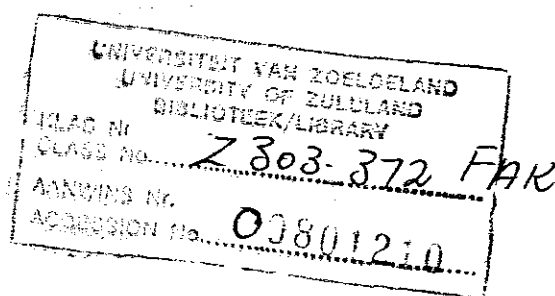


**LUCWANINGO NGEKULAHLEKA KWEMASIKO
NEMIHAMBO YEMASWATI**



NONKULULEKO BEAUTY FAKUDE

2006

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NGU

NONKULULEKO BEAUTY FAKUDE

**KWETFULWA KWENETISA TIDZINGO TETICU
TE-**

**MASTERS OF ARTS
KULITIKO LESIZULU NEMAGUGU ENYUVESI
YAKAZULU**

UMHLOLI: DKT P.M. LUBISI

SIFUNGO

Ngiyafunga ngiyacinisa kwekutsi umsebenti lonesihloko lesitsi: **KULAHLEKA KWEMASIKO NEMIHAMBO YEMASWATI**, ngumsebenti wami nayo yonkhe imitfombo yelwati lesetjentsisiwe ivetiwe ngalokuphelele.


N.B. Fakude

Emavi ekubonga

Kwekucala ngibonga bonkhe labangisitile ngetindlela letehlukene ekubhaleni lomsebenti, ikakhulukati ngibonga kuDokotela P.M. Lubisi ngekungibeketelela nekungikhutsata nangiphelelwa ngemandla endleleni , ngekwenta siciniseko sekutsi ngiwubhale lomsebenti nekutsi ngiwuyise kuyewuhlolwa.

Ngibonga kakhulu uyise webantfwabami, S.P. Fakudze ngekungesekela ngisabhala lomsebenti, kungikhutsata, nekungisita, ngibonga kakhulu Mntolo, Mphotholozu.

Ngibonga kakhulu kuMnyango weTebuciko eNyuvesi yakaZulu ngekungipha lelitfuba lekutsi ngibhale lomsebenti, Ngekulahleka kwemasiko nemihambo yemaSwati.

Ngibonga kakhulu nakumkhula wami Sipiwe lofake sandla ekungisiteni ngisachuba lolucwaningo. Ngiyabonga Mntolo nangesikhatsi sakho bewungipha sona.

SIFINYETO

Lolu lucwaningo lolumayelana nekulahleka kwemasiko nemihambo yemaSwati. Luhleleke ngetehluko. Lolucwaningo lugcile kakhulu emaSwatini aseNingizimu Afrika luye luyewuphelela kaNgwane eSwatini.

Sehluko 1, sichaza lucwaningo kutsi lumayelana nekulahleka kwemasiko esiveni semaSwati, Sivete kubaluleka kwemasiko esiveni. Siveta tinhloso telucwaningo, tindlela telucwaningo, kubaluleka kwelucwaningo, nemkhawulo lucwaningo, sigcine ngekuvuselelwa kwesimilo.

Sehluko 2, sichaza imphilo yemaSwati ngembi kwekufika kwebadzeshi. Siveta umlandvo wemaSwati aseNtalasifali, simonhlalo nekudla kwemaSwati. Siphindze sivete, umuti, kufa kwemnumzane ekhaya nemisimeto lechutjwako nakufiwe. Kubuywe kwachazwa imisebenti yemaSwati ngebulili nangekwehlukana kwetigaba .

Sehluko 3, Sichaza ngekubaluleka kwemphilo nemikhosi lemikhulu yesive. Siveta kubaluleka kwekutimbandzakanya nalemikhosi, kanye nemvunulo yemaSwati.

Sehluko 4, Sibuka tinkholelo temaSwati nalokunye lokubukeka kuligugu esiveni semaSwati.

Sehluko 5, Siveta sikhatsi semphucuko esiveni semaSwati. Sitsintsa tintfo letehlukene letiyinkhomba yekulahleka kwemasiko nemihambo yesintfu.

Sehluko 6, Sibutsela ndzawonye konkhe lokutsintfwe lucwaningo. Siphindze sivete nalokutfolakele ngesikhatsi selucwaningo kanye netincomo.

SEHLUKO 1

1.0. Setfulo selucwaningo

1.1. Singeniso

1.2. Tinhloso telucwaningo

1.3. Tindlela telucwaningo

1.4. Kubaluleka kwelucwaningo

1.5. Kusatjalaliswa kwalokutfolakele

1.6. Umkhawulo welucwaningo

1.7. Kuchazwa kwemagama

1.8. Siphetho

SEHLUKO 2

2.0. Imphilo yemaSwati ngembi kwekufika kwebadzeshi nemphucuko yabo.

2.1. Indzabuko yesive semaSwati

2.1.1 EmaSwati aseNtalasifali

2.1.2. Simonhlalo

2.1.3. Kudla lokulinywako

2.1.4. Kudla lokuphekwa ngemaSwati

2.1.5. Lokumatfwako

2.1.6. Titselo tasendle

2.2. Umnumzane

2.2.1. Umuti

2.2.2. Kufa kwemnumzane

2.2.3. Kufihlwa kwemnumzane

2.2.4. Kutfwalwa kwetintsambo

2.2.5. Kuluma

2.2.6. Kubuyiswa kwalofile

2.2.7. Kulahla tintsambo

2.2.8. Kuchinsa kwemfelokati

2.3. Luhlelo lwemisebenti

2.3.1. Imisebenti yebafati

2.3.2. Imisebenti yemadvodza

2.3.3. Imisebenti yetintfombi

2.3.4. Imisebenti yebafana nemajaha

SEHLUKO 3

3.0. Tibhimbi tesive nalokunye

3.1. Umkhosi wencwala

3.2. Kugecwa kwemhlanga

3.3. Lutsango lwabomake

3.4. Butimba

3.5. Imvunulo nemigidvo yesintfu

3.5.1. Imvunulo yetintfombi

3.5.2. Imvunulo yabomake

3.5.3. Imvunulo yemajaha

3.5.4. Imvunulo yemadvodza

3.5.5. Indlamu

3.5.6. Sibhaca

3.6. Tigaba tekukhula

3.6.1. Kukhula kwalabasikati

3.6.2. Kukhula kwalabadvuna

3.7. Inhlonipho

3.7.1. Kuhlونipha kwalabasikati

3.7.2. Kuhlونipha kwebantfwana

3.7.3. Kuhlونipha kwalabadvuna

3.7.4. Kubaluleka kwemuntfu lomdzala

3.8. Kwendzisa

3.8.1. Kutekwa kwemfati

3.8.2. Umtsimba

3.8.3. Kulobola

SEHLUKO 4

4.0. Inkholelo yemaSwati nalokunye

4.1. Tangoma

4.2. Mvelincanti

4.3. Emadloti

4.4. Emagugu esive

4.4.1. Imindeni lemikhulu

4.4.2. Sikhatsi

4.4.3. Inkhatsa

4.4.4. Kusisa

4.4.5. Lokutilwako

4.5. Kutilibatisa kwebantfwana

4.5.1. Tinganekwane

4.5.2. Tiphicaphicwane

4.5.3. Tibongo netinanatelo

4.5.4. Lulwimi

SEHLUKO 5

5.0. Kulahleka kwemasiko esive ngenca yekufika kwebadzeshi nemphucuko

5.1. Kugucuka kwemcabango

5.2. Tembusave

5.2.1. Inkholo netembusave

5.2.2. Inhlonipho netembusave

5.2.3. Kuhlangana kwemasiko lahlukene

5.3. Umbuso wentsandvo yelinyenti

5.3.1. Emalungelo ebantfwana

5.3.2. Kusibekela emaphutsa

5.3.3. Kufundziseka ngekutinikela

5.3.4. Lilungelo lendvodza nemfati

5.4. Kuhlangana kwetive letehlukene netilwimi letinsha

5.4.1. Sifanakalo

5.4.2. Lulwimi Lwabotsotsi (Tsotsi taal)

5.4.3. Lulwimi lwesigodzi

5.5. Tebuciko

5.5.1. Emafilimu etimphi nebugebengu

5.5.2. Emabhuku etemacansi (pornography)

5.5.3. Kutekana ngebulili lobufanako

5.6. Imphucuko

5.6.1. Kwembatsa kwalabadvuna nalabasikati

5.6.2. Likhaya lalabadzala

5.6.3. Likhaya letintsandzane

5.6.4. Kungahlonishwa kwesifo

5.7. Inkholo yebukristu

5.8. Kutalwa kwemtfwana

SEHLUKO 6

6.0. Siphethfo nalokutfolakele

6.1. Tincomo

6.2 Imitfombo yelwati

6.3 Bantfu lekukhulunywe nabo

SEHLUKO 1

1.0 SETFULO SELUCWANINGO

1.1 SINGENISO

Lolucwaningo luphatselene nekulahleka kwemasiko esiveni semaSwati. Kuto tonkhe tive te –Afrika nguleso naleso sive sinemasiko aso. Emasiko abaluleke kakhulu esiveni. Matsebula(1980: 24) uchaza emasiko atsi :

Culture includes the people's language, morals, technology, laws, government tools and weapons, way of building, etique and beliefs.

Nangabe umuntfu asalahlekelwe lisiko lakhe usuke asalahlekelwe yimphilo nebuntfu bakhe. Lokuphawulekako kutsi sive semaSwati sihambe salahlekelwa ngemasikomphilo lasukela endzabukweni yaso lesive. Tinyenti tintfo letikhombisa kutsi emasiko nenhlonipho kuhambe kwalahleka endleleni njengekukhipha umphefumulo, kugagadlela, kukhulelwa kwetidzandzane, kutiphatsa kwebantfu emingcwabeni, emigidvweni yesive nakuletinye tindzawo.

Hleta (2004) uchaza kutsi kuhlonishwa kwemphilo kadzeni bekubaluleke kakhulu ngangekutsi ebusuku bekwesatjwa tilwane, kepha ngekugucuka kwetintfo nangekulahleka kwemasiko umuntfu ugcine asalahlekelwa buntfu bakhe, kwesatjwa yena.

1. Babe Hleta indvuna yelibutfo, kwakhulunywa naye eMbhuleni Swazi Royal Kraal, Badplaas (18/02/2004)

Sive semaSwati besatiwa kakhulu ngenhlonipho . Inhlonipho inemtselela lomkhulu emasikweni esive, nangabe sive silahlekelwe sivama kungasawahloniphi nemasiko futsi singawagcini. Tonkhe-ke tinkhomba tekulahleka kwemasiko tisho kulahleka kwenhlonipho. Bantfu labanyenti benta tintfo lebetihlonishwa tingentiwa ngekwelisiko, kutsiwe tiyatilwa. Kasenene (1993:126) uveta tibonelo tetintfo letitilwako utsi:

It is a taboo for a Swazi to marry a member of his or her clan or for a member of the royal family, to get into contact with dead body. A man who has murdered a person may not have sexual intercourse with his wife before he is cleansed.

Kulahleka kwemasiko kuvela etincenyeni letinyenti temphilo, Lolucwaningo lutawubuka kulahleka kwemasiko lokubonakala emmangweni nasetimweni letehlukene. Kutawubukwa kutsi kadzeni emasiko abegcinwa njani nekutsi ahambe alahlekaphi.

1.2. TINHLOSO TELUCWANINGO

Lolucwaningo luhlose kutfola naku lokulandzelako:

Inhloso 1

Kuvuselela emasiko esiveni semaSwati lasabonakala afiphala.

Inhloso 2

Kucubungula lwati lolujulile nemasiko EmaSwati .

Inhloso 3

Kukhumbuta bantfu lesebakhohliwe ngemasiko abo.

Inhloso 4

Kutawuvetwa kubaluleka lokukhulu kwemasiko, lokutakwenta kutsi bantfu buvuseleleke esiveni.

Inhloso 5

Kutawukhunjutwa sive semaSwati ngendzabuko yaso.

Inhloso 6

Kutawuvuselelwa similo ebantfwini.

1.3.TINDLELA TELUCWANINGO

Lolucwaningo lutawuchutjwa lulandzele letindlela letilandzelako:

1.3.1. KUFUNDZA IMIBHALO

Kutawufundvwa tincwadzi letinyenti letibhalwe ngetilwimi letehlukene. Tincwandzi letifundvwako nguleto leticuketse lwati, lolujulile macondzana nemasiko , nemihambo yesive semaSwati, lekunguwona mgogodla nesisekelomphilo esiveni. Lolucwaningo lutawuphindze lusivetele kutsi nakukhulunywa ngemasiko nemihambo yesive kusuke kushiwoni. Nekutsi alahleka kanjani lamagugu esive. Emabhukwini kutawuphindvwe kubukwe kufana kwelwati lolutfolakala ebantfwini kanye nalolo lolubhaliwe.

1.3.2. KUBUTA KULABADZALA

Lwati lolujulile lolumacondzana nemasiko nemihambo yesive, luvame kutfolakala kubantfu labambalwa kakhulu. Bantfu labawatiko emasiko kuvame kuba ngulabadzala labasagcina emasiko futsi labasondzeline nebukhosi.

1.3.3.KULALELA UMSAKATO

Kutawulalelwa tindhlelo emSakatweni wesiSwati letikhuluma ngekubaluleka kwemasiko nemihambo yesintfu. Ikakhulukati kulabobantfu labati kabanti ngemasiko,njengabobabe Bhiya nabomake Fakudze nalabanye labakha sive ngemasiko emSakatweni Ligwalagwala.

1.3.4. KUVAKASHELA TINDZAWO LETILONDVOLOTE EMAGUGU NETINTFO LETICHAZA NGEMLANDVO WESIVE.

Kutawubuywe kuvakashelwe tindzawo teSwatini lapho kulondvolotwe khona tintfo temdzabu letichaza kabanti ngemlandvo nangemasiko esive. Tindzawo letitawuvakashelwa tindzawo letifana naleti: museum, cultural village, monument and archaeology.

1.4.KUBALULEKA KWELUCWANINGO

1.4.1 KWAKHA SIVE

Kwekucala, lolucwaningo lubaluleke kakhulu ngobe lusivetela imphilo yesive semaSwati, kutsi ngekwendzabuko besiphila njani ngekulandzela emasiko nekutsi alahleka njani ngembi kwekufika kwalabamhlophe nemphucuko yenshonalanga.

Kwesibili, lufundzisa lusha kutsi lati kabanti ngendzabuko yalo, kute likwati kuphila impilo lecotfo nalenebuntfu.

Kwesitsatfu, lolucwaningo lubaluleke ngekutsi lubutsele ndzawonye lonkhe lwati lolumayelana nekugcinwa kwemasiko kute nobe bangasekho labadzala, wona abe alondvoloteke ndzawonye, labasha bakwati kufundza bati kabanti ngawo.

Kwekugcina, kucaphelisa sive ngengoti lesingatitfolo sikuyo ngenca yekulahlekelwa ngemasiko.

1.5 KUSATJALALISWA KWALOKUTFOLAKELE

1.5.1 Kungafakwa kumtapo mabhuku.

1.5.2 Kungakhulunywa emicimbini yesive.

1.5.3 Kungashicilelwa emabhukwini, afundvwe etikolweni.

1.5.4 Kungetfulwa kutikhomfa temikhosi yesive.

1.5.5 Kungashicilelwa emaphephandzabeni.

1.5.6 Kungafakwa etinhlelweni temsakato.

1.6 .UMKHAWULOLUCWANINGO

1.6.1. Lucwaningo lucala emaSwatini ase Ningizimu Afika lapho ngitinte khona luyewuphelela kaNgwane eSwatini. Lolucwaningo lugcile kakhulu

ebantfwini labadzala labangemaSwati lasagcina imihambo nemasiko eSiswati ngalokuphelele.

1.7 KUCHAZWA KWEMAGAMA

1.7.1 BUNTFU

Sive semaSwati, sive semdzabu njengaletinye tive, sive lesatiwa kakhulu ngebuntfu. Umuntfu losihambi ubukwa kakhulu emaSwatini. Kuba nguye umuntfu lonakwa kwendlula bonkhe ekhaya. Kadzeni nakufika sihambi ekhaya sasihlonishwa kakhulu, siphiwe kudla, kulesinye sikhatsi sihlajelwe imbuti kumbe inkhukhu kutsi sidle. Buntfu budzala, budzabuka khona lapha e-Afrika esiveni lesimnyama. Broodryk (2002: 24) uchaza utsi:

Every fact of African life is shaped to embrace buntfu as a process and philosophy which reflects the African heritage, traditions, culture, customs, believes, value systems and extended family structure.

1.7.2 IMIKHUBA

Bhiya (locashuniwe) uveta kutsi imikhuba ivame kuba tintfo letentiwa bantfu batsi ngemasiko kube kungasiwo emasiko cobo. Kulesinye sikhatsi kuye kube yincenye yelisiko nalokungasilo lisiko. Umuntfu nashonelwe wetfwala tincotfo, Kepha lamuhla bantfu bagcoka

emasholi, nematjalo bawatsi bhu emahlombe bese batsi kuzila loko. Nasikucatsanisa nelisiko, sitfola kutsi akusilo lisiko kepha ngumkhuba lowentiwa bantfu. Labanye njalo babita inhlamba lematima batsi lisiko lemaSwati kwetfukana, kantsi ngumkhuba lowo akusilo lisiko.

1.7.3 EMASIKO

iNingizimu Afrika live lelihlanganise tive letinyenti letinemasiko lahlukahlukene. Lisiko lifaka ekhatsi tintfo letinyenti letimacondzana nendzabuko nemphilo yemuntfu, lisiko lentiwa lapho nakatalwa umuntfu afika emhlabeni, nalapho abikwa khona emadlotini akubo, kutsiwe mkhulu wakhe lotala uyise amhlabele imbuti. Kutsatfwe lesikhumba sayo sishukwe entelwe imbeleko latawumenywa ngayo. Leli lisiko lelikhomba kwemukeleka kwemntfwana ngemva kwaloko mkhulu lotala uyise abikele emadloti ekhaya kutsi amemukele.

Ndwandvwe (locashuniwe) utsi emasiko tintfo letiligcabho naletiyinkholelo letentiwa nguleso naleso sive.

Leto tinkholelo tibaluleke kakhulu ngangekutsi tingumgogodla wesive lowendluliselwa esitukulwaneni ngesitulwane utsi kadzeni emasiko abendluliswa ngekucoca ngemlomo, bekucocwa tinganekwane nemilandvo kucocelwe bantfwana. Ngaphandle kwelisiko sive sisuke sidvukuta ebumnyameni singati lapho siya khona.

1.7.4 IMIHAMBO

- NgeSiswati nangesintfu nakukhulunywa ngemihambo ngekusho kwa Bhiya(locashuniwe) utsi imihambo yesive isho kuhlonipha kwemaSwati, nakahlonipha lokutsite endzaweni nasemmangweni. Labadzala bate batsi live liyengcayelwa bebasho kona kutsi kukhona tintfo letitilwako emmangweni lokungakafaneli kutsi tentiwe. Leto tintfo letitilwako ngiyo imihambo yesintfu. Umfati nangabe ake watekwa wendza phambilini, wagcotjiswa ngelibovu, nangabe kwenteka kutsi ayekwendza kwesibili embili imihambo yemaswati itsi akaliphindzi kabili libovu.
- Nangabe make loneliswa ahambe washiya luswane waya endzaweni tsite kantsi uyamunyisa, kutsiwa kufanele angalali angakalumunyisi luswane, kungengci emalanga lamabili angakabuyi. Imihambo yesintfu ayikuvumeli loko. Kepha nakwentekile loko, labadzala babetsatsa umutsi lotsite babhunyisele lamabele ngembi kwekuba amunye lomtfwana.
- Imihambo itsi umfati losandza kubeleka nobe losemalangeni akhe akasondzeli kumuntfu lomdvuna, futsi akapheki ngisho nekudla imbala, kutsiwa kuyatila. Ngemihambo yemaSwati nangesintfu, nakufiwe ekhaya emacansi ayagocotwa abekwe. Loko kusho kutsi akuyiwa emacasini, kuyatilwa ngobe nakwentekile kutsi umuntfu aye emacasini bese upheka kudla kwesifo, loko kudla kubanga kugula nesifo kulaba labakudlako nasemndenini wonkhana ngobe kutsiwa kuphekwe ngumuntfu lohisako. Ngekusho Kwa (Bhiya, 2004) utsi ngekwandza kwetinhlangano

tabobomasingcwabisane kuyabhebhethseka kufa nekugula esiveni ngobe labanye abayilandzeli imihambo yekutla emacasi nakufiwe, batsi sidzala lesa, futsi ngete kwenteka lutfo.

- Ndvwandvwe (locashuniwe) utsi yena nangabe umfati afelwe yindvodza, imihambo yesintfu itsi uhlala endlini achubeke nekufukama kute kuphele inyanga ngemuva kwekuba seyingcwatjiwe, futsi akumele aphumele ngaphandle akhayite ayingayinge kungatiwa kutsi sekwente njani. Ngalesikhatsi indvodza isengakafihlwa akuvumeleki kutsi umfati adle inyama, uyayitla netintfo letisetjentiswa nguye, lokufaka ekhatsi sitja sekudlela, inkomishi, lucwephe nalokunye nje, kuyatilwa labanye abakusebentisi.

Tinyenti kakhulu tintfo letimihambo yesintfu lekumelwe tihlonishwe tingentiwa, akwatiwa kutsi kutakwentekani natentiwa leto tintfo.

1.7.5 IMISIMETO

Inchazelo yemisimeto nangendlela tintfo tenteka ngayo emisimetweni yemaSwati kuchaza intfo yinye yemihambo yesive. Ngekusho kwababe Bhiya (locashuniwe): utsi imisimeto nemihambo yemaSwati kuchaza intfo yinye. Loko kuchaza kutsi imisimeto nayo isho tintfo letilichilo letitilwako esintfwini

1.7.6 INKHOLO

Inkholo isisekelo semphilo yemuntfu wendzabuko. Yakhelwe ebuveni baleso naleso sive kutsi tintfo tini sive lesitsite lesikholelwa kuto. Ifaka ekhatsi tinkholelo letinyenti bantfu labatikholwako naletichaza kutsi tintfo letitsite kwenteka njani kutsi tibekhona. Inkholo ibuye ichaze ngetintfo emaSwati lakholelwa kuto kutsi atentiwa, tilichilo esintfwini, iphindze ichaze ngalokwentiwako kanye netintfo letentekako enkholweni yesintfu njengalapho kuphahlwa khona emadloti ngetikhatsi letitsite kutsiwe kukhulunywa nalabalele. Inkholo ibuye isitjele ngekukholelwa kuMvelincanti. Labanye baye bakholelwe etihlahleni, emadvwaleni, emfuleni batsi bangageza khona babuye bahlante. Sinyama sivame kusala sihamba nemanti ngekusho kwaBarba (2001:37) utsi:

“The African religious custom centers on belief in God the creator through the power and appeasement of the ancestors”

1.7.7 KUTALWA KABUSHA KWE - AFRIKA

I-Afrika livekati lapho kwadwabuka um-Afrika. Um-Afrika ngumuntu wendabuko lonelgicabho ngebunguye, ngelulwimi lwakhe, imihambo nemisimeto yakubo uyayati . Kuvuselelwa kwe-Afrika kusho kuvuseleleka kwe buntu eveni le -Afrika.

“Buntu” (Humannes); budzala ngobe busukela endalweni yemuntu. Kuto tonkhe tintfo letadalwa nguMdali, umuntu wamenta wehluka waba nebunkulunkulu waba nebuntu ngemfanekiso weMdali. Ngiko lokwamenta wehluka kuyo yonkhe indalo lebesa ikhona, wabese uba nemphilo lephelele, waba nemoya, umphefumulo, nemtimba.

Kuvuselelwa kwe-Afrika kusho kuvuselelwa kwebuntu nekuchubeka ngekwetelwani evenikati lase-Afrika. Kubukwa tikhatsi letengca kutsi bantu bebaphila njani kanye netikhatsi letitako kutsi umuntu angakhula njani adlondlobale. Kutemnotfo, tenhlalakahle nakutembangave bantu bakhutsatfwa kutsi bati kutsi abasito tilwane kepha babantu. Ngako kubalulekile kutsi balwele buntu babo nebu-Afrika. I-Africa ingaphindze itfole indzawo nakuletinye tive tangaphandle ngekusho kwenkhulumo ya Mengameli Thabo Mbeki ngekuvuselelwa kwe-Afrika (2004:12) utsi :

Morocco , Algeria, Guinea, Bissau, Senegal, Ghana , Nigeria, Tanzania, Kenya, Congo, Zimbabwe and South Africa, the Africans dared to stand up to say the new must be born, whatever the sacrifice we have to make – Africa must be free!

Wonkhe umuntfu longum-Afrika akabe nembono enhlityweni yakhe yekutalwa kabusha kwalelivekati. Bantfu ngetento tabo kufanele bacedze kutibukela phansi bacedze nalomcabango waletinye tive lotsi bantfu labamnyama abakwati kutiphatsa nekutibusa. Kutalwa kabusha kwe –Afrika kuchaza ngekukhululeka kwemuntfu ekuphatfweni (liberation from colonial rule) kute babuyele esintfwini nasemvelweni yabo. Kuliwa nebugebengu, kugagadlela, nekubandlulula ngebuhlanga, ngobe abuhambisani nebuntfu, buhlukumeta buntfu, bubuye butshintse yonkhe incenye yetimphilo tebantfu.

Kuvuselelwa kweNingizimu Afrika kukhutsata bantfu bemdzabu kutsi babone likhono labo kutemnotfo, bakwati kutfutfuka emphilweni. Kuphindze kubuyise nesintfunti sebuntfu nekuvikelwa kwemvelo yonkhana.

Kubeketelelana kudzingekile ekutseni kwakhiwe ummango lokhululekile ngekwebuhlanga. Kubeketelelana kusukela ekuhlonipheni, kwehlukana emkhatsini , kwebantfu kanye nekuhlonipha emalungelo eluntfu.

Kubeketelelana, kuphindze kusho kwemukela kutsi bonkhe bantfu bayalingana futsi babalulekile emmangweni, ngako kubalulekile kutsi kutfukiswe inhlonipho yemasiko endzabuko eveni lakitsi kutekwakheka sive sinye kulokwehlukahlukana nekungafani kwetfu.

1.7.8. KUVUSELELWA KWESIMILO (MORAL REGENERATION)

Fakudze (9/7/2002) uchaza ku moral regeneration unpublished paper, utsi: Similo yincenye lebalulekile emphilweni yemuntfu. Ihambisana nemfundziso lenemtsetfo lohlelekile kumuntfu, ngekusho, utsi similo singaba sihle kumbe sibe sibi. Uveta liphuzu lekutsi ungabogcoka sicatfulo semuntfu lonesimilo lesibi ngobe kulula kutsi umfute. “Umuntfu lotsi angadzakwa adzelele, logwadelako, nesezeleli lesiphendvula bantfu labadzala, sihonga, umuntfu lonjalo ute similo.

Kuvuselelwa kwesimilo kucala kabusha intfo , kuphamba kabusha kufaka umlilo , kuvutsela umlilo lobese ulotsa. Kuvuselelwa kwesimilo, kuvuselela kutiphatsa ebantfwini. Nasibuka esiveni sonkhana leminye imimango isabambelele esikweni lesintfu lelimesimilo kantsi leminye seyenganyelwe lisiko lemalungelo “the culture of rights”. Nangabe sive sinikwe emalungelo ngalokulinganako kukhona imisebenti lekufanele yentiwe kute kwakheke ummango lophilile.

Nakutsiwa similo semuntfu asivuselelwe kusuke timphandze taleso similo setishabalele , umuntfu sekete nenhlonipho yekutsi atihloniphe yena lucobo lwakhe: Umuntfu lonjalo akakwati nekuyihlonipha imphilo yalomunye umuntfu. Ufola lusha luhamba emgwacweni luphetse emabhodlela etjwala lunatsa bume, labanye njalo benta umsebenti wemacansi ebaleni (public sex) babe bangakuboni lokubi kuloko, batsi besuka lapho badle tidzakamiva , bagucuke emacembu emigulugudvu lephila emmangweni, bantfu

bangasakwati kwehlukana lokuhle nalokubi ngangekutsi umuntfu nabulele angatiboni cala.

Lomunye uye angativa licala ngekungabingeleli, kantsi lisiko lesintfu litsi akubingelelwe. Kulesinye sikhatsi utfola umntfwana angina umuntfu lomdzala emlonyeni atsi uyahhema “out of order”.

Ngekusho kwelitsimba letikhulumi letatibambe umhlangano wekuvuselelwa kwesimilo eHlanzeni (2002), litsi kute lenkinga iphele, kuhle kutsi tibuye emasisweni, sitsatse ligcabho lesive. Hulumende naye kumele atimbakadzakanye kulokuvuselelwa kwesimilo ngekutsi ente imisebenti kute kusitakale wonkhe umuntfu abuye avete nekutsi similo singakheka ngekutsi bafundzisi, emakhosi, tinyanga, lusha netikolo kubambisane.

Kulesinye sikhatsi kungentiwa imicimbi yemasiko (Rallies – Developmental Projects). Labadzala labati emasiko batimbandzakanye ekuvuseleleni similo sebuntfu. Timilo temigulukudvu tingagucuka ngekutsi labantfu bafakwe etinhlweleni tahulumende (Government Programmes and Community Upliftend Projects).

Bantfu labalahlekelwe timilo kakhulu, bantfu labasentindzaweni nasemikhakheni leyehlukene, baye babonakale kakhulu emigwacweni ngetento letimbi. Hulumende wavumela ingcungcutsela yemhlaba lemayelana nekuvusela similo, kutsi ihlangane ibuke kutsi buntfu nesimilo kungaletfwa njani, kanye nekwakha ummango lophilile.

Lenhlangano yekuvuselela similo inetinjongo tekugcugcutela kwakha, kubumba ummango lonetimphandze leticinile nekuvuselela, umoya webuntfu ebantfwini. Lenhlangano ilwa nekugucula tintfo letenteka eNingizimu Afrika ngesikhatsi selukhetfo lwentsandvo yelunyenti nga (1994) lapho kuchazwe khona inhlonipho nemalungelo eluntfu kute kube nemmango lowakhelwe esisekelweni seliciniso.

SEHLUKO 2

2.0 IMPHILO YEMAMASWATI NGEMBI KWEKUFIKA KWEBADZESHI

2.1 INDZABUKO YEMASWATI

Emaswati sive lesachamuka enyakatfo ne-Afrika kanye nato tonkhe letinye tive letinsindvu lekutsiwa temdzabu ngaphandle kwebelumbi ngobe bona batichamukela ngesheya kwetilwandle eYurophu. Letive letinsudvu setakhe eNingizimu ne-Afrika Matsebula (1952:1) utsi: bekunebantfu nemalawu. Labantfu behla kancane ne-Afrika bahamba bakhotsisa tinkhomo netimbuti. Kutsiwa bebahamba kancane ngendlela yekutsi luhambo lwabo kusukela enyakatfo kuya entasi ne-Afrika lwabatsatsa iminyaka. Letive betihamba ticabana endleleni kubangwa emadlelo loko kwabangela kwehlukana ngemacembu, ngulelo nalelo cembu lalandzela umholi walo. Umholi abeba yinkhosi ecenjini lakhe. Ngulapho labanye bacala kulandzela mswati base batibita ngeligama lakhe Mswati batsi bangemaSwati.

Bekutsi lapho litsi limisile licembu likhotsitsa tinkhomo, kufike lelinye lilihlasele bese liyatfutsa lichubekela embili. Lapho emaSwati atiwa ngekutsi beNguni behla bacondza eDalagubha ngasetitsabeni teLubombo bahlala lapho babuye besuka baya ngeNingizimu lapho bafike batsiwa bakaNkhosi lowacedza Lubombo ngekuhlehetela (Matsebula 1952:2)

Atsite kube asuke lapho emaSwati ancamula Lubombo aya ngasenshonalanga ngaphasi kwenkhosi Ngwane III. Lapho abese aseyehlukana futsi lamanye ewusa Lubombo ngasemphumalanga lamanye njalo akha ngase Mzinyathi lapho kwakhe emaHlubi. Labanye baya ngasemfontjeni weliThukela labo baba bakaNdlovu nebakaDlamini labaseNatali kutsiwa bebasitwa ngemaZizi. Lamanye emaSwati esuka eLubonjeni aya eMagudu ngasePhongolo. NgwaneIII waya eSwatini kumbe kaNgwane. Ngwane inkhosi wakha umuti wakhe kaZombodze, wakhotsama ngemnyaka wa-1797 wafihlwa entsabeni Imbilane lapho bekutsiwa kuseMakhosini (Matsebula 1952) bukhosi babese butsatfwa nguNdvungunye yena wakhotsama ngemnyaka wa 1815.

Ndvungunye yena walandzelwa yindvodzana yakhe Sobhuza. Sobhuza wabese uyesuka eShiselweni lapho kwakwakhe khona Ndvungunye wayawukwakha dvute netitsaba teMdzimba, lapho bekunemigede khona entela kutsi utawutsi nahlaselwa abhace khona ngobe tatihlaselana njalo letive. Kutsite kusenjalo esuka lamanye emaswati angena enkhlabeni yelive akha khona kute kube ngulamuhla labese lelive kutsiwa kuseSwatini (Matsebula 1952).

Sive semaSwati kusukela kadzeni bekusive lesihloniphako lesilandzela buholi tindvuna tikhulu kanye nemakhosi aso. EmaSwati abewati umtsetfo ati kutsi wonkhe umuntfu lokhona eveni wenkhosi nanobe yini lanayo kutsiwa kwenkhosi. Umuntfu labefika kutsiwe uvela enkhosi abehlonishwa kakhulu aphiwe nekudla kutsiwe akuphiwa yena kepha kuphiwa inkhosi.

Ngekusho kwaMatsebula (1952:6) utsi ngendzabuko yawo emaSwati abesoka kadzeni njengaletinye tive temdzabu. Lokusoka kwacedvwa yinkhosi Mswati II ngobe bekalwa timphi. Kuletinye tikhatsi, bekusuka imphi ihlasele kutfolakale kutsi ngaleso sikhatsi emajaha akhe asokile bese iyancotjwa imphi yakhe ngaleyo ndlela. Wabona kutsi kuncono akucedze nya kusoka emaSwatini.

2.1.1. EMASWATI ASENTALASIFALI

Ngemnyaka wa-1880, emaBritish asika umnye lelowehlukanisa iSwatini ne Ntalasifali. Kutsite emaSwati nabona kutsi emaNgisi asafuna kubadla lonkhe live, ase asafuna umncele lowajutjwa ngemnyaka wa-1886 ngesikhatsi kuvunyelwa ema Dutch kutsi ahlale ngalokuphelele kulelive. Tindzawo letinjenge Phongolo , Mahamba , eMbhuleni, kaHhohho tatishiywe ngaphandle kweSwatini . EmaSwati atilwela leto tindzawo kutsi tifakwe tibe yincenye yeSwatini. Loku kushiwo ngu Matsebula (1972:278). Utsi: umbuso wemaBritish ePitoli bekungatsi uyevelana nenkhulumo yemaSwati, kantsi tento tawo tatingasho kuvelana nemaSwati. Bakwencaba konkhe lokwakushiwo ngemaSwati batsalalisa.

Mbandzeni wacindzetelwa ngabo labamhlophe kutsi emukele lowo mnye lelowasewehlukanisiwe. Ngaloko-ke emaSwati lamanyenti atfolakala

angasekho eSwatini, asenganeno kuleNtalasifali. Kutsiwa inkhosi Mbandzeni yakwemukela loko ngekucindzetelwa ngulabamhlophe Matsebula, (1972:278). Utsi kwabakhona kungevisisani emkhatsini kwaMbandzeni kanye ne-Alleyne Commission macondzana nekusikwa kweminyele nesivumelwano lesentiwa eNkhanini mhla tingu-29 Indlovulenkulu 1881. Mbandzeni wedvukiswa macondzana nekusikwa kweminyele, indzawo yonkhana yaka-Hhohho yatfolakala seyiseNtalasifali. Rudolph labekangumhumushi nakwentiwa lesivumelwano saseNkhanini, wanyamalala, akamange aphindze abonakale kutewuchaza kutsi kwenteka njani.

Kutsite ngemnyaka wa-1890 emaBhunu labekakanekise endzaweni yemaSwati ngemuva kwekuba acelwe kutsiaphume, ala , acela iSAR (South African Republic Government) kutsi itsatse lendzawo lahleti kuyo ngemuva kwetinkhulumo emkhatsini kwemaNgisi nembuso. Kwabese kutsatfwa indzawo lenganga 15 000 emahektara yemaSwati, yangena ngeNtalasifali ngasemfuleni iNdlotane kuye ngePiet Retief , kwatsi ngemnyaka wa-1916 inhlango yase Ningizimu Africa (Union of South Africa) yakhetsa inhlango leyancoma kutsi letinye tindzawo tehlukaniselwe emaSwati latfolakala eNtalasifali (Eastern Transvaal) nga-1932, eMakhosi nseNtalasifali acela kutsi tibekelwe emaSwati Nkhomazi naseNsikazi. Singasho, nje sitsi ngetizatfu letinyenti letehlukile letabangelwa badzeshi, emaSwati lamanyenti atfolakala asavaleleke nganeno kwemyele, eNtalasifali.

2.1.2. SIMONHLALO

Kadzeni emaSwati abehlala emakhaya. Imiti yawo yayigcalingene Banumzane bebafula tonkhe tihlobo tetinkhomo. Bekukhona. letibovu ngembala, letinkhomo letimasavutjiwe, letimphofu, letihlemu, letinsundvu, letibhensi, letimdzaka, naletibhondvo. Minyenti kakhulu imibala yetinkhomo letatifuywa ngemaSwati. Letinye tatibuye tehluka nangekuma kwato. Titodvwa letatinetimphondvo letitibhelekece time tibheke emuva. Leto tinkhomo bekutsiwa yimphece, kubekhona nemishiva, timbedvula nemidlovu.

Kuleyomiti lapho bekufuywe khona bekudliwa ngendvololwanane sibili ngobe bekunatfwa lubisi, emasi, lihongo nemlaza. Umnumzane lonesibaya bekatiswa, ahlonishwa kakhulu. Bekutsi lapho kunemndeni lohluphekako, asise khona imfuyo, ikakhukati lensikati, entela phela kutsi batewukwati kusenga badle lubisi, baphile njengalabanye. Loko bebatsi kusisa. Tinkhomo betibalulekile kadzeni ngobe bekubuywe kulotjolwe ngato; kulinywe ngato. Betibuye tihlatjwe nangabe kwentiwa umsebenti, kungaba ngumsebenti wekupheketela lohonile, lihlambo nakwendziswa nobe kukuhle nje, ihlatjelwe kudliwa.

2.1.3. KUDLA LOKULINYWAKO

EmaSwati abekukhontile nekulima. Abephila ngako ngobe titolo betingekho njengalomuhla. Lobekulinywa kakhulu kadzeni ngummbila. Usho ufika

ekhaya lemnumzane bowuye ubone ngetikhwebu temmbila lapha ngaphandle phasetihlahla, utfole kulenga nje nematimba emfe lesekoma. Angikhulumi ke etingungwini, etitsaleni nasetinyangweni. Ummbila bewutsi ungavutfwa emasimini kuphekwe lifutfo. Lomunye wosiwe . Lomunye nawusesemanti bewusilwa kupheke sinkhwa ngawo.

Bekulinywa emabele. Kunetinhlobo letimbili temabele. Inyawotsi natjakane. Emabele abesilwa aphekwe, netjwala bebentiwa ngawo kwentiwe nelijingi ngawo. Imfe yona beyitsi nayivutfwa bese iyakhiwa. Idliwe. Bekulinywa tindlubu tona kutsiwa betitsandvwa kakhulu ngemaSwati. Kutsiwa timnandzi kwendlula konkhe kudla Matsebula (1952) utsi betiphakelwa lijaha nalite kutewujuma. Kulesinye sikhatsi bekutsi nakufike tinini talapha ekhaya, tiphakelwe tona tindlubu. Kutsiwa betinelidvumela lelikhulu emaSwatini kadzeni ngobe betingakandzi.

Bekubuye kulinywe bhatata, emabele, ematabhane esintfu, emantongomane , cacajane. Kucacajane kutsiwa tiba timbili tindlu , mncane futsi unemafutsa kakhulu , bekulinywa nabhombhomu. Bhombhomu yena wenta tindlu tibe tintsantfu. Bocacajane nabhombhomu bayema batsele njengetindlubu. Bekubuye kulinywe nematsanga, emaselwa, emajoti, liphuti, sikhotane nemahwabha. Lokudliwa kusekuncane yindzebe (siphungu). Ingula naseyiyindzala ingabe isadliwa.

2.1.4. KUDLA LOKUPHEKWA NGEMASWATI

Kudla kwesintfu, bekukudla lokunelidvumela kakhulu emaSwatini, Futsi emaSwati sive lesitigcabha kakhulu ngekudla kwesintfu, ngobe .kukudla lokunemphilo, lokuvikela netifo, kuwente acine emtimbeni, abe nemandla. EmaSwati abepheka sidvudvu nobe sijeza. Nasiphekwa kutsiwa bekugatjelwa litsanga, lifakwe embiteni lentiwe sidvudvu. Kungaba sidvudvu sesikhutane, lijoti, liphuti nemaselwa. Kubese kusilwa ummbila lomanti wentiwe inhlama. Lenhlama itselwa embiteni lenesidvudvu.

Lijingi emaSwati ayalitsandza. Lijingi nobe incwancwa kadzeni kutsiwa incwancwa beyihhaywa bese itselwa embiteni. Sekufutfunyetwa emanti, atselwa khona embiteni, kuyatsatfwa kubekwa elangeni khona kutekwelata kutsi kungalata kusengwe lamanti kuphindze kuhhaywe futsi, bese kubekwa etiko. Sewutsatsa lenhlama uyayibhuca sewuyayitsela bese kuyavutfwa njalo. Sebayaphakela.

Sishwala sona baye basibite batsi insontfwana kumbe batsi inshwamphulutane, kantsi kuyehluka. Labanye batsi inshwamphulutane iphekwa ngemanti emashica, labatsi emavuya kuba ngemanti lamunyu, sishwala-ke kutsiwa kuphekwa tindlubu , bese kusilwa imphuphu yemmbila itselwe kuletindlubu, kubondvwe, kutsi kungavutfwa, kudliwe (Matsebula,1952: 18).

Libhedla kudla kwesiSwati lokuphekwa ngekutsi kutsatfwe umbhidvo wetintsanga nelitsanga lelisele liphekiwe bese kusilwa ummbila lomusha wentiwe inhlama, sekuyahlanganiswa, Kuyabondvwa kutsiwe libhedla. Kuye kudliwe netibhidvo, bapheke umbhidvo wetintsanga, imbuya, umsobo, likhwa, lomahlalela, ligusha kuphekwe nelilasha. Lilasha kusuke kungumbhidvo lophekwe wangabondvwa.

Emancobo, kuba tinkhobe temmbila, bese letinhlavu talommbila tiyagayingwa tiba yimbasha. Inhluziba, yona kuphekwa emanti encwancwa kufakwe imphuphu, kutsiwe inhlaziba. Bekuphekwa nenembe. Inembe beyidliwa luswane. Yentiwa ngenhlama lemanti. EmaSwati abebuye adle imbasha. Imbasha ngummbila lokhantingiwe, kudliwe nelikhotsi, lukhotsi kutsiwa bokukhantingwa lommbila usilwe ube yimphuphu.

Lokunye kudla bekuludvuidvwi. Kutsiwa sidvudvu lesifakwe lubisi sabhucwa. Kudliwe nesitfubi, sitfubi sona kusuke kuphekwe lubisi lwenkhomo lesandza kutala bese kutselwa imphuphu, nesitfubi semlata siyaphekwa, kutselwa imphuphu nakhona. Lihonco, kusuke kutsatfwe lubisi latselwa emlazeni bese luyabhudlelwa. Licotjelwa kutsatfwa tinhlanga temmbila tigcotjwe, bese tiyaphekwa, sekuncongwa lamanti afakwa etiko, kutselwe inhlama ibhucwe iphekwe njengencwancwa. Emajekwane, kuye kutsi kungavutfwa emabele bese kusikwa letinhlanga setiyahlutjwa tiyadliwa. Kutsiwe kudliwa emajekwane.

Mgomeni ucala akhantingwe bese utselwa emanti labandzako bese uyakhokhwa kulamanti utselwa etiko uyaphekwa naye lomgomeni uye abitwe ngekutsi tinkobe. Kuye kubekhona netinkhobe temasi lapho kusuke kuphekwe tinkhobe temmbila tabese tiyasilwa setiyaphakelwa- nemasi. Emaswati aphindze adle nencheke yelitsanga kumbe lijoti nobe liselwa. Lamatsanga ayasikwa angete acotjwa, aphekwe anjalo. Budzibi nabo kudla kwesintfu nabuphekwa ayacotwa ematsanga kumbe litsanga bese liyagatjelwa embiteni kungete kwatselwa lutfo, kube manti. Kunyenti kakhulu kudla kwesintfu lebekudliwa kadzeni.

2.1.5. LOKUNATFWAKO

Tjwala, ngiyo intfo lenatfwa kakhulu ngemaNgwane, nababuhloniphisa batsi bunatfwa Mahlalela (1991) utsi tjwala buyaphekwa, kuphekwe umhidvo bese buyabekwa kutsi bubile ngembi kwekubuvubela nasebubilile kutsiwa lihalatelo, bese butsi bungahlutwa kube liphuphubi, kungengca emalanga lamabili seloku bukhona lotjwala bangabucedzi kusuke sekungumutju. Tjwala lese bubudzala lese buphuphile kutsiwa sitjodo nobe umtjodo. Kubekhona nelijingana lekuhuba tjwادلana umuntfu laye atifihlele bona latawutinatsela nje. Kuye kubhucwe nemahewu. EmaSwati awatsandza kakhulu emahewu ngobe atsi ayahlala esiswini. Kuye kubhucwe nesingwangwa naso siyanatfwa kuphindvwe kunatfwe nemlaza ,loku ngemanti lakhanywe emasini lokunye lokudliwako kuba lubisi ,umtfubi nemasi kutsiwe bolohhonya

2.1.6. TITSELO TASENDLE

Titselo tasendle betitsandvwa kakhulu kandzeni letinye tato betitsatfwa njengemutsi emtimbeni betibelapha bantfu tibenta bahlale baphilile.

TINHLOBO TETITSELO TASENDLE

Gcumgcumu

Titselo tagcumgcumi tona tivame kuba ngetulu kwemabuli ngebukhulu. Kutsiwa cishe afane nemtfuma umbala wangcumngcumu lovutsiwe uba phuti

Emakhowe

Aye avumbuke phansi emhlatsini endzaweni lengatsi iyintsatjana avumbuka ngemuva kwekuna kwelitulu lelihamba nekudvuma. Kuye kubekhona emakhowa lamakhulu sibili kantsi lamanye abamancane. Emakhowa abe yimbenge emise kwesambulela. Adliwa aphekiwe

Emahlala

Emahlala titselo tasendle letivame kumila endzaweni lelihlanze .Acishe alingane nebholo yetenisi ngubukhulu atigubhu letilukhuni kantsi amnandzi, kepha ete tindvumbu.

Emagalandela

Sihlahla semagalandela siyenaba situngelete kulesinye sihlahla. Siba netitselo, bukhulu bato bungaba ngangelipentjisi lesilumbi. Sitselo seligalandela siba luhlata nasingakavutfwa bese sibansundvu ngekhatsi. Kudla kwakhona kumtfubi, kunetinhlavu letincane letimnyama, nawusidla udla konkhe lokungekhatsi udle neligebhuta

Emakhiwa

Emakhiwa mancane kunelipentjisi, anetindvuntjana letinyenti. Kutsiwa emakhiwa lamahle kakhulu agcwala tibungu ngekhatsi .Amnandzi futsi ayanongotela.

Emantulu

Abamphofu ngelibala nasavutsiwe aye abaluhlata nangakavutfwa, sihlahla semantulu kutsiwa ngumvilo.

Emanumbela

Emanumbela wona titselo tasendle letivame kumila ehlanzeni. Avame kumila endzaweni leyintsatjana nje. Emanumbela anendvumbu lencane kuneyelipentjisi abansunjwana ngembala. Kutsiwa atsandvwa tinyoka.

Umsobo

Uba tindingilizana letincane letimnyama nawuvutsiwe. Sihlahla semsobo siba sifisha sibe nemichantela leminyenti, emacembe emsobo aba ngumbhidvo ayaphekwa adliwe.

Ematfundvuluka Kumbe Ematfumbela

Sihlahla sematfundvuluka kutsiwa umtfundvuluka nawo uvame kumila ehlanzeni. Ematfundvuluka acishe alingane nemaphulemu [prems] ngebukhulu, sihlahla sawo siba sijana, nawutidla, lesitselo tiba munyu.

Emaganu : atfolakala ehlanzeni, titselo tiba ngetulu kwagcumgcumu ngebukhulu kantsi tinetindvumbu ngekhatsi. Titsela esihlahleni semganu Emaganu-ke kuye kwentiwe ngabo tjwala, buganu. Ayadliwa emaganu amunywana emlonyeni. Letindvumbu tiye tomiswe tigcotjwe kuphume emantongomane. Uma utsandza uyawakhantinga bese ayasilwa afakwa enyameni nawupheka. Enta umshibo lomnandzi. Labanye, lamantfongomane bawabita ngakhadayi. Labanye bavele batsi tinganu.

Tincozi

Sihlahla setingcozi simila ngasemfuleni. Siba sikhulu bese letincozi timila emacembeni lasemagaleni tikhehle. Tincozi timnyama nasetivutsiwe, kantsi

letingakavutfwa tibaluhlata. Letitselo timila tibe sikhehle. Nawutidla udla konkhe ushiye tindvumbu letingekhatsi, Nawutidle kakhulu umlomo wakho ugucuka ube mnyama. Kantsi nesiswini aphindze asonge

Tintokolovu

Tintokolovu tona tivame kumila phasemacembe. Tiluhlata natingakavutfwa kantsi nativutsiwe timnyama. Kuba tindingilizana letincane letishwacako emlonyeni nawutidla tingakavutfwa ngalokuphelele.

Umfomfo

Umila etintsabeni kepha uvame kumila enkhangala. Nawungakavutfwa uba luhlata kantsi nasewuvutsiwe ubamhlophe. Udliwa nakucala inyanga yaBhimbidvwane, kuyakuNdlovulencane. Bomake bayawukha bawupheke bese bawufaka emabhodleleni bavalisise kungetiwungena umoya bese kuyabola.

Inkhokhokho

Iba sihlahla lesikhulu, kepha itsela titselo letitinhlavu letincane. Letitselo nawutivula ngekhatsi tifana nemakhiwa. Tivame kubamtfubi ngembala

Emagungumence

Tihlahla temagungumence tinemanyeva njengelugagane .Atikhetsi lapho timila khona .Letinye timila enkhanga letinye timila enhlanzeni, kantsi futsi nawo emagungumence ahlukene, lamanye atsi navutsiwe abe bovu ngembala kantsi lamanye abamtfubi lamanye aba mnyama. Lamanye aba munyu kantsi lamanye ayanongotela.

Emakhwakhwa

Luhlobo lwesitselo semvelo loluyindingiliza njengeliwala. Emakhwakhwa amtfubi ngembala nawuwadla. Kumele uwachekete ngobe anesigogo lesicinile, utfole tinhlavu ngekhatsi bese umunya tona. Ungatimunya kakhulu nato bese tiyababa

Tineyi

Timnyama titsela esihlahleni lesikhulu lesinemacembe laluhlata

Bukhwebeletane

Sitselo sebukhwebeletane sivutfwa ehlobo sihlahla sakhona siba sifisha, futsi siba sincane. Lesitselo siba nenhlamvu yinye lencane ekhatsi, kantsi naso sincane,kantsi nasesivutsiwe kutsiwa bukhwebeletane.

Emaphushane

Sihlahla semaphushane simila sibe sidze. Emaphushane avame kumila etintsabeni. Sitselo sakhona sivame kuba nenhlavu yinye ngekhatsi ayidliwa. Lesitselo siyaphushutela. Kutsiwa titselo temaphushana titsandvwa kakhulu timfene.

Ematelemba

Tihlahla tematelemba tivame kumila endzaweni lelihlanze. Kuba sitselo lesiyindilizi. Lamanye uye uwatfole angasasiyo indingilizi, kepha amoncokile. Lesitselo nasingakavutfwa siba nembala lomhlophe,, kepha nasesivutsiwe siba mtfubi njengemapentjisi esilumbi. Sikhumba sawo sincane kantsi sitsambile .Ematelemba avutfwa entfwasanhlobo abenetindvumbu letinsundvu ngekhatsi.

Emasetfole

Abamtfubi ngembala, atsela esihlahleni lesikhulu Abanetinhlavu letinyenti. Nawuwadla, umane ususe emacembe uwalahle kanye naletinhlavu takhona Tiyanongotela letitselo futsi kutsiwa titsandvwa timfene.

Umhlanhlakanye

Titseto temhlanhlakanye ticeshe tefane netitseto temanumbela, tiba luhlata natisengakavutfwa, kutsi nasetiyela ekuvutfweni bese tiba bovu, kantsi nasetivutsiwe tibamnyama, khwishi. Kutsiwa tihlahla temhlanhlakanye tiye titsandvwe tinyoka kakhulu.

Umchafutane

Sihlahla semchafutane sikhula sibe semkhatsini uma sewuvutsiwe. Letitseto temchafutane tibabovu lokumtfubi titinhlavu. Bukhulu besitseto cishe bube ngangelitulwa, kepha wona mncane. Netinhlavu tawo tiyahlafuneka atilukhuni.

Umhlohlo/Emehlokati

Tihlahla takhona timila eceleni kwemfula, bese letitseto tiba tincane ngangebuhlalu. Titseto taso timnandzi.

Inhlamahubhulu

Acale abe bovu nangakavutfwa mbamba, kudla kwawo ngekhatsi kuba kuncane kantsi tinhlavu tawo tinkhudlwana nawutidla. Letitseto nawutimunya, tiba munyu, futsi nawutidle kakhulu kusala kubaba lapha emlonyeni nematinyo ashelela.

Inhlangushiyane

Lesihlahla sivame kumila enkhangala, siba sifisha kantsi sitselo saso nasesivutsiwe siba bovu. Nawusifaka emlonyeni usidla siba munyu. Letitselo tincane njengebukwebeletane lokungehla kuchazwe ngu – S.S.Mahlalele bana E.J .Mabuza, 1991

Umvutfwane

Sihlahla semvutfwane simila etintsabeni . Siba sincane futsi sibe sifisha . Titselo temvutfwane tiba luhlata natingakavutfwa, titsi tingavutfwa mnyama ngembala. Siba netinhlavu ngekhati nawusidla, umane ukhiphe letinhlavu utilahle. Kutsiwa umvutfwane cishe ufane nematulwa.

Emayiwane

Titselo letitsela esihlahleni lesifisha kakhulu, wona mancane anetikhala letincane emkhatsini.

Emagwava

Atfolakala endzaweni lelihlanze nasenkhangala. Kepha avame kuba setindzaweni letishisako. Tihlahla tawo tiba semkhatsini ngebudze. Emagwava acala kutsela entfwasahlobo, aba luhlata ngembala acine.

Ngekhati ahlukene, lamanye aba bovu, lamanye abe mhlophe, nasavutsiwe anetinhlavana letincane ngekhati, nato tiyadiwa. Emagwava kwentiwa jamu ngawo, kwentiwe nekwekunatsa.

Sincandzamatje

Kutsiwa simila ngasemfuleni nasingakavutfwa siba luhlata, Sigcine sesi bovu. Kepha nasesivutsiwe siba mnyama. Titselo titinhlavu letincane letinetinhlavu letincane ekhati, kepha-ke asidiwa sincandzamatje. (letinchazelo letingehla titinhlobo tetitselo letichazwe ngu (Mahlalela bana Mabuza, 1991).

2.2 UMNUMZANE

Ngumuntfu lomdvuna losatekile, losanemfati kumbe bafati nangabe anesitsembu nebantfwana. Budzala bemuntfu lomdvuna abumenti abitwe ngeMnumzane, ubitwa ngeMnumzane kuphela nasatekile anemuti wakhe. Mnumzane uyahlonishwa ekhaya lakhe nasemmangweni wonkhana. Usho nome ngabe ibukeka yedzelelekile indvodza ngesicu semtimba kepha kuye kutsiwe mgumnumzane nangabe seyinemuti. Umnumzane akabitwa ngeligama, uyahlonishwa. Nebatali bakhe nabambita baye batsi 'ndvodzana'. Lababutseka naye batsi "Mnaketfu". Kubatali, umuntfu uba ngumtswana ngisho asakhulile; nangeligama baye bambite ngalesinye sikhathi. Nangabe umuntfu asaphumile ekhaya lelikhulu ngekwesintfu kuye kuphume indvodzana lendzala ekhaya, lencane isale ivusa likhaya leyise.

Kuphuma kwendvodzana umuti akusho kutsi seyingenta matsandza ngekuba nguMnumzane, kepha satawutfobela umtsetfo webatali bayo. Hleta (locashuniwe) utsi uma anetinkinga, uMnumzane uye abikele uyise kutsi atemsita. Utsi ngesintfu umuntfu umuti uwakhela uyise .Wakhe uwakhelwe bantfwabakhe .Kungako ngalesinye sikhatsi uye uve uMnumzane ekhuta bantfwabakhe atsi 'loku akwentiwa lapha emtini wababe, Bhiya (2003) yena uyibeka kanje:

Kunemehluko emkhatsini kwendvodza neMnumzane. uMnumzane yinhloko yelikhaya , uyahlonishwa njengobe ayinhloko yelikhaya. Kuhlompheka kwakhe kuvetwa similo sakhe nekunakekela umndeni wakhe, kantsi uyalulateka emmangweni nangabe ete nembeza ehluleka kutiphatsa kahle nekuhlonipha ummango laphila kuwo, Uye abitwe nga'bhuti' zibani kumbe kutsiwe yindvodza nangeligama. Nangabe uMnumzane asalulatekile uyabitwa ngeligama.

2.2.1. UMUTI

Umuti ngesiSwati, kushiwo likhaya lemnumzane, ngesintfu bekushiwo kutsi likhaya, liyindlu, kunemehluko emkhatsini wendlu nelikhaya. Likhaya kadzeni belakhiwa futsi belatiswa ngabo bonkhe bantfu baleso sigodzi. Umuntfu abengamane angene nobe ngakuphi nje, emtini wemnumzane njengobe kwenteka lamuhla, ubone umuntfu asavumbuka nje emnyango kumbe achamuka emvakwendlu, ungati nekutsi ungene ngaliphi lisango.

Kadzeni umuti bewucatjwa, kwakhiwe emadladla kutsiwe kuselulaleni ngobe bekushiwo umuti lomusha, bekutsi nasekwakhiwe umuti seŵuphelele bese kubitwa inyanga kutsi itewufinyelela , loko kutsiwa kufinya emafindvo, lokusho kubetsela likhaya . Letikhonkhwane tentelwa yonkhe imimoya nelitulu nembane kutsi kungadvumeli edvute netingcongwane tendlu. Letikhonkhwane tifakwa umutsi, tihucwe ngawo. Kuye kutsatfwe nemutsi welitulu kugcotjiswe letikhonkhwane, tibhicwe nemafutsa emvu lemnyama.

Ngekusho kwaZiervogel(1957:12) utsi lamafutsa alemvu lemnyama kwelashwa ngawo nje ngobe ayikhali. Ngalo nlelitulu ngeke likhalime matima nalita. Kutsiwa futsi umuti bewuciniselwa nekutsi ube nesitfunti, ubonakale kutsi wakhiwe yindvodza, itsi nayo nayiphuma endlini, ungete wabuta kutsi umnumzane ngumuphi.

Umuti wesiSwati bewuvame kuba netindlu letehlukene. Umuti lomkhulu bewuvame kuba netindlu tekulala kube neliguma, liguma lelidlada langentasi lekupheka, kube sibuya neligunyana langenhla letimbata tekuphisela tjwala, sekuba nesibaya setinkhomo, nelilawu nangabe kukhona emajaha, kuwugawulwe emahlahla kwakhiwe sihonco sangembili kuhlanganiswe nangemuva kwentiwe timphundvu letimbili. Nendlu yemcolo iyakhiwa emaSwatini.

2.2.2. KUFA KWEMNUMZANE

Kadzeni bekutsiwa nakufe umnumzane, kutsiwe kufe inkunzi. Bekuye kutsi angafa umnimumuti kubikelwe bomnakabo labadzala nabodzadzewakhe, akukakhatsaleki kutsi bendzile kumbe abakendzi, kepha solo belusendvo lunye. Baye batsi nabefika bakhale bese bangena lapho kulele khona umufi, lapho bahlala khona nemfati lomkhulu wemufi. Batsi bangangena, batsatse tingubo nelicaba lakhe asongwe ngako, bese kutsatfwa tintsambo telutindzi agigwe ngato bese bayahamba bayawubuka indlu yakhe. Indlu kusuke kushiwo indzawo ngekusho kwaZiervoegel (1957:36), indzawo lapho atawufihlwa khona .Bekuyiwa entsabeni bayewubuka khona. Kutsiwa bebahamba nelisokanchanti, phela lisokanchanti ngumfana lomkhulu kumfati lomdzala. Bebatsi bangayibona indlu yemufi, bayibuke benetiseke bese batsi kulelisokanchanti akatsatse likhuba agale lapha ngenhloko kabili, bese ulibeka phansi khona lapho agale khona, babese sebayaliphatsa boyise sebayemba.

Ngelisiko liSwati nasekushone nemnumzane, nabafuma kukhetsa inkhosana, kuye kufihlwe kutsi bangati bonkhe, baye banike lolomkhulu, lisokancanti, kutsi kugale lona, nobe kugale bomnakabolofile bese kuyemiwa ngaphasi kwelitje khona entsabeni.

2.2.3. KUFUHLWA KWEMNUMZANE

Baye batsi bangacedza kumba bese babuyela ekhaya bafike bamtsatse umufi, bamkhiphe emhlabulweni wendlu macondzana nesikhetfo nobe khona esikhetfweni. Umuntfu nashonile bekalahlwa netimphahla takhe kepha tindvuku netikhali takhe akahambi nato ngobe bakholelwa ekutseni angalwa nato nasalidloli, angabagwaza. Ngekusho kwa Ziervogel(1957:38) utsi nangabe lolofile awaka Nkhosi , nabaya entsabeni bayakumlahla, kuye kuhanjwe netjwala, kumbiwe lendlu ngaphasi kwelitje lelikhulu lelingumtsandza , bangene ngekhatsi, nalofile nalotjwala, befike bambeke, batsatse lotjwala banatse, kantsi kukhona munye wabo lomlibatisako lotawusala lapha emtsandzeni asale nalomntfwanenkosi ngobe kitsiwa akasali yedvwa. Bahle baphuma ngamunye bahle babuye kantsi ukhona labamlibatisako labafuna kutsi asale, nemtfwanenkosi. Batsi bangaphuma, bavale ngelitje lelikhulu lapha emnyango walendlu. Kutsiwa utawutsi esuka aya emnyango kuyawubuka kutsi baphi laba bekanabo, atfole kutsi kwavalwa, abetse yinga yinga angasakhoni kuphuma aze afele lapho abulawe yindlala nekuvimbeteleka angakhoni kuphefumula.

2.2.4. KWETFWALA TINTSAMBO

Kwetfwala tintsambo nobe kuzila kulisiko lelidzala esiveni semaSwati. Bekusento lesikhomba kulilela nekuhlonipha lona losahambile. Bekutsi nakushone umnumzane, nasafihlwe, ngakusasa kutsatfwe emakhosikati akhe ayewusingwa, batsi bawasinga labanye babe beluka tintsambo

telutindzi, batitfungwe bente sakutihlanganisa, kubuye kutfungwe nesincwati. Sincwati sigcoko lesifakwa ngumfelokati enhloko ngekusho kwa Ziervoegel (1957:40) utsi kungatfungwa lesincwati bese basifaka enhloko labafelokati, tintsambo lebativunulako kutsiwa tiba ngemuva. Bafinyete tidvwaba tikhawule ngetulu kwemadvolo, ngemva kwaloko sebabuyela endlini lapho bafukeme khona kutsiwa kusechibeni.

2.2.5. KULUMA

Kulunywa kuye kwentiwe nangabe umfati afelwe yindvodza, nakulunywa kuye kuhlatjwe inkhomo ngelilanga lekuluka tintsambo bese kwentiwa umbenge. Lombenge ubekwa elangeni kutsi mane ufuseke, kepha ungavutfwa. Ubese uyatsatfwa lombenga behla nawo bashona entasi ngasesangweni, sekubakhona labenta netinsiti nemutsi wekuluma , kutsiwa kuvame kulunywa ngamaluleka. Baka Nkhosi bona baluma ngamdzabane . Nakwentekile badla maluleka, baphendvuka emahhemani kumbe tinhlanya. Lomutsi wentela kutsi bangetukumbhudza umufi ebusuku nabalele.

Nakulunywa baye babite nebantfwana . Kepha kuye kubitwe lomdzala umntfwana kucala, bese batsi akalume akhafule abhekise emphumalanga angacedza, bese beta ngekulandzelana kwabo labantfwana. Kuye kucale bebefana bese kulandzela bemantfombatane kanye naboyise labasikati. Nasebacedzile kuluma beyenyuka babuyele endlini. Sekuyawuphekwa leyonyama yalenkhomo idliwe ntsambama.

Ngelisiko leSiswati nangabe indvodza ifile, likhaya libonwa ngumfat. Nangabe labafati bababili kumbe babatsatfu, lolobona likhaya kuye kutsi sesulamsiti , sesula msiti ngumfati lomdzala esitsenjini. Nakukhona lese konakala laba, labanye bafati batjela lolomkhulu , kantsi nemfana lomkhulu walomnumzane loshonile, uyatjelwa kutsi ababhasobha unina nebantfwana kanye netinkhomo , nangabe lomfana amhlupha unina , uyemukwa lelifa liye enkhosini kanye nalesalukati lesingunina, inkhosi isigcine isondle size sife , nalo lifa lelisele seliyawuba lenkhosi , tinkhomo atibuyeli kumtfwana futsi angeke amangale kutsi make wahamba nelifa. Tiba tenkhosi kokuphela ngobe inkhosi imondlile.

2.2.6. KUBUYISWA KWALOFILE

EmaSwati akholelwa ekutseni umuntfu akafi, kepha uhlala kulabaphansi ngunaphakadze, batsi loku kubangelwa kungabhubhi kwemphefumulo. Kutsiwa nangabe umuntfu ashonile kuye kuhlatjwe tinkhomo letimbili ntsambama nasekugobe lilanga lekumbuyisa.

Ngekusho kwababe Bhiya weteLitiko leTemasiko eMpumalanga utsi nakubuywa ematfuneni kuyawufihlwa, kuye kusale umuntfu lomdzala ngemuva, nguye lona lota nemufi , uyamkhulumise umufi , amtjele kutsi umlandzile , abahambe baye ekhaya lapho atewubhasobha khona bantfwana utsi angasuka lapho lololandze umufi ahambe angabheki emuva aze

ayewungena ekhaya , afike angene endlini yemufi ahlale phasi, ambikele kutsi sebakile ekhaya.

Kuye kutsi ngakusasa nangabe kufe umnumzane, emakhehla atsatse umswane netikhali talomnumzane atigeze ngawo. Letikhali tisuke tite tintsi ngobe tephulwa mhla betfwala tintsambo talofile. Babese sebaya nato esangweni bayawutiphisela, bagcine batitsandze ngentsambo.

Nakuphahlwa kuye kuhlatjwe imbuti kumbe inkhomo, kuphiswe netjwala besintfu. Kukholelwa ekutseni bantfu lekumele badle leyonyama , banatse lotjwala kulomsebenti , ngulaba labalele(emadloti). Konkhe loku kubekwa emsamo endlini lenkhulu letsiwa kukagogo. Kukholelwa ekutseni labantfu labalele, bete ematinyo kepha, bayayidla lenyama babuye banatse nalotjwala lobuseludziweni lwemadloti.

Kepha lokuye kube indida kutsi lamanye emaSwati aye ambuyise umuntfu lofile, amlandze emathuneni atsi eta naye ekhaya, emva kwaloko babuye bahambe bayewuphahla ematfuneni, kantsi kutsiwa wabuyiswa. Phela nangabe abuyiswa, kusho kutsi usekhaya, akasekho ematfuneni.

2.2.7. KULAHLA TINTSAMBO

Nangabe kwetfwalwa tintsambo temuntfu lomdvuna lofile, ngelisiko leSiswati kutsiwa netingani takhe tiyatetfwala tintsambo, titilahle mhla

kutsiwa kukhafula bafana. Nakukhafula bafana phela kusuke kugezwa, kutsiwe kuphindvwa emanti. Kuye kuhutjwe umutsi ngeluselwa bese kuyakhwifwa. Kuye kutsi nangabe ashone inyanga iselwa, kuphindvwe kukhafulwe kulenye inyanga nayiselwa. Bafana netintfombi netingani netinini temufi letetfwala titntsambo bayakhafula, kusale umfati wakhe kantsi nanesitsembu, bayasala bonkhe labafati kanye nenina. Labafati nabo baye balahle ngesikhatsi sabo, ngaletinye tinyanga nabo balahla ngenyanga naseyiselwa.

2.2.8. KUCHINSA KWEMFELOKATI

Kulisiko ngesiSwati kutsi umfelokati achinse. Kepha akachinisi nasekutfwase lihlobo, kusuke kuhlonishwa umhlaba ngobe libese ligcoba ngemandla litulu. Labanekudla emasimini bayonakalelwa. Ngako kutsiwa kufanele kuchiniswe ebusika, Ngekusho kwaHleta (locashuniwe) utsi inyanga yaKholwane, ngiyo lekuchinswa ngayo, kuphindvwe kubukwe nenyanga kutsi lolofile wafa injani, ngabe wafa ikebhukile, indvulungile kumbe yetfwasa? Nobe washona inyanga isebumnyameni, lokusho kutsi beyiyawukufa. Nangabe umuntfu azilile utsatsa iminyaka ibe mibili ngelisiko leSiswati ngembi kwekutsi kuchinswe. Kutawutsi nasekuphela lowesitsatfu, bese emakhosikati emufi alahla tincwati.

2.3. LUHLELO LWEMISEBENTI

2.3.1. IMISEBENTI YEBAFATI

Ngalokwetayelekile etiveni temdzabu make wenta yonkhe imisebenti yekhaya. Kukha emanti, kutfota, kupheka, kwakha tindlu lesetihhlika, kulima esiteteni, kuhlakula kanye nalokunye. Make lofundzisekile umbona ngekuhloba kwelikhaya lakhe.

Utsandza tibuya nome emaguma, abhadze abuye asindze tindlu, akhe tinyango, lapho agcina khona emabele lavuniwe. Umuti lonjalo uyatsandzeka emmangweni. Likhaya lakhiwa ngumake. Likhaya lelingakabiyelwa alinasitfunti futsi alihlonipheki. Make lonesimilo uyalakha likhaya lakhe, lihlonipheke nasesiveni. Futsi make lonesitfunti akalali kute kube semini ngobe wonkhe umsebenti welikhaya ubukene naye. Libhayibheli liyafakaza encwadzini yeTaga 33:15 lapho kutsi:

Umfati sibili uvuka kungakasi alungiselele umndeni wakhe kudla, bese wabela tidzandzane takhe umsebenti. Iphindze itsi kuvesi: 17 Ukhutsele, uyabhukula afinyete tidvwaba, acinise tandla, asebente.

Make weliSwati ngumake lofanele abone kutsi bantfwana balala bakutfolile kudla, ekhaya kubasiwe, futsi kufutfumele. Nguye futsi lekumele abone kutsi bantfwana baphilile abaguli. Umfati weliSwati –ke uyalakha likhaya

lakhe lihlonipheke nasemmangweni. Make longalinaki likhaya lakhe nendvodza yakhe iyalulateka.

2.3.2. IMISEBENTI YEMADVODZA

Ngemvelaphi yesintfu , indvodza iyahlonishwa kutsiwa yinhloko yelikhaya. Imisebenti yayo yehlukile kuneyebafati. Indvodza inemsebenti lomkhulu wekunakekela likhaya , ibuye yondle bantfwana nemakhosikati ayo. Zierovogel(1957 :122) uchaza kanje mayelana nemisebenti yemadvodza:

Emadvodza ayagawula akhe tindlu , akhe tibaya, alime, ahlakule, agawule tinsika, imishayo, akhe titsala, akhe tinyango , embe tingungu, asenge, aphakule tinkhomo.

Emadvodza abebuye abiyele imiti yawo nemasimu. Abentela kutsi umuntfu angamane – nje abhukule emtini wendvodza netinkhomo tingangeni emasimini tidle emabele. Zierovogel (1957:122) utsi:

Emadvodza abebuye atingela, kuphunywe butimba. Batsi nabesuka ekhaya bonkhe batsatse tagila bayekutibeka enkhundleni netikhali tabo balindzele labanye. Lokunye lokubalulekile lekweniwa ngemadvodza , kuhlaba nekuhlahlela inkhomo. Inkhomo bebayihlaba emhlubulweni emhlabankhomo. Itsi ingafa bayivule bakhipha ingati lokutsiwa bubendze, bayihlinze bakhiphe tonkhe tincenye letikhona. Indvodza lefundziseke kahle ebujaheni bayo, iyalinaka likhaya layo ibone nekutsi bantfwabayo bakhuliswa ngendlela lekungiyiyo. Ngiyo futsi indvodza lekufanele ibone kutsi umuti wayo uhlala uphephile.

2.3.3. IMISEBENTI YETINTFOMBI

Tintfombi temaSwati tinemsebenti wato locondzene nato. Lemisebenti tiyifundza kubonina. Make uneligalelo lelikhulu ekufundziseni imisebenti yemantfombatane ekhaya. Leminye imisebenti yemantfombatane ifundvwa kubogogo. Ngesikhatsi sasebusika tintfombi tihamba nabonina kuyawusika incoboza tikhe nemishanyelo. Gogo –ke ekhaya uneligalelo lelikhulu ekufundziseni tintfombi imisebenti. Intfombi lewufundze kahle umsebenti wayo iyakwati kuweluka tihlantsi nemacansi, iphindze itsandze nemtsanyelo. Basuke babusisekile –ke bemtini nabatfole makoti lokhutsele nalowatiko umsebenti. Kutfota tinkhuni nekupheka ngulomunye umsebenti lowentiwa tintfombi. Ndzinisa(2005) utsi:

Silumbi sibe nemtselela lomubi emasikweni, ngobe bomakoti abasakutsandzi kupheka. Badla etindlini tekutikhipha emadolobheni nemadvodza abo. Bafike ekhaya sebesutsi balale bangapheki.

Uchubeka achaze kutsi ngalesinye sikhatsi emabhodo abekwa etiko ebusuku, bantfwana balale bangakadli. Emabele kadzeni emasimini Abelindvwa tintfombi kutsi angadliwa tinyoni. Uma intfombi ikhutsele beyibonakala ngekuyawusita unina emasimini ihlakule. Ekhaya bekubhadvwa tindlu kuyilwe phansi ngebulongo. Tintfombi betilungiselelwa kuyawakha umuti embili.

2.3.4. IMISEBENTI YEBAFANA NEMAJAHA

Mkhulu umsebenti webafana nemajaha ekhaya. Kwekucala , bafana ngibo labagadza sibaya ekhaya. Ngesintfu sibaya sibaluleke kakhulu, tinkhomo tiligugu lelikhulu kuMnumzane. Ngako –ke bafana ngumsebenti wabo kwelusa nekusenga. Tinkhomo letindvuna , letinsikati nematfole batinika emagama babuye batiphe nekudla kwato. Hleta (locashuniwe) ubuye achaze kutsi bafana baba neligalelo lelikhulu ekulimeni.

Kadzeni bekulinywa ngetinkabi, bekuba ngibo labadvonsa likhuba nakulinywa emasimini, bafake nenhlanyelo emhlabeni kute imbonywe likhuba. Uchubeka achaze kutsi sikhatsi lesinyenti umfana uhlala nalabadvuna. Phela kulapho afundza khona imisebenti yalabadvuna nekutiphatsa kwakhe. Kunyenti kakhulu lekufundvwa ngebafana, lokufaka ekhatsi kubata tingcwembe nemangedla. Babuye bafundziswe kwakha tindlu ngemasoyi, kudeka tindlu nekutishayela.

Phela lijaha naselitekile kubhekeke kutsi likwati kwakha umuti . Kwakha tibaya tetinkhomo ngematje ngulomunye umsebenti bewentiwa bafana. Ndzinisa(locashuniwe) uveta kutsi :

Bafana ngibo lababutsa ematje ekwakha tibaya. Sibaya lesakhiwe ngetingodvo besakhiwa bantfwabenkhosi kuphela kumbe netindvuna kulesinye sikhatsi.

Uchubeka achaze kutsi tibaya tetingodvo lesetakhiwa bantfu lomuhla tikhomba kulahleka kwemasiko nekungasayihloniphi inkhosi. Lijaha sibili lenta umisebenti yemadvodza leliyifundze esangweni. Liphindze lente nemisebenti yebukhosi njengekwakha sibaya sasebukhosini. Imisebenti yemajaha –ke seyitse kucina, ayifani neyebafana ngobe lijaha lisuke selikhulile seliya esigabeni sekusoma.

SEHLUKO 3

3.0. TIBHIMBI TESIVE NALOKUNYE

3.1. UMKHOSI WENCWALA

Umkhosi wencwala watiswa kuso sonkhe sive semaSwati . Kuba sibhimbi lesikhulu lapho inkhosi ihlonishwa khona , nalapho yenta lokubalulekile esiveni semaSwati. Incwala kuye kutsiwe abayence, ngaso sonkhe sikhatsi incwala ibanjwa ngenyanga yeNgongoni kumbe ngaBhimbidwane iye ibe ngelusuku lolukhetfwe bosotinkhanyeti bemaSwati ngekubuka simo selilanga bacatsanise nenyanga.

Ngencwala lencane kutsiwa kucala inkhosi ingwenyama ifukame. Kuhlatjelelwa tingoma tencwala kutsiwa iye itsi ingetfwaswa bese sekucala luhambo lwebemanti. Bawalandza elwandle eMphumalanga. Labanye kutsiwa bawalandza enyakatfo. Etfwalwa ngetigubhu nemichaka nasebabuyela ebukhosini . Umkhosi wencwala usuke sewucala ngaleso sikhatsi. Kutsiwa basuke sebahamba kancane, bahamba babuka inyanga baye ngekusondzela, babuke lilanga.

Ngala ngekhaya bona babuka inyanga kutsi mhla iphuma nelilanga lishona. Kuba lililanga lapho kuphuma khona emajaha ayawukha lusekwane.

Kuphuma kwelusekwane

Ngelusuku lwekucala libutfo lebafana beliphuma kaLobamba ekuseni liye ndzawana tsite. Kutawutsi nasekushaya emadina bese seliyesuka licale ingoma. Kutsiwa belipheketelwa boSibayesikhulu kanye nenkhosi. Kutawutsi liyawushona lilanga libe selimshiyalowa kwesidvokodvo. Kutsiwa emva kwaloko lisuka ngematubane lamakhulu lewele sidvokodvo liyogawula lusekwane ngesheya, libuye nalo bese kulindvwa kuphuma kwenyanga ntsambama. Libutfo lihlabela njalo bese lewela umfula ngababili kuya kulabatsatfu nelusekwane lwabo. Lapha endleleni kuhanjwa kushaywana , kubhobotanwe kubangwa kutsi lomunye ugaluje nelusekwane lwalomunye . Lolomunye esabele kutsi litawubuna, sewuyalwa-ke utsi ulugalujeleni lusekwane lwakhe.

Naseyiphakeme inyanga tindvuna tibuye tilisuse libutfo, nalapho kuhanjwa kushayanwa ngobe phela lapha kutsiwa kusuke sekulahlekelwana le entsabeni, lomunye angasamboni wakubo. Kutsiwa yimbi lendlela , ngako -ke labafana basuke bangasakwati kuhamba ngeticheme , bashaya ludvwendvwe bengce ngakaManzini bese kuyemelwana kutsi baphelele. Bekhutsi nakukhala tinkhukhu tekucala ebusuku babe sebabekelele njalo endleleni kutsi kungakhala tesibili, bese iyaguca imphi, bahlala phansi bayaphumula, balale bahleti ngaleso sikhatsi. Bekutsi nakukhala tesitsatfu bese bayasukuma bewela luSushwana. Kuyawutsi kusa babe sebawele baphelele, liyawutsi liphuma lilanga ekuseni babe seabange ngekhaya kaLobamba, bafika lapho beme, libe seliphumile lilanga. Lolunye lusekwane

lucala kubuna. Tindvuna tibashaye lasebabunelwa lusekwane. Kuye kutsiwe unyundzelekile lowo loselumbunela. Baye batsi bangefika entasi nemuti abese asayema emajaha, alubeke phasi lusekwane. Atsi angacedza kudla, setiyachamuka tindvuna setilandza lelibutfo.

Kwakhiwa Kwenhlambelo.

Lusekwane lutsi nalufika, lufikele ebukhosini. Litsi naseliphakame lilanga, sekufutfumele bese sebayangena esangweni. Kuye kutsiwe nabangena bahambe ngesandleni sekudla, futsi bangangeni ngesicheme lesikhulu. Bangena ngababili kumbe ngabatsatfu. Lusekwane baletfula embikwenhlambelo lapho lutawube seluhlelwa tindvuna, iyalubuka, indvuna bese itsi abaluphakamise itewubona lolubunile, phela ngekwelisiko lijaha leselibunelwe lusekwane kutsiwa liyakhokhwa ebutfweni njengesiphingi liyaywe lifakwe ebutfweni lesibili ngobe phela sekukhandzakale kutsi lidzala. Kulelibutfo leselifakwe kulo alinakuhlonishwa. Linikwa nanoma ngumuphi umsebenti lowedzelelekako kutsi liwente. Kuye kutsi ekugcineni nasaphele onkhe emajaha kwetfula lusekwane, bese ayaphuma ayahamba, lonkhe lusekwane lusetjentiswa kubiya indlu yenkhosi lapho itawelashelwa khona inhambelo. Inhlambelo phela yakhiwa ekhatsi esibayeni.

Ngelilanga lesitsatfu kuyahanjwa kuyewukhiwa emacembe esihlahleni sembondvo. Kutsiwa akhiwa bafanyana labasebancane. Kubese sekubuya emadvuna. Wona-ke ayowukwakha inhambelo. Kuye kutsatfwe lamacembe

kuvalwe tikhala enhlambelweni. Bawahloma ngetulu lamacembe kubuye kufuleleke nelisango.

Kubanjwa Kwenkunzi

Ngembi kwekube seyiphelile inhlambelo, kubese kungena libutfo esibayeni. Ngalesikhatsi kutsiwa tindvuna letinkhulu nelibutfo lelidzala tihloma tinsingizi, tembatse tigeja, tivunule umdada nengwe. Labanye bavunula umdada wodvwa, bangalifaki lihiya ngaphansi. Labete lomdada bavunula emajobo bese kubitwa libutfo lelincane. Ngulaba phela lababuya kuyawukha lusekwane, kutsiwe abasondzele ngasenhlabelweni.

Entsambama ngalelo langa kuyaye kungeniswe inkunzi lemnyama esibayeni senhlambelo. Lenkunzi isuke ita naletinye tinkhomo itsi nayisemnyango bayikhetse . Seyiyangeniswa tincandzeke leletinye. Inkhosi-ke seiyasondzela ifike ishaye lenkunzi ngendvuku letsite, bese itsi nanso-ke majaha, asho ayibhekisa kuwo emajaha.

Emajaha ayaye ayibambe ngetandla lenkunzi ayetfwale aye nayo enhlambelweni, kutsiwa itsi nayiphuma enhlambelweni isuke seyelashiwe lenkunzi. Emajaha abese asayayidvubuta ngetibhakela, labanye bagidze etukwayo ,labanye bayidvonse ngelulwimi ibe ibhodla yona . Bagcina bayiwisa, idzimate ife bagidze etukwayo ngetinyawo utsi Ziervogel (1957:170) utsi:

Lapho-ke basuke sebatfukutsele bonkhe sebatinikele nasekufeni nobe bangafa khona lapho abanandzaba nemuntfu, abanandzaba naye, nobe wephuka litsambo nome udlobheka liso, labantfu sebaphendvuka tilwane phela babuke lenkunzi bona. Kute usitakale nawe kufuneka uphendvuke silwane.

Iye itsi ingafa -ke lenkunzi, inyanga ibese iyayichacha emva kwekube seyyigwaze emhlabankhomo yacedziswa ngawo emajaha. Ekuchachweni kwayo lenkhunzi kuyaye kukhishwe loko lokudzingwa yinyanga ekutsakeni emakhubalo ayo latakusetjentiswa yinkhosi. Inyongo yalengkomo iyakhishwa, icitfwe ilungiselwe kwekuba igatjwe yinkhosi ngelilanga lelilandzelako. Ebusuku-ke bangalelo langa kutawube sekuphekwa emakhambi latsite, lamakhambi aphekwe kanye nelifutfo, liselwa nemfe. Loluselwa nemfe kutsiwa kumila endzaweni lapho emaSwati adzabuka khona. Ekuseni ngelivivi ngelilanga lelilandzelako, inkhosi iluma luselwa ikhwife eMphumalanga nenshonalanga. Lolusalako luselwa lunikwa tinsila tenkhosi, letimbili yangesekudla neyangasencele. Kuyaye kube khona letinye tinsila letimbili, letingakabalwa. Lokunye kutsi kungafa yinye insila kuleti letimbili letibalulekile, leti letintsatfu letisele letibalulekile, kube ngito tonkhe letihlanganyelako ekuchubeni umsebenti wencwala.

Kuye kutsi ngelilanga lelilandzelako kube nemuntfu lomdzala loselikhehla. Uye achube bafana labancane, hhayi emabutfo abamikise enhlambelweni. Phela inyama yalengkunzi idliwa ngibo labafana labancane, labangakatfombi, labangakakhuhluqi futsi, baye bafike babase umlilo, libanike lenyama yalengkunzi bayose bayidle. Lenyama njengobe idvubutekile ayihlamusi kepha bayayijabulela labafana, ngobe bayidla

dzimate tisu tibe bovu. Lihle likhipha bona labafana kutsi bayewutfota tinsaba temsutane netembondvo, kutewubaselwa lenyama. Batsi bangacedza-ke seliyabachuba libamikisa emfuleni, sebayawugeza phela ngobe lenyama yelashiwe. Akuhanjwa nalenyama ekhaya . Bayidla ibehlule khona lapho , kutsiwa abembatsi emtimbeni bavunula emajoba kuphele.

Kukhona lenye inkunzi leye ibanjwe ngaphandle kwalena lebulewe, yona kutsiwa incwambu nayo kuba inkunzi lemnyama. Iyaye ifakwe enhlambelweni. Nayo ingena nalo libutfo. Kuye kutsiwe ngelisiko inkhosi igeza kuyo lenkunzi kuye kutsi kungahlwa bese lenkunzi iyavulelwa ibuyela kuletinye tinkhomo ayihlatjwa leyo nkunzi.

Kugidvwa kwencwala

Nakugidvwa incwala lencane kuyaye kuhlehlwe , umsebenti awentiwa, kutsiwa kuyatilwa. Kuye kutsi ekuseni ngelusuku lwesine kucalwe kulungiswe tintfo tencwala, bese kutsi ngemva kwemadina sekuyawungenwa esibayeni-ke kuhlehle wonkhe umuntfu lolapho. Sekuvunuliwe ngaleso sikhatsi , labadvuna nalabasikati kuyefana ngobe incwala kutsiwa yawonkhe umuntfu akubikhona lote kutewubukela-nje. Ayibukelwa. Tingoma letihlatjelwa encwaleni, kuba nguleto letisuke timiselwe lomsimeto. Leto tingoma tekutla ngalesinye sikhatsi tingahlatjelwa, nabavunulile baba bahle kakhulu. Ziervogel (1957:72) utsi nakwentekile ungakavunuli kahle kantsi ugidza embili, bewuye ukhishwe

ubuyele emuva , kuletfwe lovunule kahle, lotawuma lapha kume inkhosi khona.

Nakugidvwa incwala baye bavunule ingwe , bese bafaka tiphandla lapha etinyaweni , babuye bagabe tigeja entsanyeni. Kutsi lapha emkhonweni, bafake lishoba , babuye bafake ingce esandleni . Enhloko khona kufakwa umchele wentsini, kufakwe indlubhula, lisakabuli, sihluku neligula lelifungelwe ngenshe.

Emaphovela

Aye ahlome ligwalagwala, abese ayahlubula angembatsi , afake ngetulu kwemabele emaduku afihle lamabele. Abuye bavunule emahiya lafanako . Kutsiwa ahlome ngeligwalagwala nje acole tihlutfu tawo.

Emakhosikati

Emakhosikati nasewavunulela incwala ahloma lisakabuli enhloko lapha esicholweni, nganhlanye , ngasekudla, afake tidziya tawo abuye abophe imichilo yawo lelengako ngahlanye, abuye abophe imichilo leboshelwa etulu etidziyeni yehle nemhlane ite iyewufika etukwetidvwaba, bese aphatsa umhlanga lobitwa ngekutsi ngumbonga. Aye afake nematinta entsanyeni .

Indlovukati

Indlovukati yona iye yembatse sinokoti sengwenyama . Siphелеle sonkhe nemsila wakhona , ibese ihloma lusiba lweligwalagwala . Luboshelwa ematinteni lapha emasingweni macondzana nebuso ibese ivunula sidvwaba sayo nayo iphatse umbhongo wayo.

Kuluma kwenkhosi

Kutsiwa ngencwala lencane inkhosi ingena enhlambelweni . Kubukwa inyanga kutsi ifile, lokusho kutsi kumnyama kute ngisho nalokuncane kukhanya. Inkhosi ibese iphuma enhlambelweni ngenyanga lensha , kuye kutsi inkhosi nayiphuma enhlambelweni ihlanganyetwe ngemajaha layintsanga yayo, ahambe nayo libangana lelifisha nje kuyiwe ensinyaneni yencwala lekufanele bayihlakule. Ngelisiko leSiswati, sive asikavunyelwa kudla likwindla inkhosi ingakalumi , Kuluma kusuke kushiwo kona kutsi inkhosi idle luselwa nako konkhe lokutsintsene nemnyaka lomusha. Kutsiwa inkhosi nayiphuma enhlambelweni iphuma neluselwa ilulahle etikwemuntfu bese kutsiwa ijubekile incwala. Kuye kushaywe tihlangu , tidvumise litulu , sekujubeka kwayo, kukhunyulwe imvumulo yencwala.Kuye kutsiwe inkhosi ingalulahla luselwa . Seyivumile njalo. Bantfu sebangakudla lokusha emasimini.

3.2. KUGECWA KWEMHLANGA

Umgidvo wemhlanga uvame kwenteka ngenyanga yeNgcici kumbe ekucaleni njalo ngemnyaka. Kuye kumenyetelwe kucala lapho inyenti isagcwele. Tintfombi tiye tibutseke ndzawo tonkhe tingeniswe etinhlendlweni tilale khona tilindzele lilanga lekusuka ngalo kuyawugeca umhlanga. Kutawutsi ngelilanga lelilandzela imini yantsambama ngetitfuba tensimbi yesibili kuphunywe. Kuhanjwa kuyahlatjelwa kuyawulalwa emphakatsi. Nakufikwa emphakatsi tiyahlatjelwa tindle. Tintfombi natiyawugeca umhlanga tiye tihambe nenkhosatana. Tintfombi letivumelekile kuyawugeca umhlanga nguleto letisetincane letingakagani. Tidzandzane nato tiyaya kuyawukha umhlanga , tiwukha etindzaweni letisedvute bese kutsi tintfombi lesetikhulile tiwukhe eSidvokodvo, Esidzidzini. Kulibangana -ke kusuka kaLobamba uye eSidvokodvo.

Titsi natiphuma tintfombi kuyawugeca umhlanga ngekusho kwaNdvwandvwe (locashuniwe) utsi natiphuma atihambi todvwa , tipheleketelwa ngemajaha nabomake labatsite labatigadzile . Titsi tingefika Esidzidzini bese tiyemiswa. Kungena emajaha kucala nawo angena ngekwehlukana kwetigodzi , angena agece umhlanga bese tintfombi tiyemukela. Ngaleso sikhatsi emakhosatana nebantfwabenkhosi bahleti phasi. Lamajaha nasabona kutsi sewenele lomhlanga kumbe utatenela tonkhe tintfombi babese bawubopha ngamibili , ngamitsatfu , banetise tonkhe tintfombi.

Emakhosatana nebantfwabenkhosi , uyehluka wabo. Uboshwe inyandzana leyehlukile kunalena yalabanye. Lomhlanga uba netishakato, futsi akufuneki kutsi letishakato tihhohloke nangabe kwentekile intfombi ihhohlokelwe sishakato semhlanga wayo, leyo ntfombi ayemukeleki endlunkhulu. Nasekuphelele konkhe sekucedziwe, intfombi iwubeka eceleni umhlanga wayo. Phela akufuneki lesishakato sitsintse salomunye ngobe utawubese uyahhohloka, nasekubuyelwa emuva. Ngendlela babanyenti ngakhona, ungatsi kusesidzidzini lapho bawukhe khona.

Kwetfulwa kwemhlanga

Titsi natifika nawo lomhlanga, tintfombi tiwetfule kaLobamba eLudzidzini. Kukhona –ke lapho tifike tiwumise khona. Kutawutsi ngelilanga lelilandzelako kube lilanga lekuphumula . Lelo lilanga lesine. Tintfombi tilungisa imvunulo yato, kulungiswe netingoma lekutawugidvwa ngato. Ngelilanga lesihlanu kuba lilanga lekulahlwa kwemhlanga eNdlunkhulu. Tintfombi tivunula tiphelele bese tilindza emakhosazane. Emakhosazane ngiwo latsatsa umhlanga kucala ayewutfula embikwenkhosi. Atsi angacedza bese ayawuhola letinye tintfombi tiyewulahla umhlanga wato nato. Ngemuva kwaloko kutsi ngelilanga lesitfupha setiyawugidza-ke tintfombi. Ngwane usuke aphelele kutewubukela kugidza kwetintfombi. Inkhosi nendlovukazi nabo isuke ikhona, bahleti phansi babukela. Tintfombi tigidza embikwenkhosi nendlovukazi. Lolu-ke kuba luphawu lwekuhlonipha inkhosi nendlovukazi. Kasenene (1993:97) utsi:

Through participating in this ritual, girl's minds are tuned to accept the Dlamini rule and to be loyal to the Monarchy.

Umkhosi wemhlanga ubaluleke kakhulu ngobe lomhlanga kutsandvwa ngawo emaguma endlunkhulu. Emaguma-ke akhiwa boMake ekhaya. Emaguma asendlunkhulu abukwa njengemsebenti lobukene neNdlovukazi. Empeleni ngelilanga lekugcina lolomsimeto kuhlangua tonkhe tintfombi temdzabu temave lakhelene neSwatini. Tivunula tiphelele kutewugidza embikwe Nkhosi nesive.

3.3. LUTSANGO LWABOMAKE

Lutsango lwabomake kushiwo libutfo lwabomake. Libutfo labomake lihlonishwa kakhulu esiveni. Alikhetsi -ke lelibutfo ngobe nabomakoti ukhandza bakhona. Ligama lelitsi "Lutsango" lichaza dalada wekubiya. Umuti ubiyelwa ngelutsango. Lokusho kutsi make welutsango kubhekeke kwekutsi abiyele likhaya lakhe. Likhaya lelingakabiyelwa kungena nanobe ngubani nome ngasiphi sikhatsi futsi alihlonipheki. Umsebenti wekubiya lutsango wentiwa ngumake. Fakudze (locashuniwe) uchaza lutsango atsi:

Lutsango lusho make ngobe nguye lobiya likhaya. Lokunyenti kwelikhaya kwatiwa ngumake.

Nakunetibhimbi tesive letibalulekile, make welutsango umbona, ngekukhutsala. Lutsango ngilo lelihuca tindlu litsandze nemaguma.

Msibi (2005) utsi:

Lutsango lwabomake luyawugeca umhlanga nalo njengetintfombi. Liwugeca ngesikhatsi sebusika. Kuvame kuba ngenyanga yeNhlaba naKholwane. Kukhiwa tjani belitsembu, litindzi nenkhofe kulukwe

tintsambo tekutsandza. Babuye bakhe netjani belicunga, bona –ke busetjentiselwa umtsandvo.

Lutsango lumenyetwa yindvuna yalo nangabe kutawuba nemkhosi lotsite wesive. Babese bayabutsana ndzawonye bomake. Lutsango –ke luye lwente imisebenti letsite. Kutsandvwa emagumà, kuphiswe umcombotsi kwentiwe naleminye imisebenti leminyenti yekhaya. Make welikhaya akamane avunule nje, kepha uvunula sidvwaba nesidziya lesentiwe ngesikhumba sembuti bese uvunula nemhelwane. Enhloko uchola sicholo abophe umcenge lonemigca lemibili. Tingabisa netingcugce nato temukelekile eLutsangweni. Tona-ke tibonakala ngekukhehla sicholo bese tibopha umcenge munye enhloko. Msibi (locashumiwe) utsi loko kuluphawu lolikhomba kutsi lentfombi seyilungele kugana . Utsi emajaha lasakhulile nakugidza lutsango ayayibukisisa ingcugce ngobe phela afuna kubeka emagama. Kepha make welutsango akatsintfwa , uhlonishwa nguwo wonkhe umuntfu ngobe sewutekiwe kutsiwa ngumfati wemuntfu.

3.4. BUTIMBA

Ngulomunye umkhosi wesive. Lomkhosi wenteka ngekwehlukana kwemakhosi. Hall (1998: 16) uyakuveta loko utsi:

This year's butimba is the first to be held since 1991 and only the second King Mswati's III reign began ten years ago. The other butimba was held in 1998.

Nakuphuma butimba, emajaha nemadvodza emaSwati asuke aphuma ayawutingela. Butimba abumane buphume, nje. Buyamenywa Matsebula (1952:122) utsi emadvodza nayakutingela kumenywa butimba.

Batsi nabesuka ekhaya bonkhe batsatse tagila tabo bayetibeka enkhundleni netikhali tabo. Batsi nabaphelele basukume bashaye ngetagila phasi batsi: “Yingwe! “Sebayahamba –ke. Ebutimbeni kulapho kubonakala khona buchawe nebungwazi bemajaha. Batsi nabaphuma bashone etintsabeni, bahambe bahlabela tingoma tebutimba bashaye netinkwele. Matsebula (1952) utsi bahamba ngeticheme .Kutsi kungavuka inyamatane bayinikele ngetinja. Lomunye ayihlabe , lomunye ayishaye ngesagila. Utsi tonkhe tinyamatane letibulewe tetfulwa esikhulwini.

Hall (1998) yena utsi butimba buphumela Eludzidzini lapho inkhosi nemajaha basukela khona. Butimba nguleminye yemikhosi lehlonishwa kakhulu esiveni. Hall (1998:17) utsi:

Butimba like all such performances held at sacred royal locations, there is a deeper spiritual significance. The emadloti encesstral spirits are petitioned.

Nabuphela butimba emajaha abuyela emuva, kutsi tinyamatane letikhona tabelwane . Kuba yinjabulo lenkhulu kubo ngobe basuke sebawentile umsimeto lomkhulu wenkhosi.

3.5. IMVUNULO NEMIGIDVO YESINTFU

Bantfu bekutalwa eNingizimu Afrika batigabatisa kakhulu ngemvunulo yesintfu. Ikakhulukati laba betive tebeNguni. i-Drum 10 Indlovana (2005:63) itsi:

It is an African custom to dress-up in traditional finery for special occasions such as weddings, initiations and royal ceremonies.

Imvunulo ayimane ivunulelwe buhle kuphela, kepha iye imele lokutsite kuloyo lasuke ayivunulile. Kuphindze kwehluke nemigidvo, imvunulo levunulwako ngesikhatsi sencwala, umgidvo wemhlanga, umtsimba nobe ngabe ngumuphi umsimeto, yehlukile. Tive letehlukene tebeNguni auifanani imvunulo yato. Nguleso naleso sive sivunula ngekwebuve baso kute sati injongo yekuvunula. Drum magazine 10 Indlovana (2005: 64) iyakwesekela loku itsi :

Swazi dress and regalia differ markedly from those of the Zululand and Ndebele. Although it features less bead work, there's plenty of bright colour and glamour especially at ceremonial occasions.

Empeleni imvunulo nemigidvo yesintfu yintfo lekumele ihlonishwe kakhulu esiveni sebemdzabu.

3.5.1. IMVUNULO YETINTFOMBI

Njengato tonkhe letinye tive temdzabu talapha e-Afrika tivunula, nemaSwati nawo anemvunulo yawo. Tintfombi temaSwati atimane tivunule nobe njani. Kunendlela leyemukelekako yekuvunula ngekwetigaba tato. Fakudze (2005) utsi :

Tidzandzane tivunula luvadla kumbe lubendle tigabe neligcebesha entsanyeni. Etinyaweni atifaki ticatfulo, kepha tifaka emafahlawane bese kutsi enhloko bayahhula. Lokusimanga -ke kutsi sekunemasontfo lashuculisa bantfwana labancane labangakefiki nasesigabeni sebudzandzane, yingci nje nakuyintfombatane. Fakudze(locashuniwe) uchaza atsi tidzandzane atiyisingi imphandla njengobe kwenteka kuletinsuku. Imphandla isingwa ngumfati nakafelwe yindvodza. Tidzandzane ke- atishuculi liduku enhloko. Uchubeka achaze kutsi liduku yintfo leyefika nebelumbi.

Tintfombi lesetingematjitji, ativunuli njengetidzandzane. Ematjitji tintfombi lesetiphumile ebudzandzaneni futsi tisengakagani, tona tivunula sidvwashi sibe sinye nelihya ngetulu bese tigaba ligcebesha. Fakudze(locashuniwe) ubuye atsi intfombi leseyiganiwe ayisabe isavunula kufana naletinye. Yona ivunula tidvwashi letimbili itiphambanise kwentela kutsi kungaveli ingculu.

Kutsi ngetulu yembatse lihiya lifindvo ilibophele ngesandleni sesancele. Nayo-ke ayisingi enhloko kepha iyahoba.

Ingcugce –ke kuba yintfombi lese-yikhulile seyilindzele kuya emendvweni. Yona ikhehla sicholo enhloko. Fakudze (locashuniwe) utsi ingcugce lengagani ayikavumeleki kukhehla sicholo. Kuvunula kwengcugce kwehlukile kuleti letinye tigaba tebuntfombi. Kuvunula kwayo sekuhloniphekile. Ivunula emahiya lamabili iwaphambanise kute kungaveli ingculu. Nangabe kwentekile iyawugidza umtsimba lotsite iye ivunule sidvwaba.

3.5.2. IMVUNULO YABOMAKE

Make ngeSiswati ngumfati losatekiwe. Ngekwemvunulo yelisiko lesiSwati kunemehluko lomkhulu emvunulweni yabomake neyetintfombi. Umfati lowendzile uvunula sidvwaba bese ngetulu uvunula sidziya lesentiwe ngesikhumba sembuti. Sidvwaba nesidziya kukhomba kutsi make utekiwe. Make ngelisiko lesiSwati uvunula ngendlela lehloniphekile kute naye ahlonipheke futsi abe nesitfunti. Akagcoki timphahla letingenhla kwemadvolo ikakhulukati kubekhakhakhe. Nakukhona imicimbi letsite lebalulekile yesive, nobe kukhona lokutsite lokuvelile, bomake bavunula ngendlela yakhona. Kasenene (1993:115) uyakufakazela loku nakatsi:

'Inyoni 'is worn by woman during the incwala ceremonies and on no other occasion. And there is also a type of clothing for mourning and even this varies, depending on whether it is a child or adult, male or female who has died.

Umfati weliSwati ukhehla sicholo enhloko afake umcenge lekusho kutsi sewendzile. Ngaleyoy ndlela sewuhloniphe uphelele. Asikho sidzingo sekutsi ashucule liduku.

3.5.3. IMVUNULO YEMAJAHA

Emajaha emaSwati aba nemvunulo yawo. Emajaha lasakhulile avunula emajobo afake nemncadvo. Ngetulu kwelukhalo, labanye baye bahambe hlubu, akubi nankinga loko. Kasenene (1993:115) uyakufakazela loku utsi:

Males wear a loin skin (emajobo) an adults, who are already sexually active wear a penis cover (umncadvo). A Swazi man is well dressed only when he is wearing the umncadvo which covers the front part of the penis.

Fakudze (locashuniwe) ubuye avete kutsi emajaha avunula lihiya linye bese bavunula emajobo ngetulu. Emajaha labutsekile wona agaba simohlwane afake nelinkhonyane neligcebeshe kumbe avunule umhelwane awubophele ngesandleni sekudla. Etinyaweni –ke afaka tiphandla. Uchubeka achaze kutsi lijaha alimane lilengise tandla, liphatsa sagila kumbe indvuku.

3.5.4. IMVUNULO YEMADVODZA

Imvunulo yintfo lenhle nalebaluleke kakhulu ekugcamiseni emasiko esiveni semaSwati. Emicimbini yemaSwati imvunulo iwanika sitfunti sebuve bawo. Imvunulo yenta umehluko emkhatsini wemadvodza nebafati. iphindze ikhombise tigaba letehlukene ekukhuleni kwemuntfu. Hleta (locashuniwe) utsi emadvodza ayaye avunule emajobo lentiwe ngetikhumba tetinyamatane letehlukene njengemsumphe, impunzi netinsimango. Uyachubeka achaze kutsi nawo lamajobo awefani, kunetinhlobo letehlukene. Kuye kube khona emabhebha. Entiwa ngetikhumba letinkhulu futsi avunulwa odvwa ngaphandle kwemahiya. Lamanye emajobo kuba emagogo, lenhlobo yemajobo ngulevame kakhulu kuletikhatsi talamuhla. Kute kutsiwe emagogo kusukelwa kulendzawo lecumbile ngentasi ngembili.

Lamanye emadvodza avunula timbece. Timbece cishe tifane nemagogo kodvwa tona tinemchewu emkhatsini. Lamanye emajobo lavunulwa ngemadvodza kuba tintwayi. Lawa ngemajobo lasuswe tiboya emkhatsini, kumbe emajobo lasaguge aze acotfuka boya.

3.5.5. INDLAMU

Shongwe (2005) uchaza indlamu atsi luhlobo lolutsite lemgidvo lapho kuhlatjelwa khona ingoma, kushaywe tandla bese kungenwa ngamunye enkhundleni agidze. Atsi angaphuma kungene lomunye njalo.

Uchubeka achaze futsi atsi indlamu yimvunulo yetintfombi letiyawugeca umhlanga, kumbe tiyivunule nakunemcimbi lotsite lobalulekile ebukhosini. Tintfombi –ke tiye tivunule indlamu bese kutsi ngetulu tifake imijijimba.

3.5.6. SIBHACA

Sibhaca ngumgidvo wemaSwati loveta ligalelo lelikhulu emasikweni esive. Hall (1998:165) nakachaza sibhaca utsi:

Sibhaca is a Swazi cultural expression.

Nakugidvwa sibhaca kuye kugcwale bantfu labayincenye yalomsimeto. Tingoma takhona naticulwa kuhanjwa kanye kanye. Tente umsindvo lomnandzi lonekuthula. Bagidzi bayahlabela babuye batibetsele bagidze. Hall (1998:168) utsi:

Sibhaca is not meant to have guidance at all. Every one participates. It is the same as incwala, where king Sobhuza II noted “there are no spectators, every person takes part”.

Esigodlweni, bantfu bajatjuliswa ngulokugidza kanye nemsindvo wetigubhu. Kuye kumenyetwe kushiwo netibongo. Sibhaca ngumcimbi wesive ngobe bonkhe batimbandzakanya nalomgidvo. Bafana bagcoka baphelele ngemvunulo yabo naba gidza. Bavunula emabhoko bawabophe ngentasi kwemadvolo nasemkhonweni bese baphatsa nemahawu.

3.6. TIGABA TEKUKHULA

3.6.1. KUKHULA KWALABASIKATI

Bantfu labasikati babaluleke kakhulu esiveni semaSwati. Babamba nendzima lenkhulu ekwakheni sive. Labasikati –ke nabo behlukaniswe ngetigaba tabo. Kunetidzandzane, ematjitji, tintfombi, tingcugce, bafati nabogogo. Kukhula kwemuntfu yintfo lebaluleke kakhulu emphilweni. Kulapho kufike kugcame khona imfundziso lenhle nalenemasiko. Phela ngelisiko lesiSwati nakutelwe umntfwana wentfombatane ekhaya kuyajatjulwa. Uyise uye ajabule kakhulu ngobe usuke abona kutsi sibaya sakhe siyavuka. Ingani phela itawutsi ingakhula leyontfombi, ilotjolwe atfole amabheka. Ngako–ke intfombatane nayitelwe iba netigaba lekumele yendlule kuto ngembi kwekuba ifike ebudzandzaneni. Nakatalwa, umntfwana lomsikati aze abe netinyanga letintsantfu kutsiwa luswane. Lapho uhlala endlini etsiwe nelibito, lwatiswe uyise netihlobo kanye nenyanga yemuti.

Sigaba lesilandzela lesi sebuntfwana, lapha usuke asanetinyanga letine kuya eminyakeni lemitsatfu. Lapho –ke ufundza kukhasa, kuhamba nekukhuluma kahle. Unina ubese uyamlumula ebeleni . Ngaleso sikhatsi imvunulo yakhe kuba buhlalu labugaba ekhalo.

Tidzandzane

Sigaba lesilandzela sebuntfwana ngulesi sebudzandzane. Mahlalela nalabanye (1992:96) utsi budzandzane busukela eminyakeni lemine kuya kulesiphohlongo. Lapho usuke sekakhulile umntfwana. Uye anikwe nemisebenti lengasho lufu lengangebukhulu bakhe. Sidzandzane siye sidlale emadlwane. Tidzandzane tivunula luvadla.

Ematjitji

Sigaba sematjitji kusuke kusigaba lesilandzela sebudzandzane. Mahlalela(1992) utsi lapho kusuke kusikhatsi sekutfomba . Kulesigaba ematjitji laneminyaka leyimfica kuya eshumini nakunye, aphuma timphumamlotsa. Hleta (locashunuwe) yena utsi iminyaka yematjitji ibangaphansi kumbe ngetudlwana kwelishumi nesihlanu. Litjitji alikefiki esigabeni sekugana, ngobe lisengakefiki esigabeni sebufati. Kumbe sebuntfombi leseyilungele kutekwa.

Umsebenti wematjitji kuba kukha emanti, kuyawutfota nekutfunyuwa ekhaya. Ematjitji avame kuhamba netintfombi, kufundziswa umsebenti walabasikati. Litjitji livunula luvadla kumbe lihiya linye ngobe lisuke lisengakagani. Esigabeni sematjitji kulapho intfombatane itfomba khona, kantsi netimphumamlotsa ticala kuphuma. Magagula (2004) utsi:

8. Treasure Magagula, wakaLobamba enigodfwani lesidzala, kwakubuswa naye eMhlaleni Swazi Royal Kraal eBadplaza.

Ekhaya nakunagogo losakhulile longasayi emalangeneni akhe, kumele atishanyele nakudvuma litulu titewubuyela ekhatsi. Nasetivela kwesibili atisashanyelwa kusuke sekungemabele sibili.

Kuletinsuku-ke akusentiwa loko ngenca yemphucuko. Nawo ematjitji ajabulela kuba netimphumamlotsa ngobe asuke asatawusonywa. Kuganwa akusahlonishwa njengakadzeni. Uchuba atsi lomsikati lokulesigaba nakatfomba ungcmuliswa ngugogo futsi longasayi emacansini. Kutfomba kuya ngekushiyana ematjitjini. Labanye bayashesha kutfomba kantsi. Labanye njalo bayephuta kuya nangekutsi inhloko yemuntfu itsambe kanganani. Lonenhloko lecinile uyephuta lomunye njalo agcine entelwa timbita kute kuvuleke sikhatsi sakhe. Kutfomba yintfo lehlonishwa kakhulu emasikweni esintfu ngobe ikhomba kukhula kwemtfwana.

Tintfombi

Mahlalela (1992) utsi sigaba sebuntfombi sicala eminyakeni lelishumi nesitfupha kuya eminyakeni lengemashumi lamabili nakunye.

Umntfu lomsikati usuke asatfombile kuleso sigaba, futsi asasesigabeni sekusonywa ngemajaha. Intfombi ifundziswa kutsi kufanele itiphatse njani nangabe iyewujuma. Intfombi yeliSwati lefundzisiwe ayimane igane kumbe isuke iyewujuma-nje. Kuba nemitsetfo letsite lelandzelwako. Indvuna yelibutfo letintfombi kuba ngiyo letsatsa sincumo macondzana nentfombi leseyifanele kugana. Intfombi leganile ifundziswa kutsi nayiyewujuma ayilali ndzawonye nelijaha. Hleta(locashuniwe) yena utsi intfombi nayijumile lijaha suke liteyikhomba bakubo kutsi itakuba ngumakoti lapha

ekhaya. Baye batsi bangayibuka banetiseke bese bayasho endvodzaneni kutsi “Ngumfati sibili”. Tintfombi-ke tenta imisebenti leminyenti ekhaya. Triyacentsa,tishanyele libala. Lukhula nasemasimini luhlakulwa ngito. Imvumulo yetintfombi kuba ngemahiya. Intfombi ifundziswa kutihlonipha nekuhlonipha labanye bantfu, ngobe isuke seyitawuya emtini iyewendza. Ngaleso sizatfu kubhekeke kutsi ibahloniphe nebemtini ngalokufanako , ingakhetsi.

Ingcugce

Ingcugce yintfombi lekhulile. Ndvwandvwe (locashuniwe) utsi isukela eminyakeni lengemashumi lamabili nakunye kuya eminyakeni lengamashumi lamabili nesitfupha. Utsi kuvame kuba tintfombi lesetiganile, letilindzele kutekwa nobe nini. Kuba sigaba sekugcina sebuntfombi. Ingcugce ikhehla sicholo nangabe kukhona lijaha lese liyiganile.

Mahlalela(1991) ugcizelela kutsi tingcugce ngito letengamela tindzaba tetintfombi tesigodzi. Kantsi nekuvunula kwato sekwehlukile, kukhomba inhlonipho. Ayisayivunuli indlamu ngenca yekuhlonipha umtimba wayo kanye nesigaba sayo. Nayivunulile ifaka emahiya iwaphambanise kute kungaveli umtimba. Silumbi-ke siyehluka nakufikwa endzabeni yekugana ngeminyaka. Tidzandzane letineminyaka leyimfica kuya eshumini tisuke setiganile futsi nendlela seyihambeka. Linyenti lato lifika esigabeni sekuba yingcugce selephukile. Empeleni kunebungoti bekungalandzeli emasiko. Van Rooyen (1994:110) uchaza kubeleka kwesidzandzane atsi:

The teenager's body is not yet ready to give birth; the birth process often cause more life-threatening conditions than in adult woman.

Uphindze atsi:

The danger of death during or directly after pregnancy is five times higher for teenage mothers than for a woman between the ages of twenty and twenty four.

Ngaleso sizatfu emasiko abaluleke kakhulu ngobe umuntfu lomsikati uyatigcina, atihloniphe ente nangendlela leyemukelekako emmangweni. Kadzeni bekungenteki kutsi umuntfu abe nemntfwana.

Bafati

Lapha intfombi isuke seyitekiwe yaba ngumake welikhaya, umfati utala bantfwana ente yonkhe imisebenti yebufati. Make wekhaya uvunula sidvwaba achole nesicholo enhloko. Mahlalela (1991) utsi sigaba sebufati sisuka eminyakeni lengemashumi lamabili nakune kuya emashumini lamabili nesihlanu. Umfati lofundzisekile kubo uyayihlonipha indvodza yakhe. Akayibiti ngelibito. Nasatele kulowo muti umbita ngelibito lemntfwanabo wekucala, kube, nje angatsi "Babe waLomavila". Nemfati naye akabe asabitwa ngeligama kepha ubitwa ngesibongo sakhe sekutalwa. Nangabe atalwa kaKhumalo, kutsiwa nguLaKhumalo. Nangabe agcotjiswa lubovu, ubitwa ngalomntfwana welibovu kutsiwe ngunaboSiphiwe. Lokusimanga -ke kutsi kulamalanga makoti akasahlonishwa ekhakhakhe. Bomaketala bamgagula ngelibito batsi "nguPholile".

Umuntfu lomsikati angaze abeneminyaka lengemashumi lasihlanu nesitfupha, lapho kutsiwa sengugogo webatukulu bakhe. Ucocela batukulu tinganekwane ente nemisebenti leyengamela bomakoti balelikhaya. Uphindze anike teluleko kubomakoti. Gogo utsandza imishanyelo, eluke emacansi netihlantsi.

3.6.2. KUKHULA KWALABADVUNA

Labadvuna nabatalwa, ngekwelisiko lesiSwati kuba netigaba letitsite labengca kuto. Kuba netigaba letibaluleke kakhulu esiveni semaSwati. Mahlalela nalabanye (992:21) utsi umntfwana wemfana nakanetinyanga letintsatfu kutsiwa luswane. Lomtfwana ugcinwa endlini, etsiwe libito akhonjiswe inyanga, uyise kanye netihlobo, bese wegatjiswa lucotfo lwemitsi lwekumvikela. Uchubeka uchaza kutsi angefika emnyakeni wesitsatfu akasabitwa ngeluswane, kutsiwa ngumntfwana. Lapho ufundziswa kuhamba nekukhuluma kahle. Uphindze alunyulwe ebeleni. Lucotfo luyakhishwa bese wegaba buhlalu kuphela. Kusukela kuyo leminyaka lemitsatfu kuya kulesiphohlango kutsiwa ngumfana. Lapho ucala kwelusa emazinyane, adlale nemidlwane. Ngelisiko lwemaSwati kutsiwa usika tindlebe avumule nemajobo. Kasenene (1993:115) utsi:

Boys may grow up to about the age of four or five without wearing any clothes except a string around the waist which is meant to cast away evil spirits. Just before puberty, a boy starts wearing a penis covering and to dress as a man.

Mahlalela (1992:21) utsi, bekatsi angahlanganisa iminyaka lesiphohlongo kuya elishumini nesikhombisa, bese sewubitwa ngelijele. Lijele belelusa tinkhomo, litfunywe. Utsi kuleso sigaba bekuphindvwe kwentiwe lisiko lekutfomba. Kantsi lijele lona belivunula emajobo lifake nemncadvo. Mahlalela (locashuniwe) uyachubeka uchaza utsi nangabe lomdvuna aseniminyaka lengemashumi lamabili nesikhombisa, kutsiwa lijaha. Lijaha ngumuntfu lomdvuna losakhulile, langasoma, alwe timphi abuye atingele.

Bhiya (locashuniwe) uyakwesekela loku utsi lijaha livumelekile kutsi selingateka umfati. Utsi liyatigcabha ngebungilo, ligaba buhlalu besingani salo. Mahlalela (1992) utsi lomdvuna angahlanganisa iminyaka lengemashumi lamabili nesikhombisa kuya emashumini lasitfupha lapho lijaha selingena esigabeni sebudvodza. Indvodza ngumuntfu lomdvuna losatekile lonemfati. Utsi indvodza ihamba imihlangano yengamele tintfo letinyenti. Itfunga sidlodlo iphindze isigcoke. Uchubeka achaze atsi kadzeni indvodza ingengca eminyakeni lengemashumi lasitfupha ibese iba licheku, lekutsiwa ngumkhulu. Mkhulu wemnta imisebenti lemincane ekhaya. Uphindze engamele imisebenti yemadvodza lamanye, uhlonishwa kakhulu ekhaya. Mkhulu naye wembatsa sidlodlo, abonakale ngaso.

3.7. INHLONIPHO

3.7.1. KUHLOLIPHA KWALABASIKATI

Kuhlonipha esiveni semaSwati akugcini ebantfwaneni kuphela, nakulabadzala kudzingekile. Make ngulomunye umuntfu lekufanele kutsi inhlonipho yakhe ayivete igcame ekhaya .Kasenene (1993:106) utsi:

The female occupies a characteristically humble position, in most spheres of life, and must show respect to the community.

Make kufanele akhombise inhlonipho emmangweni, embatse ngendlela lefanele. Sintfu sitsi make ufanele agubetele inhloko nasemkhambatsini, futsi akamane akhulume nemadvodza –nje. Umfati akahlali esitulwini lapho kunemadvodza khona. Ekhaya umfati uhlonipha indvodza yakhe nebekhakhakhe. Hleta (2004) utsi kulesinye sikhatsi nangabe indvodza icabene nemkayo, umfati akaphendvulani nendvodza. Nakukhona lokumphetse kabi ubikela uninatala, kube nguye lowekhuta indvodzana yakhe. Umfati nakendzile uyamhlonipha uyisetala neninatala, akababiti ngemagama. Akammunyisi umtfwana embi kweyisetala futsi akambuki emehlweni. Inhlonipho emkhatsini wamaketala namalokatana yehlukile kuneyamalukatana neyeyisetala. Maketala nguye losondzelene namakoti. Matsebula (1957:86) uyakufakazela loku utsi:

Malukatane uyamhlonipha uyisetala, akamhloniphi uninatala, akambuki emehlweni kodvwa ngete ambite ngelibito lakhe umbita atsi: "Make."

Umfati nendzile ngesintfu uyadla embikweninatale kepha uyisetala akamdleli, uyamhlonipha akammemeti uyisetala. Nangabe afuna kumkhulumisa kufanele aye kuye, afike aguce bese sewukhuluma loku lete ngako. Matsebula (1997:86) utsi nangabe umfati asesengumakoti akangeni macondzana nemnyango, ungenela eceleni kwemnyango, agege eyame liguma bese uyangena –ke endlini

3.7.2. KUHLONIPHA KWEBANTFWANA

EmaSwati sive lesihloniphekile futsi lesatiwa ngenhlonipho. Bantfwana bafundziswa kuhlonipha basebancane. Bafundziswa kuhlonipha bonkhe bantfu labadzala. Akukhatsaleki kutsi lowo muntfu uyamtala kumbe cha, inkhuni, nakamdzala. Lomsikati umbita ngamake kantsi lomdvuna ngababe. Ngesintfu umntfwana akambiti umuntfu lomdzala ngelibito. Futsi akambuki ekhatsi emehlweni. NgeSiswati umntfwana ufundziswa kutsi nakakhuluma nemuntfu lomdzala akemi ngetinyawo kepha uyaguca. Nakaphiwa lokutsite uyaphaphatsa, emukele ngetandla letimbili, abonge ngesibongo salowo muntfu lamphako. Kube, nje angatsi “Matsebula.”

Kasenene (1993) uveta kutsi umntfwana nakaphiwa lokutsite akumele kutsi akwale, kumele akwemukele ngetandla totimbili. Esiveni semaSwati umntfwana akabemeli bantfu labadzala endlini. Nangabe umntfwana angena endlini akhuluma nalabadzala uhlala phansi, futsi akahlali esitulweni

semnumzane kumbe adlele esitjeni sakhe, kuyahlonishwa. NgeSiswati inhlonipho ikhonjiswa nome ngabe kumuphi umuntfu lomdzala. Umntfwana lohloniphako kukholelwa ekutseni uba ngulophumelelako emphilweni. Kuhlonipha kulandza tibusiso nenhlanhla emadlotini. Kasenene(1993:107) utsi :

It is believed that disrectful people, especially those who disrespect the elderly people and grandparents are punished by ancestors.

Imihambo yemaSwati yekuhlonipha ihambelana nemiyalo yelibhayibheli lelingwele. Simakadze wanika Mosi imitsetfo lelishumi yesive sema-Israyeli, lomunye walemitsetfo utsi:

Hlonipha uyihlo nenyoko, khona tinsuku takho titek wandza kulelive lengikunika lona. (Exodus 20:12)

NgesiSwati umntfwana, inhlonipho uyitfolo ekhaya angakaphumeli emmangweni, lapho ayakutimbandzakanya etibhimbini tesive lesuke tibitwe yinkhosi. Broodryk (2002:37) utsi:

If families are to be evaluated the question is not about anything else they should be judged upon, but the respectful conversions that are visible and found in that family.

Kuhlonipha kuhlenganisa sive kuphindze kusakhe leso sive. Inhlonipho isisekelo sesive. Kuliciniso kutsi bantfu labadzala bayatsandza kuhlonishwa emmangweni.

3.7.3. KUHlonIPHA KWALABADVUNA

Nalabadvuna bayawulandzela umtsetfo wekuhlonipha. Emadvodza kufanele akhombise inhlonipho emalungeni emindeni yawo kanye nasemmangweni. Uyakufakazela Kasenene (1993:107) nakatsi:

A man is not allowed to call her wife by her name, especially in public, but he should call her praise name.

Indvodza ayimtsetsisi umfati kumbe imshaye embikwebantfu. Lijaha alimbiti umuntfu lomdzala ngelibito, liye litsi 'babe' kumbe 'make' kulomsikati. Aliphikisani nemuntfu lomdzala ngisho nome lolomdzala uneliphutsa, ucolela kuthula. EmaSwati akholelwa ekutseni umuntfu longahloniphi bantfu labadzala ufulatselwa ngemadloti ngekusho kwaBhiya; (2004) utsi loku kweyame kulenkholo letsi labadzala ngibo labachumanisa imindeni nemadloti.

Umkhwenyane uyamhlonipha uninatala. Akadli embi kwakhe kantsi neninatala uyamhlonipha ngalokunjalo. Maketala uyembatsa entele kutsi umkhwenyane angaboni nelibele lakhe. Umkhwenyane akammemeti uninatala futsi akakhulumi naye eme atse mpo! Umane agobe intsamo. Matsebula (1957:84) utsi:

Nawungena endlini yenyokatala kumbe yeyihlotala awuhlali ecansini layihlotala uhlala phansi, etfule sihlantsi akunike atsi "Hha umtfwanami sewuhleti phansi".

Kuhlonipha akumalibala. Indvodza lesandza kuteka ayinawo emagunya ekubusa umfati nebantfwana nangabe uyise asaphila. Bantfwabakhe utsi ngebantfwababe nelikhaya lakhe utsi ngumuti wababe. Nangabe lijaha lifundziseke kahle; nasemihlanganweni yesive alihlali emkhatsaniseni webantfu labadzala. Liyabahlonipha. Etibhimbini tesive nasemihlanganweni kulapho inhlonipho igcama khona.

3.7.4. KUBALULEKA KWEMUNTFU LOMDZALA

Imindeni yemaSwati ihleleke ngendlela yekutsi ngulowo nalowo unendzima layidlalako. Labadzala batsatfwa njengalabahlakaniphile, labanelikhono futsi nelwati macondzana nemphilo. Brookryk (2002:98) uyichaza kanje:

Job status is not as important as the age of a person and younger people who occupy a senior position is expected to honour the elderly.

Umuntfu lomsikati losakhulile ubitwa ngagogo, lomdvuna kutsiwe ngumkhulu. Bobabili kuba netindzima labatidlalako emndenini. Gogo naMkhulu bantfu labatsandzeka kakhulu ekhaya. Kuba nabo kuba sibusiso kakhulu, ngobe kutsiwa ngemadloti ekhaya. Likhaya lelinebantfu labadzala liba nesitfunti futsi lihlonishwa nangabo bonkhe bantfu emmangweni. Ngekwesintfu bantfu labadzala batsatfwa njengabeluleki. Ngekusho kwaFakudze (locashuniwe) utsi kadzeni bekuba nendlu yagogo lapho bantfwana bafundziswa khona buntfu, emasiko nemihambo yesintfu. Gogo bekabuye anike nemiyalo kubantfu labadzala labanetinkinga. Onkhe

emalunga lakhona emndenini abebahlonipha labadzala. Brookryk (2002:96) uyakufakazela loku utsi:

Elders have always remained highly respected members of the family and in African context and old age home is an unknown phenomenon.

Bantfu labadzala bebangalahlwa kumbe bayewuhlaliswa emakhaya alabadzala. Bebatsandvwa ekhaya ngelwati labanalo ngemphilo. Ngibo labakhulisa batukulu. Kasenene (1993:36) uyakwesekela loku nakatsi:

Old man and old woman have a wealth of knowledge about traditional matters and they are also very important source for Swazi religion, however should be approached with an extreme care.

NgesiSwati kuye kube netindlu letinyenti ekhaya. Kagogo yindzawo lebaluleke kakhulu; kulapho labalele nalabaphilako bahlangana khona nakukhulunywa tindzaba letibalulekile temndeni. Nangabe kukhulunywa nemadloti ekhaya, kuye kube ngugogo kumbe mkhulu lonika emadloti kudla kwawo. Ngako –ke babaluleke kakhulu bantfu labadzala emindenini nasemmangweni wonkhana.

3.8. KWENDZISA

3.8.1. KUTEKWA KWEMFATI

Hleta (2004) uveta kutsi kulobola akumentu mfati. Umuntfu nakalobola usuke atsenga bantfwana kumbe intalo. Mfati ngelisiko lesiSwati ngumuntfu lomekezile wagcotjiswa libovu lalowo muti lendzele kuwo, wangeniswa asibayeni wahlaba ngesikhali phansi. Kumekeza lisiko lelatiswako nalelihlonishwa kakhulu emaSwatini. Ngekumekeza intfombi suke seyitinikela kuleyo ndvodza lendza kuyo. Uchubeka achaze atsi kugidza umtsimba nako akumentu umuntfu kutsi abe ngumfati kusuke kungumcimbi nje. Kungako kutsi ngemuva kwemtsimba makoti angeniswe esibayeni lapho ayawukwenta khona tifungo takhe ngekuhlaba ngesikhali. Lijaha naselifuna kuteka futsi leseliyibonile intfombi leliyitsandzako liyimemela kubo lapho bafike bayifake esibayeni.

Ndwandwe(lochashuniwe) utsi lijaha naselikhulile lingayiteka intfombi lingakaloboli , ivele ifakwe esibayeni imekeze. Aliyitjeli kutsi lifuna kuyiteka. Iye itsi ite kutewujuma kantsi seyitawutunywa. Bekhabontfombi abatjelwa, babona ngesitfunywa sesiphosa umsasane wembuti lekutsiwa sahhukulu. Leyo -ke yimbuti lesuke bayatike ngayo leyo ntfombi. Lowo lotfunyiwe ufike asho nekutsi tinkhomo temabheka titawukhokhwa nini. Kepha akashaywa ngobe sitsi sisho semaSwati " sitfunywa asibulawa" . Fakudze (locashuniwe) utsi nangabe mfati angene esibayeni bekhakhakhe bamgcobisa ngelibovu. Ngelisiko leSiswati kutsiwa mfati angagcotjiswa

libovu, akaluphindzi kabili nobe kungenteka ehlukane nendvodza ayewendza embili , angeke aphindze aligcobise. Lubisi (12/02 2004) ku Mpumalanga News utsi :

Umfati ugcotjiswa libovu kanye. Lelo libovu aliphindzi ligezwe, babe wemfati angaligeza lelobovu kuphela nangabe laba labamgcobisa bakwenta ngendlela lengekho emtsetfweni. Nangabe sekuba khona lofuna kuteka lomfati loke wagcobisa libovu, babe wemfati uhlaba inkhomo yekumvimba, kutsiwa uvimba inhlamba, kutewutsi lapho ayawuwendza khona bangametfuki ngako.

Hleta(locashuniwe) utsi nome umfati angashada umshado wesilumbi kepha lokubalulekile kutsi angeniswe esibayeni ayewumekeza, afunge ngobe usuke atfulwa emadlotini akulelo khaya kutsi amemukele.

3.8.2. UMTSIMBA

Ngelisiko lesiSwati umtsimba uyagidvwa. Intfombi ayimane iye emtini iyewu tendzisa. Kasenene(1993:59) utsi :

When a boy has identified the girl he likes, then a period of courtship follows during which he tries to win her consent for marriage.

Lijaha litibona inganwa ngembi kwekuba intfombi seyilivume ngembi kwebantfu. Bese bacala kuvakashelana. Intfombi ihamba nemngani wayo, iyewuvakasha kabojaha kute nebekhakhayo bayati. Ndvwandvwe (2004) utsi bahlala emalanga lamatsatfu, ngelesine lilanga babuyele ekhaya.

Bayayibuta kubo ngekunyamalala kwayo, ibachazele kutsi igane bani. Ngemva kwaloko bakabontfombi sebabuta emadlotini ngemphumelelo yalomtsimba. Nakuhambe kahle, bayakwemukela, bayihalalisele lentfonbi. Kantsi nakuhambe kabi bayala kutsi intfombi yabo iyekwendza kulomuti.

Ngembi kwemaviki lamatsatfu, lijaha nalo liyahamba liyewuvakasha kabontfombi kute balati nalo. Kutsiwa abayi emacasini, ngekuvumelana kwalemndeni lemibili babese balungisa indzaba yemalobolo. Nangabe bakabojaha bavuma kulobola, makoti ubese “uyacelwa” lemntini.

Kulungiselwa kwemtsimba

Uyise welijaha ukhipha umyeni nagozolo bayewucela umtsimba kabontfombi nekukhulumela emalobolo. Umyeni kuba sihlobo sababe wentfombi. Intfombi iyabitwa ibutwe ngebayeni. Ingabavuma ibese iyakhishwa lapho kuhlangelwe khona endlini kagogo. Nangabe loludzaba luphumelela, sekuvunyelwana ngemalobolo. Kasenene(1993:61) utsi :

Umyeni nagozolo present sicelo, a top great cow, to girl's father to confirm that the engagement has been established. The girl's father gives them a string of white beads to indicate that the negotiations were successful.

Umtsimba lisiko lelisahlonishwa kakhulu esiveni nome labanye sebatsandza umtsimba wesilumbi kakhulu. Umfati longene ngemtsimba wesintfu ekhaya uhlonishwa kakhulu aphindze atsandvwe ngabo bonkhe bemndeni ngobe usuke abikwe amadlotini alelokhaya, ngako uba ngumfati wemadloti.

Na- ngembi kwekuba esuke kubo uyise umhlabela inkhomo nembuti yekumbika emadlotini kutsi sewuyaphuma ekhaya. Uyise umtsela ngenyongo yembuti enhloko kubitwe nenyanga itemelapha. Gogo wentfombi uyiya ngesimo letawuhlangabetana naso emendvweni. Umtsimba-ke uyagidvwa ngesiSwati ,kubukelwe. Makoti uhlabela ingoma yakhe letsi “Sicela inkhonto “.

Madonsela (2004) uyakwesekela loku, aphindze achube atsi umfati ungeniswa esibayeni ekuseni atewukhonta, ngulapho abikwa khona emadlotini akulomndeni. Acule netingoma tekumekeza, akhale bese sewuyamekeziswa. Umfati nasatekiwe kumele ahlambise bekhakhakhe. Angacedza kuhlambisa bemtini bannika sihlantsi ahlale kuso bese ucula ingoma letsi”Ngiphuma ekufeni ngingena ekufeni”. Umfati losatekiwe ugcojiswa libov, anikwe nemtfwana welibovu, kuba ngumtfwana wentfombatana lencane yakabondvodza, hhayi umtfwanemfana.

Kulobola

Kulobola lisiko lemaSwati kanye naletinye tive te-Afrika. Nakulotjolwa kusuke kwakhiwa bunini bebukhoti, emindenini lemibili leyehlukene. Hleta(locashumiswe) uveta kutsi kulobola akusiko kutsenga umuntfu njengobe kushiwo ngesilumbi. Utsi umuntfu akatsengwa ngobe angasilo liduku lekufinya. Ugcizelela atsi ngelisiko nangabe indvodza ilobola isuke itsenga intalo.

Kungako nakutfolakele kutsi umfati ute intalo lusendvo lubese luyahlangana lwakabondvodza nelwakabomfati. Lendvodza itfunyelelwa dzadze wakabomfati kutsi atemtalela bantfwana.

Matsebula(1957:76) utsi nawumtekile umfati angatfoli umntfwana kantsi washaya tinkhomo taphelela, bekukhishwa umtfwana wentfombatane kabolomfati anikwe umkhwenyane , kepha kuba ngumtfwana wakabomfati latalwa naye endlini. Utsi, wena ndvodza awumceli ngenkani.

Boyise balomfati bayatibonela kutsi : ngaletinkhomo lebatidla ngalomtfwana, akukhishwe intfombatane imikiswe. Leyo ntfombatana kutsiwa yinhlanganti. Nakwentekile bangaboni bakabomfati, indvodza iyaya iyewutikhalela kepha icele kahle hhayi ngelulaka. Matsebula(1957) uchubeka achaze kutsi ungacela ngelulaka ngeke bakunika, batsi lomntfwana akabulawanga ngibo kutsi angatali.

SEHLUKO 4

4.0. TINKHOLELO TEMASWATI NALOKUNYE

4.1. TANGOMA

Bungoma butsatfwa njengalenye yetinkholelo temaSwati lechumanisa bantfu labaphilako nemadloti. Sangoma sivame kusebentisa ematsambo kute sitfole kutsi umuntfu ugula nje usuke aphetfwe yini nanekutsi angelashwa njani, umutsi umuntfu latawunikwa wona lomacondzana nesifo lesimphetse ivetwa ngawo ematsambo esangoma. Broodryk (2002:102) uyakwesekela loku utsi:

Sangoma claim not to treat the symptoms of illness, but the root or cause of the illness through a holistic curing approach.

Sangoma siye sisebentise ematsambo kuphengula umuntfu, simtjele ngelikusasa lakhe nangabe agula kumbe ete inhlanhla ngenca yalabaphansi. Sangoma siye simtjele nekutsi kufanele entele labaphansi lokutsite. Kasenene(1993:125) yena uyichaza ngalendlela :

A sangoma is similar to an inyanga is always except that he or she establishes the nature and treatment of the sickness or other problem through a trance, known as kuhabula by communicating with the ancestors.

EmaSwati avame kuyihlonipha kakhulu inyanga kanye neSangoma, kwatise kutsi banemandla alabaphansi. Empeleni sangoma siyakwati kucosha imimoya lemibi ngekusebentisa umutsi wesintfu. Kulesinye sikhatsi nangabe sivuno samonakalela. Inyanga iye innike umutsi wekuchela insimi kute bomoya lababi bahambe.

Umuntfu –ke uvame kutfolo lubito lekutsi ayewutfwasela bungoma. Lolubito luvame kuta, ngeliphupho kumbe ngembono. Nangabe kufika lolubito kumuntfu kumele alwemukele nakwentekile wangalemukeli uvame kulandzelwa ngemashwa kumbe agule Elion (2001:39) ufakaza utsi:

Ancestors indicate their displeasure to their descendants by creating “symptoms” (illness or misfortune) on the earthy plane, they also look after one’s family, give one guidance, bring one luck, judge wrong-doers had look after the crops.

Kufika kwebadzeshi –ke kutsikamete labanyenti kwashiya bantfu badidekile. Ngobe ngesilumbi sangoma nenyanga kutsiwa batsakatsi. Elion(2001:37) utsi :

A sangoma (incorrectly referred to in missionary documents as a “witch doctor “) is a spirit medium through whom the spirits of deceased family members communicate with the living.

Lamavi uphindze awaphindze ekhasini: 38 utsi:

The practice of African traditional religion in its pure form was misunderstood by the missionaries, who mistakenly labelled the religion as witch craft.

Nanome emaSwati lamanyenti asakholelwa etimfundzisweni tebelumbi nenkholo kodvwa asekhona lasabambelele enkholweni yesintfu.

4.2. MVELINCHANTI

EmaSwati njengato tonkhe tive te –Afrika abevele amati Mvelinchanti kusukela kadzeni. Abengamkhonti ngendlela lasakhontwa ngayo kulesikhatsi salamuhla. UMdali bebambita ngaMvelinchanti , Qamata. Bebatsi lidloti lelikhulu kwendlula onkhe, bekwatiwa kutsi nguye lowadwabuka kucala, ngemuva kwaloko wadala bantfu netilwane.

Simelane nalabanye (1991:16) utsi ligama lelitsi Mvelinchanti lisho kutsi wavela kucala . Nguye lowadala tonkhe tintfo emhlabeni. Utsi kukholelwa ekutseni akwatiwa kutsi wanyamalala washonaphi. Kepha nguye uMdali wako konkhe.

EmaSwati –ke nawo njengato tonkhe tive letimnyama, akholelwa ekutseni umphefumulo awufi. Kutsiwa umuntfu uhambile, sewusishiyile, akasekho emhlabeni, ulele. EmaSwati akholelwa ekutseni Mvelinchanti unemandla ekubentela nobe ngayini labayidzingako. Kepha –ke acela laba lese balele kutsi kube ngibo lababacelela loko lesuke bafuna kukucela kuMvelinchanti,

ngobe kutsiwa labalele ngabo labasondzelenene nalosemafini. Ngako –ke kumele tinkinga tetfulwe kubo kuze bona batendlulisele ku Simakadze.

Ngesikhatsi seluhlambululo umuntfu losalele uyavuswa, atsatfwe ayiswe ekhaya. Lapho utawufike abe lidloti, bese ugadza umndeni wakhe, awuvikele etinkingeni lebetingawehlala. Kuye kutsiwe –ke nakuphahlwa kusuke kukhulunywa nalabaphansi, emadloti. Kunendlela yakhona lesetjentiswako nakukhulunywa nabo. Lona lokhulumako ucala ngalosandza kushona kutsi atjele lamlandzelako njalo njalo kuze kufike kuwekugcina , latawuchumana naMvelinchanti endlulisele kuye lesicelo. Simelane nalabanye (1991) ugcizelela kutsi manyenti emagama latiwa ngawo Nkulunkulu. Utsi :

UnguMvelichanti, nguMninimandla, nguMdali, nguMcalisitintfo, nguLosetulu, nguLosemafini, LiDloti lelikhulu, nguMenti, nguSimakadze.

Leso naleso sive sineligama lesilisebentisako. Kusho, nje: beSutfu batsi nguModimo, emaXhosa atsi nguThixo, eMandebele nguZimu, iKakaramba , emaShangane atsi nguXikwembu. emaZulu wona atsi nguMvelinchanti. Ngako –ke ngulelo nalelo gama linenchazelo yalo lephelele kutsi lishoni. Emagama akhe akhombisa bukhulu bemandla akhe nekubaluleka kwakhe. Ngete sasho kutsi nguyiphi indlela lekumelwe ilandzelwe, kepha kuhle kutsi lowo nalowo atikhetsese layibona incono kuye. Kasenene (1993:12) yena uchaza Mvelinchanti atsi:

He is the ultimate reality who was there from the beginning and he will always be there, He was not created, since he was there before anyone else or anything else existed.

EmaSwati abuye akholwe kutsi Mvelinchanti ubusa etikwetintfo tonkhe. Imvula, Emasimu nemfuyo kuvela kuye. Lelinye ligama lambita ngalo batsi ngu” Mkhulunchanti” lokusho kutsi ngumkhulu. Leligama lisetjentiswa kuphela kumuntfu lomdzala longukhokho. Loku kuchaza kutsi wonkhe umuntfu lokhona usukela kuye. Mvelinchanti utsatfwa njengemtali lonelutsandvo, nalonakekela bantfwabakhe. Ligalelo lelikhulu lamkhulu emndenini kutsi atsandze abuye anakekele batukulu. EmaSwati abuka Mvelinchanti amfanise namkhulu emndenini. Kasenene (1993:15) uphindze atsi:

Mvelinchanti is the Author and custodian of Swazi Law and custom. He orders and directs the world and his physical and social laws, and determines the destiny of everyone and so he must always be obeyed.

Ngaleso sizatfu emaSwati lamanyenti akholelwa ekutseni Mvelinchanti akusuye kuphela umndali webantfu kepha uphindze abe yimphendvulo kuto tonkhe tinkinga bantfu lababukene nato. Ubuka wonkhe umuntfu netintfo letenteka emmangweni wonkhana. Umuntfu lophatsa kabi lomunye Mvelichanti umjezisa ngekutsi afulatselwe ngemadloti, avelelwe ngemashwa agule, kumbe abeyinyumba.

4.3. EMADLOTI

Inkholo yemadloti yakhelwe ebuveni baleso naleso sive kutsi yini tintfo lekukholelwa kuto. Inkholo yemadloti ifaka ekhatsi tinkholelo, letichaza kutsi tintfo letitsite kwentekanjani kute tibekhona. Iphindze ichaze ngetintfo emaSwati lakholelwa kutsi atentiwa esintfwini kanye naleti letentiwako. Ibuye ichaze indlela tintfo letenteka ngakhona enkholweni yesintfu, njengalapho utfola kuphahlwa emadlotini ngetikhatsi letitsite kutsiwe kukhulunywa nalabalele. Bhiya (locashuniwe) utsi kupahla akusiyo intfo lemane yentiwe nobe njani. Kepha ngumsimeto lohlonishwako. Uma umuntfu afuna kukhuluma nemadloti, uphisa tjwala bemadloti ahlabe imbuti kumbe inkhomo. Ngobe angeke akhulume nalabalele angakacitsi ingati. Loku kuveta inkholo yemaSwati nasekutseni umuntfu akafi, kepha uhlala kulabaphansi ingunaphakade, abe lidloti njengabo. Kutsiwa loku kubangelwa kungabhubhi kwemphefumulo. Loku kufakazwela nayindlela umuntfu langcwatjwa ngayo. Matsebula (1957) utsi:

Umuntfu ulahlwa anetimpahla takhe. Tindvuku netikhali atingeni lapho alahlwe khona umnumzane ngobe angalwa ngato. Kushiwo lidloti lakhe phela.

Labanye nabangcwatjwa bahamba nelicansi nengubo yekulala kanye netimpahla tekugcoka. ikakhulukati lelengatsi indzadlana, labeyitsandza futsi ayigcoka kakhulu. Kutsiwa yinsila yakhe. Tonkhe letintfo ungcwatjwa nato lomuntfu. Kuletinye tive temdzabu utfola umuntfu angcwatjwe

nendishi, inkomishi nelucwephe. Kusuke kukholelwa kutsi utatisebentisa embili leto tintfo. Kulesinye sikhatsi ukhandza bakubeke etikwelithuma.

Nakuphahlwa kukholelwa kutsi inyama yembuti kumbe yenkhomo lehlatjiwe, bantfu bekucala lekumele bayidle leyo nyama baphindze banatse tjwala balomsebenti ngemadloti. Ndvwandvwe (locashuniwe) utsi nakuphiswe tjwala bemadloti, buye butsi bungahlutwa bubekwe ngeludziwo loluncane emsamo endlini lenkhulu kukagogo. Kukholelwa ekutseni labantfu labadzala labalele bete ematinyo kepha bayayidla lenyama banatse netjwala lobusedziweni lemadloti. Lenyama nalotjwala kuphindze kudliwe lapha ekhaya ngemuva kwemalangana.

4.4. EMAGUGU ESIVE

Emagugu esive tintfo letisetjentiselwa kutivikela, kutiphatsa nekwakha buntfu bemphilo yemuntfu nekuvikela sive sonkhana. Tinyenti –ke tintfo letatiswa njengemagugu esiveni semaSwati; njengemindeni lemikhulu, sikhatsi, inkhatsa, kusisa, kunakekela, kuphana, inhlonipho, lilima, kwenana, musa nekucolelana. Umuntfu loliSwati lelifundzisekile nalosabambelele emasikweni ngete wamehlukanisa naletintfo letingemagugu kuye. Phela tivame kuba nemtselela lomuhle ebuninini nasesiveni sonkhana. Kutigcina kwemuntfu kweyame ebuntfwini nasemihambeni yesintfu. Ngesintfu imphilo yebuntfu, kuphila ngekujabula lekugcile emacinisweni.

4.4.1. IMINDENI LEMIKHULU

Nome ngabe ngumuphi umndeni emmangweni, umndeni yintfo lebaluleke kakhulu futsi nalehlonishwako. Inkholo, emasiko eSiswati nekukhuliswa kwebantfwana ngendlela lengiyo kugcile emindenini. Kulapho lusha nesive bafundza khona kulandzela imisimeto nemihambo yaleso sive. Umndeni ngiwo lowendlulisa emasiko esive nekubaluleka kwebuntfu. Bantfu labadzala emindenini lemikhulu ngibo labavame kuba nelwati lwemasiko. Kasenene(1993:74) uchaza ngalendlela :

The family is an important unit in Swazi society because is there that Swazi culture and religion are rooted. It is the family that the young members of the society acquire the norms and values of the society.

Ngekwesilumbi imindeni lemikhulu ayikho. Nakukhulunwa ngemndeni, silumbi sisho babe, make kanye nebantfwababo kuphela. Imindeni lemikhulu ibalulekile esintfwini. Kulindzele kutsi wonkhe umuntfu lolilunga lemndeni utfola kunakekelwa nelutsandvo lolwanele. Bantfu labadzala belusendvo bayahlonishwa emindenini lemikhulu. Babe uba yinhloko, kutsiwe ngu Mnumzane. Uba nenkhosikati yinye kumbe emakhosikati lamanyenti. Bonkhe bantfwabakhe labangakendzi bahlala ekhaya. Emadvodzana lasatekile nawo ahlala lapha ekhaya nebafati nebantfwababo, bomnakabo, bodzadzewabo kanye nalabadzala. Noko Hleta (locashuniwe) yena ubeka ngalendlela:

Ngemcondvo lojulile, umndeni lomkhulu kushiwo lusendvo. Lusendvo luhlanganisa onkhe emalunga alowo mndeni, lubuye lubahlanganise ndzawonye nangabe kutsatfwa tincumo letitsite emndenini nobe kunemsimeto lotsite walabaphansi lowentiwako. Uphindze uvete umehluko lokhona emkhatsini welikhaya nelusendvo. Utsi lusendvo kushiwo umndeni lomkhulu kantsi futsi luhlanganise emalunga emndeni lanemvelaphi yinye. Kantsi likhaya kusuke kushiwo umuti lapho kuhlala khona onkhe emalunga emndeni lomkhulu. Likhaya liba netindlu letinyenti . Utsi likhaya liba naka make , kagogo, entsangeni, elawini, indlu yemfati wekucala, wesibili, wesitsatfu. Bese kuba tindlu tekulala , emadladla lamabili nangabe anesitsembu kanye nesibaya.

Ngaleso sizatfu umndeni lomkhulu uyahlonishwa kakhulu nasemmangweni. Kasenene (1993:75) uyavumelana naloku naye utsi :

In a wider sense family goes beyond likhaya, to lusendvo, the extended family. Lusendvo consists of all members who descend from a well known common ancestor.

4.4.2. SIKHATSI

Sikhatsi ngulenywe yetintfo lehlonishwa kakhulu sive semdzabu .Mnisi (2005) utsi ngesintfu emawashi abengekho. Sikhatsi besibekiswa ngetintfo nangetehlakalo letitsite. Uchubeka achaze kutsi sikhatsi sekulala bekubukwa kushona kwelilanga, naliphuma ekuseni kube sikhatsi sekuvuka. Njalo labanye bebavuswa tinkhukhu natikhala ekuseni. Bekukhala tinkhukhu

tekucala, tesibili netekugcina. Nasekukhala leti tekugcina bekusho kutsi sekusile, sebangavuka balungiselele lusuku. Silumbi –ke sitsi umuntfu we-Afika akakwati kugcina sikhatsi emihlanganweni nome ngabe kukuphi. Batsi sikhatsi sebantfu labamnyama. Broodryk (2002:91) utsi:

Some African say there is no something like African time, since time is time. In other words, while discriminate against Africans when non-punctuality appears in all cultures. To a more or lesser extent.

Sikhatsi siyanakisiswa esiveni semaSwati. Tigaba teminyaka esiSwatini tihlelwe ngetikhatsi. Kunesikhatsi sentfwasahlobo, lihlobo, linkwindla nebusika. Tonkhe tikhatsi kuyatiwa kutsi kwentekani kuto. Bantfu babukeka bangasigcini sikhatsi, etindzaweni letitsite njengasemihlanganweni nasemisebentini. Loko kubangwa kuhlala khashane naleto tindzawo kumbe inkinga yetintfo tekuhamba , kungaphili kahle kwemuntfu netinkinga letingaba khona emndenini.

4.4.3. INKHATSA

Inkhatsa yelukwa ngetjani lekutsiwa inkhofe. Fakudze (2005) uveta kutsi inkhatsa iluphawu lwebunye esiveni semdzabu. Inkhatsa –ke ivame kusetjentiswa bomake nabatfwele inyandza yetinkhuni enhloko. Loko bentela kutsi tinkhuni tingabalimati nemtfwalo ube lula. Inkhatsa nenyandza tintfo letimbili letingehlukani. Broodryk (2002:77) ufakaza utsi:

18. Bhakumani Muzi, kwakubunywa naye ebukhosini baka Mantjalo e Radphaz. (11/06/2005)

An example of participative unit is the bundle of wood traditional carried by rural woman on their heads to make fire or provide energy. The bundle of wood is a tight unit and cannot be broken.

If they are loosened however, individual pieces can be broken quite easily. This also demonstrates the strength of collectivity. Hammond - Tooke (1993:66) yena uchaza inkhatsa atsi:

The inkhatsa symbolised the chieftainship and the unit of the chiefdom. It consisted of the thickgrass coil about 80 cm in diameter, to which was added the body dirt of kings and their closest relatives, and other matter touched by royalty. It was believed to protect the king and the chiefdom from misfortune.

Empeleni sive kumbe umndeni lobumbene waba yikhatsa uvame kuvikeleka etitseni. Kwehlukana kwesive kungenisa titsa. Sive semaSwati sivame kusebenta ngekubambisana kutsatfwe tincumo ndzawonye.

4.4.4. KUSISA

EmaSwati sive lesiwatisa kakhulu emasiko. Lisiko lekusisa belibaluleke kakhulu esiveni. Noko -ke kuletinsuku seliya ngekunyamalala. Phela emaSwati lamanyenti asahlala emadolobheni nasetabelweni, lapho kungasafuywa khona. Kusisa bekuligugu kakhulu ngobe bekwentiwa ngenhloso yekusita. Singasho kutsi lelisiko belentelwa kukhomba buvelwano ebantfwini. Umnumzane lonjingile lonetinkhomo letinyenti, kulesinye sikhatsi bekwenteka aboleke imindeni lehluphekile tinkhomo. Ikakhulukati letinsikati batewukwati kutfola lubisi. Kulesinye sikatsi bomakhelwane bebasiselwa ngetinkhomo tekulima, kusiwe nemasimu

kulote, atekwati kulima naye. Hammonde –Tooke (1993:96: uchaza kusisa atsi:

Ukusisa is a form of patron –client relationship, where by a wealthy man will place one or more of his cattle in the keeping of another. The client was entitled to the milk and should treat the cattle as his own, but he could not sell or slaughter them. All deaths had to be reported to the owner. The contract stated that the cattle must be returned if and when required.

Emakhosi nebanumzane bebalisebentisa kakhulu lelisiko lekusisa. Empeleni lelisiko belibachumanisa liphindze libakhele bunini nabomakhelwane. Imiti lesiselwe tinkhomo beyiba tikhonti kuleyo ndzawo. Ngekusho kwa Malaza (2005) utsi kusisa bekungagcini etinkhomeni kuphela naletinye tilwane tasekhaya betisiswa. Nebantfwana emndenini bebasiselwa kwentela kutsi batewubona labadzala kutsi imfuyo iyabatsandza yini. Lisiko lekusisa belimbonya emahlazo ngobe akekho umuntfu labekabonakala kutsi uyahlupheka. Kuletinsuku umuntfu loliphuya uvela ebaleni ngobe wonkhe umuntfu uphandzela esikhwameni sakhe. Broodryk (2002:53) utsi:

Sisulu (op cit: 1) provide the example of traditional help, people would render during times of ploughing the fields. Those with cattle will borrow their cattle to those without cattle to plough the land of others without expect something in return.

11. Emily Malaza, kwakhelelwa naye ebukhosini baka Mandlamakhulu eTjakastad.(06/04/2005)

Uchubeka achaze atsi:

The same principle applies to the material assets: if I have too much money or land, I am expected to share these in some way or other with the underprivileged.

Ngalokwetayelikile, buntfu buyasitana bungafuni nenkhokhelo. Mnisi (lacashuniwe) uveta kutsi nemuntfu bekasiswa. Nangabe emndenini kukhona lote umntfwana abenikwa abe munye, khona naye atewukhona kutfuma. Utsi lowo mntfwana abeba wakhe. Nasakhulile nakungumfana utawulotjolelwa nguye, nakuyintfombi emabheka eta kuye. Esitsenjini nakukhona umfati longatfoli bantfwana, bekutsatfwa umntfwana kulelinye liguma anikwe. Nakwentekile kutsi lomfati atale emantfombatane kuphela, bekutsatfwa munye umfana kulona lotele bafana kunikwe lolote umfana. Lomntfwana kubhekeke kutsi amtsandze, angambandlululi, amphatse njengemntfwanakhe aze akhule. Utsi lokusimanga ngesilumbi bantfu abasabafuni bantfwana labangasibo babo, bafuma kuhlala nebantfwababo kuphela.

4.4.5. LOKUTILWAKO

Ngekwesintfu nakukhulunywa ngekutilwa kwentfo letsite. Kutsite kusuke kwecwayiswa bantfu ngetintfo letitsite emangweni letingakavumeleki kutsi tentiwe. Nangabe umuntfu atentile letotintfo uye avelelwe ngemashwa. Kutila kuhambelana nenkholelo letsite emaSwatini. Kasenene (1993:126) unika tibonelo ngaloku utsi:

It is a taboo for a menstruating woman or man who had sexual intercourse and has not cleansed himself to enter a cattle byre. It is also taboo for a Swazi to marry a member of his or her clan or a member of the royal family to get into contact with a dead body.

Ngako -ke singasho kutsi tinyenti kakhulu tintfo letitlwako emmangweni nasesiveni semaSwati, lekukholelwa kutsi tingentiwa. Nakwentekile tentiwa tingaletsa bubi lobukhulu eveni nasemndenini walowo lokwentile. Kutila tintfo letitsite kuvame kuba nebubi kanye nebuhle. Lokunye lokubi kuvame kubhekiswa emfatini. Njengekutsi umfati akemi emkhambatsini kumbe embi kwemadvodza, umfati lozilile akahambi emphakatsini futsi akamtsintsi nemntfwana. Kutila tintfo letitsite kubuye kube kuhle ngobe kukhutsata inhlonipho ekwenteni tintfo letitsite kanye nekutiphatseni kahle kwemuntfu. Kasenene (1993) uyibeka kanje:

Positively, taboos promote respect for important places and people by attaching sacredness and holiness to them. They also promote attitude of care and responsibility in different age groups or a category of people.

Leminye imindeni iye itile nekudla netintfo letitsite. Kungaba titjalo tilwane nome titfo letitsite esilwaneni labangatidli. Baka Dlamini abayidli imvu lemnyama, umgwaja, bese kutsi emakhosana nemakhosatana awawudli umbhidvo welihhala. Patricks (2002:9) uphindze atsi :

Taboo can be passed on through marriage to certain members of other clans for example, if a Motsa man takes a Mlota girl as a wife, his

sons should not eat umbhidvo like the Mlotsa, because they were born by an Mlotsa woman. A person may undergo a ritual which enables him to eat the forbidden things safely.

Empeleni kubalulekile kutsi tintfo letitlwako tihlonishwe, ngobe silumbi sita nemtselela lomubi. Umuntfu wenta intfo atsi kutakwentekani. NgesiSwati umuntfu akemi emgcwingi, kuma makoti kuphela, mhlazana akhishelwa ligege. Umuntfwana akadli ngesancele ngobe kutsiwa utawukhohlweka etintfweni letinyenti, nenhlahla ingamengca nje angaboni.

4.5. KUTILIBATISA KWEBANTFWANA

Bantfwana bemaSwati njengaletinye tive temdzabu banetintfo labatilibatisa ngato, naletibafundzisa lokutsite mayelana nemphilo. Tintfo tekutilibatisa tehlukile, kukhona kwebafana nekwemantfombatane. Tinganekwane netiphicaphicwano kubabandzakanya bonkhe. Leminye imidlalo iyehluka. Emantfombatana atsi angadla kudla bese bayawudlala kusila. Basila umhlaba nebulongo bente bantfwana nabonina, kuphakelwe etindzengelweni babuye belekelele bonina ngekukha emanti, bagadze nebantfwana. Ziervogel (1957 :126) utsi :

Bangakhula babe tidzandzane lesetitinkhulu babese basilela bonina. Sebayakhula baba ngematjitji, sebahle bahamba nabonina kuyakuhlakula balindze tinyoni.

Lemidlalo beyibaluleke kakhulu ngobe beyibalungiselela bufati nebumake. Leminye imidlalo bekubatingedvo. Bekufakwa ematje esigojaneni , bese kutsi lelinye libe sesandleni , liphoswe etulu kukhishwe ngalinye emgodzini aze aphele. Bafana –ke bona bebatilibatisa ngekwenta tibaya tematje, batsatse lokwetinhloa bente tinkhomo. Batsi nasebakhulile beluse ematfole, emvakwaloko beluse tinkhomo. Nabasesigangeni benta tinkhomo ngetihlahla. Bebabuye bente nebafana labatilisako. Batsi bangakhula bangabi baselusa. Bekubuywe kudlalwe kuphaka imphi loko bekubafundzisa ngebuchawe. Kulesinye sikhatsi kukhiwe emacembe kudlalwe kubhulwane ngawo. Lapho kusuke kufundziswa kuvika. Ngekuhuhamba kwesikhatsi kuyekelwe emacembe kutsatfwe imizaca kudlalwe kuchochotanwe.

Bafana bebabuye badlale kutsiya tifu, batsiyele boyise tinyoni. Bakhokhe tinyosi , batibasele umlilo nabete umlilo baphehle luvatsi, batibhunyisele batikhokhe. Kuye kutsi ntsambama –ke kucocwe tinganekwane kudlalwe netiphicaphicwano. Yonkhe lemidlalo yakadzeni beyiba neligalelo lelikhulu ekwakheni timilo tebantfwana nelikusasa labo.

4.5.1. TINGANEKWANE

Tinganekwane tineligalelo lelikhulu ekutibatiseni kwebantfwana. Tiphindze tibe netifundvo letijulile. Kungako kadzeni bantfu labadzala bebasebentisa tinganekwane ekufundziseni lusha kutiphatsa. Tinganekwane betisetjentiswa nasekutfufukiseni lulwimi lwesive. Beliphindze lidluliselwe

etitukulwaneni ngekucoca tinganekwane. Empeleni tinganekwane tibaluleke kakhulu etiveni temdzabu ikakhulukati leti tebeNguni. Likhaya lelinagogo belitsandvwa kakhulu bantfwana. Gogo uyavelana nebantfwana. Sikhatsi lesinyenti bantfwana bebasicitsa nagogo kunebatali. Gogo bekabacocela tinganekwane kulapho bebatilibatisa khona, babuye bafundze ngemphilo kanye nekuhlonipha. Indlela yekufundzisa nekucoca ibaluleke kakhulu esiveni nasemasikweni esintfu. Broodryk (2002:99) uyakufakazela loku nakatsi :

Members of the community, especially youngsters would assembly around the fire at night with an elder telling the moral stories about lesson of life.

Bogogo bebanebuciko bekucoca tinganekwane. Tinjongo tabo basuke bafuma kufundzisa bantfwana kutsi yini tintfo lekufanele batesabe emphilweni, netintfo lekumele bantfwana batente kuze baphumelele emphilweni. Simelane naThwala (1991:47) bayakufakazela loku batsi:

Emagagu ekucoca tinganekwane / tinsimu, bogogo labakwati kuyicala kahle indzaba batsi, “kwesukasukela”, bantfwana bahlale bonkhe phansi balalele batsi, “cosi”

Tiyehluka –ke tinganekwane, letinye tiye titsatfwe njengemaciniso langenakuphikiswa, ngobe kukholelwa ekutseni tintfo letenteka endvulo. Tinganeko ngulolunye luhlobo letinganekwane lolucuketse imfumdziso lengenakuphikiswa. Tivame kukhuluma ngenkholo nangaMvelinchanti. Sibonelo: umfati losenyangeni . kukholelwa kutsi akamange alalele umyalo

lowatsi akungatfotwa ngelisontfo, yena watfota, watitfola asesenyangeni. Lunwabu nentfulo. Lunwabu lwatfunywa kutsi luyewutjela bantfu kutsi bafe bavuke. Lona lwahamba ludla bukhwebeletana. Emvakwalo batfuma intfulo nelekufa yefika kucala intfulo nembiko wekufa kungavukwa. Loku kukhombisa kutsi kuliciniso lelikhulu kutsi tinganekwane tiyafundzisa. Leti letimbili ticuketse sibonelo sekungalaleli.

4.5.2. TIPHCWAPHICWANO

Tiphicwaphicwano ngulomunye wemidlalo yebantfwana letfutukisa lulwimi lweSiswati. Nawudlalwa kusetjentiswa lulwimi lolujulile lolufuna umcondvo lokhaliphile kutfola timphendvulo. Thwala (1995: 45) uchaza atsi:

Tiphicwaphicwano ngumdlalo lohlelekile lolungiselelwe kufundzisa bantfwana mayelana nesimo semphilo, kuphila nebantfu, kutiphatsa, kutivivinya imicabango nekufundzisana lulwimi.

Nakudlalwa tiphicaphicwano, kulapho bantfwana bavivinyana khona kuva kutsi ngabe lomunye ucabanga ajule kanganani kute atfole imphendvulo yaloku laphicwa ngako. Kumatima kutsi lophiciwe asheshe atfole imphendvulo. Thwala (1999 :46) uveta kutsi tenta umntfwana akhaliphe emcondvweni ngekutsi akwati kuticabangela ajule, abumbe , acambe , asungule ,alungise, abhidlite abuye abumbisise alungisise kuvele likhono lakhe. Tiphicwaphicwano tiveta tinongo tenkhulumo letinotsisa lulwimi lweSiswati. Tibonelo:

Sifanisongco

Siphicaphicwano: Nginiphica ngengubo yemhlaba jikelele.

Lesiphicaphicwano siyanemba ngobe umhlaba wonkhe wembeswe tjani.

Tjani ngiyo lengubo.

Kumuntfutisa

Siphicaphicwano: Nginiphica ngamakoti logcoka emaloko lamanyenti ngasikhatsi sinye.

Lesiphicaphicwano siyanemba ngobe liklabishi linemacembe lamanyenti.

Makoti liklabishi, emaloko ngulamacembe.

Sihabiso

Siphicaphicwano: Nginiphica ngensimu lemnyama lehlala ivundzile.

Lapha ngeke sitsi lesihabiso siliciniso, ngobe labanye bantfu bete tinwele kantsi labanye banato tinyenti tize ticwebe inhloko.

4.5.3. TIBONGO NETINANATELO

Tibongo tingemagama futsi tisuselwa emagameni. Kungako utfola batekana labanye, njalo labanye bangatekani. Kubukwa kutsi lesibongo sisuselwaphi.

Empeleni lokwenta kutsi tibongo netinanatelo tinakisiswe kangaka kutsi kunemlandvo lofanako ekudzabukeni kwaletive, njengobe kuvakala emlandvweni kutsi tatikanye. Kwatsi lapho behlukana labanye kwabakhona nekwehlukana kwetibongo letifanako njengebaka Dlamini. Ngekusho kwa Simelane na Thwala (1991:31) utsi :

Sinanatelo sibaluleke kakhulu emphilweni yemaSwati, ngobe sikhombisa kuchumana kwetibongo letehlukene, tivete kutsi bantfu batiphi tibongo labangatsatsani.

Letinye tibongo netinanatelo tiye tifune kukhombisa kutsi kunebudlelwane lobukhona kuto. Baka Tsabetse, Mavimbela, Mabizela, Matsebula nabananatela batsi Mkholo lonsundvu. Thwala (1999:73) uchaza atsi :

Sibongo libito lekucala , sinanatelo sikhombisa lusendvo. Uchuba atsi loko kuvela kahle uma kumanatelwa. Nati tibonelo ngekusho kwa Thwala (1999:73)

Zwane !

Mangweni, Nsele

Wena waka Nselendvwana,

Ntjoshu

Tibongo netinanatelo tinemsebenti lomkhulu esiveni lesilandzela emasiko. EmaSwati nangabe abonga asebentisa sinanatelo kumbe abingelele ngesinanatelo. Lona lobongwako utiva amkhulu futsi ahloniphekile. Sinanatelo sehlisa lulaka emntfwini lotfukutsele. Onkhe emaSwati –ke avame kumanatela. Kulihlazo lelikhulu nangabe umuntfu loliSwati angasati sinanatelo sakhe. Loko kukhombisa kungatigcabhi ngemvelaphi nangesibongo sakho. Empeleni kuye kube kuhle kutsi umuntfu loliSwati

asati sinanatelo sakhe. Inhlonipho emkhatsini webantfu ibonakala kahle ngetinanatelo. Umuntfu nakananatelwa uyajabula. Uma, nje umfati lowendzile abonga ngesinanatelo endvodzeni yakhe atsi : ngiyabonga Kumene ! Madonsela, Mtimandze, Bhambolunye . Lowo Mnumzane utiva amkhulu, atsandvwa futsi ahlonishwa.

Ginindza (1992:7) ufakaza utsi:

When sitting down to a meal in a homestead or drinking beer from the common pot, the sibongo is recited before and after eating or drinking to express gratitude.

Nangabe lenye indvodza ikhulekela ekhaya lemnumzane. Isebentisa sibongo salelo khaya isengakangeni ngisho nesangweni kukhombisa inhlonipho. Ngesintfu -ke nangabe kuphahlwa, kukhulunywa nemadloti , sibongo yintfo lebalulekile lesetjentiswa ngumnumzane walelo khaya, Ekubongeni labaphansi . Kantsi futsi nakutelwe umntfwana lomncane ekhaya kungumsebenti wenina kutsi ambongelele ngesibongo seyise nakakhala. Nakwentekile angathuli labadzala baye batsi akaphumele naye ngaphandle ayemthulisela khona. Ginindza(1992:8) utsi:

This practice served as a check on adultery and on breach of clan exogamy because breach of clan exogamy is taboo and persons who grow up under a clan name which is not that of their natural father , legally assume their natural father's clan name later in life.

Empeleni sinanatelo siselulo sesibongo. Futsi sinanatelo asicedvwa. Loku kuchaza kutsi lesinye sinanatelo sivame kuba sidze kakhulu kube matima kutsi umuntfu asibongelele sonkhe, Patrics(2002:7) uyafakaza nakatsi:

Every Swazi surname has a number of words and phrases that follow it, also used when thanking, congratulating or praising a person of that surname, when greeting him, or saying good-bye. This “extension” of the surname is known as the sinanatelo.

Tinanatelo tivame kusetjentiswa kakhulu tive tebenguni ikakhulukati emaSwati nemaZulu. Loku kukhomba kutsi emaSwati nema Zulu bekudzabuka ndzawonye

4.5.4. LULWIMI

Lulwimi lwaleso naleso sive lubaluleke kakhulu emphilweni yemuntfu wemdzabu. Lisikhali lesakha buntfu emntfwini. Lulwimi ngilo leliveta inhlonipho esiveni lesitsite. Inhlonipho itfolakala kuto tonkhe tive tebeNguni. Lulwimi lweSiswati lucuketse inhlonipho. Umuntfu loliSwati uyacaphela uma akhuluma kute kuvele inhlonipho. Lamanye emaSwati aye akhulume emagama layinhhlamba atsi lulwimi lolutayeleke futsi nalolwemukelekako eSiswatini. Loko akusilo liciniso. Usuke lowo muntfu akhuliseke kabi ete nenhlonipho. Lulwimi lwenhlonipho luphindze luvele kumfati lowendzile. Simelane (1992:11) uyakufakazela loku utsi :

Umfati lowendzile akavumeleki kubita uyisetala kumbe uninatala ngelibito. Umfati uphokelekile kutsi acambe ligama lelisha ekubiteni tintfo letitsite kunekubita uyisetala ngelibito.

Loku kusho kutsi nangabe uyisetala angu Mganu. Makoti akawubiti umganu, angamane achaze lesihlahla kumbe asebentise lelinye ligama lelibolekwe kuletinye tilwimi. ESiswatini kukhona lulwimi lolungamane nje lusetjentiswe. Sibonelo: akushiwo kutsi inkhosi seyisishiyile kuyahlonishiswa kutsiwe “Inkhosi ikhotseme” – kuchaza kutsi seyishonile. Umuntfu lomdzala akagagulwa kutsiwe babe Zibani udzakiwe kepha kuye kutsiwe umuntfu lomndzala udlile – kuchaza kudzakwa. Umntfwana utalwa angakwati kukhuluma, ufundziswa batali bakhe. Umntfwana –ke ulimunya kusukela ekutalweni kwakhe aze abemdzala. Lulwimi lubuye lumhlanganise lula nebantfu. Msibi (locashuniwe) ufakaza utsi:

To understand our humanity one must understand the language through with it humanity is reflected.

Empeleni kubalulekile kutsi umuntfu alwati lulwimi lwakhe, ngobe lilifa laleso sive lelashiywa bokhokho, lunjalo nje luyakhula nalinakekelwa kahle liphindze ligcinelwe netitukulwane letitako. Kubalulekile kutsi lulwimi longiwe ngekuwufundza. Kuyenteka ngalesinye sikhatsi batali batsandze kutsi bantfwababo bangakhulumi lulwimi lwebuve babo, kepha bakhulume siNgisi naletinye tilwimi talabamhlophe. Kufundzisa umntfwana kubalulekile ngobe ufundza nenhlonipho. NgesiSwati umntfwana akasho kumuntfu lomdzala kutsi udzakiwe kepha uyahloniphisa atsi udlile.

SEHLUKO 5

5.0. KULAHLEKA KWEMASIKO ESIVE NGENCA YEKUFIKA KWEBADZESHI NEMPHUCUKO

5.1. KUGUCUKA KWEMCABANGO

Kufika kwebadzeshi kwaba nemtselela lomkhulu ekugucukeni kwetingcondvo tetive te-Afrika. Linyenti lato tantjintja indlela lebelicabanga nalebeliphila ngayo, akhetsa lena lefika nebadzeshi. Broodryk (2002:66) uchaza kugucuka kwemicabango atsi:

A paradigm is about how one thinks and the picture we have of the world or the way we understand life. Our paradigms are formed by our up bringing, families, political and religious beliefs.

Kufika kwebadzeshi kwabangela bantfu kutsi bacabange kutsi imphilo nemasiko esintfu abusathane nebucaba, bantfu bagucula indlela yemphilo lababephila ngayo, batsatsa inkholo nemphucuko. Frederickson (1995:57) ufakaza utsi:

The Gospel of human solidarity preached by white missionaries and abolitionists was egalitarian in an ultimate theological sense. But in practice it normally placed whites in a position of cultural superiority and validated paternalistic attitudes towards the blacks who were allegedly being rescued from heathenism and appression.

Imindeni leminyenti yacala lapho kufundzisa nekukhulisa bantfwana ngendlela yesilumbi. Nome ngabe ngusiphi sento umuntfu lasentako, sisukela engcondvweni nasemcabangweni. Empeleni sintfu siyayihlonipha imphilo yemuntfu. Akukavami kutsi umuntfu lokhulele ekhaya lelisahlonipha emasiko kutsiwe ubulele kumbe udlwengulile, uyati kutsi imphilo iyahlonishwa. nengcondvo yakhe iyakhula ibe sezingeni lelifanele.

5.2. TEMBUSAVE

Tembusave kushiwo kubuswa kwesive, nebudlelwano emkhatsini wembusi nesive. Tona -ke tifaka ekhatsi tiphatsimandla kanye nalabete emandla ekuphatsa. Kasenene (1993:89) ubeka kanje:

Politics may be defined as "all those activities which are directly or indirectly associated with the seizure of state power, the consolidation of state power and the use of state power".

Empeleni tembusave tibe neligalelo lelikhulu ekulahlekeni kwemasiko esive. Licembu lelibusako lisebentisa emagunya ekubusa esiveni kuze lifeze tinjongo talo. Kubalulekile kutsi betembusave babukisise lilungelo lesive labasiphetse. Umbusi losemtsetfweni ngulonemandla ekusita nekwakha sive. Inkholo ngulenywe yetintfo legcugcutele betembusave kutsi bengamele sive semdzabu. Kulesinye sikhatsi licembu lelibusako lisebentisa budlova

netingcondvo tebantfu kute liphumelele kubusa. Liebenberg (1993:350) ufakaza utsi:

Separate development of European and Bantu communities' should be striven for as the only direction in which racial conflict may possibly be a eliminated and racial harmony possibly be maintained.

Ngako-ke kubutselwa ndzawonye kwetive temdzabu letehlukene kube nemtselela lomkhulu ekulahlekeni kwemasiko. Emasiko etive letehlukene angahlangana kuba nenkinga yekuhlanganisa tintfo kwentiwe nemikhuba lengatiwa.

Harlambos (1985:101) yena utsi:

The dominant group uses power to further its own interests is in direct conflict with the interests of those subject to its power.

5.2.1. INKHOLO NETEMBUSAVE

Inkholo ngekwesintfu ivela kuto tonkhe tinhlangotsi temphilo. Ingene nasemikhakheni yetenhlalakahle. Tembangave tisebentise inkholo yesilumbi ekuphumeleliseni tinjongo tayo. Kasenene (1993:92) uyakwesekela loku utsi:

It is imposible to separate religion from any other aspects of culture. As a result, religious believes and practices help to sanction political power, to create people who abide by the norms of society and militate against resistance o the ruling class.

Inkholo yesilumbi yintfo lensha esiveni semaSwati, yefika nebelumbi. EmaSwati njengato tonkhe tive te –Afrika abevele anayo inkholo yawo yesintfu. Inkholo yebelumbi yatsi nayifika kwadzingeka kutsi bantfu bashiye inkholo yabo banamatsele kuyebuKhristu. Kuyakhanya –ke kutsi tifikanamtfwalo tasebentisa yona lenkholo ekulahliseni lamanye emaSwati emasiko, nekubusa lelive. Bantfu –ke kwatsiwa bonile kufanele bakhululwe etonweni tabo. Banela kuva lelo bayekela kulwa nembuso wetifiki, batemukela ngetandla letimhlophe. Lokusimanga kutsi wona lamasontfo lavulwa abese ayehlukana, kwaba khona ebantfu labamnyama newebelumbi kantsi kutsiwa munye Nkulunkulu lokhontwako. Kwaphindze kwatsi khona lapho emasontfweni alabamnyama bafundisi kwaba belumbi. Lamanye –ke emabandla enkholo yesilumbi bekuyi Black Methodists, Baptists nemaPentecostals. Inkholo –ke isetjentiswe njengetikhali kubetembusave ekudideni tingcondvo tebantfu. Fredrickson (1995:58) ufakaza utsi:

The tendency to identify Christianity with European civilization made whites the teachers and blacks the pupils – a hierarchical relationship that was supposed to be temporary but that tended to become, certainly in the missionary thinking of the late nineteenth century less of a sudden liberation from sin and unbelieve through the miracle of divine grace and more of a long-term guidanship.

Lokusho kutsi inkholo isite bekufika kutsi bafake imitsetfo yabo nemasiko abo ekubuseni lelive. Kufanele sati ngemaciniso etemlandvo lakhombisa kutsi nemaSwati atimbandzakanya kubetembusave etikhatsini letinyenti. Kasenene (1993:129) ufakaza utsi:

According to the available information and statistics, Swaziland has been converted to Christianity. It has been reported, for example, that in early 1980, seventy seven percent of Swaziland was Christian and only twenty one percent practice Swazi traditional religion.

Nome -ke bantfu labanyenti babe ngemakholwa kodvwa labanyenti futsi babambelela enkholweni yesintfu. Labanye basebentise lenkholo yesilumbi kute baphunyuke encindzettelweni yalamhlophe. Pape nalabanye (1998:256) utsi:

African independent churches, such as the Euthiopean church founded in Pretoria, have often been viewed as a particular form of opposition.

Uchubeka achaze atsi:

Nevertheless, many of those churches became involved in politically activity and took up wider issues, such as the land expropriation.

Loko kusho kutsi bantfu babese bayayibona inhloso yenkholo yebukhritsu eveni kutsi ifike nebubi, kungako nabo bacala kusebentisa yona lenkholo kulwa nelubandlululo.

5.2.2. INHLONIPHO NETEMBANGAVE

EmaSwati njengato tonkhe tive temdzabu sive lesatiwa ngenhlonipho. Ngekwandza kwetembusave eNingizimu Afrika lisiko lenhlonipho lacala kushabalala. Loku kube nemtselela lomkhulu nasmaSwatini. Tembusave tabangela kutsi kube nekuhlangana kwetive letehlukene emadolobheni lamakhulu (urbanization) ngaleso sizatfu bantfwana nelusha bacala kulahlekelwa lisiko lenhlonipho. Bantfu labadlala indzima lenkhulu ekufundziseni bantfwana inhlonipho batali. Ngesikhatsi selubandlululo batali bebaphocelekile kutsi bashiye bantfwana bodvwa, bayewusebenta esilumbini. Pape (1998:281) ufakaza utsi:

African children living in the city were particularly vulnerable. Often there was no parental control over children as both parents were forced to look for work. Many children and youths gangs that came to dominate the townships and the incidence of juvenile delinquency were high.

Loku kusho kutsi bantfwana bacala kungahloniphi. Bacala kweba, kukhuthuza bantfu labadzala, benta tento tebudlova nekugembula. Pape (1998:281) uchaza utsi:

The large numbers of youth gangs reflected the instability of the urban African family, and children were the most immediate victims.

Ngemnyaka wa-1975 hulumende welubandlululo wagcizelela kutsi bantfwana balabamnyama batawufundza ngesibhunu. Yachubeka yalahleka inhlonipho. Bantfwana besikolo batseleka ngemabutfo bashuca,

kutewukhombisa kungahambelani nesincumo sembuso. Kulapho bacala khona kushaya bantfu labadzala ngematje. Pape (1998:344) ufakaza utsi:

Students set up barricades on the streets to block the police advance. They hurled bricks and stones in reply to the police weapons. The students targeted the property of the local administration -burning offices and vehicles. Municipal beer halls were also attacked. The students themselves had beaten two people to death as well.

Lisiko lekungahloniphi lichubeke kwaze kwaba kulamuhla. Kutiphatsa kabi kwebantfu nebubi lababentako bubonakale kuyo yonkhe imimango nemikhakha yemphilo. Ephephandzabeni umshicileli ubhale ngesimo lesihlasimulisako lesikhombisa bulwane. IMpumalanga News (23/9/2005) itsi:

A three year old girl, who obvious could not be named, was recently raped by a relative in his late thirties.

Star (19/02/2002) sitsi:

Official jailed in sex case: Cairo- an Egyptian school administrator who demanded sexual favours from the mothers of some pupils has been sentenced to 12 years in jail with hard labour. Semir Abdel-Fatah Wahdan (54), director of the Gamal Abdel Nasser National Schools was jailed on Sunday for asking 3 mothers for sexual favours in exchange for helping their children.

Ngelisiko leSiswati imphilo yemuntfu beyihlonishwa kakhulu ngangekutsi umuntfu nakeshonelwe lilanga, abephambukela kunobe ngumuphi umuti acele indzawo yekulala. Umuntfu losihambi abenakekelwa kakhulu ekhaya.

Kuletinsuku umuntu sekwesatjwa yena kunesilwane, ngobe kungenteka anigwilikele anidlwengule aphindze anibulale nonkhe. Empeleni kukhipha umphefumulo kuletinsuku yintfo lengasesatjwa.

5.2.3. KUHLANGANA KWEMASIKO LAHLUKENE

Kuhlangana kwetive letehlukene kube nemtselela emasikweni esintfu lamanyenti. Tintfo letinyenti setentiwa ngekulingana nangekuhlanganyela. Keyter (1991-1992:27) utsi:

Cultural diversity is an everyday reality within the South African context. This can be attributed to the complexity of the country's population, since many cultural groups have immigrated to South Africa over the years, introducing their traditions in the process.

Empeleni emasiko alahleka ngenca yekufika kwalabamhlophe etimayini tedayimane takuleli. Bantfu babesuka emakhaya bafundzisiwe inhlonipho kanye nemasiko abo lekubhekeke kutsi bawagcine, lokufaka ekhatsi, buntfu, imihambo yesintfu, kwembatsa kudla nalokunye lokunyenti. EmaSwati atitfoli asahlangene netinhlobo letinyenti letingafani ngemasiko. Bantfu befika esilumbini bafundzisiwe futsi bawati emasiko abo. Ngenca yesimo bagucuka ngekuphazima kweliso. Empeleni kwaba khona kushayisana kwemasiko lokwenta kutsi nemaSwati aphile imphilo lemphacambili. EmaSwati lasimeme etimphandzeni temasiko avame kusindza etimeni letinjengaleti. Davel nalabanye (1986:168) ufakaza utsi:

The thousands of black labourers who streamed to the diggings and towns lost their tribal orientation in their new urbanized life. This had a disastrous effect on tribal morals and customs.

EmaSwati –ke nawo njengaletinye tive letimnyama acala lapho kucuba emasiko, ngenca yendilinga ngobe abesebenta etimayini nasemadolobheni, belumbi bafuna tisebenti tebantfu labamnyama. Davel nalabanye (1986:169) uphindze afakaze atsi:

Many of these migrant workers did not return to the reserves, but settle on the outskirts of the new towns. Their mode of life changed and this led to the disruption of their tribal organizations and traditions. They accepted Western customs, habits, dress, food and liquor.

Ngako –ke kuncintisana ngemisebenti nangemali emkhatsini wetive letehlukene kuholela ekuhlanganeni kwemasiko langafani. Loku kwenta nalamanye emaSwati agcine alahle emasikompilo awo. Lenkinga ichubeke kwaza kwaba ngulomuhla njengobe sibona kunebantfu labangemaSwati, kepha bangawati futsi bangawati emasiko abo.

5.3. UMBUSO WENTSANDVO YELINYENTI

Umbuso wentsandvo yelinyenti awucali namuhla sukela kadzeni bewuvele ukhona. Bekumelibandla lelibhekene netindzaba tesive. Belivame kuhlangukela esibayeni kumbe enkhundleni. Kulapho tonkhe tindzaba betikhulunywa khona. Nangabe umuntfu onile abemangalelwa ebandleni. Sikhulu besimbata loyo muntfu, bese kutjelwa indvuna nelibandla sekuyiwa enkhundleni bayekuwa lelicala, wonkhe umuntfu lokhona kulomhlango

abenelilungelo lekuveta imivo yakhe, asho lokumgongonyako kutsatfwe tincumo ndzawonye. Broodryk(2002:69) ufakaza utsi:

Democracy the African way, however is a more contentious issue and can be seen as the situations where people sit under a tree and talk until everybody agrees. This implies intense debate to arrive at a valid and acceptable decision.

Bantfu labakha libandla –ke bekuba ngemadvodza nemajaha aleyo ndzawo, ngaphandle kwebantfwana. Lokusimanga kwekutsi emalungelo ebantfu labawanikwe ngumbuso wentsandvo yelinyenti kuletinsuku, awufani newakadzeni. Lawa acedze inhlonipho ebantfwaneni nasebantfwini labadzala. Umtfwana unelilungelo lekwenta nobe ngabe yini layitsandzako, umntfwana futsi unelilungelo lekungashaywa nome ngabe wone nganani. Umtfwana uphindze abe nelilungelo lekukhuliswa, anakekelwe ngendlela lefanele, atsandvwe, avikelwe etintfweni letingaba yingoti kuye futsi angasetjentiswa matima.

5.3.1. EMALUNGELO EBANTFWANA

Esiveni semaSwati , emalungelo ebantfwana yintfo lebe ivele ikhona. Umtfwana unelilungelo lekufundziswa inhlonipho asemncane . Ufundziswa kuhlonipha bonkhe labadzala ekhaya, endlule ahloniphe bonkhe labadzala emmangweni wonkhana. Nakwentekile umntfwana watiphatsa kabi emangweni ushaywa nanobe ngumuphi umuntfu lomdzala. Kwetfulwa kwemalungelo ebantfwana ngesilumbi kuphatamise lokunyenti

kusikomphilo lemaSwati. Emalungelo esilumbi ashayisana nemasiko, loku kushiya bantfwana badidekile njengobe emalungelo atsi umntfwana akashaywa nakonile, nakwentekile wamshaya unelilungelo lekukubophisa emaphoyiseni. Davel nalabanye (2001:457) bafakaza batsi:

Parents have no constitutional right to administer corporal punishment to their children. However, and for obvious reasons, the state shows considerable deference to the methods used by parents to fulfil their common law, statutory and constitutional obligations towards their children.

NgesiSwati kukholelwa ekutseni luswati luyamakha umntfwana. Kungako kunalesaga lesitsi “ligotjwa lisemanti “lokuchaza kutsi umntfwana ufundziseka lula nakasemncane. Libhayibheli nalo liyakufakazela loku. Encwadzini ye Taga 24:13 na: 14 lapho Nkulunkulu atsi:

Ungesabi kumcondzisa umntfwana, ngobe nawufaka luswati, angeke afe. Kumshaya ngeluswati kutawusindzisa imphilo yakhe ekufeni.

Uphindze atsi ku Taga 13:24

Longayifaki luswati indvodzana yakhe usuke ayitondza, kodvwa loyitsandzako uyayicondzisa.

NgeSiswati umntfwana uyamhlonipha umuntfu lomdzala akamphendvuli nangabe amtsetsisa. Umane athule kulesinye sikhatsi kube ngulona lomdzala lobe neliphutsa. Futsi akambuki umuntfu lomdzala emehlweni nangabe akhuluma naye. Kepha Kriek (2000:17) utsi I- Article 13 ku constitution freedom of expression:

The child has the right to express his or her views, obtain information, and make ideas or information known, regardless of frontiers.

Emantfombatana emaSwati avame kutiphatsa kahle. Atigcinele buntfombi bawo. Kungako angenela umkhosi wekugeca umhlanga. Emantfombatane lonakele akalugcobi emhlangeni kantsi nalasatele akayi. Kuligcabho –ke entfombini kukha umhlanga ngobe kukhomba kutsi isatiphetse kahle futsi iyatihlonipha. Kepha –ke umbuso wemalungelo awukunaki kakhulu kutiphatsa kahle kwebantfwana. Nakwentekile umntfwana wentfombatane wakhulelwa ngobe angakasebentisi sivikelantalo, unelilungelo lekukhokha lesisu. Umtali ute emandla ekuncabela umntfwana kuloku. Dewaal nalabanye (2001:457) ufakaza utsi:

Parental authority as such is not protected by the constitution. For example, parents cannot derive a right from the constitution to veto their's daughter's decision to terminate her pregnant.

Ngesintfu nangabe lomsikati atetfwele, abenakekelwa kakhulu emndenini, usho nabomakhelwane imbala. Loko bekwentelwa kutsi lomntfwana atewukhula kahle esiswini futsi bekungekho kukhulelwa kwetidzandzane kadzeni. Lotetfwele abephindze elashwe yinyanga, kwentela kutsi angenakuba netinkinga kumbe onokalelwe. Indzaba yemalungelo iphindze yehluka nakufikwa endzabeni yekugana kumbe yekutekana. Ngelisiko leSiswati bantfwana abatekani. Kepha Shrestha (1998:44) utsi:

At 16, or agreed legal age, any man or woman, whatever their race, nationality or religion, may marry and found a family. The man and the woman have equally rights, both during the marriage.

Matsebula (2005) uchaza utsi tehlukano temishado tibangelwa ngiko lokushada kwebantfu labasebancane, bangakakhuli nasengcondweni.

5.3.3. KUSIBEKELA EMAPHUTSA

Ummango lesiphila kuwo lamuhla usibekela emaphutsa. Loku kuvumela umuntfu kutsi ente emaphutsa. Ngalokwetayelekile akekho umuntfu lotsandza emaphutsa. Emaphutsa kufanele abukeke njengencye yesifundvo emphilweni yemuntfu. Nangabe umuntfu enta emaphutsa, uyasitwa ngendlela yebuntfu agcugcutelwe kutsi angawaphindzi lawo maphutsa.

5.3.4. KUFUNDZISEKA NGEKUTINIKELA

Imfundziso lenhle lenenhlonipho yincenye lebaluleke kakhulu esiveni semaSwati. Lulaka, budlova nekungahleleki akuhambelani nemfundziso yemaSwati. Loku kuchaza kutsi umuntfu longalaleli nalongafundziseki uvame kwehlelwa ngemashwa. Empeleni kute batsi labadzala sala kutjelwa sibona ngomopho, bekusukela kumuntfu longafundziseki. Umuntfu lotinikele ngulobanjwe imigomo letsite yemphilo. Nakwenteka agudluka kuyo impilo yakhe ayiphumeleli. Umuntfu lofundziseke kahle utibopha

ngetento letihle abe sibonelo nasemmangweni laphila kuwo. Kungako ngalesinye sikhatsi uva bantfu batsi bafisa kubona batali balowo muntfu. Batali labanyenti bafisela bantfwababo kutsi baphile njengaye. Nelibhayibheli liyafakaza ku Taga 22:6 lapho litsi khona:

Khulisa umntfwana ngendlela lefanele aphile ngayo, kuyakutsi nome asakhulile angesuki kuyo.

Nasemsebentini umuntfu lotinikele akalandzelelwa ekwenteni umsebenti wakhe, kepha uba sibonelo.

5.3.5. LILUNGELO LENDVODZA NEMFATI

Ngelisiko lesintfu emalungelo abevele akhona, nemfati abevele analo lilungelo lakhe . Kepha ebehamba abe nemkhawulo. Bekungekho kwekutsi umfati utawenta nobe ngayini kumbe ashayele indvodza umtsetfo atsi ngemalungelo. Umfati weliSwati ubhekeke kutsi ayihloniphe futsi ayitfobele indvodza yakhe. Indvodza lebuswa ngumfati ibate sitfunti futsi iyadzeleleka. Make lofundzisekile nalowatiko emalungelo akhe akakhulumeli futsi, usho nobe indvodza yakhe seyiganilwe akahambi atjela bantfu. Empeleni ucolela kutjela uninatala . Libhayibheli nalo liyafakaza encwadzini yabaSefesu 5:22-23 lapho umphotsoli Pawula atsi :

Bafati tfobelani emadvodza enu. Kungatsi kusenkosini , ngobe indvodza iyinhloko yemfati

Fakudze (2005) utsi wonkhe umuntfu unelilungelo kungoba yindvodza nome umfati. Kuphela badlala tindzima letehlukene. Indvodza njengeMnumzane welikhaya kunetintfo letitsite lekubhekeke kutsi itifeze. Kanjalo nalomsikati kunemsebenti lotsite lobhekene naye. Bobabili bayalingana kuphela kwehluke umsebenti wabo. Fakudze (locashuniwe) uveta kutsi nakuhlatjwe inkhomo ekhaya kumbe kulotjolwa intfombi, akubi sincumo sababe yedvwa, namake uba nelivi. Loku kusho kutsi namake unawo emalungelo. Kuphindze kubonakale nanakukhishwa emabheka, make unikwa insulamnyembeti.

Ngelisiko lesintfu bonkhe bantfu bayalingana ngangekutsi lonjingile nalophuyile bebahlanganyela ndzawonye bangabandlululani. Umkhuba wekubandlululana ufika nalabamhlophe njengobe sebatsi lomdvuna nalomsikati bana 50% ngamunye. Lokumangalisako -ke kutsiwa umuntfu lomdvuna kubhekeke kutsi asite ngemsebenti yekhaya. Loku kusho kutsi babe ufanele awashe timphahla, apheke, agadze bantfwana ahlante nendlu. Empeleni loko yintfo lengatiwa esintfwini futsi lehlisa nesitfunti sendvodza. Keyter (1991-1992:28) uveta ebaleni umsebenti walomsikati nakatsi :

The importance of female activities such as preparation of food and tilling of the fields is clearly visible in the layout of the kraal.

Ndzinisa (locashuniwe) utsi emalungelo, bantfu basuke bawakhe etulu ngobe ahamba netintfo letinhle lekubhekeke kutsi batente, bantfu -ke bente loko lokubi kutsiwe ngemalungelo. Empeleni bantfu abakawavisisi emalungelo kutsi ashoni.

5.4. KUHLANGANA KWETIVE LETEHLUKENE NETELWIMI LETINSHA.

Tonkhe tive te –Afrika tinetilwimi tato letehlukene. Kufaka ekhatsi beNguni, beSutfu, emaShangane –Tsonga nemaVenda. Lulwimi lusikhali saleso naleso sive. Nakukhulunywa ngebeNguni, kushiwo emaSwati, emaZulu nemaXhosa. Lulwimi lwesive semaSwati ngulolunye lolubalulekile. Kuhlangana kwetive letimhlophe nebemdzabu betive letehlukene kwaba nemtselela elulwimini lweSiswati. Imphucuko yenshonalanga, khubate imphilo yesintfu nemasiko. Esikhatsini lesinyenti , bantfu bavame kusebentisa emagama labolekwe kuletinye tilwimi. Sibonelo:

Litafula

Situlo

Lifasitelo

Lokusho kutsi Siswati sesahlangana naletinye tilwimi. Keyter (1991-92:25) ufakaza utsi:

Many English and Afrikaans words have been therefore incorporated into the various African languages.

5.4.1. SIFANAKALO

Sifanakalo lulwimi lolusetjentiswa kakhulu eNingizimu Africa. Belisetjentiselwa kuchumanisa belumbi nebantfu bemdzabu lababesenta kubo. Sifanakalo siphindze satiwe ngekutsi "silunguboy" ngobe bebaphindze basebentise sifanakalo kubita bafana labasebenta engadzeni. Sifanakalo siphindze satiwe ngekutsi silololo ngobe losebentisa sifanakalo uvame kusebentisa sakhi lo kanye nesento sibonelo: "Mina loshaya lomfana yena loganga". Kwakheka kwesifanakalo siye sivete letinye timphawu leticishe tifane netesiSwati. Tibonelo : Letsa lemali yami. Letha lomali kamina. Lulwimi lolwemukelekile esiveni ngulolu lolusetjentiselwa kufundzisa nekwendlulisela emasiko etitukulwaneni. Sifanakalo-ke lulwimi lolucale nakufika badzeshi kuleli .

Kulahleka kwemagama kuya ngaseluhlelweni lweSiswati. Siswati nesifanakalo libito lendvulelwa buniyo. Sibonelo : Umntfwana wami. "Lomtfwana kalomina". Ngenca yetilwimi letinsha netebekufika lulwimi lweSiswati luhambe lwahlangana naletinye tilwimi. Lwagasabi lulwimi loluhlobile.

5.4.2. LULWIMI LWABOTSOTSI

Lulwimi lwesitsotsi lulwimi lwekuchumana lolwalusetjentiswa bantfu bemdzabu emadolobheni . Empeleni kutsite ngekwakheka kwemadolobha lamakhulu njenge Jozi , kwabakhona kuhlangu kwetive letehlukene. Tive letinyenti letimnyama takuleli lase Ningizimu-Afrika talahlekelwa lulwimi lwato, nemaSwati nawo alahlekelwa lulwimi lweSiswati lolugcwele inhlonipho. Bantfu labasebentisa lolulwimi ngulabo labese balahlekelwe bantfu nemasiko abo.Msimang (1987:82) ufakaza utsi :

Those who created it were also motivated by participation in common activities, like crime.

Lolulwimi phambilini belwatiwa ngeShalambombo. Shalambombo wakhiwe ngetibabato letimbili “Shala ! Mbombo! Ishalambombo bekululwimi lwemfihlo. Bantfu labebatibandzakanya nalolulwimi bekungulabo lasebacale kwenta tento tebugebengu nekubulala. Lolulwimi belisetjentiselwa kutsi bangeviwa ngemaphoyisa. Empeleni kulapho kwavela khona kutsi imimmango leyayisebentisa lolulwimi, kuhlonipha imphilo yemuntfu nemasiko esive, yintfo lebengasanakwa kangako. Msimang (1987:82) utsi:

Bothma (1952:36-37) provided that this community originally comprised delinquent teenagers who lacked proper upbringing and socialization.

Lesimo siphindze sabhebhethsekiswa nangebantfu bemdzabu lababesuka emakhaya bayewufuna umsebenti emadolobheni lamakhulu, ikakhulukati

eJozi.Loko kwaholela ekutseni kube nalesitukulwane sasedolobheni lesingati ngemvelaphi yaso nemasiko. Linyenti lalabo bantfu ngulabete batali nalabatalwe ngalokungekho emtsetfweni. Akumangalisi futsi kutsi bekubantfu labangakafundzi. Ngaleyondlela babetnikela ekwebeni kute baphile. Ummango lophilile bewungabemukeli bantfu baloluhlobo ngobe bebatsatfwa njengebantfu labangakafaneli kuphila nemmango. Ngaleso sizatfu botsotsi babese bayatikhweshisa emmangweni bacala imvelaphi yabo lensha neluchumano lwelulwimi lolusha labatawuvana ngalo.

Lulwimi lolwalusetjentiswa –ke belehluke kakhulu kuleli lebemdzabu ngobe lucuketse inhlonipho, kantsi leli lesitsotsi lisebentisa emagama labolekiwe ikakhulukati labolekwe esibhunwini, esiNgisini kanye nakuletinye tilwimi tebeNgumi. Kulesinye sikhatsi nesiSuthu besisetjentiswa. Empeleni nangabe umuntfu alahlekelwe lulwimi lwakhe lolumfundzisa ngemasiko esive sakubo kanye nekutiphatsa, usuke asonakele.

5.4.3. LULWIMI LWESIGODZI

Lulwimi lwesigodzi lwakheke ngekuhlangana kwetive letehluke ngemasiko, imihambo, lulwimi nemikhuba. Kungaphindza kube sive lesitsite lesinetintfo lesititsandzako. Indlela lebabita ngayo emagama neluhlelo kwehlukile eSiswatini. Kepha kuko konkhe, lolulwimi kubhekeke kutsi kube ngulolwemukelekako kuleso sive. Empeleni lolulwimi lwesigodzi kuba lulwimi lolusha lolusetjentiselwa kuchumana. Lisiko leSiswati alisabe

lisatiwa ngobe kwentiwa emasiko etive letehlukene futsi nenhlonipho lemumetfwe lulwimi lweSiswati, ingabe isabonakala.

Ncongwane (locashuniwe) uchaza lulwimi lwesigodzi atsi akubi Siswati lesihlobile. Loku, lokutilwako ngelisiko leSiswati kuye kubonakale kwemukelekile kulolulwimi. Uveta kutsi bantfu balolulwimi baye basebentise emagama latsite kantsi ngeSiswati mbamba asuke asachaza inhlamba. Uchubeka achaze atsi, emasiko netinkholo tebantfu balolulwimi atifani. Indlela yekuphila, yekwenta tintfo, nemikhuba yabo ayifani. Emasiko labawentako ahlukenene. Uveta kutsi lolulwimi lunebungoti nemtselela lomubi esitukulwaneni semaSwati lakhula angasati lutfo ngelulwimi lwebuve baso lolucuketse inhlonipho nemasiko.

5.5. TEBUCIKO

5.5.1. EMAFILIMU ETIMPHI NEBUGEBENGU

Ngelisikomphilo lesintfu lalilandzelako umuntfu tinyenti kabi tintfo tekutilibatisa, letimakhako umuntfu. Bantfwana bebacocelwa tinganekwane nome kwentiwe tiphicwaphicwano, kodvwa -ke ngekundlondlobala kwesilumbi konkhe loku sekwangcwabeka.

12. JJ Ncongwane. Kwakhehanya maye ekhaya lakhe eNkamatje (21/03/2005)

Bantfu labadzala nebantfwana babukela mabonekudzeni kuze kuyewuvalwa. Lokusimanga –ke kutsi nalamafilimu labukelwako awakhetfwa nome aneludlame, bugebengu kumbe etemacansi, kuyefana.

Ndubane (2005) utsi kwandza kwebugebengu, ludlame, kudlwengulwa kwalabasikati nebantfwana, kuhlukumeta ngekushaya, inhlamba neludlame lwasekhaya lapho utfola babe ashaya umfati nebantfwana, lokunyenti kwaloku kubangwa ngemafilimu .Lusha lufundza tindlela tekubulala nenhlitiyo lembi. Ingani phela nakubulawa umuntfu longatsandwa efilimini kuyajabulisa. Ngesintfu umntfwana ufundziswa inhlonipho nekutsandza labanye bantfu.

5.5.2. EMABHUKU ETEMACANSI

Siphila emmangweni logcugcutela indzaba yetemacansi nhlangotsi tonkhe ngaphandle kwetemabhuku, umculo nemalefilimu. Lenye intfo lenemandla kuteluchumano ngumabonekudzeni. Kriek (2000:39) utsi:

Television tends to show unrealistic sexual interaction, degradation of woman and irresponsible sexual behaviour, which may have an impact on children who are allowed unmonitored access to television.

Indzaba yetemacansi ngesintfu itsatfwa njengentfo lehlonishwa kakhulu kabi. Bantfwana bebangati ngekutsi kukhona intfo lenjalo, nangekutsi naku kutelwe umntfwana ekhaya babetjelwa kutsi uletfwe yibhaloyi.

13. Nomasa Ndamane, kwakhulunywa naye esitshini semaphoyisa eNaspoti (09/07/2005)

Kutsi umntfwana utfolakala njani bebatibonela seabadzala sebatekile. Ngekwemihambo yemaSwati bantfwana abafundziswa ngetemacansi, kuyahlonishiswa. Nyalo indzaba yetemacansi seyaphendvuka livangeli, kukhulunywa ngayo malanga onkhe. Bantfu labadzala nebantfwana bangatifundzela emabhuku, baphindze babukela nemafilemu kubomabonekudzeni laphatselene netemacansi kungasho lutfo loko. Ngesintfu loku akwatiwa phela, khona nje nanobe labadzala bebavele bakwenta, bebahlonipha. Bantfwana bebangababoneli ngisho nangeli phutsa. Ndzinisa (locashuniwe) utsi:

NgeSiswati make nababe ekhaya balala bahlukane. Make nebantfwana balala kagogo. Babe uba nelilawu lakhe ekhaya lapho alala khona. Babe nakafuna kutsi make amvakashele, kulesinye sikhatsi umcela kutsi amletsele umetjiso kantsi seyindlela yekutsi batewudlalisa.

Silumbi –ke sitsi bantfwana abatjelwe liciniso basebancane ngetemacansi nekutsi umntfwana uvelaphi. Loku ngiko lokube yimbangela yekukhulelwa kwebantfwana labancane. Emabhuku etemacansi nemafilemu abe nemtselela ekudlwengulweni kwalabasikati, angitsi phela kutsiwa umntfu angafundza lamabhuku nemiva bese iyavuka emntibeni. Kriek(2000:39) ufakaza utsi:

Calderone (1997:173) points out that viewing sexual activities (i.e. pornography) stimulates sexual needs, which tends to overexcite people who see them to the extent that they go out and try to imitate to what they have seen. Pornography can lead to rape, extramarital sex and the distraction of families.

Phela ngesintfu umuntfu lomsikati abehlonishwa kakhulu kabi. Bewungeke uve kutsi kukhona umfati kumbe umntfwana. Nakwentekile lomsikati waphinga bekacoshwa kutsiwe mubi, siphingi, ulinganisela kubulala indvodza. Kepha -ke kuletinsuku emaSwati naletinye tive kunetimpawu tenkhululeko macondzana netemacansi. Temacansi tisetjentiswa kakhulu ngubetekuhwebelana ngendlela lemukelekako ekukhangiseni tintfo tabo njengetimoti, ligwayi, tinatfo naletinye tintfo.

5.5.3. KUTEKANA NGEKWEBULILI LOBUFANAKO

Kutekana ngekebulili lobufanako, ngesintfu yintfo lengentiwa nalebekadze ingekho. Fakudze (locashuniwe) uchaza atsi:

Bekungekho loko kadzeni, bantfwana bebahlala nabogogo tinkhulisa tingekho. Bekulula kumbona umntfwana asemncane kutsi ugcwalela ngakubuphi bulili. Nangabe kungumfana atsandza tintfo temantfombatane kakhulu, bebambona lowo mntfwana entelwe timbita, elashwe.

Kulesikhatsi sanyalo kumatima kumbona umntfwana lonaleninga. Bantfwana basuka emakhaya basebancane kakhulu bangakwati nekukhuluma bayewubekwa etinkhulisa ngenca yemsebenti. Batali bayasebenta bonkhe. Bogogo akusahlalwa nabo bashiwa emakhaya kuyewakhiwa emadolobheni. Ngaleso sizatfu umntfwana ukhula nalenkinga aze abemdzala. Silumbi -ke siyakuphika loko. Van Rooyen (1994:88) utsi:

Uken (1990) argues that:

No child may be termed homosexual as he or she is still developing.

Homosexual behaviour is mainly a particular adult's choice.

It is sometimes an inability, but often unwillingness to escape from situation or a choice of life.

Uchuba atsi:

In some cultures homosexuality is regarded as an acceptable alternative life style (64% of the population in the USA) but in our country is still regarded as abnormal, unnatural and sinful behaviour.

Ebhayibhelini Nkulunkulu akahambelani nekutsandzana kwebulili lobufanako. Encwadzini yabase Roma 1:27 laphe umphotsoli Pawula abhalela libandla atsi:

Kanjalo nemadvodza ayekele kulalana nalabasikati, kodvwa adliwa inkhanuko ase alalana odvwana, ngako atfola sijeziso lesifanele kona kwawo.

Msibi (locashuniwe) uchaza kutsi nakadzeni bebakhona bantfwana labaphambana nebulili babo. Utsi bebavame kubonakala kakhulu nangabe sebaneminyaka lelishumi. Labo bantfwana bebentelwa timbita belashwe. Bafana bebaphindze bahlale nabobabe esangweni, kulapho bebefundziswa khona imisebenti yalabadvuna kanye nekutiphatsa. Bafana beminyaka lelishumi bekutsi nabachanyiswa kutsiwe ababambe ligwayi balibhekise etulu. Lingatsamba libheke phasi, kukhomba kutsi udziniwe. Lowo mfana bekentelwa timbita elashwe ngobe bekukhomba bufati loko. Kanjalo

nemantfombatane abefundziswa kutsi umuntfu lomsikati kumele atiphatse njani. Loko bekuba ngumsebenti wabomake nabogogo ekhaya. Nentfombatane lenalenkinga bebashesho bayibone bese bayayisita. Uphindze avete kutsi lokubangela loko kutsi kwandze kangaka ngulokutsi tinswane atisanikwa timbita tibuye ticatsekwe. Konrad (1993:41) ufakaza utsi:

Norman, Sprinthall and Andrew say:

Rightly or wrongly, the family has always been assumed to have major responsibility for gender role development .

Empeleni batali labangabanaki bantfwababo kantsi nemfundziso yemasiko ingekho, lelokhaya livame kuba nebantfwana labatinkinga emmangweni. Labanye bantfwana bakhula ngemfundziso yebangani, lecuketse yonkhe lemikhuba lemibi.

5.6. IMPHUCUKO

5.6.1. KWEMBATSA KWALABADVUNA NALABASIKATI

Kulesikhatsi sanyalo kwembatsa kwebantfu labadvuna nalabasikati akukhombisi inhlonipho. Ngesintfu bantfu labasikati banemvunulo yabo lecondzene nabo lebanika sitfunti nenhlonipho njengemaSwati. Make weliSwati uvunula sidvwaba afake nesidziya ngetulu, enhloko akashaculi liduku kepha ukhehla sicholo. Ngekwelisiko uhloniphe ucedzile make nakhehle sicholo. Imphucuko –ke nemfundvo yefika kabi emaSwatini.

Umuntfu lovunule sintfu kuba shengatsi licaba. Imphucuko yefika namalogo. Umfati kwadzingeka kutsi adzilite sicholo, alahle nesidvwaba sakhe embatse emalogo. Kuyamangalisa –ke kuletinsuku kutsi labanye labasikati sebembatsa amabhuluko, ngisho nemfati lotekiwe lohlabe ngesikhali esibayeni nome wamekeza. Ndzinisa (locashuniwe) utsi:

Umfati lotihlonipha yena emmangweni wakhela indvodza yakhe ludvumo. Uchubeka atsi indvodza iyahlonishwa ngekutiphatsa kahle kwemfati wayo.

Bantfu labadvuna nabo babaluleke kakhulu ekugcamiseni emasiko nenhlonipho esiveni semaSwati. Umuntfu lomdvuna usuke ahloniphe acedzile ngekwelisiko nangabe aphelele ngemvunulo yakhe. Ngekundlondloba kwemphucuko, sekukhona nalabadvuna labetfwala enhloko nalabembatsa emalogo, ikakhulukati emasontfweni. Loku akuhambisani nemasiko nemihambo yemaSwati futsi nje akubukeki indvodza naseyifake lilogo. Ngelisiko lesilumbi emadvodza ahlonipha ngekutsi embatse emabhuluko nemabhantji. Ngekugucuka kwetikhatsi abasakwembatsi nako, bagcoka tikejana bafake nemacici etindlebeni bese bachina enhloko. Lapho ingabe isahlonipheka yini indvodza! NgeSiswati umuntfu lomdvuna futsi akasifaki sigcoko endlini, nenhloko akayisingi. Fakudze (locashuniwe) ufakaza utsi:

Inhloko ayisingwa nobe ngabe yindvodza kumbe ngumfati ngesintfu. Umfati usinga kuphela nafelwe yindvodza. Emandla endvodza kukholelwa kutsi asetinweleni. Indvodza ingasinga ayaphuma lamandla. Kungako lamanye emadvodza adla emaphilisi kute atfole emandla.

Umbhodze awufakwa nobe nguyiphi indvodza yeliSwati enhloko, ngaphandle kwalosakhulile futsi loyindvuna nome sikhulu esiveni.

5.6.2. LIKHAYA LALABADZALA

Bantfu labadzala bantfu lesebakhulile, basuke sebandlule etigabeni letinyenti tekukhula kwemuntfu. Ekhaya –ke nangabe bakhona , lomsikati ubitwa ngagogo lomdvuna ngamkhulu. Likhaya lelinebantfu labadzala lisuke libusiseke kakhulu. Ngesintfu alikho likhaya lebantfu labadzala. Bantfu labadzala abacoshwa ekhaya ngobe bangemadloti. Likhaya lelinebantfu labadzala liba nesitfunti nabo bonkhe bantfu basemmangweni bayalihlonipha. Kufika kwebadzeshi –ke kwehlukana imindeni kwabhidlita nemasiko. Bantfu labadzala lese bagugile kutsiwa baHulumende. Nakwentekile bantfwababo bangasafuni kuhlala nabo bangasabanaki, bayatsatfwa bayiswe ekhaya lalabadzala. Loku –ke kubehlukanisa nemindeni yabo.

NgeSiswati umuntfu lomdzala ugcinwa ekhaya aze aluphale. Nasaluphele kakhulu usuke angasakwati ngisho nekuphuma endlini, asatisita endlini. Belusendvo bayahlangana nalabanye labadzala kubikelwe labaphansi, kutsi asale balondvolotwa. Hleta (locashumiwe) utsi bekuye kutsi ebusuku

kungakasi, ngetinkhukhu tekucala uMnumzane angene ngekhati esibayeni abikele emadloti, atsi nayi inkhosikati yenu kumbe nali likhehla lenu sale nililondvolota nilitsatse. Uchubeka achaze kutsi lomuntfu lomdzala ubese ucala kugula. Utababikela kutsi ubuhlungu sewutawufa. Nakukhona intfo lekufanele ayikhulume. Uyayikhuluma atsi : “Sibanibani , ubohlala wente kutsi nekutsi.” Abese sewuyabindza. Kuba kuhamba kwakhe njalo. Utsi akukhalwa kakhulu nakufe umuntfu loluphele.

5.6.3. LIKHAYA LETINTSANDZANE

Ngekwesintfu kutsiwa umuntfu akalahlwa asaphila. Ngaleso sizatfu, kute intsandzane. Likhaya letintsandzane lifike nebadzeshi ngobe bangakholelwa elusendvweni ngekwenphucuko yasenshonalanga. Bakholelwa ekutseni nangabe batali bemntfwana baba tintsandzane, kumele kutsi Hulumende abatsatse, abayise ekhaya letintsandzane lapho batawugcinwa khona. Kulesinye sikhatsi umntfwana loyitsandzane uyacelwa kumbe atsatswe. beLitiko letenhlalakahle ayewunakekelwa kahle. Dewaal nalabanye (2001:462) utsi:

Where a child cannot be placed with an adoptive or foster family, he or she will be placed in a state institution.

Ngalokwetayelekile etiveni te —Afrika umntfwana uba nabobabe kanye nabo make labanyenti. Bomnakaboyise ubahlonipha njengaboyise labamtalako. Bodzadze wabonina bomake wakhe. Ayikho intsandzane ngekwesintfu.

Nangabe batali bemntfwana bafa emalunga emndeni lasele ayamnakekela lowo mntfwana. Broodryk (200:96) utsi:

There is no orphan in traditional Africa. If the natural parents of a child die, the other fathers and mothers in the extended family automatically take over the custody of the child.

Ngesintfu nakwentile intfombi yatfola umntfwana ingakendzi, lomntfwana akutsiwa yintsandzane , kutsiwa ngumasalekhaya. Usebentisa sibongo sakhe mbamba. Lomntfwana ukhulela ekhabonina. Nakwentekile unina endze embili kumbe ashone lomntfwana unakekelwa ngumalume wakhe. Ziervogel (1957:98) ufakaza utsi:

Malume uyamtsandza umshana. Nangabe lodzadze wabo asashonile, uyamnakekela lomshana kantsi nangabe lomshana asanemuti wakhe, Malume uyaya ayomvusela.

Uchuba atsi:

Nakube lomshana ahlangebetana netinkinga, ubikela Malume wakhe. Nangabe asafuna kuteka umfati, utjela malume wakhe ngentfombi lesayibonile.

Ngaleso sizatfu ngelisiko lesintfu, lusendvo luyahlangana lubutsane. Akekho umuntfu lobonakala ayintsandzane. Ngekulahleka kwemasiko -ke kwente kutsi bantfwana batfolakale emigwacweni badla nasemigcomeni yetibi. Imindeni lephila kuletinsuku ayitsandzi kuhlala nebantfwana labangasibo bayo ngobe yesaba kondla kantsi futsi nebantfwana balamuhla abekhutwa.

Ungamekhuta umntfwana, sewumchoshile ekhaya, uphendvuka intsandzane yaHulumende kumbe yemgwaco.

5.6.4. KUNGAHLONISHWA KWEKUFA

Emasiko macondzana nekufa ehlukile kunendlela yangesheya. Tive tangesheya kufa tikutsatsa njengentfo letayelekile nalefanele yenteke. Bantfu lababambelele esilumbini banenkinga yekungehlukani kufa nemcimbi wekujabula. Ngelisiko leSiswati kufa yintfo lehlonishwa kakhulu eveni, ngangekutsi akushiwo kutsi umuntfu ufile. Kuyahlonishiswa kutsiwe sewuhambile, sewuphumulile, sewusishiyile, akasekho kumbe sewushonile.

Kufa –ke yintfo lengetayeleki nalengemukeleki esiveni semaSwati. Kungako kuba netintfo letinyenti letingumsimeto letentiwako naletihlonishwako nakufiwe. Loku kufaka ekhatsi umlindelo, kufukama, kungcwaba tindlela tekwebatsa nekutiphatsa nakushoniwe. Fakudze (locashuniwe) utsi ngekwelisiko leSiswati indzaba iba yelusendvo nakukhona lilunga lemndeni lotsite leselendlulile emhlabeni. Kuba lusendvo lolulindzelako lufukame. Utsi umlindzelo yintfo yalamuhla ngobe suke kulindzelwe tihlobo nebangani lelabahlala khashane . Uchubeka achaze atsi sifo yintfo lebeyihlonishwa kakhulu. Ngaleso sizatfu nakufiwe, akuhlatjelwa , akubangwa umsindvo ekhaya. Bantfwana bayayalwa kutsi bangadlali futsi bangakhalisani. Bantfwana labancane bebangavumeleki kutsi baye ematfumeni kuyawungcwaba.

Nakukhona loshonile, emalunga emndeni abeshesha atiswe lapho akhona bangaze behlelwe ngemashwa. Umuti lowehlelwe lifu lelimnyama bewuhlonishwa kakhulu emmangweni. Ngelisiko lesintfu titja nalokunye lokutsite akubolekwana. Silumbi -ke sifike nanati tinhlango temasosayathi tekungahloniphi sifo. Titsi natitewusita lapha kuhlushekwe khona, tite netitja, nemabhodo ato ekupheka. Akukho labakutilako. Nemuntfu lolele nendvodza uvuka ahambe ayewupheka esifeni. Ndzimisa (locashuniwe) utsi:

Kufa kuyahlonishwa, futsi umuntfu lobuya emacansini akasiphekeli sifo ngobe kutsiwa uyashisa. Bantfu labadle kudla lokuphekwe ngumuntfu lobuya emacansini bavame kugula; bangafa nekufa futsi. Kungako nesive sifa kangaka kuletinsuku.

Uchubeka achaze atsi ngekulahleka kwemasiko likhaya lelihlophekile alisahlonishwa. Bantfu beta kutewufuna kudla. Kufa emaSwatini sekwaphendvuka kwaba ngemadzili. Kuyamangalisa, ngobe ngalesinye sikhatsi uve umuntfu akhonona kutsi uphakelwe kudla lokumcane kumbe akavakali sawoti.

Fakudze (locashuniwe) utsi:

Inkholo, imfundvo nebetembusave baneligalelo lelikhulu ekulahlekeni kwemasiko macondzana nesifo. Tembusave tifike naboMasipala bendzawo, labatsi emathuna akahlale agujiwe, alindzele banikati. Ngelisiko leSiswati lingcwaba alihlali ligujiwe lihlola kufa. Utsi

kungako kufiwa ngalendlela. Ngekwenkholo libhayibheli litsi bantfu bangakwesabi kufa ngobe kutsiwa , nenkhosi Jesu yakuncoba.

NgesiSwati umngcwabo yintfo yalabadzala. Ikakhulukati labadvuna ngobe ngibo labavuka ngembulukusa bayewugubha umgodzi, bangcwabe baphindze bagcibedzele. Labasikati abasondzeli nakutfunwa. Bekungahlatjelwa nasemathuneni. Nakukhotse inkhosi abayi emangcwabeni bafati . Yinkholo nemphucuko leleyenta bantfu bahlabele. Utsi nakushonile ekhaya inyama beyingadliwa ungakapheli umsebenti wekuthuna kucala. Nakhona bekuhlatjwa nakushone uMnumzane, kutsatfwe sikhumba salenkhaba agocotwe ngaso nayawungcwatjwa. Tikhulumi betingabikhona nakuthunwa, ngaphandle kwebemndeni nalabakhulumela bukhosi.

Silumbi –ke sifike nalokusha. Umuntfu ngelisiko lesiSwati abengabekwa emakhateni futsi nelibhokisi lekungcwaba belingasetjentiswa. Kuletinsuku kuhlatjwa kwenkhomo nakushoniwe kwentiwa ngetizatfu letehlukene. Broodryk (2001) utsi suke kupheleketelwa umufi kutsi aye kubakubo labalele, nekutsi kube nenyama lenyenti letawudliwa bantfu labete emngcwabeni lokuluphawu lwekubonga kusingatfwa. Uchaza nekutsi sifo sesaphendvuka lidzili. Nawuluphuya ubonakala ngekubate kudla lokunyenti nawufelwe. Nebantfu baphindze bakhonone ngendlala. Inhlonipho yekufa seyaphela emaSwatini. Loku ukubona nangendlela lekwembatfwa ngayo. Akumangalisi kubona bantfu labasikati bagcoke emabhuluko kumbe timphahla letifika ematsangeni esifeni. Loko kukhombisa kulahleka kwelisiko lenhlonipho macondzana nesifo.

5.7. INKHOLO YEBUKRISTU

EmaSwati lamanyenti agucukele enkholweni yebuKhristu neyebu Islam. Umshado wesintfu uncike kakhulu esitsenjini. UMnumzane lonebafati labanyenti, kuye kutsiwe yindvodza sibili, nemndeni wayo wandza kakhulu. Futsi kuba ngumndeni lohlangene. Inkholo-ke ayivumelani nesitsembu. Likhola liba nemfati munye. Indvodza yeliSwati-ke ayikwati kuphila ngaphandle kwelusendvo kanye nabomakhelwane. Inkholo yebuKhristu ibumbene kakhulu nemphilo yesilumbi. Lamanye emakhola kuba matima kakhulu kuphila imphilo yesikhola. Lomunye umuntfu ukwenta kokubili, ahlanganise sikhola nesintfu. Kasenene (1993:135) usekela loku utsi:

Not all the Swazis who became Christians were willing to abandon their traditional values indiscriminately. Many of those who became Christians continued to cherish their culture and wanted to preserve it.

Tingoma temakhola tehluke kakhulu etingomeni tesintfu. Tikhombisa kakhulu sigci sebelumbi kunesemaSwati. EmaSwati lasaphendvukele enkholweni yebuKhristu, kudzingeke kutsi ashiye inkholo yesintfu nemasiko, kute etsembeke kulenkholo lensha. Inkholo yebuKhristu ayikholelwa emadlotini kumbe ekwenteni imisebenti yalabaphansi. Lamanye emakhola ayiwenetisi lenkhola ngobe ayitsintsi tonkhe tincenye temphilo. Ngaleso sizatfu labanye batsi bakhola babe baphahla emadloti benta nemasiko. Lamanye emabandla kulawa enkholo yebuKhristu njenge (Saint Paul) lawo ayakholelwa enkholweni yesintfu. Nakwentekile umuntfu lonelidloti akhonta khona, batsi bayaligucula lidloti libe sitfunywa saMoya

semuntfu, abe ngumpholofethi. Nakwentekile umuntfu alahlekelwa, agula kumbe agulelwa ngumntfwana uya kubapholofethi ayekuva kutsi kwentekani. Kasenene (1993) ufakaza utsi:

Divination in Swazi Traditional Religion has been reborn as prophecy in Christianity. There are many aspects of Swazi Religion such as magic, healing and taboo which are dying to the new convert and are being reborn in their new faiths in different forms.

Inkholo yebuKhristu yakhelwe etisekelweni letimbili, Jesu Khristu uyindvodzana yaNkulunkulu, nekutsi Nkulunkulu watfumela Khritsu eveni kutsi atewuphila aphindze ahlupheke njengemuntfu, afe khona umuntfu atewukhululwa etonweni takhe atfole kuphila lokuphakadze. Elion (2001:53) yena uchaza utsi:

Most protestant church groups hold that Christ is inseparable from trinity of God the Father, God the Son and God the Holy Spirit. Those churches also hold that God in his Unity and God in His trinity is and always has been present and active in the world.

Bantfu labemukele inkholo yebuKhristu banelilanga linye lekukhonta evikini. Lokusho kutsi kufanele bahambe bayewubutsana emaThempelini bathandaze. Elion (2001:53) uchubeka achaze atsi:

The Christian Sabbath is:

Observed on a Sunday in memory of Christ's Resurrection on Easter Sunday. Different Christian denominations hold Church services at varying times on the Sunday Sabbath. It is common practice for young children to receive Sunday school instruction.

Lamanye —ke emabandla kulenkholo yebukhritsu avame kuthandaza ngeMgcibelo. Labo kutsiwa ngemaSabatha. Akhona-ke nemaSwati lasathandaza nemaSulumane(Muslim) .Lawo ehlukile kulamanye emabandla ngobe bakhonza malanga onkhe evikini, kutsi ngeLesihlanu bonkhe bayewuhlanganela eThempelini labo, kusukela ngensimbi yelishumi nakubili kute kushaye yesibili. Elion (2001:107) ufakaza utsi:

Muslim men attend communal prayers on Friday, between the hours of 12:30 and 14:00. Muslim businesses are closed during this time slot. Those congregational prayers are known as Juma.

Empeleni nakufikwa endzabeni yesifo inkholo yebuKhrestu ifike iphambane nesintfu. Inkholo yesilumbi itsi bemndeni kufanele bakhetse kutsi umufi angangcwatjwa kumbe ashiswe. Kulisiko lakhona, kutsi libhokisi lemufi livulwe kute abonwe tihlobo nebangani ngembi kwekuba ayewungcwatjwa. Kuletinsuku umndeni lotsite nawehlelwe lifu lelimnyama sekwaba yintfo yemmango ngekwenkholo yebuKhristu. Broodryk (2002:106) utsi:

As soon as word spreads that someone has died, people rally up to give their condolences to the family and do all they can to try to ease their pain and suffering. In the evening they come together, offer prayer and sing hymns, also read from the scripture, and address a few words to the family and community present.

Likhaya lelishonelwe liyahlonishwa nangekwenkhohlo yebukhristu.

Elion (2001:63) utsi:

Unless one is a very close friend / family members, one does not go the home of the deceased, before funeral. Visiting the home after funeral is an act of compassion. However, if one wishes to make an offer of practical/financial help, then a quick visit before hand will be appreciated.

Nakungcwatjwa ngekwebuKhristu, kuye kutsi libhokisi lingehla bese bemndeni bavutfutela timbali ekhatsi. Bakholelwa ekutseni umuntfu nakashonile akayi kulabaphansi kepha uya kuSimakadze, ezulwini lapho ayawulindzela khona lusuku lwekuvuka nekukhala kwelicilongo.

5.8 KUTALWA KWEMNTFWANA

Kutalwa kwemntfwana yintfo lengasahlonishwa kangaka. Ngekwesilumbi umntfwana akatalelwa ekhaya utalelwa esibhedlela. Kukholelwa kutsi babelekisi basekhaya bangenta liphutsa bese umntfwana nenina bayashona. Akubikwa kuta kwemntfwana emadlotini njengelisiko lesintfu, lona lelitsi mkhulu uye abikele labaphansi abacele kutsi basite lona lotetfwele kutsi aphumelele kahle. Sikhatsi samake sekuhlala asilandzelwa kangako. Make uyaphuma endlini ahlangane nalabanye bantfu nome inongwane asengakawi. Ngaleso sikhatsi umntfwana ubonwa, atsintfwe nanome ngubani. Inongwana ayitiliswa ngobe nasesibhedlela iyasala. Ngekwesintfu Kasenene (1993:55) utsi:

When the umbilical cord eventually falls, it is buried in the case of a baby boy, the umbilical cord is buried on the right hand side of the main house (Lidladla) and in the case of the baby girl, and it is buried on the left hand side of it.

Ngalesinye sikhatsi inongo yembelwa ngasemfuleni lapho kunetjani bensikane khona. Bekutsi nje inongo ingawa, kubitwe inyanga itemcinisa futsi imvikele etifeni, kubomoya lababi nebatsakatsi. Inyanga iphindze imentele tinyamatane tekumbhunyisela. Emva kwaloko bese uyiswa enyonini. Nakuyiwa enyonini kusuke kuyiwa esigangeni ngaphasi kwesihlahla lesashwaywa inkhosatane. Lapho-ke inyanga nebemndeni bafike bente yonkhe lemisimeto ledzingekile emntfwaneni. Silumbi -ke sitsi luswane aluciniswa ngekutsi libhunyiselwe ngetinyamatane. Labasabambelele enkholweni yebukhrestu bona bayaluthandazela luswane kutsi Nkulunkulu alucinise futsi aluvikele. Libandla lemaRoma limbhabhatisa ngemanti ebuntini. Umpristi ubhala siphambano ngemafutsa ebuntini lemntfwana bese umfafata ngemanti. Elion (2001:59) utsi:

Baptism takes the form of the immersion of the infant. Infants are generally sprinkled with holy water from the front. The marking is the sign that the infant has been initiated to the community of Christians and receiving the promise of God's mercy and grace.

Ngaleso sizatfu batali bemntfwana babhekeke kutsi bamkhulise ngesikholwa. Sikholwa yintfo yinye nesilumbi ngobe sifike nebelumbi. Kasenene (1993:54) utsi:

A man whose wife is pregnant may not commit adultery as this is believed to affect the health of the foetus. And three months after the pregnancy is known, sexual intercourse between the couple must stop.

Nanobe sekabelekile umfati. Kuyahlonishwa akahlangani nendvodza kuze kuphele sikhatsi lesitsite. Msibi (locashuniwe) utsi Umfati losandza kubeleka akahlangani nendvodza. Kuye kutsi ngembi kwekube seyentiwe yonkhe imisimeto lekubhekeke kutsi yentiwe kuye nemntfwana bahanjiswe bayewuvakashela tihlobo tekhakhakhe letihlala khashane. Ufike ahlale tinyanga letisitfupha. Loku kwentelwa kutsi bangatewukwati kuhlangu emacansini nendvodza yakhe. Utsi nakwentekile wahlangana nendvodza kungakengci lesikhatsi lesibekiwe, lolomndvuna ubese uyagula ubanjwa sifo seligola. Nemntfwana naye kuyamtsikameta emphilweni ngandlela tsite. Uchuba achaze atsi bogogo labadzalala basheshe bambone umntfwana longcelelwe, nabanphakamisa sisindvo sakhe sibalula kantsi umntfwana nangabe batali bakhe batihloniphile, batila bangahlangani sikhatsi singakefiki, sisindvo sakhe siba matinyana.

Silumbi sifike siphambane nemasiko esintfu ngobe sitsi lomdvuna angahlangana nemkakhe ngemva kwemavikana latsine abelekile, akwenteki lutfo kuloko. Ngelisiko lesintfu umuntfu losandza kubeleke uhlala endlini kagogo angaphumi aze acedze kugeza nenongoiwe emntfwaneni. Nakwentekile waphuma ugubetela inhloko nebuso. Ngaleso sikhatsi umntfwana akabonwa futsi akatsintfwa ngumuntfu lomdvuna. Ngaleso sizatfu umuntfu lomdvuna akasondzeli lapho kubelekelwe khona. Nelspruit Med-Clinic magazine (2005:9) itsi:

You may have sexual intercourse again as soon as the uterus and perineum (episiotomy) have recovered, usually about four to six Weeks after delivery.

Park (1987:193) ufakaza utsi:

Nowadays, men no longer fit the stereotyped image of the father in the waiting room of the hospital, pacing the floor, while his wife delivers their baby surrounded by strangers. A father today is more often next to his wife during childbirth, supporting her and sharing the unforgettable emotions of this event.

Nome-ke nyalo sekwalahleka emasiko nenhlonipho emaSwatini, sewukhandza indvodza ihleti esibhedlela umfati abeleka, kodvwa loko kuyatilwa bekungentiwa ngesintfu.

SEHLUKO 6

6.0 SIPHETFO NALOKUTFOLAKELE

Lolucwaningo belucondze kwakha nekuvuselela emasiko eSiswati lasatsandza kunyamalala. Kubukwe tonkhe tincenye temphilo yemaSwati ngembi kwekulahleka kwemasiko, kwaphindza kwatsintfwa tincenye letehlukene lapho kubonakele kutsi emasiko afike alahleka khona. Kubukwe nekutsi yini imbangela yekulahleka kwawo. Empeleni kubonakele futsi kutsi sive asiphumeleli etintfweni letinyenti ngenca yekungagcini emasiko aso.

Lolucwaningo luphindze lwabuka indzabuko yesive semaSwati, kutsi imphilo yesive beyinjani phambilini kanye nekubaluleka kwetibhimbi tesive nemisimeto leyentiwako letsatfwa njengemgogodla wemasiko. Lubuke nekubaluleka kwenkhulo yemaSwati njengato tonkhe tive temdzabu. Inkhulo yebekufika ibonakele inemtsela lomkhulu ekulahlekeni kwemasiko, nanome lamanye emaSwati asahambe abhica inkhulo yesintfu nesilumbi ngenca yetizatfu letitsite. Kodvwa kubonakele kutsi inkhulo yesintfu yintfo umuntfu latalelwa kuyo, abuye akhuliswe ngayo. Ngaleso sizatfu nanobe kukhona kudideka ngemasiko kulamanye emaSwati kepha umuntfu ngete wamehlukanisa nelisiko lakhe lemvelo.

Kubonakele futsi kutsi kungahloniphi sifo nekungalandzeli imisimeto leyentiwa nakushoniwe, kuba yimbangela yetifo letenteka mihla nemalanga. Kwavela nekutsi emathuna lahlala agujwe boMasipala bendzawo ngawo labanga kutsi kufiwe kakhulu. Ngesintfu akwentiwa kutsi umgodzi ugujwe

umuntfu angakafi. Kuye kutsiwe umgodzi uyahlola. Bantfwana kubonakele kutsi bawuhloniphe umngcwabo, futsi bangasondzeli nakancane lapho kuhlushekwe khona kantsi nesidvumbu abasibuki. Empeleni umngcwabo yintfo yalabadzala nabo kubhekeke kutsi bawuhloniphe.

Lolucwaningo luphindze lwaveta kutsi inhlonipho yintfo lesetsandza kunyamalala esiveni semaSwati, ikakhulukati elusheni. Imphucuko yebekufika ibe nemtselela lomubi etiveni tebemdzabu macondzana nenhlonipho. Noko-ke kuvelile nekutsi isekhona imitfonseyana yemaSwati lesafundzisa inhlonipho ebantfwaneni, nanobe labanye sebakhungetfwe lisiko lesilumbi lelingayati inhlonipho. Empeleni kubonakele futsi kutsi inhlonipho iye ivele lapho umuntfu akhuluma. Umuntfu lote inhlonipho nalongakafundziseki umbona ngekuhlambalata nakakhuluma. Lulwimi lwesiSwati lubonakele lunemagama lakhetsekile enhlonipho umuntfu langawasebentisa ekwakheni nasekufundziseni sive. Kubuye kwatfolakala nekutsi lulwimi lweSiswati loluhlobile luya ngekuphela ngenca yekuhlala ndzawonye kwetive letehluke ngemasiko nangelulwimi, njengalapho utfola labanye babita emagama eSiswati ngendlela lehlukile. Njengekutsi emanti ekubandza, itinkhomo.

6.1 Tincomo

Lolucwaningo luveta kakhulu kubaluleka kwemasiko esiveni. Luphindze futsi luvete netinkhomba letitjengisa kulahleka kwemasiko nemitselela lemibi yakhona. Empeleni kunelisikomphilo umuntfu lalilandzelako kusukela ekutalweni kwakhe akhuliswe ngalo, nangemfundziso yesive sakubo. Ngaleso sizatfu bekungaba kuhle kakhulu kutsi emasiko afundziswe bantfwana basebancane, batsi bakhula babe bawati. EmaSwati akabuyele emasikweni awo, angatsatfwa ngumdvumo wemphucuko.

Inhlonipho ngulenyeye yetinfo lefanele igcugcutelwe kakhulu esiveni. Sive lesilahlekelwe yinhlonipho asivami kuphumelela. Inhlonipho emaSwatini yintfo longeke wayisusa, futsi umuntfu lote inhlonipho ngeke akwati kugcina emasiko. Kumele kutsi lisiko lemalungelo lichazwe kabanti ebantfwaneni nakulabadzala ngobe shengatsi alikevisiseki kahle. Bantfwana nalabanye lobadzala bacabanga kutsi emalungelo achaza kutsi akulahlwe inhlonipho nemasiko.

Kute emaSwati abuyele emvelweni yawo kumele kwakhiwe sikolo lapho kutawuba khona bantfu labadzala, labasagcina emasiko, kube indzawo lapho kutawufundziswa khona sive kanye nelusha ngemasiko. Ngaleyo ndlela lusha lungafundziswa kutsi lufanele lutiphatse njani, lugcoka njani futsi lati netigaba tekukhula. Kutala kwetidzandzane nako kungancipha kakhulu. Kufanele sive sifundziswe kutimbandzakanya netibhimbi tesive futsi

tihlonishwe ngobe kulapho kuvela khona kubaluleka kwemasiko, nemisimeto lebalulekile lekumele sive siyilandzele.

Kufa yintfo lehlonishwa kakhulu ngesintfu. EmaSwati akabuke emuva lapho konakele khona alungise kuphindze kuhlonishwe kufa. Bantfwana abangavunyelwe kubuka sidvumbu futsi bangayi nasemingcwabeni. Bantfu labadzala kufanele batiphatse kahle emmangweni bahloniphe nemuti lapho kwehle khona lifu lelimnyama. Akungayi ngekutsi inkholo yemuntfu itsini, kepha akahloniphe sive. Bantfu labete kutewutfuna abayekele kucoca tindzaba emathuneni, basingatse futsi bevelane nalaba labahluphekile. Kumele kufa kungafaniswa nemshado kumbe nelidzili lelitsite esiveni lapho bantfu betela kudla khona bembatse nangendlela lehlukile.

Lulwimi ngulenywe incenye yelisiko lese itsandza kulahleka esiveni. Batali kumele bakhutsate bantfwababo ngekubakhulumisa ngelulwimi lweSiSwati. Ngobe labanye bantfwana bakhula bati lulwimi lwetihambi kunalolu lwesiSwati. Lulwimi lweSiswati lucuketse inhlonipho. Nangabe kwentekile umntfwana afundza esilumbini kufanele alwati lulwimi lwakhe. Lulwimi ngilo lolusetjentiswako ekufundziseni emasiko. Inkholo yebekufika ifanele inakisisa lokuhle lokwentiwa enkholweni yesintfu, ibuye futsi ivisisa nelulwimi lwenkhohlo yemaSwati.

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6.3 BANTFU LEKUKHULUNYWE NABO

Bhiya M. (73 years), Cultural Officer, kwakhukunywa naye mhlaka 07/03/2004 eBadplaas.

Fakude Glory (61 years), Regional head of Culture, kwakhukunywa naye mhlaka 20/04/2005 eMatsulu.

Hleta Philemon (70 years), Indvuna yaseMbhuleni, kwakhukunywa naye mhlaka 18/02/2004 eBadplaas.

Madonsela Phesheya (78 years), Mfundisi, kwakhukunywa naye mhlaka 12/08/2005 eNhlazatshe.

Magagula Treasure (50 years), Lilunga lemphakatsi, kwakhukunywa naye mhlaka 06/03/2004 eMbhuleni.

Malaza Emily (83 years), Lilunga lemphakatsi, kwakhukunywa naye mhlaka 06/04/2005 eTjakastad.

Mnisi Bhekumuzi (45 years), Chief wakaMantjolo kwakhukunywa naye mhlaka 11/06/2005 kaMantjolo

Msibi Manesi (57 years), Lilunga lemphakatsi, kwakhukunywa naye mhlaka 08/04/2005. eTjakastad.

Ncongwane Jabulani (44 years) Editor in chief, kwakhukunywa naye mhlaka 21/08/2005. eNhlazatshe

Ndubane Nomsa (29 years) Liphoyisa, kwakhukunywa naye mhlaka 09/07/2005. eNelspruit.

Ndvwandvwe Sibongile (65 years) Mholi welibutfo letintfombi, kwakhukunywa naye mhlaka 07/03/2004 Badplaas.

Ndzinisa Josephina (65 years) Lilunga lempakatsi, kwakhukunywa naye mhlaka 07/03/2004 eBadplaas.

Shongwe Martha (42 years), Indvuna yetingabisa, kwakhukunywa naye mhlaka 06/03/2004, eMbhuleni.