona xi na matimba ematini, ku fana na vaChavalala va rhandzaka mati ku va va tibasisa hi wona, ku tirha na ku sweka hi wona, va tlhela va va lava nga rhandziki ku pfukiwa loko va ri makaya ya vona va kombisaka matimba ku tlula loko va nga ri kaya.

Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #15, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Nkucetelo lowu nga kona eka mahanyelo ya mina ku suka eka nhlampfi i wa leswaku a ndzi pfumeli munhu hi ku olova a ta ndzi holovisa emutini wa mina hikuva nhlampfi a swi olovi ku va munhu a yi khoma endzeni ka mati.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #16, nhloko hliso: 2017) u vule leswi landzelaka:

Nhlampfi i xiharhi lexi nga na matimba loko xi hanya endzeni ka mati hikuva loko xi humesiwa ematini xa fa. Xiharhi lexi xa rheta loko munhu a xi khoma xi ri endzeni ka mati, leswi hina hi nga xiswona loko munhu a hi pfuka hi ri ekaya ka hina.

Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #17, nhloko hliso: 2017) hi ndlela leyi:

Hina va ka Chavalala hi ni ku kuceteriwa hi nhlampfi leyi yimelaka xivongo xa ka hina. Nhlampfi a swi olovi ku va munhu a yi khoma endzeni ka mati, mina ndzi hanya ku fana na nhlampfi hikuva a swi olovi leswaku munhu a ndzi holovisa emutini wa mina.

Va ka Chavalala i vanhu vo tirhandza swinene ku fana na xithopo xa vona xa nhlampfi lexi tirhandzaka loko xi ri karhi xi hanya ematini. (Muhloko hlisiwa #18, nhloko hliso: 2017) yena u yi seketela hi ndlela leyi:

Hina hi tinhlampfi leti rhetaka hi rhandza miri ya hina naswona u nge hi kumi hi thyakile, hi rhandza ku dyela henhla hi swona swi endlaka hi phasiwa hikuva a hi rhandzi ngopfu ku rhwalela swakudya leswi nga le hansi hikuva swi va swi tole thyaka.

Hi ku angarhela hi nga vula leswaku va ka Chavalala va kuceteriwa mahanyelo ya vona hi nhlampfi hikuva va tivitana tinhlampfi leti rhetaka naswona va kombisa leswaku vona i vanhu vo tirhandza swinene.

### 4.4.3 Nkoka

Nkoka wa nhlampfi eka mahanyelo ya va ka Chavalala hi leswaku va kota ku hanya va ri vanhu vo tirhandza ku fana na nhlampfi leyi hi mikarhi yo tala yi rhandzaka swakudya swa le henhla. Nkoka wun'wana hi leswaku xithopo lexi xi va kucetela leswaku va va vanhu vo rhandzana leswi swi va hlawulekisaka eka vanhu va swivongo swin'wana.

### 4.5 Xivongo xa ka Makhuvele

Makhuvele i mugwena wa hulela-mbhulela makhutla va ku xixevo xa kahle hi loko munhu a khomile khutla a ri dlaya hi yexe a dya. Va ku hi vona va swipitsipitsi swa pindza vusiku va ta sala va swi vona hi khandzankanyi. Vanhu va xivongo xa ka Makhuvele i vanhu lava va nga va nhlayo yitsongo, kambe lava nga na matimba tanihi ku va va rhandza ku tshama ekusushi na tihosi laha va kucetelaka ngopfu swiboho swo fambisa muganga.

#### 4.5.1 Xiphato

Hi swipitsipitsi swa ku pindza vusiku va ta sala va swi vona hi khandzankanyi.

Hi vamarindzanhlanga wa hulela,

Hi tlhari ro pfuka hi vurhonga hi ya rindza nhlanga,

Hi ya hulela ta micindzu ti wa ncaka.

Hi vahuleri va makhutla hi tingoti ta micindzu,

Hi va ka mhunti ya mona.

Hi vadyi va tinxijowa,

I mbhulela makhutla.

Hi va ka xisaka xa mimpfi,

Hi va ka xivandzana xa le matini.

Swa-swa nyenyana hi rindza nhlanga,

Nyenyana u nga ndzi nyeli nyela ndzhuti wa wena.

Hi swihlahla swa mindlheve swi nga tshamiwi hi tinyenyana,

Hi va ka vuriyani byo famba swin'we byi lava ku lwelana.

Hi va ka kwekwe ra hatana,

Hi va ka malangalanga mabahenhla,

Hi va ka nguvu ya ripindza.

Hi tinguvu ta ricindza leti waka emahlweni na le ndzhaku,

Hi switlhangu swa Vagwena.

Va nhompfu ya rhika hi ku chava xinambi ku tlhava.

I N'wakhohla ku tlanga ku tovana na van'wancengere,

I N'wakhwita nhlakala a nga ri na mbanga.

Hi va ka swimanga swo fihla min'wala swi chava ku tovana.

I mhunti ya mona,

I hulela-mbhulela makhutla.

Hi vutinyungubyisi bya Mandhlophe, Ntluri, Manyawuri na Mpapele,

Hi swihluke swa Makhuvele,

Hi va Zichele,

Zichele za Vagwena.

#### 4.5.2 Xithopo

Xithopo xa ka Makhuvele i mhunti, (Muhloko hlisiwa #19, nhloko hliso: 2017) u boxa leswaku mhunti yi tlharihile hi ndlela leyi:

Hina hi timhunti ta mona naswona hi na vutlhari lebyi tlulaka bya swiharhi hinkwaswo hikuva loko hi tsutsuma khombo hi tlulela ehenhla hi ri karhi hi xiya leswaku lomu matlhelo na laha hi tsutsumelaka kona a ho ri landza khombo leri na, hi swona swi endlaka leswaku hi va hi tlharihile ku tlula swiharhi hinkwaswo.

Ku suka eka ntshaho lowu ku boxiwa leswaku xihlawulekisi xa xiharhi lexi hileswaku xi dya byanyi, kambe vutlhari bya xona hiloko xi ri ekhombiyeni loko xi hlongorisiwa hi swiharhi swin'wana xona xi tsutsuma xi ri karhi xi thamuka ku vona leswaku xiharhi lexi xi hlongorisaka xi nga va xi ri kwihi na leswaku makungu ya xona ya ku xi khoma ku nga va ku ri wahi, loko xi endla tano xona xi va xi ri ku xiyaxiyeni eka ndhawu leyi xi nga kotaka ku baleka rifu leri nga eku xi landzeni.

Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #20, nhloko hliso: 2017) u seketela hi ndlela leyi:

Hina loko hi ku hi timhunti ta mona hi vula leswaku hi nga va hi twisiwa ku vava njhani, kambe a wu nge hi twi hi rila ku kotisa mhunti leyi swi nga oloviki ku yi twa yi rila, kambe yi tirhisa vutlhari bya yona ku hleketa hi ndlela leyi nga yi humesaka eka ku vaviseka loku yi nga eku ku tweni, va ka Makhuvele i vanhu vo kota ku tiyisela eka swiyimo swo tala leswi va hlanganaka na swona loko hi tlhelo va ri karhi va kunguhata leswi nga antswisaka xiyimo xa vona.

Ku suka eka ntshaho lowu mhunti i xiharhi lexi swi nga oloveki ku xi twa xi rila hambixo twa ku vava njhani i xiharhi xa mona. Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #21, nhlokohliso: 2017) u vule leswi landzelaka:

Mina ndzi kule ndzi ri karhi ndzi landzelela vutomi bya mhunti ndzi nga si swi tiva na leswaku i xithopo xa ka hina hikuva xiharhi lexi xi hanya kahle swinene na swiharhi leswin'wana naswona a xi rhandzi ku khunguvanyisiwa hi swona swi endlaka leswaku xi va na mona. Mina ndzi fananisa swinene na xiharhi lexi hikuva a ndzi rhandzi ku va munhu a ndzi jikela a ndzi twisa ku vava hikuva ndzi munhu loyi a hanyaka kahle swinene na vanhu van'wana.

Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #22, nhlokohliso: 2017) hi ndlela leyi:

Mhunti yi kucetela mahanyelo ya mina hikuva a hi xiharhi xotwanana na nyimpi kumbe huwa hi swona xi vitaniwaka 'mhunti ya mona' hikuva mina u nga ndzi holovisa, kambe ndzi nge vuyiseri ndzi to miyela tanihi mhunti. Ndzi rhandza ku hanya na vanhu van'wana naswona ndzi munhu wa vuxiyaxiya swinene ku fana na mhunti.

Hi ku katsakanya vanhu va ka Makhuvele va tivitana timhunti ta mona hikokwalaho ka leswi mhunti yi nga rileki loko yi ri karhi yi twisiwa ku vava. Vanhu lava na vona va komba nkucetelo wa xiharhi lexi hileswaku a va lavi ku tikomba loko va ri ku vavisekeni, va rhandza ku tumbeta ku tikeriwa ka vona.

### 4.5.3 Nkoka

Nchumu wa nkoka hi ku kuceteriwa hi swiharhi leswi i ku va vanhu va teka na swihlawulekisi kumbe mahanyelo lama nga riki kahle eka xithopo lexi va kucetelaka. Va ka Makhuvele va teka hanyelo ra mhunti ya mona ivi na vona va tivitana timhunti ta mona. Leswi swi kumeka swi ri swa nkoka swinene hikuva vanhu lava eka swiyimo swo hambanahambana vona va rhandza leswaku va kombisa mona wa vona. Ku kumisisa leswaku munhu i wa xivongo xihi hi swi vona ngopfu hi swiendlo swa yena leswi swi vaka swi hlawulekile eka swiendlo swa vanhu van'wana.

### 4.6 Xivongo xa ka Nkuna

Nkuna i mavutana wa mavuta yi govile yi govela vurhena va ku a va teki wansati va nga si vona mitirho ya yena. Va ku hi vona tinyarhi to leva ku fana na timbhambhazi leti loko ti lumile ti lumaka ti nga ha tshiki. Va ka Nkuna i vanhu lava va tivekaka hi vutlhari lebyi va tirhisaka ku pfuna varhangeri eka swiyimo swo tala na vona va byi tirhisa ngopfu, eka swa tidyondzo. Vanhu va xivongo xa ka Nkuna na vona a va talanga ngopfu kambe va hangalakile na tindhawu hinkwato laha Vatsonga va tshamaka kona ngopfu xitalo.

#### 4.6.1 Xiphato

Wena nkuna wa Mavutana

Mavuta va yi twile

Wena nyarhi leyo leva bya mbhambhazi

Wena wo sasekela hi ntima

Wena wo ba rihlelo swihunguki swi hlamala

A wu fi hi ra wena fumo

Kambe hi ra wena loko swi tikile  
Ndlandlamuka u ringana na ndlopfu  
Vurhangeri a byi ve sava ra lwandle  
Wena xipuku mlungwana  
Wena mbhuri ya vachayi  
Wena hlathi ra ka Xingwenyana  
Mahomuhomu ya Gavaza  
Wena Xikwamba xa mhunti  
Nkuna  
Mhlave  
Mavutana  
Engome

#### **4.6.2 Xithopo**

Xithopo xa ka Nkuna i homu ya ntswele, (Muhloko hlisiwa #23, nhloko hliso: 2017) u hlamusela hi homu ya ntswele hi ndlela leyi:

Hina hi fana na homu ya ntswele leyi loko ya ha ku velekaka yi nga rhandziki leswaku munhu kumbe swiharhi swi tshunela kusuhi na yona loko hi kumile xanchumu ngopfungopfu leswintshwa a hi rhandzi ku tshuneleriwa. Leswi hi swi kombisa ngopfu na loko ko tshuka ku vile na n'wana kwala mutini wa ka Nkuna u ta tumbetiwa nkarhi wo leha ku hundza lowu wa ntolovelolo.

Ku suka eka ntshaho lowu hi kuma xihlawulekisi xa homu ya ntswele hileswaku loko ya ha ku kuma xirhodyana a yi tshuneleriwi hikuva yi na khombo swinene. Vanhu va rixaka leri loko va kumile swilo swintshwa leswi nga xikombiso xa rhole a va rhandzi vanhu van'wana va va tshinelela hikuva va ehleketa leswaku va lava ku va tekela leswi va nga na swona ku fana na homu leyi ya ntswele yi hleketa leswaku nchumu wun'wana na wun'wana lowu tshinelaka kusuhi na yona wu lava ku teka rhole.

Ku seketela (Muhlokohlisiwa #24, nhlokohliso: 2017) hi ndlela leyi:

Homu ya ntswele ya tirhandza naswona mikarhi hinkwayo loko yi ri ku dyeni yi tshama yi hlekete rhole leri yi ri siyeke ekaya, leswi ku nga swihlawulekisi swa hina va ka Nkuna hi rhandza ku langutela lavatsongo hi mikarhi hinkwayo. Homu ya ntswele yi tekela enhlokweni leswaku loko yi dya ku na n'wana loyi na yena a faneleke ku dya.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #25, nhlokohliso: 2017) u vule leswi landzelaka:

Ndzi ta sungula hi ku hlamusela swihlawulekisi swa homu ya ntswele leswi ku nga matimba ku tlula nkuzi, ku rhandza rhole ra yona, nkoka wa yona eka hina hikuva yi hi nyika masi na leswaku homu ya ntswele ya rhandziwa swinene hikuva hi yona yi kurisaka xivala hi ku tswala marhole. Se hina va ka Nkuna u nga hi kuma kwihi kumbe kwihi, kambe u ta kuma leswaku hi tshama hi ri kusuhi na vuhosi hikuva hi hina hi va kuriselaka tiko leswi endlaka leswaku va hi rhandza swinene.

Ku va hi kota ku hanya hi fanele hi dya hi masiku hinkwawo leswi va ka Nkuna lava va kuceteriwaka mahanyelo ya vona hi homu ya ntswele va kombisaka leswaku va

nyika vanhu swakudya na ku pfuneta ku kurisa tiko hi ku tswalana ngopfu. Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #26, nhloko hliso: 2017) hi ndlela leyi:

Hina rixaka ra ka Nkuna a hi chavi ku tswala ku tlula tinxaka letin'wana, hi tswalana hi tata ndhawu hi tlhela hi kota na ku hlayisana hi ku endla leswaku swakudya swi tshama swi ri kona endyangwini. Mikarhi hinkwayo loko wo twa leswaku ku na munhu wo pfuna hi mphakelo wa swakudya loko a nga ri wa ka Nkuna munhu wa kona u fanele a va a ri karhi a tivana na un'wana wa ka Nkuna kumbe ku tirhisana na yena.

Rixaka ra ka Nkuna hi ku katsakanya ri tivona ri ri rixaka ra nkoka ku fana na homu ya ntswele leyi loko yi ri kona emutini yi kurisaka xivala yi tlhela yi tisa masi emutini leswi ku nga swakudya. Vanhu lava vona va kombisa leswaku tiko ku va ri kula swi vangwiwa hi ku tswalana hi tata ndhawu leswi rixaka ra vona ri ngo ra swi kota swinene ku nga ntumbuluko eka vona.

#### **4.6.3 Nkoka**

Nkoka lowu nga kona lowu vangiwaka hi xithopo xa ka Nkuna hileswaku vanhu lava va tifananisa na homu ya ntswele leswi swi endlaka leswaku na swiendlo swa vona swi kuceteriwa hi swihlawulekisi swa homu leyi ngopfungopfu loko ya ha ku tswala. Homu ya ntswele loko yi ri na rhole ra yona a yi lavi nchumu wun'wana na wun'wana ku va wu yi tshinelela yi rhandza ku sirhelela. Va ka Nkuna va rhandza ngopfu ku sirhelela vana va vona na vanhu va rixaka ra vona. Vanhu va xivongo lexi va kumeka ngopfu edzongeni wa khale ka Gazankulu naswona i tihosi ta tindhawu leti va kumekaka ngopfu eka tona hi xitalo.

## 4.7 Xivongo xa ka Ngoveni

Va ka Ngoveni va ri hi vona Valambya ku nyela, loko va vula tano va vula leswaku va humela endleleni va tshembe nkanu. Va ka Ngoveni i vanhu lava rhandzaka ku tshama hi ku rhula na ku papalata madzolonga hi ku va va endla leswi nga va pfunaka ku nga ku rima, ku dyondza na yin'wana mitirho ya mavoko leyi vuyerisaka hi swa macheleni.

### 4.7.1 Xiphato

Hina hi va ka Ngoveni,

Hina hi Valambya,

Hi va famba hi ndhandha wa wena,

Na mina ndzi ta famba hi ndhandha wa mina,

Hi va ka famba hi ntsunga wa mina.

Hi va xivongo lexinene xo rhandza hi Vangoni

Hi va ka sibongo sinhle si thanda nga Bangoni.

Hi va ka xinkobyana xo hlula Vacopi,

Hi va ka vurha na nseve.

Hi huma exihaheni eka N'wa-Nkomo,

Hi huma en'walungu.

Hina hi va ka masiyabyivirile,

Hi va ka masiya a govile,

Hi govele vurhena.

Hi humela endleleni hi tshemba vurhena,

Hina hi Valambya,

Valambya ku nyela.

Ba thi Ngoveni,

Ba thi Mlambya,

Ba thi ndhandha wethu.

#### 4.7.2 Xithopo

Xithopo xa ka Ngoveni i mati, (Muhlokohlisiwa #27, nhlokohliso: 2017) u paluxa swihlawulekisi swa mati hi ndlela leyi:

Hina va ka Ngoveni hi na nkoka swinene hikuva hi na matimba swinene, hi tlhela hi va na ku rhula, naswona hi tele vutomi swinene hi swona vanhu va rhandza ku hi tshinelela ku ta kuma swin'wana swa nkoka eka hina. Sweswo hinkwaswo i swihlawulekisi swa mati loko ku ve u ma tiva kahle mati. Mati ma na ku rhandziwa hi mani na mani naswona ku hava loyi yena a nga ta ku a nga tirhisi mati.

Eka leswi boxiweke ku kombisiwa leswaku xihlawulekisi xa mati hi leswaku ya na matimba, ku rhula, vutomi na ku va ma ri na nkoka. Ku yisa emahlweni (Muhlokohlisiwa #28, nhlokohliso: 2017) u tlhela a boxa leswi:

vaNgoveni hi vanhu lava munhu un'wana un'wana a tsakelaka ku hi tshinelela ku ta nwa vutlhari lebyi hi nga byona ku fana na mati lawa munhu un'wana na un'wana a rhandzaka ku ma nwa naswona mati ma nyika vutomi eka vanhu, swihari na swimilana. Va ka Ngoveni hi nyika ku hambana eka vutomi bya un'wana na un'wana loyi a hi tshinelelaka ku ta nwa leswi Mumbi a hi tameriseke.

Ku seketela (Muhloko hlisiwa #29, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Mina mati ya ndzi kucetela leswaku ndzi va munhu wo tirhandza naswona ndzi va munhu wo rhandza ku pfuna van'wana vanhu hikuva mati loko hi ri na wona swiphiso swo tala swa ololixiwa. Mina loko vanhu va ri na mina va swi tiva leswaku swilo swo tala ndza kota ku swi endla kumbe ku hoxa xandla ndzi pfuna.

Ntshaho lowu wu komba leswaku va ka Ngoveni a hi vanhu lava u nga vulaka leswaku swilo swo karhi a va nga swi koti, kambe i vanhu vo va nghena hinkwako ku pfuneta kukotisa mati lawa ma tirhaka mitirho yo tala. Ku bumabumela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #30, nhloko hliso: 2017) u vule leswi landzelaka:

Mina ndzi mati hi xona xithopo xa ka hina naswona nkucetelo wa kona hi leswaku mati ma tirha mitirho yo tala ku nga ku sweka, ku basisa, ku tshungula, ku aka, ku hanyisa swimilana na yin'wana mitirho yo tala. Mina ndza swi kota ku swi tirha hinkwaswo leswi mati ma tirhaka ku komba nkucetelo lowu nga kona eka mati na mina.

Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #31, nhloko hliso: 2017) hi ndlela leyi:

Hina va ka Ngoveni hi mati lama rhandziwaka hi swilo hinkwaswo swa ntumbuluko naswona a ku na nchumu lowu nga hanyaka handle ka hina, vanhu hinkwavo va rhandza ku hi tshinelela hikuva hi nkoka ku fana na mati lama a nga peteki dyambu a nga ma tirhisanga.

Hi ku katsakanya xithopo xa ka Ngoveni ku nga mati xi na nkucetelo lowukulu eka mahanyelo ya vanhu lava naswona vunyingi bya vona va rhandza ku titivanisa ni mitirho leyi endliwaka hi mati leswaku va ta kota ku hanya hi laha mati ma tirhaka hakona.

#### **4.7.3 Nkoka**

Nkoka wa xithopo hi leswaku eka vutomi bya masiku hinkwawo munhu un'wana na un'wana u hanya hikwalaho ka mati. VaNgoveni mati ya na nkoka eka vona hikuva va kumeka va ma rhandza ku tlula vanhu va swivongo leswin'wana, vanhu lava va rhandza na migingiriko leyi endliwaka hi mati ku nga ku hlamba, ku dya, ku sweka, ku hlantswa na swin'wana swa nkoka leswi mati ma kumekaka ma swi endla.

#### **4.8 Xivongo xa ka Xivambu**

Vanhu va ka Xivambu va tiveka hi ku va vanhu vo rhandza ku dya na ku hlayisa makhutla leswi swi endla leswaku va va vanhu vo rhandza milambu kumbe laha ku nga na mati hikuva va kota ku kuma swakudya kona. Xihlawulekisi xin'wana xa va ka Xivambu hileswaku va rhandza ku dya swilovolovo va tsona vana va vona. Leswi swi hlohloteriwe ngopfu hi makhutla hikuva va twe leswaku Ma nandziha va vona ku loko vo avelana na vana va nge twi ku nandziha loku hi ku hetiseka.

##### **4.8.1 Xiphato**

Xivambula makhutla

Wa mambu wa nyasikana

Wa n'wendzani

Wo dya a fularhela a ku yoo! N'wananga

Wa makwinyakwinya ya vuxika

Wa mhandabya ya xivila

I Xivambu

Xivambula makhutla

Mafuyatha-mbhambhu

#### 4.8.2 Xithopo

Xithopo xa ka Xivambu i khutla, (Muhloko hlisiwa #32, nhloko hliso: 2017) yena u hlamusela leswi landzelaka hi khutla:

Hina hi hina va Xivambu xo vambula makhutla hi hanya nkarhi wo leha hi tlhela hi tirhandza swinene. Khutla lexi endlaka vanhu van'wana va ri navela ku ri dya hi leswi ri tirhandzaka ku fana na hina va ka Xivambu ha tirhandza swinene. Xihlawulekisi xin'wana xa nkoka hi khutla i vutomi bya rona leswi swi endlaka leswaku vanhu va rhandza ku ri dya ku endlela ku hanya vutomi byo leha.

Marito ya ntshaho lowu ya kombisa leswaku xihlawulekisi xa khutla hileswaku ri hanya vutomi byo leha leswi swi nga na nkucetelo eka vutomi bya vanhu va ka Xivambu hikuva i vanhu vo hanya malembe yo tala ku fana na khutla leri nga fiki hi ku olova. Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #33, nhloko hliso: 2017) loko a ku:

Khutla ri tshama ematini naswona a ri fi hi ku olova, ku va munhu a ri dlaya swi va swi tekile nyimpi leyikulu hikuva lava va ri dyaka loko va ri sweka va tlhandleka maribye eka xipfalo xa poto hikuva

ri va ra ha hanya loko ri swekiwa, leswi swi fambelanaka swinene na rihanyo ra hina va ka Xivambu ku va hi fa swi teka nyimpi leyikulu swinene.

Van'wana va yisa emahlweni ku seketela mhaka leyi ya leswaku khutla ri na nkucetelo eka mahanyelo ya va ka Xivambu, ku fana na (Muhloko hlisiwa #34, nhloko hliso: 2017) loko a ku:

Loko munhu a sweka khutla u fanele a tlhandleka ri bye ro tika ehenhla ka dikizelo hikuva ri nga tlula ri huma loko mati ma sungula ku vila. Hina va Xivambu hi vanhu va ku hanya vutomi byo leha.

Hi ku angarhela va ka Xivambu va ti vitana vaxivambula makhutla hikokwalaho ko va va vona swihlawulekisi swo tala eka vona na khutla naswona va ri vona i rixaka leri hanyaka nkarhi wo leha ku kotisa khutla leri nga fiki hi ku olova.

#### **4.8.3 Nkoka**

Khutla ri hanya vutomi byo leha leswi nga na nkoka swinene eka vanhu lava tirhisaka xithopo lexi ku nga va ka Xivambu. Nkoka wo va va ka Xivambu va kuceteriwa hi xithopo lexi i ku va rhandza ku endla swilo leswi hanyaka vutomi byo leha ku nga vukati, mabindzu, mitirho na swin'wana. Vanhu lava va hanya vutomi byo leha swinene naswona na hinkwaswo leswi va swi endlaka swi tshama nkarhi wo leha ngopfungopfu leswi nga boxiwa eka xivulwa lexi hundzeke laha henhla.

## 4.9 Xivongo xa ka Valoyi

Va ka Valoyi va tivitana Valobyi, va ncila a va ololi, va makhandziya nsinya va chika hi rhavi na timbhurhi ta le ntshaveni. Vanhu lava va tiveka hikuva va ri timfenhe laha va landzelerisaka na swihlawulekisi swa timfenhe laha ku nga swona swiharhi swi ri swoxe leswi ku vuriwaka leswaku swi sasekisa tintshava. Tindhawu hinkwato laha ku tirhisiwaka mfenhe yi va yi yimele va ka Valoyi na hinkwako laha ku tirhisiwaka va ka Valoyi ku va ku sasiwa mfenhe.

### 4.9.1 Xiphato

Hina hi va ka Valoyi,

Hina hi va ka Mathevula,

Hina hi va ka Khalanga.

Hi Valodzwi hina.

Hi va ka Mthondolovhani,

Hi va ka ncila a va ololi,

Loko u ulola wu to tshoveka.

Hi va ka nsoko wa Gwambe,

Hi vadyi va swipame,

Hi va ka Congamela,

Va ka tluntlama hi tamba ra valoyi.

Va ka Xiambamilandzu,

Va ka xitsundzuxa hi matlhari,

Va ka Combeni,

Va ka mana wa nanga,

Va ka N'wamanyuluzana wa Combeni,  
Va ka Mthondolovhani jaha xo bomba.  
Mabomba hi mirhi,  
Mabomba hi vana,  
Mahisa vana hi milombyani,  
Xifamba hi matsambu yo nonoka,  
Va ka khandziya nsinya hi chika hi rhavi.  
Hi va ka n'wana emakatleni.  
Hi Vatendenya va ku khandziya tintshava.  
Hi Vatendenya wa rigombo ku nga ri na xihoxo.  
Hi hina van'wamatshaha swa van'wana.  
Hi hina majaha ya timbhuri.  
Hi hina tigonogono ta ka xifuma hi nghotsa.  
Bya mbita byi vila byi halaka.  
Hi hina vinyi va nsimu ya tsawani yi tsandze N'wa-Lowani ku hlakula.  
Hi Vagulukhuluwa Ncangameri,  
Hi tinanga leti nga riliki.  
Ku rila maphahlaphahla entshaveni ya vulombe.  
Khalanga!  
Munyayi!

#### **4.9.2 Xithopo**

Xithopo xa ka Valoyi i mfenhe, (Muhloko hlisiwa #35, nhloko hliso: 2017) u boxa leswi landzelaka:

Hina hi va Mthondolovhani va ncila a va ololi, hi timbhuri ta ntshava leswi vulaka leswaku mfenhe hi xona xiharhi xi ri xoxe lexi sasekisaka ntshava naswona hi xona xiharhi xi ri xoxe xo saseka entshaveni. Hina va ka Valoyi hi rixaka leri vonakaka eka tindhawu hinkwato leti hi kumekaka eka tona ku fana mfenhe yi tshamaka etshaveni laha swi nga oloviki ku va munhu kumbe swiharhi swin'wana swi nga yi voni.

Ntshaho lowu wu komba leswaku va ka Valoyi i vanhu vo tiveka swinene hikuva mfenhe entshaveni laha yi tshamaka ya tiveka swinene naswona munhu wa swi langutela leswaku loko a yile entshaveni a hlangana na yona. Leswi swi vula leswaku va ka Valoyi va kumeka hinkwako laha rixaka ra Vatsonga ri nga hangalaka ri tshama kona.

Ku seketela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #36, nhlokohliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Va ka Valoyi hi timbhuri ta ntshava hi hina hi khavisaka ntshava swihari leswin'wana swi tiva ntshava hikuva hina hi rhangile hi yi sasekisa. Hi va ka ncila a va ololi loko wo olola wu to tshoveka, ncila wa mfenhe wu omile swinene a swi olovi ku wu petsa wu va ka tlhelo rin'wana hi leswi na hina hi nga xiswona laha endzhaku hi hundzeke kona a swi olovi ku va munhu a nga sala a endla ku cinca.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #37, nhlokohliso: 2017) u vule leswi landzelaka:

Mfenhe i xiharhi xa vutlhari swinene lexi tshamaka hi vuxiyaxiya loko xi vona kumbe ku twa swiharhi swin'wana leswi nga va ka swi xi tshinelela xi khandziya nsinya kumbe ku yima eka ndhawu leyi xi nga ta kota ku vona kahle xiharhi lexi nga ku teni.

Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #38, nhloko hliso: 2017) hi ndlela leyi:

Hina va ka Valoyi ha kuceteriwa swinene hi swihlawulekisi leswi nga kona eka mfenhe, mahanyelo ya hina ya fambelana swinene na leswi mfenhe yi swi hanyaka. Hi vanhu vo rhandza ku voniwa ku kotisa mfenhe leyi yi tshamaka entshaveni leyi loko yi vona swiharhi swin'wana yi kandziyaka nsinya ku va yi ta swi vona kahle.

Hi ku katsakanya va ka Valoyi va kombisa leswaku ku na nkucetelo wukulu eka vona na mfenhe loko swi ta eka swihlawulekisi swa mfenhe na mahanyelo ya vona. Mfenhe i nchumu wa nkoka eka va ka Valoyi naswona va yi hlayisa a yi dyiwi.

#### **4.9.3 Nkoka**

Nkoka wa xithopo lexi hileswaku va ka Valoyi va rhandza ku hanya ku fana na timfenhe na mindyangu ya vona yi tshama ku fana na mindyangu ya timfenhe. Va rhandza ku aka miti ya vona etintshaveni hikuva va tivitana timbhurhi ta le ntshaveni. Nkoka wun'wana eka va ka Valoyi eka xithopo xa vona hi leswaku va kota ngopfu ku landzelela na swiendlo swa xithopo lexi va teka ngopfu swihlawulekisi swa xona va hanya hi ku landzelela swona.

## 4.10 Xivongo xa ka Maxava

Vanhu va ka Maxava va dume hi ku hi vona va xiluma madzandza leswi swi kuceteriwaka hi ngwenya leyi tivekaka hi ku i ngwenya nkelenge xivutla na mindzheko. Vanhu lava va rhandza ku tivitana leswaku hi vona tingwenya ta vukarhi naswona a va chavi nchumu hikuva hi vona tingwenya leti nga tihosi eka swiharhi swa le matini.

### 4.10.1 Xiphato

Manangwa

Wa tshutshurani

Wa xiluma na madzandza

Msengi wa Basopa

Ngwenyankelenge xivutla na mindzheko

### 4.10.2 Xithopo

Xithopo xa ka Maxava i ngwenya, (Muhlokohlisiwa #39, nhlokohliso: 2017) xi hlamuseriwa hi ndlela leyi:

Hina hi tingwenya leti nga na vukarhi leti vutlaka na mindzheko ya vanhu lava taka ku taka mati. Hi vanhu va matimba ngopfu ku fana na ngwenya leyi loko yi ri matini yi nga na matimba. A hi rhandzi ku pfukiwa loko hi ri mitini ya hina hikuva hi na matimba swinene.

Ku suka eka ntshaho lowu hi kuma leswaku ngwenya i xiharhi xa matimba leswi tlheleke swi paluxiwa eka xiphato xa xivongo lexi hi ndlela leyi:

Wa xiluma na madzandza

Leswi vuriwaka hi ntshaho lowu hileswaku vukarhi na matimba ya ngwenya swi endla leswaku yi luma nchumu wun'wana na wun'wana hambu ri ri dzandza. Ku seketela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #40, nhloko hliso: 2017) muhlokohlisiwa u seketela mhaka leyi hi ndlela leyi:

Nkucetelo lowu nga kona eka mina na ngwenya hi leswaku ndzi na matimba swinene loko ndzi ri eka hina ku kotisa ngwenya leyi nga na matimba ngopfu loko yi ri ematini, a swi olovi ku hi pfuka hina loko hi ri kaya. Munhu un'wana na un'wana wa swi tiva leswaku matimba ma ngwenya i mati laha ku nga kaya ka yona na hina matimba ya hina hi le kaya ka hina hi swona a hi rhandzi ku pfukiwa kaya ka hina hi swi tshika ntsena. Loyi a hi pfukaka hi ri kaya ka hina a ri n'wi peleli dyambu a nga onhekeriwanga.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #41, nhloko hliso: 2017) u vule leswi landzelaka:

Mina ndzi kuceteriwa hi ngwenya hikuva ndzi munhu wa matimba swinene loko swi ta eka mitirho ya mavoko ndzi tlula na vavanuna van'wana ku fana na ngwenya leyi tlulaka swiharhi swo tala hi matimba.

Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #42, nhloko hliso: 2017) hi ndlela leyi:

Ndzi ngwenya-nkelenge xivutla ni mindzheko leswi swi kombisaka vukarhi lebyi ndzi nga na byona. Ndzi munhu ndzi nga khetiki loko se ndzi kwatile ndzi onha nchumu wihi kumbe wihi. Nkucetelo lowu a hi tibumabumeri hi wona kumbe swilo

leswi hi nga lo tilangela swi kumeka eka mina hi ntumbuluko hikuva ndzi Maxava.

Hi ku katsakanya hi nga vula leswaku va ka Maxava va kuceteriwa hi ngwenya leswi va swi paluxaka eka mahanyelo ya vona. Van'wana va komba leswaku a hi vona vanhu vo rhandza ku pfukiwa naswona loko va pfukiwa va lwa hi matimba ku fana na ngwenya leyi loko xiharhi xin'wana xo ringeta ku yi humesa ematini yi lwaka swinene.

#### **4.10.3 Nkoka**

Nkoka wa ngwenya eku kuceteleni mahanyelo ya vanhu va ka Maxava hi leswaku munhu hambu a nga ri na matimba u kuma nchumu lowu a nga ta ku yena u na matimba loko a ri eka wona, ku fana na xivuriso lexi ngo matimba ya ngwenya i mati. Nkoka wa leswi i ku pfuna vanhu lava va tifananisa na xiharhi xa ngwenya va tiva leswaku leswi ngwenya swi nga yi tsandziki na vona a swi nge va tsandzi hikuva ngwenya yi kota ku fikelela swo tala hikwalaho ka matimba ya vona.

#### **4.11 Xivongo xa ka Cawuke**

Vanhu va xivongo xa ka Cawuke va tiveka ngopfu hi leswaku hi vona Vahlengwe, Xahumba kumbe Mantsena loyi ku nga yena munhu lonkulu wa xivongo lexi. Va tlhela va tiveka ngopfu hi leswaku hi vona vadyi va tihumba hambileswi va nga dyeki hikuva tiyimela xivongo xa ka vona.

##### **4.11.1 Xiphato**

Cawuke

Wa Macema

Wa Xikovela

Wa Xigombe

Wa Matsema

Wa Bangwani

Wa Xinyori xa humba

Wa chavani mi chava yini

Hi chava mahika ya ximun'wana xa tolo

Wa xisaka xa mimpfi

#### 4.11.2 Xithopo

Xithopo xa ka Cawuke i humba, (Muhloko hlisiwa #43, nhloko hliso: 2017) u hlamusela leswi landzelaka:

Mina ndzi Xinyori xahumba, humba leyi ku nga xihadyana xo ka xi nga karhati, kambe laha xi fambaka xi siya nkoka lowu hi tivaka hi wona leswaku laha ku hundze humba. Mina laha ndzi hundzaka a wu nge twi huwa, kambe u ta swi tiva ku ndzi hundze hi kona hikwalaho ka nkoka lowu ndzi nga ta va ndzi wu siyile.

Ku suka eka ntshaho lowu hi kuma leswaku va ka Cawuke i vanhu vo pfumala huwa naswona va rhandza ku tiendlela swilo swa vona va miyerile hambileswi endzhaku ka nkarhi u kotaka ku swi vona leswaku laha ku endle vona. Leswi swi vulaka leswaku vanhu lava a hi vanhu va ku tikukumuxa loko va endlile swilo, va endla va miyerile.

Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #44, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Mina ndzi humba yo rhula leyi nga rhandziki huwa na tinyimpi. Loko wo swi xiya kahle u ta swi vona leswaku mina na rixaka hinkwaro ra ka hina a hi vanhu vo rhandza tihuwa na nyimpi loko munhu un'wana a hi khunguvanyisa hi hambana na yena ku papalata ku kumeka hi lwile na yena.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #45, nhlokohliso: 2017) u vule leswi landzelaka:

Ndzi xahumba ndzi huma enhlengweni naswona a ndzi rhandzi nyimpi na switsongo. Ndzi munhu a tirhandzelaka ku hleka na van'wana vanhu ku nga ri ku pfuka van'wana kumbe ku pfukiwa. Ndzi humba leyi lavaka ku siya nchumu wa nkoka eka munhu un'wana ku nga va hi ku cinca vutomi bya munhu yoloye kumbe ku n'wi pfuna swin'wana swa vutomi.

Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #46, nhlokohliso: 2017) hi ndlela leyi:

Ndzi Mhlengwe wa xahumba wo chava ku teka swa vanhu ku fana na humba leyi nga pfukiki swiharhi swin'wana yona yi ngo tihanyela hi ku dya byanyi na matluka yo olova. Humba a yi karhati kumbe ku pfuka swiharhi swin'wana yi hanya vutomi byo olova lebyi nga riki na ku vilela ku fana na hina Vahlengwe a hi karhati munhu un'wana, kambe hi hanya vutomi lebyi un'wana na un'wana a nga byi tsakelaka no byi vona hikuva a hi hanyi leswi vanhu van'wana va nga ta ka va nga swi twisisi.

Hi ku katsakanya Vahlengwe i vanhu lava va ngo vona va kuceteriwa hi xiharhi lexi xa humba hikuva vona va hanya vutomi va nga lavi ku karhata kumbe ku karhatiwa hi vanhu van'wana. Va ka Cawuke va kombisa leswaku i vanhu lava vutomi bya vona byi nga erivaleni ku va munhu un'wana na un'wana a byi twisisa.

#### **4.11.3 Nkoka**

Nkoka wa xithopo lexi eka vanhu lava hi leswaku humba yi endla swilo hi ku nonoka leswi swi kucetelaka va ka Cawuke leswaku na vona va va lava va endlaka swilo swa vona va nga jahi. Humba yi rhandza ndhawu yo olova leyi nga omangiki leswi swi endla leswaku na vanhu lava va rhandza swilo leswi va nga ta swi kuma va nga sungulanga hi ku tikeriwa.

#### **4.12 Xivongo xa ka Manganyi**

Va ka Manganyi lava va tlhelaka va tiveka hi ku i va ka Magoda leswi swi vulaka leswaku hi vona rigoda ro phasa homu na rhole. Va dume hi ku koka rhangana vana ku nga ku loko va kumile wansati na vana a va ha teki nkarhi va lovola va teka na vana va yena. Loko va teka wansati va teka na ndyangu wa ka vona hinkwawo leswi ngo vava va phase homu na rhole.

##### **4.12.1 Xiphato**

Hi va ka Manganyi.

Wa Mabale,

Ku vula Muzulu.

Loko a hlamala Maboxandleve.

Loko a tsala ro sungula le Nkambeni,

Hi hina va ka ripindza.  
Ra ku phasa homu.  
Ri phasa ni rhole.  
Rhole a hi vuli rhole,  
Hi vula xihari xa nhova.  
Hikuva va ka Mabale  
Khale tihomu ta vona,  
A ti vungiwe hi Manukosi.  
Hi nkani ya marahana.  
Hi va ka Magoda hina.  
Magoda wa N'walungu.  
Wa Manganyi hi nyama ni ngati.  
Mabali muhle!  
Ku hla Muzulu.

#### 4.12.2 Xithopo

Xithopo xa ka Manganyi i homu/rhole, (Muhloko hlisiwa #47, nhloko hliso: 2017) u paluxa hi ndlela leyi:

Mina ndzi ripindzi ro phasa homu na rhole laha homu yi rhandzaka rhole ra yona, hina va ka Manganyi hi rhandzaka wansati na n'wana wa yena loko a ri na n'wana hikuva ha wu tiva nkoka wo va n'wana a va na mutswari wa yena. Hi mavonelo ya mina ku na nkucetelo eka homu na mahanyelo ya mina hikuva hina hi rhandza ku teka vavasati va ku nwalala na vana va vona

endyangwini. Mahanyelo lawa ya endliwa hi homu ya xinuna leyi nga riki na xiphiqo ku tshama na homu ya ntswele leyi nga na rhole ivi na yona yi yi nyika man'wana marhole.

Ntshaho lowu wu boxa leswaku va ka Manganyi i vanhu lava va rhandzaka ku loko va kumile wansati va n'wi teka na leswi a nga na swona hinkwaswo ku nga va ku ri n'wana loyi a fananisiwaka na rhole kumbe vusiwana kumbe rifuwo. Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #48, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Ndzi munhu loyi loko ndzi vone nhwanyana a ndzi na mhaka leswaku u va a ri na ndwalo wo tanihi kwihi ndzi amukela hinkwaswo leswi a taka na swona hi swona ndzi nga ripindzi ro phasa homu na rhole.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #49, nhloko hliso: 2017) u vule leswi landzelaka:

Xihlawulekisi xa hina lexi mina ndzi nga xi rhandziki hi leswaku hi phasa homu na rhole leswi vulaka leswaku hi teka wansati na n'wana kumbe vana loko a ri na vona. Hi Xitsonga, hi leswi nge ku koka rhangana na vana va rona, kambe mina a ndzi swi rhandzi hambileswi eka ndyangu wa ka hina swi nga tala swinene.

Hi ku katsakanya hi nga vula leswaku va ka Manganyi va kuceteriwa hi homu hi ku va va rhandza ku hlayisa leswi endliwaka hi homu loko yi ri na rhole kasi vona i vanhu vo loko va kuma wansati a ri na n'wana va teka na n'wana wa yena va n'wi hlayisa.

### 4.12.3 Nkoka

Nkoka wa xithopo lexi eka vanhu va ka Manganyi hileswaku va rhandza ku endla leswi xi swi endlaka eka vutomi bya masiku hinkwawo. Homu loko yi ri karhi yi hanya a yi rhandzi ku kanganyisiwa leswi na va ka Manganyi va nga swi rhandziki. Homu i xiharhi lexi loko xi endla swilo xi swi endla hi ku hetiseka na ku tiyimisela leswi swi nga na nkoka eka rixaka ra ka Manganyi lava na vona va swi rhandzaka ku tiyimisela eka hinkwaswo leswi va swi endlaka.

### 4.13 Xivongo xa ka Mbhetse

Vanhu va ka Mbhetse loko va tiphata va ri ni koti ra makoti leswi ngo vona a vo va koti njhe, kambe va koti leri vonakaka hi mitirho ya rona. Va rhandza ku tivula leswaku vona i vanhu va matsambu laha a va huma va ri vahluri hi mikarhi hinkwayo. Leswi va ri swi paluxa leswi nge ni koti ra makoti leri nga hluriwiki hi nchumu hikuva vona loko va nghenela matsambu va hlula.

#### 4.13.1 Xiphato

Hina hi va ka Mbhetse,

Mbhetse-Mbhetse!

Ku nga ri Ximbetsana,

Mbhetse hi xiviri,

Wa Xikhwixini.

Jaha xo bomba hi matsambu.

Hi va ka hlomula fumo.

U rhangana ndlela.

Hi va ka mpfumo wa ndzawu.

Ni koti ra makoti.

Hi va ka xisaka xa mimpfi.

Lexi nga luma ni tihosi.

Xi tshemba ku lwa vu-Mbhetse.

Hi va ka nhloko xa pandza.

Hi huma eka Tembe.

Xihlala xa ka Mbhetse.

Hi tihosi eka Tembe.

Murhi hi cela lowu hi wu tivaka.

Kokwana Jan-Mbhetse.

A ri n'anga-ma-swi-tiva,

Ku nga ri vun'anga lebyo khendla.

Tanihi bya swingomantanda.

Kambe a lo thwasa swi vonaka.

A tshungula hi xifuva.

A vona muvabyi a ha ri entsungeni.

A nga kalangi a pumbiwa.

A yisiwa emungomeni.

Loko va ku: "Mbhetse, va hetile..."

#### **4.13.2 Xithopo**

Xithopo xa ka Mbhetse i koti, (Muhlokoahlisiwa #50, nhlokoahliso: 2017) u vula leswi landzelaka:

Ndzi koti leri hanyaka hi nyama naswona a ndzi rhandzi ku dlaya, kambe ku dya swona ndzi khoma nomboro ku fana na koti leri hanyaka hi nyama ya swiharhi leswi nga fa a ri rhandzi ku tidlayela, kambe rona ri lava leswi ri swi kumaka swi file ri dya. Vutomi bya mina ndzi munhu loyi a rhandzaka leswinene kambe ndzi nga swi tirhelanga, ndzi rhandza ku tirhisa ni ku ba xifuva hi leswi vanhu van'wana va vaka va swi tirherile ivi mina ndzi ta teka xidlodlo.

Ntshaho lowu wu komba leswaku vaMbhete i vanhu vo rhandza swilo, kambe va nga swi tirheli vona xa vona i ku tiba xifuva hi swilo swa van'wana. i vanhu lava va dyaka ngopfu nyama, kambe nyama leyi hi leyi va yi kumaka yi file a va rhandzi ku dlaya swiharhi va fika hi ku dya ntsena.

Ku seketela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #51, nhlokohliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Ndzi makuma swi vupfile munhu loyi a nga rhandzeki ku tirha, kambe leswinene ndza swi rhandza. Ndzi fana na koti leri hanyaka hi nyama ya swiharhi leswi nga fa, kumbe leyi yi nga siyiwa hi swi dya nyama swa nhova.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #52, nhlokohliso: 2017) u vule leswi landzelaka:

Ndzi koti leri landzelelaka tinghala na timhisi leti loko ti dlayile ndzi sala ndzi dya nyama leyo olova ya swimpfhuku. Rixaka ra ka hina ri rhandza ku landzelela vanhu lava va nga na xanchumu lava loko va dyile hina hi sala hi dya masalela ya vona hikuva hi chava ku titirhela.

Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #53, nhloko hliso: 2017) hi ndlela leyi:

Hina hi makoti lama rhandzaka ku va yo rhangha ku vona xiharhi lexi nga dlayiwa. A hi rhandzi ku twa swilo hi vanhu van'wana, kambe hi rhandza leswaku swilo hinkwaswo swi sungula eka hina. Mina ndzi wo sungula ku fikelela tidyondzo leti ndzi nga ti fikelela emigangeni wa ka hina leswi swi paluxaka leswaku ni koti leri nga rhandziki ku kumeriwa swilo hi van'wana.

Hi ku katsakanya ndzi nga vula leswaku rixaka ra ka Mbhetse ra kuceteriwa hi xiharhi xa koti hikwalaho mahanyelo ya vona va ya fambelanisa ni ya koti leri hanyaka hi nyama kambe nyama leyi a ri yi tirhelanga naswona ri rhandza ku lwisa tinyanyana tin'wana loko ti lava ku dya na tona, kambe ra rivala leswaku a ri swi tirhelangi.

#### **4.13.3 Nkoka**

Nkoka wa koti eka rixaka leri hileswaku va ka Mbhetse va tinyungubyisa swinene hi ku vitaniwa makoti. Leswi swi endla leswaku va hanya ku fana na koti va va vanhu va vulolo va yimela van'wana ku endla swo karhi vona va ta hi le ndzhaku. I mahanyelo ya koti ku tshika swiharhi swo fana na tinghala na tiyingwe ku dlaya xiharhi swi dya loko swi suka koti ri sala ri dya masalela.

#### **4.14 Xivongo xa ka Bila**

Vanhu va ka Bila va tiveka ngopfu hileswaku hi vona va ka kubomu ka nghala. Vanhu lava va vula leswaku hi vona tinghala leti dyaka swo hisa, ti hlongorisa xiharhi ivi loko ti khomile xi dyiwa sweswi na ngati ya ha hisa.

#### 4.14.1 Xiphato

Nkaya,

Mbatini,

Henhla ku ni ndlela,

Hi va ka kubomu ka nghala,

I mbatiku-vengwa,

Xisangwatana xo tala hi mihloti.

Hi ku rilela ngoma ya vukosi,

Xikhumba,

Makhosi wa Bila.

#### 4.14.2 Xithopo

Xithopo xa ka Bila i nghala, (Muhloko hlisiwa #54, nhloko hliso: 2017) u boxa leswi landzelaka:

Hina hi tinghala leti ti tshamaka hi mitlawana, hi tihosi ta le mananga naswona hi na matimba ku tlula swiharhi hinkwaswo swa nhova. Loko ndzi ku ndzi nghala ndzi vula leswaku rixaka ra ka hina i rixaka leri nga na vurhena. Hi tlharhile swinene hikuva loko nghala yi kuma ntlhambi yi hlawula xiharhi lexi nga na nyama ya kahle yi hlongorisa xona yi xi humesa entlhambini ku va yi ta kota ku xi khoma kahle.

Ku suka eka ntshaho lowu ku kombisiwa leswaku va ka Bila i tinghala naswona vona i tihosi ku fana na nghala leyi yi nga hosi ya swiharhi hinkwaswo swa nhova.

Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #55, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Ndzi nghala leyi fumaka swiharhi hinkwaswo swa nhova naswona ni na vurhena byo tlula bya swiharhi hinkwaswo. Vanhu va rixaka ra ka hina i vanhu lava ku fuma swi nga engatini hi lo tswariwa na swona a hi lweli ku fana na nghala leyi nga hosi ya swiharhi swa nhova.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #56, nhloko hliso: 2017) u vule leswi landzelaka:

Hi hina vinyi va vuhosi ku kotisa nghala leyi fumaka swiharhi hinkwaswo swa nhova, leswi a swi vuli leswaku vanhu swivongo leswin'wana swi nga eku fumeni a swi na vun'winyi, kambe hina va ka Bila hi hina hi nga khoma misava hinkwayo ivi hi pfumelela vanhu van'wana ku va xiphemu xo karhi xo xi fuma.

Leswi swi tlhela swi seketeriwa hi (Muhloko hlisiwa #57, nhloko hliso: 2017) hi ndlela leyi:

Hina hi tinghala leti hanyaka mitlawa leswi vulaka leswaku hi avile vuhosi bya hina eka tinxaka tin'wana leswaku ti kota ku hanya na tona ti fuma, kambe hi ku angarhela vuhosi hinkwabyo i bya ka Bila. Hi hina tinghala a hi chavi nchumu hi na vurhena na matimba ya ku fuma.

Ku suka eka ntshaho lowu va ka Bila va tivitana va ri vona va fumaka misava hinkwayo na leswaku hi vona va aveke misava va avela vanhu va swivongo leswin'wana. Hi ku katsakanya hi nga vula leswaku nkucetelo wu kona eka xivongo xa ka Bila nkucetelo wu kona eka xithopo xa vona na mahanyelo ya vanhu lava hikuva va tivula tinghala leti nga chaviki nchumu naswona va tihlamusela tanihi vanhu lava nga na vurhena byo kotisa bya nghala.

#### **4.14.3 Nkoka**

Nghala yi na nkoka eka va rixaka leri hikuva va kumeka va yi tirhisa eka swiyimo swa ku hambanahambana na loko munhu a vabya emutini u ta dyisiwa mafurha ya nghala va pfumela leswaku u ta hola hikuva na yena i nghala. Nghala yi komba vurhena, vurhangeni na matimba eka swiharhi hinkwaswo swa nhova leswi swi nga na nkoka eka va ka Bila hikuva va pfumela leswaku na vona va na swona swihlawulekisi leswi hinkwaswo.

#### **4.15 Xivongo xa ka Rikhotso**

Va ka Rikhotso va tiveka ngopfu hi leswaku hi vona vabarhule-makula-nkondzo hikuva va rhandza ku famba. Hi vona mafutsu lama rhandzaka ku famba hi ku nyarhulela swigozana swa wona leswitsongo, kambe ya hlwela ku fika laha ma yaka kona.

##### **4.15.1 Xiphato**

Hina hi va ka Rikhotso,

Hina hi Vanyamatsi,

Nyamatsi ya rivengo na vanhu,

Hi va ka Mabyisa tihomu ti vuya entshangeni eNyamatsi.

Hi makuma ndlela ya homu ni mbuti hi xikomu,  
Hi vaN'wahisanhova byanyi byi ri karhi byi tsakama,  
Hi va ka Rikhotso xitlula leswi tameriweke hi tihosi,  
Hi va ka Makandziya ko oma ku sala ku baleka nhlangasi,  
Mavuthu ya sala ya nwa mati kona.  
Hi va ka Makulankondzo, laha wu kandziyaka kona va sala va nyanga,  
Maleha nyonga ya ka Rikhotso, manyika hi xirhuva.  
Ximanga ndzimani, khoma va nga dlayi va dlayela ku nyanga.  
Hi va ka xikhongolotana xo famba hi nhlana xi tshika ku famba hi khwiri.  
Hi va ka Rikhotso vo famba hi ndzhendze va chava ku wela.  
Mbhuri ya kondlo xibomba hi malwangu, n'waxibyarha nkumana,  
N'wamavulavula hi ku famba erhangweni.  
  
Hi va ka N'wayima ku rivala va pfumala ntlhavi.  
Hi va ka nhonga ya ku chava makasela *ntwana ka* Hawuka,  
Rikhotso, ta misava ta kambana, wun'we byalwa wun'we vuputsu.  
Hi va ka Nkandziyi wa timbowe wa Mbhaqeko.  
Hi va ka Xokolatihlo wa Mfungani,  
Hi va ka matlhari yo tsimba hi thyeke va fela ku fuma.  
Hi va ka N'waxandla xo hulela makhaxa.  
Hi va ka N'waxindzawu xo tala hi vuhlalu ni vukosi.  
Hi va ka mbolombo va pela mixo va pela madyambu.  
Hi va ka xikhalavatlane xa le ndleleni,  
Lava yaka mananga ku ya dya xihongonyana,

N'wabyarhule n'wambya ta matolo loko ti vukula N'wa-Nhengana ti ku huu!

Hi hina va ka Rivisi

A hi dyi masi lamo tiya,

Hi dya lama rivisi lama humaka ehon'wini.

A hi nwi mati hi ndzheko hi nwa hi xuva ra nereta.

Hi vanyamatsi hina

Hi Vadzonga hina.

Hi va le nkwakweni

Hi huma etiveni ra le Tuvutlulu.

Qhoto!

Ubisi!

Nqheche!

Ubisi!

#### **4.15.2 Xithopo**

Xithopo xa ka Rikhotso i mfutsu, (Muhlokohlisiwa #58, nhlokohliso: 2017)

Ndzi marhandza ku dya ku olova ndzi fana na mfutsu xiharhi lexi xi rhandzaka ku dya swakudya leswi xi swi kumaka ku olova. Loko hi tiphata hi ri 'hi huma etiveni ra le Tuvutlulu' leswi vulaka laha mfutsu ri kumekaka hikuva a swi olovi ku kuma mfutsu lexi ku nga xiharhi xo rhandza ndhawu yo olova ya ndzhongo laha xi kotaka ku ticelela xi tshama kona ngopfungopfu hi xixika.

Ku suka eka ntshaho lowu i ku kombisa nkucetelo lowu nga eka vaRikhotso na mfutsu hi paluxa swihlawulekisi swa xiharhi lexi na leswaku swi fambelana na mahanyelo ya vona. Leswi swi vula leswaku vanhu lava i vanhu lava va rhandzaka swilo leswi va kotaka ku swi fikelela hi ku olova hikuva a hi vanhu lava va nga tiyela kumbe va nga kotaka ku tirha ku tika ku fikelela swilaveko swa nkoka swa le vuton'wini.

#### **4.15.3 Nkoka**

Va ka Rikhotso va vona swi ri na nkoka ku va tiva swihlawulekisi swa xithopo xa vona leswaku va nga tifananisi na van'wana vanhu. Va rhandza ku tivula mafutsu lama tinwelaka mati na ku dya matluka hi leswaku vona a va rhandzi ku lwela ntumbuluko na vanhu van'wana.

#### **4.16 Xivongo xa ka Ndlhovhu**

Vanhu va ka Ndlhovhu i vanhu vo rhandza ku tivitana tindlopfu tanihi leswi ku nga xithopo xa ka vona. Vanhu loko munhu o va xiya kahle va landzelela swihlawulekisi kumbe mahanyelo ya ndlopfu, leswi swi endlaka leswaku ku va na nkucetelo wukulu eka vona hi ndlopfu. Va ri hi vona tindlopfu leti tshamaka hi mitlawa a va lavi ku hambanyisiwa.

##### **4.16.1 Xiphato**

Hi va ka Mathye wa le mutshwini,

Hi va ka Nghonda xakwe,

Hi va ka Xikhandlata xikhandlata hi nhonga,

Hi va ka Mhalakati ya nyumba,

Hi va ka Matswalela ko sisa a ku gawana a nga teka,

Hi va ka Mhalakati ya Matlula ntsandze a ku na kun'wana a ta tlula hi kona,

Hi va ka Matswala hosi,

Hi va ka Mahasule wa Chunana,

Hi vana va Mathyenkulu wa Ndlhovu.

I Ndlhovu eyakwethu edlimithi,

Indhlovu eyidhle mithi yi landule yi dhla mavele a ku limela Makwanyalala,

A ri n'wana Ndlhovhu a ti luvani tiluvana hi mixakwa.

Gajeni Inkomo kuzalusa,

Inkomo eyaswel'umalusi ehlathini kwa Nomangci.

Hi va ka Ndlopfu a ti luvani hi micila loko ti ri madzengeni,

Hi vuriyani byo famba hi ntlhambi byi fela ku lwelana,

Hi va ka Ximbatlwana xo heta ntlhava xi heta nyaka,

Hi va ka Mhalakati ya nyumba,

Leyi nga tlula ntsandza yi ku na ye n'wana a ta tlula hi kona.

Hi va ka Xinyatani,

U nge xinya, n'wananga hi hundza.

Hi va ka Nsweli wa marhaku va kuma swihlapfu.

Hi Maleha nkava ya Mahasule.

Hi vana va ntsumbu wa ndlopfu.

Va longolokile va ya panga mati hi mixakwa.

Ndlhovhu!

Mathye!

Ndlhovhu!

Eyakwethu!

#### **4.16.2 Xithopo**

Xithopo xa ka Ndlovhu i ndlopfu (Muhloko hlisiwa #59, nhloko hliso: 2017) u kombisile leswaku xihlawulekisi xa xiharhi lexi hi leswaku xi tshama hi ku rhula naswona xi dya byanyi na timitsu ta misinya laha xi nga rhandziki ku pfukiwa. Swona u swi paluxile hi ndlela leyi:

Mina ndzi ndlopfu leyi rhandzaka ku vona ku rhula hi mikarhi hinkwayo naswona a ndzi vavisi munhu hikuva ndzi tidyela byanyi, matluka na timitsu ta misinya.

Ntshaho lowu wu paluxa leswaku ndlopfu i xiharhi lexi nga na ku rhula, kambe a xi rhandzi ku pfukiwa.

#### **4.16.3 Nkoka**

Ndlopfu swihlawulekisi swa yona i matimba, vurhena na ku titshemba, leswi swi kumeka swi kucetela vanhu va ka Ndlovhu leswaku va hanya va titeka va ri lava va nga na matimba. Loko swiyimo swi nga pfumeli ku va munhu a tiyisela vanhu va ka Ndlovhu va hlohlotela hi ku vula leswaku phela hina hi tindlopfu a hi rili naswona hi tihosi ta swiharhi swa le mananga.

#### **4.17 Xivongo xa ka Mavundza**

Vanhu va ka Mavundza hi vona vaMhlave vanhu lava va hundzaka na tihongonyi va tlhela va ku hi vona va tihomu to ka ti nga dyi byanyi. Xivongo xa ka Mavunda a hi lexi vanhu va kona va nga tala, kambe va talele etlhelweni ro karhi ra laha Vatsonga va

kumekaka kona hi xitalo ku nga eN'walungwini wa tiko ra Afrika-Dzonga eLimpopo. A hi vanhu lava va nga hangalaka, kambe va kumeka endhawini yo karhi ngopfu hi xitalo.

#### 4.17.1 Xiphato

Hi va ka Mavundza tshuvela nkomoni mundzuku u ta tola,

Hi va ka Xivi xa nkaya Makhensiwa kule,

Hi va ka Mahlawule,

Hi va ka Xigombe xa ku hula khotla ku huma n'wana nsiwana hi londzovota,

Hi va ka maringa tiko hi swivini,

Hi va ka Madyandza ho tshwa ni Vembe.

Hi va ka Mavundza hina,

Hi va ka ndzhuti wa nkuhlu hina,

Hi va ka marhaku makulu yo ala ku tshama hina,

Kambe ya lava ku ntlutlama ntsena.

Hi va ka mbalata vuputsu byo kahla a hi nwi.

Hi va ka masiya byi virile.

Hi va ka a ti dyi byanyi ti dya vululwana hina.

Hi va ka Xikanukanu xa ku xava hina.

Hi va ka teka Muvhenda na Mundhevele hina.

Hi Vahlave va dzonga va le N'walungwini hina. Hi va ka Mavundza hina,

Mavundza!

Vahlave!

Hlaluko!

Vahlave!

Nkongonyi!

Vahlave!

Maxundza!

Vahlave!

Gulatio!

Vahlave!

Mholombo!

Vahlave!

Mnyangana!

Vahlave!

#### **4.17.2 Xithopo**

Xithopo xa ka Mavundza i hongonyi, (Muhloko hlisiwa #59, nhloko hliso: 2017) u kombisile leswaku xihlawulekisi xa xiharhi lexi hi leswaku xi tshama hi ku rhula naswona xi dya byanyi laha xi nga rhandziki ku pfukiwa, timhondzo ta xona ti endliwile hi ndlela yo va xi kota ku tisirhelela loko xi hlaseriwa hi swihari swo fana na timhisi na tinghala hikuva xi gamba no tlhava hi timhondzo leti. Swona u swi paluxile hi ndlela leyi:

Hina hi vanhu vo rhula ku kotisa hongonyi yi dyaka byanyi hi tisirhelela ntsena loko hi ri khombyeni naswona hi endla tano ku va hi lava ku hanya, kambe entiyisweni a hi vanhu va tinyimpi.

Rixaka ra ka Mavundza i rixaka leri nga ni ku rhula swinene, kambe ra swi kota ku tisirhelela loko ri hlaseriwa hi tinxaka tin'wana.

Ku seketela mhaka leyi ku yisa emahlweni (Muhlokoahlisiwa #60, nhlokoahliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Nkucetelo lowu nga kona eka mahanyelo ya hongonyi hi leswi ndzi nga munhu loyi a rhandzaka ku sirhelela vandyangu wa mina tanihi leswi hongonyi loko yi ri na vana lavantsongo yi va sirhelela eka timhisi na swihari swin'wana leswi dyaka nyama hi matimba ya yona hinkwawo.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokoahlisiwa #61, nhlokoahliso: 2017) u vule leswi landzelaka:

Hongonyi i xiharhi lexi dyaka byanyi naswona xi rhurile swinene a xi rhandzi nyimpi, hi leswi rixaka ra ka hina ri nga xiswona kambe loko munhu un'wana a tshuka a hi khunguvanyisile ha tisirhelela hi vuyisela ku nga va hi nyimpi kumbe hi swin'wana.

Leswi swi tlhela swi seketeriwa hi (Muhlokoahlisiwa #62, nhlokoahliso: 2017) hi ndlela leyi:

Mina ndza kuceteriwa hi mahanyelo ya xithopo xa ka hina hambileswi ndzi nga swi landzeleriseki ngopfu swa swivongo na swithopo, kambe hinkwalaho ka ku va ndzi tiva xithopo xa ka hina ndza swi vona leswaku ku na swiendlo swo karhi hongonyi yi swi endlaka na mina ndzi swi endlaka.

Hi ku katsakanya eka xivongo lexi, va ka Mavundza i vanhu vo xixima na ku rhandza ku sirhelela swa vona. I vanhu lava va nga swi kotiki ku pfuka munhu un'wana handle ko titlherisela loko va pfukiwile (Muhlokoahlisiwa #63, nhlokoahliso: 2017).

### 4.17.3 Nkoka

Hongonyi yi na nkoka eka mahanyelo ya va ka Mavundza hikuva hi yona yi poniseke vanhu vo sungula va xivongo lexi loko va ri khombyeni leswi swi endleke leswaku na vona va vona swi ri swa nkoka leswaku va va vanhu lava va hanyaka kahle ivi va fambelanisa mahanyelo ya vona na ya xiharhi lexi. Mahanyalo lama ma hongonyi ma pfuna leswaku rixaka ri kota ku hlayisa swa rona na ku va ri tekeriwa enhlokweni hikwalaho ka mahanyelo lamanene va nga na wona.

### 4.18 Xivongo xa ka Maxele

Vanhu va ka Maxele van'wana va tirhisa xivongo xa dyambu nchumu lowu wu nga xithopo xa xivongo xa vona. Va tivitana leswaku vadyambu leri hisaka hala tlhelo ri tisa vutomi eka swimilana, swiharhi na vanhu.

#### 4.18.1 Xiphato

Hi vaka mugiva,

Ntlhamu wa tsele,

Va ka ku olola hi mombo,

Va tshike tsolo,

Vana va Manyamara,

Va famba hi n'hweti.

Hi vana va Tima-ku-nwa,

Vana va Xitsona mongoro,

Hi vana va Ndzhamba.

#### 4.18.2 Xithopo

Xithopo xa ka Maxele i dyambu laha loko va tiphata va tifananisaka na dyambu. Leswi swi sekeriwa hi (Muhlokohlisiwa 64, nhlokohliso:2017) hi ndlela leyi:

Ndzi dyambu leri hisaka loko ndzi kelemile a ku na nchumu lexi hanyaka xi nga kotaka ku ndzi chavela hikuva ndzi lawula ntumbuluko. Loko ndzi tsakile ndzi tisela ntumbuluko swakudya na rihanyo lerinene, ndzi wa nkoka swinene hikuva a ku na loyi a nga ta ka a nga ndzi lavi ku va a kota ku hanya.

Ntshaho lowu wu komba leswaku va ka Maxele va kuceteriwa hi dyambu hikuva va tifananisa na rona ni le ka mahanyelo ya vona. Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #67, nhlokohliso:2017) hi ndlela leyi:

Hi mina dyambu leri rhandziwaka hi tlhelo ri nga rhandziweki hikuva esikwini ku na lava dyambu ri va ka eka vona ri ri kahle, kambe ku na lava eka vona ri vaka ri nga ri nchumu lowu nga riki na nkoka eka siku rero. Vanhu va ka hina hi toloverile leswaku a hi mikarhi hinkwayo hi nga ta tsakeriwa hi vanhu hikuva masiku man'wana vanhu va ta ku tsakela man'wana va nga ku tsakeli na switsongo.

Ntshaho lowu wu boxa leswaku va ka Maxele i vanhu lava va rhandzaka xithopo xa vona xa dyambu na leswaku xa va kucetela swinene. Hi ku katsakanya eka xivongo lexi hi nga vula leswaku vanhu va xivongo lexi va kuceteriwa hi dyambu leri ku nga rona ri nga xithopo xa vona.

### 4.18.3 Nkoka

Eka matsalwa lama nga endliwa hi swidyondzeki swin'wana swi katsiwile leswaku ku tihlanganisa na xithopo xa ka n'wina swi pfuna leswaku munhu a kota ku kuma na Vutlhari lebyi tisiwaka hi xithopo xolexo, vanhu va ka Mashele va kumeka va ri vanhu vo rhandza ku ondla ku fana na dyambu leri hi langutelaka masiku hinkwawo na leswi hi swi kumaka swo aka miri loko hi ri orha.

### 4.19 Xivongo xa ka Mongwe

Va ka Mongwe i timangwa leti rhahaka lava va nga hluriwiki hi swiyimo swo tala leswi swi va pfunaka ku hlula hikuva va raha. Vanhu lava va ka Mongwe va dumile hi ku vitaniwa leswaku hi vona timangwa leti rhahaka. Va rhandza ku encenyeta swiendlo leswi mangwa yi swi endlaka loko yi ri khombyeni.

#### 4.19.1 Xiphato

Boxa udaka!

Nyathi!

Hi va ka Mongwe wa Rimbale wa Valoyi,

Hi vaka rimitsu ro famba hi ntlhava ri tshika mananga,

Hi vana va Mopondzwani,

Hi va ka Rinyarhi.

Hi Vanyayi kupinda.

#### 4.19.2 Xithopo

Xithopo xa ka Mongwe i mangwa, hi swona vanhu lava va ka Mongwe va tivulaka timangwa leti rahaka. Leswi swi sekeriwa hi (Muhlokohlisiwa #68, nhlokohliso:2017) hi ndlela leyi:

Loko hi ku 'ya rhaha mangwa' wena u ri 'ya raha' u ri karhi u kombisa na marahele ya kona lama ya nga ya matimba ku fana na marahele ya mangwa leyi dlayaka na loko yi raha swiharhi leswi lavaka ku yi dlaya.

Ntshaho lowu wu paluxa leswaku ku na nkucetelo eka vanhu va ka Mongwe na xithopo xa ka vona ku nga mangwa naswona va tivitana va matimba hikuva mangwa ya swi kota ku hlula swiharhi leswi lavaka ku yi dlaya. Leswi swi seketeriwa hi (Muhlokohlisiwa #69, nhlokohliso: 2017) loko a ku:

Hina hi timangwa ta mavalavala leti rhandzaka ku tshama hi mitlawa naswona hi na matimba swinene, loko xiharhi xi lava ku hi hlasela ha dlaya hi tiponisa eka khombo leri. Mavalavala lama hi nga na wona ya komba swo tala leswi tani hi vanhu va ka Mongwe hi nga swona leswi hi nga swi nyikaka ku pfuna eka rixaka naswona ma komba leswaku hi na matimba swinene.

Ntshaho lowu wu komba leswaku va ka Mongwe va kuceteriwa hi xithopo xa ka vona hikwalaho ka swihlawulekisi swa xiharhi lexi. Vanhu lava va tivitana vanhu lava va kotaka ku pfuna, kambe va na matimba lama nga tumbela eka vona lama humaka ntsena loko va ri khombyeni.

Hi ku katsakanya eka xivongo lexi hi nga vula leswaku va ka Mongwe va kuceteriwa hi xithopo xa vona ku nga mangwa. Vanhu lava nga hloko hlisiwa hinkwavo va kombisa swihlawulekisi swa xiharhi lexi xa mangwa.

#### **4.19.3 Nkoka**

Nkoka wa mangwa eka rixaka i ku va vanhu lava va rhandza ku tisirhelela ku kotisa mangwa leyi loko yi ri khombyeni hi swiharhi swo fana na nghala, yingwe, mhisi na swin'wana yi rhandzaka ku tisirhelela hi ku raha. Leswi swi kumeka swi ri na nkoka swinene eka vanhu va ka Mongwe hikuva va tivitana timangwa leswi swi endlaka leswaku va tekelela na swihlawulekisi swa yona.

#### **4.20 Xivongo xa ka Xiviti**

Vanhu va ka Xiviti va dume hi ku tiphata va ku hi va barhula hi xiviti laha hi kandziyaka a wu nge vutisi swi fana na loko ku hundze ndlopfu.

##### **4.20.1 Xiphato**

Va ka Xiyakani xa ku ya ni vanhu,

Hi ku fela ku tsaka

Mudada wa Matani,

Wa Ndlhavani,

Wa Mavokweni,

Wa Ngwangwani,

Wa Munavalati,

Wa Musoneya,

Wa Mathambu

Wa Xiviti,

Wa Xiyakani,

Wa Khulela.

#### 4.20.2 Xithopo

Xithopo xa ka Xiviti i barhula, barhula i nenge lowukulu lowu endlaka magoza lamakulu loko wu famba. Leswi swi seketeriwa hi (Muhloko hlisiwa #70, nhloko hliso: 2017) hi ndlela leyi:

Vanhu va ka Shiviti hi mikarhi yo tala u va vona hi mikondzo leyikulu swinene, hi vona vabarhula va makulakondzo. Xivongo xa ka hina xi fana na xivongo xa ka Rikhotso, kambe vona nkondzo wa vona wu le ku tiphateni ntsena, kambe hina hi ntumbuluko swo va tano.

Ntshaho lowu wu paluxa leswaku ku na nkucetelo lowukulu eka vanhu va ka Xiviti na xithopo xa ka vona ku nga barhula. Laha henhla ku tlhele ku boxiwa leswaku vanhu va ka Xiviti va vonaka hikuva na mikondzo yikulu. (Muhloko hlisiwa #71, nhloko hliso: 2017) yena u seketela mhaka leyi hi ndlela leyi:

Mina ndzi barhula makulakondzo ku tlula swirho hinkwaswo swa mina na laha ndzi fambaka kona un'wana na un'wana wa swi vona leswaku ku hundzile munhu. Loko ndzi hundzile ndzi siya nkondzo wa mina lowu hambaneke na yin'wana leyi u nga yi vonaka endleleni. Ndzi Xiviti hi ntiyiso na xiviri loko ndzi lava swo lava a ndzi rhumisi ndzi ya hi ndzexe ndzi tshembe nkondzo leswaku wu ta ndzi fikisa.

Ntshaho lowu wu paluxa nkucetelo lowu nga kona eka barhula na vanhu va ka Xiviti. Hi ku katsakanya hi nga vula leswaku va ka Xiviti va kuceteriwa hi xithopo xa ka vona ku nga barhula, laha va tibumaka va vula leswaku vona va nga kula kondzo a va rhumisi loko va lava xanchumu vo famba hi voxe hikuva va tshembile barhula.

#### **4.20.3 Nkoka**

Nkoka wa xithopo lexi xa ka Xiviti i ku kondletela vun'we na ku tsundzuxa rixaka leswaku ri nga rivali timintsu ta xivongo xa ka vona. Mhaka yin'wana ya nkoka hi xithopo lexi hi leswaku vanhu va rixaka leri va fanele va tiva leswaku vona va huma kwihi na leswaku rixaka ra ka vona ri fikise ku yini laha va nga kona eka nkarhi wa sweswi.

#### **4.22 Xivongo xa ka Munisi**

Vanhu va ka Munisi va dume hi ku hi vona va nisaka mpfula na leswaku hi vona va tisaka swakudya na ntsako eka vanhu. Vanhu lava va rhandza ku tiphata hi ku vula leswaku hi vona va mpfuleni leswi vulaka leswaku hi vona va nisi kumbe vanhu lava nga na vun'wini bya mpfula.

##### **4.22.1 Xiphato**

Hi va ka Munisi wa mpfula,

Muhuluveri Maba tihomu ta kule,

Hi va ka Tshuvala nkomuni mundzuku u ta tola,

Hi va ka Ximuka ni humba va ya tola,

I Magegetsa Marasela makulu

I Mahlongola n'hweti,

I Magegetsa ya N'waxikaya xe ndleleni xa ku phasa misisi ya mukon'wana,

I Marasela mathonsi lamakulu ya mpfula loko yi sungula ku na.

Munisi!

Ntselele!

Hlanganu!

Ntselele!

Mathonsi!

Ntselele!

Muhuluveri!

Ntselele!

#### **4.22.2 Xithopo**

Xithopo xa ka Munisi i mpfula, (Muhloko hlisiwa #72, nhloko hliso: 2017) u kombisile leswaku xihlawulekisi xa mpfula i ku tisa ku hambana eka ntumbuluko wa Xikwembu hinkwawo. Swona u swi boxa hi ndlela leyi:

Hi mina matisa ku hambana evanhwini na le ka ntumbuluko hinkwawo wa Tatana la nge ematilweni. Loko va ku mpfuleni va vula mina naswona loko ku ri na dyandza hi mina loyi a yimaka a huwelela swikwembu swa ka mpfuleni leswaku swi hi lamulela

Ku seketela mhaka leyi ku yisa emahlweni (Muhloko hlisiwa #73, nhloko hliso: 2017) u seketela mhaka leyi hi ndlela leyi:

Hina hi hina va mpfula leyi loko yi na un'wana na un'wana wa tsaka hikuva hi tisa vutomi eka ntumbuluko hinkwawo lowu katsaka swakudya ku nga byanyi eka swiharhi, miroho ya nhova, mihandzu na mati lama nwiwaka hi vanhu na swiharhi na swimilana.

Ku bumabumela mhaka leyi ku yisa emahlweni (Muhlokohlisiwa #74, nhlokohliso: 2017) u vule leswi landzelaka:

Mati i rihanyo lama ma tisiwaka hi mpfula hi leswaku handle ka yona ku hava rihanyo, ku fana na mpfula handle ka vanhu va ka Munisi ku hava rihanyo hikuva hi hina hi tisaka ku hambana eka vanhu hinkwawo hikwalaho ka xivongo na xithopo xa ka hina.

Leswi swi tlhela swi seketeriwa hi (Muhlokohlisiwa #75, nhlokohliso: 2017) hi ndlela leyi:

Lomu hi taka hi huma kona va hi vitana vaMvuleni leswi vulaka leswaku mpfuleni hikuva hi hina vakhomi va mpfula loko hi lava yi nga ni hi yi byela tano na loko hi yi lava ya hi yingisela. Hi hina vanhu lava nga ekusuhi swinene na Mumbi hi byela yena a hi chikisela mikateko hi ndlela ya mpfula.

Hi ku katsakanya hi nga vula leswaku ku na nkucetelo swinene eka va ka Munisi na xithopo xa vona xa mpfula leswi swi paluxiweke hi mitshaho leyi boxiweke laha henhla.

### 4.22.3 Nkoka

Nkoka wa mpfula i ku va yi tisa rihanyo, ntsako, ntshembho na ku hanya evanhwini. Va ka Munisi va kumeka va teka swihlawulekisi leswi swa xithopo lexi va hanya hi ndlela yoleyo leswi swi kumeka swi pfuna vanhu lava ku va na mahanyelo lama loko vanhu van'wana va va vona vutomi, ku tshemba na ntsako leswi swi tisiwaka na hi loko mpfula yi na.

### 4.23 Nkatsakanyo wa ndzima

Ndzima leyi yi kanerile hi swivongo, swiphato swa swivongo, swithopo na nkucetelo wa swona eka Vatsonga va laha Afrika-Dzonga. Swivongo swi kumeka swi boxiwa ku paluxiwa leswi xivongo xolexo xi tivisiwaka xiswona hi vanhu va le handle. Ku yisa emahlweni hi swivongo ku boxiwa na xiphato xa xivongo lexi nga xona rimintsu ra xivongo. Swithopo swa swivongo swa boxiwa leswaku xivongo xo karhi xi tirhisa xithopo xihhi. Eka swithopo ku tlhela ku paluxiwa leswaku swi na nkucetelo kumbe hayi eka vanhu va xivongo xolexo leswi ku nga mongo wa ndzavisiso lowu.

## **NDZIMA YA 5: NGHIMETO**

### **5.0 Manghenelo**

Eka ndzima leyi hilaha ku nga gimetiwa ndzavisiso hinkwawo, ku boxiwa nkatsakanyo wa leswi kumiweke eka ndzavisiso lowu, mikumisiso ya ndzavisiso, swibumabumelo swa ndzavisiso na nkatsakanyo wa ndzima leyi. Mulavisisi u bumabumela ku ya hi leswi a swi kumeke eka ndzavisiso ni leswi swi nga ta pfuna ku yisa emahlweni ku endla milavisiso leyi nga ta va yi ri karhi yi seketela ndzavisiso lowu. Eku katsakanyeni ka mulavisisi u kombisa leswi swi kombeke nkucetelo hi xitalo eka swivongo leswi lavisisiweke ni lomu timhaka ti fikaka ti komba leswaku nkucetelo a wu kumeke eka swivongo swin'wana.

### **5.1 Nkatsakanyo wa ndzavisiso**

Eka ndzavisiso lowu ku kumeke leswaku swivongo hinkwaswo leswi hlengeletweke, swithopo swa swona swi kumeke swi kucetela mahanyelo ya vanhu va xivongo xolexo. Swithopo swo tala eka leswi hlengeletweke swi kumeke swi ri swa swiharhi kasi leswin'wana ku va swilo swa ntumbuluko, swimilana na swin'wana. Xithopo xa xivongo xa ka Hlungwani i ndzilo lowu nga nchumu lowu endliwaka ku suka eka swilo swa ntumbuluko. Vatsonga va kumeke va xixima swinene xithopo kumbe nchumu lowu kumekaka wu yimela xivongo xa vona.

Loko xiharhi kumbe nchumu wo karhi lowu yimelaka xivongo xo karhi wu tshuka wu tivonakarisisile eka un'wana wa rixaka rolero wu ta tekiwa wu hlayisiwa wu tlhela wu khomiwa ku fana na xirho xa rixaka rero. Vatsonga va rhandza ku hlayisa swilo swa ntumbuluko ngopfungopfu swithopo swa swivongo swa vona, leswi hi swona swi endlaka rixaka ri voniwa ri ri rixaka leri hloniphaka naswona ri tlhela ri voniwa ri ri ra ku tala rirhandzu.

Hi ku katsakanya hi nga vula leswaku rixaka ra Vatsonga ri kuceteriwa swinene hi swthopo leswi yimelaka swivongo swa vona. Xiharhi lexi yimelaka xivongo xo karhi xa hlayisiwa na ku hloniphiwa, leswi vulaka leswaku a xi dlayiwi ku endlela leswaku na rixaka leri ra ha taka ri kota ku tiva xiharhi lexi yimelaka xivongo xa vona na ku tlhela va twisisa lomu rixaka ri taka ri huma kona.

## 5.2 Mikumisiso ya ndzavisiso

Ndzavisiso lowu wu kumile leswaku Vatsonga vo tala a va ha tivi lomu va humaka kona na ku landzelerisa laha rixaka ra ka vona ri humaka kona, leswi swi katsa na xivongo, xiphato xa xivongo, na xithopo lexi yimelaka xivongo xa ka vona. Vanhu lava va saleke va xivongo va kumeka va ri na vutivi lebyitsongo hi xivongo na xithopo xa ka vona. Xivangelo lexi kumiweke hi ndzavisiso lowu hileswaku a ka ha ri na ku hundzisela emahlweni ka vutivi ku suka eka lavakulu ku ya eka lavatsongo.

Ndzavisiso wu tlhele wu kuma leswaku lavatsongo lava va ha tivaka hi matimu ya xivongo xa ka vona va tiva swo tala leswi swi pfuneke swinene ku humelerisa ndzavisiso lowu. Swiphato swa swivongo, timitsu ta swivongo, swithopo swa swivongo i swa nkoka swinene eka rixaka leswi swi endlaka leswaku munhu wihi kumbe wihi a tiva leswaku xivongo xa ka vona xi huma kwihi na leswaku vanhu va ka vona va tumbuluka va suka kwihi.

Ndzavisiso lowu wu kumile leswaku swithopo swi na nkoka swinene eka vanhu va swivongo hi ku hambana ka swona na leswaku munhu un'wana na un'wana u titwa a khomanile swa ntumbuluko na xithopo xa ka vona. Ku tlhela ku va na ku pfumela leswaku swithopo hi swona swi nga ponisa vanhu va xivongo xo karhi emikarhini ya khale. Ndzavisiso lowu wu kumile na leswaku i swa nkoka ku tiva laha munhu a humaka kona leswi swi katsaka swithopo, swiphato swa swivongo na matimu ya laha xivongo xa ka vona xi humaka kona.

Leswi mulavisisi a swi kumeke hi ku kongomisa eka swivongo swo karhi hi leswi landzelaka:

## **5.2.1 Mikumisiso hi xivongo**

Ndzavisiso lowu wu kumile leswaku vanhu va kumeka va hambana hi vatswari va vona na loko va hlaya xivongo va xi hlaya ku hambana, kambe va kumeka va ya fika eka munhu un'we. Hi ndlela yin'wana, swi vula leswaku vanhu va nga hambana hi tinyimba, kambe hinkwavo ka vona va pfelela va huma eka ntshinyi rin'we. Mhaka ya nkoka leyi fambelanaka na ndzavisiso lowu leyi kumiweke hi leswaku vanhu va nga hambana vatswari na tinyimba, kambe xithopo na swikwembu swa vakokwana wa vona swi kumeka swi nga cinci.

### **5.2.1.1 Xivongo xa ka Maluleke**

Vanhu va ka Maluleke va fika va hlangana eka munhu un'we ku nga Guyu wa Malenga. Leswi swi komba kahle leswaku tinyimba hinkwato leti nga kona ta ka Maluleke ti hanya ti ri karhi ti huma eka rimitsu rin'we ku nga Guyu.

### **5.2.1. 2 Xivongo xa ka Hlungwani**

Eka xivongo xa ka Hlungwani ndzavisiso lowu wu kumile leswaku vanhu hinkwavo lava va tekeke xiave eka ndzavisiso va kumeka va kuceteriwa hi xithopo xa ka vona na leswaku va wela eka xithopo xin'we. Ku yisa emahlweni ku tlhela ku huma mhaka ya leswaku hambileswi va hambanaka hi vatata wa vona, kambe loko swi ta eka swikwembu hinkwavo va fika va hlangana eka swikwembu swin'we. Vanhu va ka Hlungwani va kumeka va landza munhu loyi ku nga yena a nga sungula xivongo xa ka vona loyi va n'wi vulaka Zinjhivha.

Zinjhivha i munhu loyi ku suka khale ka khaleni a nga sungula na xivongo xa ka Hlungwani. Vanhu hinkwavo va ka Hlungwani va hlaya xivongo xa vona xi ya fika eka Zinjhivha leswi swi kombaka kahle leswaku vanhu hinkwavo va xivongo va suka eka yena.

### **5.2.1.3 Xivongo xa ka Cawuke**

Vanhu va ka Cawuke rimitsu ra vona leri ri va hlanganisaka i Xinyori xahumba. Hi yena munhu wo sungula wa xivongo lexi. Vanhu hinkwavo va ka Cawuke hi va kume loko va hlaya xivongo laha hinkwaswo swi fikaka swi hlangana eka Xinyori. Xithopo xa vona xi kumeka xi nga cinci hambiloko va hlaya xivongo ku hambana, kambe va fika va hlangana eka Xinyori na xithopo xa vona ku nga humba.

### **5.2.1.4 Xivongo xa ka Valoyi**

Xivongo xa ka Valoyi hi lexi vanhu hinkwavo lava va xi tirhisaka loko va hlaya xivongo hinkwavo ka vona va fika va helela eka Khalanga. khalanga loyi ku nga yena munhu loyi vanhu hinkwavo va ka Valoyi va humaka eka yena.

### **5.2.1.5 Xivongo xa ka Ndlhovhu**

Xivongo xa ka Ndlhovhu, Mathye, Maswanganyi i vanhu lava va humaka eka nyimba yin'we ku nga Gajeni. Vanhu lava va kumeka va tirhisa swivongo swo hambana kambe swiendlo hinkwaswo swa vona swi kumeka swi va vuyerisa eka yena munhu loyi.

### **5.2.1.6 Xivongo xa ka Mavundza**

Munhu loyi vanhu va ka Mavundza va welaka eka yena i Vahlave munhu loyi ku nga yena a nga rhangela xivongo lexi. Vanhu hinkwavo loko va hlaya xivongo xa vona va hetelela va ku Vahlave hikuva hinkwavo va kumeka va huma eka yena munhu loyi hikuva hi yena a nga sungula khale ka khaleni ku va murhangeri a tlhela a sungula xivongo lexi.

### **5.2.1.7 Xivongo xa ka Munisi**

Vanhu va ka Munisi va kumeka va wela ka vanhu vambirhi lava a va ri mahahlwa. Vanhu lava a va khomanile swinene hi swona munhu un'wana na un'wana wa ka Munisi u kumeka a va xixima. Ntselele na Nhlanganu hi vona lava nga sungula na xivongo xa ka Munisi hikuva va nisa mpfula ivi va ya thyiwa endleleni hi vanhu va ku hi vona vaMpfuleni.

### **5.2.1.8 Xivongo xa ka Nkuna**

Mavutana hi yena munhu wo sungula wa xivongo xa ka Nkuna. Hi swona swi endlaka leswaku vanhu va ka Nkuna va tiphata va Mavutana va ku i movuta-a-yi-twile ku xonga ka yona. Wanuna loyi Mavutana loko a lava ku teka wansati a sungula a etlela na yena a nga se n'wi teka leswi swi komba leswaku va ka Nkuna vo tala a va swi koti ku teka va nga rhangangi va endla swa masangu na yena.

### **5.2.1.9 Xivongo xa ka Ngoveni**

Vanhu va ka Ngoveni va vitaniwa Valambya hikwalaho ka munhu loyi a va hlanganisaka hinkwavo ku nga Mulambya. Mulambya hi yena a hlanganisaka swivongo hinkwaswo swa ka Ngoveni. Vanhu hinkwavo hambu lava va nga n'wi tiveki kambe va swi tiva leswaku vona va huma eka yena.

### **5.2.1.10 Xivongo xa ka Makhuvele**

Xin'wana xi nga kumiwa hi ndzavisiso lowu hileswaku vanhu va ka Makhuvele hinkwavo va hlangana eka munhu loyi a vitaniwaka Mugwena. I munhu a ri yexe a nga sungula xivongo lexi eka malembe yo tala lama nga hundza.

### 5.3 Swibumabumelo

Ndzavisiso lowu wu bumabumela leswaku vanhu lava nga kona lavatsongo lava va tameleke vutivi bya leswaku xivongo xa ka vona xi tumbuluka xi suka kwihi va fanele ku tshuneleriwa hi lava ha kulaka ku kuma vutivi leswaku va ta tlhela va byi hundzisela emahlweni. Ku yisa emahlweni hi nga bumabumela leswaku vatsari va tibuku va tshinelela vanhu lava nga ni vutivi hi swivongo na matimu ya swona leswaku va kota ku tsala tibuku hi swivongo ku fana na Jaques AA hambileswi ntirho wa yena a wu langute tlhelo ro karhi ra swivongo.

Mfumo wu fanele ku hoxa xandla ku endla leswaku eka tigiredi ta le hansi vadyondzi va dyondzisiwa ku phata swivongo swa ka vona leswaku vutivi lebyi va kula na byona ku yisa emahlweni na leswaku na hambiloko va kurile va nga byi rivali. Leswi swi ta va tano hikuva mfumo wu endla leswaku tibuku ta swivongo ti kumeka hi ku olova eswikolweni hinkwaswo swa tiko ku endlela leswaku swi olova ku va munhu a kota ku tiva hi xivongo xa ka vona.

### 5.4 Nkatsakanyo wa ndzima

Hi ku katsakanya ndzima leyi a yi langutise nkatsakanyo hinkwawo hi ku angarhela wa ndzavisiso lowu. Swin'wana swa nkoka leswi nga endliwa eka ndzima leyi i mikumisiso ya ndzavisiso laha mulavisisi a langutise eka hinkwaswo leswi ndzavisiso wu swi kumeke. Swibumabumelo swi nyikiwile naswona eka ndzima leyi ku pfuna vatirhisi va ririmi leri na swivongo na swithopo swa swona leswaku va tiva leswaku hi swihi leswi faneleke ku endliwa ku yisa emahlweni ku endlela leswaku swivongo swi hlayiseka. Swibumabumelo swi ta tlhela swi pfuna ku endla mlavisiso yin'wana leyi nga ta pfuna hi ku hlayisa swivongo na ku hlayisa swilo swa nkoka swa Xitsonga.

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